from the world in the day that they were given, but now are to go forth unto all flesh. And this, according to the mind and will of the Lord, who ruleth over all flesh; and unto him that repenteth and sanctifieth himself before the Lord, shall be given eternal life. And upon them that hearken not to the voice of the Lord, shall be fulfilled that which was written by the prophet Moses, that they should be cut off from among the people.

And also that which was written by the prophet Malachi:—For behold the day cometh that shall burn as an oven, and all the proud; yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up saith the Lord of hosts, that shall leave them neither root nor branch. Wherefore this shall be the answer of the Lord unto them — In that day when I came unto my own, no man among you received me, and you were driven out. 'When I called again, there was none of you to answer, yet my arm was not shortened at all, that I could not redeem, neither my power to deliver. Behold at my rebuke I dry up the sea. I make the rivers a wilderness; their fish stinketh, and dieth for thirst. I clothe the heavens with blackness, and make sackcloth their covering. And this shall ye have of my hand, ye shall lay down in sorrow.

Behold and lo, there are none to deliver you, for ye obeyed not my voice when I called to you out of the heavens, ye believed not my servants; and when they were sent unto you ye received them not; wherefore, they sealed up the testimony and bound up the law, and ye were delivered over unto darkness; these shall go away into outer darkness, where there is weeping, and wailing, and gnashing of teeth. Behold, the Lord your God hath spoken it. Even so. Amen.

CELESTIAL FAMILY ORGANIZATION.

From the Prophet.

Man is an eternal being, both in regard to his material organization, and his mind and affections.

The resurrection from the dead (if quickened by the celestial glory) restores him to life with all his bodily and mental powers and faculties, and consequently associates him with his family, friends, and kindred, as one of the necessary links of the chain which connects the great and royal family of heaven and earth, in one eternal bond of kindred affection and association.

The order of God’s government, both in time and in eternity, is patriarchal: that is, it is a fatherly government. Each father who is raised from the dead and made a partaker of the celestial glory in its fulness, will hold lawful jurisdiction over his own children, and over all the families which spring of them to all generations, for ever and ever.

We talk in this ignorant age, of children becoming of age, as it is called; and we consider when they are of age they are free from the authority of their father. But no such rule is known in the celestial law and organization, either here or hereafter. By that law a son is subject to his father for ever and ever, worlds without end.

Again, we have a rule now established in the earth, by which a woman becomes the wife of a man, and is bound by law to him till death shall separate.

But in the celestial order it is not so, for the plainest of all reasons: viz. the celestial order is an order of eternal life; it knows no death, and consequently makes no provision for any. Therefore all its covenants and contracts are eternal in their duration, and calculated to bind the several members of a family in one eternal union.

In order to illustrate this subject, and make it perfectly plain to the most simple capacity, we must leave death entirely out of the consideration, and look at men and families just as we would look at them if there was no death. This we can do with the greatest propriety, because the time was when there was no death, and the time will be again, in which there will be no death.

Our venerable father Adam took our mother Eve for a wife when the human family, and the world in which they lived was as free from death as God and his throne.
We would now inquire what kind of a contract was made between them, and also how long it was to endure? Was it after the power and union of an endless life? or was it made to serve a momentary purpose, till death shall separate? The answer is obvious. This marriage contract must have been eternal, or else it must have admitted the sinful as well as cruel idea of a divorce and final separation during their lives; for let it be borne in mind that they had no death in view, and no idea of ever being subject to death, even for a moment, at the time the contract was made.

Again, Paul opens a mystery; viz., that we shall not all sleep in the dust; but those who live at a certain time will be changed in a moment, in the twinkling of an eye, and will be caught up to meet the Lord and so ever be with him.

Now as some of these will doubtless be husbands and wives, we would inquire when their marriage contract will be fulfilled and come to an end? They agreed to be each other's till death should separate (that is, if they were married by the usual ceremonies which now exist). And behold, death never separated them; for the change from mortal to immortal was instantaneous.

Again, "Christ came to deliver those who through fear of death were all their lifetime subject to bondage."

Therefore, after the resurrection men live, and live for ever, as though death had never been. In view of this, God declares himself to be the God of Abraham, Isaac, and Jacob, who have once died; and yet he claims not to be the God of the dead but of the living.

Again, Paul speaks of another great mystery; viz., "that every man should love his wife, even as Christ loves the Church."

Now we would inquire whether the love and consequent union of Christ and his Church is to come to an end by death, and a final separation take place in the world to come? or whether, on the other hand, the union is more perfect and complete in the other life than it is in this? All agree that the love and union of Christ and the Church is eternal, and that it not only continues in the other world, but it is made perfect there.

This being the case, it leads us to the irresistible conclusion, that the love and union of a man and his wife should extend into, and even be more perfect in eternity, or else Paul was very wrong in telling every man to love his wife even as Christ loves the Church.

Having established the fact or principle of eternal union between a man and his wife, we will now proceed to establish the eternal relationship and authority on one hand and obedience on the other, that will exist between parents and children.

To illustrate this principle we have a beautiful and plain precedent. Jesus Christ and his Father continue to be one in their affection and union since he rose from the dead; and he still yields obedience to the commands of his Father, and has also revealed that he will continue to do so, when he has put down death, and all rule, authority, and power. "Then shall the Son also be subject to the Father.

We hear nothing in all this subject about Jesus Christ ever being of age, so as to be free from all further obligation to obey his Father; but on the contrary, it is clearly revealed that he will always be subject to him. Now this same Jesus prayed to his Father, as testified to by the Apostle John, that his disciples, and those who believed on their words, might be one, even as Christ and his Father are one; not only one with God and Christ, but also one with each other in the same manner and in the same sense that they were one.

Now suppose, in fulfilment of this prayer, a man and his children were his disciples; and finally, in the eternal world, they became one with each other in precisely the same sense that Christ and his Father are one, would not these children be subject to their father in the same manner as Christ is subject to his Father? Certainly they would.

We have also a most beautiful practical illustration of the principle of continued authority on the part of the father, and obedience on the part of the children in this life, in the family of Jacob. His sons were, many of them, advanced in years, so far as to become heads of families at the time of going to Egypt for corn. And
CELESTIAL FAMILY ORGANIZATION.

yet they all set an example of obedience to their father, insomuch that they would not take Benjamin with them without his consent, even if they starved to death.

It appears, too, that Abraham had the entire control of his son Isaac's matrimonial affairs, although Isaac was forty years of age at the time of his marriage with Rebecca.

Having now established the fact that the celestial order is designed not only to give eternal life, but also to establish an eternal order of family government, founded upon the most pure and holy principles of union and affection. We will take a review of the celestial family of man as it will exist in the restoration of all things spoken of by the holy prophets.

First: His most gracious and venerable majesty king Adam, with his royal consort queen Eve, will appear at the head of the whole great family of the redeemed, and will be crowned in their midst as a king and priest for ever after the order of the Son of God. They will then be arrayed in garments white as snow, and will take their seats on the throne, in the midst of the paradise of God on the earth, to reign for ever and ever. While thousands of thousands stand before him, and ten thousand times ten thousand minister unto him. And if you will receive it, this is the order of the Ancient of days—the kingdom prepared and organized to meet Jesus when he comes.

This venerable patriarch and sovereign will hold lawful jurisdiction over Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses, the prophets, apostles, and saints of all ages and dispensations, who will all reverence and obey him as their venerable father and lawful sovereign.

They will then be organized, each over his own department of the government according to their birthright and office, in their families, generations and nations. Each one will obey and be obeyed according to the connexion which he sustains as a member of the great celestial family.

Thus the gradation will descend in regular degrees from the throne of the Ancient of days with his innumerable subjects, down to the least and last saint of the last days, who may be counted worthy of a throne and sceptre, although his kingdom may, perhaps, only consist of a wife and single child.

Such is the order and organization of the celestial family, and such the nature of the thrones, principalities and powers, which are the rewards of diligence.

This kingdom, organized and established upon the earth in its beauty and order will be ready for the Son of man. He will then come in the clouds of heaven and receive it to himself.

Adam and all the other patriarchs, kings, and prophets, will still be subject unto Christ, because he was in the eternal world, the first-born of every creature, and the beginning of the creation of God. Hence in the patriarchal order, he rules by right of birth.

"If I tell you of earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?" I might enlarge the subject by connecting the family of Adam with other branches of Christ's kingdom, and of the celestial family in other planets and worlds, many of which are older and much larger than our earth, but peopled by branches of the celestial family, who are of the same kindred and race that we are; viz., the sons and daughters of God.

I might also tell you of the continued exertions of creative power by which millions of new worlds will yet be formed and peopled by king Adam and his descendants, in the name, and by the authority of Jesus Christ, and by virtue of the holy priesthood which is after the power of an endless life, without beginning of days or end of years, and thus go on enlarging and multiplying, conquering and to conquer, till Abraham's seed become numerous as the sand; and till the saint of the last days possesses a kingdom and dominion of his own posterity, vastly more numerous than king Adam will possess in the great restoration of all things pertaining to this little earth; but you are not able to receive heavenly things as yet, and therefore I forbear, and let the things of earth suffice, at least for the present; and till the Saints should be counted worthy of endowment, and of an entrance into the sanctuary of our God. For there shall the greater things be made manifest to those who are overcome and are counted worthy.
I now wish to say a few words on the subject of matrimony, and also on the subject of raising and educating children.

Who that has had one glimpse of the order of the celestial family, and of the eternal connexions and relationships which should be formed here in order to be enjoyed there; who that has felt one thrill of the energy and power of eternal life and love which flows from the divine spirit of revelation, can ever be contented with the corrupt pleasures of a moment which arise from unlawful connexions and desires? Or what Saint who has any degree of faith in the power of the resurrection, and of eternal life, can be contented to throw themselves away by matrimonial connexion with sectarians or other worldlings, who are so blind that they can never secure an eternal union by the authority of the holy priesthood which has power to bind on earth that which shall be bound in heaven?

By such a union, or by corrupt, unlawful, and unvirtuous connexions and indulgences, they not only lose their own celestial crown and throne, but also plunge their children into ruin and darkness, which will probably cause them to neglect so great salvation for the sake of the love and the praise of the world, and the traditions of men.

O my friends—my brethren and sisters, and especially the younger classes of our community! I beseech you in the fear and love of God, and entreat you in view of eternal glory and exaltation in this kingdom, to deny yourselves all the corrupt and abominable practices and desires of the world and the flesh, and seek to be pure and virtuous in all your ways and thoughts, and not only so, but make no matrimonial connexions or engagements till you have asked counsel of the spirit of God in humble prayer before him; till you know and understand the principles of eternal life and union sufficiently to act wisely and prudently, and in that way that will eventually secure yourself and companion, and your children in the great family circle of the celestial organization.

I would now say to parents that their own salvation, as well as that of their children, depends to a certain extent on the bringing up of their children, and educating them in the truth, that their traditions and early impressions may be correct.

No parent who continues to neglect this after they themselves have come to the knowledge of the truth, can be saved in the celestial kingdom.

I would earnestly recommend that all sectarian books, tracts, pictures, paintings, etc., which are not according to the truth, be removed from the family circle of the Saints, and that their children be not suffered to read them, at least till the truth has taken hold of their minds sufficiently, that they may be able to contrast the one with the other, and to perceive the difference. Sectarian sermons, and their manner of worship, and their Sunday schools, are also a great damage to children, being well calculated to rivet upon their young and tender minds the most vague, mysterious, and erroneous notions and principles, which may prevent their ever being open to the conviction of the truth. And even if they should embrace the truth afterwards, they will find their perceptive faculties so blunted and clouded by early impressions and traditions, that it will continue to retard their progress in the comprehension of truth, insomuch, that many of its plainest and simplest principles will either remain entirely unperceived by them, or else be seen through a glass darkly, as it were, and thus lose much of their force and beauty.

For instance, let a child read a pictorial bible and examine the pictures. He at once concludes that these pictures are a part of the original, and that they are true representations of the scenes as they really took place; and they will be very apt to judge of the ordinances and forms of worship just as they saw them pictured.

So with the comments which may be interspersed, or even the headings of the chapters which men have introduced.

Such, then, is the power and influence of early tradition, and such the causes which have been operating for ages, to blind the minds of men on religious subjects, till at length the great majority are rushing en masse to destruction, like the blind into the ditch. And those who would escape have a hard struggle, both with their own traditions and the opposition of their neighbours, though truth may be set before them so plain, beautiful, and evident, that pure intelligences would wonder and be astonished that it is not immediately embraced.
Fathers and mothers, can you realize these facts, and not feel a strong sense of obligation resting upon you in regard to your children? Can you contemplate the present state of the world and not feel an exceeding desire to take your family and flee from the confusion of Babel, and go where you can be associated with the children of light?

Strive then by example and precept, to teach your children in the light of truth, and have no more to do with the doctrines, books, creeds, tracts, commentaries, sermons, almanacks, periodicals, romances, meetings and schools, which are calculated to blind their young and tender minds and lead them into error.

My heart is often pained when I enter a house of the Saints, and find their walls ornamented, and their tables, shelves, and book-cases still groaning as it were with the weight of sectarian paintings, books, and trash. Brethren, I would either sell them at auction to those who wish to purchase, or else I would heap them up and have one good fire; and then I would be to some expense to furnish my family with useful works, such as maps, charts, works of science, and, above all, a good supply of religious information from the true source.

In regard to matrimony, I suppose some will tell me that in the resurrection they neither marry nor are given in marriage. That is true, for the best of all reasons—because they do it here; and thus bind on earth that which shall be bound in heaven, and that too by God's own authority; this being the world of preparation and that the world of enjoyment. Therefore there is no need of doing it in that world.

Those who do not understand and attend to the ordinances and authority of God in this world, neither by themselves nor by proxy, are not counted worthy to enjoy the celestial glory in the world to come; therefore, they must remain as they are, and never enjoy that sweet union and exaltation, which is prepared for the Saints of the Most High.

Thus all are judged according to the deeds done in the body; and that which they sow, they shall also reap.

If they choose in this world to follow the wicked lusts and pleasures of the moment, by unlawful connexions; or if they choose to be united after the manner of this world, by being joined with a companion who is not worthy of an eternal covenant, and of the "seal of the living God," why then, the consequence is, that they enjoy the things of this world, and the pleasures and passions thereof; but death closes the scene, and eternity finds them poor wanderers and outcasts from the commonwealth of the celestial family, and strangers to the covenant of promise. Their former covenants come to an end with their life, and in that world they can neither marry nor be given in marriage; consequently, they must remain unassociated in a family capacity, and, therefore, have no kingdom over which to reign, nor any possible means of increasing their own glory.

There will be weeping, wailing, and gnashing of teeth indeed; for who can endure eternal disappointment?

Who can endure to be for ever banished and separated from father, mother, wife, children, and every kindred affection, and from every family tie?

For none of our relationships will be recognized by the authorities in that world, unless secured to us here in an everlasting covenant which cannot be broken, and sealed by the constituted authorities of the living God.

Well did the Lord promise by the mouth of the prophet Malachi, that he would send Elijah the prophet before the coming of the great and dreadful day of the Lord; and that he should turn, seal, or bind the hearts of the fathers to the children, and the hearts of the children to their fathers, lest the whole earth should be smitten with a curse.

And if you will receive it, Elijah the prophet has been sent in these last days to man on the earth, and has conferred the keys of the sealing power that others might go forth in his spirit, power, and priesthood, and seal both on earth and in heaven. But they have done unto some of them whatever they listed, and even so may others perhaps suffer under their cruel hand.

But the keys are on the earth, and shall not be taken from it till the sealing is accomplished.
Therefore, O ye Saints of the Most High! build the temple and sanctuary of our God, and gather together thereunto. For there, saith the Lord, will I reveal unto you the fulness of mine ordinances pertaining to the holy priesthood and preparation, by which the living and the dead may be redeemed, and associated in the exalted principles of eternal life and joy. Amen.

P. P. Pratt.

ANSWERS TO QUESTIONS.

Was Jesus baptized for the remission of sins?

This is easily answered; for he that was without sin, could by no means be baptized for the remission of sins; but in order to fulfill all righteousness, and, consequently, a neglect of that which was a portion of righteousness, would have been sin. On this subject we have much pleasure in presenting the following extract from the thirteenth chapter of the second Book of Nephi, pp. 123, 124, Book of Mormon.

"And now, if the Lamb of God, he being holy, should have need to be baptized by water to fulfill all righteousness, O then, how much more need have we, being unholy, to be baptized, yea, even by water. And, now, I would ask of you, my beloved brethren, wherein the Lamb of God did fulfill all righteousness, in being baptized by water? Know ye not that he was holy? But notwithstanding he being holy, he showeth unto the children of men, that according to the flesh, he humbled himself before the Father, and witnessed unto the Father, that he would be obedient unto him in keeping his commandments: wherefore, after he was baptized with water, the Holy Ghost descended upon him in the form of a dove. And again: It showeth unto the children of men the straightness of the path and the narrowness of the gate by which they should enter, he having set the example before them. And he said unto the children of men, follow thou me."

Have those who have not been baptized, and have not had hands laid on by those who have been sent of God, the gift of the Holy Ghost?

No. But there is a difference between having that light which lighteth every man that cometh into the world, and the Gift of the Holy Ghost. It cannot be denied that many, under a broken covenant, have had much of the Spirit; but it should ever be borne in mind, that the general influence of the Spirit is not the gift of the Holy Ghost.

To the other items, which are not definitely put, we would remark, that if Christ was baptized for the remission of the sins of mankind, there would have been no need for him to shed his blood for the same object; but he undoubtedly was an example unto those that follow him, in all things, in which he was inimitable.

There is a beautiful idea connected with the baptism of the Saviour, which is, that his sonship was then publicly declared by his Father, when a voice from heaven was heard, saying, "This is my beloved Son in whom I am well pleased."

So, unquestionably, is it with his followers, he having made atonement for the sins of the world, no one can lay claim to sonship of the Most High until they have followed the example of him, their elder brother, in submitting to the great law of adoption, by being baptized in his name for the remission of sins. There is one great privilege much overlooked by professors of religion, in modern times. It is written that, he came unto his own, but his own received him not, but as many as received him, to them gave he power (or the privilege) to become the sons of God, even to them that believe in his name.

Here, then, is a manifest distinction made between those that believed and those that became obedient. The former condition of faith was absolutely necessary in order to enjoy the privilege of becoming sons of God, whilst it is equally evident that to exercise faith without obeying the great law of adoption, must necessarily exclude them from becoming sons of God; for it is evident that the means of entering into the kingdom of God, was not by being born of blood, nor of the will of the flesh, or of man, but the divine ordinance ratified by the example of the Saviour, in being born of water and of the Spirit, in order to enter into the kingdom of God.

Thomas Ward.