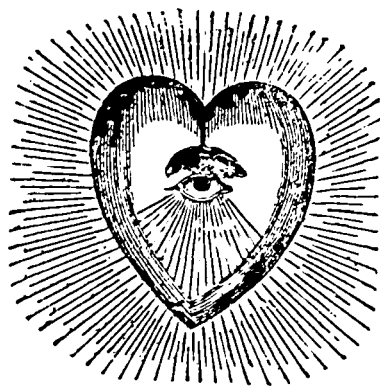


THE



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.

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THE PRE-EXISTENCE OF MAN.

(Concluded.)

103. An infinite quantity of self-moving intelligent matter, possessed of infinite capacities, and existing eternally, must have been engaged in an endless series of operations. It matters not how far we may, in the imagination of our minds, go back into the infinite depths of past duration, we are still obliged to admit, that every particle of matter which now exists, existed then; that it was then capable of self-motion; that it was then capable of exercising the eternal capacities of its nature, and of progressing onward and upward, until it should be perfected in all the fulness of wisdom, knowledge, and truth. An endless series of operations excludes a first operation. If it be assumed that there was a period when matter first began to act, then the succession of acts would be finite and not endless, and there would have been an endless duration, preceding that first act, during which, all things would have been in a quiescent state, or state of absolute rest. To suppose that all the spiritual matter of the universe, which is now so powerful and active, has once been eternally at rest, would seem to be absurd in the highest degree. Every thing now is in motion; every thing is highly active: every thing is acting under some law, or guided by some motive or will. Such a thing as an inactive particle of

matter is not known in the universe. If all substance once existed eternally without action, what prompted it to make the first effort? How came the first particle to move itself? Why, after an endless past duration, should it all at once, conclude to move? Why should intelligent thinking materials, capable of self-motion, have existed from all eternity without exercising their capacities? No one, therefore, upon candid reflection, can suppose, for one moment, that there was a beginning to the operations or actions of substance. There could not have been a *first* act or *first* operation. The succession of acts and operations must have been endless.

104. Having shown in the preceding paragraph, that there must have been an endless series of operations among the self-moving intelligent materials of nature, let us next inquire into the nature of these operations. These operations may have been extremely simple, or they may have been abstruse and intricate in their nature: they may have been the effect of each individual particle, acting at random under no particular system of laws, or they may have been the results of a combination of large masses of substances acting under wise and judicious laws: they may have acted in a disorganized capacity, or they may

have acted in the capacity of organized worlds, and personages, and beings, something similar to what now exists. Simple operations at random without law, would exhibit but a small degree of intelligence; while operations such as now exist, would show something that had infinite wisdom, knowledge, and power; in other words, it would prove the existence of a God. If this endless series of operations has always been conducted with the same wisdom and power which now characterize the workings of the universe, then there must have always been a fulness of knowledge and truth existing somewhere, either in organized or disorganized substances. We cannot prove from the present appearances of nature that there has *always* been a God. The present exhibitions of nature only prove that there is *now* a God, and that there has been a God for many ages past, which is clearly proved by His works, many of which can be proved to be many thousand years old. But when we go back to ages still more remote in antiquity, nature does not inform us whether there was in those ages a God, having a fulness of knowledge, or not. We have been informed in preceding paragraphs, that men, through obedience, attain to the fulness of all knowledge and become Gods. Now there is a time before each man obtains this fulness which constitutes him a God. Personal Gods, then, have a beginning: they exist first as spirits, then as men clothed with mortal flesh, then as Gods clothed with immortal tabernacles. If one God can have a beginning, the question arises, May not all other Gods have had a beginning? The operations and appearances of the universe only teach us that there has been a God for a few ages past; and if we had no other light, the question would very naturally occur, was there not a first God? And if so, at what period of time did he attain to a fulness of truth and become God? What was the condition of the universe before any of the substances of nature attained this fulness? In the absence of revelation in regard to the past eternity of God, such ques-

tions as the foregoing would unavoidably arise in the mind.

105. If there ever were a period when none of the substances of nature, possessed a fulness of truth, then previously to that period the universe would have been governed by laws inferior to those which now obtain. But it seems altogether unlikely that among an infinite quantity of materials, possessing infinite capacities, there should be none which had perfected themselves in knowledge and truth, though they had had an endless duration in which to have accomplished it. It seems far more constant to believe that infinite knowledge has from all eternity existed somewhere, either in organized personages or in disorganized materials.

106. We shall now prove by revelation given through JOSEPH, the SEER, that there has been a God from all eternity; or in other words, that there is a God who never had a beginning. One revelation commences thus: "Hearken and listen to the voice of Him who is *from all Eternity* to all eternity, the Great I AM, even Jesus Christ, the light and the life of the world." (Doc. and Cov. Sec. 59: Par. 1.) Here then is positive proof that *Jesus Christ is from all Eternity*. We are aware that there are some who consider that the words "*all Eternity*" have reference to a definite limited period of time. Such suppose that there have been many eternities succeeding each other: if this supposition be correct, then the period expressed by the words "*from all Eternity*" could not have been without beginning. But it is evident to our mind that the words were intended to convey the idea of an endless past duration; or in other words, a duration that had no beginning, when speaking in reference to the light and truth that dwelt in Him. That this is the true idea intended to be conveyed, is evident from other declarations of Christ; one of which reads as follows: "Listen to the voice of Jesus Christ, your Redeemer, the Great I AM, whose arm of mercy hath atoned for your sins." Among the things revealed in this revelation, Jesus says, "Unto myself

my works have no end, NEITHER BEGINNING." (Doc. and Cov., Sec. 10: Par. 1 and 8.) No language could more plainly prove that Jesus Christ had no beginning. His "works have no end, neither beginning." There never was a period when Christ began His works: there never was a *first* work that He performed. A series that has no beginning can have no *first* term. A past succession of works that is endless necessarily excludes a *first* work. As there could not be a *first* act, it shows most clearly that Jesus Christ must have existed during an endless succession of ages, and that there could not be a *first* age of His existence. This past endless existence of Christ has reference to the fulness of Truth, and Light, and Knowledge which now dwell in His person. These attributes are personified and called God: these had no beginning, while His *person* did have a beginning in its organized capacity, being the "First Born of every creature." The attributes of Jesus Christ, or in other words, the fulness of Truth, existed for endless ages before His person was formed. Before the spiritual body or personage of Christ was born in the heavenly world, there were innumerable worlds in existence, each peopled with myriads of personages, and each were filled with all the fulness of Jesus Christ, or the fulness of Truth, which is called by various names, such as, God, the Great I AM, the Father, the Son, Jesus Christ, &c. All these names, as well as the personal pronouns He, His, and Him, are applied to the FULNESS OF TRUTH, wherever it or He may dwell, whether in one tabernacle or in unnumbered millions. This Great God—the FULNESS OF TRUTH, can dwell in all worlds at the same instant—can be everywhere present—can be in all things, and round about all things, and through all things. He is in the personage of the Father; He is in the personage of the Son; He will be in the personages of all His Saints when they receive of His fulness; and in fine, He is the only living and true God, and besides Him there is no God:

He is the only God worshipped by the righteous of all worlds; for He exists in all worlds, and dwells in all his fulness in countless millions of tabernacles. He has no beginning, neither have His works a beginning, but each of His organized tabernacles had a beginning: each personal spirit was organized out of the elements of spiritual matter.

107. Having proved that Jesus Christ, or the Fulness of Truth, had no beginning, let us next inquire, Whether there always have been personages in which this fulness dwelt? or whether it or He dwelt in the unorganized particles of substance prior to there being any personages formed? These are rather difficult questions to answer. It is quite probable, that it has been from all eternity about the same as at present; that there has been an endless succession of substances, both organized and unorganized, which have been exalted and glorified, and have received a fulness. It is altogether likely, that there has been an endless succession of worlds, and an endless succession of inhabitants who have peopled those worlds. If so, then there could not be a *first* world, nor a *first* person. Though each world, and each person would have a beginning, yet there would be no beginning to the grand chain of succession or genealogy. This may be exemplified, by conceiving the existence of endless straight lines in boundless space: conceive each of these lines to be divided or graduated into an endless number of yards. All can at once see, that there would be a beginning to each of these yards, but there would be no beginning to the endless succession. So, likewise, of endless duration; we can conceive of its being divided into an endless succession of minutes; each of these minutes would have a beginning, but there would be no beginning to the succession. We have already learned from revelation that the works of Jesus Christ had no beginning. Now let us suppose that each successive work was the organization of a world and the peopling of the same. All will at once admit that each world and the inhabitants thereof would have a beginning; but

His works, being without a beginning, there could not be a *first* world in this endless succession, nor a *first* Father in the endless genealogy.

108. Looking at things through our imperfect minds, we have been accustomed to suppose that all things which are connected by a chain of causes and effects, must eventually terminate in a *First Cause* and in a *First Effect*: for instance, in tracing genealogies, we go back from the son to the father, then to the grandfather, then to the great grandfather, and thus we trace the lineage back from generation to generation until we naturally look for a first father pertaining to the human race on this creation, so, likewise, when we trace the genealogy of our spirits. We were begotten by our Father in Heaven; the person of our Father in Heaven was begotten on a previous heavenly world by His Father; and again, He was begotten by a still more ancient Father; and so on, from generation to generation, from one heavenly world to another still more ancient, until our minds are wearied and lost in the multiplicity of generations and successive worlds, and as a last resort, we wonder in our minds, how far back the genealogy extends, and how the first world was formed, and the first father was begotten. But why does man seek for a *first*, when revelation informs him that God's works are without beginning? Do you still seek for a *first* link where the chain is endless? Can you conceive of a *first* year in endless duration? Can you grasp within your comprehension the *first* mile in an endless right line? All these things you will readily acknowledge have no *first*: why, then, do you seek for a *first* personal Father in an endless genealogy? or for a *first* effect in an endless succession of effects?

109. The Fulness of Truth, dwelling in an endless succession of past generations, would produce an endless succession of personal Gods, each possessing equal wisdom, power, and glory with all the rest. In worshipping any one of these Gods we worship the whole, and in worshipping the whole, we still worship but one God; for it is the same God who dwells in them all; the

personages are only His different dwelling places. After the resurrection, when the Fulness of Truth or God dwells in us, it can then be said of us, as is now said of Christ, that we are "from all eternity to all eternity;" it can then be said of us, that our "works have no end, neither beginning;" it can then be said of us, that we are "in all things, and through all things, and round about all things;" it can then be said of us, that the number of worlds which we have created are more numerous than the particles of dust in a million of earths like this; yea, that this would not be a beginning to the number of our creations; it can be said of us, that we are there in all these infinity of worlds, and that our bosom is there. How, inquires the astonished Saints, can all these things be? How can we be from all eternity? How can we be omnipresent? How can our works be without beginning? We reply, that this will be true in regard to the fulness of God that dwells within us, but not true in regard to our persons; neither is it true in regard to any other persons. God is the light and the life of all things. Our life and our light are now only a part of God, but then, in that glorious day, they will be the whole of God, animating, and quickening, and glorifying a new tabernacle. Then we can say one to another, I am in you and you are in me, and we all are one, even one God, "from everlasting to everlasting." The Light and Intelligence and Truth which each Saint will then possess in fulness, was not created, neither, indeed, can be, but they were from all eternity; and they assisted in the formation of all worlds, and are present in all worlds, governing and controlling the same. Do we realize that our very life and being is constituted and composed of eternal principles? that the beings which we call ourselves are only parts of one eternal whole? that the attributes of our nature are God's attributes in embryo, placed in new tabernacles where they are required to improve and perfect themselves by cleaving unto the great fountain of which they are a part? Every additional portion of

light which they receive is an additional portion of God; when they are filled with light, they are filled with God—that is, God is in them in all of His fulness, and wherever God is, there is Almighty power, and Infinite wisdom and knowledge, and all things are subject unto Him, and He possesses all things, and all dominions and worlds are His, for He made them all. It is for this reason that each of the Saints will inherit all things, and be equal not only in power and glory, but also in dominion. All things present, and all things to come, will be theirs. All things present, include all the infinity of worlds which have been created, redeemed, and glorified from all eternity: all things to come include all the worlds which will be created, redeemed, and glorified to all eternity. Each one of the Saints who receive a fulness of God will be joint heirs with all the rest in this great common stock inheritance: each one possessing the whole. Consequently, they will be equal in dominion as well as equal in knowledge, power, and glory. This is so fully revealed in revelations, both ancient and modern, that we deem it unnecessary to multiply quotations. Indeed, Why should not the same God in one tabernacle inherit just as much as He does in every other tabernacle? If men are tabernacles, and God is the Being who dwells within them, then this One God in each tabernacle must of necessity possess all things; for He made them all.

110. How very different in their nature is light and truth from substance. A substance can only be in one place at a time: while intelligence or truth can be in all worlds at the same instant. A substance cannot be divided, and a part be taken to some other place, without diminishing the original quantity from which it was taken: while different portions of light and truth may be imparted to other beings in other places without diminishing in the least the fountain from which they are derived. Substances, organized into different persons on separate worlds, become a plurality of substances or persons: while a truth may be imparted to each

one of these personages, and still it is but one truth—a unity and not a plurality of truths. However great the number of truths which may be imparted equally to an infinite number of personages, still the truths are not increased in number by their increased number of dwelling places. In all these characteristics truth and substance widely differ from each other. As God is Light and Truth, and Light and Truth is God, all the characteristics which belong to one, belong to the other also. An infinite number of tabernacles filled with Truth, contains no more than one filled with the same: so likewise an infinite number of tabernacles filled with God knows no more than one knows. Truth is one Truth though dwelling in millions, so likewise God is one God though dwelling in countless numbers of tabernacles. This is the reason why we are so repeatedly told in both ancient and modern revelation, that there is but one God. And whenever a plurality of Gods is mentioned we may always know that the expression has reference only to the number of tabernacles where this one only true and living God dwells.

111. We have dwelt upon this subject rather longer than what we, at first, intended, because we consider it a principle which should be well understood by the Saints, not only for our own benefit, but that we may be able to teach others correctly; that when we are asked for a reason, why we believe in a plurality of Gods, we may be able to set forth our views clearly and plainly in accordance with the revelations which God has given of Himself. It is for this purpose that we have dwelt so long upon the pre-existence of man in order that we may the more clearly understand, not only our heavenly and God-like origin, but the grand system of laws by which God originates and prepares tabernacles for His own residence in which the fulness of His wisdom, power, and glory, are manifested. O how great, and how marvelous are the ways of God, and His plans which He has adopted for the salvation and glorification of His

intelligent offspring! Who can understand these things without rejoicing by day and by night! And who can understand the works of our God and the mysteries of His kingdom, unless he is enlightened by the light of the Holy Spirit! Well did the apostle Paul say, "the natural man knoweth not the things of God, because they are spiritually discerned;" "but God hath revealed them unto us by His spirit; for the Spirit searcheth all things, yea, even the deep things of God." Well did our Saviour say, that the Spirit of Truth should guide his disciples into all Truth—should take of the things of the Father and should show them unto his people—should show them things to come, and thus make them revelators and prophets. O that mankind would consider upon these things! O that they would come unto God like men in days of old, and learn of Him now, as they did then! O that they would reflect upon their heavenly origin, and what may be their future destiny, if they would only claim, through obedience and faith, the high privileges set before them! O that they knew what belongs to their peace and welfare both here and hereafter! but they know not—they are like the beast that perisheth, for whom slaughter is prepared, and he knoweth it not: even so, it is with this generation; they know nothing only what they know naturally; they have denied the necessity of present revelation, therefore, all spiritual light and heavenly knowledge are withheld from them, and they will bring swift destruction upon themselves and perish in their sins, and this causes my heart to be sorrowful; and I mourn over the hardness of their hearts and the blindness of their minds by day and by night; and I labor and toil, and also my brethren, to recover them, but their hearts are fully set within them to do evil, and they must soon be ripened for the destructions decreed upon the nations in the latter days.

112. We have in this article on pre-existence traced man back to his origin in the heavenly world as an infant

spirit; we have shown that this spirit was begotten and born by celestial parents long anterior to the formation of this creation. We have shown that the great family of spirits had a probation and trial before they came here—that a third part of them fell and were cast out of Heaven and were deprived of fleshly bodies; while the remainder have come forth in their successive generations to people this globe: we have shown that, by keeping this their second estate, they will be perfected, glorified, and made Gods like unto their Father God by whom their spirits were begotten. The dealing of God towards his children from the time that they are first born in Heaven, through all their successive stages of existence, until they are redeemed, perfected, and made Gods, is a pattern after which all other worlds are dealt with. All Gods act upon the same great general principles; and thus, the course of each God is one eternal round. There will, of course, be a variety in all His works, but there will be no great deviations from the general laws which He has ordained. The creation, fall, and redemption of all future worlds with their inhabitants will be conducted upon the same general plan; so that when one is learned, the great fundamental principles of the science of world-making, world-governing, and world-redemption, will be understood.

113. The Father of our spirits has only been doing that which His Progenitors did before Him. Each succeeding generation of Gods follow the example of the preceding ones: each generation have their wives, who raise up from the fruit of their loins immortal spirits: when their families become numerous, they organize new worlds for them, after the former patterns set before them; they place their families upon the same who fall as the inhabitants of previous worlds have fallen; they are redeemed after the pattern by which more ancient worlds have been redeemed. The inhabitants of each world have their own personal Father whose attributes they worship, and in so doing all worlds worship the same one God, dwelling in all of His fulness

in the personages who are the Fathers of each. Thus will worlds and systems of worlds, and gorgeous universes, be multiplied in endless succession through the infinite depths of boundless space; some teſtial, ſome terreſtrial, and ſome Celeſtial, differing in their glory, as the apparent ſplendor of the ſhining luminaries of Heaven differ. All theſe

will ſwarm with an infinite number of living, moving, animated beings from the minuteſt animalcules that ſport by millions in a ſingle drop of water, up through every grade of exiſtence to thoſe Almighty, All wiſe, and Moſt Glorious Perſonages who exiſt in countless numbers, governing and controlling all things.

EDITOR.

CELESTIAL MARRIAGE.

(Continued.)

God generally entruſts his ſervants firſt with wives, and then with children, to ſee what kind of government they will exereiſe; if they are found faithful over thoſe which are given to them, He generally grants them more, in order that their poſterity may become numerous, and that the dominions of their government may be extended.

A man is better qualified to govern his own offspring than the offspring of others; for he will be influenced to govern for their good through the parental ties of affection which fathers naturally entertain for their children. The family or patriarchal government, therefore, was wiſely inſtituted of God. He is the Author of parental affection: He incorporated the principle in the boſom of man for the good of the offspring. The principle of parental government, notwithstanding the natural affections, needs to be under the direction and control of the law of God, and the influence of the Holy Spirit. As God is glorified by the acceſſion of numbers into His family, ſo are His ſervants glorified by additions to their families. God, therefore, has wiſely ordained the plurality of wives, that the families of His faithful ſervants may be increaſed even as His own government and kingdoms are increaſed. That which will enlarge the dominions of the Almighty will glorify Him; and the ſame things that will glorify God will glorify man. In Iſaiah, it is ſaid of Chriſt, that “of the increaſe of His government there ſhall

be no end;” and that, as the “Prince of Peace,” He ſhould ſit “upon the throne of David, and upon his kingdom, to order it, and to eſtabliſh it with judgment and with juſtice from henceforth even forever.” (Iſa. 9: 7.) As there will be no end to the increaſe of the numbers who will come under the government and dominion of Chriſt, ſo there will be no end to the increaſe of the governments, and dominions, and kingdoms of His ſervants; for they will be made like Chriſt, and be one with Him, even as He and the Father are one. The prophet Iſaiah, when he ſaw that Chriſt ſhould be “cut off out of the land of the living,” asks the queſtion, “*Who ſhall declare His generation?*” He then immediately informs us that Chriſt, himſelf, ſhould be comforted, in His dying moments, by having a knowledge of his generation unfolded to his viſion. “When thou ſhalt make His ſoul an offering for ſin, He ſhall ſee His ſeed.” (Iſa. 53.) Many have ſuppoſed that the ſeed of Chriſt or His generation, has reference to thoſe who are born into His kingdom, excluſively. But we muſt recollect that the inhabitants deſtined for this earth are limited in numbers; and that, however numerous they may be, who become, on this earth, His adopted ſons, yet there will evidently be an end, or a time when no more of mankind will receive the law of adoption; but the increaſe of Chriſt’s government is to be without end, therefore, there muſt be a continual increaſe of

His "seed" or "generation" throughout eternal ages: this is what comforted Him in the hour of His greatest sufferings. Now unless the seed and generation of His servants are also eternally increased, they will not be like Him; their dominions and their governments would come to a dead stand; while His was increasing theirs would be stationary; while He was peopling worlds upon worlds with His generations, and adding kingdoms upon kingdoms, His younger brethren would, according to Gentile notions, sit down upon thrones with only a family of about half a dozen or a dozen, without any possibility of increasing their seed or generations, like their elder Brother.

That generations will continue after this earth passes away, is very evident from many portions of scripture. Moses says, "Know therefore that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a THOUSAND GENERATIONS." (Deut. 7: 9.) At the very least estimate, we cannot call a generation less than 20 years; and even at this low estimate a thousand generations would be twenty thousand years. Now the temporal existence of the earth and mortal man will not continue over seven or eight thousand years, after which the New Earth will be made, inhabited by immortal beings, on which there will be no more death. It will be, therefore, some twelve or thirteen thousand years after the earth passes away before there could be "a thousand generations;" and yet the prophet Moses informs us that God will keep His covenants with those who keep his commandments even "to a thousand generations." The generations from Christ back to Adam were, according the first chapter of Matthew, connected with the Old Testament, only sixty-one in number; while the third of Luke estimates the number to be seventy-five. If there should be seventy-five generations after Christ, before the end of the earth, it would make only one hundred and fifty generations in all: this subtracted from a thousand would

leave eight hundred and fifty generations for the New Earth among immortal beings. If the generations among immortal beings are of the same average length as those pertaining to mortality, recorded by Luke, then it will require upwards of forty thousand years before the New Earth could be peopled with eight hundred and fifty generations. The very fact that the Lord has promised to keep His covenant for a thousand generations shows most clearly that multiplication exists among those who are immortal as well as those who are mortal. This proves clearly the necessity of being married for eternity as well as time, securing that blessing in this life, that it may be enjoyed in the next.

We have shown in the foregoing that God remembers His Covenants and promises "to a thousand Generations" which proves beyond all controversy that generations will continue in eternity among immortal beings. Generations on the New Earth will differ from those on our present earth in several respects. First, the offspring will be spirits, and not flesh and bones; secondly, these spirits, though male and female, will not marry nor be given in marriage while on the New Earth, and consequently will not multiply; and lastly, neither parents nor children will be subject to death. Upon this earth, parents are considered the first generation; children, the second; grand-children, the third; great grand-children, the fourth; and so on: but upon the New Earth, generations cannot be estimated after this manner, for the simple reason that there will be no grand-children nor great grand-children only so far as the tabernacles are concerned, but all will be children. As the immortal parents represent the first generation, their immortal children will represent the second; but there never can be a third, nor fourth, nor any future number of generations on the New Earth.

Before the second generation of the children can have the privilege of raising up an offspring of spirits, called the third generation, they must have a world created for them; receive bodies

of flesh and bones upon the same; pass through a second estate similar to the one through which the inhabitants of this earth are now passing; die and be redeemed from the grave, and their world be redeemed, and glorified, and made new, the same as ours will be; and then, they will commence multiplying an offspring of spirits: these will be the third generation, or grandchildren of those who are redeemed and inhabit this earth in its glorified state. There must be a new world created for each successive generation, so that generations among immortal beings will be reckoned according to the genealogy of worlds. Each successive world will be peopled by beings of the same order of generation.

All the inhabitants, destined for this earth, are, so far as their spirits are concerned, of the same generation; all being the sons and daughters of one Father; but so far as their tabernacles are concerned, they are a succession of generations. Generations among immortal beings are of a higher order, being the medium of the organization of spiritual substance in which exists capacities that are infinite in their nature. This higher or more perfect order of generation requires a period of vast duration for the instruction and gradual development of the capacities of the spiritual offspring; hence the children are permitted to reside on the same world with their parents for many millions of years, before another world is provided for their inheritance; and before they are entrusted with the great and most sacred privilege of marriage for the infinitely important purpose of multiplying their species. Indeed, it would require several thousand million of years, before a father could raise up an offspring sufficiently numerous to people one world as large as this. And during this vast period of time he could have no grand-children; all being his *own* sons and daughters; all being reckoned in the same generation; and all remaining with their parents at the old homestead, until, for the want of room, a new world is created and the dominions enlarged, and the children sent abroad to act for

themselves, and to prepare to walk in the footsteps of their father, by marrying and multiplying as he has done before them. A thousand generations, therefore, among immortal beings, would embrace a period of many millions of millions of years.

The fact being established that generations will be continued in eternity, we have no reason to conjecture that they will ever cease. If immortal beings can multiply at all, it is perfectly reasonable that this same power should continue with them worlds without end. Some, perhaps, may object against an endless succession of worlds and generations on the supposition that there will not be a sufficient quantity of matter in existence for such a purpose. This objection would be valid if it could be proved that there was only a finite quantity of materials; for in such a case, the period would eventually come when the whole quantity would be exhausted, and the increase of worlds and of intelligent beings would necessarily cease: for we cannot, for one moment, admit that the materials themselves could be created. In a boundless space, there is plenty of room for an infinite quantity of materials. It matters not how thinly the elements may be scattered, though there should be millions of miles intervening between each particle, yet if there were no bounds to this widely diffused substance, the quantity would be endless; and if endless, there could be an endless succession of worlds organized out of it, without any possibility of exhausting it. Neither reason nor observation can determine the quantity; for as God did not create the elements, they are necessarily eternal, and therefore exist without a cause. There is no cause for the quantity that exists. Indeed, there is no reason why space contains any substance, whatever: much less is there any reason why space contains a large instead of a small, an infinite instead of a finite quantity.

That there is an infinite quantity of matter in space is certain from the revealed fact that there is to be no end to the increase of the government or

kingdoms of Christ: in order that the increase may be without end, the quantity of materials out of which these kingdoms are formed must be inexhaustible. No objection, therefore, can be raised against the endless increase of worlds and of living beings for the want of sufficient substance.

The affection which exists in the bosom of parents towards their offspring will be far greater among immortal and celestial beings than what it is here in this world; consequently they will watch over them with the most tender feelings; and ordain laws and rules for their government, adapted to their capacities and wants: and when they create a new world and send their dear children to receive upon the same bodies of flesh and bones, their affection for them will not, in the least, be diminished; they will still be just as anxious for their welfare and happiness as when they dwelt immediately in their presence.

Those among their offspring who are sent to people new worlds, and who obey the law of righteousness, will be more highly favored than the rebellious. The righteous among them will be entrusted with the watch-care and protection of the children of their celestial or heavenly parents. This is one great reason, why the Lord has chosen the righteous in this world to raise up seed unto Him through the divine institution of marriage. It must be evident to every one, that when God sends forth His own children from Heaven to be born into this world, that it must be more pleasing to Him for them to receive tabernacles among the righteous than among the wicked. This is one reason that He has instituted a plurality of wives among the righteous, that those noble pure spirits who dwell in the presence of God may come forth into the world through the righteous and be taught in the law of righteousness. When God sends forth these spirits and entrusts them to the care of the righteous, there is a prospect of their returning again to enjoy the fulness of His glory. But when the spirits from Heaven are born among the wicked,

the prospect is, that they will be corrupted by the precepts and wicked examples of their fathers, and thus be unprepared to return to the bosom of their Father in Heaven. The Father of these spirits, through the love which He has for them, is greatly pleased when He can find a righteous man unto whom he can safely entrust a great number of wives, and make him the father of many children, and by this means save them and bring them to their former home again.

If it were necessary for parents who dwell in the United States to send forth their beloved offspring to some distant nation, there to abide for many years before they were permitted to return, how great would be their anxiety to place them under the protection of their friends instead of their enemies. Would not parents feel the most intense desire that their children might be placed under the watch-care of their own dear friends who would teach them to love and reverence the advice and counsel of their parents? Would they not much rather entrust one hundred of their children to the protection of a kind-hearted wise friend than one to an enemy? All will answer, with one accord, *Yes*. If then earthly parents would feel so great a solicitude for the welfare of their absent children, how much greater must be the desire of the Father of spirits for the welfare of His own beloved offspring when He sends them from home to a distant world to be entrusted to the care of earthly parents. What must be His feelings when those earthly parents are His enemies! When they will by their own evil influences destroy those pure and innocent spirits entrusted to their charge! No wonder then that the Father of spirits should command His friends to marry a plurality of wives that those precious jewels from Heaven may be educated in the law of righteousness and in due time safely return to the bosom of their heavenly parents. Instead of condemning His friends because they have a great number of wives and children, He will bless them, and rejoice over them because of their righteousness.

Among all the duties devolving upon mortal man there is none of more importance than that of marrying in righteousness. The Lord has considered this institution of so much consequence that He has ordained authority that has the power to determine as to the number of wives a righteous man may have. There is no station in life, however high and responsible, that will exempt the righteous from appealing to this authority. Joash, the king of Israel, though a good man, yet had no right to take a plurality of wives without the consent of the authority which God had ordained: hence we read that Jehoiada, the priest "took for him two wives and he begat sons and daughters" (2 Chron. 24; 3.) That Joash did right in receiving these two wives is evident from the preceding verse: "And Joash did that which was right in the sight of the Lord, all the days of Jehoiada the priest," (verse 2.) The whole history of Jehoiada shows that he also was a man of God and was permitted to live one hundred and thirty years; and when he died, "they buried him in the city of David among the kings, because he had done good in Israel both toward God, and toward his house." (2 Chron. 24: 15, 16.) These passages prove that the Plurality of wives was given to this good man by the authority of Heaven. The very first time that Hosea obtained the word of the Lord, it was about getting married. The passage reads thus: "The beginning of the word of the Lord by Hosea. And the Lord said unto Hosea, Go, take unto thee a wife of whoredoms." (Hosea 1: 2.) In obedience to the word of God, Hosea "went and took Gomer, the daughter of Diblaim." (verse 3.) And when this woman had borne unto Hosea two sons and a daughter the Lord commanded him to go and take another woman—an adulteress. (Hosea 3.) Here, then, is the most positive proof that God commanded a holy prophet to take a plurality of wives. If the beginning of the word of the Lord to Joseph Smith had required him to do the same things that Hosea did, Who would have be-

lieved in the divinity of his mission?

God has the most undoubted right to command His servants in relation to their domestic concerns; and whatever He dictates is right. There are many things which would be sinful in the sight of God, were they done or practiced without a commandment. The Lord in the days of Noah had forbidden man to shed the blood of his fellow man; yet the Lord commanded Abraham to offer up his son Isaac, and Abraham was justified in attempting to shed his blood. Hosea would have been condemned for marrying two wicked women, had not the Lord commanded him to do it. When a prophet or servant of God does as he is commanded, he is justified, however contrary it may be to former commandments. If God has the right to command His servants to do directly contrary to what he has formerly commanded, He certainly has the right to dictate them to take a plurality of wives which is in no way violating any former command.

It was sometimes the case in ancient times that the husband loved some of his wives more than others, but the Lord gave a law to regulate the giving of the inheritance to the children in order to prevent all partiality arising from such a cause. It reads thus: "If a man have two wives, one beloved, and another hated, and they have borne him children, both the beloved and the hated: and if the first-born son be hers that was hated: then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved the first-born before the son of the hated, which is indeed the first-born; but he shall acknowledge the son of the hated for the first-born, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the first-born is his." (Dent. 21: 15, 16, 17.) In making this provision for the security of the inheritance of the first-born, there is no disapprobation, whatever, expressed against the practice of plurality, but on the contrary, the children of each wife are consid-

ered perfectly legitimate, and entitled to the proportionate shares of his property, in the same manner as if they were the children of one wife.

We cannot feel justified in closing this article on the subject of marriage without saying a few words to unmarried females in this church. You will clearly perceive from the revelation which God has given that you can never obtain a fulness of glory without being married to a righteous man for time and for all eternity. If you marry a man who receives not the gospel, you lay a foundation for sorrow in this world, besides losing the privilege of enjoying the society of a husband in eternity. You forfeit your right to an endless increase of immortal lives. And even the children which you may be favored with in this life will not be entrusted to your charge in eternity; but you will be left in that world without a husband, without a family, without a kingdom—without any means of enlarging yourselves, being subject to the principalities and powers who are counted worthy of families, and kingdoms, and thrones, and the increase of dominions forever. To them you will be servants and angels—that is, providing that your conduct should be such as to secure this measure of glory. Can it be possible that any females, after knowing these things, will suffer themselves to keep company with a persons out of this church? It matters not how great the morality of such persons may be, nor how kind they may be to you, they are not numbered with the people of God; they are not in the way of salvation; they cannot save themselves nor their families; and after what God has revealed upon this subject you cannot be justified, for one moment, in keeping their company. It would be infinitely better for you to suffer poverty and tribulation with the people of God, than to place yourselves under the power of those who will not embrace the great truths of Heaven. By marrying an unbeliever you place yourselves in open disobedience to the command of God requiring His people to gather together. Do you expect to be saved in direct violation of the com-

mands of Heaven? If not, keep yourselves wholly and entirely from the company of unbelievers. Do you wish the fellowship of the Saints? If you do, have no fellowship for unbelievers. For after the great light which our Father in Heaven has given, none of the Saints will have any confidence in your honesty or sincerity, if you will recklessly throw yourselves away and cut off all hopes of your future exaltation. No female that has a respect for the work of God, or a respect for her future character among His people, will associate or keep company with any but Saints.

Many will inquire, What will be the condition of those who have died before this light was revealed? We answer that God has made provisions in the laws, ordinances, and plans, instituted before the foundation of the world, to suit the circumstances of every individual. Those who die without hearing a message sent by authority from Heaven, do not reject it; and God has ordained that in the dispensation of the fulness of times the living shall officiate for the dead. For this cause God has commanded a temple to be built, that those ordinances necessary for the salvation and redemption of the dead may be revealed and administered in the same. The word of the Lord which came unto JOSEPH, the SEER, shows the importance of these things; it reads as follows:

“Verily I say unto you, that your anointings, and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices, by the sons of Levi, and for your oracles in your most holy places, wherein you receive conversations, and your statutes and judgments, for the beginning of the revelations and foundation of Zion, and for the glory, and honor, and endowment of all her municipalities, are ordained by the ordinance of my holy house, which my people are always commanded to build unto my holy name.”—(Doctrine and Covenants, sec. 103: 12.)

We understand by this revelation that God's people are always commanded to build unto his His holy name a

house, wherein baptisms, and all other necessary ordinances may be legally administered, not only for the living, but also for, and in the name of, and in behalf of the dead. If the spirits of the dead who are in prison will hearken unto the messages of those holding the priesthood who are sent to their prison houses to open the prison doors and set them free; if they will believe in Jesus Christ and repent of all their sins, and receive the glad tidings of redemption; if they will receive by faith what their friends in the flesh have done for them through the ordinances of God's holy house, namely: the baptisms, confirmations, ordinations, washings, anointings, sigus, tokens, keys, and sealing powers which are administered by the living, and unto the living, for and in the name of the dead; if they will, with sincerity of faith and humble repentance, believe in and receive all that is done in their behalf as the living receive what Christ has done—they shall be redeemed from their prisons, and their names shall be recorded among the sanctified in the Celestial kingdom, and the records in Heaven will be according to the records of God's holy house upon the earth; and that which is done and sealed on the earth for and in their behalf will be acknowledged, recorded, and sealed in the Heavens, and will be valid and legal in the great day of the resurrection of the righteous; but the remainder of the spirits who will not receive the glad tidings and accept of deliverance shall be kept in chains of darkness unto the judgment of the great day, and their torment shall be as if suffering in flames of fire, where their worm dieth not.

Do you inquire how we are to obtain the genealogies of our fathers, so as to do this work for them which they, when living, had not the opportunity of doing, and which they, as spirits in prison, cannot do? We answer, that it is the duty of all Saints among all nations to search out, as far as possible, their family records, and their genealogies, and their kindred, both the living and the dead; and when you have been diligent and procured all the information within your

reach, and have gone into the holy Temple of the Most High, and done what is required of the living for the dead. Then God will show you by his Prophets and Seers, and by holy messengers and angels, the genealogies of your fathers, back from generation to generation unto the beginning, or unto the time when the powers, and keys, and ordinances of the priesthood were upon the earth. When you obtain these genealogies, it will be your duty to receive in the holy temple, all the ordinances and sealing powers which were instituted in the councils of the Sons of God before the world was for the salvation, redemption, exaltation, glory, and honor of the dead who died without a knowledge of these things; for you, without your fathers, cannot be made perfect, neither can the ancient fathers who held the priesthood be made perfect without the children.

The time is near at hand when the fathers who hold the priesthood in Heaven will be united with the children who hold the priesthood upon the earth; but there are many generations intervening who held not the priesthood but died in their ignorance: the grand chain of patriarchal government, according to the order of generations, will be broken, and the union will not be complete, unless the hearts of the fathers are turned to seek after the redemption of the generations of their children who have laid down in their graves in the days of darkness; and also unless the hearts of the children are turned towards their fathers: thus through the united exertions of the priesthood in Heaven with the priesthood upon the earth, the intermediate links of the great chain of generation will be restored, and the union of the fathers with the children will be made perfect, and each successive generation will stand in their own order, exercising their patriarchal authority, and swaying the sceptre of righteousness, according to the holy order of the priesthood forever and ever.

When these holy and sacred institutions are made known to the spirits in prison by holy messengers holding

the priesthood, they will be left to their own agency either to receive or reject these glad tidings, and will be judged according to men in the flesh who have the privilege of hearing the same things. By the same law they shall be justified, and by the same law they shall be condemned, according to their works: thus God has ordained the same plan for the salvation of both the living and the dead; for those that die in ignorance as for those who hear it while in the flesh.

Among these sacred and holy things, pertaining to the fulness of the everlasting priesthood, and the eternal exaltation of the male and female, is that of marriage for eternity, which ordinance was instituted for the benefit of the dead as well as the living. The proper places for the celebration of this holy institution are in Zion and in her stakes and in Jerusalem, to be administered under the direction and by the authority of him whom God ordains to hold the keys of the sealing powers among His people upon the earth. This ordinance, like baptisms for the dead, and numerous other ordinances, belongs more properly to the house of the Lord, and should be attended to therein as soon as the same can be built.

If a husband has lost his wife by death before he had the opportunity of attending to this holy ordinance and securing her as his lawful wife for eternity, then it is the duty of the second wife, first, to be sealed or married to the husband for and in the name of the deceased wife for all eternity, and secondly, to be married for time and eternity, herself, to the same man. Thus by this holy ordinance both the dead and the living wife will be his in the eternal worlds.

But if, previously to marriage for eternity, a woman lose her husband by death and marry a second, and if her first husband was a good man, then it is the duty of her second husband to be married to her for all eternity, not for himself, but in the name of her deceased husband, while he, himself, can only be married to her for time; and he is obliged to enter into a covenant to deliver her up with all her children to

her deceased husband in the morning of the first resurrection. In this case, the second husband would have no wife only for time, neither could he retain his children in the eternal worlds, for they, according to the law of Heaven, would be given up to the wife and her first husband. Therefore, it would be the duty of the second husband to marry a second wife for time and eternity; for by marrying her for time, he could raise up an offspring which would bear up his name not only on the earth, but, with their mother, they would be legally his in the resurrection. The husband, in this case, must necessarily have two wives living at the same time, or else be deprived of a wife and family in the eternal state.

If a widower marry a widow, and each desires to have his or her former partner in the next world; then it is necessary that there should be three ceremonies of marriage: first, that which secures the widower to his deceased wife, second, that which secures the widow to her deceased husband, and third, that which constitutes the widower and widow husband and wife for time only. In this case, as in all others, the children in the resurrection go into the same family with the mother, the reason of this is, because the woman can only have a limited number of children here in this life, while the man, not being limited by the law of God to one wife, can have many children; therefore it is not according to the order of Heaven, that the few children which a woman can have, should be taken from her, providing that she has a husband for eternity.

If the husband and wife both die in this church, before they have secured each other for eternity, then it is the duty of their kindred or friends in the church to attend to the holy ordinance of marriage in their behalf, that what is done for them by the living, according to the ordinance and authority of Heaven, may be recorded in the sacred archives in their behalf in the day when the records or books shall be opened; for then it shall be done for them, according to their works, and the works of their friends who have acted for them,

and the works of the priesthood whose acts are recorded on earth and in Heaven. God will in that day acknowledge the authority which he has ordained, and the works that they have performed in His name, and according to His word.

If husbands or wives die before they have the opportunity of being baptized into this church, then it is necessary, before the ordinance of marriage can be administered in their behalf, that the living should attend to baptisms, and confirmations, and ordinations, and washings, and anointings, and all other institutions ordained of God, for and in the name of the deceased, and last of all the sealing powers of marriage and the blessings connected therewith, that the dead may in all things be justified, and sanctified, and exalted, and glorified, and made kings, and priests, and Gods, through the same laws and ordinances as the living; they being agents in the world of spirits to receive or to reject that which is done for them, the same as the living.

In like manner, our progenitors, back from generation to generation, will have the privilege of redemption, and of exaltation, and of wives and children through the keys of the everlasting priesthood sent down from Heaven, and conferred upon the living for the salvation of the nations on earth, and of the generations of the dead, that all in time and in eternity both in the flesh and out of the flesh that will hear and receive the same, may be gathered in one and be glorified together and made perfect in one: and thus shall all generations both those in Heaven and those upon the earth, as well as those redeemed from prison, be united and welded together by their appropriate links, under Adam the grand Patriarch of all generations, the Prince of all, and the father of all, under the counsel and direction of the Holy One who is from all eternity, the Father of lights, who is in all, and over all, and through all things, the life and glory of all things, and the power by which all things will be governed, whether they be patriarchs or families, principalities or kingdoms, thrones or dominions; all will bow in

humble reverence before Him and give Him glory for ever and ever.

The husband is the head of the family, and it is his duty to govern his wife or wives and children according to the law of righteousness; and it is the duty of his wives to be subject unto him in all things even as the church is subject unto Christ. This is clearly revealed in the declaration of the Lord to Eve immediately after the fall. It was said unto her, "Thy desire shall be to thy husband and he shall rule over thee.") Gen. 3: 16.) This divine institution in the order of family government was intended as an everlasting order to be continued in all generations. Each wife should seek counsel from her husband, and obey the same with all meekness and patience in all things. This order of things is only applicable in the families of the righteous; for God has nothing to do with the families of the wicked, only to bring them to judgment for all their wicked deeds. But the families of the righteous are under the most sacred obligations to give the most earnest heed to all the counsels of the head of the family: and he is bound by the heaviest responsibilities to counsel with sobriety, meekness, wisdom, and prudence, exercising forbearance, patience, and long-suffering, showing mercy and compassion when it is required, but to be strict and unyielding in the enforcement of all things calculated for the good of the family; he should never suffer himself to be moved to the right hand nor to the left from the principles of righteousness either by the smiles or tears of wives or children. He should be fixed and immovable as the throne of Heaven in every right and holy principle. But when he can in righteousness yield to the desires of his family, let him do so, and by kindness and love nourish and cherish them, as the Lord does the church; and in so doing, they will love and honor him as a husband and a father.

The wife should never follow her own judgment in preference to that of her husband; for if her husband desires to do right, but errs in judgment,

the Lord will bless her in endeavoring to carry out his counsels; for God has placed him at the head, and though he may err in judgment, yet God will not justify the wife in disregarding his instructions and counsels; for greater is the sin of rebellion, than the errors which arise for the want of judgment; therefore, she would be condemned for suffering her will to arise against his. Be obedient, and God will cause all things to work for good; and He will correct the errors of the husband in due time by the authorities of the priesthood; and if he govern his family in unrighteousness, and the wife is obedient, the sin will be upon his head, and if he repent not, when he is reprov'd, he will be disfellowshipp'd, after which, the woman is not under the same obligations to abide by all his counsels, as in the days of his righteousness. As we have already observed, the law of strict obedience on the part of the wife and children is only applicable in families who are in the church of God, and in full fellowship. Rebellion in families is as sinful as rebellion against the authorities ordained in the church; and a wife will lose the spirit of God in refusing to obey the

counsel of her husband, just the same as members of the church would in rebelling against the counsels imparted to them by the priesthood.

Family government is the first order of government established on the earth. The different members of a family should seek to be one in all things; for if they are not one, how can it be expected that different families can become one? If the members of the same family will not be subject to the order, ordained of God for their government, they certainly could not be united with other families under the government of the priesthood with any expectation of preserving peace. God designs to make all the families of Heaven one with the families of the righteous upon the earth. In order to accomplish this, the most perfect order of family government must be adopted. Husbands must govern their wives and children in righteousness, and wives and children must learn to honor and respect the counsels of the head of the family. And when every family become one in all things, they will be prepared to unite themselves together under a more general form of government.

(To be continued.)

BAPTISMS—EMIGRATION.

MAY 14.—Elder Jesse Turpin has lately baptized nearly thirty persons in New Jersey. Elder Preston Thomas has recently baptized about the same number in Texas; twenty-three were immersed in one evening. Many of these will emigrate to Utah this season: they will drive from a thousand to fifteen hundred head of loose cattle, and will probably take a northwestern course by the way of the head waters of the Arkansas, and strike the main emigrant road near Fort Larimie. The number of Saints crossing the plains this season, will probably number near four thousand.

NOTICE.—We are about to take our departure from Washington to England, and shall probably be absent some two or three months, (from this date, May 14th.) Our correspondents need not expect any answer to their communications until our return.

EDITOR.

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