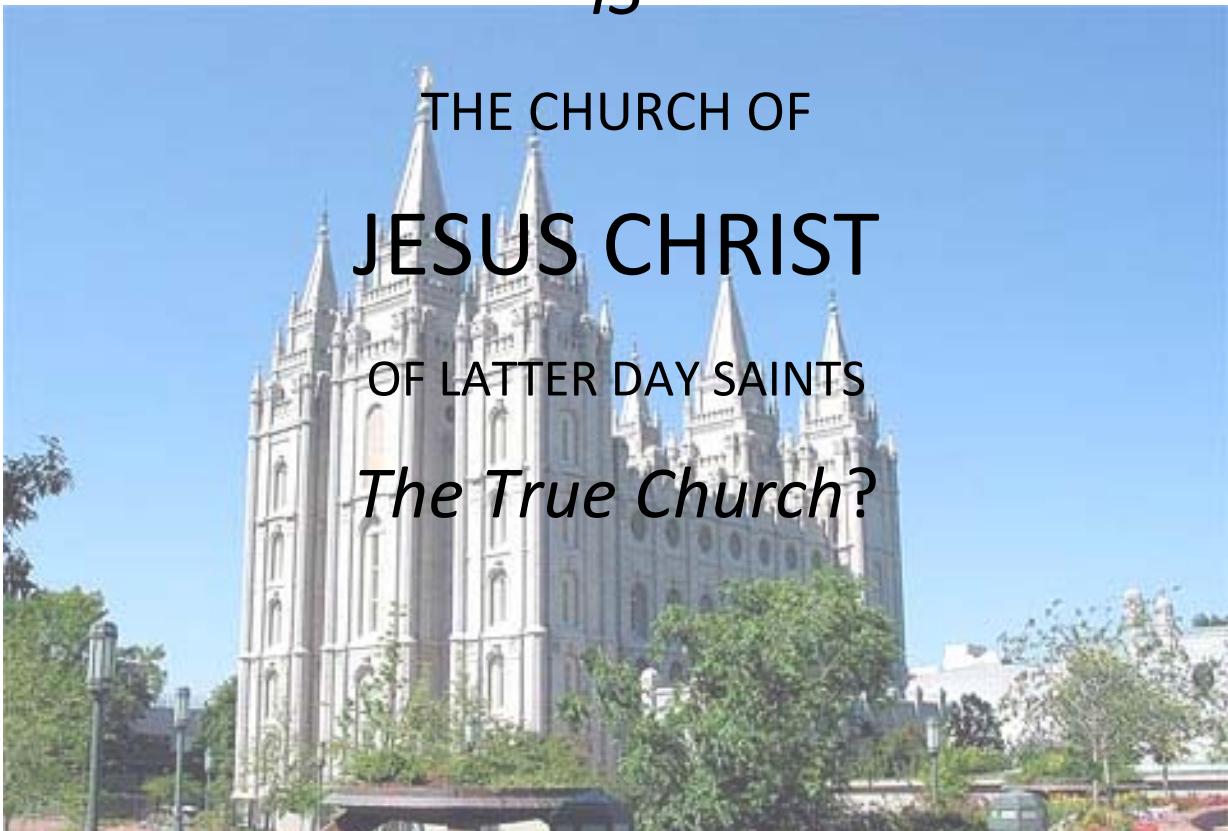


EXAMING THE CLAIMS OF MORMONISM

IS

THE CHURCH OF
JESUS CHRIST
OF LATTER DAY SAINTS
The True Church?



WITNESSES FOR JESUS, INC.

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EXAMINING THE CLAIMS OF MORMONISM

Is *THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS* The True Church?

Upon finding oneself challenged to accept the claims of Mormonism, Latter-day Saints (LDS) often pressure investigators to follow the admonition in the Book of Mormon to: "Ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart...he will manifest the truth of it unto you..."—Moroni 10:4 But are feelings a reliable way to determine truth? The Bible admonishes us to "test" the spirits—not "feel" the spirits—to see if they are of God.

"Beloved, believe not every spirit, but **try the spirits** whether they are of God: because many **false prophets** are gone out into the world."
—1 John 4:1¹

Just as many "false prophets" have gone out into the world, so many **false spirits** (demons) have gone out into the world, and it is a known fact that Satan and his demons influence through feelings.

"...in the latter times some shall depart from the faith, giving head to **seducing spirits**, and doctrines of devils;"—1 Timothy 4:1

Consequently, the only reliable test of a religion is to examine its history and doctrines in the light of the objective standard of the Bible. Even the Apostle Paul commended the Bereans for not just blindly accepting his teaching of truth without testing it against the Scriptures.

"These were **more noble** than those in Thessalonica, in that they received the word with all readiness of mind, and **searched the scriptures daily**, whether those things were so."—Acts 17:11

Furthermore, various "General Authorities" (recognized leaders) of the Mormon Church have acknowledged this fact. Take note of the following statements by Brigham Young who was the second

Prophet of the Mormon Church, LDS Apostle Orson Pratt, and current Mormon scripture.

"Take up the Bible, **compare** the religion of the Latter-day Saints with it, and see **if it will stand the test**."—*Journal of Discourses*, vol. 16, p. 46, Brigham Young, 1873 (DP 1)²

"The Book of Mormon claims to be a divinely inspired record....**This book must be either true or false**....If, after rigid examination, it be found an imposition, it should be **extensively published** to the world as such; the evidences and arguments upon which the imposture was detected, should be clearly and logically stated...that those who continue to publish the delusion, may be **exposed** and silenced...by strong and **powerful arguments**—by **evidences** adduced from **scripture** and **reason**."
—*Divine Authenticity of the Book of Mormon*, pp. 68-69, by Orson Pratt (DP 2)

"But, behold, I say unto you, that you must **study it out in your mind**; **then** you must ask me if it be right..."
—*Doctrine and Covenants*, Section 9:8 (DP 3)

Just as LDS scripture *Doctrine and Covenants* admonishes one to "study" the *Book of Mormon* out in one's mind **first** before asking God if it is right, we will now turn our attention to a critical examination of the origin and doctrines of the book.

TESTING THE BOOK OF MORMON

Lack of Archaeological Evidence

Declaring that he translated the *Book of Mormon* from gold plates he found on the Hill Cumorah in upstate New York, Joseph Smith claimed that these plates contain the record of ancient inhabitants of America who migrated to America from Jerusalem. The first migration led by Jared and his family allegedly occurred about 2250 BC. As the story goes, this group of people multiplied so much that

¹ All Biblical Scripture quotations are taken from the *King James Version*

² "DP" = Documentation Packet Page Number

EXAMINING THE CLAIMS OF MORMONISM

Is THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS The True Church?

they divided into two nations and fought with each other until everyone was killed. The second migration consisting of Lehi, his family and friends allegedly occurred around 600 BC. This group also grew into two huge nations—the Nephites and the Lamanites. Wars broke out and eventually the Lamanites killed off all the Nephites in AD 385. Thus, according to Mormon history, the Lamanites are the ancient ancestors of the American Indians and are the sole survivors of this ancient migration.

If the *Book of Mormon* contains the record of ancient inhabitants of America, it is logical that archaeology would support its claims by finding ruins of large groups of people who built immense, fortified cities and whose large-scale wars culminated in the destruction of thousands of Nephite people near the Hill Cumorah in present-day New York state. Yet, archaeological evidence in support such claims is strikingly lacking. Respected archaeological institutions such as the National Geographic Society and the Smithsonian Institution attest to this fact. (DP 4-7)

“Reports of findings of ancient Egyptian, Hebrew, and other Old World writings in the New World in pre-Columbian contexts have frequently appeared in newspapers, magazines, and sensational books. **None of these claims has stood up to examination by reputable scholars.**”—*Smithsonian Institution Form Letter*, 1988 (DP 8)

Furthermore, Mormon scholars have repeatedly endeavored to find *Book of Mormon* lands somewhere in Central America. Nevertheless, these scholars disagree among themselves as to the location of these lands. Some point toward the Costa Rica area, while others say the Yucatan Peninsula, and still others focus on the Tehuantepec area. Even Dr. Ray Matheny of Brigham Young University admits to the lack of archaeological evidence for historical accounts in the *Book of Mormon*.

“I would not dare make a claim for anything about ancient cultures unless there was ample evidence to back it up. To do otherwise would be to deceive and be intellectually dishonest, misusing my position as an investigative scientist. **While some people choose to make claims for the Book of Mormon through archaeological evidences**, to me they are made prematurely, and **without sufficient knowledge.**”—Dr. Ray Matheny, Letter dated December 17, 1987 (DP 8)

A “Correct” Translation?

In 1841, Joseph Smith claimed that the *Book of Mormon* “was the most correct of any book on earth,”³ and *LDS History of the Church* describes an event which supposedly occurred soon after the translation of the *Book of Mormon* from the gold plates.

“We heard a voice from out of the bright light above us, saying, ‘These plates have been revealed by the power of God, and they have **been translated by the power of God. The translation of them** which you have seen is **correct**, and I command you to bear record of what you now see and hear.’ ”—*History of the Church*, vol. 1, pp. 54-55 (DP 10)

With such testimony from angelic beings affirming the accuracy of the Book of Mormon—a translation which is seen to be “the most correct of any book on earth,” one wonders how any errors could have crept into the original 1830 edition. Yet, the “Brief Explanation” introduction found in current editions notes:

“*About this edition:* Some **minor errors** in the text have been **perpetuated in past editions** of the Book of Mormon. This edition contains **corrections that seem appropriate** to bring the material into **conformity** with prepublication manuscripts and **early editions** edited by the Prophet Joseph Smith.”—1981 ed. (DP 11)

³ *History of the Church*, vol. 4, p. 461 (DP 9)

EXAMINING THE CLAIMS OF MORMONISM

Is THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS The True Church?

While the LDS church notes that “**errors** in the text have been perpetuated in **past editions**,” they quickly assert that these changes are somehow being made in “conformity” with “early editions” edited by Joseph Smith. But as we will see in subsequent examples, most of the changes that have been made in recent editions, were made to **correct** the errors found in the **original** 1830 edition!

In his book *Address to All Believers in Christ*, David Whitmer (who was one of the “Three Witnesses” in the *Book of Mormon*) described the process Joseph Smith employed in translating the *Book of Mormon* from the gold plates.⁴ According to Whitmer, Joseph Smith was able to obtain an exact translation of the “reformed Egyptian” by use of a “seer stone” in which the individual characters and specific words appeared before his eyes. Such an **exact** translation does not leave room for any corrections or even spelling errors! Yet, from the original 1830 edition to the present day editions, over 4,000 changes have been counted and contrary to LDS claims, not all of them have been “minor.”

Doctrinal changes such as the one at **1 Nephi 13:40** in which “the Lamb of God is the Eternal Father” has been changed to read “the Lamb of God is the **Son of the** Eternal Father.”⁵ leaves one to doubt the validity of LDS claims regarding its accuracy.

Other major changes include **Mosiah 21:28** where “**king Benjamin**” has been changed to read “**king Mosiah**.”⁶ From chronology found in the *Book of Mormon*, it appears that king Benjamin should have been dead by this time.⁷ How can a book of such divine origin and “the most correct of any book on earth,” get its people so confused?

In present editions, **Alma 32:30** contains a 34 word phrase that was left out of the 1830⁸ printed edition

and was not put back in until 1981. Again, a person must wonder how a book that is claimed to have been “translated by the gift and power of God, and not by any power of man” contain so many errors.

Plagiarism in the Book

While it is claimed that the *Book of Mormon* was translated from gold plates written between 600 BC and 421 AD, it contains vast segments of verses and even whole chapters from the King James Version (KJV) of the Bible. At **3 Nephi 13** of the 1830 edition,⁹ Matthew 6:1-23 was nearly copied verse-by-verse right into the *Book of Mormon*. Later editions, however, have changed the KJV rendering of “which” to “who.” **3 Nephi 21:22-22:5** of the 1830 edition,¹⁰ directly plagiarized Isaiah 54:1-4. Later editions have added the phrase, “and shall not remember the reproach of thy youth” to Isaiah’s text verse four.¹¹

If it is true that the *Book of Mormon* was written by the fifth century, how could it contain such extensive quotations from the AD 1611 *King James Version* of the Bible?

While Mormons often respond to such allegations of plagiarism by asserting that God being the author of both the Bible and the *Book of Mormon* would have inspired the same statements in both, such argumentation overlooks the fact that even the *italicized* words from the King James Version were quoted. This is significant because the **italicized words found in the KJV text are not in the original language** but were **added** by the King James translators to provide clarity. Thus, one must ask, how could the *Book of Mormon* which was allegedly written long before the *King James Version* of the Bible, happen to include *inserted clarifying words* from the King James translators—unless of course, it is plagiarized?

⁴ *Address To All Believers in Christ*, 1887, p. 12 (DP 12)

⁵ 1830 *Book of Mormon*, p. 32 (DP 13); See also 1 Nephi 11:18,21 (1830 *Book of Mormon*, p. 25) (DP 14)

⁶ 1830 *Book of Mormon*, p. 200 (DP 15)

⁷ See Mosiah 6:3-7; 7:1

⁸ 1830 *Book of Mormon*, p. 315 (DP 16)

⁹ 1830 *Book of Mormon*, p. 482 (DP 17)

¹⁰ 1830 *Book of Mormon*, p. 501 (DP 18)

¹¹ See 3 Nephi 22:4

EXAMINING THE CLAIMS OF MORMONISM

Is THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS The True Church?

BOOK OF MORMON DOCTRINE:	BIBLICAL DOCTRINE:
MODALISM: The view that the Father, Son, and Holy Ghost are simply three modes of manifestation: "...Behold, I am Jesus Christ. I am the Father and the Son." —Ether 3:14 (see also Mosiah 15:1-5)	TRINITY: One God (Isaiah 46:9) who is revealed in three separate and distinct persons: the Father, Son and Holy Ghost (Matthew 3:16-17; 28:19).
FAITH + WORKS = SALVATION: "...for we know that it is by grace that we are saved, after all we can do. " —2 Nephi 25:23	FAITH + SALVATION = WORKS: A true living faith in Christ and a saving-trust of his completed purchase of our salvation results in a life filled with good works that are done out of gratitude for the free gift of salvation: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works , lest any man should boast."—Eph. 2:8-9 " And if by grace, then is it no more of works: otherwise grace is no more grace...."—Romans 11:6
BAPTISMAL REGENERATION: The idea that baptism is absolutely necessary for salvation: "And he commandeth all men that they must repent, and be baptized in his name...or they cannot be saved in the kingdom of God."—2 Nephi 9:23	SIGN—NOT SEAL OF FAITH: Baptism is not a part of the saving process (the gospel), but is merely a response to salvation. "For Christ sent me not to baptize , but to preach the gospel." —1 Corinthians 1:17
HISTORY: There was a group of people (Jared and his brothers) whose language was not confounded at the tower of Babel (Ether 1:35-37).	HISTORY: "Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth.... "—Genesis 11:9

Incompatible Doctrine

As is noted in the chart above, the doctrine in the *Book of Mormon* does not agree with Biblical doctrine. How can God be the author of a book that disagrees with the revelation He has already given in the Bible?

"to the law and to the testimony: **if they speak not according to this word, it is** because *there is no light* in them."—Isaiah 8:20

TESTING DOCTRINE & COVENANTS

Many changes have also been made to the LDS "scripture" of *Doctrine and Covenants*. One of the most significant of these changes is the deletion of a section that was 68 pages long, containing more than 20,000 words. This section found in the original 1835 edition wasn't removed until 1921.¹² Entitled "**Lectures on Faith**" and consisting of seven lectures within this larger section, this series of Lectures was deemed so important by Joseph Smith and early Church leaders that they even

referenced these lectures in their preface to the 1835 edition by stating that the lectures embraced "the important doctrine of salvation." (DP 20-21) The reason for the exclusion of this section is likely due to the fact that in these lectures, Joseph Smith taught a doctrine that the Mormon church now calls heresy—the idea that God the Father is "a personage of spirit" and that there are only "two personages" who comprise the "Godhead." (DP 22)

Another section of *Doctrine and Covenants* that has undergone major revision is *Doctrine and Covenants* Section 5. When it was originally published in the *Book of Commandments* in 1833, it stated that God had told Joseph Smith that he would only have one "gift" to translate one book—that being the *Book of Mormon*:

"And now, behold, this shall you say unto him:—I the Lord am God, and I have given these things unto my servant Joseph...and he has a **gift** to translate the book, and I have commanded him that **he shall pretend to no other gift**, for **I will grant him no other gift**. And verily I say unto you, that we shall come unto the inhabitants of the earth...." —*Book of Commandments*, Chapter 4:2-3 (DP 23)

¹² Explanatory Introduction, *Doctrine and Covenants*, 1986ed. (DP 19)

EXAMINING THE CLAIMS OF MORMONISM

Is THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS The True Church?

When Joseph Smith allegedly translated the “Book of Abraham” in the LDS Scripture *Pearl of Great Price* from an Egyptian papyrus, Smith was compelled to change the wording of this revelation to accommodate his new gift to translate the Egyptian papyrus. The revelation now reads:

“And now, behold, this shall you say unto him—he who spake unto you, said unto you: I, the Lord, am God, and have given these things unto you, my servant Joseph Smith, Jun....And you have a **gift** to translate the plates: and this is the **first gift** that I bestowed upon you; and I have commanded that **you should pretend to no other gift until my purpose is fulfilled in this**; for I will grant unto you **no other gift until it is finished**. Verily, I say unto you, that woe shall come unto the inhabitants of the earth....”
—*Doctrine and Covenants*, Section 5:2,4-5 (DP 24)¹³

Such drastic changes to “scripture” certainly cannot be of God. Just as LDS Apostle Joseph Fielding Smith noted in his *Doctrines of Salvation*, if Joseph Smith’s “claims and declarations were built upon fraud and deceit, there would appear **many errors and contradictions**, which would be easy to detect. The doctrines of false teachers will not stand the test when tried by the accepted standards of measurement, the scriptures.”—*Doctrines of Salvation*, vol. 1, p. 188 (DP 25)

TESTING THE LDS DOCTRINE OF MAN

Mormonism teaches that God is quite literally the Father of every human being who has ever lived on planet earth. Proclaiming that each person was first “begotten” as a spirit by Heavenly Father and Heavenly Mother in a spirit world called Kolob, they assert that every spirit who proves himself worthy in this spirit world is rewarded for his faithfulness by eventually being born as a human into a family here on earth.

¹³ All underlined sections of this quote as well as those in the photocopies of *Doctrine and Covenants* in the Documentation packet are the portions of the revelation that were **added** since its original version was published in the *Book of Commandments*.

“God is not only our ruler and creator; he is also our Heavenly Father. ‘All men and women are...**literally** the sons and daughters of Deity....Man, as a spirit, was **begotten and born of heavenly parents**, and reared to maturity in the eternal mansions of the Father, **prior** to coming upon the earth in a temporal [physical] body’ ”—*Gospel Principles*, 1992 ed., p. 11 (DP 26)

“By definition, exaltation includes the ability to procreate the family unit throughout eternity. This our Father in heaven has power to do. His marriage partner is our mother in heaven. **We are their spirit children, born to them in the bonds of celestial marriage....**For as we have a Father in heaven, so also we have a Mother there, a glorified, exalted, ennobled Mother.”
—*Achieving A Celestial Marriage Student Manual*, p. 129 (DP 27)

“We were made **first spiritual** [i.e. in heaven] and afterwards temporal [i.e. on this earth.]”
—*Doctrines of Salvation*, vol. 1, p. 97 (DP 28)

The Bible clearly articulates that God is called “Father” in the limited sense of being the supreme Creator of all things; but calling God “Father” in the sense of being the Creator is quite different from the spiritual sense in which one can truly call God his personal “Father.” The Bible is absolutely explicit in stating that **only** those individuals who have been spiritually “**adopted**” into God’s family through personal acceptance of Christ have the privilege (power) of calling God their personal “Father.”

“But as many as received him, **to them gave he power to become** the sons of God, *even* to them that believe on his name:”—John 1:12

“But when the fulness of the time was come, God sent forth his Son...to redeem them that were under the law, that we might receive the **adoption** of sons.”—Galatians 4:4-5

If everyone is already in God’s family as “sons of God,” **why would the Bible state that each person needs to personally undergo “adoption” into**

EXAMINING THE CLAIMS OF MORMONISM

Is *THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS* The True Church?

God's family through the blood of Jesus? Christ plainly declared that He is the only one who had a pre-existence before coming to earth, and as a result, He is the only one who can truly say that He is from "above"—i.e., Heaven!

"And he said unto them, **Ye are from beneath**; I am from above: **ye are of this world**; I am not of this world.....Ye are of *your* father the devil...."—John 8:23, 44

If the Mormon doctrine of man's pre-existence is true and all humans are sons of God in a **literal, physical** sense, why would Jesus have told the Jews that they were of their "father the devil"? Does Satan have "literal" children?

As is clearly seen, the terms "father" and "son" in these contexts are strictly employed in a figurative, spiritual manner to convey the **relationship** between God and man—not to denote some so-called "pre-existence." Indeed, the Bible declares that God "formeth the spirit of man within him" (Zechariah 12:1), thus, he is not begotten **first** in some so-called "spirit world."

"Howbeit **that was not first which is spiritual**, but that which is natural; and **afterward** that which is spiritual."—1 Corinthians 15:46

TESTING THE LDS DOCTRINE OF GOD

The Mormon Church proclaims that God the Father "is an exalted Man" who has not always been God, but who had to dwell "on an earth the same as Jesus Christ himself did" in order to earn the right to have His kingdom.

"God himself was once as we are now, and is an exalted Man.... We have imagined and supposed that God was **God from all eternity**, **I will refute that idea**.... he was once a man like us; yea, that God himself the Father of us all, dwelt on an earth the same as Jesus Christ himself did."—Joseph Smith, 1844, *Journal of Discourses*, vol. 6, p. 3 (DP 29)

By faithfully following all the "ordinances" of the LDS gospel, "worthy" Mormons hope to eventually attain to the level of "exaltation" of "Heavenly Father" and to become "Gods" like Him. The Mormon "gospel" is basically summed up in the following statement by Joseph Smith:

"Here, then, is eternal life—to know the only wise and true God; and **you have got to learn how to be Gods yourselves**.... My Father worked out his kingdom with fear and trembling, and I must do the same."—*Journal of Discourses*, vol. 6, p. 4 (DP 30)

How does the Mormon god compare with the God of the Bible?

"I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for **I am God, and not man**; the Holy One in the midst of thee: and I will not enter into the city."—Hosea 11:9

"**God is not a man**, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it*? or hath he spoken, and shall he not make it good?"—Numbers 23:19

"Professing themselves to be wise, they became fools, and **changed the glory of the uncorruptible God into an image made like to corruptible man**...."—Romans 1:22-23

"How art thou fallen from heaven, O **Lucifer**, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, **I will exalt my throne** above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; **I will be like the most High**."—Isaiah 14:12-14

"And the **serpent said** unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and **ye shall be as gods**, knowing good and evil."—Genesis 3:4-5

EXAMINING THE CLAIMS OF MORMONISM

Is *THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS* The True Church?

Mormons often respond to these Biblical passages by arguing that they don't believe they will take Heavenly Father's place but that they merely want to be "a god like Him." But notice how Lucifer didn't say that he wanted to take Heavenly Father's place either; he merely wanted to be "like" God. Not only is this the very doctrine that caused God to remove "Lucifer" from heaven, but it is the same lie that Satan told Eve which caused Adam and Eve to be thrown out of the Garden of Eden. Indeed, "no truth" abides in Satan "for he is a liar, and the father" of lies.

"Ye are of *your* father the **devil**, and the **lusts** of your father **ye will do**. He was a murderer from the beginning, and **abode not in the truth, because there is no truth in him**. When he speaketh a lie, he speaketh of his own: for **he is a liar, and the father of it**."—John 8:44

Mormonism proclaims that God 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..."¹⁴ How can the God of Mormonism be the same God of the Bible when the Bible teaches that neither God the Father nor Jesus Christ had any "beginning of days nor end of life"—Hebrews 7:3?¹⁵

"You are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I *am* he; **before me there was no God formed, neither shall there be after me....** Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; **I *am* the first, and I *am* the last; and beside me *there is* no God....** ye are even my witnesses. Is there a God beside me? yea, *there is* no God; **I know not *any*....** Remember the former things of old: for I *am* God, and *there is* none else; I *am* God, and *there is* none like me."—Isaiah 43:10; 44:6, 8; 46:9

TESTING THE LDS DOCTRINE OF JESUS CHRIST

"But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be **corrupted** from the simplicity that is in Christ. For if he that cometh **preacheth another Jesus**, whom we have not preached...."
—2 Corinthians 11:3-4

In this Biblical passage, one can see the seriousness of falling into the deception of Satan by placing faith in a counterfeit Jesus. Since Jesus is the sole source of salvation (John 14:6), merely affirming "belief in Christ" while clinging to a distorted view of His identity will lead to spiritual destruction, for a counterfeit Jesus cannot save anyone.

In the same way that Mormonism distorts the nature of the God the Father, Mormonism distorts the identity of Jesus Christ and thus falls under the condemnation of proclaiming "another Jesus" than the one "preached" in the Bible.

Distorting the Incarnation

Because Mormonism teaches that God was quite literally the father of Jesus Christ—not only in the spiritual realm but in the physical realm as well, it proclaims that Jesus was **not** begotten in the flesh by the **Holy Ghost**, but by the exalted man Heavenly Father.

"When the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness. **He was *not* begotten by the Holy Ghost.**"—Brigham Young, 1852, *Journal of Discourses*, vol. 1, p. 50 (DP 32)

"**Christ Not Begotten of Holy Ghost....** he was not born without the aid of Man, and ***that Man was God!***"—Joseph Fielding Smith, *Doctrines of Salvation*, vol. 1, p. 18 (DP 33)

Thus, according to Mormonism, the "Virgin Mary" wasn't truly a virgin in purity as we know it, but was the "lawful wife of God the Father."

¹⁴ Apostle Orson Pratt, *The Seer*, p. 132 (DP 31)

¹⁵ See also Psalm 90:2

EXAMINING THE CLAIMS OF MORMONISM

Is THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS The True Church?

"The fleshly body of Jesus required a Mother as well as a Father. Therefore, the Father and Mother of Jesus, according to the flesh, must have been associated together in the capacity of Husband and Wife; hence **the Virgin Mary must have been**, for the time being, **the lawful wife of God the Father....**"—Orson Pratt, *The Seer*, p. 158 (DP 34)

"The man Joseph, the husband of Mary, did not, that we know of, have more than one wife, but **Mary the wife of Joseph had another husband.**"—Brigham Young, *Journal of Discourses*, 1866, vol. 11, p. 268 (DP 35)

How can the Jesus of Mormonism be the same Jesus of the Bible when the Bible clearly articulates how the "virgin" Mary "was found with child of the Holy Ghost" and not by a so-called "exalted Man"?

"Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child **of the Holy Ghost....**Behold, a **virgin** shall be with child...."—Matt 1:18, 23

Distorting the Eternal Nature of Christ

In the same way that Mormonism perverts the Biblical concept of the incarnation of Christ, Mormonism distorts the eternal nature of Christ. Far from the Jesus of the Bible who in His very nature is the "Father"/Possessor of eternity (Isaiah 9:6) and who created "all" things including the "principalities" of Lucifer and his angels, Mormon doctrine relegates Christ to being the mere created "spirit brother" of "Lucifer." Thus, in Mormon doctrine, Jesus' "appointment" to being the "Savior of the world" was "contested" by his rival brother Lucifer who also wanted to be chosen as "the Savior of Mankind."

"The appointment of Jesus to be the Savior of the world **was contested** by one of the other sons of God. He was called **Lucifer**, son of the morning....this **spirit-brother of Jesus** desperately tried to become the Savior of

mankind."—Milton R. Hunter, *The Gospel Through the Ages*, p. 15 (DP 36)

Does this sound like the Jesus of the Bible who **possesses** eternity and who never had to rival for the position "Savior" with Lucifer whom He created?

"For by him [Jesus] were **all** things created, that are in heaven, and that are in earth, visible **and invisible**, whether *they be* thrones, or dominions, or **principalities**, or powers: **all** things were created by him, and for him."—Colossians 1:16

"**All** things were made by him: and **without him was not any thing made** that was made."—John 1:3

"For unto us a child is born...and his name shall be called Wonderful, Counsellor, The Mighty God, The **everlasting Father**, The Prince of Peace"—Isaiah 9:6

"Without father, without Mother, without descent, **having neither beginning of days**, nor end of life; but **made like unto the Son of God....**"—Hebrews 7:3

As if distorting the eternal nature of Christ and perverting the Biblical concept of the incarnation wasn't enough, Mormon leaders have continued the blasphemy by additionally proclaiming that both God the Father and Jesus Christ have more than one wife. Therefore, according to Mormonism, far from being the guest who was merely **invited** to the "marriage in Cana of Galilee,"¹⁶ the soon imminent Mormon polygamist (Jesus Christ) married "Mary, Martha, and the other Mary".

"...there was a marriage in Cana of Galilee...no less a person than **Jesus Christ was married on that occasion**. If he was never married, his intimacy with Mary and Martha, and the other Mary also whom Jesus loved, must have been highly unbecoming and improper to say the best of it."—Orson Hyde, 1857, *Journal of Discourses*, vol. 4, p. 259 (DP 37)

¹⁶ See John chapter two

EXAMINING THE CLAIMS OF MORMONISM

Is THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS The True Church?

Limiting the Atonement

A lesser-known LDS principle prominently taught in the early years of Mormonism but still affirmed today is the “blood atonement” doctrine which states that there are “**serious sins** for which the **cleansing of Christ does not operate** and the law of God is that men must then have their own blood shed to atone for their sins.”—Apostle Bruce R. McConkie, *Mormon Doctrine*, p. 92

Because this doctrine is so embarrassing to Mormonism and is one of the clearest examples of Mormon perversion of Christianity, LDS Apostle Bruce McConkie endeavors to down-play this teaching in the writings of early Mormon leaders by stating:

“...**wicked and evilly-disposed persons** have fabricated **false** and slanderous stories to the effect that the Church, in the early days of this dispensation, engaged in a practice of *blood atonement*....By taking one sentence on one page and another from a succeeding page and even by taking a **part of a sentence on one page** and a **part of another found several pages away—all wholly torn from context—dishonest persons** have attempted to make it appear that **Brigham Young** and others **taught things just the opposite of** what they really believed and taught.”—*Mormon Doctrine*, p. 92 (DP 38)

While Mormonism endeavors to silence its critics by accusing them of deception and taking statements out of context, the actual documented evidence proves otherwise. Note the following statements made by Brigham Young regarding this doctrine. As you will see in these quotations, no sentences are taken apart or construed from different pages:

“There are sins that men commit for which they cannot receive forgiveness in this world, or in that which is to come, and if they had their eyes open to see their true condition, they would be

perfectly willing to have their blood spilt upon the ground, that the smoke thereof might ascend to heaven as an offering for their sins; and the **smoking incense would atone for their sins**, whereas, if such is not the case, they would stick to them and remain upon them in the spirit world. I know, when you hear my brethren telling about cutting people off from the earth, that you consider it a strong doctrine; **but it is to save them, not to destroy them.**”—Brigham Young, 1856, *Journal of Discourses*, vol 4, p. 53 (DP 40-41)

“I say, rather than that apostates should flourish here, **I will unsheath my bowie knife, and conquer or die.** [Great commotion in the congregation, and a simultaneous burst of feeling, **assenting** to the declaration.] **Now, you nasty apostates, clear out, or judgment will be put to the line,** and righteousness to the plummet. [Voices, generally, ‘go it, go it.’] If you say it is right, raise your hands. [All hands up.] Let us call upon the Lord to assist us in this, and every good work.”—Brigham Young, 1853, *Journal of Discourses*, vol 1, p. 83 (Brackets in the original) (DP 42)

As one can clearly see, none of these statements are taken out of context. Ironically, while McConkie accuses critics of fabricating “false” stories regarding this doctrine, he affirms it as a “true doctrine:”

“...the **true doctrine** of blood atonement is simply this....under certain circumstances there are some serious sins for which the **cleansing of Christ does not operate**, and the law of God is that men must then have their **own blood shed to atone** for their sins. **Murder**, for instance, is **one of these sins**; hence we find the Lord commanding capital punishment....President Joseph Fielding Smith has written: ‘Men may commit certain grievous sins...that will place him **beyond the reach of the atoning blood of Christ**....for the **blood of Christ** alone under certain circumstances **will not avail**....Therefore **their only hope** is to have their **own blood shed** to atone, as far as possible, in their behalf.’”—*Mormon Doctrine*, pp. 92-93 (DP 38-39)

EXAMINING THE CLAIMS OF MORMONISM

Is THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS The True Church?

While Mormonism endeavors to validate their “blood atonement” doctrine by citing the Biblical penalty of “capital punishment” for murders, such argumentation totally ignores the basis behind this injunction and is fatally flawed on three accounts.

- 1) **Ignoring the Context:** The principle of capital punishment for murders was given to Noah and his family right after the occurrence of the Flood (see Genesis 9:6). Biblical scholars affirm that this is the place where **government** was first instituted. Therefore, in our time, this principle is not to rest in the hands of individuals who desire revenge (or in the hands of a religion that wants to “clear out” so-called “apostates” from their domain), but in the hands of the appointed government.
- 2) **Denying the Sufficiency of the Blood of Christ:** While Mormonism is quick to point to the fact that in the Old Testament, capital punishment was the penalty for murder, it overlooks the fact that according to the Bible, the penalty of **all sin** (not just murder) is **death**. (Romans 6:23) Thus, to argue that murder is not covered under the blood of Jesus is to **accuse Jesus of not completing His work**.

“When Jesus therefore had received the vinegar, he said, **It is finished**: and he bowed his head, and gave up the ghost.”
—John 19:30

- 3) **Overlooking the Example of Paul:** The Apostle Paul considered himself the “chief” of “sinners,”¹⁷ because he had “persecuted the church of God.”¹⁸ He was the one who was behind the brutal **murder** of Stephen and imprisonment of Christians in the early church.¹⁹ Since the Apostle **Paul found Jesus’ blood sufficient to cleans him of murder**, why should there ever be **any** instance in which “men must then have their **own blood shed to atone** for their sins”?

Instead of trusting in the Jesus of Mormonism who is a polygamist, the “spirit-brother” of Lucifer, and who may not be able to forgive all of your sins, why not trust in the Jesus of the Bible who claims:

“...Is my hand shortened at all, that it cannot redeem? or have I no power to deliver?...Behold the **LORD’S hand is not shortened, that it cannot save...**” —Isaiah 50:2; 59:1

“And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you **all trespasses. Blotting out the handwriting of ordinances** that was against us, which was contrary to us, and **took it out of the way**, nailing it to his cross....For ye are dead, and your life is **hid** with Christ in God.” —Colossians 2:13-14; 3:3

“...the blood of Jesus Christ his Son cleanseth us from **all sin**....If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from **all unrighteousnesses**.”
—1 John 1:9

“For as the heaven is high above the earth, *so* great is his mercy toward them that fear him. As far as the east is from the west, *so* far hath he **removed** our transgressions from us.”
—Psalm 103:11-12

“This *is* a faithful saying, and worthy of all acceptation, that **Christ Jesus came into the world to save sinners; of whom I am chief**.”—1 Timothy 1:15

TESTING THE MORMON “PRIESTHOOD AUTHORITY”

Latter-day Saints believe that in order for a male to be able to become “exalted” as “a god” in the “Celestial” (highest) kingdom of heaven, he must hold the Mormon “Aaronic” and “Melchizedek Priesthoods.” According to Mormonism, this Priesthood authority is absolutely essential for any person to be able to perform any of the ordinances of the Mormon “Gospel” (such as “baptism” and the “laying on of hands to receive the gift of the Holy Ghost”). Thus, they claim that in 1829, Joseph

¹⁷ 1 Timothy 1:15

¹⁸ 1 Corinthians 15:9

¹⁹ Acts 7:54-8:3

EXAMINING THE CLAIMS OF MORMONISM

Is THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS The True Church?

Smith and Oliver Cowdery were “ordained” to these Priesthoods by John the Baptist and the apostles Peter, James, and John—resulting in a “restoration” of this “Priesthood authority” that was allegedly “lost” from the earth at the death of these Biblical apostles.

What does the Bible have to say about Priesthood authority? Did the Biblical apostles hold these Priesthoods? What about Jesus Himself? Did He hold the “Aaronic Priesthood” as the Mormons claim?

“These *are* the names of the **sons of Aaron**, the priests which were anointed, **whom he consecrated to minister in the priest’s office**....Bring the **tribe of Levi** near, and present them before Aaron the priest, that they may minister unto him.....And thou shalt appoint Aaron and his sons, and **they shall wait on their priest’s office**: and the **stranger that cometh neigh shall be put to death**.
—Numbers 3:3, 6, 10

“And verily they that are of the **sons of Levi**, **who receive the office of the Priesthood**, have a commandment to take tithes....If therefore perfection were by the Levitical Priesthood...what further need *was there* that **another priest** should rise after the order of Melchisedec, and **not be called after the order of Aaron**?...For *it is* evident that **our Lord** sprang out of Juda; of which tribe Moses **spake nothing concerning Priesthood**.”
—Hebrews 7:5, 11, 14

While Mormonism is quick to assert that Joseph Smith and Oliver Cowdery were ordained to these Priesthoods by the Biblical apostles, it overlooks the fact that not only was Jesus Himself unable to hold the “Aaronic Priesthood” because He was not born of the tribe of Levi, but none of Jesus’ apostles were able to hold these Priesthoods for they could not fulfill the necessary qualifications. Thus, the “Priesthood” authority was “changed” from the “Aaronic” Priesthood (held solely by men of the Levitical lineage) to the Melchisedec Priesthood (held by Jesus alone).

“...what further need *was there* that **another priest** should rise after the order of Melchisedec, and not be called after the order of Aaron? **For the Priesthood being changed**, there is made of necessity a change also of the law....”
—Hebrews 7:11-12

This Melchisedec Priesthood can only be held by Jesus because He is the only one who can fulfill the qualifications.

“For this **Melchisedec**, king of Salem, priest of the most high God....**Without father, without mother**, without descent, **having neither beginning of days, nor end of life; but made like unto the Son of God**; abideth a priest continually. Now consider how great this **man was**....For such an high priest became us, *who is* **holy, harmless, undefiled, separate from sinners**, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people’s: for this he did once, when he offered up himself.”—Hebrews 7:1, 3-4, 26-27

How can any man other than Jesus be “without father, without mother, without descent, having neither beginning of days”?²⁰ Jesus was able to fulfill these qualifications because His eternal nature as God is without “beginning of days”? Therefore, it is only in His human nature as the “Son of Man,” that Jesus possesses a genealogy and was born of his mother Mary. Furthermore, just as “all have sinned, and come short of the glory of God,”²¹ so only Jesus fulfills the qualification to be “holy,” “undefiled,” and “separate from sinners.”

It is for this reason that unlike the Levitical priests of the Aaronic Priesthood who were constantly passing the Priesthood on to others to avoid the extinction of that Priesthood, Jesus permanently

²⁰ Mormons often try to avoid the implications of these qualifications by asserting that these qualifications apply to the office of Melchisedec Priesthood, and not to **individual men** in the Priesthood. However, notice that the following verse speaks of how great this “man” was (vs. 4), and not of how great this “office” is.

²¹ Romans 3:23

EXAMINING THE CLAIMS OF MORMONISM

Is *THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS* The True Church?

possesses this Melchisedec Priesthood which can never be passed down to anyone else.

“And they truly were **many priests**, because they were not suffered to continue by reason of death: But this *man*, because he continueth ever, hath an **unchangeable Priesthood.**”
—Hebrews 7:23-24

According to *Strong's Concordance*, the Greek word (απαράβατος—*aparabatos*) translated “unchangeable” in Hebrews 7:24 means “untransferable (perpetual).”²² In other words, unlike the Aaronic Priesthood that was passed down from one man to another, Jesus’ Melchisedec Priesthood is “untransferable” in that it cannot be handed-down or conferred to anyone else. Jesus possesses it permanently.

While only Jesus can hold the official “authority” of the Melchisedec Priesthood, the Bible does mention that there is a Priesthood of all believers. In other words, anyone (whether male or female) who has been called out of spiritual darkness into the marvellous light of Christ can claim to be of the “holy priesthood” and “chosen generation” of the people of God.

“Ye also, as lively stones, are built up a spiritual house, an **holy priesthood**, to offer up **spiritual sacrifices**, acceptable to God by Jesus Christ....But ye *are* a chosen generation, a **royal priesthood**, an holy nation, a peculiar people; that ye should shew forth the **praises of him** who hath called you out of darkness into his marvellous light.”—1 Peter 2:5, 9

Unlike the Aaronic and Melchisedec Priesthoods that required sacrifices for sin, this Priesthood of all believers brings forth the “spiritual sacrifices” of “praises” to Jesus for what He has accomplished in becoming our sole High Priest—once for all paying the price of our redemption from sin and freeing us to no longer be in the bondage of darkness.

²² #531 - *Strong's Exhaustive Concordance of the Bible*, by James Strong, p. 13 (DP 43)

The Black Revelation of 1978

Mormonism teaches that black skin is the “mark of Cain” and a sign of being cursed from being able to hold the LDS Priesthoods. As a result, black Mormon men were not granted Priesthood status in the LDS Church—that is, until September 30, 1978 when LDS Prophet Spencer W. Kimball allegedly received a “new revelation” stating:

“He has heard our prayers, and by revelation has confirmed that the **long-promised day has come** when every faithful, worthy man in the Church may receive the holy Priesthood....Accordingly, **all worthy male members** of the Church may be ordained to the Priesthood **without regard for race or color.**”—*Doctrine and Covenants*, Declaration 2 (DP 44)

As justification for this “new revelation,” LDS authorities argue that this release “day” was “promised” by early Mormon prophets. But, an examination of the writings of the early LDS prophets reveal that the “promised” day could not have possibly been in 1978, because even to this day, not all of the white “descendants of Adam have received...the blessing of the Priesthood” as was prophesied would be the case when this day would arrive.

“You see some classes of the human family that are black....Cain slew his brother....the Lord put a mark upon him, which is the flat nose and black skin....How **long** is that race to endure that dreadful curse that is upon them? That curse will remain upon them, and they **never can hold the Priesthood** or share in it **until all** the other descendants of Adam have **received** the promises and enjoyed the blessings of the Priesthood and the keys thereof....**When** the residue of the family of Adam come up and receive their blessings, **then** the curse will be removed from the seed of Cain....”—Brigham Young, 1859, *Journal of Discourses*, vol 7, pp. 290-291 (DP 45)

EXAMINING THE CLAIMS OF MORMONISM

Is THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS The True Church?

Current Racism in Mormon Doctrine

While on the surface, it may appear that Mormonism has cleared up its racist doctrine toward blacks by allowing them into the LDS Priesthoods, such changes are merely superficial for LDS scripture and doctrine still teaches that black skin is evidence of unfaithfulness in LDS pre-mortal life.

"Those who were **less valiant** in pre-existence...are known to us as the **negroes**. Such spirits are sent to earth through the **lineage of Cain**, the mark put upon him for his rebellion against God and his murder of Abel being a **black skin....**"—Bruce R. McConkie, *Mormon Doctrine*, 1966ed., p. 527 (DP 46)

"The **race and nation** in which men are born in this world is a **direct result** of their **pre-existent life**."—Bruce R. McConkie, *Mormon Doctrine*, 1986ed., p. 616 (DP 47)

Even though LDS Apostle Bruce McConkie's book *Mormon Doctrine* has undergone extensive changes in the area of doctrine regarding black people, the 1986 edition still states that a man's "race" into which he is born is directly determined by his alleged "pre-existent life". Furthermore, the *Book of Mormon* to this day still equates black skin with rebellion against God.

"And he had **caused the cursing** to come upon them, yea, even a sore cursing, **because of their iniquity**. For behold, they had hardened their hearts against him, that they had become like unto a flint; wherefore, as they were **white**, and **exceedingly fair** and delightsome, that they might not be enticing unto my people the Lord God did cause a **skin of blackness** to come upon them."—2 Nephi 5:21, 1986ed. (DP 48)

Civil War Not to Free the Slaves?

It is precisely because of this doctrine regarding black skin that Brigham Young falsely prophesied in 1863 that the Civil War would not free the slaves.

"**Will the present struggle free the slave?** No....Treat the slaves kindly and let them live, for Ham must be the servant of servants until the

curse is removed. **Can you destroy the decrees of the Almighty? You cannot.**"—Brigham Young, *Journal of Discourses*, vol. 10, p. 250 (DP 49)

TESTING LDS PROPHETS

Brigham Young's "Adam-God" Doctrine

Brigham Young (2nd Prophet of the LDS Church) taught that Adam "*is our Father and our God, and the only god with whom WE have to do.*"²³ Thus, he claimed:

"When our father **Adam** came into the garden of Eden, he came into it with a *celestial body*, and brought Eve, *one of his wives*, with him....Jesus, our elder brother, was **begotten in the flesh by the same character that was in the garden of Eden**, and who is our Father in Heaven."—Brigham Young, 1852, *Journal of Discourses*, vol. 1 pp. 50-51 (DP 50)

The LDS church no longer believes this doctrine anymore, and they endeavor to deny the fact that Brigham Young actually taught it. Yet, Brigham Young said that he "never yet preached a sermon...that they may not call Scripture."²⁴

"If there arise among you a **prophet**, or a dreamer of dreams, and giveth thee a sign or a wonder, And the sign or the wonder come to pass, whereof he spake unto thee, saying, **Let us go after other gods**, which thou hast not known, and **let us serve them**; Thou shalt not harken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.... **And that prophet, or that dreamer of dreams, shall be put to death**; because he has spoken to turn *you* away from the LORD your God....So shalt thou put the evil away from the midst of thee."—Deuteronomy 13:1-5

Life on the Sun and Moon?

"Who can tell us of the **inhabitants** of this little planet that shines of an evening, called the

²³ *Journal of Discourses*, vol. 1, p. 50 (emphasis in original)

²⁴ *Journal of Discourses*, vol 13, p 95;cf ibid p 264 (DP 51-52)

EXAMINING THE CLAIMS OF MORMONISM

Is THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS The True Church?

moon?...and when you inquire about the inhabitants of that sphere you find that the most learned are as ignorant in regard to them as the most ignorant of their fellows. **So it is with regard to the inhabitants of the sun. Do you think it is inhabited? I rather think it is.** Do you think there is any life there? No question of it; it was not maid in vain.”—Brigham Young, 1870, *Journal of Discourses*, vol. 13, p. 271 (DP 53)

“Nearly all the **great discoveries** of men in the last half century have, in one way or another, either directly or indirectly, contributed to **prove Joseph Smith to be a Prophet.** As far back as 1837, I know that **he said the moon was inhabited by men and women the same as this earth,** and that they lived to a greater age than we do—that they live generally to near the age of a 1000 years. He described the men as averaging near six feet in height, and dressing quite uniformly in something near the Quaker style.”—Oliver B. Huntington, 1892, *Young Woman’s Journal*, vol. 3, p. 263 (DP 54)

Polygamy Never Banned in Utah State?

“Do you think that we shall ever be admitted as a State into the Union **without denying** the principle of **polygamy?** If we are **not admitted until then, we shall never be admitted.**”—Brigham Young, 1866, *Journal of Discourses*, vol. 11, p. 269 (DP 55)

Brigham Young to become President of the United States?

“The Church and kingdom to which we belong will become the kingdom of our God and his Christ, and brother **Brigham Young will become President of the United States.** [Voices responded, ‘Amen.’]...You may think that I am joking; but I am perfectly willing that brother Long would write every word of it; for I can see it just as naturally as I see the earth and the productions thereof.”—Herber C. Kimball, 1856, *Journal of Discourses*, vol. 5, p. 219 (DP 56)

Unparalleled Destruction?

“And now I am prepared to say by the authority of Jesus Christ, that **not many years** shall pass away before the **United States** shall present such a scene of **bloodshed** as has **not a parallel** in the history of our nation: **pestilence, hail, famine, and earthquake** will **sweep the wicked of this generation from off the face of the land....**therefore I declare unto you the warning which **the Lord has commanded me to declare unto this generation,** remembering that the eyes of my Maker are upon me, and that to him I am **accountable for every word I say....**”—Joseph Smith, 1833, *Teachings of the Prophet Joseph Smith*, 1976, p. 17 (DP 57)

When did “hail, famine, and earthquake...sweep the wicked of **this generation** from off the face of the land”? When did unparalleled earthquakes and hail storms sweep the wicked of the generation of 1833 from the United States? Indeed, “many years” have passed since that generation was in existence, yet the wicked where never annihilated from the land.

The Need for a Living Prophet?

Jesus warned his followers that in the last days “many false prophets shall rise, and shall deceive many.”²⁵ What is the test to determine a false prophet from a true prophet?

“But the prophet, which shall presume to **speak a word in my name, which I have not commanded him to speak,** or that shall speak in the name of other gods, even **that prophet shall die.** And if thou say in thine heart, How shall we know the word which the LORD hath not spoken? When a prophet speaketh in the name of the LORD, **if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken,** but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.”—Deuteronomy 18:20-22

The test of a true prophet is 100% accuracy in his predictions. All it takes to disqualify a person from being a true prophet of God is **one** failed prophecy.

²⁵ Matthew 24:11

EXAMINING THE CLAIMS OF MORMONISM

Is THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS The True Church?

Furthermore, just as the penalty for false prophecy is death, so the penalty of following a false prophet is spiritual death.

"...the **prophet** that teacheth lies, he *is* the tail....and *they that are* led of them *are* **destroyed.**"—Isaiah 9:15-16

While it is true that prior to Christ, God led his people through living prophets whom He would appoint to speak in His name,²⁶ ever since the coming of Christ, God no longer appoints living prophets to lead His people as He did in those days.

"God, who at sundry times and in divers manners spake **in time past** unto the fathers by the prophets, Hath **in these last days spoken unto us by his Son**, whom he hath appointed heir of all things...."—Hebrews 1:1-2

"The law and the **prophets were until John**: since that time the kingdom of God is preached, and every man presseth into it."—Luke 16:16

Just as Luke notes, John the Baptist was the **last** living prophet of God, for he paved the way for Jesus Christ who is God's Final Word (John 1:1,14). Changing the way He communicates and leads His people, God now works **individually** with each believer who has personally come to Jesus and placed his full trust in Christ's all-sufficient sacrifice for sin.

"Having therefore, brethren, boldness to **enter into the holiest by the blood of Jesus**....Let us draw near with a true heart in full assurance of faith...."—Hebrews 10:19, 22

"For *there is* one God, and **one mediator** between God and men, the man Christ Jesus;" —1 Timothy 2:5

As Jesus is now the sole Prophet and Priest of true Christians, the true believer does not need anyone other than Jesus to be his mediator between himself and God. No church, organization, or individual can ever truly claim to be the "only way of

salvation" for trusting in Jesus and developing an intimate personal relationship with Jesus is the only way one can truly be saved and connect with the living God of the universe.

"Jesus saith unto him, **I am the way, the truth, and the life**: no man cometh unto the Father, but **by me.**"—John 14:6

Instead of placing your trust in a religion, church, or prophet who falsely claims to be the way to God, why not place you full trust in Jesus alone? He is the only one who can truly satisfy your deepest longing for security and assurance of eternal life.

"I **give** unto them **eternal life**; and they shall never perish, neither shall any *man* pluck them out of my hand."—John 10:28

"And this is the record, that God hath **given** to us **eternal life**, and this life is in his Son. He that hath the Son **hath life**; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may **know** that ye have eternal life, and that ye may believe on the name of the Son of God." —1 John 5:11-13

"But we are all as an unclean *thing*, and **all our righteousnesses are as filthy rags**; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away."—Isaiah 64:6

"And be found **in him, not having mine own righteousness**, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."—Philippians 3:9

He lived the perfect life in your place, and He now offers you His perfection in exchange for your sin. Why not come to Jesus today, and ask Him to be your righteousness for you?

"By the which will we are **sanctified** through the offering of the body of Jesus Christ once *for all*....For by one offering **he hath perfected for ever them that are sanctified.**"—Heb 10:10, 14

"...having forgiven you all trespasses; **Blotting out the handwriting of ordinances** that was against us, which was contrary to us, and **took it out of the way, nailing it to his cross.**"—Colossians 2:13-14

²⁶ Amos 3:7

HISTORICAL ACCOUNT OF THE BOOK OF MORMON VS. THE BIBLE		
TEST - ISAIAH 8:20		
BIBLICAL RECORD	BOOK OF MORMON RECORD	
At the tower of Babel the Lord confounded "the language of all the earth." (Gen. 11:9)	At the tower of Babel the Lord confounded the language of the earth except the language of Jared, his brothers, their friends, and their families (Ether 1:35-37).	
Christ's Church and the Gospel would never completely disappear from the earth, thus having to be restored. (Matt. 16:18; Eph. 3:21; Jude 3; Heb. 12:28). The Word of God will "never pass away." (Matthew 24:35; 1 Pet 1:24-25; Isaiah 40:8)	"the great and abominable church" has " taken away from the gospel of the lamb many parts which are plain and most precious...." and "...there are many plain and precious things taken away from the book , which is the book of the Lamb of God." —1 Nephi 13:26,28	
Jesus the Messiah was born in Bethlehem—not Jerusalem. "Now when Jesus was born in Bethlehem of Judaea...." —Matt. 2:1 (see Micah 5:2)	"And behold, he shall be born of Mary, at Jerusalem which is the land of our forefathers...." —Alma 7:10 <i>Note:</i> Jerusalem is not the <i>land</i> , but is a <i>city</i> in Judea as was also Bethlehem (see 1 Nephi 1:4).	
Believers in Christ "were called Christians first in Antioch." —Acts 11:26 (This is long after Christ's ascension into heaven.)	The book of Alma, which is claimed to have been written in 73 B.C. calls believers "Christians" (Alma 46:15).	
Hebrews says that Melchisedec was " without father , without mother...." —Hebrews 7:3	The book of Alma says that Melchisedec "did reign under his father ." —Alma 13:18	
The Bible clearly states that the fall of Adam resulted in sorrow for mankind (Gen. 3:9-19; Ps 51:5; Rom. 5:12).	2 Nephi 2:22-25 states that Adam's fall was necessary for mankind to have children and therefore have "joy."	

THE BOOK OF MORMON VS. LDS DOCTRINE		
"...a man would get nearer to God by abiding by its precepts, than by any other book"—Smith		
BOOK OF MORMON TEACHING	LDS DOCTRINE	
ONLY ONE GOD—Alma 11:26-29 Alma 11:44; 2 Nephi 31:21; 3 Nephi 11:27, 36; Testimony of the Three Witnesses	GOD THE FATHER IS ONE OF MANY GODS—"...it is evident...that a <i>plurality of Gods</i> exists." —McConkie <i>Mormon Doctrine</i> , p. 576	
GOD IS UNCHANGEABLE—Moroni 7:22; 8:18; 3 Nephi 24:6; Mormon 9:9; Mormon 9:19	GOD WAS ONCE A MAN WHO BECAME GOD—"Mormon prophets have continually taught the sublime truth that God the Eternal Father was once a mortal man....He became God...through obedience...." —Hunter <i>The Gospel through the Ages</i> , p 104	
GOD IS A SPIRIT—NOT FLESH AND BONES—Alma 18:24-28 22:9-11; 31:5	GOD IS AN EXHALTED MAN—"The Father has a body of flesh and bones as tangible as man's...." — <i>Doctrine And Covenants</i> , 130:22	
GOD HAS ALWAYS BEEN GOD FROM ALL ETERNITY—Mosiah 3:5	GOD HAS NOT ALWAYS BEEN GOD—"We have imagined and supposed that God was God from all eternity. I will refute that idea, and take away the veil, so that you may see...." —Joseph Smith, <i>Teachings</i> , p 345	
GOD DWELLS IN THE HEART OF THE RIGHTEOUS—Alma 34:36	GOD DOES NOT DWELL IN A MAN'S HEART—"...the idea that the Father and the Son dwell in a man's heart is an old sectarian notion, and is false." — <i>Doctrine And Covenants</i> , 130:3	
REFUTES BAPTISM FOR THE DEAD—NO SECOND CHANCE—Alma 34:32-35; 2 Nephi 9:36	BAPTISM FOR THE DEAD—AN ORDINANCE OF THE CHURCH— <i>Doctrine And Covenants</i> , 124, 128	
POLYGAMY CONDEMNED—Jacob 1:15; 2; 3:5; Mosiah 11:2,4 Ether 10:5,7	POLYGAMY—A PRINCIPLE TO BE PRACTICED IN HEAVEN— <i>Doctrine And Covenants</i> , 132:61,62	

and must act freely on that agency, or else how could they be judged for their actions? But God reserves the right to himself to control the results of their acts, and this no man can hinder. Who of the Christian divines know anything about the God we serve? I never saw any one, until I met Joseph Smith, who could tell me anything about the character, personality and dwelling-place of God, or anything satisfactory about angels, or the relationship of man to his Maker. Yet I was as diligent as any man need to be to try and find out these things. We know more about God and the heavens than we care to tell. And if we introduce a principle and try to reduce it to the comprehension of the people, there will be some even among the Latter-day Saints who would be hard to understand. Where is the divine who knows the least thing about that Being who is the Father of our Spirits and the author of our bodies? If we know something about him is there any harm in it? Not a bit. The world of mankind are infidels. We should all be infidel to every false principle. I am infidel in regard to many things, but to the truth, wherever found, I am no infidel. The Christian world is infidel to the truth in a great degree. Why? Because they know so little of the mind and will of God. Step outside of this kingdom, and who can tell us the first process towards covering the earth with the knowledge of God? Who is there that can tell us anything about that angel whom John saw coming with the everlasting Gospel as recorded in John's Revelations? I never found any one who could tell I saw Joseph Smith. He could tell me what I had so much desired to learn. What do the Christian divines know about it even at the present day? If they do know any-

thing about it I wish they would tell us. But if they do not know, and will not receive the things of God from those who do know, does not this make them infidels to the truth? My testimony is the positive. I know that there are such cities as London, Paris, and New York—from my own experience or from that of others; I know that the sun shines, and I know that I exist and have a being, and I testify that there is a God, and that Jesus Christ lives, and that he is the Savior of the world. Have you been to heaven and learned to the contrary? I know that Joseph Smith was a Prophet of God, and that he had many revelations. Who can disprove this testimony? Any one may dispute it, but there is no one in the world who can disprove it. I have had many revelations; I have seen and heard for myself, and know these things are true, and nobody on earth can disprove them. The eye, the ear, the hand, all the senses may be deceived, but the Spirit of God cannot be deceived; and when inspired with that Spirit, the whole man is filled with knowledge, he can see with a spiritual eye, and he knows that which is beyond the power of man to controvert. What I know concerning God, concerning the earth, concerning government, I have received from the heavens, not alone through my natural ability, and I give God the glory and the praise. Men talk about what has been accomplished under my direction, and attribute it to my wisdom and ability; but it is all by the power of God, and by intelligence received from him. I say to the whole world, receive the truth, no matter who presents it to you.

Take up the Bible, compare the religion of the Latter-day Saints with it, and see if it will stand the test.
We preach the Gospel, gather the people of God from all nations

tongues and people, and build up the kingdom of God on the earth, and this calls for manual labor, the affec- tions of the heart, and the devotion of all our powers. God bless you. Amen.

DISCOURSE BY ELDER ORSON PRATT,

DELIVERED IN THE TABERNACLE, OGDEN, SUNDAY MORNING,
MAY 18, 1873.

(Reported by James Taylor.)

MEETING OF ADAM WITH HIS POSTERITY IN THE VALLEY OF ADAM-
ONDI-AHMAN — LOCATION OF THE VALLEY — THE COVENANT WITH
ENOCH — RECORDS OF GOD'S DEALINGS WITH MEN FROM THE PERIOD
OF THE CREATION — METHOD OF PRESERVING THE RECORDS OF ANCI-
ENT PROPHETS — CHRIST'S ADVENT AMONG THE NEPHITES — FULFILL-
MENT OF GOD'S PURPOSES AND THE FULLNESS OF TIMES.

Having been requested to speak this forenoon, and to continue the subject upon which we were addressed yesterday afternoon, I cheerfully do so, hoping that I may have the attention of the congregation, as far as possible, that I may be able to make all hear.

The subject upon which brother Taylor addressed the congregation yesterday afternoon, and upon which a few words were said by those who followed him, is one of very great importance in its bearings upon the present generation; for all things that have once been revealed, and which are now lost, will be revealed anew, in order to fulfill that passage of Scripture recorded in the 11th chap. of Isaiah and 9th verse, "The knowledge of God shall cover the

earth as the waters cover the sea." Things of all former dispensations will be made manifest and revealed anew in the great dispensation of the fullness of times. And in order to understand more clearly the things that are to be revealed and made manifest again to the inhabitants of the earth, it may not be amiss for me to refer to some of the past records of antiquity that were revealed from heaven for the benefit of past generations. The first one that occurs to my mind will be found in the Book of Covenants, page 79, paragraph 29: "And Adam stood up in the midst of the congregation, and notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest genera-

Brigham Young,

1873

should, with all patience and perseverance, seek to acquire a certain knowledge whether it be of God or not. Without such an investigation in the most careful, candid, and impartial manner, he cannot safely judge without greatly hazarding his future and eternal welfare.

If after a rigid examination, it be found an imposition, it should be extensively published to the world as such; the evidences and arguments upon which the imposture was detected, should be clearly and logically stated, that those who have been sincerely yet unfortunately deceived, may perceive the nature of the deception, and be reclaimed, and that those who continue to publish the delusion, may be exposed and silenced, not by physical force, neither by persecutions, bare assertions, nor ridicule, but by strong and powerful arguments—by evidences adduced from scripture and reason. Such, and such only, should be the weapons employed to detect and overthrow false doctrines—to reclaim mankind from their errors—to expose religious enthusiasm—and put to silence base and wicked impostors.

But on the other hand, if investigation should prove the Book of Mormon true and of divine origin, then the importance of the message is so great, and the consequences of receiving or rejecting it so overwhelming, that the various nations—to whom it is now sent, and in whose languages it is now published, should speedily repent of all their sins, and renounce all the wicked traditions of their fathers, as they are imperatively commanded to do in the message; they should utterly reject both the Popish and Protestant ministry, together with all the churches which have been built up by them or that have sprung from them, as being entirely destitute of authority; they should turn away from all the priestcrafts and abominations practiced by these apostate churches (falsely called Christian), and bring forth fruits meet for repentance in all things: they should be immersed in water by one having authority, and receive a remission of their sins, and be filled with the Holy Spirit. After thus being baptized into the kingdom of God, they should seek to translate the Book of Mormon into every written language of the earth, and send it forth by millions of copies to every nation, and not cease their exertions until all people have heard the glad tidings. Every synagogue, church, and place of worship should be thrown open to the servants of God. Presidents, governors, and rulers—kings, lords, and nobles, and all in authority, should set the example before the mass of the people, by receiving with all meekness and humility this great revelation of modern times. Every periodical throughout their dominions should devote its columns to disseminating, far and near, among all classes, the evidences, arguments, and reasons, which establish the divine authenticity of so great and important a work. These are some of the present duties of both the American and European nations if this message be true.

The great majority of the world, however, reject the Book of

DIVINE AUTHENTICITY

OF THE

BOOK OF MORMON

BY ORSON PRATT.

INTRODUCTION—TO EXPECT MORE REVELATION IS NOT UNSCRIP-
TURAL—TO EXPECT MORE REVELATION IS NOT UNREASONABLE.

CHAPTER I.

The Book of Mormon claims to be a divinely inspired record, written by a succession of prophets who inhabited ancient America. It professes to be revealed to the present generation for the salvation of all who will receive it, and for the overthrow and damnation of all nations who reject it.

This book must be either true or false. If true, it is one of the most important messages ever sent from God to man, affecting both the temporal and eternal interests of every people under heaven to the same extent and in the same degree that the message of Noah affected the inhabitants of the old world. If false, it is one of the most cunning, wicked, bold, deep-laid impositions ever palmed upon the world, calculated to deceive and ruin millions who will sincerely receive it as the word of God, and will suppose themselves securely built upon the rock of truth until they are plunged with their families into hopeless despair.

The nature of the message in the Book of Mormon is such, that if true, no one can possibly be saved and reject it: if false, no one can possibly be saved and receive it. Therefore, every soul in all the world is equally interested in ascertaining its truth or falsity. In a matter of such infinite importance no person should rest satisfied with the conjectures or opinions of others: he should use every exertion himself to become acquainted with the nature of the message: he should carefully examine the evidences of which it is offered to the world: he

2 And then, behold, "other" records have 1, that I will give unto you power that you may assist to translate.

3 Be patient, my son, for it is wisdom in me, and it is not expedient that you should translate at this present time.

4 Behold, the work which you are called to do is to "write for my servant Joseph."

5 And, behold, it is because that you did not continue as you commenced, when you began to translate, that I have taken away this privilege from you.

6 Do not "murmur, my son, for it is wisdom in me that I have dealt with you after this manner."

7 Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me.

8 But, behold, I say unto you, that you must "study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right."

9 But if it be not right you shall have no such feelings, but you shall have a "stupor of thought" that shall cause you to forget the thing which is wrong; therefore, you cannot write that which is sacred save it be given you from me.

10 Now, if you had known this you could have "translated; nevertheless, it is not expedient that you should translate now."

11 Behold, it was expedient when you commenced; but you "feared, and the time is past, and it is not expedient now;"

12 For, do you not behold that I have "given unto my servant Joseph sufficient strength, whereby it is made up? And neither of you have I condemned."

13 Do this thing which I have commanded you, and you shall "prosper. Be faithful, and yield to no temptation."

14 Stand fast in the "work wherein with I have called you, and a hair of your head shall not be lost, and you shall be "lifted up at the last day. Amen.

SECTION 10

Revelation given to Joseph Smith the Prophet, at Harmony, Pennsylvania, in the summer of 1828. HC 1: 20-23. Herein the Lord informs Joseph of alterations made by wicked men in the 116 manuscript pages from the translation of the "Book of Lehi," in the Book of Mormon. These manuscript pages had been lost from the possession of Martin Harris, to whom the sheets had been

2a An allusion to additional translation activity, i.e., the Joseph Smith translation of the Bible and the Book of Abraham, in which Oliver Cowdery assisted as a scribe. See also BP, "Joseph Smith Translation."	3a Tc God, Wisdom of; Stewardship.	f D&C 8: 2 (2-3).
	4a D&C 18: 2; 24: 1. Tc Scribe; Scriptures, Writing of.	Tc Holy Ghost, Source of Testimony.
	6a Tc Murmuring.	9a D&C 10: 2.
	8a Acts 1: 24 (22-26). Tc Knowledge; Meditation; Problem-Solving; Study; Testimony.	b Tc Sacred.
	b D&C 6: 26; 8: 1. Tc Scriptures to Come Forth.	10a D&C 8: 11.
c D&C 6: 25 (25, 28); 10: 3 (3, 18, 41, 45).	d Luke 24: 32. e Tc Inspiration; Revelation.	11a Tc Fearfulness.
		12a D&C 1: 29.
		13a Deut. 29: 9; Ps. 1: 3 (2-3).
		b Tc Temptation.
		14a 1 Cor. 16: 13.
		b Tc Called of God.
		c D&C 5: 35; 17: 8.

temporarily entrusted. See heading to Section 3. The evil design was to await the expected retranslation of the matter covered by the stolen pages, and then to discredit the translator by showing discrepancies created by the alterations. That this wicked purpose had been conceived by the evil one, and was known to the Lord even while Mormon, the ancient Nephite historian, was making his abridgment of the accumulated plates, is shown in the Book of Mormon (The Words of Mormon 1: 3-7).

1-26, Satan stirs up wicked men to oppose the Lord's work; 27-33, He seeketh to destroy the souls of men; 34-52, The gospel is to go to Lamanites and all nations through Book of Mormon; 53-63, The Lord will establish his Church and his gospel among men; 64-70, He will gather the repentant into his Church and will save the obedient.

Now, behold, I say unto you, that because you "delivered up those writings which you had power given unto you to translate by the means of the 'Urim and Thummim, into the hands of a wicked man, you have lost them."

2 And you also lost your gift at the same time, and your "mind became darkened."

3 Nevertheless, it is now "restored unto you again; therefore see that you are faithful and continue unto the finishing of the remainder of the work of translation as you have begun."

4 Do not run "faster or labor more than you have strength and means; provided to enable you to translate; but be diligent unto the end."

5 "Pray always, that you may come off conqueror; yea, that you may conquer Satan, and that you may escape the hands of the ser-

vants of Satan that do uphold his work.

6 Behold, they have sought to destroy you; yea, even the man in whom you have trusted has sought to destroy you.

7 And for this cause I said that he is a wicked man, for he has sought to take away the things wherewith you have been entrusted; and he has also sought to destroy your gift.

8 And because you have delivered the writings into his hands, behold, wicked men have taken them from you.

9 Therefore, you have delivered them up, yea, that which was sacred, unto wickedness.

10 And, behold, "Satan hath put it into their hearts to alter the words which you have caused to be written, or which you have translated, which have gone out of your hands."

11 And behold, I say unto you, that because they have altered the words, they read contrary from that which you translated and caused to be written;

12 And, on this wise, the devil has sought to lay a cunning plan, that he may destroy this work;

13 For he hath put into their hearts to do this, that by lying they may say they have "caught you in

10 1a D&C 3: 12 (1-15).	11: 19.	6a D&C 5: 33 (32-33); 38: 13 (13, 28); 42: 64.
b Tc Urim and Thummim.	4a Mosiah 4: 27; Alma 1: 26.	b D&C 3: 12 (7-13); 5: 2 (1-18).
2a Eph. 4: 18.	b Ex. 18: 18 (13-26).	9a Tc Sacrilege.
Tc Mind.	c Matt. 10: 22.	10a Tc Devil.
b D&C 9: 9.	Tc Diligence.	b D&C 3: 12.
3a D&C 3: 10.	5a Tc Prayer.	13a Jer. 5: 26.
b D&C 9: 2 (1-3, 5, 10); 10: 18 (18, 41, 45);	b Tc Self-mastery.	
	c Ps. 59: 2 (1-5).	

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National Geographic Society

WASHINGTON, D.C. 20036

[REDACTED]
[REDACTED]
[REDACTED]
Dear Mr. [REDACTED]:

We appreciate the interest that prompted you to write to the National Geographic Society.

The Society has been asked several times whether the Book of Mormon has been substantiated by archaeological findings. We referred this question to the late Dr. Neal M. Judd, noted archaeologist of the Smithsonian Institution, and his reply was as follows:

Neither representatives of the National Geographic Society nor, to my knowledge, archaeologists connected with any other institution of equal prestige have ever used the Book of Mormon in locating historic ruins in Middle America or elsewhere.

I hope this information will prove helpful. It was a pleasure to be of assistance.

Sincerely yours,

Janet L. Shaw

Janet L. Shaw
Research Correspondence

JLS:rd

National Geographic Society Form Letter
1980



Information from the

National Museum of Natural History
SMITHSONIAN INSTITUTION WASHINGTON, D.C. 20560

Your recent inquiry concerning the Smithsonian Institution's alleged use of the Book of Mormon as a scientific guide has been received in the Smithsonian's Department of Anthropology.

The Book of Mormon is a religious document and not a scientific guide. The Smithsonian Institution has never used it in archeological research and any information that you have received to the contrary is incorrect. Accurate information about the Smithsonian's position is contained in the enclosed "Statement Regarding the Book of Mormon," which was prepared to respond to the numerous inquiries that the Smithsonian receives on this topic.

Because the Smithsonian regards the unauthorized use of its name to disseminate inaccurate information as unlawful, we would appreciate your assistance in providing us with the names of any individuals who are misusing the Smithsonian's name. Please address any correspondence to:

Public Information Officer
Department of Anthropology
National Museum of Natural History
Smithsonian Institution
Washington, DC 20560

PREPARED BY
THE DEPARTMENT OF ANTHROPOLOGY
SMITHSONIAN INSTITUTION

STATEMENT REGARDING THE BOOK OF MORMON

1. The Smithsonian Institution has never used the Book of Mormon in any way as a scientific guide. Smithsonian archeologists see no direct connection between the archeology of the New World and the subject matter of the book.
2. The physical type of the American Indian is basically Mongoloid, being most closely related to that of the peoples of eastern, central, and northeastern Asia. Archeological evidence indicates that the ancestors of the present Indians came into the New World--probably over a land bridge known to have existed in the Bering Strait region during the last Ice Age--in a continuing series of small migrations beginning from about 25,000 to 30,000 years ago.
3. Present evidence indicates that the first people to reach this continent from the East were the Norsemen who briefly visited the northeastern part of North America around A.D. 1000 and then settled in Greenland. There is nothing to show that they reached Mexico or Central America.
4. One of the main lines of evidence supporting the scientific finding that contacts with Old World civilizations, if indeed they occurred at all, were of very little significance for the development of American Indian civilizations, is the fact that none of the principal Old World domesticated food plants or animals (except the dog) occurred in the New World in pre-Columbian times. American Indians had no wheat, barley, oats, millet, rice, cattle, pigs, chickens, horses, donkeys, camels before 1492. (Camels and horses were in the Americas, along with the bison, mammoth, and mastodon, but all these animals became extinct around 10,000 B.C. at the time when the early big game hunters spread across the Americas.)

5. Iron, steel, glass, and silk were not used in the New World before 1492 (except for occasional use of unsmelted meteoric iron). Native copper was worked in various locations in pre-Columbian times, but true metallurgy was limited to southern Mexico and the Andean region, where its occurrence in late prehistoric times involved gold, silver, copper, and their alloys, but not iron.

6. There is a possibility that the spread of cultural traits across the Pacific to Mesoamerica and the northwestern coast of South America began several hundred years before the Christian era. However, any such inter-hemispheric contacts appear to have been the results of accidental voyages originating in eastern and southern Asia. It is by no means certain that even such contacts occurred; certainly there were no contacts with the ancient Egyptians, Hebrews, or other peoples of Western Asian and the Near East.

7. No reputable Egyptologist or other specialist on Old World archeology, and no expert on New World prehistory, has discovered or confirmed any relationship between archeological remains in Mexico and archeological remains in Egypt.

8. Reports of findings of ancient Egyptian, Hebrew, and other Old World writings in the New World in pre-Columbian contexts have frequently appeared in newspapers, magazines, and sensational books. None of these claims has stood up to examination by reputable scholars. No inscriptions using Old World forms of writing have been shown to have occurred in any part of the Americas before 1492 except for a few Norse rune stones which have been found in Greenland.



Brigham Young University

Department of Anthropology

Jerry Bodine
13112 Lilly Street
Garden Grove, CA 92643

December 17, 1987

Dear Mr. Bodine:

Thank you for your letter of December 10. I appreciate your concern about mentioning the Book of Mormon in my National Geographic article on El Mirador. You must realize that I do not know whether El Mirador or other sites are, indeed, those mentioned in the Book of Mormon. At present we have no proof of identification of any important site by name except the ancient city Teotihuacan in the Valley of Mexico. We know this particular identification only because the Aztecs of the 16th century told the Spaniards its name. There are other similar cases of the 16th century but these only identify a handful of minor sites.

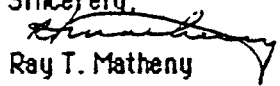
I would not dare make a claim for anything about ancient cultures unless there was ample evidence to back it up. To do otherwise would be to deceive and be intellectually dishonest, misusing my position as an investigative scientist. While some people choose to make claims for the Book of Mormon through archaeological evidences, to me they are made prematurely, and without sufficient knowledge.

I do not support the books written on this subject including *The Messiah in Ancient American*, or any other. I believe that the authors are making cases out of too little evidence and do not adequately address the problems that archaeology and the Book of Mormon present. I would feel terribly embarrassed if anyone sent a copy of any book written on this subject to the National Museum of Natural History--Smithsonian Institution, or other authority, making claims that cannot as yet be substantiated.

This may sound very negative to you but my intent is let you know that there are very severe problems in this field in trying to make correlations with the scriptures. Simply put, there is not yet enough of a science base to make a case. Speculation, such as practiced so far by Mormon authors has not given church members credibility. Much more research, both in the field and in laboratories, must be carried out before such correlations can ever be attempted.

I appreciate your sincerity in writing me for a point of view.

Sincerely,


Ray T. Matheny

CHAPTER XXVII.

OFFICIAL DENUNCIATION OF THIEVES AT NAUVOO—THE MORAL LAW OF THE CHURCH—ABANDONMENT OF RAMUS AS A STAKE OF ZION—BAPTISM FOR THE DEAD, AN EPISTLE.

Wednesday, 24.—Elder Joseph Fielding, who sailed from Liverpool, on the *Tyrean*, with 204 Saints, arrived at Warsaw with his company; and Elders Willard Richards and John Taylor went to meet them and to give such counsel as their situation required.

Friday, 26.

A Affidavit of Hyrum Smith—Denouncing Theft.

Whereas it hath been intimated to me by persons of credibility that there are persons in the surrounding country, who profess to be members of the Church of Jesus Christ of Latter-day Saints, who have been using their influence and endeavors to instill into the minds of good and worthy citizens in the state of Illinois, and the adjoining states, that the First Presidency, and others in authority and high standing in said Church, do sanction and approbate the members of said Church in stealing property from those persons who do not belong to said Church, and thereby to induce persons to aid and abet them in the act of stealing, and other evil practices; I therefore, hereby disavow any sanction or approbation by me, of the crime of theft, or any other evil practice, in any person or persons whatever, whereby either the lives or property of our fellow men may be unlawfully taken or molested; neither are such things sanctioned or approbated by the First Presidency, or any other person in authority or good standing in said Church, but such acts are altogether in violation of the rules, order, and regulations of the Church, contrary to the teachings given in said Church, and the laws of both God and man. I caution the unwary, who belong to the aforesaid Church, and all other persons, against being duped or led into any act or scheme which may endanger their character, lives, or property, or bring reproach upon the Church; and I certify that I hold my person

and property ready to support the laws of the land, in the detection of any person or persons who may commit any breach of the same. To which I subscribe my name, and testify, this 26th day of November, 1841.

HYRUM SMITH.

Sworn to and subscribed before me this 26th day of November, 1841.
EBENEZER ROBINSON, J.P.

I attended city council and presented a bill for "an Ordinance in relation to Hawkers, Pedlars, Public Shows, and Exhibitions, in order to prevent any immoral or obscene exhibition," which passed the council by unanimous vote.

Sunday, 28.—I spent the day in the council with the Twelve Apostles at the house of President Young, conversing with them upon a variety of subjects. The Prophet's Edition of the Book of Mormon.
Brother Joseph Fielding was present, having been absent four years on a mission to England. I told the brethren that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts, than by any other book.

Monday, 29.—I gave the following affidavit, and published it in the *Times and Seasons*.

The Prophet's Denunciation of Thieves.

CITY OF NAUVOO, ILLINOIS, November 29, A.D. 1841.

TO THE PUBLIC.

The occurrence of recent events makes it criminal for me to remain longer silent. The tongue of the vile yet speaks, and sends forth the poison of asps, the ears of the spoiler yet hear, and he puts forth his hands to iniquity. It has been proclaimed upon the house top and in the secret chamber, in the public walks and private circle, throughout the length and breadth of this vast continent, that stealing by the Latter-day Saints has received my approval; nay, that I have taught the doctrine, encouraged them in plunder, and led on the van—than which nothing is more foreign from my heart. I disfellowship the perpetrators of all such abominations—they are devils and not Saints, totally unfit for the society of Christians or men. It is true that some profes-

Not many days after the above commandment was given, we four, viz., Martin Harris, David Whitmer, Oliver Cowdery and myself, agreed to retire into the woods, and try to obtain, by fervent and humble prayer, the fulfilment of the promises given in the above revelation—that they should have a view of the plates. We accordingly made choice of a piece of woods convenient to Mr. Whitmer's house, to which we retired, and having knelt down, we began to pray in much faith to Almighty God to bestow upon us a realization of these promises.

According to previous arrangement, I commenced the Order of by vocal prayer to our Heavenly Father, and was followed by each of the others in succession. We did not at the first trial, however, obtain any answer or manifestation of divine favor in our behalf. We again observed the same order of prayer, each calling on and praying fervently to God in rotation, but with the same result as before.

Upon this, our second failure, Martin Harris proposed that he should withdraw himself from us, believing, as he expressed himself, that his presence was the cause of our not obtaining what we wished for. He accordingly withdrew from us, and we knelt down again, and had not been many minutes engaged in prayer, when presently we beheld a light above us in the air, of exceeding brightness; and behold, an angel stood before us. In his hands he held the plates which we had been praying for these to have a view of. He turned over the leaves one by one, so that we could see them, and discern the engravings thereon distinctly. He then addressed himself to David Whitmer, and said, "David, blessed is the Lord, and he that keeps His commandments;" when, immediately afterwards, we heard a voice from out of the bright light above us, saying,

Seeking the
Fulfillment of
the Promise.

The Visitation
of the Angel
—Viewing the
Plates.

"These plates have been revealed by the power of God, and they have been translated by the power of God. The translation of them which you have seen is correct, and I command you to bear record of what you now see and hear."

I now left David and Oliver, and went in pursuit of Martin Harris, whom I found at a considerable distance, fervently engaged in prayer. He soon told me, however, that he had not yet prevailed with the Lord, and earnestly requested me to join him in prayer, that he also might realize the same blessings which we had just received. We accordingly joined in prayer, and ultimately obtained our desires, for before we had yet finished, the same vision was opened to our view, at least it was again opened to me, and I once more beheld and heard the same things; whilst at the same moment, Martin Harris cried out, apparently in an ecstasy of joy, "'Tis enough; 'tis enough; mine eyes have beheld; mine eyes have beheld;" and jumping up, he shouted, "Hosanna," blessing God, and otherwise rejoiced exceedingly.*

* There are some other details connected with the obtaining of the testimony of the Three Witnesses which ought not to be omitted at this point. The day on which the Three Witnesses received their manifestation the usual morning family service was held at the Whitmer residence, namely, scripture-reading, singing, and prayer. Besides the Whitmer family, the Prophet and his wife and Oliver Cowdery, there were present the Prophet's father and mother and Martin Harris. As soon as Joseph rose from his knees, he approached Martin Harris and said, "with a solemnity that thrills through my veins to this day," says the Prophet's mother, who relates this circumstance: "Martin Harris, you have got to humble yourself before your God this day, that you may obtain a forgiveness of your sins. If you do, it is the will of God that you should look upon the plates in company with Oliver Cowdery and David Whitmer." (*History of the Prophet Joseph*, by Lucy Smith, ch. xxxi.) When the former transgression of Martin Harris in the matter of betraying the trust of the Prophet, by which part of the translation of the Book of Mormon had been lost (see p. 21)—when this and the pride and self-will of the man's character are taken into account, there was certainly a necessity for the admonition which the Prophet gave Martin Harris that morning. The circumstance also affords an explanation of Martin's difficulty in obtaining a testimony which, after his withdrawal from them, appears to have been given so readily to Oliver Cowdery and David Whitmer.

Another circumstance is related by Lucy Smith which is here apropos, namely, the joy of the Prophet in having other witnesses than himself to the truth of the work the Lord was then bringing forth to the world. Speaking of the witnesses returning to the Whitmer home after seeing the plates, she says: "When they returned to this house, it was between three and four o'clock p. m. Mrs. Whitmer, Mr. Smith, and myself were sitting in the bedroom at the time. On coming in,

A BRIEF EXPLANATION ABOUT THE BOOK OF MORMON

The Book of Mormon is a sacred record of peoples in ancient America, and was engraved upon sheets of metal. Four kinds of metal record plates are spoken of in the book itself:

1. *The Plates of Nephi*, which were of two kinds: the Small Plates and the Large Plates. The former were more particularly devoted to the spiritual matters and the ministry and teachings of the prophets, while the latter were occupied mostly by a secular history of the peoples concerned (1 Nephi 9: 2-4). From the time of Mosiah, however, the large plates also included items of major spiritual importance.
2. *The Plates of Mormon*, which consist of an abridgment by Mormon from the Large Plates of Nephi, with many commentaries. These plates also contained a continuation of the history by Mormon and additions by his son Moroni.
3. *The Plates of Ether*, which present a history of the Jaredites. This record was abridged by Moroni, who inserted comments of his own and incorporated the record with the general history under the title "Book of Ether."
4. *The Plates of Brass* brought by the people of Lehi from Jerusalem in 600 B.C. These contained "the five books of Moses.... And also a record of the Jews from the beginning, ... down to the commencement of the reign of Zedekiah, king of Judah; And also the prophecies of the holy prophets" (1 Nephi 5: 11-13). Many quotations from these plates, citing Isaiah and other biblical and nonbiblical prophets, appear in the Book of Mormon.

The Book of Mormon comprises fifteen main parts or divisions, known, with one exception, as books, each designated by the name of its principal author. The first portion (the first six books, ending with Omni) is a translation from the Small Plates of Nephi. Between the books of Omni and Mosiah is an insert called *The Words of Mormon*. This insert connects the record engraved on the Small Plates with Mormon's abridgment of the Large Plates. The longest portion, from Mosiah to Mormon, chapter 7, inclusive, is a translation of Mormon's abridgment of the Large Plates of Nephi. The concluding portion, from Mormon, chapter 8, to the end of the volume, was engraved by Mormon's son Moroni, who, after finishing the record of his father's life, made an abridgment of the Jaredite record (as the Book of Ether) and later added the parts known as the Book of Moroni.

In or about the year A.D. 421, Moroni, the last of the Nephite prophets, historians, sealed the sacred record and hid it up unto the Lord, to be brought forth in the latter days, as predicted by the voice of God through his ancient prophets. In A.D. 1823, this same Moroni, then a resurrected personage, visited the Prophet Joseph Smith and subsequently delivered the engraved plates to him.

About this edition: Some minor errors in the text have been perpetuated in past editions of the Book of Mormon. This edition contains corrections that seem appropriate to bring the material into conformity with prepublication manuscripts and early editions edited by the Prophet Joseph Smith.

NAMES AND ORDER OF BOOKS IN

THE BOOK OF MORMON

1981ed

Name	Page
First Book of Nephi	1
Second Book of Nephi	53
Book of Jacob	117
Book of Enos	136
Book of Jarom	138
Book of Omni	140
The Words of Mormon	143
Book of Mosiah	145
Book of Alma	207
Book of Helaman	368
Third Nephi	406
Fourth Nephi	465
Book of Mormon	469
Book of Ether	487
Book of Moroni	518

to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned." (Verses 11 and 12.) No man could read it, but God gave to an unlearned boy the gift to translate it.

I will now give you a description of the manner in which the Book of Mormon was translated. Joseph Smith would put the seer stone into a hat, and put his face in the hat, drawing it closely around his face to exclude the light; and in the darkness the spiritual light would shine. A piece of something resembling parchment would appear, and on that appeared the writing. One character at a time would appear, and under it was the interpretation in English. Brother Joseph would read off the English to Oliver Cowdery, who was his principal scribe, and when it was written down and repeated to Brother Joseph to see if it was correct, then it would disappear, and another character with the interpretation would appear. Thus the Book of Mormon was translated by the gift and power of God, and not by any power of man.

The characters I speak of are the engravings on the golden plates from which the book was translated. They were engraved thereon by the hand of a holy prophet of God whose name was Mormon, who lived upon this land four hundred years after Christ. Mormon's son, Moroni, after witnessing the destruction of his brethren, the Nephites, who were a white race—they being destroyed by the Lamanites (Indians)—deposited the golden plates in the ground, according to a command of God. An angel of the Lord directed Brother Joseph to them. The language of the Nephites is called the reformed Egyptian language.

I will give you the preface to the Book of Mormon, written by Moroni, and translated in the same manner as the Book was translated.

PREFACE.

AN ACCOUNT WRITTEN BY THE HAND OF MORMON UPON PLATES TAKEN FROM THE PLATES OF NEPHI.

"Wherefore, it is an abridgement of the record of the people of Nephi, and also of the Lamanites; written to the Lamanites, who are a remnant of the house of Israel; and also to Jew and Gentile; written by way of commandment, and also by the Spirit of prophecy and of revelation. Written and sealed up, and hid up unto the Lord, that they might not be destroyed; to come forth by the gift and power of God unto the interpretation thereof; sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by the way of Gentile; the interpretation thereof by the gift of God.

"An abridgement taken from the Book of Ether: also, which is a record of the people of Jared; who were scattered at the time the Lord confounded the language of the people, when they were building a tower to get to heaven; which is to show unto the remnant of the house of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever; and also to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations.

13

And now if there are faults, they are the mistakes of men; wherefore, condemn not the things of God, that ye may be found spotless at the judgment seat of Christ."

"MORONI."

ALSO THE TESTIMONY OF THE THREE WITNESSES.

"Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that we, through the grace of God the Father and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for His voice hath declared it unto us; wherefore we know of a surety, that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvelous in our eyes, nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

OLIVER COWDERY,
DAVID WHITMER,
MARTIN HARRIS."

AND ALSO TESTIMONY OF EIGHT WITNESSES.

"Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that Joseph Smith, Jr., the translator of this work, has shown unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith hath translated, we did handle with our hands, and we also saw the engravings thereon, all of which has the appearance of ancient work, and curious workmanship. And this we bear record with words of soberness, that the said Smith has shown unto us, for we have seen and hefted, and known of a surety, that the said Smith has got the plates of which we have spoken. And we give our names unto the world to witness unto the world that which we have seen; and we lie not, God bearing witness of it.

CHRISTIAN WHITMER,
JACOB WHITMER,
PETER WHITMER, JR.,
JOHN WHITMER,

HIRAM PAGE,
JOSEPH SMITH, SR.,
HYRUM SMITH,
SAMUEL H. SMITH."

Dear Reader:—I want to ask you this question, if you are an unbeliever in the Book of Mormon, and I hope you will study over it prayer-

13

ADDRESS TO ALL BELIEVERS IN CHRIST 1887 David Whitmer

Gentiles, and the remnant of the seed of my brethren, and also ^{W.D.} ~~to~~ the Jews, ^{who} ~~which~~ were scattered upon all the face of the earth, that the records of the prophets and of the twelve apostles of the Lamb, are true.

And the angel spake unto me, saying: These last records which thou hast seen among the Gentiles, shall establish the truth of the first, ^{are} ~~which~~ of the twelve apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them; and shall make known to all kindreds, tongues, and people, that the Lamb of God is the ^{Son of the} ~~Eternal~~ Father and the ^{Savior} ~~Saviour~~ of the world; and that all men must come unto Him, or they cannot be saved; and they must come according to the words which shall be established by the mouth of the Lamb; and the words of the Lamb shall be made known in the records of thy seed, as well as in the records of the twelve apostles of the Lamb; wherefore, they shall be es- ^{both} ~~established~~ in one, for there is one God and one Shepherd over all the earth; and the time cometh that he shall manifest himself unto all nations, both unto the Jews, and also unto the ^{W.D.} ~~Gentiles~~; and after ~~that~~ he ^{has} ~~hath~~ manifested himself unto the Jews, and also unto the Gentiles, then he shall manifest himself unto the Gentiles, and also unto the Jews, and the last shall be first, and the first shall be last.

And it shall come to pass, that if the Gentiles shall hearken unto the Lamb of God in that day that he shall manifest himself unto them in word, and also in power, in very deed, unto the taking away of their stumbling blocks, if it so be that they harden not their hearts against the Lamb; and ^{W.D.} ~~if it so be that~~ ^{W.D.} ~~they~~ harden not their hearts against the Lamb of God, they shall be numbered among the seed of thy father; yea, they shall be numbered among the House of Israel; and they shall be ^{blessed} ~~a blest~~ people upon the promised land forever; they shall be no more brought down into captivity; and the House of Israel shall no more be confounded; and that great pit which hath been digged for them, by that great and abominable church, which was founded by the Devil and his children, that he might lead away the souls of men down to Hell; yea, that great pit which hath been digged for the destruction of men, shall be filled by those who digged it, unto their utter destruction, saith the Lamb of God; not the destruction of the soul, save it be the casting of it into that Hell which hath no end; for behold, this is according to the captivity of the

Devil, and also according to who will work wickedly.

And it came to pass saying: Thou hast labored to be well with them; covenants of the Lord so hast heard, that wherefore, we be unto the hearts against the Lord the Lamb of God, that I work among the children everlasting, either on the convincing of their deliverance of their blindness of their captivity, and also ultimately, according to have spoken.

And it came to pass words, he saith unto Father unto the House it came to pass that that great and abominations, whose foundation me, Behold, there is, church of the Lamb the Devil; wherefore the Lamb of God, be mother of abomination

And it came to pass all the earth, and she minion over all the earth and people.

And it came to pass of God, and its number and abominations of nevertheless, I beheld were the Saints of the earth; and their do small, because of that I saw.

And it came to pass abominations did gather

W.D. = Words Deleted

Condescension

unto me, Knowest thou the condescension of God? And I said unto him, I know that he loveth his children; nevertheless, I do not know the meaning of all things. And he said unto me, Behold, the virgin which thou seest, is the mother of God, after the manner of the flesh.

whom

The son of

W.D.

And it came to pass that I beheld that she was carried away in the spirit; and after that she had been carried away in the spirit for the space of a time, the angel spake unto me, saying, look! And I looked and beheld the virgin again, bearing a child in her arms. And the angel said unto me, behold the Lamb of God, yea, even, the Eternal Father! Knowest thou the meaning of the tree which thy father saw? And I answered him, saying: Yea, it is the love of God, which sheddeth itself abroad in the hearts of the children of men; wherefore, it is the most desirable above all things. And he spake unto me, saying, Yea, and the most joyous to the soul. And after that he had said these words, he said unto me, look! And I looked, and I beheld the Son of God going forth among the children of men; and I saw many fall down at his feet and worship him.

child

The Son of

W.D.

And it came to pass that I beheld that the rod of iron which my father had seen, was the word of God, which led to the fountain of living waters, or to the tree of life; which waters are a representation of the love of God; and I also beheld that the tree of life was a representation of the love of God. And the angel said unto me again, Look and behold the condescension of God! And I looked and beheld the Redeemer of the world, of which my father had spoken; and I also beheld the prophet, which should prepare the way before him. And the Lamb of God went forth, and was baptised of him; and after that he was baptised I beheld the Heavens open, and the Holy Ghost come down out of Heaven and abode upon him in the form of a dove. And I beheld that he went forth ministering unto the people, in power and great glory; and the multitudes were gathered together to hear him; and I beheld that they cast him out from among them. And I also beheld twelve others following him.

Condescension

whom

baptized

who

abide

W.D.

baptized

And it came to pass that they were carried away in the spirit, from before my face, that I saw them not. And it came to pass that the angel spake unto me again, saying, look! And I looked, and I beheld the Heavens open again, and I saw angels descending upon the children of men; and they did minister unto them. And he spake unto me again, saying, look! And I looked, and I beheld the Lamb of God going forth among

and

W.D. = words deleted

I Nephi 11:16-31

1830 Book of Mormon

And it came to pass that there was no more disturbance between the Lamanites and the people of Limhi, even until the time that Ammon and his brethren came into the land. And the king having been without the gates of the city with his guard, ^{W.D.} he discovered Ammon and his brethren; and supposing them to be priests of Noah, therefore he caused that they should be taken, and bound, and cast into prison. And had they been the priests of Noah, he would have caused that they should be put to death; but when he found that they were not, but that they were his brethren, and had come from the

^{exceedingly} land of Zarahemla, he was filled with ^{exceeding} great joy.—

Now king Limhi had sent, previous to the coming of Ammon, a small number of men to search for the land of Zarahemla; but they could not find it: and they were lost in the wilderness. Nevertheless they did find a land which had been peopled; yea, a land which was covered with dry bones; yea, a land which had been peopled, and which had been destroyed; and they having supposed it to be the land of Zarahemla, returned to the land of Nephi, having arrived in the borders of the land not many days before the coming of Ammon. And they brought a record with them, even a record of the people

^{it was} whose bones they had found; and ^{they were} engraven on plates of ore. And now Limhi was again filled with joy, on learning

^{Mosiah} from the mouth of Ammon that king Benjamin had a gift from God, whereby he could interpret such engravings; yea, and Ammon also did rejoice. Yet Ammon and his brethren were

^{Their} filled with sorrow, because so many of ^{his} brethren had been slain; and also that king Noah and his priests had caused the people to commit so many sins and iniquities against God; and they also did mourn for the death of Abinadi; and also for the departure of Alma, and the people that went with him, who had formed a church of God through the strength and power of God, and faith on the words which had been spoken by Abinadi; yea, they did mourn for their departure, for they knew not whither they had fled. Now they would have gladly joined with them, for they themselves had entered into a covenant with God, to serve him, and keep his commandments. And now since the coming of Ammon, king Limhi had also entered into a covenant with God, and also many of his people, to serve him, and keep his commandments.

^{were} And it came to pass that king Limhi and many of his people ^{was} desirous to be baptized; but there was none in the land that had authority from God. And Ammon declined do-

ing this thing, considering fore they did not at that time waiting upon the spirit of God to become even as Alma and the wilderness. They were a witness and a testimony that they had all their hearts; nevertheless they gave an account of their baptism now all the study of Ammon and his people, was to deliver the Lamanites, and from the

CI

AND now it came to pass that they should consult with the people out of bondage; and even they should gather themselves together, might have the voice of the Lord; it came to pass that they should deliver themselves out of bondage, except children, and their flocks, and depart into the wilderness; and they should be a witness that it was impossible for them to be with them, thinking to deliver them from the sword.

Now it came to pass that after the king, and said unto him, he should hearken unto my words, and contend with our brethren, king, if thou hast not found the way, or if thou hast hitherto found it, and they have been of service to thee, thou wouldst listen to my words, servant, and deliver this people from the hands of the king, and grant unto him that he should be delivered to him, Behold the back side of the city. The Lamanites, by night, are doing much lamentation among all this people, flocks and herds, that the

W.D. = Word Deleted

did say no more to the other
h his hand, and cried unto
ere truly penitent, and saith
lowly in heart; and if so,
other hath said, What shall
ur synagogues, that we can-
ay unto you, Do ye suppose
be in your synagogues only?
e suppose that ye must not
? I say unto you, It is well
ogues, that ye may be hum-
m; for it is necessary that
because that ye are cast out,
hren; because of your ex-
ght to a lowliness of heart;
be humble. And now be-
mble, blessed are ye; for a
l to be humble, seeketh re-
oever repenteth, shall find
y and endureth to the end,
ow as I said unto you, That
humble, ye were blessed,
ore blessed who truly hum-
l? Yea, he that truly hum-
s sins, and endureth to the
ea, much more blessed than
le, because of their exceed-
they who humbleth them-
be humble; or rather, in
lieveth in the word of God,
ess of heart; yea, without
or even compelled to know,
re are many which do say,
om Heaven, then we shall
believe. Now I ask, Is this
y; for if a man knoweth a
or he knoweth it. And now,
noweth the will of God and
veth, or only hath cause to
on? Now of this thing, ye
you, That it is on the one
and it shall be unto every

And now as I said concerning faith: Faith, is not to have a
perfect knowledge of things; therefore if ye have faith, ye
(are) hope for things which (is) not seen, which are true. And now,
behold, I say unto you: and I would that ye should remem-
ber that God is merciful unto all who believe on his name;
therefore he desireth, in the first place, that ye should believe,
yea, even on his word. And now, he imparteth his word by
angels, unto men; yea, not only men, but women also. Now
(do) this is not all: little children (doth) have words given unto them
(L.D.) many times, which (doth) confound the wise and the learned.
And now, my beloved brethren, as ye have desired to know
of me what ye shall do because ye are afflicted and cast out:
now I do not desire that ye should suppose that I mean to
judge you only according to that which is true; for I do not
mean that ye all of you have been compelled to humble your-
(that) selves; for I verily believe there are some among you (who) which
would humble themselves, let them be in whatsoever circum-
stances they might. Now as I said concerning faith—that it was
not a perfect knowledge, even so it is with my words. Ye cannot
know of their surety at first, unto perfection, any more than
faith is a perfect knowledge. But behold, if ye will awake
and arouse your faculties, even to an experiment upon my
words, and exercise a particle of faith; yea, even if ye can no
more than desire to believe, let this desire work in you, even
until ye believe in a manner that ye can give place for a por-
tion of my words. Now we will compare the word unto a
seed. Now if ye give place, that a seed may be planted in
your heart, behold, if it be a true seed, or a good seed, if ye
do not cast it out by your unbelief, that ye will resist the spirit
of the Lord, behold, it will begin to swell within your breasts;
and when you feel these swelling motions, ye will begin to say
within yourselves, It must needs be that this is a good seed,
or that the word is good, for it beginneth to enlarge my soul;
yea, it beginneth to enlighten my understanding; yea, (and) it (L.D.)
beginneth to be delicious to me. Now behold, would not this
increase your faith? I say unto you, yea; nevertheless it hath
not grown up to a perfect knowledge. But behold, as the
seed swelleth, and sprouteth, and beginneth to grow, (and) then (L.D.)
(you) ye must needs say, That the seed is good; for behold it swell-
eth, and sprouteth, and beginneth to grow. And now behold,
are ye sure that this is a good seed? I say unto you, Yea;
for every seed bringeth forth unto its own likeness; there-
fore, if a seed groweth, it is good, but if it groweth not, be-

And now, behold,
will not this
strengthen your
faith? Yea, it will
strengthen your
faith: for ye will say
I know that this is a
good seed; for behold
it sprouteth and
beginneth to grow.

Alma 32:30 phrase left out
until 1981 ed

CHAPTER X.

BUT if they will repent, and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant, and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance, and they shall assist my people, the remnant of Jacob; and also, as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem; and then shall they assist my people that they may be gathered in, which are scattered upon ^{who} all the face of the land, in unto the New Jerusalem. And then shall the power of heaven come down among them; and I also will be in the midst: and then shall the work of the Father commence, at that day even when this Gospel shall be preached among the remnant of this people. Verily, I say unto you, At that day shall the work of the Father commence among all the dispersed of my people; yea, even the tribes which have been lost, which the Father hath led away out of Jerusalem. Yea, the work shall commence among all the dispersed of my people, with the Father, to prepare the way whereby they may come unto me, that they may call on the Father in my name; yea, and then shall the work commence, with the Father, among all nations, in preparing the way whereby his people may be gathered home to the land of their inheritance. And they shall go out from all nations; and they shall not go out in haste, nor go by flight: for I will go before them, saith the Father, and I will be their reward. ^{reward} And then shall that which is written come to pass. Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed: neither be thou confounded: for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, ^{and shalt not remember the reproach of thy youth,} and shalt not remember the reproach of thy widowhood any more. For thy Maker, thy husband, The Lord of hosts is his name; and thy Redeemer, the Holy One of Israel; The God of the whole earth shall he

These sacred revelations were received in answer to prayer, in times of need, and came out of real-life situations involving real people. The Prophet and his associates sought for divine guidance, and these revelations certify that they received it. In the revelations one sees the restoration and unfolding of the gospel of Jesus Christ and the ushering in of the dispensation of the fullness of times. The westward movement of the Church from New York and Pennsylvania, to Ohio, to Missouri, to Illinois, and finally to the Great Basin of western America, and the mighty struggles of the saints in attempting to build Zion on the earth in modern times, are also shown forth in these revelations.

Several of the earlier sections involve matters regarding the translation and publication of the Book of Mormon (see Sections 3, 5, 10, 17, 19). Some later sections reflect the work of the Prophet Joseph Smith in making an inspired translation of the Bible, during which many of the great doctrinal sections were received (see, for example, Sections 37, 45, 73, 76, 77, 86, 91, and 132, each of which has some direct relationship to the Bible translation).

In the revelations the doctrines of the gospel are set forth with explanations about such fundamental matters as the nature of the Godhead, the origin of man, the reality of Satan, the purpose of mortality, the necessity for obedience, the need for repentance, the workings of the Holy Spirit, the ordinances and performances that pertain to salvation, the destiny of the earth, the future conditions of man after the resurrection and the judgment, the eternity of the marriage relationship, and the eternal nature of the family. Likewise the gradual unfolding of the administrative structure of the Church is shown with the calling of bishops, the First Presidency, the Council of the Twelve, and the Seventy, and the establishment of other presiding offices and quorums. Finally, the testimony that is given of Jesus Christ—his divinity, his majesty, his perfection, his love, and his redeeming power—makes this book of great value to the human family and of more worth than the riches of the whole earth.

A number of the revelations were published in Zion (Independence), Missouri, in 1833, under the title *A Book of Commandments for the Government of the Church of Christ*. Concerning this publication the elders of the Church gave solemn testimony that the Lord had borne record to their souls that these revelations were true. As the Lord continued to communicate with his servants, an enlarged compilation was published two years later in Kirtland, Ohio, with the title *Doctrine and Covenants of the Church of the Latter Day Saints*. To this publication in 1835, the written testimony of the Twelve Apostles was attached as follows:

TESTIMONY OF THE TWELVE APOSTLES TO THE TRUTH OF THE BOOK OF DOCTRINE AND COVENANTS

The Testimony of the Witnesses to the Book of the Lord's Commandments, which commandments He gave to His Church through Joseph Smith Jun., who was appointed by the voice of the Church for this purpose:

We, therefore, feel willing to bear testimony to all the world of mankind, to every creature upon the face of the earth, that the Lord has borne record to our souls, through the Holy Ghost shed forth upon us, that these commandments were given by inspiration of God, and are profitable for all men and are verily true.

We give this testimony unto the world, the Lord being our helper; and it is through the grace of God the Father, and His Son, Jesus Christ, that we are permitted to have this privilege of bearing this testimony unto the world, in the which we rejoice exceedingly, praying the Lord always that the children of men may be profited thereby.

The names of the Twelve were:

Thomas B. Marsh	Orson Hyde	William Smith
David W. Patten	Wm. E. McLellin	Orson Pratt
Brigham Young	Parley P. Pratt	John F. Boynton
Heber C. Kimball	Luke S. Johnson	Lyman E. Johnson

In successive editions of the Doctrine and Covenants, additional revelations or other matters of record have been added, as received, and as accepted by competent assemblies or conferences of the Church.

Beginning with the 1835 edition a series of seven theological lessons was also included; these were titled the "Lectures on Faith." These had been prepared for use in the School of the Prophets in Kirtland, Ohio, in 1834-1835. Although profitable for doctrine and instruction, these lectures have been omitted from the Doctrine and Covenants since the 1921 edition because they were not given or presented as revelations to the whole Church.

In the current edition of the Doctrine and Covenants three documents have been included for the first time. These are Sections 137 and 138, setting forth the fundamentals of salvation for the dead; and Official Declaration 2, announcing that all worthy male members of the Church may be ordained to the priesthood without regard for race or color.

It is evident that some errors have been perpetuated in past editions, particularly in the historical portions of the section headings. Consequently this edition contains corrections of dates and place names and also a few other minor corrections when it seemed appropriate (such as discontinuing the unusual names beginning with Section 76). These changes have been made so as to bring the material into conformity with the historical documents. Other special features of this latest edition include maps showing the major geographical locations in which the revelations were received, plus improvements in cross references, section headings, and subject-matter summaries, all of which are designed to help readers to understand and rejoice in the message of the Lord as given in the Doctrine and Covenants.

Doctrine And Covenants, 1986 Explanatory Introduction

PREFACE.

To the members of the church of the Latter Day Saints—

DEAR BRETHREN:

We deem it to be unnecessary to entertain you with a lengthy preface to the following volume, but merely to say, that it contains in short, the leading items of the religion which we have professed to believe.

The first part of the book will be found to contain a series of Lectures as delivered before a Theological class in this place, and in consequence of their embracing the important doctrine of salvation, we have arranged them into the following work.

The second part contains items or principles for the regulation of the church, as taken from the revelations which have been given since its organization, as well as from former ones.

COPY RIGHT SECURED ACCORDING TO LAW.

20

There may be an aversion in the minds of some against receiving any thing purporting to be articles of religious faith, in consequence of there being so many now extant; but if men believe a system, and profess that it was given by inspiration, certainly, the more intelligibly they can present it, the better. It does not make a principle untrue to *print* it, neither does it make it true not to print it.

The church viewing this subject to be of importance, appointed, through their servants and delegates the High Council, your servants to select and compile this work. Several reasons might be adduced in favor of this move of the Council, but we only add a few words. They knew that the church was evil spoken of in many places—its faith and belief misrepresented, and the

way of truth thus subverted. By some it was represented as disbelieving the bible, by others as being an enemy to all good order and uprightness, and by others as being injurious to the peace of all governments civil and political.

We have, therefore, endeavored to present, though in few words, *our* belief, and when we say this, humbly trust, the faith and principles of this society as a body.

We do not present this little volume with any other expectation than that we are to be called to answer to every principle advanced, in that day when the secrets of all hearts will be revealed, and the reward of every man's labor be given him.

With sentiments of esteem

and sincere respect, we subscribe

ourselves your brethren in the bonds of
the gospel of our Lord Jesus Christ.

JOSEPH SMITH jr.

OLIVER COWDERY.

SIDNEY RIGDON.

F. G. WILLIAMS.

Kirtland, Ohio, February 17, 1835.

THEOLOGY.

LECTURE FIRST

ON THE DOCTRINE OF THE CHURCH OF THE

LATTER DAY SAINTS.

Of Faith.

SECTION I.

1 FAITH being the first principle in revealed religion, and the foundation of all righteousness, necessarily claims the first place in a course of lectures which are designed to unfold to the understanding the doctrine of Jesus Christ.

2 In presenting the subject of faith, we shall observe the following order:

3 First, Faith itself—what it is:

4 Secondly, The object on which it rests; and

5 Thirdly, The effects which flow from it.

6 Agreeably to this order we have first to show what faith is.

7 The author of the epistle to the Hebrews, in the eleventh chapter of that epistle, and first verse, gives the following definition of the word faith:

8 Now faith is the substance [assurance] of things hoped for, the evidence of things not seen.

9 From this we learn, that faith is the assurance which men have of the existence of things which they have not seen; and the principle of action in all intelligent beings.

10 If men were duly to consider themselves, and turn their thoughts and reflections to the operations of

Q. Where are the revelations to be found which give this relation of the attributes of God?

A. In the Old and New Testaments, and they are quoted in the fourth lecture, fifth, sixth, seventh, eighth, ninth, and tenth paragraphs.*

Q. Is the idea of the existence of those attributes, in the Deity, necessary in order to enable any rational being to exercise faith in him unto life and salvation?

A. It is.

Q. How do you prove it?

A. By the eleventh, twelfth, thirteenth fourteenth, fifteenth and sixteenth paragraphs in this lecture.*

Q. Does the idea of the existence of these attributes in the Deity, as far as his attributes are concerned, enable a rational being to exercise faith in him unto life and salvation?

A. It does.

Q. How do you prove it?

A. By the seventeenth and eighteenth paragraphs.*

Q. Have the Latter Day Saints as much authority given them, through the revelation of the attributes of God, to exercise faith in him as the Former Day Saints had?

A. They have.

Q. How do you prove it?

A. By the nineteenth paragraph of this lecture.*

Note. Let the student turn and commit those paragraphs to memory.

LECTURE FIFTH.

Of Faith.

SECTION V.

1 In our former lectures we treated of the being, character, perfections and attributes of God. What we mean by perfections, is, the perfections which belong to all the attributes of his nature. We shall, in this lecture speak of the Godhead: we mean the Father, Son and Holy Spirit.

2 There are two personages who constitute the great, matchless, governing and supreme power over

all things—by whom all things were created and made, that are created and made, whether visible or invisible: whether in heaven, on earth, or in the earth, under the earth, or throughout the immensity of space—They are the Father and the Son: The Father being a personage of spirit, glory and power: possessing all perfection and fulness: The Son, who was in the bosom of the Father, a personage of tabernacle, made, or fashioned like unto man, or being in the form and likeness of man, or, rather, man was formed after his likeness, and in his image;—he is also the express image and likeness of the personage of the Father: possessing all the fulness of the Father, or, the same fulness with the Father; being begotten of him, and was ordained from before the foundation of the world to be a propitiation for the sins of all those who should believe on his name, and is called the Son because of the flesh—and descended in suffering below that which man can suffer, or, in other words, suffered greater sufferings, and was exposed to more powerful contradictions than any man can be. But notwithstanding all this, he kept the law of God, and remained without sin: Showing thereby that it is in the power of man to keep the law and remain also without sin. And also, that by him a righteous judgment might come upon all flesh, and that all who walk not in the law of God, may justly be condemned by the law, and have no excuse for their sins. And he being the only begotten of the Father, full of grace and truth, and having overcome, received a fulness of the glory of the Father—possessing the same mind with the Father, which mind is the Holy Spirit, that bears record of the Father and the Son, and these three are one, or in other words, these three constitute the great, matchless, governing and supreme power over all things: by whom all things were created and made, that were created and made: and these three

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SECTION 4.

REVELATION given through Joseph Smith the Prophet, to his father, Joseph Smith, Sen., at Harmony, Pennsylvania, February, 1829. —
Qualifications for the labors of the ministry are set forth.

1. Now behold, a 'marvelous' his might, the same layeth up in work is about to come forth store that he perisheth not; but among the children of men. bringeth salvation to his soul;

2. Therefore, O ye that em- 5. And faith, hope, charity and bark in the service of God, see love, with an eye single to the heart, might, mind and strength, glory of God, qualify him for the that ye may stand blameless be- work.

6. Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.

7. Ask, and ye shall receive; knock, and it shall be opened unto you. Amen.

SECTION 5.

REVELATION given through Joseph Smith the Prophet, at Harmony, Pennsylvania, March, 1829. — Three witnesses to the Book of Mormon are promised, of whom Martin Harris is to be one if he shall prove himself worthy—Baptism is foreshadowed, but as no one had at this time been ordained to administer the ordinance, patient waiting is enjoined.—Note that ordination followed, a few weeks later; see Section 13.

1. Behold, I say unto you, that as my servant Martin Harris has desired a witness at my hand, that you, my servant Joseph Smith, Jun., have got the plates of which you have testified and borne record that you have received of me;

2. And now, behold, this shall you say unto him—he who spake unto you, said unto you: I, the Lord, am God, and have given these things unto you, my servant Joseph Smith, Jun., and the first gift that I bestowed upon

3. And I have caused you that you should enter into a covenant with me, that you should not show them except to those 'per- sons to whom I commanded you; and you have no power over them except I grant it unto you.

4. And you have a 'gift to translate the plates; and this is the first gift that I bestowed upon

a, 6:1, 18:44, 38:12, 76:114, 95:4, 101:95, 121:12, 124:2, 28:21, 29:14, b, 11:3, 12:3, 14:3, 38:13, 71, 101:64, John 4:35, c, 4:7, 6:5, 11, 14, 15, 7:1, 8:1, 9, 11, 9:7, 8, 11:5, 12:5, 14:5, 8, 18:18, 19:38, 29:6, 34, 35:9, 42:3, 56, 61, 62, 68, 46:7, 28, 30, 49:26, 50:31, 66:9, 76:27, 88:63-66, 88, 101:27, 103:31, 35, 132:40, Matt 7:7, 8, Luke 18:1, James 1:5, Sec. 5; a, see testimony of Eight Witnesses, Book of Mormon. b, see 1, sec. 1.

you; and I have commanded that you should pretend to no other gift until my purpose is fulfilled in this; for I will grant unto you no other gift until it is finished.

5. Verily, I say unto you, that 'woe shall come unto the inhabitants of the earth if they will not hearken unto my words;

6. For hereafter you shall be ordained and go forth and deliver my words unto the children of men.

7. Behold, if they will not believe my words, they would not believe you, my servant Joseph, if it were possible that you should show them all these things which I have committed unto you.

8. Oh, this unbelieving and stiffnecked generation—mine anger is kindled against them.

9. Behold, verily I say unto you, I have reserved those things which I have entrusted unto you, my servant Joseph, for a wise purpose in me, and it shall be made known unto future generations;

10. But this generation shall have my word 'through you;

11. And in addition to your testimony, the testimony of three of my servants, whom I shall call and ordain, unto whom I will show these things, and they shall go forth with my words that are given through you.

12. Yea, they shall know of a surety that these things are true, for from heaven will I declare it unto them.

13. I will give them power that

they may behold and view these things as they are;

14. And to none else will I grant this power, to receive this 'same testimony among this generation, in this the beginning of the rising up and the coming forth of 'my church out of the wilderness—clear as the moon, and fair as the sun, and terrible as an army with banners.

15. And the testimony of three witnesses will I send forth of my word.

16. And behold, whosoever believeth on my words, then will I 'visit with the manifestation of my Spirit; and they shall be 'born of me, even of 'water and of the 'Spirit—

17. And you must wait yet a little while, for ye are not yet ordained—

18. And their testimony shall 'also go forth unto the condemnation of this generation if they harden their hearts against them;

19. For a 'desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out from time to time, if they repent not, until the earth is empty, and the inhabitants thereof are consumed by away and utterly destroyed by the 'brightness of my coming.

20. Behold, I tell you these things, even as I also told the people of the destruction of Jerusalem; and my word shall be 'verified at this time as it hath hitherto been verified.

21. And now I command you, c, see f and g, sec. 1. d, 20:2, 21:10, 11, 43:7, 113:5, 6, 124:57, 68, 126, 132:7, 19, 44-49, e, see 1, sec. 1. f, ver. 15. 17:1-6. Eth. 5:3, 4. Sec. 1. Testimony of Three Witnesses, Book of Mormon. g, see f. h, see a, sec. 1. i, 105:31, 109:73, j, 8:1, 18:2, 18, 39:6, 46:8-23, 67:11, 70:12, 13, 75:27, 76:10-30, 116-118, 79:2, 84:46, 47, 86, 88:3, 13, 90:11, 121:26-28, 124:5, 133:59, k, Mos. 5:7, 27:24-27, Al. 5:14, 49, 22:15, 36:23, 26, 38:6, 1, sec. 13, 18:22, 29, 30, 41, 42, 19:31, 20:25, 37-42, 72-74, 22:2, 35:5, 6, 38:6, 10, 20, 23, 42:7, 49:13, 52:10, 55:1, 2, 68:8, 9, 25-27, 76:51, 84:27, 28, 64, 74, 107:20, 112:29, 128:12, 13, Matt. 3:5, 6, 28:19, 20, Mark 16:16, John 3:5, Acts 2:38-41, Titus 3:5, 3 Ne. 12:1, m, 19:31, 20:41, 43, 33:15, 35:6, 6, 39:6, 10, 23, 52:10, 55:1, 84:64, 74, Luke 3:16, Acts 2:3, 4, n, 20:13-15, 84:57, 114, 116. o, see f and g, sec. 1. p, see e, sec. 1. q, see i, sec. 1.

21. And now I command you,

coming from him, and it was the nature of the prophetic utterances which determined this division. Yet we have the word of the Lord definitely declaring to us that there was no greater prophet than John.¹⁸

By the same token Elijah would be classed as a very minor prophet, because we do not have any but local predictions coming from him, yet he was one of the greatest among the prophets because of his authority, and because of that authority he was sent in this dispensation to restore the fulness of authority—the keys of the sealing power.

It would be very foolish for a man to say that President Heber J. Grant, for instance, was a minor prophet, for he holds the keys and the powers and stands at the head, with all the authority that has been revealed and bestowed on man on the earth. Such a conclusion would certainly come out of a narrow construction and misunderstanding of the nature of the prophetic calling.¹⁹

THE DIVINE MISSION OF JOSEPH SMITH

CHURCH STANDS OR FALLS WITH JOSEPH SMITH.
Mormonism, as it is called, must stand or fall on the story of Joseph Smith. He was either a prophet of God, divinely called, properly appointed and commissioned, or he was one of the biggest frauds this world has ever seen. There is no middle ground.²⁰

If Joseph Smith was a deceiver, who wilfully attempted to mislead the people, then he should be exposed; his claims should be refuted, and his doctrines shown to be false, for the doctrines of an impostor cannot be made to harmonize in all particulars with divine truth. If his claims and declarations were built upon fraud and deceit, there would appear many errors and contradictions, which would be easy to detect. The doctrines of false teachers will not stand the test when tried by the accepted standards of measurement, the scriptures.²¹

¹⁸Luke 7:28; Matt. 3:2, 10-12.

¹⁹Pers. Corresp.

²⁰Church News, Apr. 1, 1939, p. 1.

²¹Millennial Star, vol. 96, pp. 33-34.

ALL ATTACKS ON WORK OF JOSEPH SMITH FAIL.
There is no possibility of his being deceived, and on this issue we are ready to make our stand. I maintain that Joseph Smith was all that he claimed to be. His statements are too positive and his claims too great to admit of deception on his part. No impostor could have accomplished so great and wonderful a work. Had he been such, he would have been detected and exposed, and the plan would have failed and come to naught.

In the plan of salvation, as it was made known through Joseph Smith to the world, there are no flaws. Each part fits perfectly and makes the whole complete. Attacks have been made from the beginning to the present, and yet every one has failed. The world has been unable to place a finger upon anything that is inconsistent, or out of harmony in the revelations to Joseph Smith, with that which has been revealed before, or predicted by the prophets and the Lord himself.²²

MAN CANNOT CREATE A PERFECT RELIGION. No man, in and of himself, without the aid of the Spirit of God and the direction of revelation, can found a religion, or promulgate a body of doctrine. In all particulars in harmony with revealed truth. If he has not the inspiration of the Lord and the direction of messengers from his presence, he will not comprehend the truth, and therefore such truth as he teaches will be hopelessly mixed with error. This is proved to be the case with many professed founders of religious creeds. Their teachings cannot be made to square themselves with the revelations of Jesus Christ and his prophets.

NO SALVATION WITHOUT ACCEPTING JOSEPH SMITH. If Joseph Smith was verily a prophet, and if he told the truth when he said that he stood in the presence of angels sent from the Lord, and obtained keys of authority, and the commandment to organize the Church of Jesus Christ once again on the earth, then this knowl-

²²Conf. Rep., Apr., 1920, p. 106.

Why Should We Try to Know God?

Knowing God is so important that the Savior said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).

The first and greatest commandment tells us, "Thou shalt love the Lord thy God with all thy heart" (Matthew 22:37).

The more we know God, the more we love him and keep his commandments (see 1 John 2:3). By keeping his commandments we can become like him.

Discussion

- Why is it important to know God?

How Can We Know God?

We can know God if we will—

1. Believe that he exists and that he loves us (see Mosiah 4:9).
2. Study the scriptures (see 2 Timothy 3:14–17).
3. Pray to him (see James 1:5).
4. Obey all his commandments as best we can (see John 14:21–23).

As we do these things, we will come to know God and eventually have eternal life.

Discussion

- What are some of the ways we can come to know God?
- How can each of us do these things in our lives?

Additional Scriptures

- Acts 7:55–56 (Son at the right hand of the Father)
- D&C 88:41–44 (qualities of God)
- Psalm 24:1 (the earth is the Lord's)
- Moses 1:30–39 (Creation)
- Alma 7:20 (God cannot do wrong)
- Joseph Smith—History 1:17 (Father and Son are separate)
- Alma 5:40 (good comes from God)
- John 14:6–9 (Son and Father are alike)
- Mormon 9:15–20 (God of miracles)

OUR HEAVENLY FAMILY

Chapter 2

We Are Children of Our Heavenly Father

God is not only our ruler and creator; he is also our Heavenly Father. "All men and women are . . . literally the sons and daughters of Deity. . . . Man, as a spirit, was begotten and born of heavenly parents, and reared to maturity in the eternal mansions of the Father, prior to coming upon the earth in a temporal [physical] body" (Joseph F. Smith, "The Origin of Man," *Improvement Era*, Nov. 1909, pp. 78, 80).

Every person who was ever born on earth was our spirit brother or sister in heaven. The first spirit born to our heavenly parents was Jesus Christ (see D&C 93:21), so he is literally our elder brother (see *Discourses of Brigham Young*, p. 26). Because we are the spiritual children of our heavenly parents, we have inherited the potential to develop their divine qualities. If we choose to do so, we can become perfect, just as they are.

Discussion

- Who is the Father of our spirits?
- Where did we live before we were born on earth?
- What is our relationship to God and to each other? Read Hebrews 12:9.
- Who was the first spirit born to our heavenly parents?
- How are we like our heavenly parents?

Celestial Marriage: Key to Exaltation

1

(1-1) INTRODUCTION

The gospel of Jesus Christ teaches that man is an eternal being, made in the image and likeness of God. It also holds that man is a literal child of God and has the potential, if faithful to divine laws and ordinances, of becoming like his heavenly parent. These truths are generally well understood by Latter-day Saints.

Less well understood, however, is the fact that God is an exalted man who once lived on an earth and underwent experiences of mortality. The Prophet Joseph Smith refers to this as "the great secret." (*Times and Seasons* 5:613 [15 Aug. 1844]. See also Joseph Smith, *Teachings of the Prophet Joseph Smith*, p. 345.) The progression of our Father in heaven to godhood, or exaltation, was strictly in accordance with eternal principles, "for he who is not able to abide the law of a celestial kingdom cannot abide a celestial glory." (D&C 88:22.)

By definition, exaltation includes the ability to procreate the family unit throughout eternity. This our Father in heaven has power to do. His marriage partner is our mother in heaven. We are their spirit children, born to them in the bonds of celestial marriage.

The Lord would have all his children attain exaltation, but men must have their agency. Only those who subscribe by ordinance and by faithful adherence to covenant are worthy of "a continuation of the seeds forever and ever." (D&C 132:19.)

→ GOD WAS ONCE A MORTAL MAN

(1-2) He Lived on an Earth like Our Own

"God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens! That is the great secret. If the veil were rent today, and the great God who holds this world in its orbit and who upholds all worlds and all things by his power was to make himself visible,—I say, if you were to see him today, you would see him like a man in form—like yourselves in all the person, image, and very form as a man; for Adam was created in the very fashion; image and likeness of God and received instruction from, and walked, talked and conversed with him, as one man talks and communes with another." (Smith, *Teachings*, p. 345.)

(1-3) He Experienced Conditions Similar to Our Own and Advanced Step by Step

"Remember that God, our heavenly Father, was perhaps once a child, and mortal like we ourselves, and rose step by step in the scale of progress, in the school of advancement; has moved forward and overcome, until He has arrived at the point where He now is. 'Is this really possible?' Why, my dear friends, how would you like to be governed by a ruler who had not been through all the vicissitudes of life that are common to mortals? If he had not suffered, how could he sympathise with the distress of others? If he himself had not endured the same, how could he sympathise and be touched with the feelings of our infirmities? He could not, unless he himself had passed through the same ordeal, and overcome step by step." (Orson Hyde in *JD*, 1:123.)

GOD IS NOW AN EXALTED MAN WITH POWERS OF ETERNAL INCREASE

(1-4) Our Father in Heaven Lives in an Exalted Marriage Relationship

"No matter to what heights God has attained or may attain, he does not stand alone; for side by side with him, in all her glory, a glory like unto his, stands a companion, the Mother of his children. For as we have a Father in heaven, so also we have a Mother there, a glorified, exalted, ennobled Mother." (Melvin J. Ballard, as quoted in Bryant S. Hinckley, *Sermons and Missionary Services of Melvin J. Ballard*, pp. 205-6.)

(1-5) We Are Literal Children of God, Part of His Family Unit

"We are the children of God, our Heavenly Father. We are members of his family. We are his spirit offspring. We were born in the premortal life as spirit beings, sons and daughters of a glorified, perfected, exalted being. This holy being himself lives in the family unit. He has a fullness of glory and power and might and dominion. . . . We are the literal offspring of the most glorious personage of whom it is possible to conceive. He is God Almighty, our Heavenly Father." (Bruce R. McConkie, "Households of Faith," *Ensign*, Apr. 1971, p. 4.)

to establish them in the knowledge and understanding of the things of the kingdom of God.³⁰

ADAM HAD THE TEN COMMANDMENTS. Some people have the idea that the Ten Commandments were first given by Moses when he directed the children of Israel and formulated their code of laws. This is not the case. These great commandments are from the beginning and were understood in righteous communities in the days of Adam. They are, in fact, fundamental parts of the gospel of Jesus Christ, and the gospel in its fullness was first given to Adam.³¹

THE ADAM-GOD THEORY

SOURCE OF ADAM-GOD THEORY. President Brigham Young is quoted—in all probability the sermon was erroneously transcribed!—as having said: "Now hear it, O inhabitants of the earth, Jew and Gentile, saint and sinner! When our father Adam came into the Garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. He *helped* to make and organize this world. He is *Michael*, the *Archangel*, the *Ancient of Days*, about whom holy men have written and spoken—He is our father and our God, and the only God with whom we have to do."³²

RELATIONSHIP OF ELOHIM, JEHOVAH, AND MICHAEL. If the enemies of the Church who quote this wished to be honest, they could not help seeing that President Brigham Young definitely declares that Adam is Michael, the Archangel, the Ancient of Days, which indicates definitely that Adam is not Elohim, or the God whom we worship, who is the Father of Jesus Christ.

Further, they could see that President Young declared that Adam *helped to make the earth*. If he helped then he was *subordinate to someone who was superior*. In another paragraph in that same discourse, President

³⁰Rel. Soc. Mag., vol. 39, pp. 4-5; ³¹Era, vol. 44, p. 525.
Moses 5:2-15; 57-59; 6:51-68; 7:1. ³²Journal of Discourses, vol. 1, p. 50.

Young said: "It is true that the earth was organized by three distinct characters, namely, *Elohim*, *Jehovah*, and *Michael*." Here he places Adam, or Michael, third in the list, and hence the least important of the three mentioned, and this President Young understood perfectly. We believe that Adam, known as Michael, had authority in the heavens before the world was framed. He dwelt in the presence of the Father and the Son and was subject to their direction as the scriptures plainly indicate.³³

NATURE OF ADAM'S CELESTIAL BODY. When President Young says that Adam came here with a celestial body, he speaks the truth. We teach that Adam or Michael had authority in heaven. He dwelt in the presence of the Father and the Son, hence he came from a celestial world. If so, then did he not have a celestial body? I think the same can be said of all of us, if we accept the teachings of the Lord—for we all came from the presence of God, hence had celestial bodies, even if they were spirit bodies, as was Adam's.

Again in this discourse President Young said: "Then the Lord by his power and wisdom organized the mortal tabernacle of man. We were made first spiritual [i.e., in heaven] and afterwards temporal [i.e., on this earth.]" Now what man was organized first by the Lord? Naturally, it was Adam, and so President Young taught in this very same discourse. There are Gods above Adam, even the Father and the Son.

ALL EXALTED MEN BECOME GODS. To believe that Adam is a god should not be strange to any person who accepts the Bible. When Jesus was accused of blasphemy because he claimed to be the Son of God, he answered the Jews: "Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the

³³Moses 2:26-30; 3:4-25; 4:5-31; 5:1-12.

by Joseph Fielding Smith

creation. There is the starting-point for us to look to, in order to understand and be fully acquainted with the mind, purposes, and decrees of the great Eloheim, who sits in yonder heavens as he did at the creation of this world. It is necessary for us to have an understanding of God himself in the beginning. If we start right, it is easy to go right all the time; but if we start wrong, we may go wrong, and it will be a hard matter to get right.

There are but a very few beings in the world who understand rightly the character of God. The great majority of mankind do not comprehend anything, either that which is past or that which is to come, as respects their relationship to God. They do not know, neither do they understand the nature of that relationship; and, consequently, they know but little above the brute beast, or more than to eat, drink, and sleep. This is all man knows about God or his existence, unless it is given by the inspiration of the Almighty.

If a man learns nothing more than to eat, drink, and sleep, and does not comprehend any of the designs of God, the beast comprehends the same thing. It eats, drinks, sleeps, and knows nothing more about God: yet it knows as much as we, unless we are able to comprehend by the inspiration of Almighty God. If men do not comprehend the character of God they do not comprehend themselves. I want to go back to the beginning, and so lift your minds into a more lofty sphere and a more exalted understanding than what the human mind generally aspires to.

I want to ask this congregation—every man, woman, and child, to answer the question in their own heart, what kind of a being God is? Ask yourselves; turn your thoughts into your hearts, and say if any of you have seen, heard, or communed with him. This is a question that

may occupy your attention for a long time. I again repeat the question—What kind of a being is God? Does any man or woman know? Have any of you seen him, heard him, or communed with him? Here is the question that will peradventure from this time henceforth occupy your attention. The Scriptures inform us that "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

If any man does not know God, and inquires what kind of a being he is,—if he will search diligently his own heart—if the declarations of Jesus and the Apostles be true—he will realize that he has not eternal life; for there can be eternal life on no other principle.

My first object is to find out the character of the only wise and true God, and what kind of a being he is; and if I am so fortunate as to be the man to comprehend God, and explain or convey the principles to your hearts, so that the Spirit seals them upon you, then let every man and woman henceforth sit in silence, put their hands on their mouths, and never lift their hands or voices or say anything against the man of God or the servants of God again. But if I fail to do it, it becomes my duty to renounce all further pretensions to revelations, inspirations, or to be a Prophet; and I should be like the rest of the world—a false teacher, be hailed as a friend, and no man would seek my life. But if all religious teachers were honest enough to renounce their pretensions to godliness, when their ignorance of the knowledge of God is made manifest, they will all be as badly off as I am, at any rate; and you might just as well take the lives of other false teachers as that of mine, if I am false. If any man is authorized to take away my life because he thinks and says I am a

upholds all worlds and all things by his power, was to make himself visible,—I say, if you were to see him to-day, you would see him like a man in form—like yourselves, in all the person, image, and very form as a man; for Adam was created in the very fashion, image, and likeness of God, and received instruction from, and walked, talked, and conversed with him, as one man talks and communes with another.

In order to understand the subject of the dead, for the consolation of those who mourn for the loss of their friends, it is necessary that we should understand the character and being of God, and how he came to be so; for I am going to tell you how God came to be God. We have imagined and supposed that God was God from all eternity. I will refute that idea, and will take away and do away the veil, so that you may see.

These are incomprehensible ideas to some; but they are simple. It is the first principle of the Gospel to know for a certainty the character of God and to know that we may converse with him as one man converses with another, and that he was once a man like us; yea, that God himself the Father of us all, dwelt on an earth the same as Jesus Christ himself did; and I will show it from the Bible.

I wish I was in a suitable place to tell it, and that I had the trumpet of an archangel; so that I could tell the story in such a manner that persecution would cease for ever. What did Jesus say? (Mark it, Elder Rigdon.) The Scriptures inform us that Jesus said, "As the Father hath power in himself, even so hath the Son power"—to do what? Why, what the Father did. The answer is obvious—in a manner, to lay down his body and take it up again. Jesus, what are you doing to do? To lay down my life, as my Father did, and take it up again. Do you believe it? If you

false teacher, then, upon the same principle, we should be justified in taking away the life of every false teacher; and where would be the end of blood? and who would not be the sufferer?

But meddle not with any man for his religion; and all governments ought to permit every man to enjoy his religion unmolested. No man is authorized to take away life in consequence of difference of religion, which all laws and governments ought to tolerate and protect, right or wrong. Every man has a natural and, in our country, a constitutional right to be a false prophet as well as a true prophet. If I show, verily, that I have the truth of God, and show that ninety-nine out of every hundred professing religious ministers are false teachers, having no authority, while they pretend to hold the keys of God's kingdom on earth, and was to kill them because they are false teachers, it would deluge the whole world with blood.

I will prove that the world is wrong, by showing what God is. I am going to inquire after God; for I want you all to know him and to be familiar with him; and if I can bring you to a knowledge of him, all persecutions against me ought to cease. You will then know that I am his servant; for I speak as one having authority.

I will go back to the beginning, before the world was, to show what kind of a being God is. What sort of a being was God in the beginning? Open your ears and hear, all ye ends of the earth; for I am going to prove it to you by the Bible, and to tell you the designs of God in relation to the human race, and why he interferences with the affairs of man.

God himself was once as we are now, and is an exalted Man, and sits enthroned in yonder heavens. That is the great secret. If the veil was rent to-day, and the great God who holds this world in its orbit, and who

Joseph Smith, 1844

do not believe it, you do not believe the Bible. The Scriptures say it, and I defy all the learning and wisdom and all the combined powers of earth and hell together to refute it.

Here, then, is eternal life—to know the only wise and true God; and you have got to learn how to be Gods yourselves, and to be kings and priests to God, the same as all Gods have done before you,—namely, by going from one small degree to another, and from a small capacity to a great one, —from grace to grace, from exaltation to exaltation, until you attain to the resurrection of the dead, and are able to dwell in everlasting burnings and to sit in glory, as do those who sit enthroned in everlasting power. And I want you to know that God, in the last days, while certain individuals are proclaiming his name, is not trifling with you or me.

These are the first principles of consolation. How consoling to the mourners, when they are called to part with a husband, wife, father, mother, child, or dear relative, to know that, although the earthly tabernacle is laid down and dissolved, they shall rise again, to dwell in everlasting burnings in immortal glory, not to sorrow, suffer, or die any more; but they shall be heirs of God and joint-heirs with Jesus Christ. What is it? To inherit the same power, the same glory, and the same exaltation, until you arrive at the station of a God and ascend the throne of eternal power, the same as those who have gone before. What did Jesus do? Why, I do the things I saw my Father do when worlds came rolling into existence. My Father worked out his kingdom with fear and trembling, and I must do the same; and when I get my kingdom, I shall present it to my Father, so that he may obtain kingdom upon kingdom, and it will exalt him in glory. He will then take a higher exaltation, and I will

take his place, and thereby become exalted myself. So that Jesus treads in the track of his Father, and inherits what God did before; and God is thus glorified and exalted in the salvation and exaltation of all his children. It is plain beyond dispute; and you thus learn some of the first principles of the Gospel, about which so much hath been said.

When you climb a ladder, you must begin at the bottom, and ascend step by step until you arrive at the top; and so it is with the principles of the Gospel: you must begin with the first, and go on until you learn all the principles of exaltation. But it will be a great while after you have passed through the veil before you will have learned them. It is not all to be comprehended in this world: it will be a great work to learn our salvation and exaltation even beyond the grave. I suppose I am not allowed to go into an investigation of anything that is not contained in the Bible. If I did, I think there are so many *ever-wise* men here, that they would cry "treason," and put me to death. So I will go to the old Bible and turn commentator to-day.

I shall comment on the very first Hebrew word in the Bible. I will make a comment on the very first sentence of the history of creation in the Bible—*Berosheit*. I want to analyze the word. *Bajih*—in, by, through, and everything else. *Rosh*—the head. *Sheit*—grammatical termination. When the inspired man wrote it, he did not put the *Bajih* there. An old Jew, without any authority, added the word. He thought it too bad to begin to talk about the head! It read first, "The head one of the Gods brought forth the Gods." That is the true meaning of the words. *Baurau* signifies to bring forth. If you do not believe it, you do not believe the learned man of God. Learned men can teach you no more

than what I have told you. Thus, the Hebrew says Jacob, the Greek says Jacob, and the German says Jacob. Here we have the testimony of four against one. I thank God I have got this old book; but I thank him more for the gift of the Holy Ghost. I have got the oldest book in the world; but I have got the oldest book in my heart, even the gift of the Holy Ghost. I have all the four Testaments. Come here, ye learned men, and read, if you can. I should not have introduced this testimony, were it not to back up the word *Rosh*—the head, the father of the Gods. I should not have brought it up, only to show that I am right.

In the beginning, the head of the Gods called a council of the Gods; and they came together and concocted a plan to create the world and people it. When we begin to learn in this way, we begin to learn the only true God and what kind of a being we have got to worship. Having a knowledge of God, we begin to know how to approach him and how to ask so as to receive an answer.

When we understand the character of God and know how to come to him, he begins to unfold the heavens to us and to tell us all about it. When we are ready to come to him, he is ready to come to us.

Now, I ask all who hear me, why the learned men who are preaching salvation say that God created the heavens and the earth out of nothing? The reason is, that they are unlearned in the things of God and have not the gift of the Holy Ghost. They account it blasphemy in any one to contradict their idea. If you tell them that God made the world out of something, they will call you a fool. But I am learned, and know more than all the world put together. The Holy Ghost does, anyhow; and he is within me, and comprehends more than all the world; and I will associate myself with him.

The doctors (I mean doctors of law, not of physic,) say, "If you preach anything not according to the Bible, we will cry treason." How can we escape the damnation of hell, except God be with us and reveal to us? Men bind us with chains. The Latin says Jachabod, which means Jacob;

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 beginnings;" 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 organizes 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

lead me." I was trying to think of the place where God is not, but it is impossible, unless you can find *empty* space; and *there* I believe He is not. If you can find such a place, it will become useful for a hiding place to those who wish to hide themselves from the presence of the Lord, in the great day of accounts. I will close this sermon, as I intend to preach another before I present the subject I more particularly wish to speak upon.

My next sermon will be to both Saint and sinner. One thing has remained a mystery in this kingdom up to this day. It is in regard to the character of the well-beloved Son of God, upon which subject the Elders of Israel have conflicting views. Our God and Father in heaven, is a being of tabernacle, or, in other words, He has a body, with parts the same as you and I have; and is capable of showing forth His works to organized beings, as, for instance, in the world in which we live, it is the result of the knowledge and infinite wisdom that dwell in His organized body. His son Jesus Christ has become a personage of tabernacle, and has a body like his father. The Holy Ghost is the Spirit of the Lord, and issues forth from Himself, and may properly be called God's minister to execute His will in immensity; being called to govern by His influence and power; but *He* is not a person of tabernacle as we are, and as our Father in Heaven and Jesus Christ are. The question has been, and is often asked, who it was that begot the Son of the Virgin Mary. The infidel world have concluded that if what the Apostles wrote about his father and mother be true, and the present marriage discipline acknowledged by Christendom be correct, then Christians must believe that God is the father of an illegitimate son, in the person of Jesus Christ! The infidel fraternity teach *that* to their disciples. I will tell you how it is. Our

Father in Heaven begat all the spirits that ever were, or ever will be, upon this earth; and they were born spirits in the eternal world. Then the Lord by His power and wisdom organized the mortal tabernacle of man. We were made first spiritual, and afterwards temporal.

Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the garden of Eden, he came into it with a *celestial body*, and brought Eve, *one of his wives*, with him. He helped to make and organize this world. He is *Michael, the Archangel, the ANCEST OF DAYS!* about whom holy men have written and spoken — *He is our FATHER and our God, and the only God with whom we have to do.* Every man upon the earth, professing Christians or non-professing, must hear it, and *will know it sooner or later.* They came here, organized the raw material, and arranged in their order the herbs of the field, the trees, the apple, the peach, the plum, the pear, and every other fruit that is desirable and good for man; the seed was brought from another sphere, and planted in this earth. The thistle, the thorn, the briar, and the obnoxious weed did not appear until after the earth was cursed. When Adam and Eve had eaten of the forbidden fruit, their bodies became mortal from *its effects*, and therefore their offspring were mortal. When the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness. He was not begotten by the Holy Ghost. And who is the Father? He is the first of the human family; and when he took a tabernacle, it was begotten by *his Father* in heaven, after the same manner as the tabernacles of Cain, Abel, and the rest of the sons and daughters of Adam and Eve; from the fruits of the earth, the first earthly tabernacles were originated by the Father, and so

on in succession. I could tell you much more about this; but were I to tell you the whole truth, blasphemy would be nothing to it, in the estimation of the superstitious and over-righteous of mankind. However, I have told you the truth as far as I have gone. I have heard men preach upon the divinity of Christ, and ex-haust all the wisdom they possessed. All Scripturalists, and approved theologians who were considered exemplary for piety and education, have undertaken to expound on this subject, in every age of the Christian era; and after they have done all, they are obliged to conclude by exclaiming, "great is the mystery of godliness," and tell nothing.

It is true that the earth was organized by three distinct characters, namely, Eloheim, Yahoval, and Michael, these three forming a quorum, as in all heavenly bodies, and in organizing element, perfectly represented in the Deity, as Father, Son, and Holy Ghost.

Again, they will try to tell how the divinity of Jesus is joined to his humanity, and exhaust all their mental faculties, and wind up with this profound language, as describing the soul of man, "it is an immaterial substance!" What a learned idea! Jesus, our elder brother, was begotten in the flesh by the same character that was in the garden of Eden, and who is our Father in Heaven. Now, let all who may hear these doctrines, pause before they make light of them, or treat them with indifference, for they will prove their salvation or damnation.

I have given you a few leading items upon this subject, but a great deal more remains to be told. Now remember from this time forth, and for ever, that Jesus Christ was not begotten by the Holy Ghost. I will repeat a little anecdote. I was in conversation with a certain learned

professor upon this subject, when I replied, to this idea—"if the Son was begotten by the Holy Ghost, it would be very dangerous to baptize and confirm females, and give the Holy Ghost to them, lest he should beget children, to be palmed upon the Elders by the people, bringing the Elders into great difficulties."

Treasure up these things in your hearts. In the Bible, you have read the things I have told you to-night; but you have not known what you did read. I have told you no more than you are conversant with; but what do the people in Christendom, with the Bible in their hands, know about this subject? Comparatively nothing.

I will now again take up the subject of tithing. The brethren have done well. They have been willing and obedient, no people could have been more so; for this I thank my Father in Heaven. I could not wish a people to work more kindly in the yoke of Jesus than this people do; the yoke grows more and more easy to them. It seems that every man will not only pay his tithing, but give all he has, if the Lord requires it: still I see where-in they may do better. I asked the people to day to assist to pay our Church liabilities. The offer of three or four yoke of oxen only, we do not want; but I will lay before you what we wish you to do. By the manifesto which has been read, you have learned the precise situation of the property of the Church. What has incurred this debt? Why does it exist in the shape in which it now appears? And wherein could we have obviated the difficulty, and done better? A fourth part of the money already paid out, did not come in upon tithing. This money we have had to borrow in order to keep the public works in progress. You may say, wherein could we have done better, for we have paid our tithing punctually? But has that brother, who sent \$100 back to the

Brigham Young, 1852

FALSE "REORGANITE" DOCTRINE ABOUT BIRTH OF CHRIST. "Reorganites" claim that Brigham Young went astray and apostatized because he declared that Jesus Christ was not begotten of the Holy Ghost. "Reorganites" claim that he was begotten of the Holy Ghost, and they make the statement that the scriptures so teach. But they do err not understanding the scriptures. They tell us the *Book of Mormon* states that Jesus was begotten of the Holy Ghost. I challenge the statement. The *Book of Mormon* teaches no such thing! Neither does the *Bible*. It is true there is one passage that states so, but we must consider it in the light of other passages with which it is in conflict.

CHRIST CONCEIVED BY POWER OF HOLY GHOST. The *Book of Mormon* says: "And behold, he shall be born of Mary, at Jerusalem which is the land of our forefathers, she being a virgin, a precious and chosen vessel, who shall be overshadowed and conceive by the power of the Holy Ghost, and bring forth a son, yea, even the Son of God."

With this Luke agrees: "Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

In Matthew it reads "of the Holy Ghost,"⁹ which evidently means "power of the Holy Ghost," to agree with the *Book of Mormon* and with Luke.

CHRIST NOT SON OF THE HOLY GHOST. If "Reorganites" are correct, then Jesus is not the Only Begotten Son of the Father, but the Son of the Holy Ghost. This will not do for it conflicts with the scriptures. The Prophet taught that the Father, Son, and Holy Ghost were three separate personages, and that Jesus was the

⁹Alma 7:10.
¹⁰Luke 1:34-35.

¹⁰Matt. 1:18.

CHAPTER 2

THE SON OF GOD

THE ONLY BEGOTTEN SON

THE FIRSTBORN. Our Father in heaven is the Father of Jesus Christ, both in the spirit and in the flesh. Our Savior is the Firstborn in the spirit,¹ the Only Begotten in the flesh.²

→ CHRIST NOT BEGOTTEN OF HOLY GHOST. I believe firmly that Jesus Christ is the Only Begotten Son of God in the flesh. He taught this doctrine to his disciples.³ He did not teach them that he was the Son of the Holy Ghost, but the Son of the Father. Truly, all things are done by the power of the Holy Ghost. It was through this power that Jesus was brought into this world, but not as the Son of the Holy Ghost, but the Son of God. Jesus is greater than the Holy Spirit, which is subject unto him,⁴ but his Father is greater than he!⁵ He has said it. Christ was begotten of God. He was not born without the aid of Man, and that Man was God!

CHRIST NOT REINCARNATED. Christ was born a babe at Bethlehem. That is where he got his body, and the only physical body, or body of flesh and bones, that he ever had or ever will have. The doctrine of reincarnation is, says the Prophet Joseph, the doctrine of the devil.⁶ Of course the devil will teach people any doctrine that will contradict the truth. The great works accomplished by our Redeemer before he was born, including the creation of worlds at the command of his Father, were accomplished by him in his spirit existence.⁷

¹D. & C. 93:21; Col. 1:15; Rom. 8:29.

²D. & C. 20:21; 29:42, 46; 49:5.

³John 3:18.

⁴John 15:26; 16:7.

⁵John 14:28.

⁶Joseph Fielding Smith, *Teachings of the Prophet Joseph Smith*, pp. 104-105.

⁷Pers. Corresp.; Ether 3:6-16; Moses 1:31-33; John 1:1-14; Heb. 1:1-4.

pure, and sublime attributes which are perfected in all their fulness in themselves.

If none but Gods will be permitted to multiply immortal children, it follows that each God must have one or more wives. God, the Father of our spirits, became the Father of our Lord Jesus Christ according to the flesh. Hence, the Father saith concerning him, "Thou art my Son, this day have I begotten thee." We are informed in the first chapter of Luke, that Mary was chosen by the Father as a choice virgin, through whom He begat Jesus. The angel said unto the Virgin Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore, also, that holy thing which shall be born of thee shall be called the Son of God." After the power of the Highest had overshadowed Mary, and she had by that means conceived, she related the circumstance to her cousin Elizabeth in the following words: "He that is Mighty hath done to me great things; and holy is His name." It seems from this relation that the Holy Ghost accompanied "the Highest" when He overshadowed the Virgin Mary and begat Jesus; and from this circumstance some have supposed that the body of Jesus was begotten of the Holy Ghost without the instrumentality of the immediate presence of the Father. There is no doubt that the Holy Ghost came upon Mary to sanctify her, and make her holy, and prepare her to endure the glorious presence of "the Highest," that when "He" should "overshadow" her she might conceive, being filled with the Holy Ghost; hence the angel said, as recorded in Matthew, "That which is conceived in her is of the Holy Ghost;" that is, the Holy Ghost gave her strength to abide the presence of the Father without being consumed; but it was the personage of the Father who begat the body of Jesus; and for this reason Jesus is called "the Only Begotten of the Father;" that is, the only one in this world whose fleshly body was begotten by the Father. There were millions of sons

and daughters whom He begat before the foundation of this world, but they were spirits, and not bodies of flesh and bones; whereas, both the spirit and body of Jesus were begotten by the Father—the spirit having been begotten in heaven many ages before the tabernacle was begotten upon the earth.

The fleshly body of Jesus required a Mother as well as a Father. Therefore, the Father and Mother of Jesus, according to the flesh, must have been associated together in the capacity of Husband and Wife; hence the Virgin Mary must have been, for the time being, the *lawful* wife of God the Father: we use the term *lawful* Wife, because it would be blasphemous in the highest degree to say that He overshadowed her or begat the Saviour unlawfully. It would have been unlawful for any *man* to have interfered with Mary, who was already espoused to Joseph; for such a heinous crime would have subjected both the guilty parties to death, according to the law of Moses. But God having created all men and women, had the most perfect right to do with His own creation, according to His holy will and pleasure: He had a lawful right to overshadow the Virgin Mary in the capacity of a husband, and begat a Son, although she was espoused to another; for the law which He gave to govern men and women was not intended to govern Himself, or to prescribe rules for His own conduct. It was also lawful in Him, after having thus dealt with Mary, to give her to Joseph her espoused husband. Whether God the Father gave Mary to Joseph for time only, or for time and eternity, we are not informed. Inasmuch as God was the first husband to her, it may be that He only gave her to be the wife of Joseph while in this mortal state, and that He intended after the resurrection to again take her as one of His own wives to raise up immortal spirits in eternity.

As God the Father begat the fleshly body of Jesus, so He, before the world began, begat his spirit. As the body required an earthly Mother, so his

spirit required a heavenly Mother. As God associated in the capacity of a husband with the earthly mother, so likewise He associated in the same capacity with the heavenly one. Earthly things being in the likeness of heavenly things; and that which is temporal being in the likeness of that which is eternal; or, in other words, the laws of generation upon the earth are after the order of the laws of generation in heaven. But if we have a heavenly Mother as well as a heavenly Father, is it not right that we should worship the Mother of our spirits as well as the Father? No; for the Father of our spirits is at the head of His household, and His wives and children are required to yield the most perfect obedience to their great Head. It is lawful for the children to worship the King of Heaven, but not the "Queen of Heaven." The children of Israel were severely reproved for making offerings to the "Queen of heaven." Although she is highly exalted and honored as the beloved bride of the great King, yet the children, so far as we are informed, have never been commanded to pray to her or worship her. Jesus prayed to His Father, and taught His disciples to do likewise; but we are nowhere taught that Jesus prayed to His heavenly Mother: neither did he pray to the Holy Ghost as his Father. If He were begotten by the Holy Ghost, then He would have called him His Father; but, instead of doing so, the Holy Ghost himself was subject unto Jesus; and He had power to send him as His minister after he returned to his Father.

Next let us enquire whether there are any intimations in Scripture concerning the wives of Jesus. We have already, in the 9th No. of this volume, spoken of the endless increase of Christ's government. Now, we have no reason to suppose that this increase would continue, unless through the laws of generation, whereby Jesus, like His Father, should become the Father of spirits; and, in order to become the Father of spirits, or, as Isaiah says, "The Everlasting Father," it is necessary that He should have one or

more wives by whom He could multiply His seed, not for any limited period of time, but forever and ever: thus He truly would be a Father *everlastingly*, according to the name which was to be given Him. The Evangelists do not particularly speak of the marriage of Jesus; but this is not to be wondered at, for St. John says: "There are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." (John 21: 25.) One thing is certain, that there were several holy women that greatly loved Jesus—such as Mary, and Martha her sister, and Mary Magdalene; and Jesus greatly loved them, and associated with them much; and when He arose from the dead, instead of first showing Himself to His chosen witnesses, the Apostles, He appeared first to these women, or at least to one of them—namely, Mary Magdalene. Now, it would be very natural for a husband in the resurrection to appear first to his own dear wives, and afterwards show himself to his other friends. If all the acts of Jesus were written, we no doubt should learn that these beloved women were his wives. Indeed, the Psalmist, David, prophesies in particular concerning the Wives of the Son of God. We quote from the English version of the Bible, translated about three hundred and fifty years ago: "*All thy garments smell of myrrh, and aloes, and cassia: when thou comest out of the ivory palaces, where they have made thee glad, Kings' daughters were among thee honorable WIVES: upon thy right hand did stand the QUEEN in a vesture of gold of Ophir.*" (Psalm 45: 8, 9.) That this passage has express reference to the Son of God and His Wives, will be seen by reading the sixth and seventh verses which are as follows: "Thy throne, O God, is forever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and latest wickedness: therefore God, thy God, hath announced thee with the oil of gladness above thy fellows." This Being, whom the Psalm-

by Orson Pratt

THE SEER,

against him, and he should be frowned upon by all high-minded and virtuous persons. Wealth, influence and position should not screen him from their righteous indignation. His sin is one of the blackest in the calendar of crime, and he should be cast down from the high pinnacle of respectability and consideration, to find his place among the worst of felons.

Every virtuous woman desires a husband to whom she can look for guidance and protection through this world. God has placed this desire in woman's nature. It should be respected by the stronger sex. Any man who takes advantage of this, and humbles a daughter of Eve to rob her of her virtue, and cast her off dishonored and defiled, is her destroyer, and is responsible to God for the deed. If the refined Christian society of the nineteenth century will tolerate such a crime, God will not; but he will call the perpetrator to an account. He will be damned; in hell he will lift up his eyes, being in torment, until he has paid the uttermost farthing, and made a full atonement for his sins. It is this very class of men, though not all of them, who have set up such a howl against the doctrine of polygamy, which is so much despised and which was believed in and practiced by the ancients—by the very men who are held up to us as patterns of all the piety that was ever exhibited through man upon the face of the earth.

This matter was a little changed in the case of the Savior of the world, the Son of the living God. The man Joseph, the husband of Mary, did not, that we know of, have more than one wife, but Mary the wife of Joseph had another husband. On this account infidels have called the Savior a bastard. This is merely a human opinion upon one of the inscrutable doings of the Almighty. That very babe that was cradled in

the manger, was begotten, not by Joseph, the husband of Mary, but by another Being. Do you inquire by whom? He was begotten by God our heavenly Father. This answer may suffice you—you need never inquire more upon that point. Jesus Christ is the only begotten of the Father, and he is the Savior of the world, and full of grace and truth. It is not polygamy that men fight against when they persecute this people; but, still, if we continue to be faithful to our God, he will defend us in doing what is right. If it is wrong for a man to have more than one wife at a time, the Lord will reveal it by and by, and he will put it away that it will not be known in the Church. I did not ask Him for the revelation upon this subject. When that revelation was first read to me by Joseph Smith, I plainly saw the great trials and the abuse of it that would be made by many of the Elders, and the trouble and the persecution that it would bring upon this whole people. But the Lord revealed it, and it was my business to accept it.

Now, we as Christians desire to be saved in the kingdom of God. We desire to attain to the possession of all the blessings there are for the most faithful man or people that ever lived upon the face of the earth, even him who is said to be the father of the faithful, Abraham of old. We wish to obtain all that father Abraham obtained. I wish here to say to the Elders of Israel, and to all the members of this Church and kingdom, that it is in the hearts of many of them to wish that the doctrine of polygamy was not taught and practiced by us. It may be hard for many, and especially for the ladies, yet it is no harder for them than it is for the gentlemen. It is the word of the Lord, and I wish to say to you, and all the world, that if you desire with all your hearts to obtain the

blessings which Abraham obtained, you will be polygamists at least in your faith, or you will come short of enjoying the salvation and the glory which Abraham has obtained. This is as true as that God lives. You who wish that there were no such thing in existence, if you have in your hearts to say: "We will pass along in the Church without obeying or submitting to it in our faith or believing this order, because, for aught that we know, this community may be broken up yet, and we may have lucrative offices offered to us; we will not, therefore, be polygamists lest we should fail in obtaining some earthly honor, character and office, etc."—the man that has that in his heart, and will continue to persist in pursuing that policy, will come short of dwelling in the presence of the Father and the Son, in celestial glory. The only men who become Gods, even the Sons of God, are those who enter into polygamy. Others attain unto a glory and may even be permitted to come into the presence of the Father and the Son; but they cannot reign as kings in glory, because they had blessings offered unto them, and they refused to accept them.

The Lord gave a revelation through Joseph Smith, His servant; and we have believed and practiced it. Now, then, it is said that this must be done away before we are permitted to receive our place as a State in the Union. It may be, or it may not be. One of the twin relics—slavery—they say, is abolished. I do not, however, wish to speak about this; but if slavery and oppression and iron-handed cruelty are not more felt by the blacks to-day than before, I am glad of it. My heart is pained for that unfortunate race of men. One twin relic having been strangled, the other, they say, must next be destroyed. It is they and God for it,

and you will all find that out. It is not Brigham Young, Heber C. Kimball and Daniel H. Wells and the Elders of Israel they are fighting against; but it is the Lord Almighty. What is the Lord going to do? He is going to do just as he pleases, and the world cannot help themselves.

I heard the revelation on polygamy, and I believed it with all my heart, and I know it is from God—I know that he revealed it from heaven; I know that it is true, and understand the bearings of it and why it is. "Do you think that we shall ever be admitted as a State into the Union without denying the principle of polygamy?" If we are not admitted until then, we shall never be admitted. These things will be just as the Lord will. Let us live to take just what he sends to us, and when our enemies rise up against us, we will meet them as we can, and exercise faith and pray for wisdom and power more than they have, and contend continually for the right. Go along, my children, saith the Lord, do all you can, and remember that your blessings come through your faith. Be faithful and cut the corners of your enemies where you can—get the advantage of them by faith and good works, take care of yourselves, and they will destroy themselves. Be what you should be, live as you should, and all will be well.

Who knows but the time will come when the inquiry will be made in Washington, by the President, by the Congressmen: "Are things any worse in Utah than in Washington: than they are in New York? or in any State of the Union? are they more unvirtuous, are they more disloyal to the Government? But then there is polygamy." That has nothing in the least to do with our being loyal or disloyal, one way or the other. But is not the practice of

Brigham Young, Aug. 19, 1866

[The Melchizedek Priesthood holds] the keys of the Kingdom of God in all ages of the world to the latest posterity on the earth; and is the channel through which all knowledge, doctrine, the plan of salvation and every important matter is revealed from heaven. Its institution was prior to the "foundation of the earth." . . . [It] is the highest and holiest Priesthood, and is after the order of the Son of God.⁴

THE FIRST SPIRITUAL DEATH

One important condition of mortal life provided in the great plan was that all spirits who come here must come in complete forgetfulness of their pre-mortal existence. The purpose of a veil being drawn over their past experiences was to start all of God's children out in mortality on as equal a basis as possible and let them live here by the principle of faith. Under these conditions each individual could face the world in faith and courage, and in vigor exercise his will in becoming acquainted with the realities that are here and in overcoming all obstacles.

Thus God's children, being placed upon a strange world and becoming mortal beings in almost complete forgetfulness of their Divine Parents, of the Gospel truths, and of all realities, would be spiritually dead. They would also be subject to physical death. In this condition God's sons and daughters would not have power to bring themselves back into His presence and thereby become glorified.

THE NEED FOR A SAVIOR

Knowing these facts, our Heavenly Father proposed as the center of the plan of salvation that one of His sons be appointed to be the Savior of the world. His work was to be the official revealer of Gospel truths to mortals. The Eternal Father decreed that angels should serve under the direction of this Savior as messengers to bring God's will to men. Thus His children would not be left in helpless ignorance, but they would be recipients of the Gospel. The Savior was to be endowed with power to break the bonds of death and thereby reunite the physical and spiritual bodies of men into a glorious resurrection. He was to be the light, the truth, and the life of the world. Only in and through His name could men be brought back into the pres-

⁴ Joseph Fielding Smith, *Teachings of the Prophet Joseph Smith*, pp. 166-167.

ence of their Heavenly Parents. Thus He was to be a Divine Savior-God.

LEADERS CHOSEN

At the great council in heaven, God stood in the midst of His spirit-children and appointed "the noble and great ones" to future positions of leadership after they should become mortals.⁵ In that assembled throng there was "one like unto God." This glorious personage volunteered to be the Savior of the world, humbly declaring, "Father, Thy will be done, and the glory be thine forever."⁶ Thereupon the Father accepted His offer and foreordained Him to this great mission. This individual, while acting as the mediator, was none other than Jehovah of the Old Testament, and when He lived in mortality He was Jesus Christ of the New Testament. Michael the archangel, commonly known to us as Adam, was appointed to be the first mortal man; and Eve, a spirit of comparable brilliance and faithfulness, was assigned to be his helpmate—the "mother of all mortals." Abraham, Isaiah, Jeremiah, Joseph Smith, and others of the holy prophets were foreordained to positions of leadership in their respective dispensations, and Mary was chosen to be the mother of the Son of God.⁷ These brilliant children of divine parents were chosen at the council in heaven for important work in the plan of salvation because of their intellectual superiority and their righteousness. They were foreordained but not predestined to their respective positions of leadership in mortality.

LUCIFER'S PLAN

The appointment of Jesus to be the Savior of the world was contested by one of the other sons of God. He was called Lucifer, son of the morning. Haughty, ambitious, and covetous of power and glory, this spirit-brother of Jesus desperately tried to become the Savior of mankind. At the great council he proposed a new plan of salvation, one which was not based on eternal truth. Regarding this event, the Lord revealed the following to Moses:

⁵ Abraham 3:25-26.

⁶ Job 41:33-34.

⁷ 104th, Jeremiah 1:4-6; 2 Nephi 8:16, 19; 1 Nephi 11:12-21; Mosiah 8:8.

by Milton R. Hunter

citing their vanity by making them most conspicuous in all the novels and romances which, like so much trash, have flooded society and cursed the land, is only to make them a more easy prey to the unbridled sensuality and the ungodly lusts of their benighted authors. Flattery is food for the silly and shallow brained, but a wise heart and pure hand will never administer it.

The order of heaven places man in the front rank; hence he is first to be addressed. Woman follows under the protection of his counsels, and the superior strength of his arm. Her desire should be unto her husband, and he should rule over her. I will here venture the assertion, that no man can be exalted to a celestial glory in the kingdom of God whose wife rules over him; and as the man is not without the woman, nor the woman without the man in the Lord, it follows as a matter of course, that the woman who rules over her husband, thereby deprives herself of a celestial glory.

[Here the speaker was interrupted by the question from the congregation, "What, then, will become of Prince Albert and Queen Victoria?" The speaker replied, General and eternal principles are too stubborn to yield to individual accommodation. They must see to their own affairs.]

But to my subject: The day in which we live is an important one—important to the world at large, and to us as a people. As time is measured off to us by the day, by the week, and by the year, our quantum will soon be run off, and we be summoned to render an account of the use and improvement we have made of it. Let the question now arise in every breast, Am I acting well my part while I occupy the stage of life? Remember that your daily prayer to God is, "Thy kingdom come, and Thy will be done on earth, as it is

done in heaven." Remember, also, that we are the favoured and chosen people to whom that kingdom is come, and it will continue with us, provided our energies, coupled with the wisdom and power of God, be directed to that object—an object for which all Christendom is praying to be accomplished: and one, too, against which their skill, learning, and power will be arrayed. Even the devils in hell will burst forth from their fiery cells to unite with the fallen sons of earth, to oppose the kingdoms of this world becoming the kingdom of our God. The kings and rulers of the earth will not willingly cast their crowns and sceptres at the feet of the Priesthood, and worship the God of Hosts. His almighty power, in judgments, alone will humble them into this submission. "He shall send forth judgment unto victory." Let strict integrity and purity of heart and life be our bulwarks, and the faith of Abraham, Moses, Daniel, Shadrach, Meshach, and Abednego, be our shield and fortress of strength now, and in the day of temptation and trial. To incite you to diligence and perseverance, let me tell you that our foes are not only strong, but wily; and yet to encourage you—to inspire you with faith and hope, allow me to say that God is stronger and more wily than they. The Almighty never did, neither will He ever display His power in behalf of His people until they are brought into tried and straitened places; and what if some of us should lay down our lives for Christ's sake? We all have to die at some time; and if we are but in the faithful discharge of our duty, it should matter not to us when or by what means we go. Our enemies may say, for righteousness sake we kill thee not, but for thine own wickedness and perverseness.

What persecutors of the followers of Jesus ever acknowledged that they martyred or killed the Saints for right-

teousness sake? None! They claimed that they did it on account of their wickedness; and if they never have made this acknowledgement, do you think they ever will? No! With a blind and maddened zeal against the Saints, strengthened by the eternal hatred and jealousy of the fallen angels, will they fill the cup of their iniquity and ripen in the glare of their oppression for the judgments of Almighty God.

Are we everywhere spoken against? Is almost every newspaper and journal, with a thousand and one anonymous letter writers, pouring forth their spleen, animadversions, and maledictions upon the Saints in Utah? Do they wish and intend to blow up a storm—a tempest to burst upon our heads with all the fury of the combined elements to sweep us from the face of the earth? Or secretly and under cover, do they intend to rig a purchase to prey upon the peace and happiness of the Saints who have fled from the face of the "serpent," unprotected and unredressed, to this desolate land, to which no other people would come until after we came and killed the snakes, built the bridges, proved the country, raised breed and built houses for them to come to, a land where no other people can or will dwell, should the Mormons leave it!

Why this hatred and ill-will against you? What have you done to provoke it? We have rebuked iniquity; and, in some instances, in rather high places. But the real cause is explained by our Saviour: "Ye are not of the world, but I have chosen you out of the world, therefore the world hate you."

Remember that God not only rules the storm, but visits the secret chambers. He can hush the storm, and say to the winds, "Peace, be still," and catch the fowler in his own snare. The professed purity of this gene-

ration will not allow the institutions of Utah to exist undisturbed, if they can devise any scheme to disturb them. It is true that the people of Utah believe in and practise polygamy. Not because our natural desires lead us into that condition and state of life, but because our God hath commanded it, and wishing to comply with that as well as with all others of His commands, we are as we are. We also wish to be counted Abraham's children, to whom the promises were made, and also with whom the covenants were established; and being told that if we are the children of Abraham, we will do the works of Abraham, we are not a little anxious to do as he did. Among other things that he did, he took more than one wife. In this he was not alone, for this example was copied by most of the ancient worthies and others who succeeded him under the same everlasting covenant. Even the wisest and best men—men after God's own heart, entered the most deeply into this practice. Nor was this practice limited to the days of the Old Testament.

It will be borne in mind that once on a time, there was a marriage in Cans of Galilee; and on a careful reading of that transaction, it will be discovered that no less a person than Jesus Christ was married on that occasion. If he was never married, his intimacy with Mary and Martha, and the other Mary also whom Jesus loved, must have been highly becoming and improper to say the best of it.

I will venture to say that if Jesus Christ were now to pass through the most pious countries in Christendom with a train of women, such as used to follow him, fondling about him, combining his hair, anointing him with precious ointment, washing his feet with tears, and wiping them with the hair of their heads and unmarried, or even mar-

BLOOD

BLOOD.

See FLESH AND BLOOD.

BLOOD ATONEMENT DOCTRINE.

See ATONEMENT OF CHRIST, CALLING AND ELECTION SURE, CHRIST, FLESH AND BLOOD. From the days of Joseph Smith to the present, wicked and evilly-disposed persons have fabricated false and slanderous stories to the effect that the Church, in the early days of this dispensation, engaged in a practice of blood atonement whereunder the blood of apostates and others was shed by the Church as an atonement for their sins. These claims are false and were known by their originators to be false. There is not one historical instance of so-called blood atonement in this dispensation, nor has there been one event or occurrence whatever, of any nature, from which the slightest inference arises that any such practice either existed or was taught.

There are, however, in the sermons of some of the early church leaders some statements about the true doctrine of blood atonement and of its practice in past dispensations, for instance, in the days of Moses. By taking one sentence on one page and another from a succeeding page and even by taking a part of a sentence on one page and a part of another found several pages away—all wholly torn from

BLOOD ATONEMENT DOCTRINE

context—dishonest persons have attempted to make it appear that Brigham Young and others taught things just the opposite of what they really believed and taught.

Raising the curtain of truth on this false and slanderous bluster of enemies of the Church who have thus wilfully chosen to fight the truth with outright lies of the basest sort, the true doctrine of blood atonement is simply this:

1. Jesus Christ worked out the infinite and eternal atonement by the shedding of his own blood. He came into the world for the purpose of dying on the cross for the sins of the world. By virtue of that atoning sacrifice immortality came as a free gift to all men, and all who would believe and obey his laws would in addition be cleansed from sin through his blood. (Mosiah 3:16-19; 3 Ne. 27:19-21; 1 John 1:7; Rev. 5:9-10.)

2. But under certain circumstances there are some serious sins for which the cleansing of Christ does not operate, and the law of God is that men must then have their own blood shed to atone for their sins. Murder, for instance, is one of these sins; hence we find the Lord commanding capital punishment. Thus, also, if a person has so progressed in righteousness that his calling and election has been made sure, if he has come to that position where he knows "by revelation and the spirit of prophecy, through the power of the Holy Priesthood" that he is sealed up unto eternal life (D.

BLOOD ATONEMENT

& C. 131:5), then if givenness for certain grievous sins must "be destroyed in" and "delivered unto the day of Satan unto the day of tation, saith the Lord God 132:19-27.)

President Joseph F. Smith has written: "Man may, by the power of the Holy Spirit, obtain grievous sins—*accidentally*—and *light and knowledge*—and place him beyond the reach of the atoning blood of Christ. If he would be saved, he must make a sacrifice of his own life to the extent far as in his power lies—for the blood of Christ atones for certain circumstances will . . . Joseph Smith taught that there were certain sins so grievous that man may commit, that they would place the transgressors beyond the power of the atonement. If these offenses are committed, then the blood of Christ cannot cleanse them from their iniquity, though they repent. There is only hope is to have the blood shed to atone, as far as possible, in their behalf." (*Doctrine and Covenants*, vol. 1, pp. 133-134.)

This doctrine can only be practiced in its fulness in a dispensation of the civil and ecclesiastical law administered in the same manner. It was, for instance, practiced in the days of Moses, but it was not practiced in the present dispensation, except that those who understood its provision and did use their influence to the end of capital punishment

ATONEMENT DOCTRINE

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BOASTING

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BLOOD OF ISRAEL.

See BELIEVING BLOOD.

BOASTING.

See PRIDE, REJOICING, SIGNS OF
THE TIMES, VAINGLORY, VANITY.
Boasting is of two kinds: either
righteous, or unrighteous; either in
the arm of flesh, or in the Lord
and his gracious goodness and
power. "He that glorieth, let him
glory in the Lord," Paul said in
summing up a sermon on boasting,
"For not he that commendeth him-
self is approved, but whom the
Lord commendeth." (2 Cor. 10:7-18;
Ps. 44:8.) Ammon spoke similarly:
"I do not boast in my own
strength, nor in my own wisdom;
but behold, my joy is full, yea, my
heart is brim with joy, and I will
rejoice in my God. Yea, I know
that I am nothing; as to my
strength I am weak; therefore I
will not boast of myself, but I will
boast of my God, for in his strength
I can do all things. . . . Therefore,
let us glory, yea, we will glory in
the Lord; yea, we will rejoice for
our joy is full; yea, we will praise
our God forever. Behold, *who can*
glory too much in the Lord?"
(Alma 26:8-16, 35.)

Boasting in the arm of flesh, one
of the commonest of all sins among
worldly people, is a gross evil; it is a

tively I care but little about the wheat and corn, though a little is very useful.

It is true that this is a good country for fruits of some kinds; this soil produces, as good peaches as can be raised on any soil, and also grapes, apples, and so on. But what of all that? The man, or the woman, that mainly looks after the fruit, after the luxuries of life, good food, fine apparel, and at the same time professes to be a Latter-day Saint, if he does not get that spirit out of his heart, it will obtain a perfect victory over him; whereas he is required to obtain a victory over his lusts and over his unwise feelings; and if he does not get rid of that spirit, the quicker he starts east for the States, or west for California, the better.

If we could not raise any fruit, if we could not raise an ear of corn, I should be quite thankful if we could raise the oats and the peas, and make live on them from year to year.

I say hallelujah, this is a first-rate place to raise Saints. Let the people complain of hard times, complain of their poverty, their poor fare and their hard labor; that wood is scarce, that we have to go far for it, and have to toil so hard to raise our grain; that we lose our stock upon the prairie, that a cow is gone to-day, and an ox was lost last year; that if we turn out our cattle they will stray off, and we shall see them no more.

How would you feel were you in a country where you could not raise stock, except you provided comfortable shelter and an abundance of fodder for them all?

In the country where I was brought up, could you turn out a calf in the fall and have it live through the winter? There never was such a thing done, to my knowledge; and no man ever thought of such a thing as wintering a calf, unless he had a shel-

ter prepared for it almost as warm as the rooms for the children.

I mention these things for the benefit of those here to-day, if any, who think that this is not a good country, and who do not really know whether they wish to stay, or whether we are right or wrong, or whether "Mormonism" is true or false.

I would advise those persons to repent of their sins forthwith, and to try with all their might to get the spirit of their religion upon them, and if they cannot do that, to take their own course and go where their hearts desire, for doubtless there is some place where you would wish to go.

Those that have the Gospel, who enjoy the Spirit of their religion, lie down in peace, and wake up full of rejoicing, full of peace, of glory, of faith and thanksgiving; this is the case with all who are full of good works.

We need a reformation in the midst of this people; we need a thorough reform, for I know that very many are in a dozy condition with regard to their religion; I know this as well as I should if you were now to doze and go to sleep before my eyes.

You are losing the spirit of the Gospel, is there any cause for it? No, only that which there is in the world. You have the weakness of human nature to contend with, and you suffer that weakness to decoy you away from the truth, to the side of the adversary; but now it is time to awake, before the time of burning.

Whether the time of burning will be this week, or the next, or next year, I do not know that I care; and I do not know that I would ask, if I was sure the Lord would tell me. But I tell you that which I do know, and that is sufficient.

I do know that the trying day will soon come to you and to me; and ere long we will have to lay down these

tabernacles and go into the spirit world. And I do know that as we lie down, so judgment will find us, and that is scriptural; "as the tree falls so it shall lie," or, in other words, as death leaves us so judgment will find us.

I will explain how judgment will be laid to the line. If we all live to the age of man the end thereof will soon be here, and that will burn enough, without anything else; and the present is a day of trial, enough for you and me.

We have got to be rightly prepared to go into the spirit world, in order to become kings. That is, so far as the power of Satan is concerned you and I have got to be free from his power, but we cannot be while we are in the flesh.

Here we shall be perplexed and hunted by him; but when we go into the spirit world there we are masters over the power of satan, and he cannot afflict us any more, and this is enough for me to know.

Whether the world is going to be burned up within a year, or within a thousand years, does not matter a groat to you and me. We have the words of eternal life, we have the privilege of obtaining glory, immortality, and eternal lives, now will you obtain these blessings?

Will you spend your lives to obtain a seat in the kingdom of God, or will you lie down and sleep, and go down to hell?

I want all the people to say what they will do, and I know that God wishes all His servants, all His faithful sons and daughters, the men and the women that inhabit this city, to repent of their wickedness, or we will cut them off.

I could give you a logical reason for all the transgressions in this world, for all that are committed in this probationary state, and especially for those committed by men.

There are sins that men commit for which they cannot receive forgiveness in this world, or in that which is to come, and if they had their eyes open to see their true condition, they would be perfectly willing to have their blood spilt upon the ground, that the smoke thereof might ascend to heaven as an offering for their sins; and the smoking incense would atone for their sins, whereas, if such is not the case, they will stick to them and remain upon them in the spirit world.

I know, when you hear my brethren telling about cutting people off from the earth, that you consider it is strong doctrine; but it is to save them, not to destroy them.

Of all the children of Israel that started to pass through the wilderness, none inherited the land which had been promised, except Caleb and Joshua, and what was the reason? It was because of their rebellion and wickedness; and because the Lord had promised Abraham that he would save his seed.

They had to travel to and fro to every point of the compass, and were wasted away, because God was determined to save their spirits. But they could not enter into His rest in the flesh, because of their transgressions, consequently He destroyed them in the wilderness.

I do know that there are sins committed, of such a nature that if the people did understand the doctrine of salvation, they would tremble because of their situation. And furthermore, I know that there are transgressors, who, if they knew themselves, and the only condition upon which they can obtain forgiveness, would beg of their brethren to shed their blood, that the smoke thereof might ascend to God as an offering to appease the wrath that is kindled against them, and that the law might have its course. I will say further; I have had men come to me and

offer their lives to atone for their sins.

It is true that the blood of the Son of God was shed for sins through the fall and those committed by men. Yet men can commit sins which it can never remit. As it was in ancient days, so it is in our day; and though the principles are taught publicly from this stand, still the people do not understand them; yet the law is precisely the same. There are sins that can be atoned for by an offering upon an altar, as in ancient days; and there are sins that the blood of a lamb, of a calf, or of turtle doves, cannot remit, but they must be atoned for by the blood of the man. That is the reason why men talk to you as they do from this stand; they understand the doctrine and throw out a few words about it. You have been taught that doctrine, but you do not understand it. It is our desire to be prepared for a celestial seat with our Father in heaven. It was observed by brother Grant that we have not seen God, that we cannot converse with Him; and it is true that men in their sins do not know much about God. When you hear a man pour out eternal things, how well you feel, to what a nearness you seem to be brought with God. What a delight it was to hear brother Joseph talk upon the great principles of eternity; he would bring them down to the capacity of a child, and he would unite heaven with earth, this is the beauty of our religion.

When it was mentioned this morning about seeing God, about what kind of a being He was, and how we could see and measurably understand Him, I thought I would tell you. If we could see our heavenly Father, we should see a being similar to our earthly parent, with this difference, our Father in heaven is exalted and glorified. He has received His thrones, His principalities and powers, and He sits as a governor, as a

monarch, and overrules kingdoms, thrones, and dominions that have been bequeathed to Him, and such as we anticipate receiving. While He was in the flesh, as we are, He was as we are. But it is now written of Him that our God is as a consuming fire, that He dwells in everlasting burnings, and this is why sin cannot be where He is.

There are principles that will endure through all eternity, and no fire can obliterate them from existence. They are those principles that are pure, and fire is made typical use of to show the glory and purity of the gods, and of all perfect beings. God is the Father of our spirits; He begot them, and has sent them here to receive tabernacles, and to prove whether we will honour them. If we do, then our tabernacles will be exalted; but if we do not, we shall be destroyed; one of the two—dissolution or life. The second death will decompose all tabernacles over whom it gains the ascendancy; and this is the effect of the second death, the tabernacles go back to their native element.

We are of the earth, earthy; and our Father is heavenly and pure. But we will be glorified and purified, if we obey our brethren and the teachings which are given.

When you see celestial beings, you will see men and women, but you will see those beings clothed upon with robes of celestial purity. We cannot bear the presence of our Father now; and we are placed at a distance to prove whether we will honor these tabernacles, whether we will be obedient and prepare ourselves to live in the glory of the light, privileges, and blessings of celestial beings. We could not have the glory and the light without first knowing the contrast. Do you comprehend that we could have no exaltation, without first learning by contrast?

When you are prepared to see our

Father, you will see a being with whom you have long been acquainted, and He will receive you into His arms, and you will be ready to fall into His embrace and kiss Him, as you would your fathers and friends that have been dead for a score of years, you will be so glad and joyful. Would you not rejoice? When you are qualified and purified, so that you can endure the glory of eternity, so that you can see your Father, and your friends who have gone behind the veil, you will fall upon their necks and kiss them, as we do an earthly friend that has been long absent from us, and that we have been anxiously desiring to see. This is the people that are and will be permitted to enjoy the society of those happy and exalted beings.

Now for my proposition; it is more particularly for my sisters, as it is frequently happening that women say they are unhappy. Men will say, "My wife, though a most excellent woman, has not seen a happy day since I took my second wife;" "No, not a happy day for a year," says one; and another has not seen a happy day for five years. It is said that women are tied down and abused: that they are misused and have not the liberty they ought to have; that many of them are wading through a perfect flood of tears, because of the conduct of some men, together with their own folly.

I wish my own women to understand that what I am going to say is for them as well as others, and I want those who are here to tell their sisters, yes, all the women of this community, and then write it back to the States, and do as you please with it. I am going to give you from this time to the 6th day of October next, for reflection, that you may determine whether you wish to stay with your husbands or not, and then I am going to set every woman at liberty and say to them,

Now go your way, my women with the rest, go your way. And my wives have got to do one of two things; either round up their shoulders to endure the afflictions of this world, and live their religion, or they may leave. For I will not have them about me. I will go into heaven alone, rather than have scratching and fighting around me. I will set all at liberty. "What, first wife too?" Yes, I will liberate you all.

I know what my women will say; they will say, "You can have as many women as you please, Brigham." But I want to go somewhere and do something to get rid of the whiners; I do not want them to receive a part of the truth and spurn the rest out of doors.

I wish my women, and brother Kimball's and brother Grant's to leave, and every woman in this Territory, or else say in their hearts that they will embrace the Gospel—the whole of it. Tell the Gentiles that I will free every woman in this Territory at our next Conference. "What, the first wife too?" Yes, there shall not be one held in bondage, all shall be set free. And then let the father be the head of the family, the master of his own household; and let him treat them as an angel would treat them; and let the wives and the children say amen to what he says, and be subject to his dictates, instead of their dictating the man, instead of their trying to govern him.

No doubt some are thinking, "I wish brother Brigham would say what would become of the children." I will tell you what my feelings are; I will let my wives take the children, and I have property enough to support them, and can educate them, and then give them a good fortune, and I can take a fresh start.

I do not desire to keep a particle of my property, except enough to protect me from a state of nudity. And

Brigham Young, 1856

through the United States, hundreds and thousands in their poverty, who are not able to gather with the Saints; I ask, what would they witness if they were here to-day? They would tell you, and they would sound it so that all the world might hear, if they could, that Joseph Smith was a man called of God to build up His kingdom in the last days, preparatory to the coming of the Son of Man.

There are many witnesses here, not only witnesses of Joseph and his career, but witnesses of the disaffected spirits that have come into this Church, and gone out again. Are there witnesses of men trying to rise up and usurp Joseph's place in his day? Yes, there are many witnesses, that many men tried it. Are there witnesses here, of the rise and fall of men in this kingdom? Yes, plenty of them. I have witnessed more than has been pleasing to me. It delights me to see men come into the Church, and magnify the Holy Priesthood, but it is a grievous matter to see men turn away from the holy commandments delivered unto them, gather to themselves false spirits, follow after a phantom, and be duped by the devil—be ensnared by the power of the enemy, and give way to it until they fall. It is a source of regret, but we witness it, we could name many of this class.

Let me ask this congregation, that portion of it that was in Jackson county; and again that portion that was in Kirtland in the days of Joseph, and in leaving Kirtland; then those that were in Caldwell and Davis counties, Missouri; then ask those who were in Nauvoo in his day, and after he was slain; these portions of my congregation which I have mentioned, I will ask, what has produced your persecutions and sorrow? What has been the starting point of all your afflictions? They began with apostates in your midst; these disaffected spirits caused others to come in, worse

than they, who would run out and bring in all the devils they possibly could. That has been the starting point and grand cause of all our difficulties, every time we were driven. Are there not witnesses of this, here? Yes, a good portion of this congregation are witnesses of these things, although many of them never saw Joseph, and were not personally acquainted with him.

We have been persecuted—we have built houses, made farms, cultivated the land, broken up the wild prairie, and made it like the Garden of Eden; we have fenced, built, and gathered substance around us many times, and as many times have been driven from our possessions, until we came to this inheritance which we now enjoy in these valleys of the mountains.

Now think a moment, reflect, and ask yourselves what do we see here? I am coming nearer home, I am coming to this place; what do we see here? Do we see disaffected spirits here? We do. Do we see apostates? We do. Do we see men that are following after false and delusive spirits? Yes. When a man comes right out, as an independent devil, and says, "Damn Mormonism, and all the Mormons, and is off with himself, not to Texas, but to California, (you know it used to be to Texas), I say he is a gentleman, by the side of a nasty sneaking apostate who is opposed to nothing but Christianity. I say to the former, Go in peace, sir, go and prosper if you can. But we have got a set of spirits here worse than such a character. When I went from meeting, last Sabbath, my ears were saluted with an apostate crying in the streets here.

I want to know if any one of you who has got the spirit of "Mormonism" in you, the spirit that Joseph and Hyrum had, or that we have here, would say, Let us hear both sides of the question, let us listen, and prove all things? What do you want to

prove? Do you want to prove that an old apostate, who has been cut off from the Church thirteen times for lying, is anything worthy of notice? I heard that a certain gentleman, a picture maker in this city, when the boys would have moved away the wagon in which this apostate was standing, became violent with them, saying, Let this man alone, these are Saints that are persecuting (sneeringly.) We want such men to go to California, or anywhere they choose. I say to those persons, you must not court persecution here, lest you get so much of it you will not know what to do with it. Do not court persecution. We have known Gladden Bishop for more than twenty years, and know him to be a poor, dirty curse. Here is sister Vilate Kimball, brother Heber's wife, has borne more from that man than any other woman on earth could bear; but she won't bear it again. I say again, you Gladdenites, do not court persecution, or you will get more than you want, and it will come quicker than you want it. I say to you Bishops, do not allow them to preach in your wards. Who broke the roads to these valleys? Did this little nasty Smith, and his wife? No, they staid in St. Louis while we did it, peddling ribbons, and kissing the Gentiles. I know what they have done here—they have asked exorbitant prices for their nasty stinking ribbons. [Voices, "that's true."] We broke the roads to this country. Now, you Gladdenites, keep your tongues still, lest sudden destruction come upon you. I will tell you a dream that I had last night. I dreamed that I was in the midst of a people who were dressed in rags and tatters, they had turban upon their heads, and these were also hanging in tatters. The rags were of many colors, and, when the people moved, they were all in motion. Their object in this appeared to be, to attract attention. Said they to me,

"We are Mormons, brother Brigham." "No, you are not," I replied. "But we have been," said they, and they began to jump, and caper about, and dance, and their rags of many colors were all in motion, to attract the attention of the people. I said, "You are no Saints, you are a disgrace to them." Said they, "We have been Mormons." By and bye, along came some mobocrats, and they greeted them with, "How do you do, sir, I am happy to see you." They kept on that way for an hour. I felt ashamed of them, for they were in my eyes a disgrace to "Mormonism." Then I saw two ruffians, whom I knew to be mobbers and murderers, and they crept into a bed, where one of my wives and children were. I said, "You that call yourselves brethren, tell me, is this the fashion among you?" They said, "O, they are good men, they are gentlemen." With that, I took my large bowie knife, that I used to wear as a bosom pin in Nauvoo, and cut one of their throats from ear to ear, saying, "Go to hell across lots." The other one said, "You dare not serve me so." I instantly sprang at him, seized him by the hair of the head, and, bringing him down, cut his throat, and sent him after his comrades; then told them both, if they would behave themselves they should yet live, but if they did not, I would unjoint their necks. At this I awoke.

I say, rather than that apostates should flourish here, I will unsheath my bowie knife, and conquer or die. [Great commotion in the congregation, and a simultaneous burst of feeling, assenting to the declaration.] Now, you nasty apostates, clear out, or judgment will be put to the line, and righteousness to the plummet. [Voices, generally, "go it, go it."] If you say it is right, raise your hands. [All hands up.] Let us call upon the Lord to assist us in this, and every good work.

474. ἀντιβάλλω *antiballō*, an-tee-baf-lo; from 473 and 906; to bandy;—have.

475. ἀντιδιατίθεμαι *antidiatithēmai*, an-tee-dee-at-eeth-em-ahēe; from 473 and 1393; to set oneself opposite, i.e. be disputatious;—that oppose themselves.

476. ἀντιδικός *antidikōs*, an-tid-ee-kos; from 473 and 1399; an opponent (in a lawsuit); spec. Satan (as the arch-enemy);—adversary.

477. ἀντίθεσις *antithēsis*, an-tith'-ee-sis; from a comp. of 473 and 508; opposition, i.e. a conflict (of theories);—oppositon.

478. ἀντικαθίστημι *antikathistēmi*, an-tee-kath-is'-tay-mee; from 473 and 2525; to set down (troops) against, i.e. withstand;—resist.

479. ἀντικαλέω *antikalēō*, an-tee-kal-eh'-o; from 473 and 2564; to invite in return;—bid again.

480. ἀντίκειμαι *antikeimai*, an-tik'-i-mahēe; from 473 and 2749; to lie opposite, i.e. be adverse (fig. repugnant) to;—adversary, be contrary, oppose.

481. ἀντικρύνω *antikruō*, an-tee-kroō'; prol. from 473; opposite;—over against.

482. ἀντιλαμβάνομαι *antilambanōmai*, an-tee-lam-ban'-om-ahēe; from 473 and the mid. of 208; to take hold of in turn, i.e. succor; also to participate;—help, partaker, support.

483. ἀντιλέγω *antilegō*, an-til'-eg-o; from 473 and 3004; to dispute, refuse;—answer again, contradict, deny, gainsay (-er), speak against.

484. ἀντιλήψις *antilepsis*, an-til'-ape-sis; from 482; relief;—help.

485. ἀντιλογία *antilogia*, an-tee-log-ee'-ah; from a der. of 483; dispute, disobedience;—contradiction, gainsaying, strife.

486. ἀντιλοιδόρῳ *antiloidōrō*, an-tee-loi-dor-eh'-o; from 473 and 3058; to rail in reply;—revile again.

487. ἀντίλυτρον *antilytron*, an-til'-oo-troon; from 473 and 3083; a redemption-price;—ransom.

488. ἀντιμετρέω *antimetreo*, an-tee-met-reh'-o; from 473 and 3354; to mete in return;—measure again.

489. ἀντιμισθία *antimisthia*, an-tee-mis-thee'-ah; from a comp. of 473 and 3408; requital, correspondence;—recompense.

490. Ἀντιόχεια *Antiocheia*, an-tee-okh'-i-ah; from Ἀντίοχος *Antiochus* (a Syrian king); *Antiochia*, a place in Syria;—Antioch.

491. Ἀντιόχεις *Antiocheus*, an-tee-okh'-yooz'; from 490; an Antiochian or inhab. of Antiochia;—of Antioch.

492. ἀντιπαρέρχομαι *antiparērchōmai*, an-tee-par-er'-khom-ahēe; from 473 and 3928; to go along opposite;—pass by on the other side.

493. Ἀντίπας *Antipas*, an-tee'-pas; contr. for a comp. of 473 and a der. of 3962; *Antipas*, a Chr.;—An tipas.

494. Ἀντιπατρίς *Antipatris*, an-tip-at-rece'; from the same as 493; *Antipatris*, a place in Pal.;—Antipatris.

495. ἀντιπέραν *antipēran*, an-tee-per'-an; from 473 and 4008; on the opposite side;—over against.

496. ἀντιπύρρειν *antipyrrēin*, an-tee-pip'-to; from 473 and 4008 (incl. its alt.); to oppose;—resist.

497. ἀντιστρατεύομαι *antistratēuōmai*, an-tee-strat-yoo'-om-ahēe; from 473 and 4754; (fig.) to attack, i.e. (by impl.) destroy;—war against.

498. ἀντιτάσσομαι *antitassōmai*, an-tee-tas'-som-ahēe; from 473 and the mid. of 5021; to range oneself against, i.e. oppose;—oppose themselves, resist.

499. ἀντίτυπον *antitypon*, an-tee'-oo-pon; neut. of a comp. of 473 and 5170; corresponding ["an antitype"], i.e. a representative, counterpart;—(like) figure (whereunto).

500. ἀντίχριστος *antichristōs*, an-tee'-khristos; from 473 and 5547; an opponent of the Messiah;—antichrist.

501. ἀντλήω *antlēō*, an-lee'-o; from ἀντλος *antlos* (the hold of a ship); to bale up (prop. bilge water), i.e. dip water (with a bucket, pitcher, etc.);—draw (out).

502. ἀντλημα *antlēma*, an'-lay-mah; from 501; a baling-vessel;—thing to draw with.

503. ἀντοφθαλμία *antophthalmiā*, ant-of-thal-meh'-o; from a comp. of 473 and 3788; to face;—bear up into.

504. ἀνυδρός *anudrōs*, an'-oo-dros; from 1 (as a neg. particle) and 5204; waterless, i.e. dry;—dry, without water.

505. ἀνυπόκριτος *anupōkritōs*, an-oo-pok'-ree-tos; from 1 (as a neg. particle) and a presumed der. of 5277; undissembled, i.e. sincere;—without dissimulation (hypocrisy), unfeigned.

506. ἀνυπότακτος *anupōtaktōs*, an-oo-pot'-ak-tos; from 1 (as a neg. particle) and a presumed der. of 5203; unsubdued, i.e. insubordinate (in fact or temper);—disobedient, that is not put under, unruly.

507. ἄνω ἀνω, an'-o; adv. from 473; upward or on the top;—above, brim, high, up.

508. ἀνώγειν ἀνῶγειν, an-ogue'-eh-on; from 507 and 1003; above the ground, i.e. (prop.) the second floor of a building; used for a dome or a balcony on the upper story;—upper room.

509. ἀνωθεν ἀνόθεν, an'-o-then; from 507; from above, by anal. from the first; by impl. anew;—from above, again, from the beginning (very first), the top.

510. ἀνωτερικός ἀνῶτερικός, an-o-ter-ee-kos'; from 511; superior, i.e. (locally) more remote;—upper.

511. ἀνώτερος ἀνῶτερος, an'-o-ter-os; comp. degree of 507; upper, i.e. (neut. as adv.) to a more conspicuous place, in a former part of the book;—above, higher.

512. ἀνώφελος ἀνόφελος, an-o-fel'-ace; from 1 (as a neg. particle) and the base of 5024; useless or (neut.) inutilty;—unprofitable (-ness).

513. ἀξίνην ἀξινῆ, ax-ee'-nay; prob. from ἄγνυμι *agnumi* (to break; comp. 4488); an axe;—axe.

514. ἀξίως ἀξίως, ax'-ee-os; prob. from 71; deserving, comparable or suitable (as if drawing praise);—due reward, meet, [un-] worthy.

515. ἀξιόω ἀξιόω, ax-ee'-o; from 514; to deem entitled or fit;—desire, think good, count (think) worthy.

516. ἀξίως ἀξίως, ax-ee'-oce; adv. from 514; appropriately;—as becometh, after a godly sort, worthily (-thy).

517. ἀόρατος ἀοράτος, ah-or'-at-os; from 1 (as a neg. particle) and 3707; invisible;—invisible (thing).

518. ἀπαγγέλλω ἀπαγγέλλω, ap-ang-el'-lo; from 575 and the base of 32; to announce;—bring word (again), declare, report, shew (again), tell.

519. ἀπαγγέλλω ἀπαγγέλλω, ap-ang'-elhom-ahēe; from 575 and ἀγγέλλω *agchō* (to choke; akin to the base of 45); to strangle oneself off (i.e. to death);—hang himself.

520. ἀπάγω ἀπαγώ, ap-ag'-o; from 575 and 71; to take off (in various senses);—bring, carry away, lead (away), put to death, take away.

521. ἀπαίδευτος ἀπαίδευτος, ap-ah'-ee-dyoo-tos; from 1 (as a neg. particle) and a der. of 3811; uneducated, i.e. (fig.) stupid;—unlearned.

522. ἀπαίρω ἀπαίρω, ap-ah'-ee-ro; from 575 and 142; to lift off, i.e. remove;—take (away).

523. ἀπαίρω ἀπαίρω, ap-ah'-ee-teh-o; from 575 and 154; to demand back;—ask again, require.

524. ἀπαλγέω ἀπαλγέω, ap-alg-eh'-o; from 575 and ἀλγέω *algēō* (to smart); to grieve out, i.e. become apathetic;—be past feeling.

525. ἀπαλλάσσω ἀπαλλάσσω, ap-al-las'-so; from 575 and 236; to change away, i.e. release, (reflex.) remove;—deliver, depart.

526. ἀπαλλοτρίω ἀπαλλοτρίω, ap-al-lot-ree'-o; from 575 and a der. of 245; to estrange away, i.e. (pass. and fig.) to be non-participant;—alienate, be alien.

527. ἀπαλός ἀπαλός, ap-al-or'; of uncert. der.; soft;—tender.

528. ἀπαντάω ἀπαντάω, ap-an-tah'-o; from 575 and a der. of 473; to meet away, i.e. encounter;—meet.

529. ἀπάντησις ἀπαντήσις, ap-an'-tay-sis; from 528; a (friendly) encounter;—meet.

530. ἅπαξ ἅπαξ, hap'-ax; prob. from 537; one (or a single) time (numerically or conclusively);—once.

531. ἀπαράβατος ἀπαράβατος, ap-ar-ab'-at-os; from 1 (as a neg. particle) and a der. of 386; not passing away, i.e. untransferable (perpetual);—unchangeable.

532. ἀπαράσκευστος ἀπαράσκευστος, ap-ar-ash-yoo'-as-tos; from 1 (as a neg. particle) and a der. of 3903; unready;—unprepared.

533. ἀπαρνέομαι ἀπαρνέομαι, ap-ar-nē'-om-ahēe; from 575 and 720; to deny utterly, i.e. disown, abstain;—deny.

534. ἀπάρτι ἀπάρτι, ap-ar'-tee; from 575 and 737; from now, i.e. henceforth (already);—from henceforth.

535. ἀπαρτισμός ἀπαρτισμός, ap-ar-tis-mos'; from a der. of 534; completion;—finishing.

536. ἀπαρχή ἀπαρχή, ap-ar-khay'; from a comp. of 575 and 756; a beginning of sacrifice, i.e. the (Jewish) first-fruit (fig.);—first-fruits.

537. ἅπας ἅπας, hap'-as; from 1 (as a particle of union) and 3966; absolutely all or (sing.) every one;—all (things), every (one), whole.

538. ἀπατάω ἀπατάω, ap-at-ah'-o; of uncert. der.; to cheat, i.e. delude;—deceive.

539. ἀπάτη ἀπάτη, ap-at'-ay; from 538; delusion;—deceit (-ful, -fulness), deceivableness (-ring).

540. ἀπάτωρ ἀπάτωρ, ap-at'-ore; from 1 (as a neg. particle) and 3962; fatherless, i.e. of unrecorded paternity;—without father.

541. ἀπαύγασμα ἀπαύγασμα, ap-aw'-gas-mah; from a comp. of 575 and 826; an off-flash, i.e. effulgence;—brightness.

542. ἀπειδὴ ἀπειδὴ, ap'-i-do; from 575 and the same as 1402; to see fully;—see.

543. ἀπειθεία ἀπειθεία, ap-i'-thi-ah; from 545; disbelief (obstinate and rebellious);—disobedience, unbelief.

544. ἀπειθεῖ ἀπειθεῖ, ap-i'-thei'-o; from 545; to disbelieve (willfully and perversely);—not believe, disobedient, obey not, unbelieving.

545. ἀπειθήναι ἀπειθήναι, ap-i'-thace'; from 1 (as a neg. particle) and 3962; unpersuadable, i.e. contumacious;—disobedient.

546. ἀπειλέω ἀπειλέω, ap-i'-leh'-o; of uncert. der.; to menace; by impl. to forbid;—threaten.

547. ἀπειλή ἀπειλή, ap-i'-lay'; from 546; a menace;—x straitly, threatening.

548. ἀπειμι ἀπειμι, ap'-i-mee; from 575 and 1510; to be away;—be absent. Comp. 549.

549. ἀπειμι ἀπειμι, ap'-i-mee; from 575 and ἀπειμι (to go); to go away;—go. Comp. 548.

550. ἀπαύστην ἀπαύστην, ap-i'-pom'-ane; reflex. past of a comp. of 575 and 2036; to say off for oneself, i.e. disown;—renounce.

551. ἀπειραστος ἀπειραστος, ap-i'-ras-tos; from 1 (as a neg. particle) and a presumed der. of 3967; untied, i.e. not temptable;—not to be tempted.

552. ἀπείρος ἀπείρος, ap-i'-ros; from 1 (as a neg. particle) and 3964; inexperienced, i.e. ignorant;—unskilful.

553. ἀπεκδέχομαι ἀπεκδέχομαι, ap-ek-dekh'-om-ahēe; from 575 and 1551; to expect fully;—look (wait) for.

554. ἀπεκδύομαι ἀπεκδύομαι, ap-ek-doo'-om-ahēe; mid. from 575 and 1562; to divest wholly oneself, or (for oneself) depoult;—put off, spoil.

555. ἀπεκδύω ἀπεκδύω, ap-ek-doo'-sis; from 554; divestment;—putting off.

556. ἀπελαύνω ἀπελαύνω, ap-el-aw'-no; from 575 and 1643; to dismiss;—drive.

President Kimball has asked that I now read this letter:

June 8, 1978

To all general and local priesthood officers of The Church of Jesus Christ of Latter-day Saints throughout the world:

Dear Brethren:

As we have witnessed the expansion of the work of the Lord over the earth, we have been grateful that people of many nations have responded to the message of the restored gospel, and have joined the Church in ever-increasing numbers. This, in turn, has inspired us with a desire to extend to every worthy member of the Church all of the privileges and blessings which the gospel affords.

Aware of the promises made by the prophets and presidents of the Church who have preceded us that at some time, in God's eternal plan, all of our brethren who are worthy may receive the priesthood, and witnessing the faithfulness of those from whom the priesthood has been withheld, we have pleaded long and earnestly in behalf of these, our faithful brethren, spending many hours in the Upper Room of the Temple supplicating the Lord for divine guidance.

He has heard our prayers, and by revelation has confirmed that the long-promised day has come when every faithful, worthy man in the Church may receive the holy priesthood, with power to exercise its divine authority, and enjoy with his loved ones every blessing that flows therefrom, including the blessings of the temple. Accordingly, all worthy male members of the Church may be ordained to the priesthood without regard for race or color. Priesthood leaders are instructed to follow the policy of carefully interviewing all candidates for ordination to either the Aaronic or the Melchizedek Priesthood to insure that they meet the established standards for worthiness.

We declare with soberness that the Lord has now made known his will for the blessing of all his children throughout the earth who will hearken to the voice of his authorized servants, and prepare themselves to receive every blessing of the gospel.

Sincerely yours,

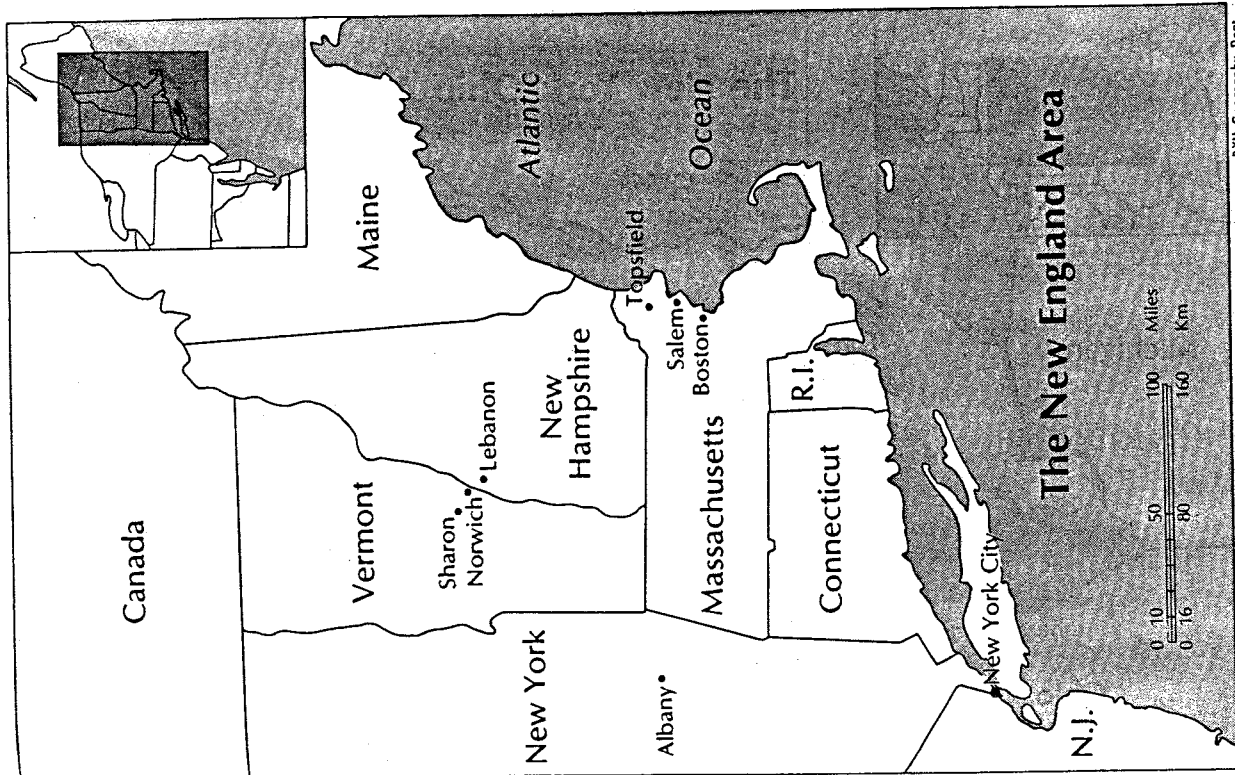
SPENCER W. KIMBALL
N. ELDON TANNER
MARION G. ROMNEY

The First Presidency

Recognizing Spencer W. Kimball as the prophet, seer, and revelator, and president of The Church of Jesus Christ of Latter-day Saints, it is proposed that we as a constituent assembly accept this revelation as the word and will of the Lord. All in favor please signify by raising your right hand. Any opposed by the same sign.

The vote to sustain the foregoing motion was unanimous in the affirmative.

Salt Lake City, Utah, September 30, 1978.



birth of that man. He was fore-ordained in eternity to preside over this last dispensation, as much so as Pharaoh was fore-ordained to be a wicked man, or as was Jesus to be the Saviour of the world, because he was the oldest son in the family.

Abraham was ordained to be the father of the faithful,—that is, he was ordained to come forth at a certain period; and when he had proved himself faithful to his God, and would resist the worship of idols, and trample them under his feet in the presence of their king, and set up the worship of the true God, he obtained the appellation of "father of the faithful." "For whom he did foreknow he also did predestinate to be conformed to the image of his Son." He knew, millions of years before this world was framed, that Pharaoh would be a wicked man. He saw—he understood; his work was before him, and he could see it from the beginning to the end. And so scrutinizing, penetrating, and expanded are his visions and knowledge, that not even a hair of our head can fall to the ground unnoticed by him. He foreknew what Joseph, who was sold into Egypt, would do. Joseph was foreordained to be the temporal saviour of his father's house, and the seed of Joseph are ordained to be the spiritual and temporal saviours of all the house of Israel in the latter days. Joseph's seed has mixed itself with all the seed of man upon the face of the whole earth. The great majority of those who are now before me are the descendants of that Joseph who was sold. Joseph Smith, junior, was foreordained to come through the loins of Abraham, Isaac, Jacob, Joseph, and so on down through the Prophets and Apostles; and thus he came forth in the last days to be a minister of salvation, and to hold the keys of the last dispensation of the fullness of times.

The whole object of the creation of

this world is to exalt the intelligences that are placed upon it, that they may live, endure, and increase for ever and ever. We are not here to quarrel and contend about the things of this world, but we are here to subdue and beautify it. Let every man and woman worship their God with all their heart. Let them pay their devotions and sacrifices to him, the Supreme, and the Author of their existence. Do all the good you can to your fellow-creatures. You are flesh of my flesh and bone of my bone. God has created of one blood all the nations and kingdoms of men that dwell upon all the face of the earth: black, white, copper-coloured, or whatever their colour, customs, or religion, they have all sprung from the same origin; the blood of all is from the same element. Adam and Eve are the parents of all pertaining to the flesh, and I would not say that they are not also the parents of our spirits.

You see some classes of the human family that are black, uncouth, uncivil, disagreeable and low in their habits, wild, and seemingly deprived of nearly all the blessings of the intelligence that is generally bestowed upon mankind. The first man that committed the odious crime of killing one of his brethren will be cursed the longest of any one of the children of Adam. Cain slew his brother. Cain might have been killed, and that would have put a termination to that line of human beings. This was not to be, and the Lord put a mark upon him, which is the flat nose and black skin. Trace mankind down to after the flood, and then another curse is pronounced upon the same race—that they should be the "servant of servants;" and they will be, until that curse is removed; and the Abolitionists cannot help it, nor in the least alter that decree. How long is that race to endure the dreadful curse that is upon them? That curse will remain upon them,

DEVOTEDNESS TO "MORMONISM," ETC.

291

and they never can hold the Priesthood or share in it until all the other descendants of Adam have received the promises and enjoyed the blessings of the Priesthood and the keys thereof. Until the last ones of the residue of Adam's children are brought up to that favourable position, the children of Cain cannot receive the first ordinances of the Priesthood. They were the first that were cursed, and they will be the last from whom the curse will be removed. When the residue of the family of Adam come up and receive their blessings, then

the curse will be removed from the seed of Cain, and they will receive blessings in like proportion. I have but just commenced my remarks, and have presented you a few texts; and it is now time to adjourn. The exertion required to speak to you somewhat at length seems to injure me. I will therefore stop.

I bless you all, inasmuch as you have desired and striven to do right, to revere the name of Deity, and to exalt the character of his Son on the earth. I bless you in the name of Jesus Christ! Amen.

DEVOTEDNESS TO "MORMONISM"—RESPONSIBILITY.

Remarks by President D. H. WELLS, made in the Tabernacle, Great Salt Lake City, October 16, 1859.

REPORTED BY G. D. WATT.

Brethren and Sisters,—I arise before you this afternoon without having any particular subject on my mind upon which to speak, hoping and believing that the Lord will help me, that I may say what I shall say to your edification and comfort.

"Mormonism" presents themes sufficient for our consideration at all times and upon all occasions. We never need be at a loss for a subject, for there is no part of it that we can contemplate that is not fitting and suitable to almost any occasion that may arise.

I feel that the principles of the holy Gospel are all-absorbing. In them are concentrated all my hopes of happiness—my life, my business, all my

interests, both temporal and spiritual, in time and eternity, and I trust will ever be. There is nothing else that I esteem worthy to engage my attention in comparison, and I have no hopes outside my interest in this kingdom, neither do I wish to have.

When I embraced "Mormonism," I let go everything else; and since then I have had no wish or desire but to attend to those things required at my hands. I take peculiar pleasure and delight in doing anything that is for the advancement of this kingdom.

I feel an ardent anxiety to see Israel rise triumphant over every opposing object that may lie in their onward course. With me it is "Hosanna!" and "Glory to God!" when.

Brigham Young, Oct. 9, 1859

NEGROES

dwelt in a city called Nazareth that it might be fulfilled which was spoken by the prophets, *He shall be called a Nazarene.*" (Matt. 2:23.)

KING.
e SEX IMMORALITY.

ROMANCY.

2 DIVINATION, FORTUNE TELLING, MAGIC, OCCULTISM, SOOTHING, SORCERY, SPIRITUALISM, AERIALISM, Necromancy is that art of divination which attempts to tell the future by consulting the dead. Sometimes the art is enlarged to include magic in it. It is and has been a common practice among apostate people. The Lord calls it an abomination and expressly commands to avoid it. (Deut. 18:9-14.)

DES.

2 CAIN, HAM, PRE-EXISTENCE, FLOOD, RACES OF MEN. In pre-existence eternity various degrees of valiance and devotion to God were exhibited by different groups of our Father's spirit children. One-third of the spirit children were cast out in open rebellion and were cast out with the devil, becoming the devil's angels. (D. & C. 29:36-41; 1-9.) The other two-thirds were faithful for Christ; there were neutrals. To stand neutral

NEGROES

in the midst of war is a philosophical impossibility. The Lord said: "He that is not with me is against me; and he that gathereth not with me scattereth abroad." (Matt. 12:30.)

Of the two-thirds who followed Christ, however, some were more valiant than others. Adam and all the prophets so distinguished themselves by diligence and obedience as to be foreordained to their high earthly missions. (Abra. 3:20-24.) The whole house of Israel was chosen in pre-existence to come to mortality as children of Jacob. (Deut. 32:7-8.) Those who were less valiant in pre-existence and who thereby had certain spiritual restrictions imposed upon them during mortality are known to us as the negroes. Such spirits are sent to earth through the lineage of Cain, the mark put upon him for his rebellion against God and his murder of Abel being a black skin. (Moses 5:16-41; 7:8, 12, 22.) Noah's son Ham married Egyptus, a descendant of Cain, thus preserving the negro lineage through the flood. (Abra. 1:20-27.)

Negroes in this life are denied the priesthood; under no circumstances can they hold this delegation of authority from the Almighty. (Abra. 1:20-27.) The gospel message of salvation is not carried affirmatively to them (Moses 7:8, 12, 22), although sometimes negroes search out the truth, join the Church, and become by righteous living heirs of the celestial king-

NEGROES

dom of heaven. President Brigham Young and others have taught that in the future eternity worthy and qualified negroes will receive the priesthood and every gospel blessing available to any man. (*Way to Perfection*, pp. 97-111.)

The present status of the negro rests purely and simply on the foundation of pre-existence. Along with all races and peoples he is receiving here what he merits as a result of the long pre-mortal probation in the presence of the Lord. The principle is the same as will apply when all men are judged according to their mortal works and are awarded varying statuses in the life hereafter.

In this connection it should be noted that other nations, also, have had lesser restrictions placed on them as pertaining to receipt of the gospel truths in this life. Christ limited his ministry to the lost sheep of the house of Israel and did not preach to the Gentiles. (Matt. 15:24.) He sent his apostles out initially with the same restriction (Matt. 10:5-6), and it was with some difficulty that he persuaded them to go to all men when the period of Israel's prior rights had expired. (Mark 16:15; Acts 10.)

The negroes are not equal with other races where the receipt of certain spiritual blessings are concerned, particularly the priesthood and the temple blessings that flow therefrom, but this inequality is not of man's origin. It is the Lord's doing, is based on his eternal laws

those who sought honors of men, desiring "to be called of men, Rabbi, Rabbi." To his saints he commanded: "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren." (Matt. 23:7-8.)

RABBONI.

See RABBI.

RACES OF MEN.

See CASTE SYSTEM, GENTILES, HEATHENS, ISRAEL, NEGROES, NEPHITES AND LAMANITES, PRE-EXISTENCE. All *races of men* stem from certain common ancestors. Adam and Eve are our first parents (1 Ne. 5:11). "And they have brought forth children; yea, even the family of all the earth." (2 Ne. 2:20.) Noah occupies a like position of parenthood over humankind. All but the members of his family were destroyed in the flood; and of his three sons, Shem, Ham, and Japheth "was the whole earth overspread." (Gen. 9:19.)

Racial degeneration, resulting in differences in appearance and spiritual aptitude, has arisen since the fall. We know the circumstances under which the posterity of Cain (and later of Ham) were born with the characteristics of the black race. (Moses 5:16-41; 7:8, 12, 22; Abra. 1:20-27.) The Book of Mormon explains why the Lamanites received dark skins and

a degenerate status. (2 Ne. 5:21-23.) If we had a full and true history of all races and nations, we would know the origins of all their distinctive characteristics. In the absence of such detailed information, however, we know only the general principle that all these changes from the physical and spiritual perfections of our common parents have been brought about by departure from the gospel truths. (*Doctrines of Salvation*, vol. 1, pp. 148-151; vol. 3, pp. 313-326.)

The race and nation in which men are born in this world is a direct result of their pre-existence life. All the spirit hosts of heaven deemed worthy to receive mortal bodies were foreordained to pass through this earthly probation in the particular race and nation suited to their needs, circumstances, and talents. "When the Most High divided to the nations their inheritance, when he separated the sons of Adam," Moses said with reference to pre-existence, "he set the bounds of the people according to the number of the children of Israel." (Deut. 32:8.) Not only Israel but all groups were thus foreknown and their total memberships designated in the pre-mortal life. Paul spoke similarly when he averred that God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." (Acts 17:26.)

RACIAL SEGREGATION.

See CASTE SYSTEM.

RAFFLES.

See GAMBLING, LOTTERIES. *Raffles* are a form of lottery and as such are gambling. Ordinarily raffling practices call for a number of persons to pay, in shares, the value or assumed value of something, and then to determine by chance which one shall have it. President Joseph F. Smith counseled: "No kind of chance game, guessing contest, or raffling device can be approved in any entertainment under the auspices of our church organizations."

"The desire to get something of value for little or nothing is pernicious; and any proceeding that strengthens that desire is an effective aid to the gambling spirit, which has proved a veritable demon of destruction to thousands. Risking a dime in the hope of winning a dollar in any game of chance is a species of gambling."

"Let it not be thought that raffling articles of value, offering prizes to the winners in guessing contests, the use of machines of chance, or any other device of the kind is to be allowed or excused because the money so obtained is to be used for a good purpose. The church is not to be supported in any degree by means obtained through gambling. . . ."

President Young once said to

Sister Eliza R. Snow: "Tell the sisters not to raffle. If the mothers raffle, the children will gamble. Raffling is gambling. . . . Some say: 'What shall we do? We have quilts on hand—we cannot sell them, and we need means to supply our treasury, which we can obtain by raffling for the benefit to the poor.' *Rather let the quilts rot on the shelves than adopt the old adage, 'The end will sanctify the means.'* As Latter-day Saints, we cannot afford to sacrifice moral principle to financial gain." (*Gospel Doctrine*, 5th ed., p. 327.)

In answer to the query, "Is it proper to raffle property for the benefit of missionaries?" President Smith said emphatically, No. Then he gave this suggestion with reference to a horse involved in a particular case. "Let everybody give a dollar, and let the donors decide by vote to what worthy man, not of their number, the horse shall be given. No chance about that—it is pure decision, and it helps the people who wish to buy chances solely for the benefit of the missionary to discourage the gambling propensities of their natures." (*Gospel Doctrine*, 5th ed., p. 326.)

RAISING THE DEAD.

See DEATH.

RAMAH.

See CUMORAH.

CHAPTER 6

Jacob recounts Jewish history: Their Babylonian captivity and return; the ministry and crucifixion of the Holy One of Israel; the help received from the gentiles; and their latter-day restoration when they believe in the Messiah.

THE words of Jacob, the brother of Nephi, which he spake unto the people of Nephi:

2 Behold, my beloved brethren, I, Jacob, having been called of God, and ordained after the manner of his holy order, and having been consecrated by my brother Nephi, unto whom ye look as a king or a protector, and on whom ye depend for safety, behold ye know that I have spoken unto you exceedingly many things.

3 Nevertheless, I speak unto you again; for I am desirous for the welfare of your souls. Yea, mine anxiety is great for you; and ye yourselves know that it ever has been. For I have exhorted you with all diligence; and I have taught you the words of my father; and I have spoken unto you concerning all things which are written, from the creation of the world.

4 And now, behold, I would speak unto you concerning things which are, and which are to come; wherefore, I will read you the words of Isaiah. And they are the words which my brother has desired that I should speak unto you. And I speak unto you for your sakes, that ye may learn and glorify the name of your God.

5 And now, the words which I shall read are they which Isaiah spake concerning all the house of Israel;

Meleizezek.
b 2 Ne. 5:18; Jacob 1:9
(9, 11, 15); Jarom 1:7
(7, 14); Mosiah 1:10.
3a Jacob 2:3; Mosiah 25:11.
b 1 Ne. 19:4; Jacob 1:3.
6 1a 2 Ne. 11:1;
4d 3 Ne. 23:1 (1-3).
[*569 B.C. 1559 B.C.]

mischievous and subtlety, and did seek in the wilderness for beasts of prey.

25 And the Lord God said unto me: They shall be a scourge unto thy seed, to stir them up in remembrance of me; and inasmuch as they will not remember me, and hearken unto my words, they shall scourge them even unto destruction.

26 And it came to pass that I, Nephi, did consecrate Jacob and Joseph, that they should be priests and teachers over the land of my people.

27 And it came to pass that we lived after the manner of happiness.

28 And thirty years had passed away from the time we left Jerusalem.

29 And I, Nephi, had kept the records upon my plates, which I had made, of my people thus far. 30 And it came to pass that the Lord God said unto me: Make other plates; and thou shalt engraven many things upon them which are good in my sight, for the profit of thy people.

31 Wherefore, I, Nephi, to be obedient to the commandments of the Lord, went and made these plates upon which I have engraven these things.

32 And I engraved that which is pleasing unto God. And if my people are pleased with the things of God they will be pleased with mine engravings which are upon these plates. 33 And if my people desire to know the more particular part of the history of my people they must search mine other plates.

34 And it sufficeth me to say that forty years had passed away, and we had already had wars and contentions with our brethren.

Jacob 3:14.
31a 1 Ne. 19:3; Jacob 1:1.
33a 1 Ne. 1:17 (16-17);
2 Ne. 4:14; D&C 10:42.
b 1 Ne. 19:4; Jacob 1:3.
6 1a 2 Ne. 11:1;
4d 3 Ne. 23:1 (1-3).
2a to Priesthood,
27a Alma 50:23.
29a to Record Keeping.
30a 1 Ne. 19:5 (1-6);

brethren, which he spake concerning them, that I should be their ruler and their teacher. Wherefore, I had been their ruler and their teacher, according to the commandments of the Lord, until the time they sought to take away my life.

20 Wherefore, the word of the Lord was fulfilled which he spake unto me, saying that: Inasmuch as they will not hearken unto thy words they shall be cut off from the presence of the Lord. And behold, they were cut off from his presence.

21 And he had caused the cursing to come upon them, yea, even a sore cursing, because of their iniquity. For behold, they had hardened their hearts against him, that they had become like unto a flint; wherefore, as they were white, and exceedingly fair, and delightsome, that they might not be enticing unto my people the Lord God did cause a skin of blackness to come upon them.

22 And thus saith the Lord God: I will cause that they shall be loathsome unto thy people, save they shall repent of their iniquities.

23 And cursed shall be the seed of him that mixeth with their seed; for they shall be cursed even with the same cursing. And the Lord spake it, and it was done.

24 And because of their cursing which was upon them they did become an idle people, full of

b 1 Ne. 8:35 (35-36).
c 1 Ne. 2:21; Alma 9:14 (13-15); 38:1.
21a 2 Ne. 1:17; Alma 3:6 (6-19).
b Gen. 24:16; 1 Ne. 13:15; 4 Ne. 1:10;
Morm. 9:6.
c to Marriage, Temporal.
d 2 Ne. 30:6; 3 Ne. 2:15 (14-16).
e Moses 7:8.
22a 1 Ne. 2:23.
23a to Marriage, Interfaith.
24a to Curse.
b Alma 22:28.
to Idleness.
[Between 588 and 570 B.C.]

ner of it did make many swords, lest by any means the people who were now called Lamanites should come upon us and destroy us; for I knew their hatred towards me and my children and those who were called my people.

15 And I did teach my people to build buildings, and to work in all manner of wood, and of iron, and of copper, and of brass, and of steel, and of gold, and of silver, and of precious ores, which were in great abundance.

16 And I, Nephi, did build a temple; and I did construct it after the manner of the temple of Solomon save it were not built of so many precious things; for they were not to be found upon the land, wherefore, it could not be built like unto Solomon's temple. But the manner of the construction was like unto the temple of Solomon; and the workmanship thereof was exceedingly fine.

17 And it came to pass that I, Nephi, did cause my people to be industrious, and to labor with their hands.

18 And it came to pass that they would that I should be their king. But I, Nephi, was desirous that they should have no king; nevertheless, I did for them according to that which was in my power.

19 And behold, the words of the Lord had been fulfilled unto my

b 1 Kgs. 5:5; Jacob 1:17; Mosiah 1:18; 7:17;
11:10; Alma 16:13;
Hel. 3:14 (9, 14);
3 Ne. 11:1; to Temple.
c 1 Kgs. 6:2.
d 1 Kgs. 5:17.
e 1 Kgs. 9:1.
f 1 Chr. 18:8.
17a to Industry; Work.
Value of.
b to Labor.
c Prov. 31:13.
18a 2 Ne. 6:2; Jacob 1:9
(9, 11, 15); Jarom 1:7
(7, 14); Mosiah 1:10.
19a 2 Ne. 1:25 (25-27).
b to Teacher.
D&C 84:5 (5, 31);
124:31 (25-55).

What is the cause of all this waste of life and treasure? To tell it in a plain, truthful way, one portion of the country wish to raise their negroes or black slaves, and the other portion wish to free them, and, apparently, to almost worship them. Well, raise and worship them, who cares? I should never fight one moment about it, for the cause of human improvement is not in the least advanced by the dreadful war which now convulses our unhappy country.

Ham will continue to be the servant of servants, as the Lord has decreed, until the curse is removed. Will the present struggle free the slave? No; but they are now wasting away the black race by thousands. Many of the blacks are treated worse than we treat our dumb brutes; and men will be called to judgment for the way they have treated the negro, and they will receive the condemnation of a guilty conscience, by the just Judge whose attributes are justice and truth.

Treat the slaves kindly and let them live, for Ham must be the servant of servants until the curse is removed. Can you destroy the decrees of the Almighty? You cannot. Yet our Christian brethren think that they are going to overthrow the sentence of the Almighty upon the seed of Ham. They cannot do that, though they may kill them by thousands and tens of thousands.

According to accounts, in all probability not less than one million men, from twenty to forty years of age, have gone to the silent grave in this useless war, in a little over two years, and all to gratify the caprice of a few,—I do not think I have a suitable name for them, shall we call them abolitionists, slaveholders, religious bigots, or political aspirants? Call them what you will, they are wasting away each other, and it seems as though they will not be satisfied until

they have brought universal destruction and desolation upon the whole country. It appears as though they would destroy every person; perhaps they will, but I think they will not. God rules. Do you know it? It is the kingdom of God or nothing for the Latter-day Saints.

Do you know that it is the eleventh hour of the reign of Satan on the earth? Jesus is coming to reign, and all you who fear and tremble because of your enemies, cease to fear them, and learn to fear to offend God, fear to transgress his laws, fear to do any evil to your brother, or to any being upon the earth, and do not fear Satan and his power, nor those who have only power to slay the body, for God will preserve his people.

We are constantly gathering new clay into the mill. How many of the new comers I have heard say, "Oh that I had been with you when you had your trials." We have promised them all the trials that are necessary, if they would be patient.

Are you going to be patient and trust in God, and receive every trial with thanksgiving, acknowledging the hand of the Lord in it? You will have all the trial you can bear. The least thing tries some people. Brother Heber and myself going to the island in Great Salt Lake, a week ago last Friday, created numerous surmisings and misgivings with some. I have thought that it might, perhaps, be well to notify you regularly, through the *Deseret News*, of my outings and in-comings; and I may as well now notify you that it is my intention to visit Sanpete, and, perhaps, our southern settlements this fall. If I should do so, I hope that my brethren and sisters will feel satisfied, for I shall go, come, stay and act as I feel dictated by the Spirit of God. God being my helper, asking no odds of any person.—Amen.

TITHING.—BUILDING TEMPLES.—GOLD, ITS PRODUCTION AND USES.—GOVERNMENTAL POLICY TOWARDS UTAH.—PROVIDING BREAD FOR THE POOR.

Remarks by President BRIGHAM YOUNG, made in the Bowers, Great Salt Lake City, October 6, 1863.

REPORTED BY G. D. WATT.

I have in my mind a few texts which I wish to introduce and speak from, to, or upon.

I have only to say in relation to what brother John Taylor, in his remarks, has referred to, that I wish the honest-in-heart to continue to be honest—to say their prayers, and especially to keep the law of God; and I would like you to observe the law of Tithing, if you wish to do so, and if you do not, proclaim that you do not wish to observe it, that we may shape our course accordingly, for no person is compelled to pay Tithing, but it is entirely a voluntary act of our own. If we pay it freely it is well; if we are not willing to pay it freely and feel a pleasure in doing so, let us say so and be consistent with ourselves.

We talk a great deal about our religion. It is not now my intention to deliver a discourse on this subject, enumerating facts and producing evidences in my possession which are unanswerable, but I will merely give a text, or make a declaration, that our religion is simply the truth. It is all said in this one expression—it embraces all truth, wherever found, in all the works of God and man that are visible or invisible to mortal eye. It is the only system of religion known in heaven or on earth that can exalt a man to the Godhead, and this it will do to all those who embrace its laws and faithfully observe its precepts.

This thought gives joy and delight to the reflecting mind, for, as has been observed, man possesses the germ of all the attributes and power that are possessed by God his heavenly Father.

I wish you to understand that sin is not an attribute in the nature of man, but it is an inversion of the attributes God has placed in him. Righteousness tends to an eternal duration of organized intelligence, while sin bringeth to pass their dissolution. Were it our purpose, at this time, we might produce extensive, instructive and interesting arguments of a Scriptural and philosophical character, in support of these views. I will merely say that God possesses in perfection all the attributes of his physical and mental nature, while as yet we only possess them in our weakness and imperfection, tainted by sin and all the consequences of the fall. God has perfect control over sin and over death; we are subject to both, which have passed upon all things that pertain to this earth. God has control over all these things; he is exalted and lives in obedience to the laws of truth. He controls the acts of all men, setting up a nation here and overthrowing a nation there, at his pleasure, to subserve his great purposes.

We see man suddenly raised to power and influence, clothed in all the paraphernalia of royalty, endowed with prestige and equipage, and as quickly

Brigham Young, Oct. 6, 1863

lead me." I was trying to think of the place where God is not, but it is impossible, unless you can find *empty* space; and *there* I believe He is not. If you can find such a place, it will become useful for a hiding place to those who wish to hide themselves from the presence of the Lord, in the great day of accounts. I will close this sermon, as I intend to preach another before I present the subject I more particularly wish to speak upon.

My next sermon will be to both Saint and sinner. One thing has remained a mystery in this kingdom up to this day. It is in regard to the character of the well-beloved Son of God, upon which subject the Elders of Israel have conflicting views. Our God and Father in heaven, is a being of tabernacle, or, in other words, He has a body, with parts the same as you and I have; and is capable of showing forth His works to organized beings, as, for instance, in the world in which we live, it is the result of the knowledge and infinite wisdom that dwell in His organized body. His son Jesus Christ has become a personage of tabernacle, and has a body like his father. The Holy Ghost is the Spirit of the Lord, and issues forth from Himself, and may properly be called God's minister to execute His will in immensity; being called to govern by His influence and power; but *He* is not a person of tabernacle as we are, and as our Father in Heaven and Jesus Christ are. The question has been, and is often, asked, who it was that begot the Son of the Virgin Mary. The infidel world have concluded that if what the Apostles wrote about his father and mother be true, and his present marriage discipline acknowledged by Christendom be correct, then Christians must believe that God is the father of an illegitimate son, in the person of Jesus Christ! The infidel fraternity teach *that* to their disciples. I will tell you how it is. Our

Father in Heaven begot all the spirits that ever were, or ever will be, upon this earth; and they were born spirits in the eternal world. Then the Lord by His power and wisdom organized the mortal tabernacle of man. We were made first spiritual, and afterwards temporal.

Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the garden of Eden, he came into it with a *celestial body*, and brought Eve, *one of his wives*, with him. He helped to make and organize this world. He is *MICHAEL, the Archangel, the ANCIENT OF DAYS*! about whom holy men have written and spoken — *He is our FATHER and our God, and the only God with whom we have to do.* Every man upon the earth, professing Christians or non-professing, must hear it, and *will know it sooner or later.* They came here, organized the raw material, and arranged in their order the herbs of the field, the trees, the apple, the peach, the plum, the pear, and every other fruit that is desirable and good for man; the seed was brought from another sphere, and planted in this earth. The thistle, the thorn, the brier, and the obnoxious weed did not appear until after the earth was cursed. When Adam and Eve had eaten of the forbidden fruit, their bodies became mortal from *its effects*, and therefore their offspring were mortal. When the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness. He was *not* begotten by the Holy Ghost. And who is the Father? He is the first of the human family; and when he took a tabernacle, it was begotten by his *Father* in heaven, after the same manner as the tabernacles of Cain, Abel, and the rest of the sons and daughters of Adam and Eve; from the fruits of the earth, the first earthly tabernacles were originated by the Father, and so

Brigham Young, April 9, 1852

on in succession. I could tell you much more about this; but were I to tell you the whole truth, blasphemy would be nothing to it, in the estimation of the superstitious and over-righteous of mankind. However, I have told you the truth as far as I have gone. I have heard men preach upon the divinity of Christ, and exhaust all the wisdom they possessed. All Scripturalists, and approved theologians who were considered exemplary for piety and education, have undertaken to expound on this subject, in every age of the Christian era; and after they have done all, they are obliged to conclude by exclaiming, "great is the mystery of godliness," and tell nothing.

It is true that the earth was organized by three distinct characters, namely, Eloheim, Yahovah, and Michael, these three forming a quorum, as in all heavenly bodies, and in organizing element, perfectly represented in the Deity, as Father, Son, and Holy Ghost.

Again, they will try to tell how the divinity of Jesus is joined to his humanity, and exhaust all their mental faculties, and wind up with this profound language, as describing the soul of man, "it is an immaterial substance!" What a learned idea! Jesus, our elder brother, was begotten in the flesh by the same character that was in the garden of Eden, and who is our Father in Heaven. Now, let all who may hear these doctrines, pause before they make light of them, or treat them with indifference, for they will prove their salvation or damnation.

I have given you a few leading items upon this subject, but a great deal more remains to be told. Now, remember from this time forth, and for ever, that Jesus Christ was not begotten by the Holy Ghost. I will repeat a little anecdote. I was in conversation with a certain learned

professor upon this subject, when I replied, to this idea—"if the Son was begotten by the Holy Ghost, it would be very dangerous to baptize and confirm females, and give the Holy Ghost to them, lest he should beget children, to be palmed upon the Elders by the people, bringing the Elders into great difficulties."

"Treasure up these things in your hearts. In the Bible, you have read the things I have told you to-night; but you have not known what you did read. I have told you no more than you are conversant with; but what do the people in Christendom, with the Bible in their hands, know about this subject? Comparatively nothing."

I will now again take up the subject of tithing. The brethren have done well. They have been willing and obedient, no people could have been more so; for this I thank my Father in Heaven. I could not wish a people to work more kindly in the yoke of Jesus than this people do; the yoke grows more and more easy to them.

It seems that every man will not only pay his tithing, but give all he has, if the Lord requires it: still I see where-in they may do better. I asked the people to day to assist to pay our Church liabilities. The offer of three or four voices of oxen only, we do not want; but I will lay before you what we wish you to do. By the manifesto which has been read, you have learned the precise situation of the property of the Church. What has incurred this debt? Why does it exist in the shape in which it now appears? And wherein could we have obliterated the difficulty, and done better? A fourth part of the money already paid out, did not come in upon tithing. This money we have had to borrow in order to keep the public works in progress. You may say, wherein could we have done better, for we have paid our tithing punctually? But has that brother, who sent \$100 back to the

we are held in derision and the nations talk about us, let us show an example before them that is worthy of imitation, that they cannot but blush before all sensible and intelligent persons when they say, "There is a people that sin; there is a people that are corrupt;" and with shame-facedness they will look upon each other and condemn themselves. Let them howl and bark against us as much as they please, but let us live so that they will have no reason to say a word. Some people say, "Why don't you contradict this and that? I have been proclaiming the Gospel almost forty years, and a few have come forth and received and obeyed it. What do you think the leading men among our Christian neighbors said about us? They lied about us until we thought they ought to be satisfied and we were tired of hearing them and we found it was no use contradicting them. Yet these professed to be good, pious Methodists and Baptists. There is a world of liars. It is said that a lie will pass out of the key-hole and travel a thousand miles before truth can get out of doors. The whole tribe of scribblers and everybody else, almost, are ready to contradict every truth and make a lie of it; ready to ridicule every just and holy truth; and the individuals that say children born in polygamy are feeble, have no knowledge of the human race or else they belie themselves. Let them study physiology and human nature. Let them study their own bodies. What do you see among them? You see children that are born into the world sickly, weak and unable to walk for years; they are poor, emaciated little things, almost without flesh on their bones. It is from such that the cry comes about the "Mormon" children. Why, one of our children at three months old has much more flesh on its bones

than theirs have at ten; and, on an average, they have more marrow in their bones and energy in them than theirs do. They do not know anything about human nature or the organization of human beings, nor of the beasts. To make any such declarations proves they are ignorant, or they belie themselves. These are harsh expressions; I need not have used such harsh words; I might have said they tell that which is not true, they slightly diverge from the truth. How soft it would be! But I say they will be destroyed; and all the nations that follow their corrupt practices will go down to hell; and we will go onward and upward. All we have to do is to perform our duty and keep the law of God, and our course is onward and upward. God overrules the acts of the wicked and the righteous.

I recollect when the army of '57 was coming here, a young man named Thomas Williams wrote to his father, saying, "God favors great guns and great armies!" What did those great guns and great armies do? They took two "Mormon" elders into their camp—brother McDonald, at Provo, and brother Kearns, who now lives at Gunnison. What a howl they raised! the whole camp howled to think they had two "Mormon" elders. But there was too much faith; the Saints were praying for those elders and they came out unscathed, unhurt and all right. What power there was! What a magnificent camp it was! "the flower of the army," sent to destroy the "Mormons!" When they blow out the sun and stop the moon from shining and the earth from revolving on its axis, they may talk about "wiping out" the "Mormons" or the Gospel, but not until then. This is the way I feel. I am as unconcerned and just as happy as a man can be. It

Brigham Young, January 2, 1870

is no matter if the whole world is against us, God is for us. Could not they kill you? Yes, if it be the Lord's will. If it be the will of the Lord for the people to live, they will live. If it had been the will of the Lord that Joseph and Hyrum should have lived, they would have lived. It was necessary for Joseph to seal his testimony with his blood. Had he been destined to live he would have lived. The Lord suffered his death to bring justice on the nation. The debt is contracted and they have it to pay. The nations of the earth are in the Lord's hands; and if we serve Him we shall reap the reward of so doing. If we neglect to obey His laws and ordinances, we shall have to suffer the consequences.

Well, brethren and sisters, try and be Saints. I will try; I have tried many years to live according to the law which the Lord reveals unto me. I know just as well what to teach this people and just what to say to them and what to do in order to bring them into the celestial kingdom, as I know

the road to my office. It is just as plain and easy. The Lord is in our midst. He teaches the people continually. I have never yet preached a sermon and sent it out to the children of men, that they may not call Scripture. Let me have the privilege of correcting a sermon, and it is as good Scripture as they deserve. The people have the oracles of God continually. In the days of Joseph, revelation was given and written, and the people were driven from city to city and place to place, until we were led into these mountains. Let this go to the people with "Thus saith the Lord," and if they do not obey it, you will see the chastening hand of the Lord upon them. But if they are pleased with, and led along like children, we may come to understand the will of the Lord and He may preserve us as we desire.

Let us, then, you and me and all who profess to be Latter-day Saints, try to be Saints indeed. God bless you, Amen.

DISCOURSE BY ELDER GEORGE Q. CANNON,

DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, APRIL 6, 1869.

(Reported by David W. Evans.)

THE ORDER OF ENOCH—SOCIALISTIC EXPERIMENTS—THE SOCIAL PROBLEM.

I look upon this Conference as one of the most important, in many respects, that we have ever had the privilege of participating in, for, to my view, there are more interesting and important events connected with the work of God at the present time than have ever been developed before in our history. We are undergoing a great change, a great revolution is

it? Very little. There may be some minds which could grasp some things pertaining to it, but others could not. The spirit of revelation can reveal these things to the people, but unless they live so as to have the revelations of the Lord Jesus Christ, they will remain a mystery, for there is a veil before the minds of the people, and they cannot be understood. Some of these principles have been taught to the Latter-day Saints, but who can understand them?

Brother Orson Hyde referred to a few who complained about not getting revelations. I will make a statement here that has been brought against me as a crime, perhaps, or as a fault in my life. Not here, I do not allude to anything of the kind in this place, but in the councils of the nations—that Brigham Young has said "when he sends forth his discourses to the world they may call them Scripture." I say now, when they are copied and approved by me they are as good Scripture as is couched in this Bible, and if you want to read revelation read the sayings of him who knows the mind of God, without any special command to one man to go here, and to another to go yonder, or to do this or that, or to go and settle here or there. In the early days of the Church, if a man was going to sell a farm he must have a revelation—Joseph must receive and give a revelation. Many men would not do one thing until God had given them a revelation through the prophet. It must be: "Thus saith the Lord, sell your farm, devote such a portion of your means to education, or printing, or for distributing knowledge to the world. Devote such a portion of your means to do this, and such a portion to do that." I have known a good many men in the early days of the Church who had property, that must have revelation to know

what disposition to make of their substance; but who, when they received it, were sure not to strictly obey it. What did revelation do for such persons? Nothing but seal their condemnation. Why do the people want revelations to damn themselves?

Give the mind of the Lord to this people here in this Conference, would they observe it? There is a few who would like to; but take some of those who are called Latter-day Saints, would they follow it if it were given them? I know they would not, still the Lord is merciful and forbearing and He bears with His people. He has borne with and blest us, to see if we would walk in the knowledge of the truth and yield strict obedience to His requirements.

Poverty, persecution and oppression we have endured; many of us have suffered the loss of all things in a worldly point of view. Give us prosperity and see if we would bear it, and be willing to serve God. See if we would be as willing to sacrifice millions as we were to sacrifice what we had when in comparative poverty. Men of property, as a general thing, would not be. We know this, God knows it, and He has to treat us as unruly, disobedient, slow to think and slow to act—as a set of children.

It has been said, time and time again, that if the people would live worthy of the great things God has in store for them, they are ready to come forth for their salvation and edification; but until we improve upon little things and hearken to the voice of the Lord in our first duties, He is not going to bestow the great mysteries of the invisible worlds upon us. We know too much already unless we do better. You may think I am complaining; well, I am just a trifle. I see the Latter-day Saints here and there going to destruction,

apostatizing. "Oh," say they, "we have a little wealth, a little means," and in some instances that is leading them to destruction.

These merchants that we have made rich, where are they? Those who are not in fellowship and some who are in fellowship with us? They are in our midst, but their feelings are, "We want more, we want your money, Latter-day Saints." Ask them to sacrifice their all and see what course they will take. When they came here they had not a wagon and did not own five dollars in the world; we have made them rich. Is there one in ten that would endure if we were to get a revelation for them to make a sacrifice of all they have? No, they would lift up their heels against the Almighty and His Anointed. Whether I am complaining or not, this is too true.

Now, brethren, preach the things that we verily believe, and when we come to points of doctrine that we do not know, even if we have good reason to believe them, if our philosophy teaches us they are true, pass them by and teach only to the people that that we do know.

You can know nothing of this Gospel short of the revelations of the Lord Jesus Christ. If our Gospel, that we preach in this house and that the Elders of Israel teach, is hid to any man on earth, it is because he is lost. It is not hid to him whose eyes are open to the things of God; he understands it. When he hears the voice of the Good Shepherd, when he hears sound doctrine—that that comes from God, he knows it and receives it. Says he, "That is right, correct, that is congenial to my ears and sits smoothly and satisfactorily on my understanding. I like that doctrine because it is true. The reason we like 'Mormonism' is because it is true. It is good; it

embraces all the good there is in the sciences, and all that ever was revealed for the benefit of the children of men. There is no art beneficial to the human family but what is incorporated in our religion. The only true philosophy ever revealed by God to man on this earth is comprised within and is part of our religion. It embraces the whole man and all his talents and time while he lives here on the earth, and then will only prepare him, let him do his best, to enter a higher state of glory, where he will see that he is but just commencing to learn the things of God and the riches of eternity, to know and understand the life of those immortal beings who dwell in light and live in glory and who are surrounded with light, glory, immortality, and eternal lives, and live in accordance with the laws which control the Gods. When we have learned all that we can learn here by a close application in our lives to the faith which Jesus has unfolded, we shall see that we are then just commencing to learn, as it were; and when the spirit is reunited with the body we shall be prepared to enter into the joy of our Lord.

A good deal is said about so much power being given to one man. What does man's power on the earth consist of? Of the influence he possesses. If a man have influence with God he has power with Him. Again, if he has influence with the people he has power with them; that is all the legitimate or righteous power man has. We have influence; God has given it to us, and the Latter-day Saints delight to place that confidence in us that is deserving, and the wicked world cannot help it. It may be a great pity in the estimation of a great many, but still the world cannot help it; and justice, mercy, truth, righteousness, love, and good

Brigham Young, Oct. 6, 1870

the very seed that He had selected to be His people, and upon whom He said He would place His name. This seed of Abraham so rebelled against Him and His commands that the Lord said to Moses, "I will give you a law which shall be a schoolmaster to bring them to Christ." But this law is grievous; it is a law of carnal commandments. Still it will be hard for any divine that now lives to draw the line between the law of carnal commandments and the law of divine commandments. I have not seen them who can do it.

I ask what is the nature of our religion? Why, it is "peace on earth and good will to men," in every particular; and if its precepts be observed it will fill society with peace, joy, wealth, beauty and excellence; it lifts man above the things of earth, gives him the philosophy of eternity, and shows the works of God in all their glory and magnitude, and leads the mind of the creature to admire and worship the Creator. Is this the fact? Certainly it is. I have not found anything in my religion that will do harm to any creature on the face of the earth. I have not found errors in our religion. Are there errors in the people? O yes, plenty of them. I recollect a gentleman from Philadelphia who was tarrying in this city for the benefit of his health, but was called home on business, who said he believed the Bible and believed all, as far as he had learned, "with regard to the doctrines of the Latter-day Saints. Said he, one day, when visiting me for the last time, "Mr. Young, am I to understand that you consider yourselves perfect?" I said to him, "Such an idea with regard to us is a mistaken one, and if you entertain it you have not got the matter placed correctly in your mind. Let me correct you, so that when at home

you may meditate upon it. The doctrine that we preach is perfect; but our lives are very imperfect. To say that a human being is perfect, that he has no errors, would say that he is divine—a God or a holy angel. But we are in a world of sin and darkness, a world where error dwells God; in a world where error dwells and reigns supreme. Now," said I, "remember this. The doctrine that we preach is from God; this doctrine is pure and holy; it is without spot or blemish; and it is the doctrine of the Son of God, the Savior of the world." Is it good for man here? Certainly it is—the best that can be given to any beings on the earth; to organize a society, to rule a family to dictate and control scholars at school, to rule, govern and control an individual, a community, a nation or kingdom, it is the very best code of principles and laws ever delivered to the children of men. In all my researches into the doctrine of Jesus I have never found an error.

It has been observed here this morning that we are called fanatics. Bless me! That is nothing. Who has not been called a fanatic who has discovered anything new in philosophy or science? We have all read of Galileo the astronomer who, contrary to the system of astronomy that had been received for ages before his day, taught that the sun, and not the earth, was the centre of our planetary system? For this the learned astronomer was called "fanatic," and subjected to persecution and imprisonment of the most rigorous character. So it has been with others who have discovered and explained new truths in science and philosophy which have been in opposition to long-established theories; and the opposition they have encountered has endured until the truth of their discoveries has been demonstrated by time. The term

"fanatic" is not applied to professors of religion only. How was it with Dr. Morse, when shut up in the attic of an old building in Baltimore for more than a year, with a little wire stretched round the room, experimenting upon it with his battery, he told a friend that by means of that he could sit there and talk to Congress in Washington? Was he not considered a fanatic, and wild, and crazy? Certainly he was; and so it was with Robert Fulton, when he was conducting his experiments with steam and endeavoring to apply it so as to propel a vessel through the water. And all great discoverers in art, science, or mechanism have been denounced as fanatics and crazy; and it has been declared by their contemporaries that they did not know what they were saying, and they were thought to be almost as wild and incoherent as the generality of the people now think George Francis Train to be.

I will tell you who the real fanatics are: they are they who adopt false principles and ideas as facts, and try to establish a superstructure upon a false foundation. They are the fanatics; and however ardent and zealous they may be, they may reason or argue on false premises till doomsday, and the result will be false. If our religion is of this character we want to know it; we would like to find a philosopher who can prove it to us. We are called ignorant; so we are: but what of it? Are not all ignorant? I rather think so. Who can tell us of the inhabitants of this little planet that shines of an evening, called the moon? When we view its face we may see what is termed "the man in the moon," and what some philosophers declare are the shadows of mountains. But these sayings are very vague, and amount to nothing; and when you inquire about the

inhabitants of that sphere you find that the most learned are as ignorant in regard to them as the most ignorant of their fellows. So it is with regard to the inhabitants of the sun. Do you think it is inhabited? I rather think it is. Do you think there is any life there? No question of it; it was not made in vain. It was made to give light to those who dwell upon it, and to other planets; and so will this earth when it is celestialized. Every planet in its first rude, organic state receives not the glory of God upon it, but is opaque; but when celestialized, every planet that God brings into existence is a body of light, but not till then. Christ is the light of this planet. God gives light to our eyes. Did you ever think who gave you the power of seeing? who organized these little globules in our heads, and formed the nerves running to the brain, and gave us the power of distinguishing a circle from a square, an upright from a level, large from small, white from black, brown from gray, and so on? Did you acquire this faculty by your own power? Did any of you impart this power to me or I to you? Not at all. Then where did we get it from? From a superior Being. When I think of these few little things with regard to the organization of the earth and the people of the earth, how curious and how singular it is! And yet how harmonious and beautiful are Nature's laws! And the work of God goes forward, and who can hinder it, or who can stay His hand now that He has commenced His kingdom?

This brings us right back to this Gospel. God has commenced His kingdom on the earth. How intricate it is, and how difficult for a man to understand if he be not enlightened by the Spirit of God! How can we understand it? O, we have nothing

Brigham Young, 1870

bad for your growing, impressionable girls. Comedies, farces, operas of the lighter sorts, dramas, concerts and negro shows are good to cheer and amuse all, even the dear innocent girls, so once a week, say, we will allow Our Girl to visit a theatre. Out of door sports in winter or summer are excellent if conducted by the proper people and in proper places. It is self-evident that reading and quiet games are beneficial to all. Yet, see to it that the book is elevating in tone and treatment, and full of such thoughts as you want impressed on the plastic young mind. The games will be interesting, if you will help to make them so. The point is, that you yourselves must enter into every one of these amusements and attend every one that you allow your daughter to attend if that is at all possible. If you are kept at home, you will find your girls will be willing to get most of their innocent "fun" at home, if you will allow them to invite their young friends to share

their pleasure. Don't scowl and be cross when the young visitors come in, but welcome them with a smile, and do you take the lead of their fun and frolic; at least take the leading-strings in your own firm yet gentle hands, turning the current whenever it seeks to approach danger-spots, and with all the enthusiasm you can muster enter into the youthful sports and plays. I know one mother who goes down upon her knees in company with her young daughters just before the young visitors arrive and asks the blessings of God to rest within the portals of that house and upon the heart of every inmate and visitor while enjoying themselves together. I may add, the young people love to visit at that house and consider it an honor to be invited there. In one last word let me call your attention to the fact that you must insist upon one especial point in every sort and kind of amusement and that last word, that especial point, is *moderation*.

OUR SUNDAY CHAPTER.

THE INHABITANTS OF THE MOON.

O. B. HUNTINGTON.

ASTRONOMERS and philosophers have, from time almost immemorial until very recently, asserted that the moon was uninhabited, that it had no atmosphere, etc. But recent discoveries, through the means of powerful telescopes, have given scientists a doubt or two upon the old theory.

Nearly all the great discoveries of men in the last half century have, in

one way or another, either directly or indirectly, contributed to prove Joseph Smith to be a Prophet.

As far back as 1837, I know that he said the moon was inhabited by men and women the same as this earth, and that they lived to a greater age than we do—that they live generally to near the age of a 1000 years.

He described the men as averaging near six feet in height, and dressing quite uniformly in something near the Quaker style.

In my Patriarchal blessing, given by the father of Joseph the Prophet, in Kirtland, 1837, I was told that I should preach the gospel before I was 21 years of age; that I should preach the gospel to the inhabitants upon the islands of the sea, and—to the inhabitants of the moon, even the planet you can now behold with your eyes. The first two promises have been fulfilled, and the latter may be verified.

From the verification of two promises we may reasonably expect the third to be fulfilled also.

Once truth after another men are finding out by the wisdom and inspiration given of God to them.

The inspiration of God caused men to hunt for a new continent until Columbus discovered it. Men have lost millions of dollars, and hundreds of lives to find a country beyond the north pole; and they will yet find that country—a warm, fruitful country, in-

habited by the ten tribes of Israel, a country divided by a river, on one side of which lives the half tribe of Manasseh, which is more numerous than all the others. So said the Prophet. At the same time he described the shape of the earth at the poles as being a rounded elongation, and drew a diagram of it in this form:



which any one can readily see will allow the sun's rays to fall so near perpendicular to the center that that part of the earth may be warmed and made fruitful. He quoted scripture in proof of his theory which says that "the earth sleeth upon its wings in the midst of the creations of God," and said that there was a semblance in the form of the earth that gave rise to the saying.

CEDAR FORT, Utah,

Feb. 6, 1892.

HOUSEHOLD DEPARTMENT.

DAINTY HOUSEKEEPING.

LUCY PAGE STELLER.

I HAVE in mind, as I write, one of those mirth-provoking cartoons that give one some suggestion of truth as well. It was two pictures of a kitchen that was prepared for the new servant. The first showed how tastily it was fixed with a flowering plant in the window, a pretty chiniz ruffle on the mantle shelf with a few tasteful ornaments, with a comfortable rocking chair with a neat tidy upon it, and

so on. The next picture showed the kitchen after Bridget had unfixed the plant to suit herself. The flowering plant was reduced to a few dry stems. Some utensils were on the shelf, the tidy from the rocking chair was gone, and perfect havoc was wrought generally by the iconoclastic Bridget. To be sure, Bridget's early education was not conducive to elegance and refinement of surroundings, her only thought being the accomplishment of what she is paid to do.

It seems to me that a lady's sur-

Oliver B. Huntington, YOUNG WOMAN'S JOURNAL, vol. 3, pp. 263-264, 1892

against him, and he should be frowned upon by all high-minded and virtuous persons. Wealth, influence and position should not screen him from their righteous indignation. His sin is one of the blackest in the calendar of crime, and he should be cast down from the high pinnacle of respectability and consideration, to find his place among the worst of felons.

Every virtuous woman desires a husband to whom she can look for guidance and protection through this world. God has placed this desire in woman's nature. It should be respected by the stronger sex. Any man who takes advantage of this, and humbles a daughter of Eve to rob her of her virtue, and cast her off dishonored and defiled, is her destroyer, and is responsible to God for the deed. If the refined Christian society of the nineteenth century will tolerate such a crime, God will not; but he will call the perpetrator to an account. He will be damned; in hell he will lift up his eyes, being in torment, until he has paid the uttermost farthing, and made a full atonement for his sins. It is this very class of men, though not all of them, who have set up such a howl against the doctrine of polygamy, which is so much despised and which was believed in and practiced by the ancients—by the very men who are held up to us as patterns of all the piety that was ever exhibited through man upon the face of the earth.

This matter was a little changed in the case of the Savior of the world, the Son of the living God. The man Joseph, the husband of Mary, did not, that we know of, have more than one wife, but Mary the wife of Joseph had another husband. On this account infidels have called the Savior a bastard. This is merely a human opinion upon one of the inscrutable doings of the Almighty. That very babe that was cradled in

the manger, was begotten, not by Joseph, the husband of Mary, but by another Being. Do you inquire by whom? He was begotten by God our heavenly Father. This answer may suffice you—you need never inquire more upon that point. Jesus Christ is the only begotten of the Father, and he is the Savior of the world, and full of grace and truth. It is not polygamy that men fight against when they persecute this people; but, still, if we continue to be faithful to our God, he will defend us in doing what is right. If it is wrong for a man to have more than one wife at a time, the Lord will reveal it by and by, and he will put it away that it will not be known in the Church. I did not ask Him for the revelation upon this subject. When that revelation was first read to me by Joseph Smith, I plainly saw the great trials and the abuse of it that would be made by many of the Elders, and the trouble and the persecution that it would bring upon this whole people. But the Lord revealed it, and it was my business to accept it.

Now, we as Christians desire to be saved in the kingdom of God. We desire to attain to the possession of all the blessings there are for the most faithful man or people that ever lived upon the face of the earth, even him who is said to be the father of the faithful, Abraham of old. We wish to obtain all that father Abraham obtained. I wish here to say to the Elders of Israel, and to all the members of this Church and kingdom, that it is in the hearts of many of them to wish that the doctrine of polygamy was not taught and practiced by us. It may be hard for many, and especially for the ladies, yet it is no harder for them than it is for the gentlemen. It is the word of the Lord, and I wish to say to you, and all the world, that if you desire with all your hearts to obtain the

blessings which Abraham obtained, you will be polygamists at least in your faith, or you will come short of enjoying the salvation and the glory which Abraham has obtained. This is as true as that God lives. You who wish that there were no such thing in existence, if you have in your hearts to say: "We will pass along in the Church without obeying or submitting to it in our faith or believing this order, because, for aught that we know, this community may be broken up yet, and we may have lucrative offices offered to us; we will not, therefore, be polygamists lest we should fail in obtaining some earthly honor, character and office, etc.,"—the man that has that in his heart, and will continue to persist in pursuing that policy, will come short of dwelling in the presence of the Father and the Son, in celestial glory. The only men who become Gods, even the Sons of God, are those who enter into polygamy. Others attain unto a glory and may even be permitted to come into the presence of the Father and the Son; but they cannot reign as kings in glory, because they had blessings offered unto them, and they refused to accept them.

The Lord gave a revelation through Joseph Smith, His servant; and we have believed and practiced it. Now, then, it is said that this must be done away before we are permitted to receive our place as a State in the Union. It may be, or it may not be. One of the twin relics—slavery—they say, is abolished. I do not, however, wish to speak about this; but if slavery and oppression and iron-handed cruelty are not more felt by the blacks to-day than before, I am glad of it. My heart is pained for that unfortunate race of men. One twin relic having been strangled, the other, they say, must next be destroyed. It is they and God for it,

and you will all find that out. It is not Brigham Young, Heber C. Kimball and Daniel H. Wells and the Elders of Israel they are fighting against; but it is the Lord Almighty. What is the Lord going to do? He is going to do just as he pleases, and the world cannot help themselves.

I heard the revelation on polygamy, and I believed it with all my heart, and I know it is from God—I know that he revealed it from heaven; I know that it is true, and understand the bearings of it and why it is. "Do you think that we shall ever be admitted as a State into the Union without denying the principle of polygamy?" If we are not admitted until then, we shall never be admitted. These things will be just as the Lord will. Let us live to take just what he sends to us, and when our enemies rise up against us, we will meet them as we can, and exercise faith and pray for wisdom and power more than they have, and contend continually for the right. Go along, my children, saith the Lord, do all you can, and remember that your blessings come through your faith. Be faithful and cut the corners of your enemies where you can—get the advantage of them by faith and good works, take care of yourselves, and they will destroy themselves. Be what you should be, live as you should, and all will be well.

Who knows but the time will come when the inquiry will be made in Washington, by the President, by the Congressmen: "Are things any worse in Utah than in Washington: than they are in New York? or in any State of the Union? are they more unvirtuous, are they more disloyal to the Government?" But then there is polygamy." That has nothing in the least to do with our being loyal or disloyal, one way or the other. But is not the practice of

Brigham Young, Aug. 19, 1866

be; but they are in punishment, are they not, Thomas? They are. Our government is God's government on the earth, and he will see to the interests of his kingdom. He will know the designs of our enemies, and he will know at all times to take them when they do not think of it.

The President of this nation and his brethren in office, with all the rulers and all the priests, have sanctioned the destruction of this people. Yes, the President and all his coadjutors have sanctioned our death as much as if they had taken our lives, and they are a bloodthirsty nation. They have killed our Prophets, Patriarchs and Apostles, and they have slain, or caused to fall, thousands—yea, thousands of our brethren and sisters, our wives, our fathers, and our mothers; and they shall see the same fulfilled upon themselves, and it shall be measured to them double for all they have dealt out unto us.

When we consider all things, are they not to be pitied? They are. If you will live your religion, you never will have anything to do but to live your religion and lay up stores and prepare for the sceneries that are to come; for, as true as the Lord lives, the people of the nations will come by hundreds and by thousands for food, and for raiment, and for protection; and that time is right at our door.

This is one thing to rouse our feelings; for God saw that you would not listen to the words of his servants, but you listen to your own words, and you did not have confidence to lay up stores. There is not one man to a hundred that ever did it; and that is proof sufficient that you did not believe what was said. This is but a shadow of what is coming: it is in embryo. You will see such a time as you never saw. But bless you we won't be troubled. We will live as in the presence of God and of angels. And will we ever have to go into the moun-

tains? No, never. If you will live your religion, you never will.

[Voice: "That is true."]

Do just as brother Brigham tells you; for he always tells you what is right, and he generally tells you what I say is right; and if there is anything wrong, he will correct it and give you the truth. But do I wish to teach you an error? No; I have not such a desire in my heart.

Had I a desire before I was a "Mormon" to propagate an error? No. Why, bless you, I always was a "Mormon." My father and grandfather were "Mormons;" and it is "Mormonism" right away back.

You know brother Brigham and I know our daddies; and if no other men on the face of the earth do, you may feel perfectly satisfied that all is right with us.

Now, let us be faithful, let us be humble, let us lay aside our pride and everything that is calculated to distress us or to distress our wives; and then let wives lay aside everything that is calculated to distress their husbands.

Wives, lay aside your vanity, and go to work and make everything that we need, until the time comes when the Lord will consecrate the whole earth unto this people. But that time is not now.

I do not do as many do; for many have looked at these troops that are coming with a degree of fear. But what are they? [Voice: "Scarcely worth picking up."]

I wish there would never a pin's worth of their property come in here, because there are those who think more of a pound of tea than they do of their religion.

[President B. Young: "There are not many of that class."]

But there are a few. If there were not, I should feel discouraged; I should feel to give counsel for you to go to work and accumulate as fast as

you could. Bless your souls! there is nothing but what we could make here.

Ned we send to the States for anything? No; we need not send even for sugar; and we can make almost everything under heaven, and all the rest is in heaven; and they can be sent down here to us; for heaven and earth are connected by this Priesthood as much as my body and spirit are connected. All these things are in heaven—sugar, flocks and herds, wool and silks, and everything else; and they are not only in the heavens, but in the earth, just as much as that pitcher was taken out of the earth. It was in the earth, and the same kinds are also in the heavens.

We can make all these things ourselves; and all we have to do is to organize the elements that God has created or that he organized; for he did not create this earth any more than the potter created this pitcher. The potter took the rough material and ground it, and put it on his wheel, and made it just into the shape you see it now.

It was so with our God. The elements were already created, and he took them and shaped them into an earth; and this is the way that all things are organized.

Can we make silk? I have told you that if you go to work and raise flax, you should have the privilege, in my lifetime, of reaping four times as much flax as you ever reaped in the States; that is, you shall have a four-fold crop.

Do I believe that such can be the case with sheep? I know it can; for we have sheared more wool from the sheep here than we ever did in the States, and have we not done the same by wheat?

I heard brother Brigham and brother Wells speaking of a person that took from an acre and thirty rods ninety-six bushels and a half of wheat, and there are others who have taken

their fifty-seven bushels an acre. Why, Thomas, you never saw such things in the States! God bless you, Thomas! you shall become a sound man, and be a comfort to us in our old age.

Well, I have no feelings in me against any one—not against brother Marsh; but I feel to bless him with the blessings of God, with the blessings of the earth, with the crown of your head to the soles of your feet; for this is my calling, and I do not feel to curse. But as for our enemies, they have cursed themselves with all the curses they can bear; and the cursings that are on them they never can get off, neither can those who sustain them. The Church and kingdom to which we belong will become the kingdom of our God and his Christ, and brother Brigham Young will become President of the United States.

[Voices responded, "Amen."]

And I tell you he will be something more; but we do not now want to give him the name; but he is called and ordained to a far greater station than that, and he is foreordained to take that station, and he has got it; and I am Vice-President, and brother Wells is the Secretary of the Interior—yes, and of all the armies in the flesh.

You don't believe that; but I can tell you it is one of the smallest things that I can think of. You may think that I am joking; but I am perfectly willing that brother Long should write every word of it; for I can see it just as naturally as I see the earth and the productions thereof.

Let us live our religion, serve our God, be good and kind one to another, cease all those contentions in your houses, and live in peace.

Sisters, if you have got husbands, nourish them and cherish them; for they have got an almighty work to do; they have enough to do to lay up the comforts of life; and your wives are the women to nourish them that

Zion and Jerusalem

The Book of Mormon is a record of the forefathers of our western tribes of Indians; having been found through the ministration of an holy angel, and translated into our own language by the gift and power of God, after having been hid up in the earth for the last fourteen hundred years, containing the word of God which was delivered unto them. By it we learn that our western tribes of Indians are descendants from that Joseph who was sold into Egypt, and that the land of America is a promised land unto them, and unto it all the tribes of Israel will come, with as many of the Gentiles as shall comply with the requisitions of the new covenant. But the tribe of Judah will return to old Jerusalem. The city of Zion spoken of by David, in the one hundred and second Psalm, will be built upon the land of America, "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads." (Isaiah xxxv:10); and then they will be delivered from the overflowing scourge that shall pass through the land. But Judah shall obtain deliverance at Jerusalem. See Joel ii:32; Isaiah xxvi:20 and 21; Jeremiah xxxi:12; Psalms i:5; Ezekiel xxxiv:11, 12 and 13. These are testimonies that the Good Shepherd will put forth His own sheep, and lead them out from all nations where they have been scattered in a cloudy and dark day, to Zion, and to Jerusalem; besides many more testimonies which might be brought.

And now I am prepared to say by the authority of Jesus Christ, that not many years shall pass away before the United States shall present such a scene of bloodshed as has not a parallel in the history of our nation; pestilence, hail, famine, and earthquake will sweep the wicked of this generation from off the face of the land, to open and prepare the way for the return of the lost tribes of Israel from the north country. The people of the Lord, those who have complied with the requirements of the new covenant, have already commenced gathering together to Zion, which is in the state of Missouri; therefore I declare unto you the warning which the Lord has commanded me to declare unto this generation, remembering that the eyes of my Maker are upon me, and that to Him I am accountable for every word I say, wishing nothing worse to my fellow-men than their eternal salvation; therefore, "Fear God, and give

by Joseph Fielding Smith

upon the nations, and the light of the latter-day glory begins to break forth through the dark atmosphere of sectarian wickedness, and their iniquity rolls up into view, and the nations of the Gentiles are like the waves of the sea, casting up mire and dirt, or all in commotion, and they are hastily preparing to act the part allotted them, when the Lord rebukes the nations, when He shall rule them with a rod of iron, and break them in pieces like a potter's vessel. The Lord declared to His servants, some eighteen months since, that He was then withdrawing His Spirit from the earth; and we can see that such is the fact, for not only the churches are dwindling away, but there are no conversions, or but very few; and this is not all, the governments of the earth are thrown into confusion and division; and *Destruction*, to the eye of the spiritual beholder, seems to be written by the finger of an invisible hand, in large capitals, upon almost every thing we behold.

How to Escape Judgments

And now what remains to be done, under circumstances like these? I will proceed to tell you what the Lord requires of all people, high and low, rich and poor, male and female, ministers and people, professors of religion and non-professors, in order that they may enjoy the Holy Spirit of God to a fullness, and escape the judgments of God, which are almost ready to burst upon the nations of the earth. Repent of all your sins, and be baptized in water for the remission of them, in the name of the Father, and of the Son, and of the Holy Ghost, and receive the ordinance of the laying on of the hands of him who is ordained and sealed unto this power, that ye may receive the Holy Spirit of God; and this is according to the Holy Scriptures, and the Book of Mormon; and the only way that man can enter into the celestial kingdom. These are the requirements of the new covenant, or first principles of the Gospel of Christ: then "Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity [or love]; for if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful, in the knowledge of our Lord Jesus Christ."

