penalties or chastisements upon infant or youthful spirits, while learning to distinguish between virtue and vice, are not as severe as those inflicted upon disobedient spirits who have already acquired these ideas. After having learned the nature of right and wrong in some things, laws will be given teaching them their duties towards their parents and towards each other as brother and sister spirits, and towards the angels who are servants to their parents, and towards other Gods and their children and servants who reside in the same heaven. Also, some spirits will be many thousand years older than others; and, therefore, if they have been diligent in observing the laws given to them, they will be far more intelligent than their younger brethren. For instance, Jesus, being "the First Born of every creature," would have many millions of years experience in advance of his younger brethren, providing that they were all begotten by the same Father. Now those that were born soon after Him would have nearly the same amount of experience. And it is reasonable to suppose that these spirits would be divided into classes, according to their age and the knowledge they had gained through obedience to the laws of their father, and that lessons of instruction would be imparted to each class, and still higher laws be unfolded, to govern them, and that as their knowledge increased so would their responsibilities also increase.

34. The period of time required to educate spirits seems to have been of far greater duration than the period allotted to us in our second estate. Some of the older spirits must have existed millions of years in their first estate, before they were privileged to enter this world. Now during this vast period they must have had ample opportunity of becoming deeply learned in all the laws of spiritual existence. Dwelling in the presence of their Father, and having access to all His servants, the angels, and the privileges of associating with all the Gods who resided in the same Heaven and who were of the same order as their Father, they must have had facilities for acquiring information far beyond anything enjoyed in this probation. In that high and heavenly school they had the opportunities of inquiring of their Father all about the elements of which the worlds were constructed, and how these elements acted upon one another, and concerning all the infinity of laws which had been given to govern them in their action, their combinations, their unions, and their organizations; and in fine, they must have been instructed in all the art and science of world making.

35. There were some things, however, which these spirits could not learn while they remained in their first estate: they could not learn the feelings and sensations of spirits embodied in tabernacles of flesh and bones. An idea of these feelings and sensations could not be imparted to them by teaching, nor by any other means whatsoever. No power of language or signs could give them the most distant idea of them. An idea of those feelings and sensations can only be obtained by actual experience. They might be described to them for millions of ages, and yet without being placed in a condition to experience them for themselves, they never could form any ideas concerning them. This may be illustrated by supposing an infant to be born in a dungeon where not the least ray of light was ever permitted to enter. This infant might grow up to manhood with the organs of vision perfect, but he would have no idea whatever of the sensation of seeing—he could form no conception of light or of the beauty of the various colors of light, though this sensation might be described to him for one hundred years, yet no power of language could convey to him the faintest idea of red or green, or blue, or yellow, or of anything else connected with the sensations produced by light. These feelings could only be learned by actual experience; then, and not till then, would he know anything about it. So, likewise, there are many feelings and sensations arising from the intimate connexion of spirits with flesh and bones that can only be learned by experience.

(*To be continued.*)

CELESTIAL MARRIAGE.

(*Continued.*)

In the Revelation on Marriage, we are informed that there is never but one man on the earth at the same time who holds the keys to minister the ceremony of marriage for time and for all eternity, and to seal the same on earth with authority, so that it may be acknowledged and sealed in Heaven. The keys of authority are conferred by revelation, and by the holy annointing, upon the Prophet, Seer, and Revelator of the church, who is the President over all the saints throughout the world. In cases where it is inconvenient for him to attend, he has the authority to appoint others to officiate in his stead. But in all cases of this nature, he must be consulted by the parties, and his sanction be obtained.

When a man who has a wife, teaches her the law of God, as revealed to the ancient patriarchs, and as manifested by new revelation, and she refuses to give her consent for him to marry another according to that law, then, it becomes necessary, for her to state before the President the reasons why she withholds her consent; if her reasons are sufficient and justifiable and the husband is found in the fault, or in transgression, then, he is not permitted to take any step in regard to obtaining another. But if the wife can show no good reason why she refuses to comply with the law which was given unto Sarah of old, then it is lawful for her husband, if permitted by revelation through the prophet, to be married to others without her consent, and he will be justified, and she will be condemned, because she did not give them unto him, as Sarah gave Hagar to Abraham, and as Rachel and Leah gave Bilhah and Zilpah to their husband, Jacob.

It is the duty of a man who takes another wife to look after her welfare and happiness, and to provide for her the comforts of life the same as for the first; for the Scripture, in speaking of such a man, says, "If he take him another wife; her food, her raiment, and her duty of marriage, shall he not diminish." (Exodus 21: 10,)

There is no particular rule, as regards the residence of the different branches of a family. It is very frequently the case that they all reside in the same dwelling, and take hold unitedly and with the greatest cheerfulness, of the different branches of household or domestic business, eating at the same table, and kindly looking after each others welfare, while the greatest peace and harmony prevail year after year. Their children play and associate together with the greatest affection as brothers and sisters; while each mother apparently manifests as much kindness and tender regard for the children of the others, as for her own. And morning and evening, when the husband calls together his family to worship the Lord and call upon his name, they all bow the knee, and, with the greatest union of feeling, offer their devotions to the Most High.

It is sometimes the case that the husband provides for his wives separate habitations, as Jacob did for his four wives, each of whom had a separate tent. (See Genesis, 31: 33.) Where all the wives are equally faithful, the husband generally endeavors to treat them all without partiality.

Jealousy is an evil with which the saints in Utah are but seldom troubled: it is an evil that is not countenanced by either male or

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effects or happiness now, as it did in ancient times? Is it because the Book of Mormon, or any of the Revelations given through Joseph, the Seer, have failed to accomplish those purposes for which they were sent? Is it because the saints have passed through great tribulation, and have been driven from city to city, from State to State, and finally banished from this great Republic to seek a home in the wild glens of the Rocky Mountains? Is it because God has forsaken his people and will no longer show them mercy? No, verily, no; none of these causes have conspired to drive away the Comforter from your hearts, or to envelope you in darkness, or to make you cold, and indifferent, and unhappy. But the principal cause of your unpleasant and unhappy state of mind, is your own disobedience to one of the most important commands which God has given to his people in this last dispensation, namely: to flee out of Babylon, and gather themselves together, and stand in holy places, that they may escape the plagues and desolating scourges which the Lord has decreed to pour out upon the nations, because of their great sins and wickedness which continually cry unto the heavens for vengeance. Can any saint neglect so important a command, when it is within their power to keep it, and still be justified, and retain the peaceable Spirit of the Lord? No: the Spirit of the Lord is grieved with such, and will, by degrees, withdraw from them, and they will grope in the dark, and be liable to be overcome by temptation, and be led captive by the will of the Devil: such ones, not having the Spirit that leads into all truth, are liable to be deceived by the doctrines of men and Devils; for the Lord will frequently suffer strong delusions to overpower such that their damnation may be the greater, because they profess to know the Lord, and yet will not obey Him. Remember the word of the Lord which came by the mouth of Joseph, the Seer, saying, "Hearken and hear, O ye my people, saith the Lord and your God, ye whom I delight to bless with the greatest blessings, ye that hear me; and ye that hear me not, will I curse, that have professed my name, with the heaviest of all cursings." Have you hearkened to the word of God? Have you exerted yourselves to the utmost to flee from Babylon? If not, no wonder that you are in darkness—no wonder that the peaceable Spirit has been grieved from your bosom. Repent, therefore, speedily, and obey the voice of the Lord and gather yourselves among his people, lest the destroyer lay hold upon you in an hour you think not, and you perish in disobedience, and your name be cut off from the generations of Zion. If you will awake from the slumber of death which has seized upon you, and use every exertion to obey the voice of the Lord your God, His anger shall be turned away from you, and He will show you mercy, and His Spirit shall be restored unto you again, and His hand shall be stretched out over you to shield and protect you, and to gather you even as a hen gathereth her chickens under her wings to save them from the approaching storms; so shall the Lord your God save you, and comfort your hearts, and make you to sing with joy and gladness, and you shall be His people, and He will be the Lord your God. Awake then, O awake! flee to the mountains for refuge! For a day of trouble is at hand—a day of fierce battle and war—a day of mourning and lamentation for widows and orphans whose husbands and fathers shall fall in battle: it shall be the day of the Lord's controversy for His people—a day of recompence for the innocent blood of prophets and saints which has been shed among this nation.

The time is drawing nigh for these things to be fulfilled; for this nation have rejected the Book of Mormon, which the Lord brought forth by the mininistering of Angels, and sent unto them by the hands of His servants; they have rejected the Church of Christ which the Lord God in mercy established in their midst; they have suffered His Saints