

George Laub's content audit of Follett (GLI) put it this way: "How came the spirits? Why they are and were self existing as all eternity." If JS's sermon took his 1843 revelation text into account, the revelation's passage suggests that "continuation of the seeds" meant carrying on God's work by adopting souls into the divine family and JS's revelations may be thought of as writing "seeds" for "posterity" in any number of senses.¹¹ Others who knew the (at the time) secret revelation on polygamy saw the clear implications that would fully flower in Utah: peopling new worlds by creating Adams and Eves. Eliza Snow's poem revised JS: the Gods propagated the Seeds by sex in heaven, with divine females birthing spirits, not adopting them. As a metaphysical justification of polygamy, this reinterpretation would surpass a variety of competing stories.¹²

Eliza Snow's text was eventually used to marginalize any figurative interpretation of the 1843 revelation on polygamy. She wrote a year after JS's death in "My Father in Heaven,"

O my Father, thou that dwellest
In the high and glorious place;
When shall I regain thy presence,
And again behold thy face?

11. For an elaboration of this adoption, see Samuel M. Brown, "Believing Adoption."

12. The text of RC was modified to add the germ of this idea. See Appendix A. Perhaps Heber C. Kimball's 1843 reverent wish for forgiveness and salvation may be read this way: "O that I was such a man as I would desire to be, and Thou O God knowest I wish [to] be pure in hart, that all of my sins may be bloted out. . . . [and] [n]ever sepperate me from my dear Vilate or anny of those that are con[ne]cted to me by the ties of Na[t]ure Thou knowest I Love my dear family, and may it increase more and more, that [no] power can sepperate us from Each other, that we may dwell to gether through out all Eternity, and thare be [enthroned] on worlds, to propragate that thare may be no end to us or our Seeds." Stanley B. Kimball, ed., *On the Potter's Wheel: The Diaries of Heber C. Kimball*, 52. Stapley, "Brigham Young's Garden Theology."

In thy holy habitation
Did my spirit once reside?
In my *first* primeval childhood
Was I nurtur'd near thy side?

For a wise a glorious purpose
Thou hast plac'd me here on earth,
And withheld the recollection
Of my former friends and *birth*

...

I had learn'd to call thee father
Through thy spirit from on high;
But until the key of knowledge
Was restor'd, I knew not why.
In the heav'ns are parents single?
No, the thought makes reason stare;
Truth is reason-truth eternal
Tells me I've a mother there.¹³

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City of Joseph, Oct. 1845.

Snow's text made popular a reading of God's domesticity that fellow poet William W. Phelps had already engaged in two steps: first, (January 1845) in a hymn titled, "A Voice from the Prophet: Come to me," Phelps wrote, "Here's our Father in heaven, and Mother, the Queen," and second, in a short piece of fiction, *Paracletes*. In the latter, spirits are begotten in female wombs in a heavenly place.¹⁴ In

13. Eliza R. Snow, "My Father in Heaven," emphasis in second stanza added. See also Edward William Tullidge, *The Women of Mormondom*, ch. 19. As a continuing measure of the poem's influence, see the *Millennial Star's* outline for 1909 Church lessons in "Sunday School Lesson for Theological Department," 623.

14. Phelps's work, the Follett sermon, and the teachings of James Strang may have influenced Charles Thompson, a dissenter from Young and the apostolic leadership. Thompson produced an inspired translation of the Book of Enoch in 1852, which spoke of God creating "many wombs; and . . . impregnated" them "with the seed of intelligence." The wombs brought forth "many Intelligences" clothed