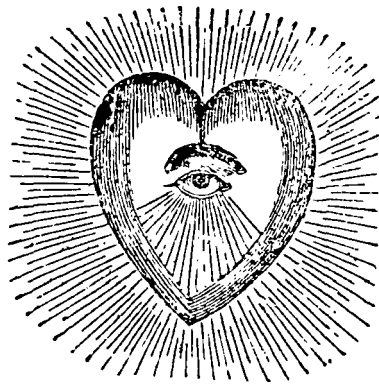


THE



SEER.

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.

VOL. I.

NOVEMBER, 1853.

No. 11.

SECOND EPISTLE OF ORSON PRATT,

To the Saints scattered throughout the United States and British Provinces—
GREETING :

DEAR BRETHREN: With a heart full of gratitude to the great Giver of every good and perfect gift, for His manifold mercies and blessings so liberally bestowed upon His people in the last days, I again attempt to communicate to you, through the medium of an Epistle, such items of intelligence and instruction, as will, no doubt, be interesting to you to learn.

Utah, the great central gathering place for the Saints throughout the world, is in a very prosperous and flourishing condition: her settlements are rapidly extending throughout the breadth of the Territory, north and south. This Territory is included between the parallels of 37° and 42° North, and between the meridians of 29° and 43° West of Washington; or in other words, it is about 350 miles broad from North to South, and about 650 miles long from East to West, including an area of about 225,000 square miles. The Legislature, during its first session, in 1852, divided the Territory into twelve counties, namely: Weber, Davis, Desert, Green River, Great Salt Lake, Utah, Tooele, Juab, Millard, San Pete, Iron, and Washington. These counties are mostly bounded by meridians and parallels of latitude, and include the whole Territory. By far the greater portion of this Territory consists of mountains and deserts entirely unfit for the habitation of man or animals.

In the midst of these dreary wastes, may be seen, here and there, beautiful and fertile valleys, watered by crystal streams, formed by the melting snows which are deposited, during the winter, in vast abundance upon the surrounding mountains. During the summer, it is seldom that a sufficient quantity of rain falls for farming purposes; hence, the husbandman is obliged to resort to the process of irrigation: this is accomplished by forming artificial canals and channels in which the water is conveyed from the higher elevations near the base of the mountains to the lower portions towards the centres of the valleys, and is used at such times and in such quantities, as are considered necessary by the agriculturist.

Grains and vegetables of every description that are produced in the same latitudes in the States, grow in the most luxuriant abundance. Young fruit trees seem to be thrifty and doing well: some peaches have been produced for two or three years past. It is one of the best grazing countries in the world; the fine bunch grass will fatten cattle and horses equal to grain: it is seldom that farmers cut much hay, for the cattle can generally find good grazing the year round.

Timber for building purposes, is not found in the valleys, but is procured from the mountains, and consists principally of pine and fir. Wood for fuel

is also generally obtained in the mountains, although in some of the more southern parts a scrubby cedar grows in places in the valleys: it is quite expensive and tedious to procure the necessary timber and fuel. Coal and iron ore abound in the southern counties, and probably in many other places where they are not yet discovered. And most happily gold, silver, and other precious metals do not, to any great extent, trouble Utah's soil; or at least, the people have not been so unfortunate as to discover them, during the infancy of their settlements.

Many of the fresh water lakes and larger streams are well stored with fish, of which the salmon trout is the principal. Game is rather scarce; although in the mountains and uninhabited valleys there are occasionally seen some few antelope, deer, elk, mountain sheep, foxes, wolves, and grizzly bears. Large quantities of wild fowl, principally geese and ducks, abound in the vicinity of lakes and water courses.

The climate in midsummer is dry and hot; the thermometer, during the middle of the day, frequently ranging, in the shade, from 90° to 105° Fahrenheit; evenings and mornings generally cool, being refreshed by mountain breezes. The atmosphere is pure and healthy, and very bracing and invigorating to the system. That dreadful scourge—the cholera—which has found its way into almost every nook and corner of our globe, has not yet been permitted to scale the summit of the “everlasting hills,” and enter those healthful vales. The winters are mild. Snow, seldom falling in the valleys but a few inches in depth, soon disappears under the warming influences of the bright rays of the sun, as they penetrate, without much obstruction, the serene, almost cloudless, and rarefied atmosphere of that elevated region. Spring and autumn are also mild; though given to more sudden transitions from cold to heat, and from heat to cold, than climates of the same latitudes on the Atlantic coast. Vines, vegetables, corn, &c., are frequently injured by untimely frosts. Winds are exceedingly variable, shifting almost every day

to the four points of the compass: heavy showers are rare, but when they do come, they are generally accompanied with thunder and hail, and sometimes with strong winds.

The lowest of these vallies are elevated more than 4000 feet above the sea level; while the elevation of some of the more southern ones, where settlements are formed, is near 6000 feet. The mountains, in many places in the immediate vicinity of the settlements, tower up in rugged majestic grandeur from 4000 to 7000 feet in perpendicular height above the vallies. The summits of these mountains, whitened with eternal snows, glisten in the sunbeams and exhibit sceneries of the most dazzling splendor and picturesque beauty, as if covered with the glories of heaven like Sinai of old.

There are several small tribes or rather bands of Indians, inhabiting different parts of the territory, who are sunk in the lowest depths of darkness, degradation, and misery. These bands wander over the territory, often robbing and murdering one another, and stealing whenever they have a favorable opportunity. They live mostly on berries, roots, crickets, fish, and such small game as they may be able to procure with the bow and arrow. They are almost entirely naked. Sometimes, though very rarely, they have tents or wigwams formed of the skins of animals; but most generally they live in caves or in a thick cluster of bushes without much shelter except a few limbs of small trees, bent down and loosely covered with branches. Since the settlement of the Saints in that territory, their condition is being greatly improved: many are beginning to labor and thus furnish themselves with food, and blankets, and in some instances with houses which the saints have erected for them: although of late, through the treacherous, restless, and warlike spirit of Walker, one of their principal chiefs, they have been stirred up to hostilities, and have committed some depredations; but through the wise and energetic policy of Gov. Young in placing all the settlements in a state of defense, and in giving

strict counsel to the saints to act only on the defensive, it is to be hoped that they will soon see their folly, and cease their hostilities, and learn that the saints are their friends, and not their enemies.

The population of Utah numbers from thirty to thirty-five thousand and is annually increasing by the emigration of the saints from the different nations of the earth. A chain of settlements have been formed extending north and south some 350 miles. Many small cities have been founded and incorporated with certain powers and privileges by the Legislature. The following are some of the principal villages and cities of the territory, named in the order of their succession, commencing on the north: Brownsville, Ogden, Great Salt Lake, Lehi, Provo, Springville, Nephi, Manti, Fillmore, Parovan, and Cedar cities. Fillmore city, being near the centre of this chain of settlements, is appointed as the seat of government, at which place the state house is being built. Great Salt Lake city is by far the largest and most populous in the territory; it covers an area of several square miles and contains from eight to ten thousand inhabitants. The streets are eight rods wide, crossing each other at right angles, and running north and south, east and west; each block contains ten acres and is divided into eight lots, each ten rods wide by twenty long, affording an acre and one quarter for a building spot and garden to each family. One of these squares was reserved for public buildings, on which a tabernacle has been erected and completed that will accommodate about 3000 persons. A temple also is to be reared upon the same, the foundation of which was laid on the sixth of April last. This whole block is fast being enclosed by a high wall, encircling a large public joiners' shop which is to be used in the construction of the temple. With common prosperity and the blessings of heaven in a few years will be seen a large and magnificent temple with its towers pointing towards heaven, erected upon that lovely and consecrated spot. There are several other public buildings in the city, among

which may be mentioned the Social Hall and Council House; in the latter of which the Legislature have as yet held their sessions.

Great attention is being paid to the erection of school houses, and the education of youth. And it is to be fondly hoped, that the rising generation in Utah will be generally and thoroughly educated in every useful branch of learning and science. A foundation is being laid, broad and deep, to accomplish this most desirable object. It is in contemplation to erect a magnificent University in which the higher departments of science will be extensively taught; that Utah, being filled with the knowledge of heaven and earth, may be as a great light upon the mountains which shall be seen by the nations afar off, and cause many of them to exclaim, "Come let us arise, and go up unto the mountains of Zion, unto the house of God of Jacob, that we also may be taught in His ways and instructed in His paths; for there are no people like the inhabitants of Zion, full of wisdom, knowledge, and power; their laws are founded in justice, equity, and truth; and their officers execute righteousness in the land; peace and salvation are within their borders; and the Holy One of Israel is their strength for evermore."

The most of the buildings in Utah are constructed of "adobies" or sun-dried brick which, when properly made, are not only durable but impart beauty to the edifices, erected with them, giving them the appearance of stone.

Many good flouring mills are in operation, and also many saw mills. It is the intention of the Saints to establish manufactories of various descriptions, and as much as possible produce within themselves from the raw material, all kinds of useful machinery, cloths, domestics, prints, shawls, hats, leather, pots, kettles, stoves, all kind of farming utensils, hardware, earthen-ware, tin-ware, chairs, tables, bedsteads, sugar, paper, glass, nails, mechanic tools, and every thing else which will tend to the peace, comfort, welfare, prosperity, and happiness of the territory. Many of these branches of buisness are already

in successful operation; and by proper industry and perseverance, the Saints will not, after a few years, be dependant on foreign nations, or even the States, for the necessaries and luxuries of life.

At present goods are purchased in the States, and transported by wagons across the plains at an expense of about \$250 per ton, which, added to the great profits that merchants generally realize by the sale of the same throughout the territory, cause the various articles of merchandize to be exceedingly expensive.

Up to the present time, farmers have found a ready market for all their surplus grain and other productions through the increased numbers of the saints which annually pour into the territory, and also through the overland California emigration which, for the most part, pass through Utah and recruit themselves with a fresh supply of provisions. Horses, mules, cattle, and sheep, find ready sale in California. The great facilities, presented for raising stock without much expense, will cause that branch of buisness to be one of the most profitable and lucrative of any in the country.

It is required of all the Saints to give one-tenth of all their property as tithing, which is given into the hands of the principal Bishop or his agents to be under the control of the First Presidency of the Church for the erection of church buildings and other public works; and also to be applied to whatever object may be considered for the benefit of the Saints. The Saints also are required to give one-tenth of their annual income as tithing for the same purposes as above specified.

Independent of the tithing, another fund has been raised by the voluntary donations of the Saints throughout the world, called, "*The Perpetual Emigrating Fund.*" This fund is intended to assist the poor among the Saints in gathering out from all nations. Those whom the agents assist through the medium of this fund, are required to give a written bond or obligation, that they will refund by their labour or otherwise, after they arrive in Utah, the amount which has been expended

for their benefit. By this policy, hundreds of the poor are gathered annually, and still the fund in the end is not diminished. It now amounts to upwards of thirty thousand dollars, and will, no doubt, through the liberality of the Saints, shortly be swelled to ten times that sum.

The Saints throughout the United States and British Provinces are required to forward, by letter or otherwise, their tithings to me, according to the instructions of the First Presidency in their letter of appointment to me, published in the first No. of the first volume of the SEER. Let all the Saints remember, both rich and poor, that the Lord requires them to give the value of one-tenth part of all they possess. If any Saint possess ten dollars, one dollar of the same is the Lord's; if he possess ten millions of dollars, one million is the Lord's. And let every Saint remember that after he has given one-tenth of all he possesses, he must still continue to give each year one-tenth of his income; whether such income arises from labour, buisness, increase of stock, or in any other way; one-tenth thereof is the Lord's, and should be given to him every year. How many of the Saints in our field of labour are delinquents? How many have failed to comply with the word of the Lord in regard to the payment of their tithing? Let them remember also that those whose names are not found on the tithing Books, as having paid up the full amount of their tithing, can in no wise be permitted to enter the holy temple and receive their endowments; those great and holy temple ordinances, instituted from before the foundation of the world, as the only means by which the Saints can be exalted to the fulness of celestial glory, will be withheld from them, until the debt is cancelled: it is a debt which you owe the Lord; and it is for your good to pay it: as for the faithful servants of God, it matters not to them whether you pay your tithing or not; the Church can get along without it: it is only for your own good that you are exhorted to obey the Lord in this thing, knowing that if you fail, you cannot receive the blessing.

All who wish to donate to the "Perpetual Emigrating Fund" can forward their subscriptions to me, and the same will be entered in our books which will, in connection with the tithing books, be handed over in due time to the Bishop in Zion to be copied into the general Records.

At a special conference held by the Saints in Salt Lake City in August, 1852, about one hundred missionaries were sent out to the various nations of the earth; twenty-five others were sent forth by the general conference in April last; and doubtless many more have received missions at the special conference held in August last; the proceedings of which have not yet reached me.

The Book of Mormon has been translated and published in the Danish, German, Italian, French, and Welsh languages: a translation also is nearly completed in the native tongue of the Sandwich Islands. And instructions have been given to the missionaries to translate it into every language under heaven as fast as time and circumstances will permit. The revelations and commandments have also been translated into several languages, as well as numerous other publications of the Church. A periodical, devoted to the doctrine of the Saints has been published for several years in the Welsh language. Elder Stenhouse publishes a monthly periodical in Switzerland in the French: and another is being published in Paris in the same language. The "DESERT NEWS," a semi-monthly Newspaper, is published in Great Salt Lake City at \$5 per annum in advance. The "MILLENNIAL STAR" was commenced in England in 1840: it now has a weekly circulation of about eighteen thousand. Besides all these, hundreds of thousands of pamphlets have been widely circulated in the British Isles, in Europe, Asia, Australia, Pacific Islands, and America, illustrating the doctrines of the Saints.

The Statistical Report of the Church of the Saints in the British Islands for the half year ending June 30th, 1853, gives the following total: 53 Conferences, 737 branches, 40 Seventies, 10

High Priests, 2578 Elders, 1854 Priests, 1416 Teachers, 834 Deacons, 1776 Excommunicated, 274 dead, 1722 Emigrated, 2601 Baptized, 30690 Total.

In the Society Islands in the Spring of 1852, the Saints numbered between 1500 and 2000: these were scattered over some 20 Islands, and were greatly persecuted by the Roman Catholics and the French authorities: many were severely whipped; large numbers of others closely confined; and others still, threatened with death: their only crime consisted of meeting together for prayer.

At a conference, held on the 9th of last March on one of the Sandwich Islands, there were represented 18 Missionaries from Utah and about 1200 Saints who dwell on different Islands of the group. From a letter, dated April 26th, 1853, the work is rapidly progressing at Honolulu, as many as 39 having been baptized in one day. A branch of about 80 newly baptized persons had just been organized.

In a letter from Elder Charles W. Wandell, dated Sydney, March 29th, 1853, we learn that there were upwards of one hundred Saints in Australia. A small company of 29 persons were about to sail for California, on their way to the Salt Lake.

On the 23d of July last, the French Mission consisted of 4 Conferences, 9 branches, and a total of 337 members, including officers.

The work in Italy, Switzerland, and Germany is slowly, but steadily progressing. In Denmark, Sweden, and Norway, persecution rages: the Saints are whipped, imprisoned, and mobbed for preaching, praying, and baptizing; and yet hundreds are constantly embracing the doctrine. In Asia the work progresses but slowly: but as there have been a number of missionaries lately sent to China, Hindostan, East Indies, and Siam, it is likely that we shall, before many months, obtain good news from them. At Malta many have been baptized and the truth is spreading. Baptisms have commenced at Gibraltar; and at the Cape of Good Hope, some are investigating the fulness of the gospel.

A large company of Danish saints

have already emigrated to Utah. A few German Saints left Hamburgh the 13th of August, on their way to Salt Lake.

A few are being baptized into the church in several of the States, and in the British Provinces.

A large colony of the Saints is founded in Southern California under the presidency of Amasa Lyman and Charles C. Rich, two of the twelve.

I shall not attempt, in this short epistle to give one hundredth part of the interesting news which begins to pour in from all nations wherever the Latter-Day Saint Missionaries are sent. Surely the Gospel will soon be preached as a witness to all the world preparatory to the coming of our Lord. What are the Saints in the United States doing? Are they asleep? Have their lamps gone out? I marvel at the apparent drowsiness and lethargy that seems to hang heavily over some of them. But this is not to be wondered at; for many that have had means, have neglected the great command of God to gather with His people: such can no more enjoy the spirit of this work and the approbation of heaven, than the wicked ungodly sects with whom they are surrounded. God will not give them His Spirit until they manifest a sincere and humble repentance of their disobedience, by gathering: let such beware, lest in an hour they think not, the wrath of God shall fall heavily upon them, and they perish in their sins. God is not to be mocked in this dispensation by those who profess his name. They will go forward in obedience to every command, or go backward in coldness and apostacy. And Oh, how awful is the condition of them who apostatize from this Church! far better would it have been for them, if they had never been born, for they are to be cursed with the heaviest of all cursings, because they sin against so great light.

Let the presiding Elders of conferences and branches in the states and provinces seek diligently to purify their own hearts, and cry mightily to God for his Spirit; after which, let them hunt up the Saints, and strengthen them that are weak, and minister to them

who are ready to perish; inquire into the standing of every officer, and exhort him to perform his duty: let the teachers and deacons visit the members often, as instructed in the book of Covenants; and let every branch meet often to pray, and to hear the preaching of the word. If any are in transgression, use every means that the gospel requires to reclaim them; if they will not repent, suffer them not to remain in the church.

Where there are organized conferences, let the presiding officer of each branch report to the president of the conference in which such branch is included, the number of officers and members in his branch: and let the president of the conference report in writing to our office in Washington the total number of Branches, Officers, and Members in his conference. And where there is no organized conference, let the presidents of branches, through the States and Provinces, report by letter to us the number of officers and members in their respective branches, and also the number of scattered members in the vicinity of each who are not organized into branches.

Let the Presiding Officers of the conferences exert themselves to procure subscribers for the Seer, and for all the church publications: let an agent be appointed in each branch to whom the Seer, books, pamphlets, &c., shall be addressed. In this way, it will be unnecessary, in most of cases, to send to me the names of subscribers; I can furnish the agent with whatever he may order, and he can furnish the subscribers. But in all cases, if the agent would have his orders attended to, he must forward to me the subscription money *in advance*. By a little exertion, the saints might obtain many subscribers out of the church.

For the prosperity of the work I would suggest that each branch raise a subscription for the purpose of procuring quantities of the various tracts which we have on hand, and which can be circulated by lending them through their respective neighborhoods, and thus many may be brought to the knowledge of the truth. This plan has been adopted with great success in England, and

in other parts of the world. In England tract distributors go round once a week, collecting such tracts as have been formerly left, and leaving others in their stead: in this manner tens of thousands learn the truth that would otherwise remain ignorant.

Every Elder and Priest should diligently seek to open new doors for preaching, and labor with all patience with the inhabitants, endeavoring to persuade them to repentance; it may be that some few will repent, before God shall visit the nation, according to that which is decreed against them in the Book of Mormon and other revelations. At any rate, it is necessary that you should faithfully discharge every duty in relation to them, that your garments may be clean in the day of visitation, and that the sins of the people may be upon their own heads.

Brethren of the Priesthood, keep yourselves pure and unspotted before God; and if you know of any man in the Church who already has a wife, seeking to enter into covenant with any other female, know assuredly that he has transgressed, and unless he repent, let him be cut off from the Church.

If you find any persons advocating the wicked impositions of Gladden Bishop, of Charles B. Thompson in regard to Baneemy, or of Strang, seek in the spirit of meekness to reclaim them, and if they will not repent excommunicate them from the Church, and God will soon show you the wickedness of their hearts.

Have nothing to do with those persons who deal with familiar spirits, under the names of "Mesmerism," "Electro Biology," "Spirit Rappings," "Table Movings," "Writing Mediums," &c.; for they will darken your minds, and bring you to destruction: they are the spirits of darkness let loose upon this generation because of their wickedness; and they will increase more and more upon the earth until the coming of Christ, as the scriptures predict.

Let all the Saints use every exertion to gather to Utah next season. The time in which the companies of Saints will start on their overland journey across the plains, will be from the 10th

of May to the 1st of July. The general place of rendezvous last emigration, was at Keokuk on the West bank of the Mississippi river, about 200 miles above St. Louis. The most of the saints at a distance go by water to that place, purchasing their wagons in St. Louis, and their teams in Illinois, Missouri, or Iowa. Elder Horace S. Eldredge, the President of the St. Louis Conference, will give Counsel to all the emigrating Saints who may pass through St. Louis in regard to all things connected with their outfit for the journey. Bro. Eldredge's Post office address is as follows: Post Box 333, St. Louis, Missouri. His residence is at 139 Market Street, up stairs.

The Saints should take with them every variety of choice garden seeds; and the seeds of all kinds of good fruit; and also the chesnut, hickerynut, black walnut, butternut, and various other kinds of nuts. Among other things do not forget the different kinds of the best grass and clover seed. The seeds of the various kinds of useful herbs should be remembered. And finally, every thing in the vegetable department that would be useful for food or medicine, or that would please the eye, the taste, or the smell, or adorn and beautify your habitations, your gardens, or your fields, should be taken along and planted in the soil of Utah.

Supply yourselves plentifully with every variety of useful school books for your children, together with historical and scientific works of every description; but leave novels and fictitious works behind to satisfy the perverted appetites of the children of darkness whose souls delight in lies and fiction, far above the great truths of heaven.

Let the Elders and officers preach faith, repentance, baptism, and the first principles of the Gospel, and such doctrines as are plain and easy to be understood: and if the people wish to learn the deep mysteries of the kingdom, let them embrace the Gospel and go up unto the mountain of the Lord's house. If they wish to learn the particulars of Celestial Marriage, baptism for the dead, and such like doctrines, refer them to our printed works where they can read these things at their leisure. Remem-

ber that you have not time to preach and explain all these things to the people; for God has sent you to preach repentance and the first principles of salvation, and if mankind will not receive these things, the greater things will be of no benefit to them. There may be times when you will have to defend yourselves against the attacks of wicked men upon these points: do, at such times, as wisdom shall direct, and be sure to connect your defense with such plain principles of doctrine, as shall be likely to do the people good. Wise servants will follow good and wise counsels, and will preach by the gift and power of the Holy Ghost; but those who give no heed, will preach their own folly both in precept and example.

The attention of the saints is called to the list of L. D. Saint publications, furnished in the Catalogue which has been forwarded to them. The Saints should liberally supply themselves and their children with copies of each of these works; for they will be worth more to them than gold, or silver, or the rich treasures of the earth. The Saints frequently transgress through ignorance: and this ignorance arises from a neglect to procure and read the Church publications: such ignorance is inexcusable; and such transgressions will, if not repented of, be punished.

The signs of the times are portentous and clearly indicate the approaching downfall of the nations, and the overturning of kingdoms, empires, and republics, preparatory to the coming of Christ and his personal reign on the earth. Every individual, therefore, of the Saints should be awake to perform quickly and in righteousness every duty required of them.

Among other things, there are many of the saints who give no heed, in the least, to what God has said in a revelation, entitled, "*The Word of Wisdom*;" they treat it with perfect indifference; yea, worse, some even boast of their disobedience to this advice, and almost laugh at those who attempt to obey it. Poor creatures! the day will come when they will mourn and lament, and that too, when it is too late to retrieve an ill spent life; when the destroying

angel will teach them that every word of God means something, and that none of his sayings can be neglected with impunity. There must be a great reformation among all the Saints in regard to this thing, as well as in many others, before they can expect to enjoy many of the great blessings of the last days.

There are others who call themselves Saints who neither pray in their families nor in secret, but are as cold as the northern blast, in regard to their duties towards God, towards their families, and towards the Church. Such had far better be out of the Church than in it; for God will spue them out of his mouth, as corrupt fruit which has lost its flavor.

There are others whose names are enrolled among the Saints, who think more of their property than they do of salvation. Such say in their hearts, "we will wait a while before we gather up to Utah; it may be that the Saints will be driven again, and we shall lose our property, if we go. We can tell better how things will be in a few years to come, and if we think our property will be safe, we will venture up." Woe unto such, for unless they speedily repent, they shall perish and their property with them. Such covetous hypocrites are not worthy of the kingdom of God or any of its blessings, but they will go down to hell to keep company with the rich man, instead of being gathered into Abraham's bosom with poor Lazarus. The Saints must learn one lesson, namely, that all who desire to enter the kingdom of God must be willing to sacrifice all things for the sake thereof; and he that is not willing to do this will surely fail, and his hopes will wither away and perish.

Finally, dear brethren, let me exhort you with all the earnestness of an humble servant of God who is deeply interested for your salvation, to refrain from every evil—to be examples of righteousness before saints and sinners. Read the Book of Mormon, and the revelations and prophecies, given through the prophet Joseph, and obey the same. Give the most earnest heed to the counsels of the First Presidency—to the twelve, and to all the faithful authorities of the Church. Use every exertion

to flee out from the corruptions of the Gentiles, and to obtain for yourselves an everlasting inheritance among the people of God; for the day of the wicked is far spent—their sun will soon go down in the midst of clouds and thick darkness—a long and dreary night awaits them: but upon such as fear the Lord and keep his commandments, the sun of righteousness will arise, and their day will be glorious; for their sun shall no

more go down; and God will be unto them an everlasting light which shall shine for evermore. With the most earnest desire for your salvation, both temporally and spiritually, I subscribe myself your most humble servant in the kingdom of God,

ORSON PRATT.

Washington D, C.,

OCTOBER 1st., 1853.

CELESTIAL MARRIAGE:

(Continued.)

Notwithstanding the Queen is numbered among the “honorable Wives” of the Son of God, yet she is called upon to *Worship Him as her Lord*. If her husband were a mere man, she would not be exhorted to Worship him; this therefore, is another evidence that He was truly, as Paul says, the Son of God.

Inasmuch as the Messiah was to have a “plurality of Wives” will they not all be Queens? Yes: but there will be an order among them. One seems to be chosen to stand at his right hand: Perhaps she may have merited that high station by her righteous acts, or by the position she had previously occupied. It seems that she was one of the daughters of a king: for in the same Psalm it says, “The king’s daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the King in raiment of needle work: the virgins her companions that follow her shall be brought unto Thee. With gladness and rejoicing shall they be brought: they shall enter into the King’s palace.” (verses 13–15.) It must be recollected that “*kings’ daughters were among Thine honorable Wives.*” The kings here spoken of were no doubt those who through obedience to the gospel became kings and priests for ever: for we cannot suppose that Christ would marry the daughters of the kings of this world who only reign under the pretended name of kings for

this short life: such are not worthy to be called kings. Some of the daughters of those kings who are to reign on the earth for ever and ever, and who are in reality kings, will be among His “honorable wives,” one being chosen to stand as Queen at His right hand and worship Him, unto whom is made the following promise: “Instead of thy fathers shall be thy children, whom thou mayest make Princes in all the earth. I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.” (verses 16, 17.)

We are not informed at what time Jesus was to be married to this king’s daughter or to any of the rest of His wives. But from what John the Baptist says, He may have been married to some of them previous to that prophet’s martyrdom: The passage is as follows; “*He that hath the Bride is the Bridegroom*: but the friend of the Bridegroom, which standeth and heareth Him, rejoiceth greatly because of the Bridegroom’s voice: this my joy therefore is fulfilled. He must increase, but I must decrease.” (John 3: 29, 30.) And again, “Jesus said unto them, Can the children of the bridechamber mourn, as long as the Bridegroom is with them? but the days will come, when the Bridegroom shall be taken from them, and then shall they fast.” (Matthew 9: 15.) John represents Jesus as already in the possession of the Bride; while the Saviour confirms

what John says, by calling Himself "*the Bridegroom*," and the disciples "*the children of the Bridechamber*," but who the Bride was neither of them informs us. Whether Jesus had married any of His wives at that time or not, it is very evident that there will be a marriage of the Son of God at the time of His second coming: for Jesus said, "The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold I have prepared my dinner: my oxen and fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find bid them to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to his servants, Bind him hand and foot, and take him away and cast him into outer darkness; there shall he weeping and gnashing of teeth. For many are called, but few are chosen." (Matthew 22: 1-14.) All will admit that the king's son, here spoken of, is Jesus Christ, and that the last servants who are sent forth have a commission to gather together from the highways and hedges both bad and good: and that by this gathering, "*the wedding*

was furnished with guests." The Bridegroom, the servants, and the guests are all mentioned; but the parable does not inform us who the Bride is. John the Revelator describes the greatness, the glory, and the magnificence of this marriage celebration. He says, "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia: for the Lord God Omnipotent reigneth. Let us be glad, and rejoice and give honor to him: for the Marriage of the Lamb is come, and His Wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints, And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb." (Rev. 19: 6-9.) That the wife was to be a very good and holy woman, is very clearly indicated by her being clothed with "the righteousness of the saints," compared to fine linen, clean and white. Her raiment is more fully described in the Psalm already quoted, being composed of fine needle work of wrought gold, while many virgins were to be her attendants.

That the Bride will continue to be the Wife of the Son of God in Eternity as well as time, is most clearly revealed in the twenty-first chapter of the Revelations, where St. John beheld the New Earth, and the angel said unto him, "Come hither, I will shew thee the Bride, the Lamb's Wife;" and he was carried in the spirit to a great and high mountain, and saw a great city called the holy Jerusalem, descending from the heavens upon the New Earth. This city contained the throne of God and the Lamb, and was inhabited by a great nation of kings who were to "*reign for ever and ever*," being Gods, as is evident from the name of God being written on each of their foreheads. The inscription upon their foreheads was not intended as a mere sham or mockery, but was in reality the name given to each, that all the inhabitants of eternity, when they saw

GOD conspicuously inscribed upon all their foreheads, might know most assuredly that each one was a God, as the written title or name expressly declared. The grandeur and glory of this city are still further described; the city and the streets thereof were of pure gold, clear as glass, while the walls and the gates were of the most precious stones; and the glory of God enlightened the city, so that they had no need of the light of the sun or moon. This light was so great that all the nations that were saved that dwelt upon all the face of the New Earth, walked in the light of it. There was no night there, but the whole Earth was clothed in one eternal day. It was in the midst of this city that the King of kings and Lord of lords sat upon His throne, while upon His "right hand did stand the Queen," arrayed in the most costly apparel. In order that John might see the glory of God, the glory of His kingdom, and the glory of His Bride, it was necessary to show him, the Palace, the place of the Throne, and the city in which the Bride resided. It is expressly said, concerning this Queen, that her name should be remembered in all generations, and that the people should praise her for ever and ever, (Psalm 45 : 17.) As John saw in vision the Bride, the Lamb's Wife more than a thousand years after her marriage—after she and all the rest of the inhabitants of the earth had been raised from the dead and become immortal—it is quite certain that she was in reality a Wife after the resurrection as well as before, and that she will be the Lamb's Wife forever and ever; and in that capacity she will, as the Psalmist has said, be respected and praised by all the people for ever and ever.

That the marriage will be celebrated at the second coming of the Messiah, is also clearly expressed in the parable of the ten Virgins: for Jesus said, "Then shall the kingdom of heaven be likened unto ten Virgins, which took their lamps, and went forth to meet the Bridegroom. And five of them were wise, and five were foolish. They that were foolish took their

lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the Bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the Bridegroom cometh, go ye out to meet him. Then all those Virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the Bridegroom came; and they that were ready went in with Him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But He answered and said, Verily I say unto you, I know you not. Watch therefore, for you know neither the day nor the hour wherein the Son of Man cometh." (Mathew 25 : 1-13.) This parable, like that of the marriage of the King's son which we have already quoted, plainly shows that there will be a gathering out from among the nations—a going forth to meet the Bridegroom; but among those who gather, there will be some without a wedding garment—without oil in their lamps. But the five wise virgins who are ready, will go in with the Bridegroom to the marriage, and the door will be shut. And here let us ask the following questions: Are these five wise virgins, to be married unto the Bridegroom, or are they only the invited guests? And if they are guests who constitutes the Bride? In the parable of the marriage of the King's son, it is said, "And the wedding was furnished with *guests*;" the guests being those who received the invitation of the servants and gathered together. If the five wise virgins constitute the guests, then the Bride must be some wise holy virgin, chosen to be the royal consort or Queen. On the other hand, if the five wise virgins represent all the saints, both male and female, and if they all constitute the Bride, then where will the guests come from, or who will they be? Again, if

the five virgins are actually virgins or females who are to be married to the Bridegroom, then all the rest of the saints would constitute the guests. Are not these five wise virgins the "honorable Wives" which the Psalmist represents the Son of God as having taken from among king's daughters?

From the passage in the forty-fifth Psalm, it will be seen that the great Messiah who was the founder of the Christian religion, was a Polygamist, as well as the Patriarch Jacob and the prophet David from whom He descended according to the flesh. Paul says concerning Jesus, "Verily he took not on him the nature of angels; but he took on him the seed of Abraham." (Heb. 2: 16.) Abraham the Polygamist, being a friend of God, the Messiah chose to take upon himself his seed; and by marrying many honorable wives himself, show to all future generations that he approbated the plurality of Wives under the Christian dispensation, as well as under the dispensations in which His Polygamist ancestors lived.

We have now clearly shown that God the Father had a plurality of wives, one or more being in eternity, by whom He begat our spirits as well as the spirit of Jesus His First Born, and another being upon the earth by whom He begat the tabernacle of Jesus, as His Only Begotten in this world. We have also proved most clearly that the Son followed the example of his Father, and became the great Bridegroom to whom kings' daughters and many honorable Wives were to be married. We have also proved that both God the Father and our Lord Jesus Christ inherit their wives in eternity as well as in time; and that God the Father has already begotten many thousand millions of sons and daughters and sent them into this world to take tabernacles; and that God the Son has the promise that "of the increase of his government there shall be no end;" it being expressly declared that the children of one of His Queens should be made Princes in all the earth. (See Psalm 45: 16.)

Jesus says there shall be weeping

and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out." (Luke 13: 28.) There are many in this generation so pious that they would consider themselves greatly disgraced to be obliged to associate with a man having a plurality of wives; would it not be well for such to desire a place separate from the kingdom of God, that they may not be contaminated with the society of these old Polygamists? And then it would be so shocking to the modesty of the very pious ladies of Christendom to see Abraham and his wives, Jacob and his wives, Jesus and his honorable wives, all eating occasionally at the same table, and visiting one another, and conversing about their numerous children and their kingdoms. Oh, ye delicate ladies of Christendom, how can you endure such a scene as this? Oh, what will you do, when you behold on the very gates of the holy Jerusalem the names of the Twelve sons of the four wives of the Polygamist Jacob? If you do not want your morals corrupted, and your delicate ears shocked, and your pious modesty put to the blush by the society of polygamists and their wives, do not venture near the holy Jerusalem, nor come near the New Earth; for Polygamists will be honored there, and will be among the chief rulers in that Kingdom.

Peter says, Likewise ye wives be in subjection to your own husbands, * * * * even as Sarah obeyed Abraham, calling him Lord: whose daughters ye are, as long as ye do well." (1 Peter 3: 1, 6.) The females in the first age of Christianity considered it a great honor to become the daughters of Abraham, but now they have become so righteous that they think it a disgrace to be found in the society of a Polygamist; and no doubt they would think their characters ruined for ever, if any one should be so immodest as to call them the daughters of the Polygamist Abraham. But we will tell them how to avoid this deep disgrace; they can cease to do well; for Peter says that it is only on

this condition that they become the daughters of Abraham. It will be necessary for you to reject Christianity and not obey the gospel; for in so doing you might very much endanger your reputation by becoming the daughters of that noted Polygamist. To become the daughters of a Polygamist by voluntarily embracing Christianity would be at once sanctioning father Abraham's deeds. Only think how awfully shocking it would be, to have your neighbors point the finger of scorn at you, and say, "There goes a daughter of Abraham—she has been adopted into the family of that old Polygamist—she must be a very immodest woman to want to get into his family," among his wives and concubines—who would have ever thought, that she would have embraced the faith of Abraham, and thus consent to be adopted as one of his daughters, when she very well knew his character! O what a disgrace! I wonder if she will not want to go and sit down with her adopted father and with all his wives in the kingdom of God. I dare say she will; for there is no telling how far Christianity will lead them, when they get so far gone as to be adopted into Abraham's family. The doctrine that she has embraced tells her that many shall come from the east, and from the west, and from the north, and from the south, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of God. O how shameful! I wonder why the law don't put a stop to Christianity when it produces such an immoral influence as to cause so many not only to be adopted into these disgraceful families, but to pretend that such characters are going to be in the kingdom of God, and that all their adopted children will go there too. She not only disgraces herself by coming into such a family, but according to her doctrine she will have to associate with beggars, for her book says, that the angels laid hold of a poor beggar named Lazarus and carried him off to Abraham's bosom. Oh what a family! Polygamists and beggars all together! and that poor silly woman is one of his daughters, and expects when

she dies to be carried to his bosom also. I wonder if there will not be some great gulf or some other barrier to keep such disgraceful characters from intruding upon the society and corrupting the morals of the good pious people who die in the nineteenth century! I wonder if the angels will have the impudence to drag us away as soon as we die to the bosom of such a noted Polygamist as Abraham!" If you do not want to suffer such deep disgrace, you must keep out of Abraham's family by neglecting the Gospel; and when you die, the angels will not trouble you with his society, but there will be a great gulf intervening between you and his family over which there will be no passage.

Inasmuch as the saints in Utah consider it moral, virtuous, and scriptural, to practice the plurality system, they should seek by every means to eradicate, not only from their own minds, but from the minds of their children, every erroneous improper prejudice which they have formerly imbibed, by their associations with the nations of modern Christendom. Parents who have daughters should seek to instil into their minds, that it is just as honorable for them to be united in marriage to a good man who is already a husband, as to one that is single: they should be taught to reject the society and proposals for marriage of all wicked men, whether single or not. A father should be impartial to all his children, and cultivate the same love for them all; while each wife should instil into the minds of her own children the necessity of loving the children of each of the others, as brothers and sisters. Each wife should, not only care for the welfare of her husband and her own children, but should also seek the happiness of each of his other wives and children. And likewise, the children of each wife should not only respect, honor, and love their own mother, but also the mothers of all their brothers and sisters. By observing these precepts, peace and tranquility will reign throughout every department of the family, and the spirit of God will flow freely from heart to heart.

Nothing is so much to be desired in families as peace, love, and union: they are essential to happiness here and hereafter. And, in order to promote these desirable objects, we would recommend the observance of the following rules.

Rule 1st.—Let that man who intends to become a husband, seek first the kingdom of God and its righteousness, and learn to govern himself, according to the law of God: for he that cannot govern himself cannot govern others: let him dedicate his property, his talents, his time, and even his life to the service of God, holding all things at His disposal, to do with the same, according as He shall direct through the counsel that He has ordained.

Rule 2nd.—Let him next seek for wisdom to direct him in the choice of his wives. Let him seek for those whose qualifications will render him and themselves happy. Let him look not wholly at the beauty of the countenance, or the splendor of the apparel, or the great fortune, or the artful smiles, or the affected modesty of females; for all these, without the genuine virtues, are like the dew-drops which glitter for a moment in the sun, and dazzle the eye, but soon vanish away. But let him look for kind and amiable dispositions; for unaffected modesty; for industrious habits; for sterling virtue; for honesty, integrity, and truthfulness; for cleanliness in persons, in apparel, in cooking, and in every kind of domestic labor; for cheerfulness, patience, and stability of character; and above all, for genuine religion to control and govern their every thought and deed. When he has found those possessing these qualifications let him seek to obtain them lawfully through the counsel of him who holds the keys of the everlasting priesthood, that they may be married to him by the authority of Heaven, and thus be secured to him for time and for all eternity.

Rule 3rd.—When a man has obtained his wives, let him not suppose that they are already perfect in all things; for this cannot be expect-

ed in those who are young and inexperienced in the cares and vicissitudes of a married life. They, as weaker vessels, are given to him as the stronger, to nourish, cherish, and protect; to be their head, their patriarch, and their saviour; to teach, instruct, counsel, and perfect them in all things relating to family government, and the welfare and happiness of themselves and their children. Therefore, let him realize the weighty responsibility now placed upon him, as the head of a family; and also let him study diligently the disposition of his wives, that he may know how to instruct them in wisdom for their good.

Rule 4th.—Betray not the confidence of your wives. There are many ideas in an affectionate confiding wife which she would wish to communicate to her husband, and yet she would be very unwilling to have them communicated to others. Keep each of your wives' secrets from all the others, and from any one else, unless in cases where good will result by doing otherwise.

Rule 5th.—Speak not of the faults of your wives to others; for in so doing, you speak against yourself. If you speak to one of your wives of the imperfections of the others who may be absent, you not only injure them in her estimation, but she will expect that you will speak against her under like circumstances: this is calculated to weaken their confidence in you, and sow division in the family. Tell each one of her faults in private in a spirit of kindness and love, and she will most probably respect you for it, and endeavor to do better for the future; and thus the others will not, because of your reproof, take occasion to speak reproachfully of her. There may be circumstances, when reproof, given in the presence of the others, will produce a salutary influence upon all. Wisdom is profitable to direct, and should be sought for earnestly by those who have the responsibility of families.

Rule 6th.—Avoid anger and a fretful peevish disposition in your family. A hasty spirit, accompanied with harsh words, will most generally beget its own likeness, or, at least, it will, event-

ally, sour the feelings of your wives and children, and greatly weaken their affections for you. You should remember that harsh expressions against one of your wives, used in the hearing of the others, will more deeply wound her feelings, than if she alone heard them. Reproofs that are timely and otherwise good, may lose their good effect by being administered in a wrong spirit, indeed, they will most probably increase the evils which they were intended to remedy. Do not find fault with every trifling error that you may see; for this will discourage your family, and they will begin to think that it is impossible to please you; and, after a while, become indifferent as to whether they please you or not. How unhappy and extremely wretched is that family where nothing pleases—where scolding has become almost as natural as breathing!

Rule 7th.—Use impartiality in your family as far as circumstances will allow; and let your kindness and love abound towards them all. Use your own judgment, as the head of the family, in regard to your duties in relation to them, and be not swayed from that which is right, by your own feelings, nor by the feelings of others.

Rule 8th.—Suffer not your judgment to be biased against any one of your wives, by the accusations of the others, unless you have good grounds to believe that those accusations are just. Decide not hastily upon partial evidence, but weigh well all things, that your mind may not become unjustly prejudiced. When one of your wives complains of the imperfections of the others, and endeavors to set your mind against them, teach her that all have imperfections, and of the necessity of bearing one with another in patience, and of praying one for another.

Rule 9th.—Call your wives and children together frequently, and instruct them in their duties towards God, towards yourself, and towards one another. Pray with them and for them often; and teach them to pray much, that the Holy Spirit may dwell in their midst, without which it is impossible to maintain that union, love, and one-

ness which are so necessary to happiness and salvation.

Rule 10th.—Remember, that notwithstanding written rules will be of service in teaching you your duties, as the head of a family, yet without the Holy Ghost to teach and instruct you, it is impossible for you to govern a family in righteousness; therefore, seek after the Holy Ghost and He shall teach you all things, and sanctify you and your family, and make you one, that you may be perfected in Him and He in you, and eventually be exalted on high to dwell with God, where your joy will be full forever.

Rule 11th.—Let no woman unite herself in marriage with any man, unless she has fully resolved to submit herself wholly to his counsel, and to let him govern as the head. It is far better for her not to be united with him in the sacred bonds of eternal union, than to rebel against the divine order of family government, instituted for a higher salvation; for if she altogether turn therefrom, she will receive a greater condemnation.

Rule 12th.—Never seek to prejudice the mind of your husband against any of his other wives, for the purpose of exalting yourself in his estimation, lest the evil which you unjustly try to bring upon them, fall with double weight upon your own head. Strive to rise in favor and influence with your husband by your own merits, and not by magnifying the faults of others.

Rule 13th.—Seek to be a peacemaker in the family with whom you are associated. If you see the least appearance of division arising, use your utmost efforts to restore union and soothe the feelings of all. Soft and gentle words, spoken in season, will allay contention and strife; while a hasty spirit and harsh language add fuel to the fire already kindled which will rage with increasing violence.

Rule 14th.—Speak not evil of your husband unto any of the rest of the family for the purpose of prejudicing their minds against him; for if he be informed thereof, it will injure you in his estimation. Neither speak evil of any members of the family; for this

will destroy their confidence in you. Avoid all hypocrisy; for if you pretend to love your husband and to honor and respect his wives, when present, but speak disrespectful of them when absent, you will be looked upon as a hypocrite, as a tattler, and as a mischief-making woman, and be shunned as being more dangerous than an open enemy. And what is still more detestable, is to tattle out of the family, and endeavor to create enemies against those with whom you are connected. Such persons should not only be considered hypocrites, but traitors, and their conduct should be despised by every lover of righteousness. Remember also, that there are more ways than one to tattle; it is not always the case that those persons who are the boldest in their accusations that are the most dangerous slanderers; but such as hypocritically pretend that they do not wish to injure their friends, and at the same time, very piously insinuate in dark indirect sayings, something that is calculated to leave a very unfavorable prejudice against them. Shun such a spirit as you would the very gates of hell.

Rule 15th.—If you see any of your husband's wives sick or in trouble, use every effort to relieve them, and to administer kindness and consolations, remembering that you, yourself, under the same circumstances, would be thankful for their assistance. Endeavor to share each others burdens, according to the health, ability, and strength which God has given you. Do not be afraid that you will do more than your share of the domestic labor, or that you will be more kind to them than they are to you.

Rule 16th.—Let each mother correct her own children, and see that they do not dispute and quarrel with each other, nor with any others; let her not correct the children of the others without liberty so to do, lest it give offence. The husband should see that each mother maintains a wise and proper discipline over her children, especially in their younger years: and it is his duty to see that all of his children are obedient to himself and to their respective mothers. And it is also his duty to see that the children of one wife are not allowed to quarrel and abuse those of the others, neither to be disrespectful or impudent to any branch of his family.

Rule 17th.—It is the duty of parents to instruct their children, according to their capacities in every principle of the gospel, as revealed in the Book of Mormon and in the revelations which God has given, that they may grow up in righteousness, and in the fear of the Lord, and have faith in Him. Suffer no wickedness to have place among them, but teach them the right way, and see that they walk therein. And let the husband, and his wives, and all of his children that have come to the years of understanding, often bow before the Lord around the family altar, and pray vocally and unitedly for whatever blessings they stand in need of, remembering that where there are union and peace, there will also be faith, and hope, and the love of God, and every good work, and a multiplicity of blessings, imparting health and comfort to the body, and joy and life to the soul.

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