

DOCTRINES OF SALVATION

Volume I

SERMONS & WRITINGS OF JOSEPH FIELDING SMITH

Compiled by Bruce R. McConkie

(c) 1954-56 Bookcraft

PREFACE

Joseph Fielding Smith is the leading gospel scholar and the greatest doctrinal teacher of this generation. Few men in this dispensation have approached him in gospel knowledge or surpassed him in spiritual insight. His is the faith and the knowledge of his father, President Joseph F. Smith, and his grandfather, the Patriarch Hyrum Smith.

It was inevitable, therefore, that his sermons and writings should form the basis of a substantial contribution to the literature of the Church. This first-of-three volumes should find ready acceptance among gospel students everywhere.

Source of the material is the published sermons and articles of President Smith as found in the various periodicals of the Church; also, the thousands upon thousands of personal letters he has written to give answers to questions raised by searchers who could not find the

desired information in any published work,

It follows that a host of answers will be found herein to gospel questions frequently asked, but seldom answered with the authoritative finality of the oracles of God. When President Smith speaks, it is not as the scribes.

The student will do well to read the scriptural references listed in the footnotes, and to approach his study in a spirit of faith and prayerful search for ultimate truth.

To many I express deep appreciation for help and encouragement: Chiefly, to President Joseph Fielding Smith, himself, for his scriptural insight, his plain teachings, and his power of expression; to Elder Oscar W. McConkie, my father, for much counsel and for many helpful suggestions; to Elder Milton R. Hunter of the First Council of the Seventy, for like assistance; to Joseph Fielding Smith, Jr., for setting the type and making many valued suggestions; to Velma Harvey and Shirley Stone Storrs, for typing the mountain of manuscripts from which the gems here published were selected; and to Harold Lundstrom, for a painstaking and careful reading of the proof.

-- Bruce R. McConkie Salt Lake City, Utah November 10, 1954.

CHAPTER 1 CHARACTER, ATTRIBUTES, AND PERFECTIONS OF GOD

THE GODHEAD

THE SUPREME COUNCIL. "We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost."^{1.1}

We accept these three personages as the supreme governing council in the heavens. The Father and the Son have tabernacles of flesh and bones, and the Holy Ghost is a personage of Spirit. ^{1.2} We worship the Father in the name of the Son, who is the Mediator between God and man, and his is the only name given whereby man can be saved.^{1.3} We accept Jesus as the Only Begotten Son of the Father in the flesh, although we are all his offspring in the spirit, and therefore his children.^{1.4}

FATHERHOOD OF GOD. We are taught in the scriptures that God is literally, and not in a figurative sense, our very Eternal Father. The words of our Redeemer spoken to Mary near the tomb from which he had risen and gained the victory over death, are most sublime and filled with glorious meaning: "Touch me not; for I am not yet ascended to my Father: but go

to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God and your God." 1.5 In these words the truth of the Fatherhood of God is emphatically pronounced by his Only Begotten Son, who declares that he is our brother and that we have the same Eternal Father. 1.6

MODERN KNOWLEDGE OF GOD

APOSTATE CONCEPTS OF GOD. In the year 1820, when the First Vision was received, the universal doctrine in the Protestant as well as the Catholic world, relating to the Godhead, in substance, was as follows:

"There is but one only living and true God who is infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions, immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute, working all things according to the counsel of his own immutable and most righteous will," 2.7

JOSEPH SMITH RESTORED KNOWLEDGE OF GOD. The vision of Joseph Smith made it clear that the Father and the Son are separate personages, having bodies as tangible as the body of man. It was further revealed to him that the Holy Ghost is a personage of Spirit, distinct and separate from the personalities of the Father and the Son.

SCRIPTURES SHOW PERSONALITY OF GOD. This all-important truth staggered the world; yet, when we consider the clear expressions of holy writ, it is a most astounding and wonderful fact that man could have gone so far astray. The Savior said, "My Father is greater than I," 2.8 and he invited his disciples, after his resurrection, to handle him and see that it was he, for, said he, "A spirit hath not flesh and bones, as ye see me have."2.9 The apostles clearly understood the distinct entities of the Father, Son, and Holy Ghost, to which they constantly referred in their epistles; and Paul informed the Corinthians of the fact that when all things are subjected to the Father, "Then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."2.10

Joseph Smith beheld the Father and the Son; therefore he could testify with personal knowledge that the scriptures were true wherein we read: "So God created man in his own image, in the image of God created he him; male and female created he them." 3.11 This was to be understood literally, and not in some mystical or figurative sense. 3.12

GAINING KNOWLEDGE ABOUT GOD. I know, as these my brethren know, that God lives; that Jesus Christ is the Only Begotten Son of God in the flesh, and the Redeemer of the world. But I have not learned all that there is to know about him and our Father; neither have you; for in this mortal life it is impossible for us fully to comprehend the mission of our Lord and Redeemer, to know him and just who and what he is, and the extent of the great work he accomplished. But if we shall be worthy to enter into the presence of God the Father and Jesus Christ his Son and there be crowned with exaltation, it will be necessary for us to

know them in the fulness. However, until we do enter into their presence and receive this great blessing, we will not fully know the only true God and Jesus Christ whom he has sent. 3. 13

ANY RIGHTEOUS MAN CAN SEE GOD. The Lord has established all things in order and has given us a perfect system. We cannot improve upon it. If we would carry out that which the Lord has revealed, as he has revealed it, then all things would be perfect; for the organization is a perfect organization: the theory of it, the plan of it, is without flaw. If we followed all the orders that have been given to us in the priesthood and otherwise; if we would put into practice the great doctrines which have been revealed in the revelations contained in the holy scriptures, it would only be a matter of a very short time until this great people would be in the same condition, absolutely, as were the people in the city of Enoch. We would be able to walk with God, we would be able to behold his face, because then faith would abound in the hearts of the people to the extent that it would be impossible for the Lord to withhold himself, and he would reveal himself unto us as he has done in times past. 4. 14

GOSPEL AND PRIESTHOOD NEEDED TO SEE GOD. We cannot tie the hands of the Lord. The Father and the Son appeared to the Prophet Joseph Smith before the Church was organized and the priesthood restored to the earth. Under those conditions the Lord could appear to one who sought for light as he did in the case of Joseph Smith.

Now that the Church is organized, and the power of the priesthood is here, no one can see the face of God, even the Father, without the blessings of the gospel and the authority of the priesthood. 4. 15

WALKING WITH GOD. The statement that men anciently "walked with God" we accept, of course, as a figure of speech. It means that they were in perfect harmony and at the same time receiving constant guidance and revelation from the Lord. It does not mean that they were privileged to walk along the streets, for instance, as Jesus walked with the two disciples after his resurrection. 4. 16

FEAR THE LORD. The Lord is merciful and kind and does not require of those who serve him that they be afraid and tremble before him. There is no delight in his heart in the "fear" of the wicked because of their sins. Most scriptural passages which tell us to "fear the Lord" have no reference to fright.

The word "fear" has more than the one meaning which we so universally use. The scriptural meaning is "to have reverential awe." In Young's Concordance of the Bible, under the word "fear" we find several meanings, such as "terror," from the Hebrew word "emah"; "dread" from the Hebrew "pachdah"; reverence" from the Hebrew "yare." So we see that the word "fear" as used in the English language, had different shades of meaning in the Hebrew, and that language used different words to connote those shades of meaning.

LOVE THE LORD. When the Lord requires that we "fear" him and keep his commandments, he means that we should pay to him that homage and reverence which we owe to our Eternal Father and his Son Jesus Christ. To fear the Lord is to love him. That is the sense in which the word is used. The Lord is not asking us to be afraid of him, but to draw near unto him, and the greatest of all the commandments is, that we love him.^{5.17}

HOW GOD PROGRESSES

GOD HAS ALL POWER AND WISDOM. My grandfather, Hyrum Smith, at the conference of the Church, April, 1844, in the course of his remarks said: "I want to put down all false influences. If I thought I should be saved and any in the congregation be lost, I should not be happy. For this purpose Jesus effected a resurrection. Our Savior is competent to save all from death and hell [i.e. by repentance], I can prove it out of the revelations. I would not serve a God that had not all wisdom and all power."

Do we believe that God has all "wisdom"? If so, in that, he is absolute. If there is something he does not know, then he is not absolute in "wisdom," and to think such a thing is absurd. Does he have all "power"? If so then there is nothing in which he lacks. If he is lacking in "wisdom" and in "power" then he is not supreme and there must be something greater than he is, and this is absurd.

JOSEPH SMITH TEACHES OMNIPOTENCE OF GOD, In the Lectures on Faith, which appeared in the earlier editions of the Doctrine and Covenants, we find the following which was prepared by the Prophet Joseph Smith:

"There are two personages [i.e. of flesh and bones] 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,^{6.18} 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."^{6.19}

"God is the only supreme governor and independent being in whom all fulness and perfection dwell; who is omnipotent, omnipresent, and omniscient; without beginning of days or end of life; and that in him every good gift and every good principle dwell." ^{6.20}

"Without the knowledge of all things God would not be able to save any portion of his creatures; for it is by reason of the knowledge which he has of all things, from the beginning

to the end, that enables him to give that understanding to his creatures by which they are made partakers of eternal life; and if it were not for the idea existing in the minds of men that God had all knowledge it would be impossible for them to exercise faith in him." 7.21

PROGRESSION BY INCREASING HIS CREATIONS. The Book of Moses informs us that the great work of the Father is in creating worlds and peopling them, and "there is no end to my works, neither to my words," he says, "For behold, this is my work and my glory-to bring to pass the immortality and eternal life of man,"7.22 and in this is his progression.

Commenting on this the Prophet Joseph Smith has said: "What did Jesus do? Why; I do the things I saw my Father do when worlds come rolling into existence, My Father worked out his kingdom with fear and trembling, and I must do the same [that is Christ 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 [Christ] will take his place, and thereby become exalted myself, So that Jesus treads in the tracks 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."7.23

Do you not see that it is in this manner that our Eternal Father is progressing? Not by seeking knowledge which he does not have, for such a thought cannot be maintained in the light of scripture. It is not through ignorance and learning hidden truth that he progresses, for if there are truths which he does not know, then these things are greater than he, and this cannot be. Why can't we learn wisdom and believe what the Lord has revealed?

HOW GOD DOES NOT PROGRESS

FALSE NOTIONS ABOUT GOD'S PROGRESSION. It seems very strange to me that members of the Church will hold to the doctrine, "God increases in knowledge as time goes on." Or that they can believe (as a recently published article says): "If absolute perfection were attainable, there would eventually come a time when those who had chosen the better way would reach the ultimate; and if the ultimate could be gained, progression would cease, This cannot be, for as before specified nothing in nature remains at a standstill. When progression abdicates the throne, retrogression is the degrading successor."

But, how does anyone know? Where has the Lord ever revealed to us that he is lacking in knowledge? That he is still learning new truth; discovering new laws that are unknown to him? I think this kind of doctrine is very dangerous. I don't know where the Lord has ever declared such a thing. It is not contained in any revelation that I have read. Man's opinion unaided by the revelations of the Lord, does not make it so.

PERFECTION OF GOD NOT "RELATIVE." I believe that God knows all things and that his understanding is perfect, not "relative." I have never seen or heard of any revealed fact to the contrary. I believe that our Heavenly Father and his Son Jesus Christ are perfect. I offer

no excuse for the simplicity of my faith.

Who dares say that the quality of "virtue" is limited with our Father and his Son? Is their truthfulness only "relative"? Could they be more truthful? More honorable? More virtuous or loving? How foolish such questions are, and how much more foolish would be the answer if we said: "Yes, the Lord is limited in his truthfulness, honor, virtue." Well, if he is absolute in these qualities, is he on the road of retrogression in them? According to the argument this must be so if the absolute is reached. Then why should we say that his knowledge is limited and that hidden law and truths abound which he has not discovered. Who made those laws and where do they come from?

SCRIPTURES PROVE OMNIPOTENCE OF GOD, I believe, literally, what is written in these scriptures:

"O how great the holiness of our God! For he knoweth all things, and there is not anything save he knows it."9.24

"Thus saith the Lord your God, even Jesus Christ, the Great I AM, Alpha and Omega, the beginning and the end, the same which looked upon the wide expanse of eternity, and all the seraphic hosts of heaven, before the world was made;

"The same which knoweth all things, for all things are present before mine eyes." 9.25

"And now, verily I say unto you, I was in the beginning with the Father, and am the Firstborn; . . .

"The Spirit of truth is of God. I am the Spirit of truth, and John bore record of me, saying: He received a fulness of truth, yea, even of all truth."9.26

"Now have we not reason to rejoice? Yea, I say unto you, there never were men that had so great reason to rejoice as we, since the world began; yea, and my joy is carried away, even unto boasting in my God; for he has all power, all wisdom, and all understanding; he comprehendeth all things, and he is a merciful Being, even unto salvation, to those who will repent and believe on his name."9.27

"Praise ye the Lord: for it is good to sing praises unto our God; for it is pleasant; and praise is comely, . . .

"Great is our Lord, and of great power: his understanding is infinite," 9.28

"He comprehendeth all things, and all things are before him, and all things are round about him; and he is above all things, and in all things, and is through all things, and is round about all things; and all things are by him, and of him, even God, for ever and ever."

The next verse (42) is very significant in revealing to us something regarding the laws:

"And again, verily I say unto you, he hath given a law unto all things, by which they move in their times and their seasons." 10. 29

GOD PROGRESSES BECAUSE OF KNOWLEDGE. It is not because the Lord is ignorant of law and truth that he is able to progress, but because of his knowledge and wisdom. The Lord is constantly using his knowledge in his work. And his great work is in bringing to pass the immortality and eternal life of man. By the creation of worlds and peopling them, by building and extending, he progresses, but not because the fulness of truth is not understood by him. 10. 30

WILL GOD DESTROY HIMSELF? I cannot comprehend God in his perfection having to spend time discovering laws and truth he does not know. Such a thought to me is destructive, not progressive, Should there be truth which God has not discovered, when may he discover it, and, like a chemist who mixes certain elements and blows himself up, when will the Almighty find some hidden truth or law which will shatter all? Is there not a danger that some other personage may discover some greater truth than our Father knows? If such could be the case, what would become of God?

HOW GOD IS EVERLASTING

GOD IS AN EXALTED MAN. Some people are troubled over the statements of the Prophet Joseph Smith as found in the King Follett sermon delivered in Nauvoo in 1844. The matter that seems such a mystery is the statement that our Father in heaven at one time passed through a life and death and is an exalted man. This is one of the mysteries, and to some it appears to contradict other statements in the scriptures. Naturally there are many things that we will not comprehend while in this mortal life and we will not be able to fathom all of the difficulties that lie before us. Our understanding is limited and we judge according to the things we know and with which we are familiar. The things of eternity we will not understand until we reach the goal of eternal life, when all things will be made clear.

We read in the scriptures that God is "infinite and eternal, from everlasting to everlasting the same unchangeable God"; 11. 31 that he is "the same yesterday, today, and forever"; 11. 32 that he "is unchangeable from all eternity to all eternity." 11. 33 How does this conform to the Prophet's teaching: "God himself was once as we are now, and is an exalted man, . . . 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"? 11. 34

CHRIST BORN; YET FROM EVERLASTING. Now I suppose that we all understand the fact that Jesus Christ was Jehovah, who led Israel in the days of Abraham and Moses, and in fact from the days of Adam, Also that Jehovah, or Jesus Christ, as a personage of Spirit

appeared to the Brother of Jared, and that he was born a babe in this world and grew to manhood in this world and therefore he did not always have a tangible body. Yet Jesus says of himself that he is "the first and the last," 11. 35 and that he is "the beginning and the end, the same which looked upon the wide expanse of eternity, and all the seraphic hosts of heaven, before the world was made." 11. 36

The Prophet says: "If Jesus Christ was the Son of God, and John discovered that God the Father of Jesus Christ had a Father, you may suppose that he had a Father also." Then he asks: "Where was there ever a son without a father? And where was there ever a father without first being a son?" 12. 37 He points out that the Savior declared that he would do the things his Father did, that is, lay down his life and take it again. 12. 38

Let me ask, are we not taught that we as sons of God may become like him? 12. 39 Is not this a glorious thought? Yet we have to pass through mortality and receive the resurrection and then go on to perfection just as our Father did before us. The Prophet taught that our Father had a Father and so on. Is not this a reasonable thought, especially when we remember that the promises are made to us that we may become like him?

HOW GOD IS FROM ETERNITY TO ETERNITY. However, the thing that seems so puzzling is the statement that God is "the same yesterday, today and forever"; that he is "from all eternity to all eternity." Well, is not this true, and is there any conflict with the thought that he has passed through the same states that we are destined to do? From eternity to eternity means from the spirit existence through the probation which we are in, and then back again to the eternal existence which will follow. Surely this is everlasting, for when we receive the resurrection, we will never die. We all existed in the first eternity. I think I can say of myself and others, we are from eternity; and we will be to eternity everlasting, if we receive the exaltation. The intelligent part of man was never created but always existed. That is true of each of us as well as it is of God, yet we are born sons and daughters of God in the spirit and are destined to exist forever. Those who become like God will also be from eternity to eternity. 12. 40

REVERENCE FOR GOD

PROFANING NAME OF DEITY. We should hold the name of Deity in the most sacred and solemn respect. 12. 41 Few things are so distressing or shock the feelings of a refined person more than to hear some uncouth, ignorant, or filthy creature bandy around the name of Deity. Some individuals have become so profane that it appears almost impossible for them to speak two or three sentences without the emphasis -- as they think -- of a vulgar or blasphemous oath. There are some individuals also who seem to think, at least that is the impression they leave upon others, that it is a manly accomplishment and elevates them from the common run of mankind if they can use blasphemous language.

PROFANITY IS FILTHINESS. A person is known as much by his language as he is by the

company he keeps. People who swear and profane belong to the same class as do those who think, or leave the impression that they think, that to have a cigarette, cigar, or pipe in their mouth, lends dignity and manliness -- do we have to say also womanliness? -- to their character. Filthiness in any form is degrading and soul-destroying and should be avoided as a deadly poison by every member of the Church,

BLASPHEMY IN COMMON CONVERSATION. Good stories have been frequently ruined simply because the authors have not understood the propriety of the use of sacred names. When blasphemous expressions are placed in the mouths of otherwise respectable characters, instead of enhancing the story they detract from its value and interest. How strange it is that some people, and good people at that, think that to use some expression involving the name of the Lord, adds interest, wit, or power to their stories! How often this is seen in the moving pictures, even in shows that otherwise are commendable.

But all such expressions in the theatre, and the use of tobacco and liquor, are detrimental to the morals and spirituality of those who witness them, and especially is it true in the case of the youth of tender years whose character is in the formative stage. It is a shame that such expressions are found so frequently, even in the so-called higher class publications which come into the homes of Latter-day Saints.

Above all other peoples on the earth, the Latter-day Saints should hold in the utmost sacredness and reverence all things that are holy, The people of the world have not been trained as we have been in such matters, notwithstanding there are many honest, devout, and refined people in the world. But we have the guidance of the Holy Spirit and the revelations of the Lord, and he has solemnly taught us in our own day our duty in relation to all such things.

SOME HYMNS PROFANE DEITY, Even in some of the sacred hymns that are universally used, the frequent and familiar use of the name of the Lord enters, and spoils their use so far as we are concerned. A few hymns of this nature, with noble, uplifting thoughts, have found their way into the musical exercises of the Latter-day Saints.

PROPER USE OF LORD'S NAME. There are times, of course, when the use of the name of Deity is perfectly proper. The Lord has given us such examples in the blessings on the sacrament and the ordinance of baptism. The same is true in the conferring of the priesthood, for, as we have been taught, all things are to be done in the name of the Son; all our prayers should be addressed to the Father and brought to a close in the name of the Son,

IMPROPER USE OF LORD'S NAME IN PRAYERS. Even in this, however, we frequently hear improper expressions that jar on the sensitiveness of refined ears, Running the risk of criticism, I would like to call attention to a few expressions which it would be better not to use. At times we hear a very earnest, fervent prayer given in the spirit of pure humility and innocence, closed with this expression: "for Christ's sake. Amen," I never hear this

expression that it does not bring to my mind the similar use by blasphemers on the streets. Of course, in the prayer, such a thing as an improper expression was not intended and never entered the mind of the one who prayed.

PRAYER IS FOR OUR SAKE. Then again, we do not pray or conduct exercises for his sake, but for our own. Our Redeemer has done everything that is essential for our salvation, and he has taught us that if we serve him with all our soul, and all our days, yet we are unprofitable servants and have done only that which it was our duty to do. Paul says we were bought with a price, and we are not our own.^{15.42} Our Redeemer has a perfect right to command us, and all that we do is for our own sakes. He can do without us, but we cannot do without him. We are told that we are unprofitable servants, ^{15.43} and so we are, if we think of trying to pay our Savior back for what he has done for us, for that we never can do; and we cannot by any number of acts, or a full life of faithful service, place our Savior in our debt.

PRAY IN NAME OF CHRIST. How much better it is in our worship, and in our praying when we come to a conclusion, to end what we are doing, with a simple, humble statement, as we have been commanded to do, that it is done "in the name" of Jesus Christ, our Lord!
^{15.44}

CHRIST OUR ELDER BROTHER. Another expression finding its place among us, especially on the part of speakers and writers on gospel themes, is to refer to our Lord as the Christ. Of course there is, and can be, no other. We have been given the information, however, that his name is Jesus Christ, and that he is the Only Begotten of the Father in the flesh, but the Firstborn in the spirit. He is our Elder Brother and was honored by the Father with the fulness of authority and power as a member of the grand Presidency, of Father, Son, and Holy Ghost. He was commissioned, before the world was framed, to come to this earth and here offer himself a sacrifice, through the shedding of his blood for the sins of mankind, on condition of their true repentance, and for the transgression of our first parents which brought our fallen, mortal state.

WHEN TO USE TITLE: "THE CHRIST." The name Christ is a title comparable to the title Messiah and meaning The Anointed One, and has reference to the office of our Savior. If the remarks of a speaker have reference to the nature and calling of our Lord in the office which he holds, then the definite article preceding the name is in perfect order. However, when we are speaking of the Redeemer in some other sense than by reference to his official title, it is well for us not to use the article, but the whole name of our Lord, or, even better still, in order to avoid the too frequent repetition, we can say our Redeemer or Savior or the Lord.

The great lesson for us to learn, in all our preaching, writing, and conversations, is to use the titles of Deity sparingly, not with familiarity, or with lack of reverence. ^{16.45}

DID THE FATHER EAT WITH ABRAHAM?

LORD APPEARED TO ABRAHAM. We are not justified in teaching that our Heavenly Father, with other heavenly persons, came down, dusty and weary, and ate with Abraham. This is not taught in the 18th chapter of Genesis. The first verse of that chapter should read as follows: "And the Lord appeared unto him in the plains of Mamre," That is a complete thought. The second part of this paragraph has nothing to do with the Lord's appearing to Abraham, and there should be another paragraph or sentence saying: "And he sat in the tent door in the heat of the day; and he lifted up his eyes and looked, and, lo, three men stood by him." These three men were mortals. They had bodies and were able to eat, to bathe, and sit and rest from their weariness. Not one of these three was the Lord.

ABRAHAM ENTERTAINED HIS BRETHREN. I will give you a key: It was natural for the English to translate, as in verse three, and say "My Lord" in referring to a distinguished individual, because that is the way they recognized distinguished characters; but you will notice that the word Lord in the third paragraph is spelled with one capital and three small letters which indicates that it was not The Lord that was meant. Now in verses 13, 14, 17-20, you will find all of the letters in capitals and that does refer to THE LORD. Now according to the Prophet's revision of this scripture, the third verse reads as follows: "My brethren, if now I have found favor in your sight, pass not away I pray you from thy servant." 17. 46

DID JACOB WRESTLE WITH AN ANGEL?

MESSENGER BLESSES JACOB, Who wrestled with Jacob on Mount Peniel? The scriptures say it was a man. The Bible interpreters say it was an angel. More than likely it was a messenger sent to Jacob to give him the blessing, To think he wrestled and held an angel who couldn't get away, is out of the question. The term angel as used in the scriptures, at times, refers to messengers who are sent with some important instruction. Later in this chapter when Jacob said he had beheld the Lord, that did not have reference to his wrestling. 17. 47

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, 18. 1 the Only Begotten in the flesh. 18. 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. 18. 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, 18. 4 but his Father is greater than he! 18. 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! 18. 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. 18. 7

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." 19. 8

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." 19. 9

In Matthew it reads "of the Holy Ghost," 19. 10 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 Only Begotten of the Father. In the Book of Genesis (Inspired Version), Jesus is spoken of throughout as the Only Begotten of the Father not less than 12 times, and in the Book of Mormon at least five times, and a great number of times in the Doctrine and Covenants; and in these scriptures he is spoken of as the

Son of God innumerable times.

Now, if he is the Only Begotten of the Father in flesh, he must be the Son of the Father and not the Son of the Holy Ghost. Yet, to be consistent, "Reorganites" must claim that Jesus is the Son of the Holy Ghost and not the Son of God the Father. Their alternative -- if it can be called such -- must be, then, the stand of Mr. William H. Kelley, "president" of their "apostles," who gave a written statement in answer to the question put to him by the writer, September 10, 1903: "You say that Jesus Christ, the Son of God, was begotten of the Holy Ghost. Is he the Son of the Holy Ghost?"

Mr. Kelley signed his answer as follows: "I do not know. Wm. H. Kelley."

Just think of this for a moment. Here is a man professing to be the chief of the special witnesses for Christ, declaring that he does not know whether Jesus is the Son of God the Father or the Son of the Holy Ghost. And the Savior declared it so plainly that he was the Son of the Father, his Only Begotten, and was so acknowledged by the Father throughout the scriptures. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." 20. 11

ADVENT AND MISSION OF CHRIST FORETOLD

SHILOH PROPHECY. When Jacob blessed his son Judah, he declared that the scepter should not depart from Judah until Shiloh come. 20. 12 Who is Shiloh? He is Christ. And Judah had the scepter in Israel or Judah, until the days of Christ.

Joseph who was sold into Egypt foretold the delivery of Israel from that land by Moses. In that prophecy he says that Christ is Shilo. He said: "The Lord God will raise up . . . unto thee, whom my father Jacob hath named Israel, a prophet; (not the Messiah who is called Shilo;) and this prophet shall deliver my people out of Egypt in the days of thy bondage." 21. 13

The Shiloh prophecy has reference to the authority which should in course of time be conferred upon the descendants, or tribe of Judah, when Israel became established in the land of their inheritance. This authority was to be that of kingly rule or exercise of authority in making and enforcing the law.

FULFILLMENT OF SHILOH PROPHECY. This prophecy was fulfilled, for after Judah came to power in Israel, when David was exalted to the throne, that tribe held authority until the time of the coming of Christ. Even after the division of the kingdom into the two kingdoms, Judah and Israel, still kings of Judah sat on the throne until the time of the captivity 600 years before Christ.

Judah continued even during the captivity and after the return to Palestine 70 years later to

have lawgivers for the Jews. Daniel and others in Babylon held power, and as prophets directed the people. When they returned under Zorababel (who was the legal descendant of David, and who acted as governor of Jerusalem), and when Ezra and others rebuilt the temple and Jerusalem, they were still directed by lawgivers. Eventually the Sanhedrin was established and it continued in this capacity until after the death of Christ, when in the destruction of Jerusalem and the scattering of the Jews that authority ceased on the earth; and the Jews had no lawgiver unto whom they could turn. It is true that there were times when these lawgivers were iniquitous and did wrong, but nevertheless this prophecy was fulfilled. 21. 14

BRAZEN SERPENT A SIMILITUDE OF CHRIST. In the third chapter of John, we have the account of the Lord's conversation with Nicodemus in which the Lord said: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life." 22. 15 Do you recall how in the wilderness when they came among the serpents, the Lord told Moses to put a brazen serpent upon a pole and they who looked upon it should be healed, for some of them were dying when bitten? That was done in the similitude of our Lord's being lifted upon the cross, so that all who believed in him should not perish. 22. 16

ANIMAL SACRIFICE A SIMILITUDE OF CHRIST. When the Israelites left Egypt, the Lord gave them the passover. 22. 17 They were to take a lamb without blemish; they were not to break any of its bones. They were to kill it, cook it, and eat it with bitter herbs and unleavened bread. This feast they were to remember annually thereafter until Christ should come. This was also in the similitude of the sacrifice of Jesus Christ. If you stop to consider it, it was at the time of the passover that our Lord was taken and crucified in fulfillment of the promises that had been made that he would come to be our Redeemer. 22. 18

All these things point to his coming and to his ministry. In fact sacrifice goes right back to the days of Adam. Animal sacrifices were to be without blemish, for it was in the similitude of the sacrifice of Jesus Christ, and pointed to his coming. We do not learn much in the Book of Genesis what sacrifice was for, because the plain things pertaining to sacrifice have been removed. 22. 19

When Noah came out of the Ark the first thing that he did was to take a clean animal and offer sacrifice, although animals were scarce. In the Book of Moses in the Pearl of Great Price, we get the full understanding why sacrifice was practiced. 23. 20 It is because it pointed to the sacrifice of Jesus Christ, and every animal had to be without spot or blemish. When Christ was crucified, he was placed on the cross between two thieves. The bones of the thieves were broken, but not the bones of the Savior.

ISAIAH FORETELLS LIFE OF CHRIST. I want to read to you the 53rd chapter of Isaiah. Now Bible commentators will tell you that this has nothing to do with the life of Jesus Christ. To them this story is one concerning suffering Israel. I want to tell you that it is a

story, a synopsis of the life of our Redeemer, revealed to Isaiah 700 years before the Lord was born. If you have the proper discernment you will discover this. I am going to make some comments on it as I read it.

HE OUTWARDLY APPEARED AS OTHER MEN. "Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him."

What is the meaning of that? Did not Christ grow up as a tender plant? There was nothing about him to cause people to single him out. In appearance he was like men; and so it is expressed here by the prophet that he had no form or comeliness, that is, he was not so distinctive, so different from others that people would recognize him as the Son of God. He appeared as a mortal man.

CHRIST A MAN OF SORROWS. "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted."

Was not Christ a man of sorrows? Was he not rejected of men? Was he not acquainted with grief? Did not the people (figuratively) hide their faces from him? Did not the people esteem him not? Surely he knew our griefs and carried our sorrows, but he was thought to be stricken of God and forsaken by him. Did not the people say that? How true all these things are!

HIS SUFFERING FORETOLD. "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

Now this is poetic language of course. Why should it not be? But can't you get the true picture? Was he not wounded for our transgressions and bruised for our iniquities? Was he not chastised for us, and if we will believe on him, are we not healed with his stripes?

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

Does not the gospel teach us that he carried the burden of our sins and that we as sheep have strayed away?

"He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

Is this not true of Christ? Can you not read it in the gospels?

"He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken."

It was for our transgressions that he died. And who are mentioned as his generation? Those who accept him and keep his commandments.

"And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth."

Was he not buried among the wicked, and was not the sepulchre in which he was placed one belonging to the rich? Surely there was no deceit in his mouth for he was perfect.

HE SHALL SEE HIS SEED. "Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand."

The Father "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." 25. 21

"He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors." 25. 22

THE SEED OF CHRIST. Is this not just as clear as sunshine, at least to those who have the inspiration of the Spirit of the Lord? In the 15th chapter of Mosiah, Abinadi comments on this chapter in Isaiah and makes it plain. He declares that the seed of Christ are those who believe in him. 25. 23 Christ was numbered with the transgressors and he bare the sins of many, but he made intercession for the transgressors, and through their repentance gives unto them eternal life.

In relation to his seed, I wish to quote the words of King Benjamin in the 5th chapter of Mosiah: "And now, because of the covenant which ye have made ye shall be called the children of Christ, his sons, and his daughters; for behold, this day he hath spiritually begotten you; for ye say that your hearts are changed through faith on his name; therefore, ye are born of him and have become his sons and his daughters." 26. 24

These and all who have made such covenants are the "seed" of Christ. 26. 25

OUR ADVOCATE AND OUR MEDIATOR

FATHER PRESENT IN EDEN. When Adam was in the Garden of Eden he was in the presence of the Father and was taught by him. He learned his language. He was as familiar with our Eternal Father in that garden as we are with our fathers in mortal life. The first part of Genesis dealing with the creation and with Adam in the Garden of Eden is when the Father was present with him. 26. 26

After he partook of the forbidden fruit, Adam and Eve were cast out of that garden and likewise out of the presence of the Father. He was banished because of his transgression, and became spiritually dead -- that is, he was shut out from the presence of God. 26. 27

CHRIST STANDS BETWEEN MAN AND THE FATHER. Then Jesus Christ came upon the scene as the Mediator between man and God, and the Advocate for man with the Father. He pleads our cause. As our Mediator, through his ministry, he labors to reconcile us, to bring us into agreement with God his Father. 26. 28

An advocate is one who defends or pleads for or in behalf of another. A mediator is one who reconciles or brings about agreement between parties.

That is part of his great mission. He stands between the Father and man. When he was upon earth, he prayed frequently for his disciples, pleading with his Father in their behalf, 27. 29 and he has been pleading ever since, and he stands between us and God our Father.

JEHOVAH GIVES ALL REVELATION. All revelation since the fall has come through Jesus Christ, who is the Jehovah of the Old Testament. In all of the scriptures, where God is mentioned and where he has appeared, it was Jehovah who talked with Abraham, with Noah, Enoch, Moses and all the prophets. He is the God of Israel, the Holy One of Israel; the one who led that nation out of Egyptian bondage, and who gave and fulfilled the Law of Moses. 27. 30 The Father has never dealt with man directly and personally since the fall, and he has never appeared except to introduce and bear record of the Son. Thus the Inspired Version records that "no man hath seen God at any time, except he hath borne record of the Son." 27. 31

Exodus 6:3 in the King James version is a mistranslation. It reads: "And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them." Now we know that Jehovah is Christ, and here is a statement that it was not our Savior who appeared to these ancient prophets. However, in the revision of the scriptures by the Prophet Joseph, the passage reads as follows: "And I appeared unto Abraham, unto Isaac, and unto Jacob. I am the Lord God Almighty; the Lord JEHOVAH. And was not my name known unto them?" 27. 32

CHRIST MAY SPEAK AS THE FATHER. In giving revelations our Savior speaks at times

for himself; at other times for the Father, and in the Father's name, as though he were the Father, and yet it is Jesus Christ, our Redeemer who gives the message. So, we see, in Doctrine and Covenants 29:1, that he introduces himself as "Jesus Christ, your Redeemer," but in the closing part of the revelation he speaks for the Father, and in the Father's name as though he were the Father, 28. 33 and yet it is still Jesus who is speaking, for the Father has put his name on him for that purpose.

FIRST VISION AND REVELATION. We have a wonderful illustration of how revelation comes through Christ presented to us in the Vision given to the Prophet Joseph Smith. The Father and the Son appeared unto him, but it was not the Father who answered his question! The Father introduced Joseph to his Son, and it was the Son who answered the important question and gave the instruction.28. 34

Had Joseph Smith come home from the grove and declared that the Father and the Son appeared to him and that the Father spoke to him and answered his question while the Son stood silently by, then we could have accepted the story as a fraud. Joseph Smith was too young and inexperienced to know this at the time, but he made no mistake, and his story was in perfect harmony with divine truth, with the divine law that Christ is the Mediator between God and man.

CHRIST THE FATHER AND THE SON

FATHER BECAUSE OF THE ATONEMENT. Our scriptures teach that Jesus Christ is both the Father and the Son.28. 35 The simple truth is that he is the Son of God by birth, both in the spirit and in the flesh. He is the Father because of the work that he has performed.

The difference between our Savior and the rest of us is that we have had fathers who were mortal and therefore subject to death. Our Savior did not have a mortal Father and therefore death was subject to him. He had power to lay down his life and to take it again, but we do not have power to lay down our lives and to take them again.29. 36 It is through the atonement of Jesus Christ that we receive eternal life, through the resurrection of the dead and obedience to the principles of the gospel.

The Savior becomes our Father, in the sense in which this term is used in the scriptures, because he offers us life, eternal life, through the atonement which he made for us. In the wonderful instruction given by King Benjamin we find this: "And now, because of the covenant which ye have made ye shall be called the children of Christ, his sons, and his daughters; for behold, this day He hath spiritually begotten you; for ye say that your hearts are changed through faith on his name; therefore, ye are born of him and have become his sons and his daughters." 29. 37

So, we become the children, sons and daughters of Jesus Christ, through our covenants of obedience to him. Because of his divine authority and sacrifice on the cross, we become

spiritually begotten sons and daughters, and he is our Father.

FATHER BY DIVINE INVESTITURE OF AUTHORITY. Christ is also our Father because his Father has given him of his fulness; that is, he has received a fulness of the glory of the Father. This is taught in Doctrine and Covenants 93:1-5, 16-17, and also by Abinadi in the 15th chapter of Mosiah. Abinadi's statement that he is "the Father, because he was conceived by the power of God," harmonizes with the Lord's own words in section 93 that he is the Father because he has received of the fulness of the Father. Christ says he is the Son because, "I was in the world and made flesh my tabernacle, and dwelt among the sons of men." Abinadi expresses this truth by saying he is "the Son because of the flesh."

The Father has honored Christ by placing his name upon him, so that he can minister in and through that name as though he were the Father; and thus, so far as power and authority are concerned, his words and acts become and are those of the Father.

FATHER AS CREATOR. Our Lord is also called the Father in the sense that he is the Father or Creator of the heavens and the earth and all things. 30. 38

CHRIST ONLY HATH POWER OF IMMORTALITY

"SOUL-SLEEPERS" DENY IMMORTALITY. Perhaps the most important passage that the "soul-sleepers," as they are called, rely upon in their contention that the body is the soul of man (divested of life, save for a "short, average tenure of three score years and ten"), is Paul's reference to our Savior as "the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto." 30. 39 Basing their claims upon this passage, they argue that this is conclusive proof that man in no sense has the gift of immortality, and shall cease to exist when mortal death overtakes him.

SAINTS RESURRECTED WITH CHRIST. It is strange they will hold so tenaciously to this expression, interpreting it to mean that the Savior is the only one who has received the resurrection from the dead, and therefore the only one "who hath immortality," and overlook the fact recorded by Matthew that "the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many." 30. 40 If these had also partaken of the resurrection, as we are assured by an eye witness, had they not also received the blessing of immortality and eternal life as well as the Son of God? It is recorded in the Book of Mormon that after the resurrection of Jesus Christ, the faithful dead on this continent also arose in the resurrection. 30. 41

CHRIST HAD POWER OVER DEATH. This being true, what then did Paul mean by saying to Timothy, according to the King James Bible, that the Son of God "only hath immortality"? Simply this: That of all who have dwelt upon this earth, the Son of God stands out alone as the only one who possessed life in himself and power over death inherently. Christ was

never subject unto death, even on the cross, but death was ever subject unto him. "As the Father hath life in himself," the Savior said, "so hath he given to the Son to have life in himself." 31.42 Again, he said: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." 31.43

Can any man say this? Is there anyone else who could truthfully say that he had life in himself, by which he could lay down his body and take it again? We are all subject to the mortal death, and none of us has power over death. The Savior, however, because he was the Only Begotten Son of the Father in the flesh, was endowed with life in himself from his birth, even as his Father had life in himself -- which is immortality.31.44

THE LIGHT AND HOPE OF IMMORTALITY. With this understanding we can use this passage in Timothy effectively as it now reads. But the further fact is that this same controversial passage has not come down to us in the King James Bible with the same clarity it had when Paul wrote it. As corrected by the Prophet in the Inspired Version it declares that Christ is "the King of kings, and Lord of lords, to whom be honor and power everlasting; Whom no man hath seen, nor can see, unto whom no man can approach, only he who hath the light and the hope of immortality dwelling in him."31.45

CHRIST WORKED OUT HIS OWN SALVATION

CHRIST BEGAN MORTALITY AS MEN Do. Our Savior was a God before he was born into this world, and he brought with him that same status when he came here. He was as much a God when he was born into the world as he was before. But as far as this life is concerned it appears that he had to start just as all other children do and gain his knowledge line upon line. Luke says he "increased in wisdom and stature, and in favour with God and man." 32.46 John records that "he received not of the fulness at the first," but had to progress "from grace to grace, until he received a fulness."32.47 Paul wrote, "Though he were a Son, yet learned he obedience by the things which he suffered." 32.48

HOW HE GAINED LIGHT AND TRUTH. Evidently, before he was 12 years old -- for then he astonished the doctors and wise men in the temple -- he had learned a great deal about his Father's business.32.49 This knowledge could come to him by revelation, by the visitation of angels, or in some other way. But his knowledge, so far as this life was concerned, had to come line upon line and precept upon precept. Without question he was in communication, from time to time, with his Heavenly Father.

The Inspired Version tells us: "Jesus grew up with his brethren, and waxed strong, and waited upon the Lord for the time of his ministry to come. And he served under his father, and he spake not as other men, neither could he be taught; for he needed not that any man should teach him. And after many years, the hour of his ministry drew nigh." 32.50

HOW HE DID WHAT HE HAD SEEN THE FATHER DO. The statement of our Lord that he could do nothing but what he had seen the Father do, 32. 51 means simply that it had been revealed to him what his Father had done. Without doubt, Jesus came into the world subject to the same condition as was required of each of us -- he forgot everything, and he had to grow from grace to grace. His forgetting, or having his former knowledge taken away, would be requisite just as it is in the case of each of us, to complete the present temporal existence.

CHRIST GAINED FULNESS AFTER RESURRECTION. The Savior did not have a fulness at first, but after he received his body and the resurrection all power was given unto him both in heaven and in earth.33. 52 Although he was a God, even the Son of God, with power and authority to create this earth and other earths, yet there were some things lacking which he did not receive until after his resurrection. In other words he had not received the fulness until he got a resurrected body, and the same is true with those who through faithfulness become sons of God. Our bodies are essential to the fulness and the continuation of the seeds forever.33. 53

TEACH THAT CHRIST WAS MORE THAN A MAN

EVENTUAL SORROW OF FALSE TEACHERS. If the worth of souls is great and our joy shall be great in heaven with those we may be able to bring unto the strait and narrow way, what will be our feelings if, through any teachings of ours, one soul is barred from the celestial kingdom? If that which we have taught and practiced shall destroy the faith of one individual so that he does not accept the truth, and that fact is made known unto us when we stand before the judgment seat, then, let me ask, how great will be our sorrow? How great will be the condemnation which we will merit in that we have barred, through our influence and through our teachings, one of the children of our Father from entering into eternal exaltation?

SEVERE PUNISHMENT FOR FALSE TEACHERS. I tell you that these men who stand up and say that Jesus is not the Christ, that he was a great teacher, but not the Son of God, the Only Begotten of the Father, and thus lead many to deny the power of the resurrection and the divinity of Christ, are taking upon themselves a most terrible responsibility that should cause them to fear and tremble. I could not stand it to know that I had taught an untruth that would lead people to destruction. And when these men realize what they have done and that, not only their own souls have not been saved, but they have been the means of destroying the souls of other men, leading them away from truth and righteousness, I tell you that it shall be hard with them, and their punishment shall be most severe in eternity.34. 54

HISTORICITY OF JESUS

ENEMIES OF CHRIST ADMIT HE LIVED. Many who deny the divinity of Jesus Christ are

convinced of his historicity. One of the most persistent and determined foes of Jesus Christ in modern times admits that the evidence is beyond reasonable dispute and that Jesus Christ lived and taught the people of Judea. Moreover, he declares that Paul, the chief writer of epistles and advocate for Jesus Christ, was a real personality who came in contact with the Christians within the first decade after the death of Christ.

"Paul . . . habitually speaks of Cephas and others who were actual companions of Jesus. We have to deny the genuineness of all the epistles to doubt this. . . . He joined the Christian body and mingled with them in Jerusalem, within less than ten years of the execution of Jesus. No Jew there seems to have told him that Jesus was a mere myth. In all the bitter strife of Jew and Christian the idea seems to have occurred to nobody. Setting aside the gospels entirely, ignoring all the Latin writers are supposed to have said in the second century, we have a large and roughly organized body of Christians at the time when men were still alive who remembered events of the fourth decade of the century.

"I conclude that it is more reasonable to believe in the historicity of Jesus. There is no parallel in history to the sudden growth of a myth and its conversion into a human personage in one generation. . . . From the earliest moment that we catch sight of Christians in history the essence of their belief is that Jesus was an incarnation, in Judea, of the great God of the universe. . . . So it seems to me far more reasonable, far more scientific, far more consonant with the facts of religious history which we know, to conclude that Jesus was a man who was gradually turned into a God." 35. 55

BOOK OF MORMON PROVES CHRIST LIVED. We have "a more sure word of prophecy," as Peter might put it, "whereunto ye do well that ye take heed," 35. 56 by which we may know that Jesus Christ lives and is indeed the Only Begotten Son of God.

The Book of Mormon, while an ancient record, has come to light within the knowledge of this generation. We all know how it was revealed and how it was translated, and that the Lord raised up witnesses, "as seemeth him good," who testified "to the truth of the book and the things therein." Moreover, the Book of Mormon was preserved, as it is recorded, to come forth in the latter days to bear witness of the truth of the record of the Jews (Bible), and to bear witness, "to the convincing of the Jew and Gentile that JESUS is the CHRIST, the ETERNAL GOD, manifesting himself unto all nations." 35. 57 The Book of Mormon bears record of the personality and reality of Jesus Christ, both by prophecy uttered hundreds of years before he was born and by recording his personal appearance among the ancient people on this American continent. In this sacred volume we have his words recorded and the testimony of witnesses who saw him and unto whom he ministered after his resurrection.

CHRIST SEEN BY MODERN PROPHETS. However, we are not dependent upon the writings and the testimony of men who lived and wrote in ancient times. Although we accept their sayings, we have the testimony of witnesses of our own time. Joseph Smith, Oliver Cowdery, Sidney Rigdon, and others, have borne witness to the world -- as they were

commanded to do -- that they saw Jesus Christ, conversed with him, were ministered to by him, and received from him instruction. These facts are recorded as they were written at the time. This testimony has gone forth into all the world and has been before the world for more than 100 years.

Joseph Smith and Oliver Cowdery were in the presence of the Lord Jesus Christ in the Kirtland Temple, April 3, 1836, and heard his voice.^{36. 58} Joseph Smith and Sidney Rigdon were in his presence February 16, 1832, and have given their testimony as follows: "And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives! For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father -- That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." ^{36. 59}

RIGHTEOUS MAY STILL SEE CHRIST. This testimony has gone forth into all the world. There are thousands who know it is true for they too have had witness borne in upon their souls. There are thousands who believe in the promise of the Lord, "that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am." ^{36. 60} And this promise is unto all men everywhere so that all may know if they will. ^{37. 61}

APPEARANCE OF THE LORD TO BROTHER OF JARED

CHRIST REVEALED HIMSELF PARTIALLY TO SOME. I have always considered Ether 3:15 to mean that the Savior stood before the Brother of Jared plainly, distinctly, and showed him his whole body and explained to him that he was a spirit. In his appearance to Adam and Enoch, he had not made himself manifest in such a familiar way. His appearances to earlier prophets had not been with that same fulness.

The scriptural accounts of talking face to face and of walking with God should not be interpreted in the sense that the Savior stood before those prophets and revealed his whole person. That he may have done so at later periods in the cases of Abraham and Moses is possible, but he had not done so in that fulness in the antediluvian days. For the Brother of Jared he removed the veil completely. He had never showed himself to man before in the manner and way he did to that prophet. ^{37. 62}

CHAPTER 3 THE HOLY GHOST, LIGHT OF CHRIST, AND SECOND COMFORTER

THE HOLY GHOST

A PERSONAGE OF SPIRIT. The Holy Ghost is the third member of the Godhead. He is a Spirit, in the form of a man. The Father and the Son are personages of tabernacle; they have bodies of flesh and bones. The Holy Ghost is a personage of Spirit, and has a spirit body only. 38. 1 His mission is to bear witness of the Father and the Son and of all truth. 38. 2

As a Spirit personage the Holy Ghost has size and dimensions. He does not fill the immensity of space, and cannot be everywhere present in person at the same time. He is also called the Holy Spirit, the Spirit of God, the Spirit of the Lord, the Spirit of Truth, and the Comforter. 38. 3

HOLY GHOST A REVELATOR. His mission is to teach us all truth. He partakes of the things of the Father and the Son and reveals them to those who serve the Lord in faithfulness. It was through the teachings of the Comforter, or Holy Ghost, that the teachings of Jesus Christ were recalled by the apostles. 38. 4 It is through the teachings of the Holy Spirit that prophecy comes. 38. 5

GIFT OF HOLY GHOST COMES BY LAYING ON OF HANDS. The promise was made in the days of the primitive Church of Jesus Christ that all who would repent, be baptized for the remission of sins and would be faithful, should receive the gift of the Holy Ghost by the laying on of hands. That same promise has been made to all who will accept the gospel in this dispensation, for the Lord says: "And whoso having faith you shall confirm in my church, by the laying on of the hands, and I will bestow the gift of the Holy Ghost upon them." 39. 6

It is the duty of the elders in the Church "to confirm those who are baptized into the church, by the laying on of hands for the baptism of fire and the Holy Ghost, according to the scriptures." 39. 7

AVOID SPECULATING ON DESTINY OF THE SPIRIT. The Holy Ghost is not a personage with a body of flesh and bones, and in this respect differs from the Father and the Son. The Holy Ghost is not a woman, as some have declared, and therefore is not the mother of Jesus Christ.

It is a waste of time to speculate in relation to his jurisdiction. We know what has been revealed and that the Holy Ghost, sometimes spoken of as the Holy Spirit, and Comforter, is the third member of the Godhead, and that he, being in perfect harmony with the Father and the Son, reveals to man by the spirit of revelation and prophecy the truths of the gospel of Jesus Christ. Our great duty is so to live that we may be led constantly in light and truth by this Comforter so that we may not be deceived by the many false spirits that are in the world.

39. 8

I have never troubled myself about the Holy Ghost whether he will sometime have a body or not because it is not in any way essential to my salvation. He is a member of the Godhead, with great power and authority, with a most wonderful mission which must be performed by a spirit. This has satisfied me without delving into mysteries that would be of no particular benefit. 39. 9

GIFT OF THE HOLY GHOST

BESTOWING THE HOLY GHOST. The Holy Ghost is given permanently only to those who have come to a knowledge of the truth, through hearkening to the Spirit of Christ, and who have been baptized and confirmed members of the Church. That brings us to the difference between the Holy Ghost and the gift of the Holy Ghost, which some of us get confused in our minds.

It is a mistake, when we are called upon to confirm someone a member of the Church, to say, "Receive ye the gift of the Holy Ghost." We should say, "Receive the Holy Ghost." (I do not say "ye" because that is a plural pronoun.) That covers everything, and they get the gift.

GIFT OF HOLY GHOST DEFINED. What is the gift of the Holy Ghost? Nothing more nor less than the right to the companionship of the Holy Ghost. As President Joseph F. Smith says: "He does not have to dwell "with one constantly." This man here, another one over there, and a man over in England, are confirmed members of the Church. The question arises, "How can the Holy Ghost be with them all at the same time?" He does not have to be, but the power of the Holy Ghost is such that it can be manifest in every place at the same moment of time.

President Joseph F. Smith has expressed it thus: "The holy Ghost as a personage of Spirit can no more be omnipresent in person than can the Father or the Son, but by his intelligence, his knowledge, his power and influence, over and through the laws of nature, he is and can be omnipresent throughout all the works of God."⁴⁰. 10 Thus when it becomes necessary to speak to us, he is able to do so by acting through the other Spirit, that is, through the Light of Christ.

Joseph Smith said: "There are certain key words and signs belonging to the priesthood which must be observed in order to obtain the blessing. The sign of Peter was to repent and be baptized for the remission of sins, with the promise of the gift of the Holy Ghost; and in no other way is the gift of the Holy Ghost obtained."

HOLY GHOST RETURNS MAN TO PRESENCE OF GOD. You cannot get the gift of the Holy Ghost by praying for it, by paying your tithing, by keeping the Word of Wisdom -- not even by being baptized in water for the remission of sins. You must complete that baptism

with the laying on of hands for the gift of the Holy Ghost. The Prophet said on one occasion that you might as well baptize a bag of sand as not confirm a man and give him the gift of the Holy Ghost, by the laying on of hands. You cannot get it any other way. The man who is confirmed receives, in addition to this Spirit of Christ, the companionship of the third member of the Godhead. Therefore, he is back again in the presence of God, through the gift of the Holy Ghost.

HOLY GHOST AND THE GIFT COMPARED. The Prophet continued: "There is a difference between the Holy Ghost and the gift of the Holy Ghost. Cornelius received the Holy Ghost before he was baptized, which was the convincing power of God unto him of the truth of the gospel, but he could not receive the gift of the Holy Ghost until after he was baptized. Had he not taken this sign or ordinance upon him, the Holy Ghost which convinced him of the truth of God, would have left him, Until he obeyed these ordinances and received the gift of the Holy Ghost, by the laying on of hands, according to the order of God, he could not have healed the sick or commanded an evil spirit to come out of a man, and it obey him; for the spirits might say unto him, as they did to the sons of Sceva: 'Paul we know and Jesus we know, but who are ye?' It mattereth not whether we live long or short on the earth after we come to a knowledge of these principles and obey them unto the end. I know that all men will be damned if they do not come in the way which he hath opened, and this is the way marked out by the word of the Lord." 42. 11

HOLY GHOST CAN TESTIFY TO A NON-CHURCH MEMBER. The question often arises: "How is it you say a man cannot receive the gift of the Holy Ghost except by the laying on of hands, when Cornelius received the Holy Ghost before he was baptized, before he had gone to Peter to find out what he should do to be saved?" The Holy Ghost will manifest himself to any individual who asks for the truth, just as he did to Cornelius. Moroni said this: "And when ye shall receive these things. I would exhort you that ye who would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost." 42. 12

Every man can receive a manifestation of the Holy Ghost, even when he is out of the Church, if he is earnestly seeking for the light and for the truth. The Holy Ghost will come and give the man the testimony he is seeking, and then withdraw; and the man does not have a claim upon another visit or constant visits and manifestations from him. He may have the constant guidance of that other Spirit, the Spirit of Christ. Every man may receive such a manifestation from the Holy Ghost when he is seeking for the truth, but not the power to call upon the Holy Ghost whenever he feels he needs the help, as a man does who is a member of the Church." 42. 13

GIFT OF HOLY GHOST FOR CHURCH MEMBERS ONLY. We may after baptism and confirmation become companions of the Holy Ghost who will teach us the ways of the Lord, quicken our minds and help us to understand the truth. The people of the world do not

receive the gift of the Holy Ghost.

Joseph Smith did not have the gift of the Holy Ghost at the time of the First Vision, but he was overshadowed by the Holy Ghost; otherwise, he could not have beheld the Father and the Son.^{43. 14}

OUR RIGHT TO GUIDANCE FROM HOLY GHOST. We have the right to the guidance of the Holy Ghost, but we cannot have that guidance, if we wilfully refuse to consider the revelations that have been given to help us to understand and to guide us in the light and truth of the everlasting gospel. We cannot hope to have that guidance when we refuse to consider these great revelations which mean so much to us both temporally and spiritually.

Now if we find ourselves in this condition of unbelief or unwillingness to seek for the light and the knowledge which the Lord has placed within our reach, then we are liable or in danger of being deceived by evil spirits, the doctrines of devils, and the teachings of men. And when these false influences are presented before us, we will not have the distinguishing understanding by which we can segregate them and know that they are not of the Lord. And so we may become prey unto the ungodly, to the vicious, to the cunning, to the craftiness of men." ^{43. 15}

HOLY GHOST A SURE WITNESS OF TRUTH

THOSE GUIDED BY THE SPIRIT NOT DECEIVED. If we are humble, if we are diligent in the service of the Lord, if we seek to serve him with an eye single to the glory of our Father in heaven (keeping in mind that he has asked for that service with a full heart, with all our might, with all our mind, and with all our strength), we will not go astray. We will not be seduced by evil spirits nor by the spirits of men, but we will be led and directed by the Spirit of God.

Every member of the Church has had hands laid upon his head for the gift of the Holy Ghost, He has a right to receive the revelations that are expedient and necessary for his guidance individually; not for the Church, but for himself. He has a right through his obedience, through his humility, to receive light and truth as it shall be revealed through the Spirit of Truth, and he who will hearken to that Spirit and seek for the gift of the Spirit in humility and faith shall not be deceived.

Now there are some of our people who are being deceived. Why? Because they lack knowledge, because they lack understanding, and because they are not in tune with the Holy Spirit, which they have a right to receive through their faithfulness and obedience. ^{44. 16}

TESTIMONY COMES FROM HOLY GHOST. Christ is the second person in the Godhead. But Christ has himself declared that the manifestations we might have of the Spirit of Christ, or from a visitation of an angel, a tangible resurrected being, would not leave the impression

and would not convince us and place within us that something which we cannot get away from which we receive through a manifestation of the Holy Ghost. 44. 17 Personal visitations might become dim as time goes on, but this guidance of the Holy Ghost is renewed and continued, day after day, year after year, if we live to be worthy of it.

A man may receive manifestations of the Holy Spirit, and then he may sin and the Spirit withdraws. He is left to himself, and he will forget, to a very large extent, the things he learned before. But when a man has known the power of God, and partakes of it and then turns away, knowingly defying the truth, there is no forgiveness for him. 44. 18

I have in mind certain missionaries whom I have heard testify when they returned home, and also some whom I have heard in the mission field get up and speak by the power of the Spirit, bearing witness of the truth; yet years later they have lost that testimony; it has departed from them.

I have in mind now a prominent schoolteacher who filled a good mission and the Spirit of the Lord was upon him. Today he is not a member of the Church. His mind has become clouded. His testimonies have become dimmed. I do not know that he will ever get away from them, for if he received them in the clearness and the power in which we are capable of receiving them, he could not altogether forget. A man through denying the truth and leaving the Church does not become a son of perdition, unless he has had enough light to become a son of perdition. 45. 19

THE HOLY SPIRIT OF PROMISE

ORDINANCES SEALED BY SPIRIT. The Holy Spirit of Promise is the Holy Ghost who places the stamp of approval upon every ordinance: baptism, confirmation, ordination, marriage. The promise is that the blessings will be received through faithfulness.

If a person violates a covenant, whether it be of baptism, ordination, marriage or anything else, the Spirit withdraws the stamp of approval, and the blessings will not be received.

Every ordinance is sealed. with a promise of a reward based upon faithfulness. The Holy Spirit withdraws the stamp of approval where covenants are broken. 45. 20

THE HOLY GHOST LED ALL THE PROPHETS

THE HOLY GHOST DURING CHRIST'S MINISTRY. While Christ was here in his ministry, his disciples did not have the constant companionship of the Holy Ghost. He told them they could not have that Spirit while he was with them, but when he went, he would send the Comforter to be their guide. 45. 21 He was one of the Godhead, and while he was there in their presence, they did not have the companionship of the Holy Ghost.

It is true that the Holy Ghost came to them on occasions while Christ was yet with them. But they were in the same condition as Cornelius. They had special manifestations of the power of the Holy Ghost, but did not enjoy the gift itself, that is, they did not have the right to the constant companionship of that member of the Godhead.^{46. 22} The Holy Ghost did speak to Peter, right in the presence of the Savior, but the gift or power to have it with him constantly while he was there, the Savior clearly told them, was unnecessary.^{46. 23}

THE HOLY GHOST IN A FUTURE ETERNITY. This does not mean that when we come into the presence of God after the resurrection or in the millennium, we will not have the gift of the Holy Ghost, although Christ is there. When things come to that perfect state, and especially after the resurrection, I think we will be in the presence of all three -- Father, Son, and Holy Ghost.

ANCIENT PROPHETS HAD THE HOLY GHOST. There is another point which often arises from the fact that the Savior said the Holy Ghost could not come while he was here. Many people say that the ancients never had the Holy Ghost, that he could not come until after Christ had come and died and been raised in the resurrection. You do not find the term Holy Ghost in the Old Testament, as we now have it, but you do find the Spirit of God. ^{46. 24}

The fact is all the prophets had the Holy Ghost. They were led and directed by him. And without this power they would not have been prophets. Peter said that prophecy itself "came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." ^{46. 25} The Book of Moses, which is the original and perfect record of a part of Genesis, speaks of the Holy Ghost; ^{47. 26} so do the Nephite prophets, including those who lived in the era before Christ.^{47. 27}

THE SIN AGAINST THE HOLY GHOST

BLASPHEMY AGAINST HOLY GHOST. When the Pharisees in their wickedness declared that Jesus cast out devils by the power of Beelzebub, the prince of devils, Jesus said to them:

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men who receive me and repent; but the blasphemy against the Holy Ghost, it shall not be forgiven unto men. And whosoever shall speak a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him; neither in this world; neither in the world to come."^{47. 28}

HOLY GHOST WILL GUIDE INTO ALL TRUTH. The mission of the Holy Ghost is to lead those who are entitled to the gift, which is conferred by the laying on of hands, in all truth and righteousness. The Savior told his apostles that the Comforter would dwell in them and testify of the Father and the Son; would guide them in all truth, and show them things to come. ^{47. 29} In the revelations given to the Church in this day, these same promises are

made, and the mission of the Holy Ghost is declared to be exactly what it was in the former dispensations. 47. 30 Therefore, a person who will walk in the light as that light is revealed by the third member of the Godhead, will know with a positive and unerring understanding that Jesus is the Christ and the Redeemer of the world, and the plan of salvation will be plainly comprehended.

SPIRIT SPEAKING TO SPIRIT. The Spirit of God speaking to the spirit of man has power to impart truth with greater effect and understanding than the truth can be imparted by personal contact even with heavenly beings. Through the Holy Ghost the truth is woven into the very fibre and sinews of the body so that it cannot be forgotten. So positive and powerful are the teachings of the Spirit that when a man receives this knowledge and partakes of this power of God, which can only come after receiving the covenants and obligations belonging to the new and everlasting covenant, and he then turns away from this knowledge and these covenants, he sins knowingly.

SONS OF PERDITION. It is for this reason that the Lord has said: "Thus saith the Lord concerning all those who know my power, and have been partakers thereof and suffered themselves through the power of the devil to be overcome, and to deny the truth and defy my power -- They are they who are the sons of perdition, of whom I say that it had been better for them never to have been born; For they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity; Concerning whom I have said there is no forgiveness in this world nor in the world to come -- Having denied the Holy Spirit after having received it, and having denied the Only Begotten Son of the Father, having crucified him unto themselves and put him to an open shame." 48. 31

In harmony with this, the writer to the Hebrews said: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." 48. 32

A SIN UNTO DEATH. Peter said, "It had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them," 49. 33 and John called it a sin unto death. 49. 34 It is a sin unto death, for it brings a spiritual banishment -- the second death -- by which those who partake of it are denied the presence of God and are consigned to dwell with the devil and his angels throughout eternity.

All who partake of this, the greatest of sins, sell themselves as did Cain to Lucifer. They learn to hate the truth with an eternal hatred, and they learn to love wickedness. They reach a condition where they will not and cannot repent. The spirit of murder fills their hearts and they would, if they had the power, crucify our Lord again, which they virtually do by fighting his work and seeking to destroy it and his prophets.

PUTTING CHRIST TO OPEN SHAME. Before a man can sink to this bitterness of soul, he must first know and understand the truth with a clearness of vision wherein there is no doubt. The change of heart does not come all at once, but is due to transgression in some form, which continues to lurk in the soul without repentance, until the Holy Ghost withdraws, and then that man is left to spiritual darkness. Sin begets sin; the darkness grows until the love of truth turns to hatred, and the love of God is overcome by the wicked desire to destroy all that is just and true. In this way Christ is put to open shame, and blasphemy exalted.

How fortunate it is that in the mercy of God there will be comparatively few who will partake of this awful misery and eternal darkness.^{49. 35}

THE LIGHT OF CHRIST

THE OMNIPRESENT HOLY SPIRIT. The Holy Ghost should not be confused with the Spirit which fills the immensity of space and which is everywhere present. This other Spirit is impersonal and has no size, nor dimension; it proceeds forth from the presence of the Father and the Son and is in all things. We should speak of the Holy Ghost as a personage as "he" and this other Spirit as "it," although when we speak of the power or gift of the Holy Ghost we may properly say "it."^{50. 36}

THE SPIRIT OF JESUS CHRIST. The Holy Ghost, as we are taught in our modern revelation, is the third member in the Godhead and a personage of Spirit. These terms are used synonymously: Spirit of God, Spirit of the Lord, Spirit of Truth, Holy Spirit, Comforter; all having reference to the Holy Ghost. The same terms largely are used in relation to the Spirit of Jesus Christ, also called the Light of Truth, Light of Christ, Spirit of God, and Spirit of the Lord; and yet they are separate and distinct things. We have a great deal of confusion because we have not kept that clearly in our minds. The Lord revealed this to Joseph Smith:

"For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ. And the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit. And everyone that hearkeneth to the voice of the Spirit cometh unto God, even the Father. And the Father teacheth him of the covenant which he has renewed and confirmed upon you, which is confirmed upon you for your sakes, and not for your sakes only, but for the sake of the whole world.

"And the whole world lieth in sin, and groaneth under darkness and under the bondage of sin. And by this you may know they are under the bondage of sin, because they come not unto me. For whoso cometh not unto me is under the bondage of sin. And whoso receiveth not my voice is not acquainted with my voice, and is not of me."^{50. 37}

Moroni tells us the same thing: "For behold, the Spirit of Christ is given to every man, that he may know good from evil; wherefore, I show unto you the way to judge; for everything which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God." 51. 38

EVERY MAN RECEIVES THE LIGHT OF CHRIST. We do not find this doctrine so clearly defined in the New Testament as in the Doctrine and Covenants and the Book of Mormon. But we discover this: The Lord has not left men (when they are born into this world) helpless, groping to find the light and truth, but every man that is born into the world is born with the right to receive the guidance, the instruction, the counsel of the Spirit of Christ, or Light of Truth, sometimes called the Spirit of the Lord in our writings.

THE LIGHT OF CHRIST ACTS AS OUR CONSCIENCE. If a man who has never heard the gospel will hearken to the teachings and manifestations of the Spirit of Christ, or the Light of Truth, which come to him, often spoken of as conscience -- every man has a conscience and knows more or less when he does wrong, and the Spirit guides him if he will hearken to its whisperings -- it will lead him eventually to the fulness of the gospel. That is, he is guided by the Light, and when the gospel comes he will be ready to receive it. This is what the Lord tells us in section 84 of the Doctrine and Covenants.

This Spirit of Truth, or Light of Christ, also has other functions. We read this in the revelation: "This . . . glory is that of the church of the Firstborn, even of God, the holiest of all, through Jesus Christ, his Son -- He that ascended up on high, as also he descended below all things, in that he comprehended all things, that he might be in all and through all things, the light of truth; Which truth shineth. This is the light of Christ. As also he is in the sun, and the light of the sun, and the power thereof by which it was made. As also he is in the moon, and is the light of the moon, and the power thereof by which it was made; As also the light of the stars, and the power thereof by which they were made; And the earth also, and the power thereof, even the earth upon which you stand. And the light which shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings; Which light proceedeth forth, from the presence of God to fill the immensity of space.

LIGHT OF CHRIST IS THE POWER OF GOD. This Light of Christ is not a personage. It has no body. I do not know what it is as far as substance is concerned; but it fills the immensity of space and emanates from God. It is the light by which the worlds are controlled, by which they are made. It is the light of the sun and all other bodies. It is the light which gives life to vegetation. It quickens the understanding of men, and has these various functions as set forth in these verses.

It is: "The light which is in all things, which giveth life to all things, which is the law by which all things are governed, even the power of God who sitteth upon his throne, who is in

the bosom of eternity, who is in the midst of all things."52. 39

This is our explanation in regard to the Spirit of Christ, or Light of Truth, which every man receives and is guided by. Unless a man had the blessings that come from this Spirit, his mind would not be quickened; there would be no vegetation grow; the worlds would not stay in their orbits; because it is through this Spirit of Truth. this Light of Truth, according to this revelation, that all these things are done.52. 40

INVESTIGATORS LED BY LIGHT OF CHRIST. The Lord has given to "every man that cometh into the world," the guidance of the Light of Truth, or Spirit of Jesus Christ, and if a man will hearken to this Spirit he will be led to the truth and will recognize it and will accept it when he hears it. We have seen this demonstrated thousands of times, where men were led to investigate and have had the desire to investigate in spite of the prejudices and traditions which they were taught in the world.

If they refuse to come unto him, then he calls them wicked and they are under the bondage of sin. It seems to me that when a person declares that he is satisfied with his religion and therefore does not care to investigate, it is evidence that he has not hearkened to the Light of Truth which was given him; else he would not have been satisfied with the false religion which he has and would be seeking the truth.

THE SPIRIT Poured OUT ON ALL FLESH. The inspiration which was promised to all flesh by the Lord through the prophecy of Joel, is not the promise of the Holy Ghost, but the promise of the guidance of the Light of Christ, or Spirit of Truth, which is given to every man who comes into the world.53. 41 It is through this Spirit that the inspiration comes to those who are not members of the Church. This Spirit has been poured out and is the active agency by which the great discoveries in these modern times have been accomplished. It is this Spirit which the Lord declares he will withdraw from the world, 53. 42 and which he said to Noah would not always "strive with man," and not the Holy Ghost which they never had. 53. 43 It is this Spirit which led Columbus in his discoveries.53. 44

It is this Spirit which the Savior speaks of in the revelations which is given to guide men. 53. 45 When he speaks of the Holy Ghost being their guide, and that this gift will come to the Gentiles, the necessary implication is that the Gentiles will have been cleansed and baptized so that they can receive these blessings. 53. 46

THE TRUE GUARDIAN ANGEL. We have often heard of guardian angels attending us and many patriarchs have spoken of such protection. There are times no doubt when some unseen power directs us and leads us from harm. However, the true guardian angel given to every man who comes into the world is the Light of Truth or Spirit of Christ.

The Holy Ghost is given to faithful members of the Church to guard and direct them: theirs is the privilege, through their faithfulness, to have such guidance and protection.

There is no angel following us about like a stenographer taking notes and making a record of our lives. The Lord has a more perfect way by which the acts of our lives are recorded. 54. 47

THE HOLY GHOST WORKS THROUGH THE LIGHT OF CHRIST. The person of the Holy Ghost can work through the Spirit of Christ that permeates everything, or he can work by personal contacts. The Holy Ghost can act through some other influence or force. This may be a crude illustration, and yet I think it answers our purpose. We have in this building a young lady sitting down at the switchboard. Someone on this floor wants to get in touch with someone on the second floor; somebody else in another part of the building wants to talk with someone in another building; and so on. They are all connected with the parties they want to talk to. In a similar way the Holy Ghost could speak to someone here, someone over there, and someone way off in some other part of the country, even in a foreign land, and each receive the message intended for him. That is not hard to understand when we think of telegraphy. They send several messages over a wire at the same time. Radio stations send messages of different wave lengths all over the earth. 54. 48

THE SECOND COMFORTER

TWO COMFORTERS. Joseph Smith speaks of two Comforters: the first is the Holy Ghost, the second is the Son of God himself. He uses the 14th chapter of John as the basis for his discourse. 55. 49 Verses 16, 17, and 26 definitely refer to the Holy Ghost. They speak of the Spirit of Truth which "dwelleth with you, and shall be in you." Verses 18, 21, and 23 clearly refer to the Lord himself and his coming to man.

SECOND COMFORTER NOT HOLY SPIRIT OF PROMISE. The Holy Spirit of Promise is not the Second Comforter. The Holy Spirit of Promise is the Holy Ghost who places the stamp of approval upon every ordinance that is done righteously; 55. 50 and when covenants are broken he removes the seal.

DENYING THE SECOND COMFORTER. There is no forgiveness for denying the First Comforter. But if a man received honor enough to have the presence of the Son, he would also have the knowledge of the First Comforter and should he turn away, his sin would be unpardonable. A man could not deny the Second Comforter any more than he could the first.

If a man gets knowledge enough to have the companionship of the Son of God, the chances are his call and election would be sure. 55. 51

CHAPTER 4 OUR FIRST AND SECOND ESTATES

PRE-EXTISTENCE OF MAN

SAINTS HAVE KNOWLEDGE OF SPIRIT LIFE. The Latter-day Saints are the only people in the world, as far as my knowledge goes, who have a clear, distinct doctrine in regard to the questions: Where did we come from? Why are we here? and, Where are we going? I believe we are the only people in the world who believe in the pre-existence of the human family. There are many who believe in the pre-existence of Jesus Christ,^{56. 1} but they do not believe that we, individually, lived before we came into this life. ^{56. 2}

One of the strange things to me is the fact that so many people believe that there is a spirit in man and when he dies that spirit continues to live as an immortal thing, yet that it had no existence until man was born in this mortal life.^{56. 3}

WE LIVED AS SPIRIT BEINGS. We lived in the presence of God in the spirit before we came here. We desired to be like him, we saw him, we were in his presence. There is not a soul who has not seen both the Father and the Son, and in the spirit world we were in their presence; ^{56. 4} but it became necessary for us to gain experiences which could not be obtained in that world of spirits, and so we were accorded the privilege of coming down here upon this earth.^{56. 5}

WE HAVE SEEN GOD. When we lived in the presence of our Father, we were not like him; we were just spirits. We did not have bodies of flesh and bones, but he did. He was a glorious personage with a body of flesh and bones, his spirit and body being inseparably connected, and his body shining with a brightness beyond the brightness of the sun. We saw him in his majesty; and when the plan of salvation was presented to us, it was made known to us that if we would pass through this mortal existence, and be true and faithful to all the commandments our Father would give unto us -- thus keeping the second estate as we had kept the first -- we, too, eventually would have the privilege of coming back into his presence with bodies of flesh and bones which would also shine with the brightness of the sun, to share in all the fulness of his kingdom. ^{57. 6}

COUNCILS WERE HELD IN PRE-EXISTENCE. In the pre-existence we dwelt in the presence of God our Father. When the time arrived for us to be advanced in the scale of our existence and pass through this mundane probation, councils were held and the spirit children were instructed in matters pertaining to conditions in mortal life, and the reason for such an existence. In the former life we were spirits. In order that we should advance and eventually gain the goal of perfection, it was made known that we would receive tabernacles of flesh and bones and have to pass through mortality where we would be tried and proved to see if we, by trial, would prepare ourselves for exaltation. We were made to realize, in the presence of our glorious Father, who had a tangible body of flesh and bones which shone like the sun, that we were, as spirits, far inferior in our station to him.

SPIRITS WERE TAUGHT ABOUT MORTALITY. We were instructed that by faithfulness in the mortal life which was promised us, we also should, after passing through trials and tribulation, obtain bodies that would also be glorious, just like our Father's. We were duly formed that in this mortal life we would have to walk by faith. Previously we had walked by sight, but now was to come a period of trial to see if by faith we would be true to every covenant and commandment our Father required at our hands. We were informed that many would fail. Those who rebelled against the light which would be revealed to them should be deprived of exaltation. They could not come back to dwell in the presence of God, but would have to take a place in some other sphere where they would be blessed according to their works, and likewise restricted in their privileges.[58. 7](#)

PLAN OF SALVATION PRESENTED IN PRE-EXISTENCE. There was a council held in heaven, when the Lord called before him his spirit children and presented to them a plan by which they should come down on this earth; partake of mortal life and physical bodies; pass through a probation of mortality, and then go on to a higher exaltation through the resurrection which should be brought about through the atonement of his Only Begotten Son Jesus Christ. [58. 8](#) The thought of passing through mortality and partaking of all the vicissitudes of earth life in which they would gain experiences through suffering, pain, sorrow, temptation and affliction, as well as the pleasures of life in this mundane existence, and then, if faithful, passing on through the resurrection to eternal life in the kingdom of God, to be like him,[58. 9](#) filled them with the spirit of rejoicing, and they "shouted for joy," [58. 10](#) The experience and knowledge obtained in this mortal life they could not get in any other way, and the receiving of a physical body was essential to their exaltation.

AGENCY AND PROGRESSION IN PRE-EXISTENCE. God gave his children their free agency even in the spirit world. by which the individual spirits had the privilege, just as men have here, of choosing the good and rejecting the evil, or partaking of the evil to suffer the consequences of their sins. Because of this, some even there were more faithful than others in keeping the commandments of the Lord. Some were of greater intelligence than others, as we find it here, and were honored accordingly. . . .

SOME SPIRITS GREATER THAN OTHERS. The spirits of men had their free agency, some were greater than others, and from among them the Father called and foreordained his prophets and rulers. Jeremiah and Abraham were two of them.[59. 11](#) . . . The spirits of men were not equal. They may have had an equal start, [59. 12](#) and we know they were all innocent in the beginning;[59. 13](#) but the right of free agency which was given to them enabled some to outstrip others, and thus, through the eons of immortal existence, to become more intelligent, more faithful, for they were free to act for themselves, to think for themselves, to receive the truth or rebel against it. [59. 14](#)

CHILDREN OF ISRAEL FOREKNOWN. The Lord declared through Moses the following:

"Remember the days of old, consider the years of many generations: . . . When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." 59. 15

A similar passage to this occurs in Acts where Paul declares to the Athenians that the Lord "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." 59. 16

These passages clearly indicate that the numbers of the children of Israel were known and the bounds of their habitation fixed, in the days of old when the Lord divided to the nations their inheritance. We conclude, therefore, that there must have been a division of the spirits of men in the spiritual world, and those who were appointed to be the children of Israel were separated and prepared for a special inheritance.

WHY NO REMEMBRANCE OF FIRST ESTATE. This mortal existence is conclusive evidence that all who receive it kept their first estate. In our former, or spirit existence, we walked by sight. We were in the presence of both the Father and the Son, and were instructed by them and under their personal presence. In this mortal life, or second estate, the Lord willed that we should walk by faith and not by sight, that we might, with the great gift of free agency, be proved to see if we would do all things whatsoever the Lord our God commanded us. 60. 17 Therefore, he took away from us all knowledge of our spiritual existence and started us out afresh in the form of helpless infants, to grow and learn day by day. In consequence of this we received no former knowledge and wisdom at birth, and, as it is written of the Son of God, who in the beginning made all things, we "received not of the fulness at the first, but received grace for grace." 60. 18

PRE-EXISTENT LIFE AFFECTS MORTALITY. Notwithstanding this fact that our recollection of former things was taken away, the character of our lives in the spirit world has much to do with our disposition, desires and mentality here in mortal life. The spirit influences the body to a great extent, just as the body in its desires and cravings has an influence on the spirit. The Lord has caused it to be so. Therefore, those who were the noble and great ones in that former world, the Lord foreordained to be his prophets and rulers here, for he knew them before they were born, and through the action of the spirit on the body, he knows they will be likely to serve him here. Environment and many other causes, however, have great influence on the progress and destiny of man, but we must not lose sight of the fact that the characteristics of the spirit, which were developed through many ages of a former existence, play a very important part in our progression through mortal life. 60. 19

WHY MEN ARE BORN TO DIFFERENT RACES. We are the children of God. He is our Father and he loves us. He loves all men whether they be white or black. No matter what their color, no matter what the conditions under which they were born and reared, the Lord looks upon all his children in mercy and will do for them just the best that he can. . . .

There is a reason why one man is born black and with other disadvantages, while another is born white with great advantages. The reason is that we once had an estate before we came here, and were obedient, more or less, to the laws that were given us there. Those who were faithful in all things there received greater blessings here, and those who were not faithful received less. 61. 20

MEN NOT FOREORDAINED TO DO EVIL. Every soul coming into this world came here with the promise that through obedience he would receive the blessings of salvation. 61. 21 No person was foreordained or appointed to sin or to perform a mission of evil. No person is ever predestined to salvation or damnation. Every person has free agency. Cain was promised by the Lord that if he would do well, he would be accepted. 61. 22 Judas had his agency and acted upon it; no pressure was brought to bear on him to cause him to betray the Lord, but he was led by Lucifer. 61. 23 If men were appointed to sin and betray their brethren, then justice could not demand that they be punished for sin and betrayal when they are guilty. 61. 24

LORD HAS CREATED MANY EARTHS. The Lord never created anything for nothing, nor out of nothing. Everything has a place and was created for a purpose. Man was not created to be destroyed. This work has been going on forever. There never was a time when there was not an earth; never a time when there were not people on it, for that is the work of the Lord, and the heavens are innumerable, and so are the earths that have passed away to their exaltation and glory. As they pass away others take their places, This is not the only world. 62. 25

MANY EARTHS INHABITED BY OUR BROTHERS AND SISTERS. We are not the only people that the Lord has created. We have brothers and sisters on other earths. They look like us because they, too, are the children of God and were created in his image, for they are also his offspring. 62. 26 His great work is to create earths and people them with his children who are called upon to pass through the mortal probation like unto this we are now in, suffering pain, sorrow and the ills of the flesh, coming face to face with sin, with temptation; and having the right within themselves, God-given, to reject the evil and receive the good or reject the good and receive the evil, if they will, with the understanding, of course, that they shall be judged before his bar for their deeds and receive their reward accordingly. Every man has his agency to choose good or evil, to be rewarded or debased, and of course each will be rewarded. 62. 27

PRE-EXISTENCE OF ALL CREATURES

ALL LIFE CREATED IN THE SPIRIT. Every creature had a spiritual existence. The spirits of men, beasts, and all animal life, existed before the foundations of the earth were laid, and are living entities. 62. 28 As death, through the fall, is passed upon all, so the resurrection, through the mission of Jesus Christ, comes to all. 62. 29

ANIMALS CREATED FOR MAN. I want to give you a little explanation of man's relationship to the animals upon the earth, as the Lord has given it to us by revelation -- not as it is taught by man in the world -- but the true relationship which exists between man and beast. Man is the greatest of all the creations of God. He is his offspring. We are all his children. It was made known through the Prophet Joseph Smith and Sidney Rigdon, who saw it in vision, that the inhabitants of this earth and other worlds are begotten sons and daughters unto God. 63. 30 That ought to put an end -- so far as Latter-day Saints are concerned -- to all this nonsense prevailing in the world regarding the origin of man.

Man, I say, as the offspring of God, is the greatest of all his creations. He is greater than the moon, the sun, and the stars, which are the work of the fingers of God, and are made for the benefit of man. It is man's place to rule, and stand at the head of all other dominions, powers, creations, and beings, which the Lord our God has created. 63. 31

ANIMALS HAVE SOULS. The idea prevails in general, I believe, in the religious world where the gospel truth is misunderstood, that man is the only being on the earth that has what is called a soul or a spirit. We know this is not the case, for the Lord has said that not only has man a spirit, and is thereby a living soul, but likewise the beasts of the field, the fowl of the air, and the fish of the sea have spirits, and hence are living souls. But this does not make them kinsmen to the sons and daughters of God. They are our Father's creations, not his offspring, and that is the great difference between man and beast.

It would be a very strange world where animals were not found. If, after the resurrection of the dead, we discovered that man was the only living creature with immortality, we would certainly consider it a very strange world. Yet the idea does prevail that man has a spirit and the animals have not. Some people think this is the great thing that distinguishes man from all other beings.

FORM OF ANIMAL SPIRITS. The fish, the fowl, the beasts of the field, lived before they were placed naturally in this earth, and so did the plants that are upon the face of the earth. The spirits that possess the bodies of the animals are in the similitude of their bodies. In other words, the bodies of animals conform to the spirits which possess them, and which existed before they were placed on the earth; "that which is spiritual being in the likeness of that which is temporal; and that which is temporal in the likeness of that which is spiritual; the spirit of man in the likeness of his person, as also the spirit of the beast, and every other creature which God has created." 64. 32

THE WAR IN HEAVEN

REBELLIOUS SPIRITS CAST OUT. When the plan of redemption was presented and Jesus was chosen to be the Redeemer of the world, some rebelled. They were not willing to accept him as "the Lamb slain from the foundation of the world," 64. 33 . . . In this great rebellion in heaven, Lucifer, or Satan, a son of the morning, and one-third of the hosts thereof were cast

out into the earth because Lucifer sought to destroy the free agency of man and the one-third of the spirits sided with him, He sought the throne of God, and put forth his plan in boldness in that great council, declaring that he would save all, that not one soul should be lost, provided God would give him the glory and the honor.^{64. 34} When his plan was rejected for a better one, he rebelled and said, as Isaiah states the case: "I will ascend into heaven, I will exalt my throne above the stars of God, . . . I will be like the Most High." ^{64. 35}

FREE AGENCY IN PRE-EXISTENCE. If there had been no free agency, there could have been no rebellion in heaven; but what would man amount to without this free agency? He would be no better than a mechanical contrivance. He could not have acted for himself, but in all things would have been acted upon, and hence unable to have received a reward for meritorious conduct. He would have been an automaton; could have had no happiness nor misery, "neither sense nor insensibility,"^{65. 36} and such could hardly be called existence. Under such conditions there could have been no purpose in our creation.

DEVILS DENIED MORTAL BODIES. The punishment of Satan and the third of the host of heaven who followed him, was that they were denied the privilege of being born into this world and receiving mortal bodies. They did not keep their first estate and were denied the opportunity of eternal progression. The Lord cast them out into the earth, where they became the tempters of mankind -- the devil and his angels. "And it must needs be," the Lord has said, "that the devil should tempt the children of men, or they could not be agents unto themselves; for if they never should have bitter they could not know the sweet."^{65. 37}

DEVILS STEAL BODIES. At times these fallen spirits steal possession of the bodies of men and women, overpowering the spirit who has rightful ownership. They realize what they have lost and are willing, when opportunity is given them, of possessing bodies of lower animals, so anxious are they to be clothed with flesh even for a season. On one occasion a legion of these evil spirits, when cast out by the Lord, asked the privilege of entering the bodies of a herd of swine. ^{65. 38} Out of Mary Magdalene the Lord cast seven devils.^{65. 39} These evil spirits know the Lord from the knowledge and experience they obtained in the heavens before their banishment for rebellion. They called him by name when he disturbed them in their stolen habitations, saying: "Thou art Christ the Son of God, . . . for they knew that he was Christ." ^{65. 40}

NO NEUTRALS IN HEAVEN. There were no neutrals in the war in heaven. All took sides either with Christ or with Satan.^{66. 41} Every man had his agency there, and men receive rewards here based upon their actions there, just as they will receive rewards hereafter for deeds done in the body. The Negro, evidently, is receiving the reward he merits.

ALL SPIRITS INNOCENT IN THE BEGINNING. The Lord has said, "Every spirit of man was innocent in the beginning; and God having redeemed man from the fall, men became again, in their infant state, innocent before God."^{66. 42}

This is speaking of the spirits of men when they were created, or born in the spirit, not when they were dwelling in the spirit world, for one-third of them rebelled and were not innocent. When a child comes into this world he is innocent as far as this mortal life is concerned, but children soon lose their innocence as they grow and come in contact with the world. 66. 43

MORTALITY

TWO PURPOSES OF EARTH LIFE. We came into this world to die, That was understood before we came here. It is part of the plan, all discussed and arranged long before men were placed upon the earth. When Adam was sent into this world, it was with the understanding that he would violate a law, transgress a law, in order to bring to pass this mortal condition which we find ourselves in today. There are two purposes for life -- one to gain experience that could not be obtained in any other way, and the other to obtain these tabernacles of flesh and bones. Both of these purposes are vital to the existence of man.

In the spirit world we saw our Father. We dwelt in his presence. He tells us in one of these revelations that we saw him, and if we are faithful, we will have the privilege of seeing him again; but we beheld a vast difference between him and us, We were spirits. He was a spirit clothed with a glorious body -- an immortal body. He had become a soul according to the definition which he himself has given, that is, a soul is the spirit and body united. 67. 44 We noted the difference, and naturally wanted to become like him.

We were informed that the earth would be prepared where we might have the privilege of going and sojourning for a season, there to obtain bodies, tangible bodies of flesh and bones, but in obtaining these bodies we would have to pass through all the vicissitudes of mortality. We would have to come in contact with pain, with sorrow, with suffering, with sin, as well as with pleasures which we find in the mortal life. 67. 45 The whole plan was laid before us, and we shouted for joy because this opportunity, this great opportunity, was going to be presented to us, of receiving tabernacles.

MORTALITY A STATE OF CORRUPTION. The tabernacles we were to receive were to be tabernacles of corruption. Do not misunderstand me in the use of that word, for I mean bodies that are changeable, subject to change as we see change in mortality. Our bodies are constantly changing, throwing off the waste and taking on the new to replace the waste. And so in the scriptures they are spoken of as being corruptible bodies,

Notwithstanding that, we rejoiced in the opportunity to receive bodies of that kind, for a season, with the understanding that eventually we would pass through death and then the resurrection, and then we would take up those bodies incorruptible. The spirit and the body in that resurrection would be again united, inseparably, never again to die, never again to receive corruption in the sense in which I am using that term, but to exist forever. 67. 46 Is there any wonder that the sons of God shouted for joy?

GLORIOUS BODIES FOR THE FAITHFUL. And our Father taught us that if we were faithful in the keeping of the commandments that should be given to us, that we would be like him, and would have glorious bodies shining like the sun, as his glorious body shines, and we should be called his sons and his daughters, and should be clothed with the fulness of all the blessings of his kingdom. 68. 47

So we were ready and willing to make that journey from the presence of God in the spirit world to the mortal world, here to suffer all that pertains to this life, its pleasures and its sorrows, and to die; and death is just as essential as birth. Who would want to live in this world in this mortal condition, forever, with all the pain and the suffering and the anguish of soul that come? None of us would wish it, and especially if we understood that this is only a temporary probation and that by passing on we should come to a glorious condition of eternal life. We would not want to stay here. And so we have before us the plan of salvation. 68. 48

PURPOSE OF WEALTH OF WORLD. We are here for a great purpose. That purpose is not to live 100 years, or less, and plant our fields, reap our crops, gather fruit, live in houses, and surround ourselves with the necessities of mortal life. That is not the purpose of life. These things are necessary to our existence here, and that is the reason why we should be industrious. But how many men spend their time thinking that all there is in life is to accumulate the things of this world, to live in comfort, and surround themselves with all the luxuries, and privileges, and pleasures it is possible for mortal life to bestow, and never give a thought to anything beyond?

Why, all these things are but temporary blessings. We eat to live. We clothe ourselves to keep warm and covered, We have houses to live in for our comfort and convenience, but we ought to look upon all these blessings as temporary blessings needful while we journey through this life. And that is all the good they are to us. We cannot take any of them with us when we depart. Gold, silver, and precious stones, which are called wealth, are of no use to man, only as they enable him to take care of himself, and to meet his necessities here. 69. 49

IMPORTANCE OF THIS MORTAL PROBATION. This mortal probation was to be a brief period, just a short span linking the eternity past with the eternity future. Yet it was to be a period of tremendous importance. It would either give to those who received it the blessing of eternal life, which is the greatest gift of God, and thus qualify them for godhood as sons and daughters of our Eternal Father, or, if they rebelled and refused to comply with the laws and ordinances which were provided for their salvation, it would deny them the great gift and they would be assigned, after the resurrection, to some inferior sphere according to their works. This life is the most vital period in our eternal existence. It is filled with awful responsibilities and dangers. Here we are face to face with innumerable temptations. Lucifer, formerly a son of the morning, now Satan, the deceiver, is here with his rebellious hosts to tempt us and lead us astray.

We have to pass through pain and sorrow and are constantly in need of protection against sin and error. This is given us through the Spirit of God if we will but heed it. All of this was made known to us in the pre-existence, and yet we were glad to take the risk. 69. 50

THE STRAITNESS OF THE WAY. Mortality is the testing or proving ground for exaltation to find out who among the children of God are worthy to become Gods themselves, and the Lord has informed us that "few there be that find it." 69. 51 The way is strait and narrow, but the great difficulty with most of us is that we think it is broad and not restricted. When we are informed that there are straitened commandments and exacting covenants which must in this life be obeyed, we become rebellious and immediately commence arguing about the justice of God and his great mercy, thus losing our sense of correct vision and understanding. 70. 52

FREE AGENCY IN BOTH ESTATES

AGENCY ESSENTIAL TO SALVATION. The Lord has given to man his agency. that is a divine principle upon which exaltation can come. It is the only principle upon which rewards can be given in righteousness. Satan's plan in the beginning was to compel. He said he would save all men and not one soul should be lost. He would do it if the Father would give him the honor and the glory. 70. 53 But who wants salvation when it comes through compulsion, if we have not the power within ourselves to choose and to act according to the dictates of conscience? What would salvation mean to you if you were compelled? 70. 54 And so, that great gift of agency has been given to us. By it we may climb to the heights, we may enter the kingdom of God to sit on the throne and be exalted as sons and daughters of God, but we must be obedient.

AGENCY TO PREACH GOSPEL. I am willing to defend any man in the privilege which is his by his agency. If he wants to worship a cat or a dog; the sun or the moon; a crocodile or a bull -- and men have done all these things -- that is his privilege. But it is also my privilege and right to try to teach him to do better and to accept a better worship. I will defend him in his rights, and at the same time endeavor to teach him that he may see more clearly and walk in the light of truth. 70. 55

UNRIGHTEOUS USE OF AGENCY. We Latter-day Saints hold that every man is entitled to his religious views, and should have the privilege of worshiping according to the dictates of his conscience, let him worship how, where, or what he may, And we will protect him in this right. But we are opposed to the custom adopted by certain men who travel through the settlements of our people abusing the authorities of the Church, distorting our doctrines and defaming the dead, for the purpose of destroying the faith and confidence of the Latter-day Saints.

CHAPTER 5

THE EARTH: ITS CREATION AND DESTINY

MANY EARTHS AND THEIR SALVATION

EARTHS CREATED FOR MAN. The Lord declared to Moses that his great work and glory is "to bring to pass the immortality and eternal life of man." For this purpose earths have been and are now being built; and the Lord's purpose is to provide for his children immortality and eternal life, not only on this earth, but on the countless earths throughout the universe. They are numberless to man, yet our Father knows them all and they are numbered unto him. The Lord has said: "And as one earth shall pass away, and the heavens thereof even so shall another come; and there is no end to my works. neither to my words." [72. 1](#)

HOW EARTHS PASS AWAY. This passing away does not mean that earths grow old and die, becoming cold, lifeless bodies, wandering through space, perhaps to disintegrate, be broken up and in some unknown manner be recreated, by some natural force working on the energy in the universe. We have every reason to believe that the passing away of an earth simply means that it will undergo, or has undergone, the same definite course which is destined for our earth, and the Lord has made that perfectly clear. This earth is a living body. It is true to the law given it. It was created to become a celestial body and the abode for celestial beings. [72. 2](#)

Other earths, no doubt, are being prepared as habitations for terrestrial and telestial beings, for there must be places prepared for those who fail to obtain celestial glory, who receive immortality but not eternal life. Moreover, since the Lord has never created anything to be destroyed, [73. 3](#) every earth, whether created for celestial glory, or for terrestrial or telestial, will have to pass through the condition of death and the resurrection, just the same as our earth will have to do. The "passing away," therefore, means that after they have finished their "probationary state in mortality, they will die and be raised again to receive the "glory" for which they were designed, and to become the eternal abodes of man. [73. 4](#)

LIFE, DEATH, AND RESURRECTION OF THE EARTH. In one of the revelations to Joseph Smith the Lord said to the Church and to all who are willing to receive it: "And again, verily, verily, I say unto you that when the thousand years are ended, and men again begin to deny their God, then will I spare the earth but for a little season. The Lord here is speaking of his second coming, of the millennial reign which shall be followed by a short period of wickedness and then the end.

The revelation continues: "And the end shall come, and the heaven and the earth shall be consumed and pass away, and there shall be a new heaven and a new earth." This does not mean that this earth shall pass away and another take its place, and the heaven thereof shall

pass away, and another heaven take its place; but that the earth and its heaven shall, after passing away through death, be renewed again in immortality.

This earth is living and must die, but since it keeps the law it shall be restored through the resurrection by which it shall become celestialized and the abode of celestial beings. The next verse of this revelation explains this as follows: "For all old things shall pass away, and all things shall become new, even the heaven and the earth, and all the fulness thereof, both men and beasts, the fowls of the air, and the fishes of the sea; And not one hair, neither mote, shall be lost, for it is the workmanship of mine hand."73. 5

ATONEMENT FOR EARTH AND ALL LIFE. So we see that the Lord intends to save not only the earth and the heavens, not only man who dwells upon the earth, but all things which he has created. The animals, the fishes of the sea, the fowls of the air, as well as man, are to be recreated, or renewed, through the resurrection, for they too are living souls. 74. 6 The earth, as a living body, will have to die and be resurrected, for it, too, has been redeemed by the blood of Jesus Christ. 74. 7

THE LORD'S BLUEPRINT OF CREATION

CHRIST CREATED MANY WORLDS. Under the direction of his Father, Jesus Christ created this earth. No doubt others helped him, but it was Jesus Christ, our Redeemer, who, under the direction of his Father, came down and organized matter and made this planet, so that it might be inhabited by the children of God.74. 8

Jesus Christ is the light and the life of men; he was a Creator before this world was made. But we are not concerned so much just now with the works he then performed, nor are we concerned just now with these other worlds and their inhabitants.

This we know, and that will suffice until all things are revealed, the inhabitants of these worlds created by Jesus Christ, are begotten sons and daughters unto God. Life did not originate here. Man did not first come into existence here. We are told by our Father in heaven that man is eternal; that he has always existed, and that all life on this earth came from elsewhere. We may not be able to comprehend all this now, but the time will come in the providence of the Lord, when all these things shall be made known and we shall have knowledge in the fulness. 74. 9

ADAM AND OTHERS HELPED IN CREATION. It is true that Adam helped to form this earth. He labored with our Savior Jesus Christ. I have a strong view or conviction that there were others also who assisted them. Perhaps Noah and Enoch; and why not Joseph Smith, and those who were appointed to be rulers before the earth was formed? We know that Jesus our Savior was a Spirit when this great work was done. He did all of these mighty works before he tabernacled in the flesh.75. 10

THE CREATORS PLAN THE CREATION. The account of the creation in the Book of Abraham is "The Lord's Blueprint of Creation." By this I mean Abraham gives an account of the planning in heaven for this earth and its inhabitants, before the work of building was done. I do not say that this planning contemplated the creation of the sun or other heavenly bodies, but rather the placing of the earth in the position which it was to occupy in relation to these orbs. 75. 11

PHYSICAL CREATION OF ALL THINGS

ACCOUNT OF PHYSICAL CREATION. While it is true that all things were created spiritually, or as spirits, before they were naturally upon the face of the earth, this creation, we are informed, was in heaven. This applies to animals of all descriptions and also to plant life, before there was flesh upon the earth, or in the water, or in the air. 75. 12 The account of the creation of the earth as given in Genesis, and the Book of Moses, and as given in the temple, is the creation of the physical earth, and of physical animals and plants." 75. 13 I think the temple account, which was given by revelation, is the clearest of all of these. These physical creations were made out of the natural elements.

NO REVEALED ACCOUNT OF SPIRIT CREATION. There is no account of the creation of man or other forms of life when they were created as spirits. There is just the simple statement that they were so created before the physical creation. The statements in Moses 3:5 and Genesis 2:5 are interpolations thrown into the account of the physical creation, explaining that all things were first created in the spirit existence in heaven before they were placed upon this earth.

We were all created untold ages before we were placed on this earth. We discover from Abraham 3:22-28, that it was before the earth was formed that the plan of salvation was presented to the spirits, or "intelligences." This being true, then man, animals and plants were not created in the spirit at the time of the creation of the earth, but long before.

SPIRITUAL OR PHYSICAL, AND SPIRIT CREATIONS. The account of creation in Genesis was not a spirit creation, but it was in a particular sense, a spiritual creation. This, of course, needs some explanation. The account in Genesis, chapters one and two, is the account of the creation of the physical earth. The account of the placing of all life upon the earth, up and until the fall of Adam, is an account, in a sense, of the spiritual creation of all of these, but it was also a physical creation. When the Lord said he would create Adam, he had no reference to the creation of his spirit for that had taken place ages and ages before when he was in the world of spirits and known as Michael. 76. 14

Adam's body was created from the dust of the earth, but at that time it was a spiritual earth, Adam had a spiritual body until mortality came upon him through the violation of the law under which he was living, but he also had a physical body of flesh and bones.

NATURE OF A SPIRITUAL BODY. Now what is a spiritual body? It is one that is quickened by spirit and not by blood. Our Father in heaven and our Savior and all those who have passed through the resurrection have physical bodies of flesh and bones, but their bodies are quickened by spirit and not by blood, hence they are spiritual bodies and not blood bodies. The immortal body is quickened by spirit, but the mortal body is quickened by blood. The Lord said to Noah, that blood is the life of the body in this mortal sphere. 77. 15 In latter-day revelation we have the following:

"For notwithstanding they die, they also shall rise again, a spiritual body. They who are of a celestial spirit shall receive the same body which was a natural body [i.e. a mortal body]; even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened." 77. 16

From this we have the Lord's endorsement of a spiritual body being the body which has ceased to be a blood body. Now when Adam was in the Garden of Eden, he was not subject to death. There was no blood in his body and he could have remained there forever. This is true of all the other creations. 77. 17 This statement may not be very pleasing to our evolutionists, but it is true.

ADAM: FIRST MAN AND FIRST FLESH. After the fall, which came by a transgression of the law under which Adam was living, the forbidden fruit had the power to create blood and change his nature and mortality took the place of immortality, and all things, partaking of the change, became mortal. Now I repeat, the account in Genesis one and two, is the account of the physical creation of the earth and all upon it, but the creation was not subject to mortal law until after the fall. It was, therefore, a spiritual creation and so remained until the fall when it became temporal, or mortal. 77. 18

There was no living thing upon the earth until it was prepared for living life. The Pearl of Great Price does not say that man was the first living thing on the earth, but that he was the first flesh and the first man also. He became the first mortal flesh when he fell. By flesh is meant mortality, and Adam was the first mortal on the earth; but animals and other forms of life were placed on earth first, and he was not on the earth until everything was prepared for him. Since Adam was the first man on the earth, that does away with the false notion that there were pre-Adamites. 78. 19

AGE OF THE EARTH

TIME ELEMENT IN THE CREATION. This earth was created on the Lord's time, which is celestial time. By revelation we know exactly the nature of that time, and just how many days of celestial time were required to create this earth. Moreover, we know how long this earth has endured, approximately, and how long it will endure according to our present rate of reckoning. The Lord revealed to Abraham:

"And the Lord said unto me, by the Urim and Thummim, that Kolob was after the manner of the Lord, according to its times and seasons in the revolutions thereof; that one revolution was a day unto the Lord, after his manner of reckoning, it being one thousand years according to the time appointed unto that whereon thou standest. This is the reckoning of the Lord's time, according to the reckoning of Kolob. . . .

"And thus there shall be the reckoning of the time of one planet above another, until thou come nigh unto Kolob, which Kolob is after the reckoning of the Lord's time; which Kolob is set nigh unto the throne of God to govern all those planets which belong to the same order as that upon which thou standest." 78. 20

CELESTIAL TIME USED IN CREATION. Also: "Fig. 1. Kolob, signifying the first creation, nearest to the celestial, or the residence of God. First in government, the last pertaining to the measurement of time. The measurement according to celestial time, which celestial time signifies one day to a cubit. One day in Kolob is equal to a thousand years according to the measurement of this earth, which is called by the Egyptians Jah-oh-eh." 79. 21

When this earth was created, it was not according to our present time, but it was created according to Kolob's time, for the Lord has said it was created on celestial time which is Kolob's time. Then he revealed to Abraham that Adam was subject to Kolob's time before his transgression. "Now I, Abraham, saw that it was after the Lord's time, which was after the time of Kolob; for as yet the Gods had not appointed unto Adam his reckoning." 79. 22

AGE OF THE EARTH SINCE ADAM. We have evidence beyond dispute that Adam was driven out of the Garden of Eden about 6,000 years ago, or perhaps a short time less. It is possible for us, by using the Bible chronology and that given by the Lord in the Book of Mormon and Doctrine and Covenants to figure this almost accurately.

In the Book of Revelation, chapters five to 10, we have the story of the opening of the seven seals by the Lamb, each seal representing 1,000 years of the temporal existence of this earth. In the Doctrine and Covenants, section 88:92-116, we have the confirmation of this with other detail in regard to the opening of the seals. In section 77:6-15, we have more information in relation to the opening of these seals, with the following significant detail:

Verse 6: "Q. What are we to understand by the book which John saw, which was sealed on the back with seven seals?

"A. We are to understand that it contains the revealed will, mysteries, and works of God; the hidden things of his economy concerning this earth during the seven thousand years of its continuance, or its temporal existence."

TEMPORARY EXISTENCE OF EARTH. Here is a definite statement by revelation to us

that this earth will go through 7,000 years of temporal existence. Temporal, by all interpretations, means passing, temporary or mortal. This, then, has reference to the earth in its fallen state, for the earth was cursed when Adam, who was given dominion over it, transgressed the law. Before that time this earth was not mortal any more than Adam was. This we learn from other scriptures; for instance, see 2 Nephi 2:22.

In verse 12 of section 77, the Prophet by inspiration from the Lord, sets days of a thousand years off against years of our measurement, in these words:

"We are to understand that as God made the world in six days, and on the seventh day he finished his work, and sanctified it, and also formed man out of the dust of the earth, even so, in the beginning of the seventh thousand years will the Lord God sanctify the earth, and complete the salvation of man, and judge all things, and shall redeem all things, except that which he hath not put into his power, when he shall have sealed all things, unto the end of all things; and the sounding of the trumpets of the seven angels are the preparing and finishing of his work, in the beginning of the seventh thousand years -- the preparing of the way before the time of his coming."

CREATION DID NOT TAKE MILLIONS OF YEARS. Here we have the Prophet comparing the days of creation with seven periods of 1,000 years each, corresponding to days. according to the Lord's time, in harmony with the teaching of Abraham and the other scriptures. The earth's temporal existence, according to this, is to endure for just one week, or seven days of 1,000 years each. Moreover, since the earth was built according to the celestial time, which is the Lord's days, which he clearly defined to Abraham, we can hardly be justified in trying to harmonize the days of creation with the extended periods of millions of years according to the reckoning of the so-called scientists.

Both from the Bible and from the Book of Doctrine and Covenants, we know that the flood came in the year 1600 from the driving of Adam out of the Garden of Eden. We know that Abraham was living in the days of Shem, son of Noah, if not in the days of Noah himself. Profane history corroborates the history of Israel and Abraham. So a man is wilfully blind who would push these days back tens of thousands, much less, hundreds of thousands of years.

MEANING OF THE MERIDIAN OF TIME. Moreover, our Savior came in the meridian of time. That dispensation is called the dispensation of the meridian of time. This means that it was about half way from the beginning of "time" to the end of "time." Anyone who desires can figure it for himself that our Lord came about 4,000 years from the time of the fall. The millennium is to come some time following the 2,000 years after his coming. Then there is to be the millennium for 1,000 years, and following that a "little season," the length of which is not revealed, but which may bring "time" to its end about 8,000 years from the beginning.

We have seen that the Lord had not given to this earth its present time until after the fall.

Before that time it was subject to Kolob's time, which is eternal time. After the temporal existence of the earth is finished, it will again go back on celestial time, and there shall be "time no longer." 81. 23 This does not mean that the inhabitants of the earth, who will be celestial beings, will not reckon by time, but by a different time -- Kolob's time which the Lord says is his time.

If men prefer to believe the strong delusions taught by evolutionists, rather than what the Lord has revealed, we cannot help it, but it certainly shows in them a lack of faith, which is not to their credit.

THE TELESTIAL EARTH

FOUR STAGES OF EARTH'S EXISTENCE. This earth is passing through four grand degrees or stages: 1. The creation and the condition antedating the fall. 2. The telestial condition which has prevailed since the fall of Adam. 3. The terrestrial condition that will prevail when the Savior comes and ushers in the millennial era. 4. The celestial or final state of the earth when it has obtained its exaltation. There is, also, what the Lord has called a "little season," following the millennium when Satan will be loosed and the last great battle will be fought. 82. 24

TELESTIAL STATUS RESULT OF ADAM'S FALL. When the earth was created, the Lord pronounced it good. Everything on its face was created without the seeds of death and could have endured forever. This is taught, among other places, in 2 Nephi 2:22. Death had not entered the world, and Adam was immortal in the sense that he was not subject to death. However, he had not passed through the resurrection, and, therefore, he was in a condition by which he could fall so that his body would become subject to death or mortality. This happened and this condition then passed upon the earth and all creatures living upon it.

From the time Adam was driven out of the Garden until now this earth and its inhabitants, man, beast, fowl, fish, and every creature has been subject to death. The earth itself must die and receive its resurrection. This present condition, which we refer to as a telestial condition, will endure until Christ comes. We are informed that this temporal existence will endure for 6,000 years. 82. 25

TELESTIAL STATUS SOON TO END. The days of this earth's present condition in its scenes of wickedness, of crime, of greed, when Satan rules, are drawing to their close. Before many days shall pass, Satan shall be bound, that he shall have no place in the hearts of the children of men. Christ shall come to take possession of the earth, since it belongs to him, and he is the rightful ruler. We are promised that he shall reign upon the earth for 1,000 years, but when that time comes, only the righteous, the God-fearing, the humble, the meek, shall inherit the earth.

TELESTIAL WORLD RULED BY SATAN. This earth, since its fall, must pass through

three distinct stages. We are in one of those stages now. In this mortal condition, which has continued since the days of Adam until now, wickedness has prevailed on the earth. Satan has had sway. He has usurped authority and found favor with men. Through his power, his cunning and craftiness, he has won mankind very largely over to his side.

But this condition, as I have said, is drawing to its close. The day is near at hand when this earth itself shall be changed, when righteousness shall prevail, and wickedness cease upon its face. Then, for 1,000 years, the earth shall rest; and that will be the second stage in the history of this planet since man was placed upon it.^{83. 26}

END OF WORLD IS NOT END OF EARTH. The world is not the earth. The end of the world does not mean the destruction of the earth and everything upon it.

The disciples came to Christ shortly before his crucifixion seeking further light concerning certain statements he had made pertaining to the destruction of Jerusalem and the end of the world. In the translation which has come to us we do not get the clearest understanding, but from the inspired rendering which has been given to us in modern days, through Joseph Smith, the Prophet, certain matters which were not clear to the world are made clear to the Latter-day Saints and I shall read one or two paragraphs from the revision of the 24th chapter of Matthew.

"And Jesus left them, and went upon the Mount of Olives. And as he sat upon the Mount of Olives, the disciples came unto him privately, saying: Tell us when shall these things be which thou hast said concerning the destruction of the temple, and the Jews; and what is the sign of thy coming, and of the end of the world, or the destruction of the wicked, which is the end of the world?"

"And Jesus answered, and said unto them: . . . And again, this Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come, or the destruction of the wicked."^{84. 27}

The Lord was not speaking of the end of the earth. The disciples were not asking concerning the end of the earth; they were asking concerning Christ's second coming, which would bring to pass the end of wickedness, or the end of the world as it is now constituted, and the Lord gave them the answer.^{84. 28}

THE TERRESTRIAL EARTH

EARTH TO BE RENEWED. When our Savior comes, the earth will be changed to a terrestrial condition and will then be made the fit abode for terrestrial beings, and this condition will last until after the close of the millennium when the earth will die and be raised again in a resurrection to receive its glory as a celestial body, which is its final state.

We are living in the great day of restoration. The Lord has declared that all things are to be restored to their primitive condition. Our tenth Article of Faith says, "We believe . . . that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory." Too many have the idea that this has reference to the celestialized earth, but this is not the case. It refers to the restored earth as it will be when Christ comes to reign. This is taught in Isaiah 65:17-25, and in the Doctrine and Covenants, section 101:23-31.

RESTORATION OF THE EARTH. Joseph Smith gave this inspired summary of Latter-day events: "There shall be famine, and pestilence, and earthquake in divers places; and the prophets have declared that the valleys should rise; that the mountains should be laid low; that a great earthquake should be, in which the sun should become black as sack-cloth of hair, and the moon turn into blood; yea, the Eternal God hath declared that the great deep shall roll back into the north countries and that the land of Zion and the land of Jerusalem shall be joined together, as they were before they were divided in the days of Peleg. No wonder the mind starts at the sound of the last days!"^{85. 29}

Here the Prophet tells us that the dividing of the earth was in the days of Peleg. ^{85. 30} When Christ comes, it will be brought back again as it was before it was divided.

EARTH TO BE RESTORED TO PARADISIACAL GLORY. Now in time past this earth had a paradisiacal glory, and then came the fall, bringing a change, and that change has been upon the earth in the neighborhood of 6,000 years.

What is meant by the restoration of the earth? This earth is to be renewed and brought back to the condition in which it was before it was cursed through the fall of Adam. When Adam passed out of the Garden of Eden, then the earth became a telestial world, and it is of that order today. I do not mean a telestial glory such as will be found in telestial worlds after their resurrection, but a telestial condition which has been from the days of Adam until now and will continue until Christ comes.

WICKED WILL BURN AS STUBBLE. When Christ comes, the earth will be changed and so will all upon its face. It will become a terrestrial world then and will so remain for 1,000 years; and all those who have lived a telestial law will be eliminated. They will be as stubble and be consumed. The earth will be cleansed from its wickedness and pass into the terrestrial order. This will necessitate a change in the very elements of the earth, and also of its inhabitants; yet they will still be mortal. Those who belong to the terrestrial order will dwell upon the earth during this period. ^{86. 31}

TIME OF FIRST RESURRECTION. The Lord tells us that in that day the heathen nations shall be redeemed and they who knew no law shall have part in the resurrection which to us is known as the first. "At his coming," apparently meaning after he has established his government and holy order, those will come forth who have kept the terrestrial law. Those

who have kept the celestial law will come forth to meet him in the clouds preceding the resurrection of the terrestrial inhabitants.^{86. 32}

NON-MEMBERS OF CHURCH DURING MILLENNIUM. Some members of the Church have an erroneous idea that when the millennium comes all of the people are going to be swept off the earth except righteous members of the Church. That is not so. There will be millions of people, Catholics, Protestants, agnostics, Mohammedans, people of all classes, and of all beliefs, still permitted to remain upon the face of the earth, but they will be those who have lived clean lives, those who have been free from wickedness and corruption. All who belong, by virtue of their good lives, to the terrestrial order, as well as those who have kept the celestial law, will remain upon the face of the earth during the millennium.^{86. 33}

Eventually, however, the knowledge of the Lord will cover the earth as the waters do the sea. But there will be need for the preaching of the gospel, after the millennium is brought in, until all men are either converted or pass away. In the course of the thousand years all men will either come into the Church, or kingdom of God, or they will die and pass away. In that day there will be no death until men are old. Children will not die but will live to the age of a tree. Isaiah says this is 100 years. When the time comes for men to die, they will be changed in the twinkling of an eye, and there will be no graves.^{87. 34}

EARTH AFTER THE MILLENNIUM. Will the earth go back to the telestial order after the millennium? No, but the people on the face of the earth, many of them, will be like the Nephites who lived 200 years after the coming of Christ. They will rebel against the Lord knowingly, and the great last struggle will come, and the devil and his forces will be defeated; then the earth will die and receive its resurrection and become a celestial body. The resurrection of the wicked will take place as one of the last events before the earth dies.
^{87. 35}

THE CELESTIAL EARTH

"THE BATTLE OF THE GREAT GOD." After the thousand years Satan will be loosed again and will go forth again to deceive the nations. Because men are still mortal, Satan will go out to deceive them. Men will again deny the Lord, but in doing so they will act with their eyes open and because they love darkness rather than light, and so they become sons of perdition. Satan will gather his hosts, both those on the earth and the wicked dead who will eventually also be brought forth in the resurrection. Michael, the prince, will gather his forces and the last great battle will be fought. Satan will be defeated with his hosts. Then will come the end. Satan and those who follow him will be banished into outer darkness.

CELESTIAL DESTINY OF THE EARTH. The earth will be cleansed again. It was once baptized in water. When Christ comes, it will be baptized with fire and the power of the Holy Ghost. At the end of the world the earth will die; it will be dissolved, pass away, and then it will be renewed, or raised with a resurrection. It will receive its resurrection to become a

celestial body, so that they of the celestial order may possess it forever and ever. Then it will shine forth as the sun and take its place among the worlds that are redeemed. When this time comes the terrestrial inhabitants will also be taken away and be consigned to another sphere suited to their condition. Then the words of the Savior will be fulfilled, for the meek shall inherit the earth. 88. 36

WHEN THE MEEK SHALL INHERIT THE EARTH. The Lord gave the promise to Abraham that he should have Palestine, or the land of Canaan, as an everlasting possession. 88. 37 Yet, as Stephen said at the time of his martyrdom, Abraham never received as much as a foot of it as a possession while he lived. 88. 38

Then what did the Lord mean in making a promise to Abraham of that kind, giving him that portion of the earth as an everlasting possession for himself and his posterity, the righteous part of it, forever? Simply this, that the time would eventually come, after the resurrection from the dead, when Abraham and his children who have been faithful in the keeping of the commandments of the Lord, should possess that land, and they shall also spread forth as far as it is necessary for them to receive an inheritance.

The Lord gave this land upon which we dwell, America, as an everlasting possession to Joseph, the son of Jacob. His posterity, when cleansed from sin, and when they come forth in the resurrection, shall inherit this part of the earth. This land shall be theirs forever. 88. 39

The Lord gave this land also to others at an earlier date, the Jaredites, and they, too, who are righteous among them, shall possess it forever. 88. 40

EARTH TO BE A CELESTIAL SUN. It is my opinion that the great stars that we see, including our sun, are celestial worlds; at least worlds that have passed on to their exaltation or other final resurrected status. This is in conflict, of course, with the teachings of scientific men, who declare that the sun is losing its energy and gradually cooling off and will eventually be a dead world. I do not believe the Lord has any such thing in his plan. The Lord lives in "everlasting burnings" we are informed. President Brigham Young has said that this earth when it is celestialized will shine like the sun, and why not?

"If the people could fully understand this matter," he said, "they would perceive that it is perfectly reasonable and has been the law of all worlds. And this world, so benighted at present, and so lightly esteemed by infidels, as observed by Brother Clements, when it becomes celestialized, it will be like the sun, and be prepared for the habitation of the saints, and be brought back into the presence of the Father and the Son. It will not then be an opaque body as it now is, but it will be like the stars of the firmament, full of light and glory; it will be a body of light. John compared it, in its celestialized state, to a sea of glass." 89. 41

Orson Pratt has given us the following: "Who, in looking upon the earth as it ascends in the scale of the universe, does not desire to keep pace with it? that when it shall be classed in its

turn, among the dazzling orbs of the blue vault of heaven, shining forth in all the splendor of celestial glory, he may find himself proportionally advanced in the scale of intellectual and moral excellence? Who, but the most abandoned, does not desire to be counted worthy to associate with those higher orders of beings who have been redeemed, exalted, and glorified together with the worlds they inhabit, ages before the foundations of our earth were laid? O man, remember the future destiny and the glory of the earth, and secure thine everlasting inheritance upon the same, that when it shall be glorious, thou shalt be glorious also."89. 42

CHAPTER 6 MICHAEL OUR PRINCE

CREATION OF ADAM

STATUS OF ADAM IN PRE-EXISTENCE. The first man placed upon the earth was a perfect being, a son of God. He was Michael, the Archangel, who had reached great distinction and power before he ever came to this earth; and who helped to frame this earth while he was yet a spirit, just as our Lord and Savior Jesus Christ was a spirit before he was born in Bethlehem. 90. 1

Michael, after being placed upon this earth, is known as Adam. He received his tabernacle of flesh from the dust of this earth. He belongs to it, but he was one of the greatest of the intelligences, and was sent here to this earth to stand at the head of his posterity, to rule over them through the ages of eternity. We are indebted to him for more than we think. Through him we get these tabernacles of flesh and bones, tabernacles for our spirits. Our spirits are the begotten sons and daughters of God; so is Adam's, but he was sent here for the purpose of peopling this earth with bodies of flesh and bones.90. 2

ADAM CREATED FROM DUST OF THIS EARTH. The Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price all declare that Adam's body was created from the dust of the ground,90. 3 that is, from the dust of this ground, this earth. Moreover, the Lord said to Adam, that if he partook of the fruit of the tree of the knowledge of good and evil, he should surely die. "By the sweat of thy face shalt thou eat bread, until thou shalt return unto the ground -- for thou shalt surely die -- for out of it [i.e. the ground] wast thou taken: for dust thou wast, and unto dust shalt thou return." 91. 4 Now how could he return to the dust of the earth, if his body was not taken from it? 91. 5

ADAM CREATED IN IMMORTALITY. When Adam came into this world, he was not subject to death. He was immortal. He could have lived forever. Had he remained in the Garden of Eden and not transgressed the law that had been given to him, he and Eve would

have been there yet. 91. 6

Now Adam's immortality, when he was in the Garden of Eden, was different from the immortality which will come eventually to every creature; for after the resurrection from the dead, spirit and body become inseparably connected, that man may receive a fulness of joy, provided he has kept the commandments of God. In a state of resurrected immortality the spirit and body become inseparably connected, welded together, that they may never be divided again.

ADAM NOT RESURRECTED IN EDEN. We hear a lot of people talk about Adam passing through mortality and the resurrection on another earth and then coming here to live and die again. Well, that is a contradiction of the word of the Lord, for a resurrected being does not die, whether that resurrected being enters the celestial kingdom, the terrestrial kingdom, or the telestial kingdom, or whether he becomes a son of perdition and is cast out into hell, because the spirit and the body become inseparably connected in the resurrection. Adam had not passed through a resurrection when he was in the Garden of Eden. and having not passed through a resurrection, spirit and body could be separated by the violation of the law. And the Lord provided the law so it could happen, because the mortal estate in which we find ourselves is absolutely necessary to our exaltation. 91. 7

ADAM: FIRST MAN AND FIRST FLESH

ADAM QUICKENED BY SPIRIT, NOT BY BLOOD. Man became a living spirit clothed with a physical, flesh and bones body, but the body was not quickened by blood, but by spirit, for there was no blood in Adam's body before the fall. He was not then "flesh" as we know it, that is in the sense of mortality. In that state Adam could have remained in the Garden of Eden forever and all things that were created would have remained in that same condition forever. 92. 8

MEANING OF "FIRST FLESH." But Adam was the first flesh on the earth and the first man also. 92. 9 By flesh is meant mortality. There are numerous passages in the scriptures in which mortality and flesh are used synonymously. 92. 10 Adam was placed on the earth after all other creatures were here. He came when the earth was prepared for him. 92. 11 The Lord speaks of his becoming the first "flesh," or mortal, because of his fall. He was, of course, the first man on the earth, contrary to the teachings of our evolutionists. His name means "many," in reference to the greatness of his posterity as the human father of mankind.

ADAM BROUGHT MORTALITY TO ALL THINGS. After Adam's fall, the Lord declared that he placed a "curse" upon the earth, and this mortal condition then passed upon the earth and all upon its face. President Brigham young in speaking of this said: "It is very true, had not sin entered into the world, and opposition been introduced, death would not have entered. From that time to this death, opposition, selfishness, malice, anger, pride, darkness and wickedness of every description that could be invented by the children of men, as they

have multiplied and spread abroad on the earth, have increased."92. 12

And again: "How did Adam and Eve sin? Did they come out in direct opposition to God and to his government? No, but they transgressed a command of the Lord, and through that transgression sin came into the world. . Then came the curse upon the fruit, upon the vegetables, and upon our mother earth; and it came upon the creeping things, upon the grain in the field, the fish in the sea, and upon all things pertaining to this earth, through man's transgression." 93. 13

"THE FIRST MAN OF ALL MEN." Many revelations attest the truth that Adam was the first man.93. 14 The Prophet corrected the genealogy of Christ as given in Luke so that it includes this statement: "Adam who was formed of God, and the first man upon the earth."93. 15

The First Presidency has given the doctrine of the Church in these words: "It is held by some that Adam was not the first man upon this earth, and that the original human was a development from lower orders of the animal creation. These, however, are the theories of men. The word of the Lord declares that Adam was 'the first man of all men,' and we are therefore in duty bound to regard him as the primal parent of the race."93. 16

Joseph Smith has given us this statement: "Commencing with Adam, who was the first man, who is spoken of in Daniel as the 'Ancient of Days,' or in other words, the first and oldest of all, the great, grand progenitor of whom it is said in another place he is Michael, because he was the first and father of all, not only by progeny, but the first to hold the spiritual blessings, to whom was made known the plan of ordinances for the salvation of his posterity unto the end." 93. 17

ADAM COMMANDED TO REPLENISH THE EARTH

MEANING OF REPLENISH. Adam was commanded to multiply and replenish the earth. Some have supposed this meant to fill up the earth again, but this is not so. The original Hebrew word appears many times in the Old Testament; only once is it translated "replenish."

It is a translation from the Hebrew word "male" pronounced malay. It is the same Hebrew word which is translated "fill" in the first chapter of Genesis, verse 22, in reference to the multiplying of fish of the sea and fowl of the air and the beasts of the field. This same Hebrew word is translated more than a score of times in other parts of the Bible and always as "fill," or "make full," never as replenish.

The Hebrew Lexicon defines the word as follows: "male intrans, to be or become full, to be fulfilled or completed." Why this word was translated "replenish" in the one case, but "fill" or "make full" in reference to fish, fowl and beasts and in a score of other places, I do not

know.

In the Catholic Bible, it is translated, "fill." And God said to them, "Be fruitful and multiply so as to fill the earth and subdue it."

In the Smith and Goodspeed translation it reads: "Be fruitful, multiply, fill the earth, and subdue it."

In Farrer Fenton's (English) translation, it reads: "God then gave them his blessing; and God said to them, Be fruitful and multiply so as to fill the earth, and subdue it."

Even in the English unabridged dictionary, one meaning of replenish is "to make full."

ADAM: INTELLIGENT AND CIVILIZED

ADAM NOT END PRODUCT OF EVOLUTION. Adam was placed here, not a wild, half-civilized savage, but a perfectly-developed man, with wonderful intelligence, for he helped to create this earth. He was chosen in pre-existence to be the first man upon the earth and the father of the human race, and he will preside over his posterity forever.

Now, the Lord did not choose a being that had just developed from the lower forms of life, to be a prince, an archangel, to preside over the human race forever! Adam, as Michael, was one of the greatest intelligences in the spirit world and he stands next to Jesus Christ. When he came upon the earth, the Lord gave him a perfect form of government. 95. 18

ADAM SPOKE CELESTIAL LANGUAGE. The first man placed upon this earth was an intelligent being, created in the image of God, possessed of wisdom and knowledge, with power to communicate his thoughts in a language, both oral and written, which was superior to anything to be found on the earth today. This may sound very sweeping and dogmatic to those who hold to the other view, but it is not any more so than their statements to the contrary. Moreover, I do not say it of myself, but merely repeat what the Lord has said; and surely the Creator, above all others, ought to know!

ADAM TAUGHT BY GOD. The first man was instructed by the best teacher man ever had, for he was taught of God, and spoke the language of the Most High, in which angels conversed. This language he taught to his children. It is true that he was left to work out, through the use of his faculties, many of nature's great secrets; but the Lord did not leave him helpless, but instructed him, and he was inspired by the Spirit of the Lord. 95. 19

GOSPEL REVEALED TO ADAM. The Lord gave him commandments after he was driven out of the Garden of Eden, revealed to him the plan of salvation, and he taught his children, and he set up a government. It was a perfect government, for Adam listened to the counsels of the Almighty, his Father, and our Father. He taught his children principles of divine truth

and endeavored to establish them in the knowledge and understanding of the things of the kingdom of God. 96. 20

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 fulness was first given to Adam. 96. 21

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." 96. 22

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 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. 97. 23

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 world, Thou blasphemest; because I said, I am the Son of God?"^{98. 24}

Paul said, writing to the members of the Church in Rome: "For as many as are led by the Spirit of God, they are the sons of God."^{98. 25} And to the Galatians he said: "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."^{98. 26}

Joseph Smith taught a plurality of gods, and that man by obeying the commandments of God and keeping the whole law will eventually reach the power and exaltation by which he also will become a god.^{98. 27}

HOW ADAM IS OUR GOD. The expression that Adam is the only God with whom we have to do, has caused great discussion and the question naturally arises, do we not have to do with Jesus Christ and his Father? Certainly we do, and we are taught to pray to the Father in the name of Jesus Christ, the Son, and all that we do is to be done in the name of the Son. To make clear what President Young had in mind, I will give this illustration:

The army is composed of a great number of privates and officers of various ranks. The private in the army is, of course, under the captain, and the captain is under the colonel who receives instructions from his superior officers. In other words the only person with whom the private has to do is his captain. This illustration may seem rather crude, but I think it will convey the thought.

President Brigham Young was thoroughly acquainted with the doctrine of the Church. He studied the Doctrine and Covenants and many times quoted from it the particular passages concerning the relationship of Adam to Jesus Christ. He knew perfectly that Adam was subordinate and obedient to Jesus Christ. He knew perfectly that Adam had been placed at the head of the human family by commandment of the Father, and this doctrine he taught during the many years of his ministry. When he said Adam was the only god with whom we have to do, he evidently had in mind this passage given by revelation through Joseph Smith:

"That you may come up unto the crown prepared for you, and be made rulers over many kingdoms, saith the Lord God, the Holy One of Zion [i.e. Jesus Christ], who hath established

the foundations of Adam-ondi-Ahman; Who hath appointed Michael [Adam] your prince, and established his feet, and set him upon high, and given him the keys of salvation under the counsel and direction of the Holy One, who is without beginning of days and end of life." 99. 28

ADAM HOLDS KEYS OF SALVATION UNDER CHRIST. This doctrine was also taught by Joseph Smith, who said: "The Priesthood was first given to Adam. . . . He obtained it in the creation, before the world was formed. . . . He had dominion given him over every living creature. He is Michael the Archangel, spoken of in the scriptures. . . . The Priesthood is an everlasting principle, and existed with God from eternity, and will to eternity, without beginning of days or end of years. The keys have to be brought from heaven whenever the gospel is sent. When they are revealed from heaven, it is by Adam's authority. . . . Christ is the Great High Priest, Adam next." 99. 29

If the keys of salvation have been committed to the hands of Adam, under the direction of Jesus Christ, then is there anything out of place for President Brigham Young to declare that it is Adam with whom we have to do? And yet here is the acknowledgment of the superiority of Jesus Christ. This being true, then the human family is immediately subject to Adam and he to the Redeemer of the world.

Again, to illustrate this point: In the Church we have a presiding officer whom we call the bishop. He has full charge in the ward over which he presides. This bishop is subject to the direction of the stake president, and he in turn to the Presidency of the Church. The only one, in the same sense, with whom the members have to do is bishop, but he is not the superior officer by any means.

STATUS OF ADAM REVEALED TO JOSEPH SMITH. In another revelation which President Young taught many times, we find the following: "Wherefore, verily I say unto you that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal; neither any man, nor the children of men; neither Adam, your father, whom I created." 100. 30

The doctrine taught by the Church in relation to Adam is clearly defined in the following revelation: "Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all high priests, with the residue of his posterity who were righteous, into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing.

"And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the prince, the archangel. And the Lord administered comfort unto Adam, and said unto him: I have set thee to be at the head; a multitude of nations shall come of thee, and thou art a prince over them forever. 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 generation." 100. 31

STATUS OF ADAM KNOWN BY BRIGHAM YOUNG. From these passages President Brigham Young could very properly say that we are subject to Adam: that he rules over his posterity, and he gives us commandments, even as he receives commandments from Jesus Christ, who directs him in his ministry and will do so to the latest day of time. And this does not detract anything from the power, greatness, and glory of God the Father and his Son Jesus Christ.

Men who harp upon this saying in the discourse of President Brigham Young should know just as well as they know anything -- for it has come to their attention hundreds of times -- that Brigham Young did not confuse Adam with Jesus Christ or the Father whom he worshipped.

There is a volume published containing the saying of President Brigham Young in which his doctrine concerning the Father and the Son, and Adam's relationship to them is clearly declared in many pages. But when men desire to malign and misrepresent, such things count for nothing.

This is from one of the discourses of Brigham Young: "We are all the children of Adam and Eve, and they are the offspring of Him who dwells in the heavens, the Highest Intelligence that dwells anywhere that we have any knowledge of." Now, if he believed what some people like to interpret him as saying, then he could not say such a thing as that!

Again he said: "The greatest desire in the bosom of our Father Adam, or of his faithful children who are co-workers with God, our Father in Heaven, is to save the inhabitants of the earth" 101. 32 This certainly does not sound like the interpretations, erroneously credited to him, give his views in relation to the Father and the Son and Adam whom God created!

PRESIDENT YOUNG TEACHES PATERNITY OF CHRIST. Another ambiguous statement from President Brigham Young -- also, quite likely, not recorded exactly as he said it -- is torn from its context and used by enemies of the truth to make it appear that he believed something entirely different from the whole burden of all his other teachings. It is:

"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 [Christ] 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. . . .

"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, remember from this time forth, and forever, that Jesus Christ was not begotten by the Holy Ghost." 102. 33

The statement by President Brigham Young that the Father is the first of the human family is easily explained. But the expression that he was the same character that was in the Garden of Eden has led to misunderstanding because of the implication which our enemies place upon it that it had reference to Adam. Unfortunately President Brigham Young is not here to make his meaning in this regard perfectly clear. Under the circumstances we must refer to other expressions by President Brigham Young in order to ascertain exactly what his views really were in relation to God, Adam, and Jesus Christ.

GOD: FIRST OF THE HUMAN FAMILY. Let me comment first upon the expression that God is the "first of the human family." This same doctrine was taught by Joseph Smith. It is a fundamental doctrine of the Church of Jesus Christ of Latter-day Saints. According to the teachings of Joseph Smith, he beheld the Father and the Son in his glorious vision, and he taught that each had a body of flesh and bones. He has expressed it in these words:

"The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit. Were it not so, the Holy Ghost could not dwell in us." 103. 34

He also taught that, literally, God is our Father; that men are of the same race -- the race called humans; and that God, the Progenitor, or Creator, is the Father of the human race. "In the image of his own body, male and female, created he them, and blessed them, and called their name Adam, in the day when they were created and became living souls in the land upon the footstool of God." 103. 35

It is a doctrine common to the Latter-day Saints, that God, the Great Elohim, is the First, or Creator, of the human family.

THE FATHER WAS WITH ADAM IN EDEN. In discussing the statement by President Brigham Young that the Father of Jesus Christ is the same character who was in the Garden of Eden, it should be perfectly clear that President Young was not referring to Adam, but to God the Father, who created Adam, for he was in the Garden of Eden; and according to Mormon doctrine Adam was in his presence constantly, walked with him, talked with him, and the Father taught Adam his language. It was not until the fall, that the Father departed from Adam and no longer visited him in the Garden of Eden.

Surely we must give President Brigham Young credit for at least ordinary intelligence, and in stating this I place it mildly. If he meant to convey the thought that the character who was in the Garden of Eden, "and who is our Father in Heaven," was Adam, then it would mean that this expression was in conflict with all else that he taught concerning God the Father, and I am bold to say that President Brigham Young was not inconsistent in his teaching of

this doctrine. The very expression in question, "the same character that was in the Garden of Eden, and who is our Father in Heaven," contradicts the thought that he meant Adam.

BRIGHAM YOUNG'S TEACHINGS ABOUT ADAM. Now let me present one or two expressions in other discourses by President Young -- of course, the critics never think of referring to these:

"How has it transpired that theological truth is thus so widely disseminated? It is because God was once known on the earth among his children of mankind, as we know one another. Adam was as conversant with his Father who placed him upon this earth as we are conversant with our earthly parents. The Father frequently came to visit his son Adam, and talked and walked with him; and the children of Adam were more or less acquainted with him, and the things that pertain to God and to heaven were as familiar among mankind in the first ages of their existence on the earth, as these mountains are to our mountain boys." [104. 36](#)

"How did Adam and Eve sin? Did they come out in direct opposition to God and to his government? No. But they transgressed a command of the Lord, and through that transgression sin came into the world." [104. 37](#)

"The human family are formed after the image of our Father and God. After the earth was organized the Lord placed his children upon it, gave them possession of it, and told them that it was their home. . . . Then Satan steps in and overcomes them through the weakness there was in the children of the Father when they were sent to the earth, and sin was brought in, and thus we are subject to sin."

"Our Lord Jesus Christ -- the Savior, who has redeemed the world and all things pertaining to it, is the Only Begotten of the Father pertaining to the flesh. He is our Elder Brother, and the Heir of the family, and as such we worship him. He has tasted death for every man, and has paid the debt contracted by our first parents [that is Adam and Eve]." [105. 38](#)

"The Latter-day Saints believe in Jesus Christ, the Only Begotten Son of the Father, who came in the meridian of time, performed his work, suffered the penalty and paid the debt of man's original sin by offering up himself, [they believe he] was resurrected from the dead, and ascended to his Father; and as Jesus descended below all things, so he will ascend above all things." [105. 39](#)

It is very clear from these expressions that President Brigham Young did not believe and did not teach, that Jesus Christ was begotten by Adam. He taught that Adam died and that Jesus Christ redeemed him. He taught that Adam disobeyed the commandment of the Father, or God, and was driven from the Garden Of Eden. He said that Adam was conversant with his Father in the Garden of Eden. This is believed by all members of the Church, and also that the Father was in the Garden of Eden until Adam was driven out for his transgression.

ADAM NOT FATHER OF CHRIST. The statement, "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, has reference to the body of Jesus Christ.

Adam died as the Father said he would through partaking of the fruit of the tree of the knowledge of good and evil.¹⁰⁵ 40 Adam's spirit and body were separated, and he did not get the resurrection until after the resurrection of Jesus Christ.¹⁰⁵ 41 Adam, when a spirit without the body, could not beget a body of flesh and bones, therefore, he could not be the Father of Jesus Christ in the flesh.

Again, Adam was as dependent on Jesus Christ as we are for the resurrection which came through the fact that Jesus had life in himself as his Father did. ¹⁰⁵ 42 Therefore, he had to have a Father who had body of flesh and bones who was immortal, not a father who was a spirit with a body in the grave, whose body had turned to dust.

WORSHIP ELOHIM: NOT ADAM. We worship Elohim, the Father of Jesus Christ. We do not worship Adam and we do not pray to him. We are all his children through the flesh, but Elohim, the God we worship, is the Father of our spirits; and Jesus Christ, his first Begotten Son in the spirit creation and his Only Begotten Son in the flesh, is our Eldest Brother.

THE ANCIENT OF DAYS. Daniel speaks of Adam as the Ancient of Days. In this dispensation the Ancient of Days will sit in the valley of Adam-ondi-Ahman; and the judgment will be set; Christ will come; and the kingdom will be turned over to Christ; and he will be sustained in his calling as King of Kings and Lord of Lords.¹⁰⁶ 43

CHAPTER 7 THE FALL OF ADAM

STATUS OF ADAM BEFORE THE FALL

BLESSINGS OF MORTALITY UNKNOWN IN EDEN. We find Adam in the Garden of Eden with the promise that he can live there, he can stay there, he can enjoy himself as far as is possible under the conditions, as long as he wants to, as long as he does not do something he is told not to do, and that is to partake of the fruit of the tree of knowledge of good and evil. He was told that in the day that he should eat of that fruit he should surely die. ¹⁰⁷ 1

We find, then, Adam's status before the fall was:

1. He was not subject to death. 107. 2

2. He was in the presence of God. 107. 3 He saw him just as you see your fathers; was in his presence, and learned his language. Now if any of you are professors from our schools of language, and have an idea that language came as these theorists say, I am going to tell you that Adam had a perfect language, for he was taught the language of God. That was the first language upon this earth. So much for those theories.

3. He had no posterity.

4. He was without knowledge of good and evil. 107. 4 He had knowledge, of course. He could speak. He could converse. There were many things he could be taught and was taught; but under the conditions in which he was living at that time it was impossible for him to visualize or understand the power of good and evil. He did not know what pain was. He did not know what sorrow was; and a thousand other things that have come to us in this life that Adam did not know in the Garden of Eden and could not understand and would not have known had he remained there. That was his status before the fall. 108. 5

NO DEATH ON EARTH BEFORE FALL. The Lord pronounced the earth good when it was finished. Everything upon its face was called good, There was no death in the earth before the fall of Adam. I do not care what the scientists say in regard to dinosaurs and other creatures upon the earth millions of years ago, that lived and died and fought and struggled for existence. When the earth was created and was declared good, peace was upon its face among all its creatures. Strife and wickedness were not found here, neither was there any corruption. . . .

All life in the sea, the air, on the earth, was without death. Animals were not dying. Things were not changing as we find them changing in this mortal existence, for mortality had not come. Today we are living in a world of change because we are living under very different conditions from those which prevailed in the beginning and before the fall of man.

BOOK OF MORMON TEACHES TRUTH ABOUT FALL. We Latter-day Saints accept the Book of Mormon as the word of God, We have the assurance that the Lord placed the stamp of approval upon it at the time of the translation, and spoke with his own voice to the witnesses, and commanded them to bear record of it in all the world. The word of the Lord means more to me than anything else. I place it before the teachings of men. The truth is the thing which will last. All the theory, philosophy and wisdom of the wise that is not in harmony with revealed truth from God will perish. They must change and pass away, and they are changing and passing away constantly, but when the Lord speaks that is eternal truth on which we may rely.

The gospel teaches us that if Adam and Eve had not partaken of that fruit of the tree of the

knowledge of good and evil, they would have remained in the Garden of Eden in that same condition prevailing before the fall. Under those conditions they would have had no seed. "Adam fell that men might be" as it was decreed in the heavens before the world was. Lehi has given us a very clear and comprehensive view of the mission of Adam and of the atonement of Jesus Christ, and the Book of Mormon is very explicit in teaching these fundamental doctrines. In regard to the premortal condition of Adam and the entire earth, Lehi has stated the following:

"And now, behold, if Adam had not transgressed he would not have fallen, but he would have remained in the garden of Eden. And all things which were created must have remained in the same state in which they were after they were created; and they must have remained forever, and had no end." 109. 6

Is not this statement plain enough? Whom are you going to believe, the Lord, or men?

ADAM FOREORDAINED TO FALL. The Lord did not intend the earth to stay in that condition. Lehi further says: "But behold, all things have been done in the wisdom of him who knoweth all things." This earth was prepared for the advancement of the children of God. We came from the pre-existence to receive tabernacles of flesh and bones and to pass through mortality. It was decreed in the heavens that men should die after coming into this probation and learning the pains and tribulations of mortality as well as its joys and happiness. Jesus Christ is spoken of in the scriptures as the Lamb slain from the foundation of the world. 109. 7 Peter says we were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish, "Who verily was foreordained before the foundation of the world, but was manifest in these last times for you." 110. 8 So the plan of salvation was all understood in the world of spirits, and we were taught the purpose of mortal life which Adam should bring into the earth.

ADAM HAD POWER TO BRING DEATH INTO WORLD. By revelation we are well informed that Adam was not subject to death when he was placed in the Garden of Eden, nor was there any death upon the earth. The Lord has not seen fit to tell us definitely just how Adam came for we are not ready to receive that truth. He did not come here a resurrected being to die again for we are taught most clearly that those who pass through the resurrection receive immortality, and can die no more.

It is sufficient for us to know, until the Lord reveals more about it, that Adam was not subject to death but had the power, through transgressing the law, to become subject to death and to cause the same curse to come upon the earth and all life upon it. For this earth, once pronounced good, was cursed after the fall. It is passing through its mortal probation as well as the life which is upon it, and will eventually receive the resurrection and a place of exaltation which is decreed in the heavens for it.

TRUTHS ABOUT FALL YET TO BE REVEALED. The time will come when we shall be

informed all about Adam and the manner of creation, for the Lord has promised that when he comes he will make all these things known. These are his words:

"Yea, verily I say unto you, in that day when the Lord shall come, he shall reveal all things -- Things which have passed, and hidden things which no man knew, things of the earth, by which it was made, and the purpose and the end thereof -- Things most precious, things that are above, and things that are beneath, things that are in the earth, and upon the earth, and in heaven." 110. 9

For my part, I am willing to wait until this time to learn the truth of these things, This information was given to the saints at one time in a former dispensation, but the Lord has said we may not have it in the days of wickedness. When the Gentiles "shall repent of their iniquity, and become clean before the Lord," then it shall be revealed again. 111. 10

STATUS OF ADAM AFTER THE FALL

BLESSINGS OF MORTALITY CAME WITH FALL. Adam's status after the fall was:

1. He was banished from the presence of God and partook of the spiritual death. Now that was a terrible calamity. At least, as we read in the 9th chapter of 2nd Nephi, it would have been a most terrible thing, that banishment from the presence of God, if there had been no remedy." 111. 11
2. He also partook of the temporal or physical death, and that would have been also a terrible calamity if there had been no remedy for it." 111. 12
- 3, He gained knowledge and experience -- knowledge of good and evil.
4. He obtained the great gift of posterity. 111. 13

ADAM BROUGHT SPIRITUAL AND TEMPORAL DEATH. Because of Adam's transgression, a spiritual death -- banishment from the presence of the Lord -- as well as the temporal death, were pronounced upon him. The spiritual death came at the time of the fall and banishment; and the seeds of the temporal death were also sown at that same time; that is, a physical change came over Adam and Eve, who became mortal, and were thus subject to the ills of the flesh which resulted in their gradual decline to old age and finally the separation of the spirit from the body.

Before this temporal death took place the Lord, by his own voice and the visitation and ministration of angels, taught Adam the principles of the gospel and administered unto him the saving ordinances, through which he was again restored to the favor of the Lord and to his presence. Also, through the atonement, not only Adam, but all his posterity were redeemed from the temporal effects of the fall, and shall come forth in the resurrection to

receive immortality. 112. 14

ADAM'S TRANSGRESSION BROUGHT DEATH. That death came by the transgression of Adam, we are taught in the scriptures. For instance, the Lord has revealed, "That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again." 112. 15

I cannot think that the Lord created death in any creature, plant, animal, or even the earth on which we dwell, at the time of its creation. Death came through the violation of a law, and it passed upon all things by the judgment of the Almighty, through the transgression of Adam, he being the lord who had been given dominion over all of these things.

DEATH FOR ALL LIFE CAME BY FALL. President Brigham Young has said: "Some may regret that our first parents sinned. This is nonsense. If we had been there, and they had not sinned, we would have sinned. I will not blame Adam or Eve. Why? Because it was necessary that sin should enter into the world; no man could ever understand the principle of exaltation without its opposite; no one could ever receive an exaltation without being acquainted with its opposite. How did Adam and Eve sin? Did they come out in direct opposition to God and to his government? No. But they transgressed a command of the Lord, and through that transgression sin came into the world. The Lord knew they would do this, and he had designed that they should. Then came the curse upon the fruit, upon the vegetables, and upon our mother earth; and it came upon the creeping things, upon the grain in the field, the fish in the sea, and upon all things pertaining to this earth, through man's transgression." 113. 16

Elder Parley P. Pratt and President John Taylor have left us this teaching: "First, man fell from his standing before God, by giving heed to temptation; and this fall affected the whole creation, as well as man, and caused various changes to take place; he was banished from the presence of his Creator, and a veil was drawn between them, and he was driven from the Garden of Eden, to till the earth, which was then cursed for man's sake, and should begin to bring forth thorns and thistles; and in the sweat of his face should earn his bread, and in sorrow eat of it, all the days of his life, and finally return to dust." 113. 17

FALL OF ADAM A BLESSING

NO IMMORTALITY OR ETERNAL LIFE WITHOUT FALL. When Adam was driven out of the Garden of Eden, the Lord passed a sentence upon him. Some people have looked upon that sentence as being a dreadful thing. It was not; it was a blessing. I do not know that it can truthfully be considered even as a punishment in disguise. 113. 18

In order for mankind to obtain salvation and exaltation it is necessary for them to obtain bodies in this world, and pass through the experiences and schooling that are found only in

mortality. The Lord has said that his great work and glory is, "to bring to pass the immortality and eternal life of man." 113. 19 Without mortality this great blessing could not be accomplished. Therefore, worlds are created and peopled with the children of God, and they are granted the privilege to pass through the mortal existence, with the great gift of agency in their possession. Through this gift they choose good or choose evil, and thus receive a reward of merit in the eternities to come. Because of Adam's transgression we are here in mortal life. . . .

The fall of man came as a blessing in disguise, and was the means of furthering the purposes of the Lord in the progress of man, rather than a means of hindering them. 114. 20

"TRANSGRESSION" NOT "SIN" OF ADAM. I never speak of the part Eve took in this fall as a sin, nor do I accuse Adam of a sin. One may say, "Well did they not break a commandment?" Yes. But let us examine the nature of that commandment and the results which came out of it.

In no other commandment the Lord ever gave to man, did he say: "But of the tree of the knowledge of good and evil, thou shalt not eat of it, nevertheless, thou mayest choose for thyself." 114. 21

It is true, the Lord warned Adam and Eve that to partake of the fruit they would transgress a law, and this happened. But it is not always a sin to transgress a law. I will try to illustrate this. The chemist in his laboratory takes different elements and combines them, and the result is that something very different results. He has changed the law. As an example in point: hydrogen, two parts, and oxygen, one part, passing through an electric spark will combine and form water. Hydrogen will burn, so will oxygen, but water will put out a fire. This may be subject to some disagreement by the critics who will say it is not transgressing a law. Well, Adam's transgression was of a similar nature, that is, his transgression was in accordance with law.

The transgression of Adam did not involve sex sin as some falsely believe and teach. Adam and Eve were married by the Lord while they were yet immortal beings in the Garden of Eden and before death entered the world.

ADAM AND EVE REJOICED IN FALL. Before partaking of the fruit Adam could have lived forever; therefore, his status was one of immortality. When he ate, he became subject to death, and therefore he became mortal. This was a transgression of the law, but not a sin in the strict sense, for it was something that Adam and Eve had to do!

I am sure that neither Adam nor Eve looked upon it as a sin, when they learned the consequences, and this is discovered in their words after they learned the consequences.

Adam said: "Blessed be the name of God, for because of my transgression my eyes are

opened, and in this life I shall have joy, and again in the flesh I shall see God."

Eve said: "Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient." 115. 22

We can hardly look upon anything resulting in such benefits as being a sin, in the sense in which we consider sin. 115. 23

DEATH FULFILLS MERCIFUL PLAN OF GOD. We have partaken of the benefits, and of the things that are not called benefits -- if there are any such -- coming out of the fall of Adam. The fall of Adam brought to pass all of the vicissitudes of mortality. It brought pain. It brought sorrow. It brought death; but we must not lose sight of the fact that it brought blessings also, as spoken of in these scriptures. It brought the blessing of knowledge and understanding and mortal life.

Now if we had been left in that condition, without any hope of redemption from the fall, then that fall would have been a most dreadful calamity. I want to read to you some of the words that Jacob taught the people. as recorded in the 9th chapter of 2nd Nephi:

"For as death hath passed upon all men, to fulfil the merciful plan of the great Creator" -- I pause now after reading that. That is a very peculiar expression. It is not customary among men to look upon the transgression of Adam, which brought death, in that light -- that it came in order to bring to pass "the merciful plan of the great Creator."

DEATH AS IMPORTANT AS BIRTH. In other words, death is just as important in the welfare of man as is birth. There is no greater blessing that can come than the blessing of birth. One third of the hosts of heaven, because of rebellion, were denied that privilege, and hence they have no bodies of flesh and bones, that great gift of God.

But who would like to live forever in this mundane world, filled with pain, decay, sorrow, and tribulation, and grow old and infirm and yet have to remain with all the vicissitudes of mortality? I think all of us would come to the conclusion, if that proposition were placed before us, that we would not like to have it. We would reject it. We would not want life of that nature. Life here in this world is short of necessity, and yet all that is required may be accomplished, but death is just as important in the plan of salvation as birth is. We have to die -- it is essential -- and death comes into the world "to fulfil the merciful plan of the great Creator." 116. 24

"NO ADAM, NO FALL: NO FALL, NO ATONEMENT"

IS OUR DOCTRINE ABOUT ADAM TRUE? Did Adam bring death into the world? Are we laboring under a misapprehension? Are we wrong? Is it true that millions of years before

Adam came into this world death was here? If so, I want to know who brought it. Who was the transgressor? And who atoned for the beings who died before Adam's fall? 117. 25

Adam cannot be held responsible for death before he came here. Now is it true or isn't it true that Adam brought death into the world? Are these scriptures true? Are these brethren true -- and I have quoted three of the Presidents of the Church, including the Prophet himself? Are they true, or are we to discard their teachings and the teachings of the scriptures because the philosophies of men today declare a contrary doctrine?

EVOLUTIONISTS DENY FALL. And where does that doctrine lead you? I am going to tell you. John Fisk was considered to be a great man. Let us hear what he says: "Theology has much to say about original sin. This original sin is neither more nor less than the brute-inheritance which every man carries with him." 117. 26 That is what one great editor and historian has to say.

Here is what Dr. E. W. McBride said at a religious conference -- the Oxford Conference of Modern Churchmen -- and he is a minister: "If mankind have been slowly developing out of ape- like ancestors, then what is called sin consists of nothing but the tendencies which they have inherited from these ancestors: there never was a state of primeval innocence, and all the nations of the world have developed out of primitive man by processes as natural as those which gave rise to the Jews." 117. 27

I have been teaching you here from these revelations that the fall of Adam brought sin into the world, and there wasn't any sin until he brought it. Now this is what the other doctrine teaches.

Here is what Dr. H. D. A. Major said at the same conference: "Science has shown us that what is popularly called 'original sin' . . . consists of man's inheritance from his brute ancestry." 117. 28

EVOLUTIONISTS DENY ATONEMENT. Here is what Sir Oliver Lodge has to say. Now these are distinguished men that I am quoting. 'As a matter of fact, the higher man of today is not worrying about his sins at all, still less about their punishment. His mission, if he is good for anything, is to be up and doing; and insofar as he acts wrongly or unwisely he expects to suffer. He may unconsciously plead for mitigation on the ground of good intentions, but never either consciously or unconsciously will anyone but a cur ask for the punishment to fall on someone else, nor rejoice if told that it already has so fallen.' 118. 29

In other words, because I believe in the redemption that has come to men through Jesus Christ, that he is the Redeemer of the world, that he gave his life that men might live and be redeemed from the original transgression, I am a cur, according to the teaching of Sir Oliver Lodge. Well, let me be classed among the curs, for goodness knows I do not want to sink to the level that this man has reached who ridicules the atonement of Jesus Christ.

Here is another one. from a Christian minister -- so-called -- Durant Drake. He says: "What sort of justice is it that could be satisfied with the punishment of one innocent man and the free pardon of myriads of guilty men? The theory seems a remnant of the ancient idea that the Gods need to be placated; but by the side of the pagan gods, who were content with humble offerings of flesh and fruit, the Christian God, demanding the suffering and death of his own Son, appears a monster of cruelty." 118. 30

EVOLUTIONISTS RIDICULE GOD AND RELIGION. Now, my good brethren and sisters, this damnable doctrine that is so prevalent in the world today, that is taught in the colleges throughout our country, and has swept over the face of the earth like a destructive flood of evil, is striking at the fundamentals of your faith -- that is the doctrine so circulated ridiculing the Son of God, making light of his Father as a cruel monster (I was going to say inhuman but I cannot say that) because he would permit his Son to suffer for you and for me.

Is it any wonder that the world is ridiculing the prophets and making light of the holy scriptures when the leading men who are setting the pace for education, who are controlling the thought of the world are teaching such terrible, soul-destroying doctrines as these I have read to you? And these are only a few. Thousands of books have been published with similar thoughts.

BELIEF IN ADAM AND CHRIST GO TOGETHER. In contrast to this I am going to quote to you from another great man. He was great. He was mistaken in many things, of course, but he did the best he could under the circumstances, and I think the Spirit of the Lord was leading him in many things. John Wesley said: "The fall of man is the very foundation of revealed religion. If this be taken away, the Christian system is subverted, nor will it deserve so honorable an appellation as that of a cunningly devised fable." 119. 31

Then he adds: "All who deny this -- call it original sin, or by any other title -- are but heathens still in the fundamental point which differentiates heathenism from Christianity." 119. 32 Now that has a better ring, doesn't it?

And here is another truth stated by another great thinker, Robert Blatchford. He says: "But -- no Adam, no Fall: no Fall, no Atonement; no Atonement, no Savior. Accepting Evolution, how can we believe in a Fall? When did man fall; was it before he ceased to be a monkey, or after? Was it when he was a tree man, or later? Was it in the Stone Age, or the Bronze Age, or in the Age of Iron? . . . And if there never was a Fall, why should there be any Atonement?" 119. 33

Those are pertinent questions that Mr. Blatchford asks. "No Adam, no Fall; no Fall, no Atonement." That is just as true as it is that we are here. If death was always here, then Adam did not bring it, and he could not be punished for it. If Adam did not fall, there was no Christ, because the atonement of Jesus Christ is based on the fall of Adam. And so we face

these problems.

SALVATION RESTS ON FALL AND ATONEMENT. If there is anybody here that believes that death has always been going on, and that sin was always here, he will have a difficult time to explain Adam and the fall, or the atonement. You see from these writings what a dreadful state these men get in when they do not believe in the fall and the introduction of sin into the world.

Of course, if I put my hand upon a hot stove it will get burned -- that is natural, that would not be a sin; and that is the way they look upon everything. Man cannot sin, according to this doctrine. Do you know of anything that is more damnable than that? And that is what it leads to.

If death was always here, then there could be no atonement, and if there is no atonement there is no salvation. Now that is just as plain as anything can be. If things did not occur as the Lord has said they did occur, in these revelations, then we are still in a hopeless condition, and when we die we do not exist, because if all this is true there is no existence after this life -- that is the end. I want to tell you that forces are at work in this world to destroy Jesus Christ and his mission. 120. 34

CHAPTER 8 THE ATONEMENT OF CHRIST

ATONEMENT BASED ON THE FALL

FALL AND ATONEMENT FOREORDAINED. The plan of salvation, or code of laws, which is known as the gospel of Jesus Christ, was adopted in the heavens, before the foundation of the world was laid. It was appointed there that Adam, our father, should come to this earth and stand at the head of the whole human family, It was a part of this great plan, that he should partake of the forbidden fruit and fall, thus bringing suffering and death into the world, even for the ultimate good of his children.

By many he has been severely criticized because of his fall, but Latter-day Saints, through modern revelation, have learned that such was necessary in order that man should have his agency and, through the various vicissitudes he has to pass, receive a knowledge of both good and evil, without which it would be impossible for him to gain the exaltation prepared for him,

It was also necessary because of Adam's transgression for the Only Begotten Son of the

Father to come to redeem the world from Adam's fall, This also was a part of the plan chosen before the earth was made, for Jesus is called the Lamb that was slain from the foundation of the world. He came and redeemed us from the fall -- even all the inhabitants of the earth. Not only did he redeem us from Adam's transgression, but he also redeemed us from our own sins, on condition that we obey the laws and ordinances of the gospel. [121. 1](#)

TWOFOLD NATURE OF FALL. Adam's transgression brought these two deaths: spiritual and temporal -- man being banished from the presence of God, and also becoming mortal and subject to all the ills of the flesh. In order that he should be brought back again, there had to be a reparation of the broken law. Justice demanded it.

The fall brought death. That is not a desirable condition. We do not want to be banished from the presence of God. We do not want to be subject forever to mortal conditions. We do not want to die and have our bodies turn to dust, and the spirits that possess these bodies by right, turned over to the realm of Satan and become subject to him.

JUSTICE DEMANDS ATONEMENT FOR FALL. But that was the condition; and if Christ had not come as the atoning sacrifice, in demand of the law of justice, to repair or to atone or to redeem us from the condition that Adam found himself in, and that we find ourselves in; then mortal death would have come; the body would have gone back to the dust from where it came; the spirit would have gone into the realms of Satan's domain, and have been subject to him forever. Justice demanded that the law which was broken be repaired. Justice demanded that by the giving of life Adam and his posterity will be brought back into the presence of God. [122. 2](#)

To amend the broken law and redeem us from the power which death held over us through the fall, it was necessary that we be redeemed by an infinite sacrifice by the shedding of blood. For this purpose Jesus Christ came into the world, for he had volunteered in the pre-existence to come and die that we might live. [122. 3](#)

CHRIST SATISFIES DEMANDS OF JUSTICE. There was never a sin committed in this world for which reparation has not been, or will not have to be made. If I sin, there must be a reparation or penalty required to pay the debt. If you sin, it is the same. There never was any sin committed, big or small, that has not been atoned for, or that will not have to be atoned for. . . .

Justice made certain demands, and Adam could not pay the price, so mercy steps in. The Son of God says: "I will go down and pay the price. I will be the Redeemer and redeem men from Adam's transgression. I will take upon me the sins of the world and redeem or save every soul from his own sins who will repent." That is the only condition. The Savior does not save anybody from his individual sins only on condition of his repentance. So the effect of Adam's transgression was to place all of us in the pit with him. Then the Savior comes along, not subject to that pit, and towers the ladder. He comes down into the pit and makes it

possible for us to use the ladder to escape. 123. 4

ATONEMENT RANSOMS US FROM THE FALL

TWOFOLD NATURE OF ATONEMENT. The atonement of Jesus Christ is of a twofold nature. Because of it, all men are redeemed from mortal death and the grave, and will rise in the resurrection to immortality of the soul. Then again, by obedience to the laws and ordinances of the gospel, man will receive remission of individual sins, through the blood of Christ, and will inherit exaltation in the kingdom of God, which is eternal life.

ATONEMENT BRINGS RESURRECTION TO ALL. The resurrection of the dead must of necessity be just as broad as was the curse that brought death into the world. Paul said, "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterwards they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." 124. 5

From this we learn that the atonement reaches out and embraces every living creature in the resurrection. Just as long as one soul remains unredeemed from mortal death and the grave, death has not been destroyed; therefore, every soul shall be ferreted out and receive the resurrection. Death shall be destroyed and immortality gain the victory. 124. 6

CHRIST PAID THE RANSOM. We were in bondage, through Adam's transgression. He and his posterity after him became subject to death. Death had dominion over us, and if that had continued, hell would have had dominion over us. What did Christ do? He ransomed us. He restored us. He brought us back through his atonement, through the shedding of his blood. He paid the price, as Paul says. 124. 7 He rescued us from captivity and bondage. That is what ransomed means. He liberated us from death. He paid the price that death required; and we, through his redemption, were recovered by the payment of the shedding of his blood.

CHRIST TOOK CAPTIVITY CAPTIVE. 124. 8 That is the gospel of Jesus Christ. That is what is taught in our scriptures; and it was a very surprising thing to me to run across this kind of doctrine falsely taught by some, that Christ could not be a ransom for us, that he could not redeem us, because that involved the paying of something which nobody could receive, so somebody was cheated.

Nobody was cheated. Death was paid. Hell was robbed, but hell had no right or claim, only that which it had assumed. Death had the claim, and death was forced to give it up because Christ, the Son of God, who was never subject to death, who always had the power over death, came and destroyed death through the shedding of his blood. So we are redeemed.

FEW TO GAIN "AT-ONE-MENT" WITH GOD. We often hear the word atonement defined

as being "at-one-ment" with God. That is a very small part of it. In fact, the great majority of mankind never becomes one with God, although they receive the atonement. "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

125. 9 We do not all become "at one" with God, if we mean that we are brought back again and given the fulness of life which is promised to those who keep the commandments of God and become sons and daughters of God. 124. 10

MANKIND BOUGHT WITH A PRICE. I am sorry to say that I have heard of some members of the Church saying that Christ did not buy us with his blood. One of them has said: "That people of the world owed a debt and Jesus paid the debt for all: This thought does violence to justice, for the suffering of the good to pay the debt of the bad is contrary to the law of life." Another says: "That Jesus was a ransom for a captive world: In this case Jesus must have been paid to someone who held the world captive; but in the very nature of his mission or ransom he could not be held captive and God must have deceived the captor."

Well, such thoughts as these might do honor to an infidel, but not to a member of the Church. Those who speak this way need to repent. They should read the scriptures and especially the Book of Mormon. Jesus did come into the world to ransom it. Through his atonement we were bought from death and hell. Death and hell were paid -- paid in full -- and Christ was the only one who could pay that debt. What did Paul mean when he said we were bought with a price?" 124. 11 What does Jesus mean when he calls himself our "Redeemer?" 124. 12 If we were not bought, if we were not ransomed by Jesus Christ, then we are still in our sins and still subject to death and hell. These men, ignorant of the plan of salvation, should read intensively the scriptures. 125. 13

ATONEMENT A VICARIOUS SACRIFICE. The whole plan of redemption is based on vicarious sacrifice, One without sin standing for the whole human family, all of whom were under the curse. It is most natural and just that he who commits the wrong should pay the penalty -- atone for his wrongdoing. Therefore, when Adam was the transgressor of the law, justice demanded that he, and none else, should answer for the sin and pay the penalty with his life.

But Adam, in breaking the law, himself became subject to the curse, and being under the curse could not atone for or undo, what he had done. Neither could his children, for they also were under the curse, and it required one who was not subject to the curse to atone for that original sin, Moreover, since we were all under the curse, we were also powerless to atone for our individual sins.

It, therefore, became necessary for the Father to send his Only Begotten Son, who was free from sin, to atone for our sins as well as for Adam's transgression, which justice demanded should be done. He accordingly offered himself a sacrifice for sins, and through his death upon the cross took upon himself both Adam's transgression and our individual sins, thereby redeeming us from the fall, and from our sins, on condition of repentance.

ATONEMENT RANSOMS FROM A PIT. Let us illustrate: A man walking along the road happens to fall into a pit so deep and dark that he cannot climb to the surface and regain his freedom. How can he save himself from his predicament? Not by any exertions on his part, for there is no means of escape in the pit. He calls for help and some kindly disposed soul, hearing his cries for relief, hastens to his assistance and by lowering a ladder, gives to him the means by which he may climb again to the surface of the earth.

This was precisely the condition that Adam placed himself and his posterity in, when he partook of the forbidden fruit. All being together in the pit, none could gain the surface and relieve the others. The pit was banishment from the presence of the Lord and temporal death, the dissolution of the body. And all being subject to death, none could provide the means of escape.

Therefore, in his infinite mercy, the Father heard the cries of his children and sent his Only Begotten Son, who was not subject to death nor to sin, to provide the means of escape. This he did through his infinite atonement and the everlasting gospel.

CHRIST HAD LIFE IN HIMSELF

ATONEMENT A VOLUNTARY ACT. The Savior voluntarily laid down his life and took it up again to satisfy the demands of justice, which required this infinite atonement. His Father accepted this offering in the stead of the blood of all those who were under the curse, and consequently helpless. The Savior said, "I lay down my life for the sheep. . . . Therefore doth my Father love me, because I lay down my life, that I might take it up again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."[127](#). 14

WHY CHRIST COULD WORK OUT ATONEMENT. From this we see that he had life in himself, which he received from the Father, being his Only Begotten Son in the flesh. And it was this principle that gave him power to atone for the sins of the world, both for Adam's transgression and for our individual sins, from which we could not of ourselves get free. Therefore, Christ died in our stead, because to punish us would not relieve the situation, for we would still be subject to the curse, even if our blood had been shed, and through his death we receive life and "have it more abundantly."[128](#). 15

WHY CHRIST COULD CHOOSE TO LIVE OR DIE. Every man born into this world inherited death from Adam except Jesus Christ. He always was master of death. He had the power to die. He got that from his mother, because she was mortal. He had blood in his body, and blood is the life of the mortal body. When his heart beat, blood circulated through his body just as it does through ours, but there was something else in him far different from us. He did not have a mortal father. Joseph was not his Father. The Father of his body is the Father of our spirits. And he gave to Jesus Christ, his Son, life in himself. Death had no

power over him. . . .

HOW CHRIST GAINED KEYS OF RESURRECTION. Now, we have not power to lay down our lives and take them again. But Jesus had power to lay down his life, and he had power to take it up again, and when he was put to death on the cross, he yielded to those wicked Jews. When he was nailed to the cross, he meekly submitted, but he had power within himself, and he could have resisted. He came into the world to die that we might live, and his atonement for sin and death is the force by which we are raised to immortality and eternal life.

So Jesus Christ did for us something that we could not do for ourselves, through his infinite atonement. On the third day after the crucifixion he took up his body and gained the keys of the resurrection, and thus has power to open the graves for all men, but this he could not do until he had first passed through death himself and conquered.

Now it is not a hard thing to understand how Jesus Christ, as the Son of God, had this power within himself, because he inherited life from his Father who is eternal and immortal. We may not fully understand how it was that he was required to perform the work for us vicariously through the shedding of his blood, but this is the case, and we owe all to him for he bought us through the shedding of his blood.^{129. 16}

THE PRICE CHRIST PAID FOR US

CHRIST SUFFERED FOR ALL WHO REPENT. He came into this world and took upon him our individual sins on condition of our repentance. Christ does not redeem any man from his individual sins who will not repent and who will not accept him. All those who refuse to accept him as the Redeemer and refuse to turn from their sins will have to pay the price of their own sinning.

"For behold, I, God, have suffered these things for all, that they might not suffer if they would repent; But if they would not repent they must suffer even as I; Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit -- and would that I might not drink the bitter cup, and shrink -- Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men." ^{129. 17}

INFINITE SUFFERING IN ATONEMENT. This is what he did: He carried, in some way that I cannot understand and you cannot understand, the burden of the combined weight of the sins of the world. It is hard enough for me to carry my own transgressions, and it is hard enough for you to carry yours. None of us is perfect. We all have done things we should not, and when we do things we should not do, we do not feel very good; we are troubled. I have seen men in the gall of bitterness, in the torments and the anguish of their souls, because of their sins. I have seen them cry out in anguish because of their transgressions -- just one

individual's sins. Can you comprehend the suffering of Jesus Christ when he carried, not merely by physical manifestation but in some spiritual and mental condition or manner, the combined weight of sin?

GREATEST SUFFERING WAS IN GETHSEMANE. We speak of the passion of Jesus Christ. A great many people have an idea that when he was on the cross, and nails were driven into his hands and feet, that was his great suffering. His great suffering was before he ever was placed upon the cross. It was in the Garden of Gethsemane that the blood oozed from the pores of his body: "Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit -- and would that I might not drink the bitter cup, and shrink,"

That was not when he was on the cross; that was in the garden. That is where he bled from every pore in his body.[130. 18](#)

Now I cannot comprehend that pain. I have suffered pain, you have suffered pain, and sometimes it has been quite severe; but I cannot comprehend pain, which is mental anguish more than physical, that would cause the blood, like sweat, to come out upon the body. It was something terrible, something terrific; so we can understand why he would cry unto his Father:

"If it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."
[130. 19](#)

RIGHTEOUS ESCAPE SUFFERING THROUGH ATONEMENT. A mortal man could not have stood it -- that is, a man such as we are. I do not care what his fortitude what his power, there was no man ever born into this world that could have stood under the weight of the load that was upon the Son of God, when he was carrying my sins and yours and making it possible that we might escape from our sins. He carried that load for us if we will only accept him as our Redeemer and keep his commandments. Some of us find it so hard, so terribly hard, to do the little things that are asked of us, and yet he was willing to carry all that tremendous load and weight of sin -- not his own, for he had no sin. He did it that we might escape. He paid the price, the penalty of our sinning.

So I say there never was a sin committed that was not atoned for. Christ paid the debt of my sins on one condition, and that is that I will believe in him and keep his commandments. He did that for you and for every other person in the world; but he never paid any debt on the cross, or before he went on the cross, for the sins of any of us, if we will be rebellious. If we are rebellious, we will have to pay the price ourselves.[131. 20](#)

ATONEMENT AND OUR LACK OF GRATITUDE

CHRIST PAID AN INFINITE PRICE FOR US. It is impossible for weak mortals, and we

are all weak, fully to comprehend the extent of the suffering of the Son of God. We cannot realize the price he had to pay. . . . It is, however, within our grasp to know and realize that this excruciating agony of his sacrifice has brought to us the greatest blessing that could possibly be given. Moreover, we are able to realize that this extreme suffering -- which was beyond the power of mortal man either to accomplish or endure -- was undertaken because of the great love which the Father and the Son had for mankind.

INGRATITUDE OF DISOBEDIENCE. We are extremely ungrateful to our Father and to his Beloved Son when in all humility with "broken hearts and contrite spirits" we are unwilling to keep the commandments. The violation of any divine commandment is a most ungrateful act, considering all that has been accomplished for us through the atonement of our Savior.

132. 21

We will never be able to pay the debt. The gratitude of our hearts should be filled to overflowing in love and obedience for his great and tender mercy. For what he has done, we should never fail him. He bought us with a price, the price of his great suffering and the spilling of his blood in sacrifice on the cross.132. 22

Now, he has asked us to keep his commandments. He says they are not grievous, and there are so many of us who are not willing to do it. I am speaking now generally of the people of the earth. We are not willing to do it. That certainly is ingratitude. We are ungrateful.

Every member of this Church who violates the Sabbath day, who is not honest in the paying of his tithing, who will not keep the Word of Wisdom, who wilfully violates any of the other commandments the Lord has given us, is ungrateful to the Son of God, and when ungrateful to the Son of God is ungrateful to the Father who sent him.

INGRATITUDE TO CHRIST. If our Savior would do so much for us, how in the world is it that we are not willing to abide by his commandments, which are not grievous, which do not cause us any suffering if we will only keep them? And yet, people break the Word of Wisdom; they refuse to attend to their duties as officers and members in the Church; many of them stay away from meetings the Lord has called upon them to support. They follow their own desires if they are in conflict with the commandments of the Lord.

If we understood our position, and if we loved the Lord our God with all our heart, with all our soul, and with all our mind, . . . then we would keep his commandments. When we will not do this, I tell you, my brethren and sisters, we show ingratitude to Jesus Christ. 132. 23

The crime of ingratitude is one of the most prevalent and I might say at the same time one of the greatest with which mankind is afflicted. The more the Lord blesses us the less we love him. That is the way men show their gratitude unto the Lord for his mercies and his blessings towards them!133. 24

THE DOCTRINE OF BLOOD ATONEMENT 133. 25

CLEANSING POWER OF BLOOD OF CHRIST. The Latter-day Saints believe in the efficacy of the blood of Christ. They believe that through obedience to the laws and ordinances of the gospel they obtain a remission of sins; but this could not be if Christ had not died for them. 133. 26 If you did believe in blood atonement, I might ask you why the blood of Christ was shed, and in whose stead was it shed? I might ask you to explain the words of Paul, "Without shedding of blood is no remission." 133. 27

Are you aware that there are certain sins that man may commit for which the atoning blood of Christ does not avail? Do you not know, too, that this doctrine is taught in the Book of Mormon? And is not this further reason why you should discard the book as well as the name? Is it not safe for us to rely upon the scriptures for the solution of problems of this kind? 133. 28

TRUE DOCTRINE OF BLOOD ATONEMENT. Just a word or two now, on the subject of blood atonement. What is that doctrine? Unadulterated, if you please, laying aside the pernicious insinuations and lying charges that have so often been made, it is simply this: Through the atonement of Christ all mankind may be saved, by obedience to the laws and ordinances of the gospel. Salvation is twofold: General -- that which comes to all men irrespective of a belief (in this life) in Christ -- and, Individual -- that which man merits through his own acts through life and by obedience to the laws and ordinances of the gospel.

But man may commit certain grievous sins -- according to his light and knowledge -- that will place him beyond the reach of the atoning blood of Christ. If then he would be saved he must make sacrifice of his own life to atone -- so far as in his power lies -- for that sin, for the blood of Christ alone under certain circumstances will not avail.

MURDERERS AND THE ATONEMENT. Do you believe this doctrine? If not, then I do say you do not believe in the true doctrine of the atonement of Christ. This is the doctrine you are pleased to call the "blood atonement of Brighamism." This is the doctrine of Christ our Redeemer, who died for us. This is the doctrine of Joseph Smith, and I accept it.

In whose stead did Christ die? I wish your church members could be fair enough to discuss this subject on its merits.

I again recommend you to a careful reading of the quotations in my open letter. You will find them as follows: Book of Mormon -- 2 Nephi 9:35; Alma 1:13-14 and 42:19. Bible -- Inspired Version, Genesis 9:12-13; Luke 11:50; Hebrews 9:22 and 10:26-29; 1 John 3:15 and 5:16. Doctrine and Covenants 42:18-19, 79; 87:7; 101:80.

To these I will add: "Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses; but one witness shall not testify against any person to cause him to die.

Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death; but he shall be surely put to death. . . . So ye shall not pollute the land wherein ye are; for blood it defileth the land; and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it."135. 29

ANCIENT MEN SLAIN TO ATONE FOR SINS. Do you want a few references of where men were righteously slain to atone for their sins? What about the death of Nehor? 135. 30 Of Zemnarihah and his followers?135. 31 What about Er and Onan, whom the Lord slew?135. 32 Of Nadab and Abihu?135. 33 And the death of Achan?135. 34

Were not these righteously slain to atone for their sins? And it was of this class of cases that President Young referred in his discourse you misquote. He tells us so, in the same discourse in the portion which you did not quote. It is:

"Now take the wicked, and I can refer you to where the Lord had to slay every soul of the Israelites that went out of Egypt except Caleb and Joshua. He slew them by the hand of their enemies, by the plague and by the sword. Why? Because he loved them and promised Abraham he would save them."135. 35

ATONEMENT AND SINS UNTO DEATH. Joseph Smith taught that there were certain sins so grievous that man may commit, that they will place the transgressors beyond the power of the atonement of Christ. If these offenses are committed, then the blood of Christ will not cleanse them from their sins even though they repent. Therefore their only hope is to have their own blood shed to atone, as far as possible, in their behalf. This is scriptural doctrine, and is taught in all the standard works of the Church. The doctrine was established in the beginning. that "Whoso sheddeth man's blood, by man shall his blood be shed; for man shall not shed the blood of man. For a commandment I give, that every man's brother shall preserve the life of man, for in mine own image have I made man."136. 36

This was the law among the Nephites: "Wo unto the murderer who deliberately killeth, for he shall die."136. 37

John says: "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that ye shall pray for it."136. 38

UNIVERSAL PRACTICE OF BLOOD ATONEMENT. Every nation since the world began has practiced blood atonement, at least in part, as that doctrine is based upon the scriptures. And men for certain crimes have had to atone as far as they could for their sins wherein they have placed themselves beyond the redeeming power of the blood of Christ.

But that the Church practices "Blood Atonement" on apostates or any others, which is preached by ministers of the "Reorganization" is a damnable falsehood for which the

accusers must answer. 136. 39

LAW OF CAPITAL PUNISHMENT. In pursuance of and in harmony with this scriptural doctrine, which has been the righteous law from the days of Adam to the present time, the founders of Utah incorporated in the laws of the Territory provisions for the capital punishment of those who wilfully shed the blood of their fellow men. This law, which is now the law of the State, granted unto the condemned murderer the privilege of choosing for himself whether he die by hanging, or whether he be shot, and thus have his blood shed in harmony with the law of God; and thus atone, so far as it is in his power to atone, for the death of his victim. Almost without exception the condemned party chooses the latter death.

This is by the authority of the law of the land, not that of the Church. This law was placed on the statutes through the efforts of the Mormon legislators, and grants to the accused the right of jury trial. It is from this that the vile charge, which you are pleased to repeat, has been maliciously misconstrued by the enemies of the Church, who prefer to believe a lie. When men accuse the Church of practicing "Blood Atonement" on those who deny the faith, or, for that matter, on any living creature, they know that they bear false witness, and they shall stand condemned before the judgment seat of God.137. 40

CHURCH NEVER PRACTICED BLOOD ATONEMENT. Your report says: "This doctrine was introduced by Brigham Young" and that it meant "death to anyone who left the Church . . . that the apostate whose throat was cut from ear to ear . . . saved his soul." Why you made this statement you best know; but were you not aware that it was but the repetition of the ravings of enemies of the Church, without one grain of truth?

Did you not know that not a single individual was ever "blood atoned," as you are pleased to call it, for apostasy or any other cause? Were you not aware, in repeating this false charge, that it was made by the most bitter enemies of the Church before the death of the Prophet Joseph Smith? Do you know of anyone whose blood was ever shed by the command of the Church, or members thereof, to "save his soul?" Did you not know that you were embittering the people against the Mormon elders, and that just such malicious charges and false insinuations have made martyrs for the Church, whose blood does not "cease to come up into the ears of the Lord of Sabaoth?" 137. 41

Never in the history of this people can the time be pointed to when the Church ever attempted to pass judgment on, or execute an apostate as per your statement. There are men living in Utah today who left the Church in the earliest history of our State who feel as secure, and are just as secure and free from molestation from their former associates as you or any other man could be.138. 42

INFINITE SCOPE OF ATONEMENT

NATURE OF THE ATONEMENT. In the Compendium, which was first published in a very

early day, this is found: "The word atonement signifies deliverance through the offering of a ransom, for the penalty of a broken law. The sense is expressed in Job 33:24: 'Deliver him from going down to the pit: I have found a ransom.' As effected by Jesus Christ, it signifies the deliverance, through his death, and resurrection, of the earth and everything pertaining to it, from the power which death has obtained over them through the transgression of Adam."

On the following page, this: "These passages evidence that redemption from death, through the suffering of Christ, is for all men, both the righteous and the wicked; for this earth, and all things created upon it."¹³⁸. 43

ATONEMENT FOR EARTH AND ALL LIFE. I believe in Jesus Christ as the Son of God and the Only Begotten Son of the Father in the flesh: that he came into the world as the Redeemer, as the Savior; and through his death through his ministry, the shedding of his blood, he has brought to pass redemption from death to all men, to all creatures -- not alone to man, but to every living thing, and even to this earth itself, upon which we stand, for we are informed through the revelations that it too shall receive the resurrection and come forth to be crowned as a celestial body, and to be the abode of celestial beings eternally. ¹³⁸. 44

CHAPTER 9 EVOLUTION

ORIGIN OF LIFE¹³⁹. 1

THEORY OF SPONTANEOUS GENERATION. The theory which prevails today regarding the origin of man is that all life has developed from some common origin, spontaneously; that man, fish, fowl, and beast and even the vegetation upon the earth, all have sprung from the same original germ, which formed itself out of the sea, millions of years ago, in the vague and distant past. . . .

This theory assumes as a fact that life, millions of years ago, originated itself spontaneously. This is the foundation of the theory of evolution. The question naturally arises, if spontaneous generation could be possible then, is it possible now? If not, why not?

LIFE TRANSPLANTED FROM OTHER EARTHS. I tell you, life did not commence upon this earth spontaneously. Its origin was not here. Life existed long before our solar system was called into being. The fact is, there never was a time when man-made in the image of God, male and female -- did not exist. The Lord revealed to Joseph Smith the truth that man was also in the beginning with God.¹³⁹. 2 . . .

The Lord has given us the information regarding his creations, and how he has made many earths, for there never was a beginning, never was a time when man did not exist somewhere in the universe, and when the time came for this earth to be peopled, the Lord, our God, transplanted upon it from some other earth, the life which is found here. Man he created in his own image. If it were our privilege to go out and visit some of the other creations, other worlds in space, we should discover that they are peopled with beings who look like us, for they, too, are the offspring of God, and of the same race from whence we came. Perhaps they would be more exalted, but, nevertheless, they would be in the image of God, and so are we. Adam was not a "cave man," but perhaps the most nearly perfect man in form and feature to our Father and Creator. 140. 3

EVOLUTIONARY THEORY FALSE. This idea that everything commenced from a small beginning, from the scum upon the surface of the sea, and has gradually developed until all forms of life, the beasts of the field, the fowls of the air, the fishes of the sea, and the plants upon the face of the earth, have all sprung from that one source, is a falsehood absolutely. There is no truth in it, for God has given us his word by which we may know, and all who are led by the Spirit of God can understand through that Holy Spirit, the truth of these things, 140. 4 . . .

How foolish, how narrow, how contemptible it is for men professing to be men of intelligence and possessing scientific knowledge and wisdom, to declare that all life upon this earth is spontaneous, and to confess that they know nothing of any life upon any other world, and, moreover, to declare that the life here has all developed from the same single, simple source.

GOD SOLE SOURCE OF LIFE. It is true that all life does come from the same source, but that is not the scum of the sea, a jellyfish or a pollywog. God, our Father, is the creator of life, and he placed life on this earth in varied forms, and also on other worlds. He will continue his work on this earth and upon other planets, or worlds, which will take the place of this earth when it has been exalted and gone on to its celestial glory. He will continue to bring to pass his purposes by peopling worlds and bringing to pass the immortality and eternal life of his children.

Now I think this is a noble thought. I think it is something that will enlighten the minds of men and buoy them up. It will strengthen our faith and give us encouragement to continue on in well doing, because it gives us hope of better things, even immortality and eternal life as the sons and daughters of God. But this false theory, which prevails in the world so extensively, is one that is debasing and not ennobling nor uplifting. 141. 5

EVOLUTION AND RELIGION CANNOT BE HARMONIZED

ADAM DID NOT EVOLVE FROM LOWER FORM OF LIFE. Do you think that Adam, this great and important prince, the archangel before the presence of God, was a half-breed

monkey? In other words, that he had just developed gradually from the animal kingdom, from some animal form, so that the Lord could put a spirit in him and call him a man? Do you think that? There are people who do believe that. That is why I ask you that question.

Of course, I think those people who hold to the view that man has come up through all these ages from the scum of the sea through billions of years do not believe in Adam. Honestly I do not know how they can, and I am going to show you that they do not. There are some who attempt to do it but they are inconsistent -- absolutely inconsistent, because that doctrine is so incompatible, so utterly out of harmony, with the revelations of the Lord that a man just cannot believe in both. 141. 6

CANNOT BELIEVE BOTH GOSPEL AND EVOLUTION. I say most emphatically, you cannot believe in this theory of the origin of man, and at the same time accept the plan of salvation as set forth by the Lord our God. You must choose the one and reject the other, for they are in direct conflict and there is a gulf separating them which is so great that it cannot be bridged, no matter how much one may try to do so.

If you believe in the doctrine of the evolutionist, then you must accept the view that man has evolved through countless ages from the very lowest forms of life up through various stages of animal life, finally into the human form. The first man, according to this hypothesis known as the "cave man," was a creature absolutely ignorant and devoid of any marked intelligence over the beasts of the field.

THEORY OF EVOLUTION DENIES CHRIST. Then Adam, and by that I mean the first man, was not capable of sin. He could not transgress, and by doing so bring death into the world; for, according to this theory, death had always been in the world. If, therefore, there was no fall, there was no need of an atonement, hence the coming into the world of the Son of God as the Savior of the world is a contradiction, a thing impossible. Are you prepared to believe such a thing as that? Do you believe that the first man was a savage? That he lacked in the power of intelligence? That he has been on the constant road of progression? These are the teachings of such theorists. . . .

ALL MAY KNOW ORIGIN OF LIFE ON EARTH. From whence came man? What is his destiny? It is to me exceedingly strange that men will travel so far, following a will-o-the-wisp until they are overcome in the quagmire, and reject the truth at their door. For an answer to these questions, why not accept the statement of the One who knows? This knowledge is within the reach of all. The story is a simple one, but its grandeur is as far above the doctrine of the evolutionist as the heavens are above the depths of hell.

DILEMMA OF THE THEISTIC EVOLUTIONISTS. It is true that the school of evolutionists is divided into the two great classes, the Theistic and the Atheistic branches.

But the Theistic evolutionist is a weak-kneed and unbelieving religionist, who is constantly

apologizing for the miracles of the scriptures, and who does not believe in the divine mission of Jesus Christ.

Again I repeat, no man can consistently accept the doctrine of the evolutionist and also believe in the divine mission of our Redeemer. The two thoughts are in absolute conflict. You cannot harmonize them and serve both masters.

IF EVOLUTION IS TRUE, THE CHURCH IS FALSE. If life began on the earth, as advocated by Darwin, Huxley, Haeckel (who has been caught openhanded perpetrating a fraud), and others of this school, whether by chance or by some designing hand, then the doctrines of the Church are false. Then there was no Garden of Eden, no Adam and Eve, and no fall. If there was no fall; if death did not come into the world as the scriptures declared that it did -- and to be consistent, if you are an evolutionist, this view you must assume -- then there was no need for a redemption, and Jesus Christ is not the Son of God, and he did not die for the transgression of Adam, nor for the sins of the world. Then there has been no resurrection from the dead! Consistently, logically, there is no other view, no alternative that can be taken. Now, my brethren and sisters, are you prepared to take this view?^{143. 7}

EVOLUTIONISTS REJECT FATHERHOOD OF GOD. The modern world is fulfilling the scriptures which say that in the last days men would be "ever learning, and never able to come to the knowledge of the truth."^{143. 8} Today the world has discarded the great truth concerning the Fatherhood of God and has turned to fables. It has adopted and is promulgating in textbooks and schools the debasing doctrine that man is not the offspring of God, but a natural development through countless ages from the lowest forms of physical life to his present form and intelligence.

Such a doctrine is an insult to our Father in whose Image we were created, and yet in this teaching vast multitudes seem to glory. Paul saw our day and by prophetic vision declared that such conditions would prevail in this dispensation and the Lord should "send them strong delusion, that they should believe a lie: That they all might be damned who believe not the truth, but had pleasure in unrighteousness."^{144. 9}

LIFE: ITS CREATION AND FALL. All life upon this earth has come from antecedent life. Man has never been able to create life, notwithstanding the many attempts so to do.

All life, having been created by our Eternal Father, must be eternal, as he is eternal.

If all life is eternal, then it must have been subject to a fall.

If all life fell because of Adam's fall, then all life is entitled to a resurrection, through the atonement of Jesus Christ.

If life was produced, or can be produced, spontaneously without the power of God, but in a

natural state, then such life would not be entitled to a redemption, or restoration, since it never had anything to which it could be restored.¹⁴⁴ 10

INTELLIGENCE OF THE ANCIENTS

MEN IN FORMER AGES INTELLIGENT. It is quite generally believed that the people living now are more intelligent than were those who lived in former ages. I cannot accept this view because, with the understanding I have of the restoration of the gospel and of the dealings of our Eternal Father with his children from the very beginning, I know that he would not choose and send into this world in the beginning inferior intelligences to stand at the head of his work.

INTELLIGENCE DEVELOPED IN PRE-EXISTENCE. We are informed that in the councils that were held in the heavens, when tests were made, the spirits of the men, then living in the pre-mortal state in the presence of the Father and the Son, were chosen to stand upon the earth in the various ages of the world's history to hold particular positions of responsibility because of superior intelligence manifested in the spirit world. I am satisfied with the thought that among these spirits there was none greater, except the Savior of the world himself, than the one who was called to stand at the head of the human family.¹⁴⁵ 11

CERTAIN KNOWLEDGE RESERVED FOR FINAL DISPENSATION. So it is not because of greater intelligence but because, no doubt, of the greater accumulation of knowledge, together with the inspiration that comes from the Lord as he grants it unto men, that we receive the benefit of these latter-day blessings. The time has come for the Father to gather together in one all things in Christ, both which are in heaven, and which are on earth, that the fulness of his work may be consummated. For this reason we are seeing and enjoying the great advantages of our time. The prophets anciently, I am sure, spoke of these marvelous events that should come to pass in the dispensation of the fulness of times.¹⁴⁵ 12

MODERN INVENTIONS RESERVED FOR LAST DAYS. Abraham, as he sat in his tent, could not receive the news of the world published in the daily press and have it delivered to him at his door; he could not push a button and turn on the electric light, but is that saying that Abraham was less intelligent than men are who dwell on the earth today?

The truth of the matter is that these things were not intended for Abraham's day, and they would not be known and utilized today if the Lord had not revealed them to men, and had not inspired men to make the discoveries which have been made, by which we are able to receive the news as it is gathered from the telegraph and from wireless telegraphy and have it printed by machinery which is run by electricity.

We can sit in our comfortable homes and turn on the light by pressing a button; we can read the public press, and we will know what is going on today in all the world; but does that prove that we today are more intelligent, or that we have greater understanding than

Abraham, than Moses, than Elijah, or any of the prophets of those early times, pertaining to those things which are most essential to the salvation of mankind? Not by any means!

ANCIENT PROPHETS SAW OUR CIVILIZATION. I read in the scriptures, if I understand them correctly, that many of the prophets of old had opened to their vision scenes pertaining to the history of the children of men down to the end of time, and the Lord revealed unto them the conditions that would prevail in the earth in this generation.

They saw, if I understand the matter correctly, our automobiles, our railroad trains; they saw, very probably, the communication that was taking place upon the face of the earth so wonderfully by wireless communication, or by means of wires by which news is conveyed. They saw, I believe, the airplanes flying in the midst of the heavens, because we can read in the prophecies of these ancient scriptures many things that indicate that these things were revealed unto those ancient prophets.^{146. 13}

INVENTIONS WITHHELD FROM MEN ANCIENTLY. But these wonderful discoveries and conveniences were not intended for their day. They could not sit in an automobile and travel from city to city, or in a railroad train, and ride comfortably, nor could they ride in a modern carriage drawn by horses, but upon the back of an ass would they journey from place to place, or walking by the side of their beast of burden they would travel a few miles each day and call it a day's journey.

And yet the prophets saw the time in the latter days when an ensign should be lifted up that those gathering to Zion should come with speed swiftly; they should not be weary, neither should they be under the necessity of slumber, nor the loosing of their girdle or the shoes from off their feet.

INVENTORS INSPIRED OF GOD. But these advantages were not for their times, and the customs and conditions which prevail now, were held in reserve, not because we are any better or more worthy than the saints of former time, nor because we have greater intelligence, but because we are living in the dispensation of the fulness of times, when the Lord is gathering all things in one and preparing the earth for the great millennial reign; and, it is necessary now that all these discoveries, these wonderful inventions and conveniences should be made known to the children of men.

Those who make these discoveries are inspired of God or they would never make them. The Lord gave inspiration to Edison, to Franklin, to Morse, to Whitney and to all of the inventors and discoverers, and through their inspiration they obtained the necessary knowledge and were able to manufacture and invent as they have done for the benefit of the world. Without the help of the Lord they would have been just as helpless as the people were in other ages.

ABRAHAM: GREATEST ASTRONOMER OF ALL AGES. Abraham knew far more in his day regarding the planets and the great fixed stars out in space than the greatest astronomer

knows today. How did he get his knowledge? Not through the telescope; not through the spectroscope; but through the opening of his vision by the Spirit of God. He was taught by the Lord himself who revealed unto him all these things and explained the great heavenly bodies and their workings, also the earth, in a manner that never has been approached and cannot be approached by the scientific man with all his instruments to aid him and inspired by worldly learning. and don't you forget it![148](#). 14

These ancient seers and saints were just as intelligent as we are. They were just as full of inspiration. They had the Spirit of the Lord to guide them and were directed by it. They hearkened unto those things which God taught and they understood the truth and knew far more of that which is essential, in a minute, than some of these so-called scientists, who declare that life is spontaneous and commenced upon this earth, know in a year.[148](#). 15

THE DEVOLUTION NOT EVOLUTION OF CIVILIZATION

TRUE DOCTRINE OF EVOLUTION. It was not until man forsook the divine guidance which the Lord was always willing to extend to him, that retrogression set in. The "cave-man" and the savage are products of transgression and sin; for, in the beginning man was intelligent, and directed by light and truth, even by the Savior, Jesus Christ, who is the Mediator between man and God. The destiny of man is to become, through stages of progression, like unto his Father; and after the resurrection from the dead, he shall be added upon, as the scriptures say. until he shall receive all things "which the father hath," and shall be counted as a son and joint-heir with Jesus Christ, the first-fruits of the resurrection and the Savior of the world. [148](#). 16

EVOLUTION A DOCTRINE OF THE EVIL. This, then, is true evolution, which all Latter-day Saints believe. There is something inspiring, ennobling and grand in this view of things, but the other view -- which is the doctrine of the devil, who desires all men to be miserable like unto himself, for he was denied a body and the privilege of progression upon this earth -- is debasing, and contains not one uplifting or ennobling thought. [149](#). 17

MEN BECAME SAVAGES THROUGH RETROGRESSION. It was not until after man rebelled and rejected the word of God that he fell into mental degeneracy, and lost the power to converse in written language. Man was intelligent in the beginning, and understood many fundamental truths, but when he refused to receive divine guidance, the Spirit of the Lord withdrew, and then he was left alone and became a savage, for the light in him was turned to darkness.

Tubal-Cain was "an instructor of every artificer in brass and iron," long before the flood. [149](#). 18 Yet, as late as the middle of the 19th century, when Speke, Grant, Livingstone, and others explored the wilds of Africa they found the descendants of Cain living in savagery in the depths of the "stone age." Columbus, in 1492, found the "stone age" flourishing in all its glory here in America. Likewise our Utah pioneers, in 1847, discovered similar conditions in

the valleys of these mountains.

STONE AGE MAY FOLLOW HIGH CIVILIZATION. Shall we argue from this that the poor, benighted savage of Africa, and the equally uncultured Indian of America, were slower in their development than the people in Europe and Asia? If we do, our conclusion will be hastily reached, without an investigation of all the facts to be considered. The "stone age," the "copper age," the "age of iron," and the age of culture and refinement, run in parallel directions at one and the same time, but the age of knowledge and inspiration preceded all. . . .

The fact that there has been a "stone age," a "copper age," or any other age or degree of development in the civilization of the world, does not prove that there has been a constant and steady advancement in knowledge and skill from the beginning, whenever that may have been. The evidence in history is abundant to show sufficient proof that even where enlightenment has prevailed and men have refused to continue in the light, degenerating influences have set in, and the ages of brass, copper, or stone, are just as likely to follow the age of progress and development as to precede it.¹⁵⁰ 19

RISE AND FALL OF CIVILIZATIONS. Nations have risen to great power and dominion, only to fall into decay and be superseded by other nations. So it has been from the beginning. Egypt, Assyria, Babylonia, Persia, Greece and Rome, all had their day of greatness, culture and might, but their glory has departed forever. In some respects, also, much of their culture and knowledge of the arts and sciences perished with them, and cannot be duplicated in this great age of wonderful advancement. All this reminds us of the words of Byron, so aptly expressed:

There is the Moral of all human tales;
 'Tis but the same rehearsal of the past.
 First Freedom, and then
 Glory -- when that fails,
 Wealth, vice, corruption -- barbarism at last.
 And History, with all her volumes vast,
 Hath but one page.

DECAY OF JAREDITE CIVILIZATION. Here in America, thousands of years ago, there flourished a civilization equal, if not superior, to that which could be found in Egypt or Asia at that time. These ancient people developed the arts and were especially skilled in agriculture to a marked degree. . . .

Nevertheless this people forsook the Lord. They turned from the covenants they had made with him. Contentions arose, bloody conflicts followed, until they were entirely destroyed. There are in parts of the United States and in other places on this continent some mute evidences of their former glory. In Michigan the ruins of ancient copper mines have been

found.

Likewise in other localities there are indications that ore has been extracted from the earth, great heaps have been thrown up that still remain. Was it not done by these ancient people?
151. 20

DECAY OF NEPHITE CIVILIZATION. Six hundred years before the birth of Christ another civilization supplanted that previously mentioned which was destroyed about that time. This second civilization flourished about 1,000 years. The people multiplied and spread over the face of the entire continent. They were highly cultured, and when they hearkened to the voice of their prophets and kept the commandments of the Lord, they prospered, and, like the nation which preceded them, they became skilled in the weaving of all manner of fine linen and other cloth. They tilled the soil and delved into the earth, having also among them many "curious workmen, who did work all kinds of ore and did refine it; and thus they did become rich." 151. 21

But, like their predecessors, they forgot the Lord; his Spirit was withdrawn, and the greater part of the people was destroyed. Their civilization perished. Those who remained became ferocious and bloodthirsty. In their decadence they lost their knowledge of agriculture, and the working of the metals, and became more or less nomadic tribes. Their descendants, the American Indians, were wandering in all their wild savagery when the Pilgrim Fathers made permanent settlement in this land. 151. 22

CHAPTER 10 EVERLASTING COVENANTS

NATURE OF GOSPEL COVENANTS

GOD OFFERS COVENANT OF SALVATION. The gospel covenant is the promise of God to grant to man, through man's obedience and acceptance of the ordinances and principles of the gospel, the glory and exaltation of eternal life. It is the Father in Heaven who stipulates the terms of the covenant. Man has no say in the matter or right to alter or annul any provision of the covenant. His duty is to accept on the terms which are presented to him from the Almighty, in full faith and obedience, without complaint or desire because of personal weakness to alter or annul, what the Father offers for man's salvation. 152. 1

BAPTISM AN EVERLASTING COVENANT. Each ordinance and requirement given to man for the purpose of bringing to pass his salvation and exaltation is a covenant. Baptism for the remission of sins is a covenant. When this ordinance was revealed in this

dispensation, the Lord called it "a new and an everlasting covenant, even that which was from the beginning." 152. 2

This covenant was given in the beginning and was lost to men through apostasy, therefore, when it was revealed again, it became to man a new covenant, although it was from the beginning, and it is everlasting since its effects upon the individual endure forever. Then again, whenever there is need for repentance, baptism is the method, or law, given of the Lord by which the remission of sins shall come, and so this law is everlasting.

EXAMPLES OF MANY EVERLASTING COVENANTS. Keeping the Sabbath day holy is a covenant between man and the Lord for he said: "Ye shall keep the Sabbath therefore; for it is holy unto you: everyone that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people." 153. 3 All of the Ten Commandments are everlasting covenants. 153. 4 The law of tithing is a form of an everlasting covenant, the covenant of revenue for the Church, although some day we shall be given a higher form of this law known as consecration. 153. 5

Marriage is an everlasting covenant, but not as some believe, the new and everlasting covenant. 153. 6 The law of marriage to the Church, like the covenant of baptism, is new because it is not the marriage of the world, but for time and for all eternity. Yet this everlasting law of marriage is that which was in the beginning.

PROPHETS FORETELL LATTER-DAY COVENANTS. There are many covenants which the Lord promised Israel he would establish with them in the latter days. These have been spoken of by Isaiah, Jeremiah, Ezekiel and other prophets. Isaiah said: "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." 153. 7

Jeremiah, speaking of the covenants which had been given to Israel and which were yet to be given, said: Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." 154. 8

And this from Ezekiel: "Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore." 154. 9 These predictions have been partly fulfilled in our day.

LORD STIPULATES TERMS OF HIS COVENANTS. When a covenant is made between two men or parties, it is usual for each man or party to have a voice in the contract and its various stipulations. This is not the case with a covenant coming to man from the Lord. It is the duty of man to accept all the provisions of such a sacred covenant established for his eternal benefit.

Man does not have the right to change in any sense whatever, or reject in the slightest degree any part of a covenant which the Lord presents for his benefit and salvation. For a man to presume to change any ordinance offered by the Lord is absurd and should be considered a sad reflection on man's intelligence. Yet such a thing has been done in many instances, and there are those who presume to say that the Lord permits man to change and even mar the Almighty's laws to suit the convenience and the frailties of mankind.

THE LAWS OF GOD ARE UNALTERABLE. They are as fixed and immutable as any of the laws of nature, in fact the laws of nature are the laws of God, and the laws governing in the celestial kingdom are similar in their duration and unchangeableness to the natural laws of the universe.

COVENANTS WITHDRAWN BECAUSE OF UNWORTHINESS. It has become necessary, at times however, for the Lord to withdraw from mankind some of his covenants, and give in the stead thereof a lesser law. This was the case in the days of Moses, when the Lord withdrew the higher ordinances and the Melchizedek Priesthood, because of the rebellion or failure of the Israelites to heed the laws of the Lord. In the place of these laws he gave to them the carnal law to be to them as a schoolmaster to bring them unto Christ.

155. 10

Moreover, there have been times when it has been necessary for covenants to be withdrawn, and man has been left to grope in spiritual darkness without the guidance of the Holy Spirit, and without the saving grace of the ordinances and covenants of the gospel. Such was the case in Israel preceding the coming of John the Baptist and Jesus Christ. The long dark day of apostasy, preceding the middle ages and continuing until the restoration of the gospel through Joseph Smith, was another benighted period of this kind. 155. 11

NO UNNECESSARY COVENANTS OR COMMANDMENTS. We should fully and sincerely comprehend the fact that no requirement, request, or commandment made of man by the Father or the Son is given except for the purpose of advancing man on the path of eternal perfection. Never at any time has the Lord given to man a commandment which was not intended to exalt him and bring him nearer to eternal companionship with the Father and the Son. Too many of us receive the commandments of the Lord in the spirit of indifference or with the attitude of mind toward them that they have been given for the sole purpose of depriving us of some comfort or pleasure without any real profit to be derived in the observance of them.

Every covenant, contract, bond, obligation, and commandment we have received by revelation and coming from the Almighty has the one purpose in view, the exaltation and perfection of the individual who will in full faith and obedience accept it. He that "receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned," the Lord has said.^{156. 12} Unfortunately there are a great many who receive covenants in that way. ^{156. 13}

THE NEW AND EVERLASTING COVENANT

GOSPEL IS THE EVERLASTING COVENANT. What is the new and everlasting covenant? I regret to say that there are some members of the Church who are misled and misinformed in regard to what the new and everlasting covenant really is. The new and everlasting covenant is the sum total of all gospel covenants and obligations, and I want to prove it. In the 66th section of the Doctrine and Covenants, verse 2, I read:

"Verily I say unto you, blessed are you for receiving mine everlasting covenant, even the fulness of my gospel, sent forth unto the children of men, that they might have life and be made partakers of the glories which are to be revealed in the last days, as it was written by the prophets and apostles in days of old."^{156. 14}

More definitely stated is the definition of the new and everlasting covenant given to us in section 132 of the Doctrine and Covenants. Now I am going to say before I read this that marriage is not the new and everlasting covenant. If there are any here that have that idea I want to say that right to them. Baptism is not the new and everlasting covenant. Ordination to the priesthood is not the new and everlasting covenant. In section 22 of the Doctrine and Covenants the Lord says that baptism is "a new and an everlasting covenant, even that which was from the beginning." Marriage in the temple of the Lord for time and for eternity is "a" new and everlasting covenant.

MEN DAMNED BY REJECTING COVENANTS. But when we get to thinking that one of the covenants belonging to the gospel of Jesus Christ is "the" new and everlasting covenant, that is where we make a mistake, and I am going to point it out to you now. See how clearly and definitely the Lord speaks. I begin by reading verses 4 and 5, section 132:

"For behold, I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory.

"For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundations of the world."

That applies to any covenant. It is not merely this one that the Lord is speaking of here that

is going to bring upon us a condemnation if we violate it or refuse to receive it. That is true of every covenant that belongs to the gospel. Take for instance the covenant of baptism. If you will not have that covenant, you will be damned. If you will not have the covenant of repentance, you will be damned. If you will not take upon you the covenant of faith, you will be damned. And so it is with any covenant of the gospel.

The Lord says in section 84 of the Doctrine and Covenants that we "shall live by every word that proceedeth forth from the mouth of God" -- not by this word and that word and reject these others.¹⁵⁷ 15 We have got to accept every covenant that he gives us if we want exaltation. So the Lord is speaking here of introducing what he calls "a new and an everlasting covenant." Now mark what he says in verse 6:

"And as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof must and shall abide the law, or he shall be damned, saith the Lord God."

PROVISIONS OF THE EVERLASTING COVENANT. The Lord is very definite here. In these first verses he uses the article "a" and in verse 6 it is "the." "A" covenant means one of many, does it not? But the covenant singles out one particular covenant, and that is what the Lord has done right here in this revelation. After calling attention to the new and everlasting covenant he gives the definition, and I am going to read it to you (verse 7):

"And verily I say unto you, that the conditions of this law [i.e. the new and everlasting covenant] are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and sealed by the Holy Spirit of promise, of him who is anointed both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred), are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead."

GOSPEL COVENANT EMBRACES ALL COVENANTS. Now there is a clear-cut definition in detail of the new and everlasting covenant. It is everything -- the fulness of the gospel. So marriage properly performed, baptism, ordination to the priesthood, everything else -- every contract, every obligation, every performance that pertains to the gospel of Jesus Christ, which is sealed by the Holy Spirit of promise according to his law here given, is a part of the new and everlasting covenant.¹⁵⁸ 16

Man-made covenants, contracts, obligations, vows, associations or expectations, must come to an end, for they are not everlasting. In the end all things that are not of God shall pass away, and only that which he has established and decreed shall stand. Therefore, all who

seek a place in the kingdom of God are under the obligation and commandment to abide in the new and everlasting covenant, which is the fulness of the gospel with all its rites, covenants, gifts, and obligations, or they "shall be damned, saith the Lord." 159. 17

THE GOSPEL COVENANT

THE GOSPEL NEVER CHANGES. This work is based upon fundamental principles that do not change. They must not, they cannot change, because they are eternal. I believe in progression; we all believe in progression; and the Lord has not curtailed us in any respect, but we cannot substitute the ideas of men for that which the Lord has given, or the plan which he has adopted and revealed to us, by which we may be saved.

For instance, there is no name other than that of Jesus Christ by which men shall be saved. Men may formulate plans and adopt theories and introduce strange works and gather and teach many peculiar doctrines, but this teaching is fundamental and from it we cannot depart, that all things are concentrated in and around the Lord Jesus Christ, who is the Redeemer of the world.

DOCTRINES OF CHRIST ALWAYS THE SAME. So we accept him as the Only Begotten of the Father in the flesh, the only one who has dwelt in the flesh who had a Father who was immortal. We must accept, and do accept the great truth that because of his birthright, and of the conditions surrounding his coming into the earth, he became the Redeemer of men, and that through the shedding of his blood we are privileged again to return into the presence of our Father, on conditions of our repentance and acceptance of the great plan of redemption.

We must believe in the resurrection of the dead, absolutely so, that every soul born upon the face of this earth shall come forth in the resurrection, either of the just or of the unjust, for the resurrection shall be universal, and that, too, through the great atonement which was made by the Savior of the world.160. 18

GOSPEL TAUGHT FROM BEGINNING. These principles were taught to Adam after he was driven from the Garden of Eden, who repented and was baptized in water for the remission of his sins, and received the Holy Ghost.160. 19 . . .

The principles of the gospel were taught from the beginning among the children of Adam. Some believed and accepted them; many others rejected them, bringing down upon their heads the wrath of God, for his anger was kindled against them because of their rebellion. In course of time, when the inhabitants of the earth were sufficiently corrupt, he caused the floods to come upon them, sweeping them off the earth. Noah, who was a preacher of righteousness, continued to preach these saving principles. The gospel was also taught to Abraham, and has always been among men when they were prepared to receive it.160. 20

FULNESS OF THE GOSPEL. By fulness of the gospel is meant all the ordinances and

principles that pertain to the exaltation in the celestial kingdom. . . .

While the saints in former dispensations were granted every privilege and power by which they, through their faithfulness, could obtain exaltation even to the fulness, the fact remains that the Lord has reserved many privileges, authorities, powers, and much knowledge for the dispensation of the fulness of times, into which all things are to be eventually gathered and made perfect in the consummation of the purposes of the Lord towards the earth and its inhabitants. 160. 21

GOSPEL DISPENSATIONS

NATURE OF A DISPENSATION. A dispensation of the gospel is defined as the granting to divinely chosen officers, by a commission from God, of power and authority to dispense the word of God, and to administer in all the ordinances thereof. However, a dispensation has frequently embraced additional power and included a special commission or warning to the people, the making of a special and definite covenant with man, and the conferring of special powers upon chosen prophets beyond what other prophets may have received.

PARTIAL LIST OF DISPENSATIONS. The first dispensation of the gospel was given to Adam, and he was promised that he and his posterity should be redeemed from death through the atonement of the Messiah. 161. 22 Enoch had a dispensation granted to him, and through his faithfulness he and his people were translated. 161. 23 Noah received a dispensation of warning when the whole world had fallen into apostasy, and he was commanded to build the ark in which he and his family were saved from the flood, while all the rest of the world perished. 161. 24 To Abraham was given a dispensation, and with him the Lord made a special covenant that through him and his posterity all nations of the earth should be blessed. Moreover, he was promised that all who received the gospel should be numbered among his posterity. 161. 25 Moses was given a dispensation of gathering and led Israel from Egypt to their promised land. 161. 26 John the Baptist was given the dispensation of preparation before the coming of our Redeemer, 161. 27 and Jesus Christ granted a dispensation of the gospel to his disciples in the restoration of its fulness and the commission that they should go into all the world and preach the gospel. 161. 28

GOSPEL LOST BY APOSTASY. There have been times when the gospel has been taken from men because of their transgression. Such was the case in the days of Noah. Israel turned from the Lord and was left in darkness for many generations preceding the advent of Jesus Christ, and when he came among men, he restored the fulness of the gospel. He sent his disciples to proclaim his message in all the world, but not many centuries had passed before the people had again fallen into error and lost the authority to act in the name of the Lord. This made it necessary for the opening of the heavens, and for the introduction of a new dispensation, to make ready for the second coming of our Lord in the clouds of heaven to reign upon the earth in glory for a thousand years. This event is near, even at our doors. 162. 29

NUMBER OF DISPENSATIONS. I do not know how many dispensations there have been. Some brethren, basing the statement upon an article by Elder David W, Patten in the early days of the Church, have declared that there are seven; but this does not include the Jaredites, the Nephite nation, nor the Lost Tribes of Israel, whom the Lord visited in the meridian of time following his appearance to the Nephites, and surely, also, the Lord gave dispensations to Lehi and Nephi who lived at the time of the coming of the Savior.^{162. 30}

CHRIST RESTORED GOSPEL IN HIS DAY. When Christ came, he found Israel -- the remnant that remained of Judah -- in apostasy and wickedness. Scarcely was there a man remaining who had faith and comprehension enough to worship the true and living God. Our Lord endeavored to bring the wicked nation of Jews to repentance. He offered them the fulness of his gospel -- that same gospel which had been declared to Adam, to Enoch, to Noah and to Abraham -- the higher principles of which had been taken away with Moses, who left with Israel the law instead as a schoolmaster to bring them unto Christ.

There were few among the Jews who would hear the Savior when he came. His mighty works, his spoken words given in authority, his miracles, all that he did, fell on eyes that were blind, ears that were deaf, and hearts without understanding, The Lord again established his Church, and the gospel was declared to the contrite, the oppressed and the poor. He gave his authority to the humble fishermen of Galilee, and after his resurrection, sent them into all the world with the message of salvation to every creature.^{163. 31}

GOSPEL IN MERIDIAN OF TIME. The dispensation of the meridian of time is the name given to the dispensation of the ministry of Christ and his apostles. It is so called because our Lord came into the world in the meridian of its mortal history. By revelation we know that it was about 4,000 years from the time of the fall of Adam to the birth of Christ and that it will be about 3,000 years, plus "a little season" from his birth until the end of the mortal earth. We are now living near the close of the sixth thousandth year, or the period known as the "last days," or the time immediately preceding the second advent of Jesus Christ.^{163. 32}

When the gospel was restored by our Lord in the day of his ministry, it was his will, of course, that it should remain among men as a means of eternal salvation. However, Jesus knew that this would not be the case, and that the time would come when darkness would take the place of gospel light and the priesthood would be withdrawn from men and the Church driven into the wilderness. ^{163. 33} However, the disciples were sent into all the world to proclaim the plan of salvation, and to give to mankind the privilege of worshiping God in spirit and in truth, if they were willing to receive the truth.

A DISPENSATION RESERVED FOR LAST DAYS. The Lord indicated to the apostles, before his ascension, that the restoration of all things was not for their day or time, and that it was not for them "to know the times or the seasons, which the Father hath put in his own power." Peter and Paul made it very clear in their teachings that there should come another

dispensation of the gospel to succeed that in which they lived, and this final dispensation should be given shortly before the second coming of the Son of God, to prepare mankind and the earth for the restoration of all things spoken of by all the holy prophets.¹⁶⁴ 34

THE ABRAHAMIC COVENANT

CHILDREN OF THE COVENANT. Because of Abraham's faithfulness, the Lord promised to make of him -- through his posterity -- a great nation and a blessing to all nations to the end of time. Said the Lord: "And I will bless them through thy name; for as many as receive this Gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as their father."¹⁶⁴ 35

The descendants of Abraham, the tribes of Israel, became the chosen people of the Lord according to the promise. The Lord honored them, nourished them, watched over them with a jealous care, until they became a great nation in the land the Lord had given to their fathers. Notwithstanding this tender care and the instructions and warnings this people received from time to time through their prophets, they failed to comprehend the goodness of the Lord and departed from him. Because of their rebellion they were driven out of their land and eventually were scattered among the nations. Their priesthood was lost and they were left in spiritual darkness.¹⁶⁵ 36

ABRAHAMIC COVENANT CONTINUED TO ISRAEL. These covenants that were made with Abraham continued down and were amplified -- not changed -- as time progressed, and in the days of Moses the Lord gave many commandments based upon these original covenants with the house of Israel. If you will read the 26th chapter of Leviticus and the 28th chapter of Deuteronomy -- there are many other chapters also in the Bible but these two especially -- you will find recorded many things by way of covenant and promise and admonition that the Lord gave to Israel. He told them what would happen if they kept his commandments. He told them the consequences of breaking his commandments. All that was clearly set forth in these scriptures before the Israelites entered the promised land.

ISRAEL SCATTERED FOR REJECTING COVENANTS. As time went on they violated these covenants. They turned away from the admonitions, the commandments, the instructions that the Lord gave them through the Prophet Moses, and eventually, because of that rebellion, the curses came upon them and they were scattered among the nations of the earth. The 10 tribes were led off captive and later went into the north, and where they are no man knows; but among the children of Israel many were scattered among the nations.

Israel, you know, was divided into two nations before that scattering was completed, the nation of Israel being composed of 10 tribes and the nation of Judah of two tribes, after the days of Solomon, under Rehoboam, Solomon's son. Eventually, I say, the 10 tribes, because of their rebellion and their extreme wickedness, were carried off captive.

ANCIENT COVENANTS RENEWED. The Jews continued, possessing the land of Palestine until after the days of Christ. Then, because of their wickedness and the fact that they had risen up against the Son of God, they too were scattered among the nations of the earth and became a hiss and a byword, and were so to remain until, the Lord says, the times of the gentiles shall be fulfilled. Now the Jews are being gathered again, because the times of the gentiles are coming to their close.

The Lord, through his prophets before Israel was completely scattered, spoke of our day. He spoke of the covenants and how in these latter times he would renew these covenants upon Israel, after Israel had been gathered.^{166. 37}

CHAPTER 11 THE RESTORATION OF ALL THINGS^{167. 1}

A MARVELOUS WORK AND A WONDER

WHY THE RESTORATION. The everlasting covenant had been broken; the correct understanding of gospel principles had disappeared through apostasy; the right to officiate in the ordinances of the gospel had ceased among men. It became necessary that all this might be restored, and that faith might increase among the people through an opening of the heavens and a restoration of the gospel.^{167. 2}

HOW RESTORATION COMES ABOUT. To bring to pass this restoration, there must come an opening of the heavens. Messengers from the presence of God, of necessity, must come to earth. How else could things in heaven be revealed? Men on earth must be chosen and endowed with priesthood to conduct the labor of the Lord on the earth. This is, in the economy of the Almighty, always the plan.

Witnesses must be sent as in former dispensations clothed with divine authority, to warn the people and preach the gospel of repentance, that men may come into harmony with the revealed word of God. It was for this reason that the Lord declared, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations," before the end of unrighteousness shall come.^{167. 3}

WHAT IS TO BE RESTORED. In this restoration it is necessary that the Church of Jesus Christ in its simplicity and truth be restored. All the keys and powers of priesthood held by the prophets of former dispensations must be conferred upon God's chosen representatives on the earth. In this manner all the authority and keys of priesthood of the past are to flow into the most glorious and greatest of dispensations, like clear streams flowing into a mighty

river. The everlasting covenant once given to the ancients, and which Isaiah says was broken, must be restored. 168. 4

Covenants which the Lord promised Israel -- and which the gentiles may share through faith and repentance -- are to be conferred. "And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." 168. 5

MILLENNIUM AND THE RESTORATION. When that time shall come, the "earth shall be full of the knowledge of the Lord, as the waters cover the sea." Wickedness shall be destroyed, for with righteousness shall Jehovah "judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." 168. 6

In that day there shall be no "divided Christianity." All who will not repent and receive the gospel shall soon be removed, and they who shall remain shall learn to worship the true and living God in spirit and in truth. The Church of Jesus Christ shall have sway over all the earth, for Christ shall be the King and Deliverer. Peace shall prevail both among men and among beasts. Satan shall be bound and his dominion, which he has held by usurpation and fraud since the beginning of the earth's temporal existence, shall come to an end. The rightful King shall reign and his saints shall possess the kingdom according to the vision of Daniel. 169. 7

Jerusalem shall become a righteous city when Israel is gathered and redeemed. Zion also shall be cleansed of all iniquity, and in that day, when Christ shall rule, the word of the Lord to Isaiah shall be fulfilled, "for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." 169. 8

RESTORATION OF THE EARTH. Isaiah has predicted as a part of this great restoration the coming of "new heavens, and a new earth: and the former shall not be remembered, nor come into mind." 169. 9 These new heavens and earth are but part of the great restoration as prod claimed in the tenth article of our faith:

"We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this [the American] continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory."

The land surface of the earth is to be returned to one place as it was before it was divided, and the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like it was in its paradisiacal glory. The mountains shall be broken down, and the valleys shall not be found, and the great deep shall be driven back into the north, and the islands shall become one land. 169. 10

A PROPHET NEEDED FOR RESTORATION. Since the prophets predicted that in the last days the Lord would gather Israel and once more reveal to them his covenants, reason demands that these covenants and the keys of this restoration must be given to some chosen messenger. Joseph Smith is that messenger. He was to come in the day when the people drew near to the Lord with their mouths, and with their lips they honored him, but had removed their hearts far from him, and their fear toward him was taught by the precepts of men. It was to be in that day, said the Lord, that "I will proceed to do a marvellous work among this people. even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." [170](#). 11

RESTORATION: LINE UPON LINE. There is a beautiful thread of consistency running through the scheme of gospel restoration. Joseph Smith and Oliver Cowdery could not foresee the end from the beginning, but the Lord was the Architect, and made known to them little by little, as knowledge and organization were needed, until the perfect structure of the Church was restored.

Inspiration is discovered in the fact that each part, as it was revealed, dovetailed perfectly with what had come before. There was no need for eliminating, changing, or adjusting any part to make it fit; but each new revelation on doctrine and priesthood fitted in its place perfectly to complete the whole structure, as it had been prepared by the Master Builder. The organization of the Church in all of its parts and functions has been proclaimed, even by enemies of the Church, as being equal in its nearness to perfection to any organization on the earth. [170](#). 12

ELIAS, ELIJAH AND THE RESTORATION

ELIJAH: A LINK BETWEEN DISPENSATIONS. It seems to be most fitting that the last of the old prophets should close his predictions with a promise to future generations, and in that promise speak of a time to come when there would be a linking of the dispensations past with those of latter times.

Malachi's prophetic sayings have proved to be an insurmountable mystery to most commentators. Especially is this true of his declaration of the coming of Elijah.

The reason for this stumbling is due largely to the failure of Bible commentators to comprehend that it is both possible and reasonable for an ancient prophet, who lived nearly 1,000 years before the time of Christ, to be sent in these days with such remarkable power as that described by Malachi and possessed by Elijah. [171](#). 13

JOHN THE BAPTIST: AN ELIAS. It has been the popular interpretation to say that this prophecy was fulfilled in the coming of John the Baptist as an Elias, with power to turn the hearts of the fathers to children and children to fathers. One reason for this interpretation is

the failure of these scholars to understand the words of the angel to Zacharias, in relation to John, which are as follows:

"And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."¹⁷¹. 14

It is true that John came in the spirit and power of Elias, but not to fulfill the promise made by Malachi, which is shown in the context to be something designed to take place in the last days and shortly preceding the great and dreadful day of the Lord, when Christ should make his second advent on the earth.

Neither should it appear unreasonable to one who has faith in the scriptures to believe that an ancient prophet could be sent to the earth in latter times. There is a very vivid story by the writers of the gospels of the appearance of Moses and Elias to Peter, James, and John, while they were with Christ on the Mount of Transfiguration.¹⁷¹. 15 Now if Moses and Elias could appear, hundreds of years after they lived on the earth, to these disciples, is it not just as reasonable to believe that they could be sent again with a message of salvation, and with authority to men on the earth in our own day?

ELIAS TO RESTORE ALL THINGS. When the Savior and these disciples came down from the Mount of Transfiguration, the Lord charged them that they were to tell no man of this manifestation until after he should come from the dead. However, they were anxious to know something about the coming of Elias and in answer to their inquiry the Lord said to them: "Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed."¹⁷². 16 Then the disciples knew that the Master spoke of John.

The Savior made it very clear that John the Baptist came as an Elias, or to prepare the way before him, but he also made it clear that there was yet to come at some future time another Elias with the power to restore all things. John did not restore all things during his brief ministry, important though it was. His work was that of preparation for the ministry of Jesus Christ, and in this respect he was an Elias.

The name Elias is more than a proper name; it is also a title. An Elias is one who goes before one greater than himself to prepare the way for the greater who is to follow. In this calling John served, but not as the restorer of all things. It is apparent that the restoration of all things was not the purpose to be accomplished during the meridian of time, when Christ was in his ministry. This great work was reserved for the last days. Let us consider this point for a moment.

RESTORATION TO COME AFTER NEW TESTAMENT TIMES. Just before the ascension of our Lord, the disciples put to him this question: "Lord, wilt thou at this time

restore again the kingdom to Israel?" He answered them: "It is not for you to know the times or the seasons, which the Father hath put in his own power." 172. 17

This answer has but one meaning, which is, that the restoration was not for their day. Later this truth became very clear to these disciples. It was shortly after this occurrence when Peter admonished some of the Jews who were instrumental in the death of the Lord. He told them they should repent and be converted, that their sins might be blotted out, "when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." 173. 18

Paul, also, when writing to the Ephesian Saints said that in the dispensation of the fulness of times, the Father was to gather together in one all things in Christ, "both which are in heaven, and which are on earth." 173. 19

RESTORATION TO PRECEDE SECOND COMING. The disciples knew that the restitution was not to come until the approach of the second coming of Jesus Christ, and it was to be in that day that Elijah was to bring back to the earth his priesthood and restore to men the power to seal on earth and in heaven, so that mankind might have means of escape from the destruction which awaited the wicked in that great and dreadful day of the Lord. This great and dreadful day can be no other time than the coming of Jesus Christ to establish his kingdom in power on the earth, and to cleanse it from all iniquity. It will not be a day of dread and fear to the righteous, but it will be a day of fear and terror to the ungodly. This we have learned from the words of our Savior himself." 173. 20

KEYS OF ALL DISPENSATIONS RESTORED. In the restoration of authority it was necessary that John the Baptist -- the messenger who was formerly sent to prepare the way -- should first come. 173. 21 Then Peter, James and John, who held the keys of the greater priesthood had to come and give their power that the Church could be organized in the earth. Peter, James and John, the three chief apostles, who constituted the Presidency of the Church in that day, were the logical personages to come with this authority. 174. 22

But others had to come. After the coming of the apostles we do not know just what order was observed. It is natural for us to conclude that the authorities revealed and restored would begin with Adam, "who was the first man." 174. 23 Then would come Enoch, Noah, and so on down the line of authority to the dispensation of the meridian of time. 174. 24

ELIAS OF ABRAHAM'S DAY. We have not been informed as to the identity of the man Elias who lived in the days of Abraham. Some think him to be Melchizedek. But we do know that this man Elias held the keys of the dispensation in which Abraham lived. He, too, came and restored his authority, which is the restoration of the gospel with all its covenants as given in the days of Abraham. 174. 25

ELIAS OF THE RESTORATION. The Elias who was to restore all things is a composite Elias. In other words, the restoration was not made by one personage, but many, and in speaking of Elias coming to restore all things, the Lord was using that title in a plural meaning, having in mind all the prophets who came to restore the fulness of the gospel. This would include John the Baptist, Peter, James and John, and every ancient prophet who restored keys from the days of Adam down. 174. 26

WORLD-WIDE SCOPE OF THE RESTORATION

REFORMERS PREPARED WAY FOR RESTORATION. In preparation for this restoration the Lord raised up noble men, such as Luther, Calvin, Knox and others whom we call reformers, and gave them power to break the shackles which bound the people and denied them the sacred right to worship God according to the dictates of conscience. The Almighty gave men their agency, or the power to act for themselves in choosing good or evil, before the foundation of the earth was laid; but the dragon, from the beginning when he was cast out of heaven, has endeavored to deprive men of this great gift of God.

In the days of greatest spiritual darkness, when evil raged, the Lord raised up honorable men, who rebelled against the tyranny of the dragon and his emissaries who held dominion on the earth, and had subdued in abject slavery the consciences of men. 175. 27

Latter-day Saints pay all honor to these great and fearless reformers, who shattered the fetters which bound the religious world. The Lord was their Protector in this mission, which was fraught with many perils. In that day, however, the time had not come for the restoration of the fulness of the gospel. The work of the reformers was of great importance, but it was a preparatory work, and they shall in no wise lose their well earned reward.

It was not until the close of the first quarter of the nineteenth century that the time fully came for the restoration of light and truth in its primitive fulness. At that time the world had been prepared sufficiently, both by the establishment of political and religious liberty, for the Church of Jesus Christ and the holy priesthood to be again returned safely to the earth. 175. 28

JOEL'S PROPHECY OF LAST DAYS. The second chapter of Joel, beginning with the 27th verse, is as follows:

"And ye shall know that I am in the midst of Israel and that I am the Lord your God, and none else: and my people shall never be ashamed. And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned

into darkness, and the moon into blood, before the great and terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." 176. 29

Of course we understand that there shall be two headquarters: Zion and Jerusalem, and out of these cities shall go forth the word of the Lord, and his commandments, not only to those who are members of the Church but unto the nations of the earth, when his kingdom is fully established. 176. 30

LORD TO POUR OUT SPIRIT UPON ALL FLESH. The time for the darkening of the sun and the turning of the moon as blood has not yet arrived; but the Lord has already commenced to pour out his Spirit upon all flesh, and we do find even now that the sons and daughters prophesy; the old men dream dreams, and the young men see visions.

Now, my brethren and sisters, I am not going to confine this prophecy to the members of the Church. The Lord said he would pour out his Spirit upon all flesh. That does not mean that upon all flesh the Holy Ghost should be sent, and that they should be participants in the blessings which those are privileged to receive who have been baptized and endowed and become members of the Church; 176. 31 but the Lord would pour out his blessings and his Spirit upon all people and use them to accomplish his purposes. 176. 32

RENAISSANCE PREPARED WAY FOR RESTORATION. I think, properly, we could go back into the days of the revival of learning -- the renaissance, as it is called -- and the reformation in the fifteenth and sixteenth centuries, to find the beginning of the fulfilment of this promise. The Lord had to begin in those days to prepare the way for the ushering in of the dispensation of the fulness of times, because in the fourteenth and fifteenth centuries, the Christian world was in absolute darkness; a pall of darkness hung over the earth, such as I suppose it had never seen before, and the corruption of the so-called Christian Church was almost beyond belief.

But during the fifteenth and sixteenth centuries, the revival of learning broke through this darkness and paved the way for the reformation which in the sixteenth century gained a foothold. This was really the dawn of our present day. The yoke of that great power, which kept the nations bound, not merely physically but spiritually, was broken; and rays of light commenced to find their way through so that freedom of religious belief and liberty were established.

INVENTIONS PREPARED WAY FOR RESTORATION. If you will take time to reflect, you will find that in the matter of discovery and invention things have come about in a logical way, step by step, as the people were prepared to receive them, and each step has been in the direction of establishing the truth of the everlasting gospel upon the earth. Thus, when people began to study and to learn, as they did in those days, and learning began to

spread, the printing press came along and made it easy to publish books and other matters and to distribute them amongst the people, so that the entire people could learn to read and write.

Before that time a man who could read and who had education was of the privileged class, usually of the clergy; and if a man were accused of an offense, if he could read and write and show that he had some education, he could demand a trial before the ecclesiastical court, rather than before the civil court, and that was greatly to his advantage, because it took more witnesses to prove a case against men before the ecclesiastical court than it did before the civil courts.

IGNORANCE PREVAILED IN DARK AGES. A man with learning could enter the ministry, and the common people were kept in darkness, more particularly concerning the scriptures, and the idea prevailed that the scriptures were not to be had by the common people. One of the great leaders of religious thought at that time said that he regretted the fact of printing, because through its means the scriptures, the jewel of the Church, he said, were becoming common to the laity; and he deplored it because it was a desecration of sacred things; and that was the spirit of the times.

And so, we can follow these things down step by step: and we see that the discoveries and inventions came logically when most needed. Before the days of Columbus the people thought that beyond the borders of the Atlantic ocean was a sea of darkness, upon the other side of which were dragons, and if anyone should sail out into the deep, they would become a prey to those terrible monsters.

INVENTIONS COME BY SPIRIT OF LORD. There has never been a step taken from that day to this, in discovery or invention, where the Spirit of the Lord (that is, the spirit of which Joel spoke, the Light of Christ, not the Holy Ghost!) was not the prevailing force, resting upon the individual, which caused him to make the discovery or the invention. The world does not understand that but it is perfectly clear to me; nor did the Lord always use those who have faith, nor does he always do so today. He uses such minds as are pliable and can be turned in certain directions to accomplish his work, whether they believe in him or not.

America had to be discovered, because it was upon this land that the gospel was to be restored. There had to be a breaking down of despotic power; feudalism had to come to an end; men had to be freed. It was necessary that parliaments be organized, that the magna charta be given to the people, and that they have a voice in what should and what should not be, in regard to government.

THE CONSTITUTION AND THE RESTORATION. All of this had to be before the establishment of the Church of Jesus Christ of Latter-day Saints upon the earth. These things took place in Europe before the discovery of America. After America was discovered liberty upon this land received an impetus which the old world could not give to it; and through the

shedding of blood, the land was redeemed (the Lord has said it) and freedom proclaimed in the constitution of the country, so that all peoples of the earth could find a place of refuge in America, the Land of Promise.^{179.} 33 When that was accomplished, the time had come for the bringing forth and establishing of the gospel of Jesus Christ upon the earth.

INVENTIONS RESERVED FOR ERA OF RESTORATION. Since that time, there have been a great many discoveries. In fact, since the establishment of the gospel, these discoveries and inventions have been increasing more rapidly and we have seen more, perhaps, let me say in the last quarter of a century, than was seen during all the years from the days of the revival of learning and the reformation down to the visitation of Moroni to the Prophet Joseph Smith.

Among other things that have been discovered and invented -- and I am not confining myself now to this side of the restoration of the gospel, but things which led up to it -- we find: labor saving machinery, weaving, knitting, sewing, farm machinery, and machinery for all kinds of employment. Some of them, of course, came before the establishment of the gospel. The discovery of steam power was before that time, but since that time see how it has developed; see how all of these things have developed. Everyone of these discoveries, which were made known before the coming of Moroni, or let us say, before the establishment of the Church in 1830, have since been developed and perfected in thousands of ways, most marvelously.

INVENTIONS HELP FULFIL PROPHECY OF JOEL. Now, I have referred to these things as being the fulfilment of this prediction made by the Prophet Joel, and which Moroni said to the Prophet Joseph Smith was to be fulfilled in this dispensation of the fulness of times.^{180.} 34 I have only touched it here and there, for time will not permit greater detail. Look at these electric lights here. We are able to sit in this room and see each other, and I am able to read to you by the aid of these lights, which come from electricity. We have known of that for a long time, but it has not been such a long time that we have been using an electric globe, and see how they have been perfected.

Then, too, as already stated, electricity is used as a propelling force, to drive machinery, to drive our cars through the streets and from town to town! It is used for the raising of great weights; great magnets are made through the power of electricity, by which great loads of metal can be raised in the air, and moved from place to place; and in various ways man has learned to use the great force of which they know so little.

INVENTORS USED BY THE LORD. Now, do you think that these discoveries and inventions by Marconi, by Edison, by Bell, by Stephenson and by the other inventors and discoverers without naming them, have come just because these men have been sitting down and concentrating their minds upon these matters and have discovered them through their thought or accidentally? Not in the least, but the Spirit of the Lord, the Light of Christ, has been back of it, and has been impelling them to do these very things; and why? Because the

time is here; it is ripe. We are ready for these discoveries, these inventions, and they all have a bearing upon the restoration of the gospel and preparation for the time which is yet future, but which is shortly to come, when Christ shall reign on the earth, and for a thousand years peace shall be established. That is what it is all for.

Now, a man like Edison may say, "I do not believe in a supreme being." I do not know whether he does or not; some of these men do not. However, the Lord in his great mercy, overlooks that and uses the man because he is adapted to a certain work, and he, through his Spirit, can inspire this man to do this great work, and so he goes ahead and does it, all for the establishment of the kingdom of God.

SAINTS HAVE MESSAGE OF SALVATION. Sometimes we, in our narrow way of looking at things, think that because we are the Lord's people, he is using us and us only. Because it is our purpose to go forth and preach the gospel, and lead the honest to Zion with songs of everlasting joy, we may have an idea that "we are the people," as Job would say, "and wisdom shall die with us." 181. 35 But the Lord is using other forces, other peoples, other powers as well.

We have the great work to perform of salvation for the living and the dead, and those other people are preparing the way in other directions, which we cannot be called upon to do, because our time is to be given to something else.

LORD USES PEOPLE OF WORLD FOR HIS PURPOSES. I am not looking for these great discoveries to come particularly from among the Latter-day Saints, because the Lord has given unto us another work to do, and therefore he is using these people who have the time and who are on the outside to make great scientific discoveries. Not altogether is he using them. He may be using some of us, too, for that matter, but he is doing that, and it looks to me very reasonable that he would pour out his Spirit upon these people abroad.

You know Peter had an idea that the gospel was only for the Jews. The Lord had a hard time convincing him that Cornelius was worthy of baptism and salvation. 182. 36 Do not let us get so narrow as to think that because we have the gospel and salvation is with us, that the Lord is confining the fulfilment of these scriptures to the Latter-day Saints alone and that in the pouring out of his Spirit, it is only upon our sons and our daughters, and upon our handmaids and our servants, and upon our old men and upon our young men. We must not think that the Lord uses only those of his Church and kingdom. He is using all that he sees fit to use, even those who revile him, to bring to pass his purposes. These men may say, "I do not believe," and "I have accomplished this," and they may take the honor to themselves, but the honor belongs to God. 182. 37

INVENTIONS BY THOSE OUT OF CHURCH. The voice is heard and recognized, perhaps a thousand miles away, and the words leave their impression on the mind of those who are listening almost the same as if they were sitting in the presence of the speaker, as you are

doing. I think this is very wonderful; and yet, this great discovery did not come through revelation to a member of the Church; it was not sent through one who holds the priesthood. but it came through one not of the Church, but who was inspired of the Lord to give this great blessing to the world. So with many other things: the automobile and the airplane as means of transportation; the talking machine, and all of these great discoveries that have come through scientific research; they have come, most of them, from outside of the Church.

MODERN INVENTIONS PART OF FULNESS OF TIMES. Yet I maintain that had there been no restoration of the gospel, and no organization of the Church of Jesus Christ of Latter-day Saints, there would have been no radio; there would have been no airplane, and there would not have been the wonderful discoveries in medicine, chemistry, electricity, and the many other things wherein the world has been benefitted by such discoveries.

Under such conditions these blessings would have been withheld, for they belong to the dispensation of the fulness of times of which the restoration of the gospel and the organization of the Church constitute the central point, from which radiates the Spirit of the Lord throughout the world. The inspiration of the Lord has gone out and taken hold of the minds of men, though they know it not, and they are directed by the Lord. In this manner he brings them into his service that his purposes and his righteousness, in due time, may be supreme on the earth.

Now let me say briefly that I do not believe for one moment that these discoveries have come by chance, or that they have come because of superior intelligence possessed by men today over those who lived in ages that are past. They have come and are coming because the time is ripe, because the Lord has willed it and because he has poured out his Spirit on all flesh." 183. 38

CHAPTER 12

JOSEPH SMITH: PROPHET OF THE RESTORATION

NATURE OF THE PROPHETIC CALLING

PROPHETS CHOSEN IN PRE-EXISTENCE. In the far distant past before the foundations of this earth were laid, a grand council was held in heaven. At that council plans were perfected and an organization formed for the government of this earth during its mortal probation. Our Eternal Father, knowing the end from the beginning, chose from among the spirits those to be his rulers and prophets to assist in carrying through his eternal purposes on this earth in relation to the final destiny of men.184. 1 . . .

JOSEPH SMITH FOREORDAINED. In this grand council, Michael was chosen to come as the progenitor of the human family and to bring mortality into the world. Jesus Christ was chosen to come in the meridian of time to redeem man from the mortal state, and, on condition of repentance and faithfulness to the eternal plan, to extend redemption from individual sin. Abraham was appointed to become the "father of the faithful," and the founder of the house of Israel. Moses was chosen to lead Israel from Egyptian bondage, and Joseph Smith to stand at the head of the greatest of all dispensations, that of the fulness of times.^{184. 2 . . .}

Joseph Smith was chosen to stand at the head of the work of the Lord in the last days, and his work was assigned to him through the fore-knowledge of our Eternal Father in the eternities before he was born. He came in the spirit of Elias to prepare the way for the coming of our Lord. No prophet since the days of Adam, save, of course, our Redeemer, has been given a greater mission.^{185. 3}

WHAT IS A PROPHET? A prophet is one who teaches by the voice of inspiration the words of eternal life, and who officiates in the saving ordinances of the gospel. predicting is only one qualification of a prophet.

When John was on the isle of Patmos, a messenger came to him. and John fell to his knees and was about to worship him. But this messenger said unto him, "See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy."^{185. 4}

In other words, every person who is baptized and confirmed should have the spirit of inspiration, and should know that Jesus Christ is the Son of God. Every person should live in harmony with the revealed truth; and in doing that, and receiving the testimony through the Holy Spirit that Jesus lives and is the Son of God, he or she becomes a prophet or prophetess, and is entitled to the guidance of and inspiration from the Holy Ghost, which is the spirit of prophecy. ^{185. 5}

ALL SAINTS SHOULD BE PROPHETS. Every man who can say knowingly that the Lord Jesus Christ is the Redeemer of the world and the Only Begotten Son of God, is a prophet. Every man that holds the priesthood, and magnifies his calling, is a prophet; and he has a right to the inspiration of the Holy Spirit, so far as he is concerned -- but not to receive revelation for the Church. There is only one who is appointed to that office. ^{185. 6}

A president of a stake has a right to revelation in his stake, and for the guidance of it; a bishop, in his ward; and likewise a missionary in his mission field. Every other member of the Church who is called to an office has the right to the inspiration and the guidance of the Spirit of the Lord in that which is given him to do. If he is so inspired, he is a prophet. ^{186. 7}

Not only Joseph Smith was to be a prophet, not only his counselors and the Council of the

Twelve were to be prophets, but every person who would be willing to accept the truth, who would humble himself, and come into the Church, might speak in the name of God, the Lord, even the Savior of the world.186. 8 . . .

WHAT IS SCRIPTURE? When one of the brethren stands before a congregation of the people today, and the inspiration of the Lord is upon him, he speaks that which the Lord would have him speak. It is just as much scripture as anything you will find written in any of these records, and yet we call these the standard works of the Church. We depend, of course, upon the guidance of the brethren who are entitled to inspiration.

There is only one man in the Church at a time who has the right to give revelation for the Church, and that is the President of the Church. But that does not bar any other member in this Church from speaking the word of the Lord, as indicated here in this revelation, section 68, but a revelation that is to be given as these revelations are given in this book, to the Church, will come through the presiding officer of the Church; yet, the word of the Lord, as spoken by other servants at the general conferences and stake conferences, or wherever they may be when they speak that which the Lord has put into their mouths, is just as much the word of the Lord as the writings and the words of other prophets in other dispensations.

186. 9

Now the reason for prophets in this day is that we might be guided in all truth, that we might draw near unto God, that we might know his ways and walk in his paths in righteousness.

186. 10

PROPHETIC UTTERANCES CONFORM TO REVELATIONS. When is a prophet a prophet? Whenever he speaks under the inspiration and influence of the Holy Ghost. Men frequently speak and express their own opinions. The Lord has not deprived men of individual opinions. Good men, men of faith, have divergent views on many things. There is no particular harm in this if these views are not in relation to the fundamentals. Some men are Democrats, some Republicans. Some believe in a particular political philosophy and some are bitterly opposed to it, and yet they are faithful men with a testimony of the gospel.

When prophets write and speak on the principles of the gospel, they should have the guidance of the Spirit. If they do, then all that they say will be in harmony with the revealed word. If they are in harmony then we know that they have not spoken presumptuously.

187. 11 Should a man speak or write, and what he says is in conflict with the standards which are accepted, with the revelations the Lord has given, then we may reject what he has said, no matter who he is. Paul declared that he, at times, gave his own opinion in his writing.187. 12

PROPHETS FALSELY LABELLED AS MAJOR AND MINOR. This division, generally classing Isaiah, Jeremiah, Ezekiel, and Daniel as major prophets and the others whose records have come down to us as minor prophets, is without any basis in fact. It is nothing

but a man-made segregation and has no inspiration in it or approval in any way by revelation or coming from the Lord.

Truthfully, man has no authority to class certain prophets as great and others as inferior, for no uninspired man has been given any authority or commandment to make such a classification. According to the thoughts back of this division, John the Baptist would be only a very minor prophet. We have little of a prophetic nature 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. 188. 13

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. 188. 14

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. 188. 15

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. 188. 16

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. 189. 17

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 knowledge is of the most vital importance to the entire world. No man can reject that testimony without incurring the most dreadful consequences, for he cannot enter the kingdom of god. It is, therefore, the duty of every man to investigate that he may weigh this matter carefully and know the truth.

Had Joseph Smith been a fraud, the work he established would have been destroyed many years ago. The fact is, it would not have survived him. At his death, if it had been possible for him to hold his followers until that time, they would have fallen away, the fraud would have been exposed to the face of the whole world, bringing about its destruction.

Some one might say, "If what you say is true, would it not also be true of any other religious sect founded in error?" In time, yes. All man-made creeds and doctrines shall perish when the fulness of truth is come, when Christ reigns in power upon the earth, and when those who abide the day of his coming have all been converted to the one true Church.

NO FRAUD FOUND IN JOSEPH SMITH'S WORK. Had the work been based on fraud, it would have been exposed many years ago in some of the many publications and attacks made against it.

For upwards of 100 years the revealed gospel has stood the test of criticism, attack, and bitter opposition. I think we can say that never before in recorded history do we have an account of truth passing through such a crucible and being put to such a test as has the truth known in the world as Mormonism.

Every attack has failed, whether that attack has been waged against Joseph Smith in person

or against the Book of Mormon, which by the power of God he translated from ancient records, or against the revelations received by him personally from the Lord. No error in his doctrine has been shown. The organization effected by him through the blessing and guidance of the Lord harmonizes with the Church of Jesus Christ in former days.

Through him the predictions of ancient prophets have been fulfilled, and now are being fulfilled. He sealed his testimony with his blood, knowing he was going to his death for proclaiming the eternal truths of heaven. His testimony is now binding on the world. It cannot be ignored in safety. obedience to it has brought joy to thousands, and will yet prove to be a help in the salvation of other thousands who receive it with all their heart.¹⁹¹. 18

THE MESSENGER OF THE RESTORATION

WORK OF JOSEPH SMITH COMPARED TO REFORMERS. The fact, so conclusively proved, that there has been an apostasy, shows the necessity of a restoration of the gospel. It is a remarkable fact that Martin Luther, John Knox, John Calvin, the Wesleys, and the other reformers who attempted to correct the evils of the Catholic church, did not think of this great truth. It was left for Joseph Smith to make the wonderful discovery.

It is also strange that the reformers did not discover the necessity for the restoration of the Church as in primitive days with its divine authority, but assumed to take the authority upon themselves to organize churches and societies of their own. It was reserved for Joseph Smith to teach the world the necessity for these things.¹⁹¹. 19

RESTORATION BY ANGELIC MINISTRATION. The gospel was to be restored as it was in primitive times, before the coming of the Lord. All will admit, whether they believe in the mission of Joseph Smith or not, that at least there has been a departure from the teachings and the organization which existed in the days of the Savior's ministry and the ministry of the apostles. That must be, and is, conceded. You cannot find that organization anywhere in the world, and you cannot find those doctrines anywhere except as they have been given through the agency of Joseph Smith.

This ancient gospel was to be declared, so John the Revelator has written in the fourteenth chapter and sixth verse of Revelation, by an angel, who was to fly through the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, calling on them to repent for the hour of judgment is come. Nobody else, except Joseph Smith, ever claimed that an angel did fly and did appear to him with this message, and that he was commissioned to send it forth to all the world.

ONLY JOSEPH SMITH FULFILLS ANCIENT PROMISES. Joseph Smith declared that he, with Oliver Cowdery, his companion, received the keys of the gathering of Israel. No one else ever claimed to have had them revealed to him. If Joseph Smith did not receive them,

then someone must be empowered with this authority before the coming of the Lord: for Israel is to be gathered, and it must be by authority given to someone. Israel is being gathered, which indicates that Joseph Smith must have held those keys.

Malachi has said that the Lord would send Elijah before the coming of the great and dreadful day of the Lord. The Prophet Joseph Smith said he (Elijah) came to him and Oliver Cowdery with the keys of that power. If he did not, and they have told a falsehood, then Elijah must come before the great day of the Lord, or the earth will be smitten with a curse. But Elijah did come, and the earth will be spared that curse.

No one, save Joseph Smith, has claimed that these keys have been revealed. No one else even knew what was meant by this passage of scripture. The hearts of the children are turned to their fathers, as Malachi predicted would be the case, after the coming of Elijah.

This indicates that Elijah has come, and it must have been to Joseph Smith. 193. 20

LORD TO SEND A MESSENGER BEFORE HIM. Malachi speaks of the Lord sending his messenger to prepare the way before him, and while that does have reference to the coming of John the Baptist, it is one of those prophecies in the scriptures that has a double fulfilment. It has reference also to the coming of the Prophet Joseph Smith, because that messenger which was to come and prepare the way before him, was to come in this day. I am going to take just a moment for that because it is important, and I will show you when this messenger was to deliver his message.

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts."

I went to a service of the Baptist Church and the preacher took that for his text, and told how this was fulfilled in the coming of John. He did come as a messenger. He did come to prepare the way of the Lord, but there are some things written here that cannot apply to Christ's first ministry on the earth.

THE MESSENGER TO PRECEDE SECOND COMING. "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." 193. 21

Was that fulfilled in John and in the days of Christ's ministry on the earth? Was the sacrifice of Levi pleasant before the Lord? Was the offering of Judah pleasant before the Lord? Levi and Judah rose up in rebellion against Christ and cried out against him: "His blood be on us,

and on our children."194. 22 And they put him to death. He did not sit then as a refiner and purifier, in the sense in which this is meant. He did not purge Levi and Judah and make things pleasant as in former years, as stated here.

That indicates that this had reference, and does have reference, to the dispensation of the fulness of times, when Christ comes again -- and I think he has already come and fulfilled that, at least very largely, for Christ did, if you please, "suddenly come to his temple" on the 3rd day of April, 1836, and minister to Joseph Smith and Oliver Cowdery, and then send other messengers to confer upon them keys of priesthood of the various dispensations. As to the offering of Judah and the offering of Levi, that is yet to be fulfilled, for these are yet to become "pleasant unto the Lord." That is a revelation that is yet to come.194. 23

JOHN AND JOSEPH SMITH BOTH MESSENGERS. The Lord, in the former dispensation, sent a messenger to prepare the way before him, and in this dispensation it was just as necessary that a messenger be sent to prepare the way for the coming of the Lord and the establishment of the reign of peace. If Joseph Smith was not that man, then we must look for another. . . .

The Lord declared, through one of his prophets, that before his second coming a messenger should be sent to prepare the way and make it straight. You may apply this to John if you will, and it is true. John, the messenger who came to prepare the way before the Lord in the former dispensation, also came in this dispensation as a messenger to Joseph Smith; so it applies, if you wish to apply it so, to John who came as a messenger to prepare the way before the Lord.

But I go farther and maintain that Joseph Smith was the messenger whom the Lord sent to prepare the way before him. He came, and under direction of holy messengers laid the foundation for the kingdom of God and of this marvelous work and a wonder that the world might be prepared for the coming of the Lord.195. 24

DETAILS PROVING TRUTH OF PROPHET'S MISSION

RESTORATION OF AARONIC PRIESTHOOD. I have answered the question as to why the Father introduced the Son, and why it was the Son who spoke to Joseph Smith, because all revelations since the day of Adam's casting out of the Garden of Eden have come through Jesus Christ.195. 25

Why did John confer the priesthood upon Joseph Smith and Oliver Cowdery on the bank of the Susquehanna River? Because there was no authority upon the earth authorized to give it. That is why.

Now suppose Joseph Smith had found another man, Oliver Cowdery, who was willing to enter into collusion to deceive, and they had thought -- without any inspiration -- that it

would be a wonderful thing to say, that a man could not act in the name of God without authority from God, so they would come before the world claiming a restoration of priesthood.

Would they say, if they were deceivers. "We went out into the woods; we prayed, and John the Baptist came and laid his hands upon our heads and then commanded us to baptize each other?" Would they have said that if they had been deceivers? I cannot for the life of me believe they would.^{195. 26}

WHAT ANGELS WILL DO FOR US. I'll tell you what would have happened, had they discovered in some way, which no other religious teacher in all the ages had ever thought of, that they had to have authority from the heavens -- when others just assumed authority. They would have come back and said: "We went out to pray and a messenger came" -- they might have called him John or they might have called him someone else -- "He laid his hands on our heads and gave us authority and baptized us." They would likely have come back and said: "An angel came and said he was John the Baptist, and then he baptized us."

We would know now, if such had been the case, that Joseph Smith was a fraud, because John would not baptize them. Why? Because it would be contrary to the order of heaven. It is contrary to the law of God for the heavens to be opened and messengers to come to do anything for man that man can do for himself.

The only reason that Jesus Christ became the Redeemer of the world, and came here to atone for the transgressions of man, was that we could not redeem ourselves. It required an infinite atonement, as the Book of Mormon says.^{196. 27} He came to do what no one else could do.

You cannot point to anywhere in the scriptures where a messenger has come from the heavens and bestowed upon man something man could do for himself, but angels have come and told men what to do and sent men to do it. So if they had come back and said John baptized them, it would have been fatal to their story.

JOHN THE BAPTIST'S DIRECTIONS TO JOSEPH AND OLIVER. They came back and said: "After we baptized each other the angel said, 'Joseph, you lay your hands upon Oliver and reconfirm the ordination that I have given you, and Oliver, put your hands upon the head of Joseph Smith and reconfirm the ordination that I have given you'" -- or the restoration of the priesthood, which is a better term. And they did that. Why? Because of this very thing I am telling you.

It was out of order to ordain men and then baptize them. We never think today of doing that. We do not take a man and confer upon him the Aaronic Priesthood and then baptize him, or send him to be baptized. Why? Because we have a Church organization. So the angel did what was essential -- the only thing that was, as far as he was then concerned -- and then he commanded them to baptize each other, and then had them lay hands on each other and

reseal those blessings in the proper order. That is a little detail, but suppose Joseph Smith had not thought of it. It would have been fatal -- fatal to his mission.

JOSEPH SMITH REQUIRED TO TRANSLATE BOOK OF MORMON. Then when Moroni came to Joseph Smith, he told him that in the hill Cumorah there were certain records of the ancient people of this land, and that he was going to turn them over to him. He had Joseph Smith call on him four times, at a certain time in September each year for four years, and there instructed him. That was a school for Joseph Smith. Then he turned the record over to Joseph Smith together with the Urim and Thummim, and told him to translate it.

Why didn't he translate it himself? Moroni could read those writings. He wrote some of them. He was familiar with the language. How easy it would have been for him to say to Joseph Smith, "Here is the record. I sealed it up. I did the writing of two of these books. My father did the writing of others, I understand the language perfectly, and I am going to write this in your language and give it to you."

It seems to me that is what a fraud would have said. If Joseph Smith had been an impostor he would have said: "The angel revealed this record to me, but I couldn't read it so the angel, who understood the language, interpreted it and I wrote it at his dictation."

But if he had said that it would have been fatal. Instead of doing that he said, "The angel placed in my hands the Urim and Thummim and said: 'These interpreters will enable you to translate this record. Now you go and do it.'" That, in substance, is what he said.

He has been ridiculed for it, and the great people of the earth, the scientists, say it is an impossibility, but that is the consistent thing.

JOSEPH SMITH FOLLOWED SCRIPTURAL PATTERN. Now I am going to call your attention to some of the examples we have in the scriptures, for instance, the case of Peter and Cornelius. Cornelius was a devout man. He sought the Lord and an angel appeared, but he did not say, "Cornelius, the gospel has been restored, and since you are a devout man and you believe, I will take you and baptize you." He did not say that, but he told Cornelius where to go.

Then a messenger appeared to Peter and taught him and directed him, so that when Cornelius came he would know what he was coming for, and Peter would not refuse to attend to the ordinances. The angel did only that which was essential -- that is all. 198. 28

When the Savior appeared to Paul and stopped him in his mad course in the persecution of the saints, what did he do? He sent him into the city, there to find one named Ananias, who would tell him what to do. Then he sent word to Ananias where Paul, who had been persecuting the saints, was. The Savior said he had a mission for Paul, and told Ananias to

go and find him at such and such a place, and lay his hands on him.

That is the way the Lord works. Joseph Smith was in perfect harmony all through his mission. It never fails -- every little detail works harmoniously, perfectly, with the plan the Lord has instituted, and never in one case has it failed.198. 29

DETAILS OF MORONI'S VISIT PROVE JOSEPH A PROPHET. On the night of September 21, 1823, when Moroni appeared to Joseph Smith, he said that the time was at hand for the fulfilment of many of the prophecies relating to the last times. This angel quoted to the young man, Joseph Smith, part of the third and all of the fourth chapters of Malachi, with some variations from the reading as we find it in the King James translation of the Bible.

He also quoted the 11th chapter of Isaiah, saying that it was about to be fulfilled; also the 22nd and 23rd verses of the third chapter of Acts, and the second chapter of Joel, verses 28 to the end, which he said were shortly to be fulfilled, He also said that the time for the fulness of the gentiles would soon come in, and many other scriptures were quoted which pertain to the dispensation of the fulness of times.199. 30

The significant thing about this statement coming from Joseph Smith is the frankness with which he has given it to the world, presenting chapters and verses in definite order, with the declaration that the time is at hand for their fulfilment.

How would he dare to make such a statement, if the presentation of it was only an act of imagination, or a falsehood presented to deceive? He would know that if this information was not given by the angel it surely would be proved untrue, for the promised fulfilment of the predictions would not come to pass.

Joseph Smith, then but a boy, did not have the knowledge of the times by which he could of himself make such predictions, In fact, the learned men of the world could not make such predictions in that day, for they also were without the power of discernment and could not read the signs of the times. The fact that some of the words of Moroni to Joseph Smith have been fulfilled, and that others are now being fulfilled, lends credence to the fact that this young man spoke the truth, as he received it from a messenger sent from the presence of the Lord. 199. 31

PERSONAL SENTIMENTS ABOUT JOSEPH SMITH

PRAYER FOR CHILDREN OF THE PROPHET. All my life I have prayed and hoped that the Lord would touch the hearts of the children of the Prophet Joseph Smith and bring them to repentance. I still pray that he may do so. No man would hold out the hand of fellowship more quickly than I would to welcome them into the fold of truth. But I cannot countenance their actions in opposition to this great work which the Lord established through the Prophet

Joseph Smith.

While I regret the fact that they stand aloof and in opposition to the fulness of the gospel which that Prophet restored, yet I pray and hope that the time will speedily come when some of them, at least, will see the error of their ways, and come humbly seeking the favor of God, and membership in the Church. They who will not repent, but who persist in the opposition to the truth, may they be confounded; may that which they propose come to nought; may all their works fail and may they stand exposed in the full error of their ways before the world.

May the Lord bless the family of the Prophet Joseph Smith and bring them to repentance. May he bless the descendants of Hyrum Smith that they also may walk in the light of the everlasting gospel. May they never falter nor turn from the path in which their father walked, and may they honor and uphold his good name. And so I pray for all who receive the gospel, for we are all brothers and sisters. May the Lord guide and bless all who love the truth.

200. 32

ON REMOVING BONES OF JOSEPH AND HYRUM. Those sacred remains should not have been disturbed. Such a despicable act could only be performed by those who are lacking in all the finer feelings and in whom the spirit of reverence for things held sacred and holy by all faithful Latter-day Saints, does not exist. Frederick M. Smith has debased himself in the sight of all honorable men, as well as in the sight of God, in this unholy and sacrilegious act. It is almost beyond belief that even he could stoop so low as to photograph the remaining bones of God's prophets, and show them on screens to a morbid following. The Lord will reward Frederick M. Smith according to his works."201. 33

TESTIMONY CONCERNING JOSEPH SMITH. Joseph Smith, the humble farmer boy, was trained and instructed as, perhaps, no other prophet was ever taught and trained, by divine instructors sent from the throne and presence of our Eternal Father. 201. 34

I have a perfect knowledge of the divine mission of the Prophet Joseph Smith. There is no doubt in my mind that the Lord raised him up and gave him revelation, commandment, opened the heavens to him, and called upon him to stand at the head of this glorious dispensation. I am perfectly satisfied in my mind that in his youth, when he went out to pray, he beheld the actual presence, stood in the actual presence of God the Father and his Son, Jesus Christ; in my mind there is no doubt; I know this to be true. I know that he received later the visitations from Moroni, the Aaronic Priesthood under the hands of John the Baptist, the Melchizedek Priesthood under the hands of Peter, James, and John, and that the Church of Jesus Christ of Latter-day Saints was organized on the sixth day of April, 1830, by divine command,

ALL MAY GAIN TESTIMONY CONCERNING JOSEPH SMITH. These things I know. The Lord has revealed them to me, and this knowledge I have had since the day I was baptized. I know that the power of the Almighty is guiding this people, that we are under

covenant to keep his commandments, to walk in light and truth. It is my firm conviction that every member of this Church should be able to bear witness and declare by words of soberness that these things are true, that the Book of Mormon is true, that the destiny of this latter-day work is true, and, according to the revelations, must and will be fulfilled. 202. 35

And every soul upon the face of the earth who has a desire to know it, has the privilege of knowing for himself, for every soul that will humble himself, and in the depths of humility and faith, with a contrite spirit, go before the Lord, will receive that knowledge just as surely as he lives. 202. 36

CHAPTER 13 THE DIVINE LAW OF WITNESSES

NATURE AND HISTORY OF LAW OF WITNESSES

WITNESSES SENT IN ALL DISPENSATIONS. There is a law definitely stated in the scriptures governing testimony and the appointment of witnesses. This law the Lord has always followed in granting new revelation to the people. 203. 1

All down through the ages this law has been a fixed and definite one. If we had perfect records of all ages, we would find that whenever the Lord has established a dispensation, there has been more than one witness to testify for him. Paul in writing to the Corinthians said: "In the mouth of two or three witnesses shall every word be established." 203. 2

If you will look in your Bible, you will find that the Lord gave the law to Israel and it is recorded in Deuteronomy: At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death." 203. 3

Of course, that reference to the trial of an individual is based upon the general law, which was to be applied not merely in trial where life was at stake, but in every important undertaking. In one of the discourses of our Lord, he said: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." 203. 4

OTHER WITNESSES AIDED NOAH. It is generally thought that the Lord called Noah, when he had determined to cleanse the earth with the flood, and sent him out alone to preach to the wicked inhabitants. It is sometimes said, without basis in fact, that Noah preached 120

years; and nothing is said of the preaching of other witnesses.

Let me call your attention to the fact that Noah was not alone in bearing witness. It is recorded in the Pearl of Great Price that: "It came to pass that Methuselah, the son of Enoch, was not taken, that the covenants of the Lord might be fulfilled, which he made to Enoch; for he truly covenanted with Enoch that Noah should be of the fruit of his loins. And it came to pass that Methuselah prophesied that from his loins should spring all the kingdoms of the earth (through Noah), and he took glory unto himself."^{204. 5}

Now Methuselah, grandfather of Noah, was a righteous man and a prophet. He knew by the spirit of revelation that the flood would come in the days of Noah. Moreover, he lived until the year of the flood when he died. Do you not think that this righteous man was also declaring repentance to the perverse world, and warning them of the flood which was to come? Again, Lamech, father of Noah, was also a righteous man and he lived until five years before the flood. It is reasonable to suppose that he, too, was preaching to the people, as well as his father and his son.

OTHER WITNESSES IN DAYS OF ABRAHAM AND OF MOSES. We do not know much about the dispensation of Abraham. We speak of it as the dispensation of Abraham, but what about Elias who held the keys of that dispensation? Melchizedek was living in the days of Abraham, was the one who blessed him, and without question understood the covenant the Lord had made with Abraham.^{204. 6 . . .}

When Moses was called to lead Israel, that was another great and important event. Moses had to flee from the courts of Egypt. He went out among the Midianites and became a herdsman, tending the flocks of Jethro, sometimes spoken of in the scriptures as Reuel. The Lord appeared to Moses in the burning bush as he was thus employed and called him to a mission. But the Lord did not leave him alone to testify to the Pharaoh of Egypt. What did he do? He sent Aaron the brother of Moses to assist him.

Moses said to the Lord, "I am not eloquent, neither heretofore, nor since thou has spoken unto thy servant: but I am slow of speech, and of a slow tongue."^{204. 7} So the Lord appointed Aaron to be a spokesman for him. Why did Aaron wait 40 years before he came to Moses and then appear just at the right time? Because the Lord sent him, not only to be spokesman, but to bear witness with Moses that the Lord had spoken.^{205. 8}

The Savior took Peter, James, and John with him on the mount at the time of the transfiguration. ^{205. 9} Why did he not take Peter alone? Because he wanted more than one witness. And we would find, I am confident, if we had the perfect record, all down the ages, whenever the Lord introduced a dispensation, he did not leave one man to testify alone.

JOSEPH SMITH OBEYS LAW OF WITNESSES. Joseph Smith was alone when he went into the grove to pray and beheld the Father and the Son. He was alone when Moroni

appeared to him in his father's home, and he was alone in meeting the angel at the Hill Cumorah each year for four years. This was true because it was not necessary on these occasions for another witness to be present, anymore than for two witnesses to witness the power of the Lord in the burning bush.

But suppose that this had continued on through the entire mission of Joseph Smith and he had declared to the world: "I received the plates of the Book of Mormon and translated them by the gift and power of God, but I was alone. I wrote the translation when I was alone. John the Baptist came to me and gave me the Aaronic Priesthood, but I was alone; there was no other witness. Also Peter, James, and John came to me and conferred upon me the Melchizedek Priesthood, but I was alone."

Suppose that in each instance when keys of authority were bestowed he had declared that it was a personal visitation to himself, and that it was the will of the Lord that he be alone? Then we could with perfect propriety reject the testimony of Joseph Smith, for it would not be true.

CHRIST OBEYS LAW OF WITNESSES. Now let me refer you again to the scriptures: "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye sent unto John, and he bear witness unto the truth." [206. 10](#)

Let us not misunderstand. When Christ said, "There is another that beareth witness of me," he was not speaking primarily of John, although John did bear such a witness. He was speaking of Another Witness, and what he says is true: "If I stand alone and no one testifies for me, then you can reject my testimony because the witness would not be true." It was his Father he had in mind when he said there was Another Witness.

CHRIST ACCUSED OF BREAKING LAW OF WITNESSES. We turn now to the 8th chapter of John, where we have a statement from our Lord as he was under fire by those wicked Pharisees. I can imagine the Savior surrounded by this group of evil men, trying to teach them the truth and bring them to repentance, and they stood there ridiculing him and casting aspersions upon him. This is the conversation as we have it given by John:

"Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true."

It is very evident that they understood the law, and it is as if they had said: "You are alone; nobody testifies for you. You say you are the light of the world, but the law demands that there shall be another witness if what you say is true." That this was in their minds is evident

from what follows:

"Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. It is also written in your law, that the testimony of two men is true."

THE FATHER BEARS WITNESS OF CHRIST. "I am one that bear witness of myself, and the Father that sent me beareth witness of me. Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also."[207. 11](#)

Let me ask this question: Jesus Christ being the Only Begotten Son of the Father, and having been sent into this world to perform the greatest mission that was ever performed -- he being the Son of God -- who could be a witness for him, logically, except his Father?

Did not Jesus fill the requirements of this divine law? He acknowledged the law, and said, "It is also written in your law, that the testimony of two men is true." Then he declared that he was one Man bearing witness in fulfilment of that law, and his Father was the other what? -- Man, who bore witness to that fulfilment.

HOW CHRIST TESTIFIED OF HIMSELF. Now let us examine the evidence for a moment. How did Christ become a witness for himself? By word of mouth; [208. 12](#) in the preaching of the gospel, because he taught as one having authority and not as the scribes; in the great work that he performed: restoring sight to the blind, healing withered hands, raising the dead, and in many other ways blessing and administering to the people. In this way his words and his work spoke for him.

VOICE OF FATHER TESTIFIES OF SON. Who, I say, could testify for him, other than his Father? Do we find any references in the scriptures where the Father testified for him? Take the baptism of Jesus, for instance, where the Holy Ghost descended and the Father spoke from the heavens.[208. 13](#) Was not that a witness?

On another occasion, when Jesus was praying to his Father before a group of people, the Father spoke to him from the heavens answering his prayer, saying, "I have both glorified it [the name of Jesus], and will glorify it again."[208. 14](#) Some who were present said it thundered, some said an angel spoke to him, but it was his Father.

At the transfiguration on the mount, the Savior stood with Peter, James and John, also Moses and Elias, and again the voice of the Father spoke, saying. "This is my beloved Son, in whom I am well pleased; hear ye him."[208. 15](#)

LORD'S SYSTEM TO USE WITNESSES. There are other references in the scriptures, but these will suffice.²⁰⁸ 16 Naturally the Father was not testifying to all the Jews. That is not the way he does. You know, if the Lord wished he could preach this gospel to the world by declaring it from the heavens. He could have his angels blow their trumpets and declare the message of salvation in the ears of all the world. Would not that be a much easier way to get the message of truth before the world than the expensive way of sending messengers clothed with authority at great expense and toil to try to teach the world?

But the ways of the Lord are not man's ways. He works through his witnesses, and in establishing his work in every age, he uses the few, not the many. Never since the beginning has the Lord declared himself to the unbelieving world, but he has sent out his messengers to preach the gospel to the world.

How easy it would have been for him to have sent an angel to Nineveh to cry repentance, rather than to ask Jonah who was unwilling to take that message. And what a time Jonah had! It was a great burden to him, and he hesitated, but finally went with his message. Could not the Lord have done it in a much easier way?

We read of the coming forth of the Book of Mormon in these last days. The Lord said to us, through Nephi, something of his plans as follows: "And there is none other which shall view it [that is, the Nephite record], save it be a few according to the will of God to bear testimony of his word unto the children of men; for the Lord God hath said that the words of the faithful should speak as it were from the dead. Wherefore, the Lord God will proceed to bring forth the words of the book; and in the mouth of as many witnesses as seemeth him good, will he establish his word; and wo be unto him that rejecteth the word of God!"²⁰⁹ 17

NO PERSONAL MINISTRATION OF CHRIST TO UNBELIEVING. This is the way the Lord has always worked. When the Savior rose from the dead, how easy it would have been for him to have gone to Pilate and said: "Here I am. You condemned me to death. I said I would rise on the third day. Here I am." But Pilate did not see him after his resurrection.

How easy it would have been for him to have gone to the members of the Sanhedrin, before those leaders of the Jews who cried out against him and who were responsible for his death, and said: "Here I am. You had the tomb sealed, but I told you I would rise on the third day; now will you believe." But he did not appear to one of them.

He appeared to Peter, and to the apostles. to Mary at the tomb. and to many others, but never to those who had persecuted him and put him to death. The Romans did not see him; the unbelieving Jews did not see him; and he sent his chosen witnesses out into all the world to declare the message of his risen glory. It is true he appeared to Paul, an exception, but the reason for this is made apparent in the scriptures.

After the healing of the lame man through the power of God, by Peter and John, these two

apostles were summoned before the leaders of the Jews and commanded to cease preaching about Jesus as the Son of God, but this Peter said they could not and would not do, for they were his witnesses. Whether it be right in the sight of God to hearken unto you more than unto God," said Peter, "judge ye. For we cannot but speak the things which we have seen and heard." 210. 18

So we see this is the way the Lord works, through his chosen witnesses.

JOSEPH SMITH AND THE LAW OF WITNESSES

KEYS AND PRIESTHOOD ALWAYS GIVEN TO TWO WITNESSES. Every time that the heavens were opened and keys had to be restored what happened? We have two witnesses. Joseph Smith was not alone. He was alone in the first vision, alone when Moroni brought the message to him, alone when he received the plates; but after that he was not alone. The Lord called other witnesses. Grandmother Smith in her history says that the Prophet came home weeping for joy after the witnesses had beheld the plates under the direction of an angel of God, because, he said, "The load has been lifted and I am no longer alone."

Every time keys were restored, two men received them. Why? Because it was necessary according to the divine law of witnesses for Joseph Smith to have a companion holding those keys; otherwise it would not have happened. So, as Oliver Cowdery states, when John the Baptist came, he and Joseph Smith received the Aaronic Priesthood under his hands; and when Peter, James, and John came, he was with Joseph Smith.

It was Oliver Cowdery and Joseph Smith who received the keys in the Kirtland Temple on the 3rd of April, 1836, when Christ appeared when Moses appeared, when Elias appeared, when Elijah appeared. And every time when the keys of a dispensation were bestowed it was to Joseph Smith and Oliver Cowdery -- not Joseph Smith alone. Why? Just because of what the Savior said: "If I bear witness of myself, my witness is not true." 211. 19

If Joseph Smith had said, "I testify, and I testify alone," his testimony would not be true. There had to be two, that the testimony might be valid.

OLIVER COWDERY STOOD AS ASSISTANT PRESIDENT OF CHURCH. Now let me call your attention to this. In the Kirtland Temple in 1836, when Joseph Smith and Oliver Cowdery were behind the pulpit and received keys from heavenly messengers there was a First Presidency of the Church and the Prophet had counselors, Sidney Rigdon and Frederick G. Williams. But Sidney Rigdon and Frederick Williams did not go behind the veil, or the curtain, when it was drawn; they were not asked to kneel there behind the pulpit. It was Joseph Smith and Oliver Cowdery. Why? Because that was Oliver Cowdery's place.

Now I am going to call your attention to something that is not, I regret to say, generally known. Oliver Cowdery was called to be what? The "Second Elder" of the Church, the

"Second President" of the Church. We leave him out in our list of Presidents of the Church, we do not include Oliver Cowdery; but he was an Assistant President. Oliver Cowdery's standing in the beginning was as the "Second Elder" of the Church, holding the keys jointly with the Prophet Joseph Smith. He preceded the counselors in the First Presidency in authority, standing next to the Prophet Joseph Smith. December 5, 1834, Oliver Cowdery was ordained by Joseph Smith, by the command of the Lord, an Assistant President of the High Priesthood, to hold the keys of Presidency jointly with the Prophet in the ministry. I am going to read that record to you.

NATURE OF OFFICE OF ASSISTANT PRESIDENT OF CHURCH. "The office of Assistant President is to assist in presiding over the whole Church, and to officiate in the absence of the President, according to his rank and appointment, viz.; President Cowdery, first; President Rigdon, second; and President Williams, third, as they were severally called. The office of this priesthood is also to act as spokesman, taking Aaron for an example. The virtue of the above priesthood is to hold the keys of the kingdom of heaven or of the Church militant." That is copied from the history of the Church.

So Oliver Cowdery, through that place as the "Second President," preceded the counselors in the Presidency -- naturally so. Why shouldn't he? He had the same authority, had received the same keys with the Prophet Joseph Smith every time the heavens were opened, and he was an Assistant President of the Church and the second witness of the dispensation of the fulness of times, which is the greatest of all dispensations, for it was necessary that there be two Presidents, two witnesses standing at the head of this dispensation.^{212. 20}

PROPHET ORDAINS OLIVER COWDERY AS ASSISTANT PRESIDENT. In harmony with this law the Lord called Oliver Cowdery as the second witness to stand at the head of this dispensation assisting the Prophet in holding the keys. The records inform us that every time the Prophet received authority and the keys of the priesthood from the heavens, Oliver Cowdery shared in the conferring of those powers with the Prophet. Had Oliver Cowdery remained faithful and had he survived the Prophet under those conditions, he would have succeeded as President of the Church by virtue of this divine calling.

This blessing was also confirmed upon the head of Oliver Cowdery by the Prophet, December 5, 1834, in the following words: "I laid my hands upon Brother Oliver Cowdery, and ordained him an Assistant President, saying these words: 'In the name of Jesus Christ, who was crucified for the sins of the world, I lay my hands upon thee and ordain thee an Assistant President of the high and holy priesthood, in the Church of the Latter-day Saints.'" ^{213. 21}

OTHER WITNESSES SHARED BURDEN WITH PROPHET. In the case of Joseph Smith, his claims are greater than the claims of other religious teachers of the present time. He declared that he stood in the presence of Jesus Christ and the holy angels who instructed him and gave him authority to organize the Church. Not only was such authority given to him,

but also to others. In addition to Joseph Smith, Oliver Cowdery, David Whitmer, Martin Harris, Sidney Rigdon, and others have testified that they beheld the presence of angels and were instructed by them.

By heavenly messengers they were taught the doctrines of the restoration. In these things Joseph Smith did not stand alone.

COLLUSION AMONG MANY WITNESSES IMPOSSIBLE. Had there been collusion between these men to practice deceit and organize a church based in fraud, then these men never would have held together, and one or more of them would have exposed the others and revealed the secret of collusion. This certainly would have proved the case for Oliver Cowdery, Martin Harris, and David Whitmer all deserted Joseph Smith while he was living.

For a time they manifested a spirit of opposition, if not of bitterness, towards him. Yet all three of these men remained true to their testimony to the day of death. David Whitmer never returned to the Church, but was always true to his testimony that he stood in the presence of an angel. Oliver Cowdery and Martin Harris, after the death of Joseph Smith, both returned to the Church in its darkest hour, and died in the faith. All of this is evidence that there was no fraud and that these men had from the beginning spoken the truth.^{214. 22}

SIGN SEEKERS OF EVERY AGE REJECT LORD'S WITNESSES. We see then, that the methods adopted by Joseph Smith -- and that by revelation -- in bringing forth the Book of Mormon and in organizing the Church, are in perfect harmony with the work of the Lord in all other generations.

We can easily imagine some prominent scribe, lawyer, or Pharisee, saying to Peter and the apostles when they declared that they were witnesses of the resurrection of Jesus Christ: "If what you say is true, why did not Jesus show himself to us and to the world? What a wonderful thing it would be in convincing people of your story if you could only show him to the people that they might know that he is risen from the dead!"

In fact, the contemptuous cry of the chief priests and scribes to the Savior when he was on the cross was: "He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God." ^{215. 23}

They knew he saved others. They had been witnesses that he raised the dead, healed the sick and was a benefactor to the afflicted, but they sought a great sign, and how true are the words of the Lord: "An evil and adulterous generation seeketh after a sign." ^{215. 24}

MEN CONDEMNED FOR REJECTING LORD'S WITNESSES. Our Savior after his resurrection, did not appear to the non-believing Jews, to Herod, or Pilate; he did not go before the Sanhedrin in triumph to convince them that he had risen. It was only to his

disciples to whom he appeared, and then he sent them into all the world as witnesses declaring to every nation that he was in very deed the Resurrection and the Life.

Said he to the apostles: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." 215. 25 Again he said as he appeared to them in his glorified body: "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: . . . And ye are witnesses of these things." 215. 26

Does it not appear that when Peter and the other disciples went forth, as they had been commanded, as witnesses having the perfect knowledge that Jesus Christ was risen from the dead and is verily the Son of God, that the people who heard their testimony and rejected it were under condemnation? Moreover, was it not sufficient for these disciples to testify to the world of this truth, to leave men without excuse who would not believe, without the Lord giving a direct manifestation, or making a personal appearance to each individual upon the face of the earth?

OUR RESPONSIBILITY TO ACCEPT LATTER-DAY WITNESSES. The course taken by Joseph Smith is in perfect harmony with this course adopted by our Savior. In truth it is the only consistent course that could be taken. In this life we are expected to walk by faith and not by sight, and yet the Lord sends among us witnesses who have seen and heard and who can speak with direct knowledge to encourage us to seek and find the truth, as Paul says: "That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." 216. 27

It is the duty of all men to heed the message of the divinely appointed witnesses of the Lord and to prove their words by obeying the will of God which will be the means, through the guidance of the Spirit of the Lord, in convincing us of the truth.

Yet, how many accepted the story told by Peter, James, and John, while they lived and testified? How many have accepted the testimony of Joseph Smith, Oliver Cowdery, David Whitmer, Martin Harris and other witnesses who have testified in this generation?

The world today, like the world in the day of our Lord's ministry, have before them Moses and the prophets whom, if they will not hear, "neither will they be persuaded, though one rose from the dead." 216. 28

JOSEPH AND HYRUM: JOINT WITNESSES

JOSEPH AND HYRUM HOLD KEYS OF DISPENSATION. My grandfather, the Patriarch Hyrum Smith, was called to hold the keys of this dispensation jointly with the Prophet Joseph, his younger brother. The Lord has said that in the mouths of two witnesses shall all things be established. . . . Joseph Smith could not have stood alone, else his work would

have failed, just as the work of the Savior required the confirmation of another witness, and who could testify for Christ other than his Father? And so the Lord called another man to stand with Joseph Smith and to hold the keys of salvation in this dispensation as a witness with him.

The Prophet Joseph was alone in his first vision. He was alone when the Angel Moroni first came to him and revealed the Book of Mormon, but whenever keys were to be bestowed, when the Lord had light and information to reveal in which the power of priesthood was to play a part, Joseph Smith and one other witness received the blessings.

KEYS FIRST GIVEN TO JOSEPH AND OLIVER. It was Oliver Cowdery who was appointed to stand with Joseph Smith to hold the keys of this dispensation, It was Oliver Cowdery who, with Joseph Smith, received the Priesthood of Aaron under the hands of John the Baptist. It was Oliver Cowdery who received the authority of the Melchizedek Priesthood with Joseph Smith from Peter, James, and John. It was Oliver Cowdery who knelt with the Prophet Joseph in the Kirtland Temple in 1836, when Moses and Elias and Elijah came with the keys of their dispensations.

I am convinced that if we had the full record, we would discover that Oliver Cowdery was associated with Joseph Smith the Prophet when the keys of all the other dispensations were revealed and restored in this dispensation. In this manner Oliver Cowdery was appointed and ordained to stand with the Prophet Joseph Smith as an associate and witness, holding all the authority and keys of this most glorious of all dispensations -- the dispensation of the fulness of times.

OLIVER COWDERY FELL FROM HIS HIGH STATUS. Unfortunately -- at least unfortunately for Oliver Cowdery, who was called to this wonderful and responsible position, jointly associated with Joseph Smith holding all the authority and presidency in this dispensation -- Oliver, in a spirit of rebellion and darkness, turned away. He lost his fellowship in the Church, the power of the priesthood was taken from him, and for a season he stood excommunicated from the Church. Fortunately he eventually overcame this spirit of darkness, but never again was he privileged to receive the keys of power and authority which once were placed upon him.

HYRUM SMITH RECEIVES BLESSINGS OF OLIVER COWDERY. That this testimony of witnesses might be continued and made complete, the Lord chose another to take the place of Oliver Cowdery, and that other fitness was the Patriarch Hyrum Smith. By revelation through Joseph Smith, Hyrum was called and ordained to the priesthood and standing once held by Oliver Cowdery. Hyrum Smith received a double portion, not only was he called to become the Patriarch of the Church, which was his birthright, but at the same time the Lord said to him:

"And from this time forth I appoint unto him that he may be a prophet, and a seer, and a

revelator unto my church, as well as my servant Joseph: that he may act in concert also with my servant Joseph; and that he shall receive counsel from my servant Joseph. who shall show unto him the keys whereby he may ask and receive, and be crowned with the same blessing, and glory, and honor. and priesthood, and gifts of the priesthood, that once were put upon him that was my servant Oliver Cowdery; That my servant Hyrum may bear record of the things which I shall show unto him, that his name may be had in honorable remembrance from generation to generation, forever and ever."218. 29

JOSEPH AND HYRUM JOINT PRESIDENTS OF CHURCH. In accord with this calling and commandment, the Prophet Joseph Smith conferred upon Hyrum Smith all the keys, authority and gifts of the priesthood which he, the Prophet, held, and which were formerly held by Oliver Cowdery. The Lord also revealed to Hyrum Smith all that was necessary to make him completely and to the full degree, a witness with his brother Joseph, as a prophet, seer, revelator and president of the Church, and to stand through all time and all eternity at the head of this dispensation with his brother Joseph, a witness for Jesus Christ.

Thus, we see, Hyrum Smith became a president of the Church with Joseph Smith, which place Oliver Cowdery might have held had he not wavered and fallen from his exalted station. I am firmly of the opinion that had Oliver Cowdery remained true to his covenants and obligations as a witness with Joseph Smith, and retained his authority and place, he, and not Hyrum Smith, would have gone with Joseph Smith as a prisoner and to martyrdom at Carthage.

The sealing of the testimony through the shedding of blood would not have been complete in the death of the Prophet Joseph Smith alone; it required the death of Hyrum Smith who jointly held the keys of this dispensation. It was needful that these martyrs seal their testimony with their blood, that they "might be honored and the wicked might be condemned." 219. 30

PROPHET'S TRIBUTE TO HIS BROTHER HYRUM. Now if I may take just a moment or two longer -- there are many things I would like to say, but time forbids -- I would like to read to you the opinion of the Prophet expressed of his brother Hyrum, who was almost six years older. This is what the Prophet says:

"Brother Hyrum, what a faithful heart you have got! Oh may the Eternal Jehovah crown eternal blessings upon your head, as a reward for the care you have had for my soul! O how many are the sorrows we have shared together; and again we find ourselves shackled with the unrelenting hand of oppression. Hyrum, thy name shall be written in the book of the Law of the Lord, for those who come after thee to look upon, that they may pattern after thy works."

On another occasion the Prophet said: "I could pray in my heart that all my brethren were like unto my beloved brother Hyrum, who possesses the mildness of a lamb, and the integrity

of a Job, and in short, the meekness and humility of Christ; and I love him with that love that is stronger than death, for I never had occasion to rebuke him, nor he me, which he declared when he left me today.^{220. 31}

ORDER OF SUCCESSION IN PRESIDENCY. Oliver Cowdery turned away and lost his place, and he ceased to be the second President, although he could always bear witness and did. He ceased, as far as the priesthood was concerned, to be the "Second Elder," the "Second President," in the Church. So time went on. Frederick G. Williams turned away and Hyrum Smith was called to take the place of Second Counselor.

It went on in that way -- Joseph Smith, President, Sidney Rigdon and Hyrum Smith counselors -- until the 19th day of January, 1841. On that day the Lord commanded Joseph Smith to ordain Hyrum Smith and confer upon him all the keys, authority, and privileges placed upon the head of Oliver Cowdery, and make him the "Second President" of the Church. Hyrum Smith, like Oliver Cowdery, has not received his place properly in the minds of many as the "Second President" of the Church -- but that was his place.

President Brigham Young, after the death of Joseph Smith, when they were discussing the matter of succession, said: "Did Joseph Smith ordain a successor? Who was it? Hyrum Smith. But Hyrum Smith fell martyr before the Prophet did." Well, he did not ordain him as his successor, exactly, but if Hyrum Smith had hearkened to the Prophet and taken his family to Cincinnati, there would have been a President of the Church and it would not have been Brigham Young. Brigham Young was President of the Council of the Twelve, and Hyrum Smith would have been President of the Church by virtue of his ordination, holding the place held by Oliver Cowdery.

That is as plain and simple as it can be, as it is stated in our scriptures and in the history of the Church. Joseph Smith and Hyrum Smith, after 1841, signed documents as Presidents of the Church. With many members of the Church Hyrum Smith was just the Patriarch. Hyrum Smith received a double portion. He received the office of Patriarch which belonged to his father and came to him by right, and also received the keys to be "Second President" and precede the counselors as Oliver Cowdery had done. So he would have remained as President of the Church had he not died a martyr.

DEATH OF TWO TESTATORS REQUIRED. But here is another point. He had to die. Why? Because we read in the scriptures that the testimony is not of force without the death of the testator -- that is, in his particular case, and in the case of Christ. ^{221. 32} It was just as necessary that Hyrum Smith lay down his life a martyr for this cause as a witness for God as it was for Joseph Smith, so the Lord permitted them both to be taken in that way and both sealed their testimony with their blood. Both of them held the keys of the dispensation of the fulness of times jointly, and they will through all the ages of eternity. Then naturally the Council of the Twelve came into its place, and by right Brigham Young became President of the Church.

Had Oliver Cowdery remained true, had he been faithful to his testimony and his calling as the "Second Elder" and Assistant President of the Church, I am just as satisfied as I am that I am here that Oliver Cowdery would have gone to Carthage with the Prophet Joseph Smith and laid down his life instead of Hyrum Smith. That would have been his right. Maybe it sounds a little strange to speak of martyrdom as being a right, but it was a right. Oliver Cowdery lost it and Hyrum Smith received it. According to the law of witnesses -- and this is a divine law -- it had to be.²²² 33

NO ASSISTANT PRESIDENT NEEDED TODAY. The question is sometimes asked: If Oliver Cowdery was ordained to hold the keys jointly with the Prophet, and after his loss by transgression, this authority was conferred on Hyrum Smith, then why do we not have today in the Church the same order of things, and an Assistant President as well as two counselors in the First Presidency?

The answer to this is a simple one. It is because the peculiar condition requiring two witnesses to establish the work, is not required after the work is established. Joseph and Hyrum Smith stand at the head of this dispensation, jointly holding the keys, as the two necessary witnesses fulfilling the law as it is set down by our Lord in his answer to the Jews. Since the gospel will never again be restored there will be no occasion for this condition to arise again. We all look back to the two special witnesses, called to bear witness in full accord with the divine law. ²²². 34

WITNESSES OF THE BOOK OF MORMON

THREE WITNESSES ADHERE TO TESTIMONY, What the three witnesses saw was in the presence of the angel; and they heard the voice of God speaking to them. All three witnesses became disaffected for varying reasons and left the Church. If you will read the history of the Church, you will find that charges were brought against each of these three men and that they were brought before the Prophet and the councils of the Church and were excommunicated.

Do you think for one moment if Joseph Smith and these witnesses had entered into collusion to defraud and deceive, that no matter what the cause Joseph Smith could under any circumstances have permitted a falling out with these witnesses? Do you think he would have dared to permit a high council of this Church to excommunicate these men and cast them out, if the testimony were not true?

It is absolutely out of the question, because under those conditions immediately Oliver Cowdery, David Whitmer, and Martin Harris would have come out and said: "We just entered into a fraud to deceive. It is not true. We did not see an angel. What Joseph Smith is saying is not true." But they never said it. All the days of their lives they were true to their testimony, though they became bitter toward the Prophet Joseph Smith personally. All three

got over that bitterness before they died, but there was a time when they were very, very bitter in their feelings toward him.

TESTIMONY OF DAVID WHITMER, I have here the testimony given by David Whitmer. I copied this from the original in his handwriting, signed by his own name, as we have it in the Historian's Office. We got it not so very long ago, obtained it by purchase from the grandson of David Whitmer. He said he thought we ought to have it here.

It is filed in the archives of the Church, and with the signatures of the men I am going to name attached to it -- non-members of the Church, none believing in the mission of Joseph Smith. This testimony was given in 1881, because a certain individual had said that David Whitmer had declared to him that his testimony was not true. David Whitmer calls attention to the fact that this man lied.

"Unto all nations, kindred, tongues and people unto whom these presents shall come --

"It having been represented by one John Murphy of Polo (Caldwell County) Missouri that I had in a conversation with him last summer, denied my testimony as one of the three witnesses to the Book of Mormon --

"To the end therefore, that he may understand me now, if he did not then, and that the world may know the truth, I wish now, standing as it were, in the very sunset of life, and in the fear of God, once for all to make this public statement:

"That I have never at any time, denied that testimony or any part thereof, which has so long since been published with that book, as one of the three witnesses.

"Those who know me best, will know that I have always adhered to that testimony."

ENDORSEMENT OF DAVID WHITMER'S STANDING AS A CITIZEN. I cannot take time to read it all, I copied it so I could say I copied it from the original document in the handwriting of David Whitmer, with his own signature and with these names attached to it:

A. W. Doniphan, (Alexander W. Doniphan -- who was an old man too. He was the attorney for the Prophet at one time.) George W. Dunn, Judge of the Fifth Judicial Circuit. T. D. Woodson, President, Ray County Savings Bank. Jacob O. Child, Editor of Conservator, (In which this was also published.) H. C. Garner, Cashier, Ray County Savings Bank. W. A. Holman, County Treasurer. J. S. Hughes, Banker, Richmond, Mo. James Hughes, Banker, Richmond, Mo. D. P. Whitmer, Attorney at Law, (He was a grandson of David Whitmer.) James W. Black, Attorney at Law, L. C. Cantwell, Postmaster, Richmond, Mo. Geo. I. Wassen, Mayor. Jas. A. Davis, Revenue Collector. C. J. Hughes, Probate Judge and P. J. Ray County Court. Geo. W. Trigg, County Clerk. W. W. Mosby, M.D, Thos. McGinnis, Late Sheriff, Ray Co., W. R. Holman, Furniture Merchant. J. P. Queensbury, Merchant. Lewis

Slaughter, Recorder of Deeds. George W. Buchanan, M.C. A. K. Reyburn.

Thus some of the leading citizens of the town of Richmond, in Ray County, Missouri, put their names to that document, and it was published in the local newspaper in 1881.

Now David Whitmer was a sober man, in his right mind when he wrote that. He lived for a number of years after that, and that is his testimony when he was out of the Church. What are you going to do with it?

EDITOR APPROVES DAVID WHITMER'S TESTIMONY. And these men testify as to his integrity. I will read what the editor said: "Elsewhere we publish a letter from David Whitmer, Sen., an old and well known citizen of Ray, as well as an endorsement of his standing as a man, signed by a number of the leading citizens of this community, in reply to some unwarranted aspersions made upon him.

"There is no doubt that Mr. Whitmer, who was one of the Three Witnesses of the authenticity of the gold plates, from which he asserts that Joe Smith translated the Book of Mormon (a facsimile of the same he now has in his possession with the original records) -- is firmly convinced of its divine origin, and while he makes no effort to obtrude his views or belief, he simply wants the world to know that so far as he is concerned there is no 'variableness or shadow of turning.' Having resided here for a half of a century, it is with no little pride that he points to his past record, with the consciousness that he has done nothing derogatory to his character as a citizen and a believer in the Son of Mary to warrant such an attack on him, come from what source it may, and now, with the lilies of seventy-five winters crowning him like an aureole, and his pilgrimage on earth well nigh ended, he reiterates his former statement and will leave futurity to solve the problem that he was but a passing witness of its fulfilment."

That is what they said of David Whitmer, and I ask you, What you are going to do with it? Do you not think it should have some weight?

TESTIMONY OF MARTIN HARRIS. Now let me say something about Martin Harris The High Council in Kirtland excommunicated him as a dissenter in December, 1837. While continuing true to his testimony of the Book of Mormon he was for many years disgruntled with the Church, But some time after the saints came to Utah some of our good brethren went after him, found him and warmed him up, and brought him back. He came out here, was re-baptized, and lived here for a number of years, bearing witness of his testimony among the settled merits. He died here and was buried up in Cache Valley.

TESTIMONY OF OLIVER COWDERY. Now we come to Oliver Cowdery. What about Oliver Cowdery, the most important of the three, who was with Joseph Smith so many times at the appearing of angels and the restoration of keys? What about him? He left the Church and became extremely bitter, but never denied the testimony. Some people have said he did,

but he did not. Always he was true to that testimony. I have his testimony in his own handwriting, and I have copied it from his own handwriting so I could say I did. It is taken from a letter from Oliver Cowdery written to his brother-in-law, and I am going to read to you what he says. He was out of the Church when he wrote it.

"I have cherished a hope, and that one of my fondest, that I might leave such a character as those who might believe in my testimony, after I should be called hence, might do so, not only for the sake of the truth, but might not blush for the private character of the man who bore that testimony. I have been sensitive on this subject, I admit, but I ought to be so; you would be, under the circumstances, had you stood in the presence of John with our departed brother Joseph, to receive the lesser priesthood, and in the presence of Peter, to receive the greater and looked down through time, and witnessed the effects these two must produce -- you would feel, what you have never felt, were wicked men conspiring to lessen the effects of your testimony to man, after you have gone to your long sought rest.

OLIVER COWDERY'S RETURN TO THE CHURCH. We have other testimonies of Oliver Cowdery. We have the testimony of Oliver Cowdery when he returned to the Church at Kanesville. Oliver Cowdery came back to the Church, and I want to call your attention to the conditions and circumstances under which he came.

When the Prophet Joseph Smith was in Nauvoo and very shortly before the martyrdom, he said to his clerk, "I wish you would write to Oliver Cowdery and ask him if he hasn't eaten husks long enough." Evidently the letter was written, because the very day of the martyrdom a letter was received from Oliver Cowdery. The contents of that letter I have always regretted I did not know; in the perilous times it was lost and no record was made of it. But I believe it was Oliver Cowdery's answer to that communication, and he was feeling his way back to the Church.

Well, after the saints were driven from Nauvoo and were out on the plains and everything looked the darkest (Sidney Rigdon said they had gone to their destruction and there was no hope for them, and the newspapers said they could not survive!), under those conditions, Oliver Cowdery found his way out to Kanesville and asked to come back to the Church. If he had been a fraud do you think he would have done it? If you think that, I pity you. He came back and asked humbly for a place in the Church. He was received back, and was preparing to take a mission to Great Britain when he was taken ill and died. He died at the home of David Whitmer, bearing testimony to the truth.

PENALTY FOR REJECTING TESTIMONY OF WITNESSES. The Lord says: "Wo be unto him that rejecteth the word of God"²²⁸. 35 -- as it comes to us through two, three, or eight witnesses. And that testimony will stand against the world at the last day, and every man that is living who has heard the testimony of Oliver Cowdery, David Whitmer, Martin Harris, and Joseph Smith and has refused to receive this message will have to give a reason why he rejected it before the judgment seat of God, because that testimony has gone out solemnly

and they were God's witnesses to all the world. 228. 36

CHAPTER 14 THE CHURCH AND KINGDOM

THE KINGDOM OF GOD ON EARTH

TWO KINGDOMS: THE ECCLESIASTICAL AND POLITICAL. The kingdom of God is the Church. 229. 1

After Christ comes, all the peoples of the earth will be subject to him, but there will be multitudes of people on the face of the earth who will not be members of the Church; yet all will have to be obedient to the laws of the kingdom of God, for it will have dominion upon the whole face of the earth. These people will be subject to the political government, even though they are not members of the ecclesiastical kingdom which is the Church.

This government which embraces all the peoples of the earth, both in and out of the Church, is also sometimes spoken of as the kingdom of God, because the people are subject to the kingdom of God which Christ will set up; but they have their agency and thousands will not be members of the Church until they are converted; yet at the same time they will be subject to the theocratic rule.

THE KINGDOM DURING THE MILLENNIUM. When our Savior comes to rule in the millennium, all governments will become subject unto his government, and this has been referred to as the kingdom of God, which it is; but this is the political kingdom which will embrace all people whether they are in the Church or not. 229. 2 Of course, when every kindred, tongue and people become subject to the rule of Jesus Christ such will be in that political kingdom. 230. 3 We must keep these two thoughts in mind. But the kingdom of God is the Church of Jesus Christ, and it is the kingdom that shall endure forever. When the Savior prayed, "Thy kingdom come," he had reference to the kingdom in heaven which is to come when the millennial reign starts. 230. 4

When Christ comes, the political kingdom will be given to the Church. 230. 5 The Lord is going to make an end to all nations; that means this nation as well as any other. 230. 6 The kingdom of God is the Church, but during the millennium, the multitudes upon the face of the earth who are not in the Church will have to be governed, and many of their officers, who will be elected, may not be members of the Church. 230. 7

THE KINGDOM SET UP ON EARTH

CHURCH ORGANIZED IN THIS DISPENSATION. The Church of Jesus Christ of Latter-day Saints was organized Tuesday, April 6, 1830, at the home of Peter Whitmer, at Fayette, Seneca county, N. Y., with six members.^{230. 8} These six members, who had been baptized previous to the organization of the Church, were all again baptized on the day of the organization. They are: Joseph Smith, Jr., Oliver Cowdery, Hyrum Smith, Peter Whitmer, Jr., Samuel H. Smith, and David Whitmer. All of these died in the Church, excepting David Whitmer.

At this time Joseph Smith, Jr., and Oliver Cowdery were sustained as the first and second elders of the Church. A revelation was given to the Prophet on this day, in which the Church just organized was commanded to keep a record in which Joseph Smith, Jr., was to be called a seer, translator, prophet and apostle of Jesus Christ, and an elder of the Church. ^{230. 9}

FIRST CONFERENCES OF THE CHURCH. On the 9th day of June, 1830, the first conference of the Church was held at Fayette, N. Y., and the following officers were present:

Joseph Smith, Jr., Oliver Cowdery, David Whitmer, Peter Whitmer and Ziba Peterson, each of whom held the office of elder in the Church. At this conference Samuel H. Smith was ordained an elder; Joseph Smith, senior, and Hyrum Smith were ordained priests. Martin Harris was also ordained a priest, and Hyrum Page and Christian Whitmer, teachers. At the close of this conference there were in the Church seven ordained elders -- including Joseph Smith and Oliver Cowdery -- three priests and two teachers. The total membership of the Church was 27.

Oliver Cowdery was appointed to keep the Church record and conference minutes until the next conference to be held in September.

The second conference of the Church was held September 26, 1830. On that date the Church had the following officers: eight elders (Thomas B. Marsh having been ordained an elder); four priests (Newel Knight having been ordained a priest); and two teachers: eight holding the Melchizedek Priesthood and six the Aaronic -- 14 in all, so far as we know, who had been ordained to the priesthood.

David Whitmer was appointed to keep the Church record and conference minutes, until the next conference. The membership at the close of the conference was 62.

The third conference was held at Seneca, January 2, 1831, but no minutes were kept.

FIRST HIGH PRIESTS ORDAINED. At the fourth conference, held in Kirtland, June, 1831, the first high priests in this dispensation were ordained. There were 23 in all, among them being the Prophet Joseph Smith, who was ordained a high priest under the hands of Lyman Wight, he (Lyman Wight) having first been ordained to that office by the Prophet. Owing to

his absence, Oliver Cowdery was not ordained a high priest at this conference, but was ordained by Sidney Rigdon, August 28, following.

At this conference Edward Partridge was also ordained a high priest; he had previously been called to the bishopric, and on this date chose as counselors -- or assistants as they were then called -- John Corrill and Isaac Morley. This was the first bishopric in the Church.

From this time forth the Church grew rapidly in power and strength, notwithstanding the many trials, apostasies and hardships through which it was forced to pass.

FIRST PRESIDENCY ORGANIZED. March 18, 1833, the First Presidency of the Church was organized, with Joseph Smith, president; Sidney Rigdon and Frederick G. Williams, counselors. Prior to this, the Prophet was sustained and ordained president of the high priesthood, at a conference held at Amherst, Ohio, January 25, 1832.

Joseph Smith, Sen., was called and ordained by his son Joseph as presiding patriarch, December 18, 1833, In this ordination he was also called a president of the high priesthood. Oliver Cowdery was also associated with the First Presidency.

The first apostles and seventies in this dispensation were ordained at Kirtland, Ohio, in February, 1835, after the return of Zion's Camp, from the members of that camp. The apostles were by revelation chosen and ordained by the witnesses to the Book of Mormon, February 14, 1835, and the first of the seventies were ordained 14 days later. Two quorums of seventies were ordained beginning at this time.

FIRST FOREIGN MISSIONS OPENED. The first foreign mission was the British, which was opened in Lancashire, England, by Elders Heber C. Kimball, Orson Hyde, Willard Richards, Joseph Fielding, John Goodson, Isaac Russel and John Snider, in 1837. From here the work spread to Ireland, Scotland, Wales and the various parts of England; also to Australia, South America, and East India.

Joseph Ball was set apart in 1842 to South America. Ten years later, Parley P. Pratt and Rufus Allen visited Chile, but met with little success.

The gospel was taken to Jamaica, in 1842., by Henry Sagers. That same year Orson Hyde went to Jerusalem and dedicated the land of Palestine to the return of the Jews. While on this mission he did some work in Germany.

In 1843, Addison Pratt, Noah Rogers, Benjamin F. Grouard and Knowlton F. Hanks were set apart to visit the Islands of the Pacific. Elder Hanks died November 3, following, and was buried at sea. The others labored in the Society Islands and were quite successful.

Elder William Howell was the first missionary to France. He went from England in 1848,

and organized a branch. In 1850 Elder John Taylor and others went to France and labored there.

MISSIONS OPENED IN MANY NATIONS. That same year (1850) Erastus Snow and Peter O. Hansen arrived in Denmark, John E. Forsgren, in Sweden, Lorenzo Snow and Joseph Toronto, in Italy, and later that same year Thomas H. B. Stenhouse opened the door in Switzerland, and Elder George Q. Cannon and others, in the Hawaiian Islands.

Elder Joseph Richards was the first successfully to carry the gospel to India, where he organized a branch, June 22, 1851. William Donaldson, of the British Army, was the first elder to visit that land, but his labors were without apparent success.

In 1852 missionaries were called to India, China, Siam, Cape of Good Hope, (Africa), Prussia, Gibraltar, the West Indies and Norway. Elders went to New Zealand in 1854, and to Mexico in 1877.

Since that time the gospel has been preached in most of Europe, parts of Asia, South America, the Islands of the Sea, where many of the descendants of the Nephite race reside; and in Japan, which land was dedicated by President Heber J. Grant, September 1, 1901.

In 1903, President Francis M. Lyman also dedicated Finland and Russia for the preaching of the gospel and the gathering of the blood of Israel.

From the time when the first company of saints sailed from Liverpool, June 6, 1840, until the close of the year 1908, over 100,000 saints took passage for Zion. Of the many ships that carried this mighty host not one was lost, and while some of the saints died on the way, and others met with accidents, the result is most marvelous.^{234. 10}

THE SAINTS: A PECULIAR PEOPLE

HOW THE SAINTS ARE PECULIAR. The saints are peculiar. This is true of them both regarding their habits and their religious belief. If they are true to their faith, they cannot help being different from other peoples. Their religion requires it of them. This same thing could be said of any other people should they endeavor to serve the Lord according to his teachings.

The saints of former days were peculiar. Peter called them peculiar because they were "called out of darkness into his (Christ's) marvellous light." The Latter-day Saints believe that they too, are a "chosen generation, a royal priesthood," and the true successors of the former-day saints. This calling makes them peculiar.^{234. 11}

One of the outstanding peculiarities of the Latter-day Saints is the fact that they call themselves saints. They have been criticized, and often condemned by well meaning but

misinformed people, because they take upon themselves the name of saints. In the eyes of many this indicates a spirit of arrogance, and the assumption of a title which should only be given to those whose benevolence and Christian living have been outstanding, and then given after such individuals have been dead many years. Among many the idea prevails, falsely, that a person worthy of this title should be duly chosen by proper ecclesiastical authority and canonized.

WHY CHURCH MEMBERS ARE CALLED SAINTS. The Latter-day Saints should be all that their name implies. They should live free from sin; their lives should be in strict harmony with the principles of the gospel. They should live "by every word that proceedeth out of the mouth of God." 235. 12 Thus they are commanded.

However, in accepting the title of saints they are not arrogant, pretentious or self-righteous. They did not choose the name, it was given them by divine commandment. It is the Lord who said: "For thus shall my church be called in the last days, even The Church of Jesus Christ of Latter-day Saints." That the members might be properly impressed with the significance of this title, there follows this admonition: "Verily I say unto you all: Arise and shine forth, that thy light may be a standard for the nations." 235. 13

In accepting this title, the Latter-day Saints are only conforming to the custom which prevailed among the people of God in all past ages of the earth. The members of the Church in the days of Peter and Paul were called saints. "And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda." 235. 14 Paul wrote: "To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ." 235. 15 It is clear, then, that the members of the Church today are conforming to the custom of former times, for they are called in these last days by commandment, "to be saints," and members of the Church of Jesus Christ. 236. 16

SAINTS ARE THE BEST PEOPLE. We are, notwithstanding our weaknesses, the best people in the world. I do not say that boastfully, for I believe that this truth is evident to all who are willing to observe for themselves. We are morally clean, in every way equal, and in many ways superior to any other people. The reason is that we have received the truth, the gospel of the Lord Jesus Christ. It is not to us a dead letter, something perhaps to be followed on the Sabbath day and forgotten on the six other days of the week, but our religion is an everyday religion. We are expected to live in accordance with the principles of truth every day of our lives, for these principles are just as true in the middle of the week as they are on the Sabbath day. 236. 17

PRIVILEGES AND DUTIES OF SAINTS

PRIVILEGE OF LIVING WHEN GOSPEL ON EARTH. My desire is to see others share in the light of truth as it has been revealed. We can all rejoice in the fact that we have been born in this dispensation when the opportunity is given us to know and understand the truth. I

have thanked the Lord many times that I was not sent to the earth during the dark ages or when the gospel was not found among men. If we have nothing else, this great privilege of living now, when the fulness of truth has been revealed, is nearly as wonderful a blessing as we could wish.

One of the strangest things that I know is the fact that people live within the shadows of the gospel but will have none of it. They shut their eyes and refuse to see, their ears and refuse to hear, and even among members of the Church we find many who will not live in the light according to their own convictions.²³⁶ 18

CONDEMNATION FOR SLOTHFUL SAINTS. The man who has received the truth and yet will not walk in it deserves the greater condemnation. A member of this Church who will indulge in the use of tobacco, who will violate the Word of Wisdom, who refuses to pay his tithing, to keep the Sabbath day, or who in any other way will not hearken to the word of the Lord, is not loyal to the Church of Jesus Christ of Latter-day Saints. . . .

Here at home in the stakes of Zion, in the shadows of temples, are to be found those who are numbered with the Church who will not keep the commandments of the Lord. Some of them have made covenant in holy places, and yet they do not value the truth; they do not value the teachings of the servants of the Lord, and they will not walk in the knowledge which they possess, much less by every word that proceeds forth from the mouth of God. These shall receive the greater condemnation.²³⁷ 19

OUR PURPOSE: TO BUILD UP KINGDOM. Every individual radiates some influence. Our influence should be for good, for the building up of the kingdom of God. We should have no other purpose, only to bring to pass this great work and see it established in the earth as the Lord would have it.

In the early days of the Church the brethren came to the Prophet Joseph Smith asking what the Lord would have them do. The answer given to them was "to bring forth and establish the cause of Zion." That is our work, to establish Zion, to build up the kingdom of God, to preach the gospel to every creature in the world, that not one soul may be overlooked where there is the possibility for us to present unto him the truth.²³⁷ 20

KEEP NAME OF CHURCH ABOVE REPROACH. We must, as a Church and as individuals, keep ourselves clean, our minds pure, our souls clean, uncontaminated by the sins of the world. It is the duty of each one of us individually to keep the good name of this Church unsullied.

Now we have been accused of a great many things. There is not a crime in the category that has not been laid to the charge of the members of the Church. And the Lord said it would be so, that wicked men would speak evil of the truth. We should rejoice when they do that, not in the fact that we are so accused by those who bear false witness, but in the fact that we are

innocent from all those things. In that we should rejoice.238. 21

But it is our duty as a Church, as communities, to keep the good name of this Church above reproach, and it is the duty of each individual member of this Church to keep himself clean, for each one of us carries with him the good name of the Church. Whenever we do anything that is contrary to righteousness, if we are unclean in our lives, if we do not keep the commandments the Lord has given, the whole Church suffers, not merely the guilty individual who sins; and we ought to think of that. If one man sins and his sin is published, the world blames the whole Church. They would not do that with any other organization under the sun. 238. 22

THE KINGDOM: ITS ORGANIZATION AND GIFTS

CHRIST PERSONALLY ORGANIZED THE CHURCH. During his mortal ministry Christ himself organized the Church. It is nothing but sectarian stupidity that proclaims that the Savior did not organize the Church. He called attention to the fact that the kingdom of heaven was at hand. He spoke frequently of the kingdom of heaven, and that is the Church. 238. 23

Moreover, you will find advice given to a brother who cannot be reconciled with another brother; and he is to tell it to the Church.238. 24 How could he tell it to the Church if there wasn't a Church? And Peter declares on the day of Pentecost that the Lord added to the Church daily such as should be saved, so they must have had a Church, and there is no evidence that the apostles organized it. In fact, the apostles were awaiting the endowment that came on the day of Pentecost before commencing their ministry.239. 25

ORGANIZATION AND GIFTS PART OF TRUE CHURCH. The Church of Jesus Christ, as it was established in the days of the apostles, was governed by apostles, prophets, evangelists, high priests, seventies and other officers, who are not found in the churches of the world today. It is quite generally taught that the apostles and prophets, with the need of revelation and additional scripture, were not needed after the first century; that these officers with revelation from the heavens, were given to the Church for the purpose of establishing it, and then they were taken away and man was left to depend upon the things which had been written.

The apostles, however, taught that the Church as it was established in the first century was to continue with the same officers indefinitely, or through all time. Paul informed the Ephesian Saints that the Lord had given to the Church apostles, prophets, evangelists, pastors and teachers, "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," and that they were to remain in the Church, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." 239. 26

Moreover, he taught the Corinthian Saints that these officers, and the gifts of the gospel, were always needed, and that God had set in the Church, "first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." He also said that all these officers and gifts were essential to the body of Christ, and one part could not say to another, "I have no need of you." 240. 27

CHURCH AND KINGDOM RESTORED. The Lord taught Joseph Smith and his associates that it is due to apostasy that these officers with their authority were taken away; and when the Church of Jesus Christ of Latter-day Saints was restored, it was by divine command that apostles, high priests, seventies and elders, were again ordained and with authority sent forth to proclaim the message of salvation to the nations of the earth. 240. 28

Where can we go and find the words of eternal life? We cannot turn to the right hand neither to the left, for there spiritual darkness reigns. Right here are to be found the words of eternal life, as they are given by revelation and inspiration to the people of Zion, and we know, as Peter did, that Jesus is the Christ, the Son of the living God. This is our message to the world. 240. 29

THE KINGDOM TO STAND FOREVER

MAJORITY OF SAINTS TO REMAIN TRUE. I have that assurance in my heart through the teachings I have received from the Spirit of the Lord, and from the inspiration that has come to me from the revelations of the Lord through his servants, that the majority of this people will always remain true. . . .

All things that pertain to the salvation of man have been restored in this dispensation preparatory to the coming of Christ and the setting up of his kingdom with absolute authority over all the earth. When that time comes, and Christ reigns, all that now exists contrary to that kingdom and in conflict with it must come to an end.

If people are engaged in works which are not approved of the Lord, the earlier they come to an understanding of the truth and come out of them and learn to serve the Lord, the better it is for them. It is far better to know the truth and forsake error than to remain in the systems of the world which are not approved by the Lord and therefore in due time must cease to exist. That day is near at hand, and because of it the Lord has sent forth his servants in the world proclaiming his gospel and crying repentance, that all who will may hear and escape. It is within the reach of all who are willing to forsake error, to know the truth and the established work of the Lord. . . .

CHURCH NEVER TO BE OVERCOME. He has given to us the kingdom. He has made us the promise that the enemy of the kingdom shall not overcome. 241. 30 We may have trouble. We have had trouble. We may meet with opposition, but that opposition shall fail in its endeavor to destroy the work of God. . . .

The gospel has been restored, and the kingdom given to his saints according to the prophecy of Daniel.²⁴¹ 31 It is not again to be removed, destroyed, or given to other people, and in his own way and time he is going to break down all other systems, that his kingdom may prevail and that he may come and reign as Lord of lords and King of kings upon the face of the whole earth. . .

The Lord has called attention to the fact that he is going to destroy systems and organizations and combinations that are false. And how is he going to do it? By giving their members the truth, if they will receive it; by giving them the privilege of coming out of those organizations to receive the truth and have every opportunity to come into his kingdom, for his hand is outstretched ready to greet them. If they will not come; if they will not receive his message; then, of course, they must fall with their systems. Truth will prevail; truth will stand when all else is removed, and it is destined to cover the face of the earth.

ANGELS ARE NOW REAPING THE EARTH. In one of these scriptures the Lord said the angels are waiting to reap down the earth. ²⁴². 32 I heard President Wilford Woodruff make the statement, in this very spot where I now stand, at a conference of the Church, that these angels had been sent forth on their mission to reap down the earth, to tie in bundles the tares for the burning and to gather the saints of God. I heard him make this statement on several occasions. Moreover, he said, from that time forth -- and that was about the year 1894 -- earthquakes, pestilence, war, famine, plague, and other commotions among both men and the elements would increase and continue until the coming of Christ.

In the revelation known to us as the "revelation on war," the Lord declared that he had decreed the overthrow of nations, "until the consumption decreed hath made a full end of all nations." ²⁴². 33 In that day, when this shall come to pass, the nation set up by the Lord must reign supreme and all other powers, kingdoms, organizations and societies shall pass away, for so it is decreed. ²⁴². 34

SAINTS WILL ALWAYS HAVE A PROPHET TO LEAD THEM. Although the Prophet who stands at the head of the dispensation of the fulness of times, and the Patriarch who stood with him have been taken from us, the Lord has not left us helpless. There has never been a time since the restoration of the gospel when we have not had a prophet, some one to lead us, to direct us, to teach us the commandments of God that we might walk in the strait and narrow path. We are not without leaders; and the time shall never come when the Lord will not find some one that he can trust, in whom he has confidence, and who will be qualified to stand to represent him among the people. This is my testimony, and I rejoice in its truth.

I do not feel that because the Prophet was taken and the Patriarch, because President Young was taken, or President Taylor and other leaders were taken, that the time has come when we have not an inspired leader to teach us the truth. The time will never come when we will not

be able to put confidence and exercise faith in the teachings and in the instruction of those who lead us. I am satisfied of this for I know the promises of the Lord are sure. I know that these things are true; the Lord has not forsaken his people, and will be with them even to the end. Therefore it behooves us, as Latter-day Saints, to put our trust in the presiding authorities of the Church, in the priesthood of God; and accept of their teachings.

SAINTS SAFE IN FOLLOWING CHURCH AUTHORITIES. No man ever went astray by following the counsel of the authorities of the Church. No man who ever followed the teachings or took advice or counsel from one who stands as the representative of the Lord ever went astray; but men who refused to accept counsel have gone astray and into forbidden paths, and in some instances have even denied the faith. Others who went astray because they failed to understand and to heed the counsels that were given unto them for their eternal good, have humbled themselves and come back to the Church acknowledging their error. . . .

We must put our faith in those whom the Lord hath called, if we want to have a standing before the Lord, and none of us desire, if we have the proper Spirit, to be cut off from among the people. But this punishment will befall those who do not prove faithful and will not pay that heed or give that attention to the counsel of those who are called and appointed and inspired of the Lord to teach and direct us in all things.²⁴³ 35

YOUTH OF ZION WILL HOLD TO CHURCH. Occasionally someone arises who feels that it is his duty to inform the world that the old members of the Church are still faithful in the doctrines that were taught by the Prophet Joseph Smith, and by President Brigham Young, but that the rising generation is departing from such things, that the children of these fathers are turning from the teachings of their fathers, as they put it. I am here to testify that this is not true. There may be, of course, and are, those among us who are not faithful, who do turn from the footsteps of their fathers. It has always been so. We may expect that in some cases it will continue.

But so far as the Latter-day Saints are concerned, the majority of them will not turn from the faith of their fathers. It is not destined that such should be the case, for when this gospel was restored, the Lord declared through his servants who came from the heavens with the message of salvation, that the gospel was restored for the last time, and that it must grow and increase and the knowledge grow and spread until it shall fill the whole earth. That is the destiny of the thing the world calls Mormonism. So they are wrong in their conclusions when they expect the children to depart from the teachings of their fathers.²⁴⁴ 36

CHURCH ALWAYS TO PROGRESS. We are advancing, we are gaining in knowledge, in wisdom, and in power. This is as it should be, and as it will always be in the Church and kingdom of our Father; for there must be progression, there must be advancement. Knowledge will be poured down upon this people, and the Lord will make known unto us from time to time, through revelation, and the Spirit of inspiration, many things that are for our good, when we are prepared and ready to receive them. I speak generally of the Church.

But notwithstanding all our advancement, increase of faith and diligence, there is still great room for improvement. There are many among us who are not living up to their duties, accepting their callings and magnifying them as they should do. There are many among us who fall short and fail in various ways in keeping the commandments of the Lord to that extent of which they are capable. [245. 37](#)

ZION TO PROSPER. The Lord will bless Zion. He will pour out his Spirit upon the people. He will prosper them if they will remember him, if they will keep his commandments, if they will observe the covenants that they have made before him and not violate them, if they will hold themselves aloof from the world, and not be partakers of the sins of the world.

I do not mean to say that we ought not to associate at any time with those not of our faith, for there are many good people who have not embraced the gospel. We are not required to avoid them, for our mission in the world is with them, to convert them to the truth if we can. But we need not be partakers of the sins of the world. We need not follow the foolish fashions of the world. We need not corrupt ourselves because many in the world are corrupt.

We have received better things. We are walking in the knowledge and the understanding of the gospel of the Lord Jesus Christ, and are entitled to that inspiration which will warn us of danger and guide us in the path of duty, and give us power to resist and overcome evil. We have the right to call upon the Lord in prayer and in faith for help, for guidance, for the assistance of his Holy Spirit, and we will receive it.

UNITY IN THE KINGDOM. And I pray that we may be true to our covenants, true to each other; that we will cast out of our hearts all that is evil; that we will not speak evil one of another, or be given to backbiting or contention or strife, for the spirit of wickedness destroys faith and tends to divide and separate instead of uniting and strengthening the people. We must stand united as one -- our purposes are the same, our aims are the same.

We are laboring in the direction of eternal life and progression. There is no variance among the teachers in Israel concerning the principles of the gospel. We are united concerning these things. There is no division among the authorities, and there need be no division among the people, but unity, peace, brotherly love, kindness and fellowship one to another. These are the blessings that we are entitled to, if we will live in accordance with the gospel, and the Lord will pour out other and greater blessings, even all that we are able to contain. [246. 38](#)

PROPHECIES TRIUMPH OF ZION. I am very greatly impressed, this morning, with the many evidences that proclaim this to be in very deed the place -- the place of Zion; that here are found the people of the Lord with whom he has made covenant, and who have made covenant with him to serve him and keep his commandments; that Zion will grow and prosper until her fame shall fill the earth and her glory and majesty shall cover the face thereof. [246. 39](#)

CHAPTER 15

ORIGIN AND DESTINY OF THE "REORGANIZED" CHURCH

ORIGIN OF EARLY APOSTATE CULTS

FALSE, "REORGANITE" CLAIMS. The ministers of the "Reorganized" church, 247. 1 or the "New Organization," as it was first called, declared that the Church at the death of the Prophet Joseph and Patriarch Hyrum Smith was badly divided, its members scattered to the four winds, and that the Church was rejected with its dead.

They also claim that the "Reorganization" is composed of the faithful who did "not bow the knee to Baal," but remained true to the original faith" as revealed and practiced by the Prophet Joseph Smith.

In the words of their president: "The individuals who kept this covenant [the new and everlasting covenant] were accepted of him [the Lord] and were not rejected, nor their standing before God put in jeopardy by the departure of others from the faith. Whatever the office in the priesthood each held, under the ordinations ordered by the call of God and vote of the church, would remain valid. They could as elders, priests, etc., pursue the duties of warning, expounding, and inviting all to come to Christ, and by command of God could build up the church from any single branch, which, like themselves, had not bowed the knee to Baal, or departed from the faith of the Church as found in the standard works of the body at the death of Joseph and Hyrum Smith."

It is strongly implied in this quotation from the writings of the president of the "Reorganization" that all those who followed President Brigham Young and the Twelve Apostles, lost their priesthood and standing before the Lord, and that the founders of the "New Organization" and their followers were the only ones who remained true and steadfast to the truth.

APOSTATE ATTEMPTS TO DIVIDE THE CHURCH. The evidence in this regard is against them. The truth is that the founders of the "Reorganized" church were the ones who followed every will-o-the-wisp, bowed the knee to Baal, and departed from the faith, while the Twelve and the saints on the other hand, pursued an even course and were steadfast under all trials and difficulties even to the end.

It is not true that the Church was broken, scattered, and rejected following the martyrdom

and that the "Reorganization" is a portion of the "original church." Their organization did not come into existence until some 16 years after the death of the Prophet and Patriarch and was an outgrowth of the movement under James J. Strang.

There was a movement on foot to divide the Church, following the assassination of the Prophet and Patriarch, but its range was not as extensive as has generally been supposed. The chief actors in this movement were Sidney Rigdon, James J. Strang and William Smith, each of whom aspired to lead the Church.

FALSE CLAIMS OF RIGDON, STRANG, AND WILLIAM SMITH. Mr. Rigdon based his claim to the presidency on the fact that he had been the first counselor to the Prophet Joseph Smith, and therefore by right should be the "guardian" of the Church. His claim was in conflict with the position of the Church and the teachings of the Prophet. He laid his case before the conference of the Church, August 8, 1844, and his claim was rejected by the saints almost unanimously. At the same conference the Twelve Apostles were sustained as the presiding quorum of the Church.

Mr. Strang's claim to the presidency was based on his statement that the Prophet had appointed him as his successor by letter, a few days before the martyrdom, William Smith claimed the right of presidency by virtue of being the brother of the Prophet.

UNSTABLE NATURE OF "REORGANITE" FOUNDERS. Each of these men gathered around him a few followers, principally of that class of restless, erratic individuals, who never remain contented very long in any one place or under any circumstances; but none of them gathered many followers. Their organizations barely existed for a few years and then disappeared, the fragments becoming the nucleus of the "Reorganization."

The movement which resulted in the bringing forth of the "Reorganized" church, was of more recent date and was due principally to the efforts of two men, viz., Jason W. Briggs and Zenas H. Gurley.

Mr. Briggs was born June 25, 1821, at Pompey, Oneida County, New York. He joined the Church June 6, 1841, and members of the "Reorganization" declare that he was ordained an elder in 1842, His home was in Beloit, Wisconsin, from 1842 to 1854.

After the death of the Prophet, Mr. Briggs sustained the Twelve Apostles and the Church and was apparently true to them until the exodus in 1846, At that time he lost heart, turned from the Church in its darkest hour and sought the favor of the world, Some time subsequent to this he joined the movement under James J. Strang. In Strang's organization he did missionary work, received honors and organized a branch.

In 1850 he renounced Mr, Strang and joined with William Smith. In the latter organization he was "ordained" an "apostle." He soon tired of William Smith, and in 1851 joined with

Zenas H. Gurley who was at that time a follower of James J. Strang. These two men then organized a church of their own which afterwards was known as the "Reorganized" church. In 1886 Jason W. Briggs withdrew from this organization of his own begetting, declaring that it was not the Church of Christ.

STATUS OF ZENAS H. GURLEY BEFORE HIS APOSTASY. Zenas H. Gurley was just as unstable as Mr. Briggs. He was born at Bridgewater, New York, May 29, 1801, joined the Church in April, 1838, and moved to Far West, from whence he was driven with the saints in the expulsion of 1838-39. After this expulsion he settled in Nauvoo, where in 1844 he was ordained a seventy, under the direction of President Joseph Young,²⁵⁰ 2 and on the 6th day of April, 1845, he was ordained senior president of the 21st quorum of seventy.

He sustained the Twelve and followed their teachings and remained with the Church until February, 1846 (the month of the exodus), when he also left the Church and shortly afterwards joined with James J. Strang. Mr. Gurley was endowed in the Nauvoo Temple with his wife January 6, 1846, and of that event the record of seventies states under date of January 10, 1846:

"President Zenas H. Gurley arose and said that the presidents of the quorum [21st] had received their endowment. He observed that it was remarkable for the unusual outpouring of the Holy Spirit." (Page 29.)

Again speaking of the authorities of the Church he said: "He remembered forcibly the sayings of the First Presidents of Seventy, that we should so live that no charge can be brought against us. A few years ago the men in high standing in this Church were as little as we are. They obtained their exaltation by patient submission to right, and minding their own business." (Page 29.)

On January 25th, 1846, he said: "The saints who have passed through the trials of the Church were generally rooted and grounded in love and have a witness in their own hearts or they would not have remained," (Page 33.)

BRIGGS AND GURLEY DESERTED CHURCH IN DAY OF TRIAL. Within a very few days of this time Zenas H. Gurley deserted the Church because he was unable to face the trials and hardships the saints were forced to undergo. The Mormon people were journeying in a strange land, the prospects before them were dark and some of the members became faint-hearted and were unable to endure to the end. Of this number Jason W. Briggs and Zenas H. Gurley were two who turned back and sought refuge in the apostate organization of James J. Strang.

Indeed, it required a strong heart and a firm-rooted faith for men and women to give up all earthly comforts and undertake a journey of that kind. Death stared the saints in the face; they were poorly clothed, without shelter, save their ragged tents that would not shed the

rain, and almost destitute of food; yet with the exception of the few who sought the "fleshpots of Egypt," they patiently and determinedly pursued their way until crowned with the victory.

The opinion of the world at that time was that the exodus meant the end of Mormonism, and that the Latter-day Saints had gone to their destruction; for without the necessary means to support life, and isolated as they were from the rest of civilization, they must surely perish in the barren and distant West. Such, too, would doubtless have been the case had not the protecting hand of Jehovah guided them. Is it any wonder under such trying conditions that the hearts of those weak in the faith should fail them.

BRIGGS AND GURLEY JOIN TO FORM "REORGANIZED" CHURCH. In 1849, Mr. Gurley filled a mission for Mr. Strang and made a number of converts to that faith. In 1850, he organized the "Yellowstone branch" for the Strangite church. In 1852 he rejected the claim of Mr. Strang and joined with Mr. Jason W. Briggs, and these two men united their respective Strangite branches, those of Yellowstone and Beloit, and organized themselves into a new religious movement known today as the "Reorganized" church.

In 1853, the leaders of this movement called a number of men to the ministry, "ordained" seven "apostles," and began a proselyting movement. For several years they tried to get "young Joseph," the son of the Prophet Joseph Smith, who had never affiliated with the saints since the exodus from Nauvoo, to join them and become their president. In this they failed, but were diligent and finally, through their continued efforts and the persuasion of his mother, he accepted that position in 1860, was "ordained" president of their church by William Marks, Zenas H. Gurley, and William W. Blair, and he and his successors have continued in that position ever since.

Mr. Gurley remained with this movement till his death, but his family, together with Jason W. Briggs, voluntarily withdrew in 1886.

ONLY A FEW HUNDRED OF SAINTS JOINED "REORGANIZATION." In 1852, when Jason W. Briggs and Zenas H. Gurley combined their Strangite forces, the membership was about 100 souls, most of whom were converts made for Mr. Strang. In 1860 when "young Joseph" assumed the leadership, the membership was 300 souls, most of whom were converts that had never belonged to the Church of Jesus Christ of Latter-day Saints.

Of the members of the Church who were in fellowship in 1844-46, the "Reorganization" has received no more, and likely less than 1,000 converts, which fact shows that the apostasy was not so great in 1844-46, as has been pictured. These statements are based on the testimony of original members of the "Reorganization," as they testified before the U. S. Court of Appeals for the Western District of Missouri in 1894, in the Temple Lot suit, which was for the possession of property, in the hands of the "church of Christ" or "Hedrickites."

Before that court Mr. William W. Blair, who for many years was a member of the presidency of the "Reorganization," and who was one of its oldest members, testified that "1,000 was probably too high an estimate for the members of the original Church, that had joined the 'Reorganized' church." He could "approximately say" that 1,000 had joined the 'Reorganized' church, and possibly that estimate was too large." (Record pp. 180, 181.)

WILLIAM MARKS, APOSTATE, ORDAINED "YOUNG JOSEPH." William Marks was also one of those who joined the "Reorganization" in an early day. At the time of the martyrdom he was president of the Nauvoo Stake, but was disfellowshipped for transgression at the October conference, 1844, and finally excommunicated.

Afterwards he joined the organization under James J. Strang. In that organization he became a "bishop," was a member of the "high council," and later a member of the "first presidency." After the death of James J. Strang, he joined the organization of Charles B. Thompson, another apostate.

This is the same William Marks who "ordained" Joseph Smith, of Lamoni, president of the "Reorganization." In that ordination he was assisted by Zenas H. Gurley and William W. Blair. Mr. Blair never belonged to the Church.

COUNTERFEIT NATURE OF "REORGANIZED" CHURCH. It is almost needless to add that these men held no divine authority and could not bestow the priesthood and officiate in the ordinances of the gospel, and, therefore, the pretensions of the "Reorganized" church are fraudulent. Judged by its history, doctrines and the unstable character of its founders, it is proved to be a counterfeit and nothing more.

Considering the conditions under which the "Reorganization" came into existence, and the fact that in the beginning the original 100 members came from the Strangite church, and that during the existence of that organization from its foundation to 1894, not more than 1,000 members of the "original Church" (i.e. the Church of Jesus Christ of Latter-day Saints as it stood in 1844) had joined it, we are not to be blamed if we declare that that church is not the successor, a faction or a portion of the "original Church" founded by Joseph Smith the Prophet through the command of God, April 6, 1830.

And after following the history of its founders and pointing out their instability and the manner in which they followed after false leaders, receiving "ordinations" and honors under their hands, we can most emphatically declare that they were not the faithful who did "not bow the knee to Baal," and who kept the "everlasting covenant."²⁵⁴ 3

SUCCESSION IN THE PRESIDENCY

TWELVE STAND NEXT TO PRESIDENCY. In the year 1835, when the Twelve Apostles were chosen and their duties defined, the Lord declared that they were equal with the

Presidency as a quorum.^{254. 4} That is, in case of the dissolution or destruction of the First Presidency of the Church, the Twelve should succeed to the Presidency, and would thus act until such time and place as the Lord revealed that the First Presidency should be again organized. And whenever the First Presidency should be disorganized, it would devolve upon the quorum of Apostles to set in order and direct the affairs of the Church. . . .

When the First Presidency is disorganized, the Twelve Apostles become the presiding quorum of the Church until the presidency is again organized, and during that time they are virtually the presidency of the Church -- the presiding quorum.

HOW TWELVE ARE EQUAL TO PRESIDENCY. If through some cause -- which is not likely to arise -- both these quorums should be destroyed, then it would devolve on the seventies to set in order the Church and they would become the presiding quorum. This is the law that God has revealed, and it is the only law and order of the priesthood that he has revealed for the guidance of the Church in succession. You may search the Doctrine and Covenants from beginning to end and will find no other law of succession.^{255. 5}

I think it must be conceded that the apostles could not be equal in authority with the Presidency when the First Presidency is fully and properly organized. There could not be two heads -- or three heads -- of equal authority at the same time, for such a thing would lead to confusion. Hence the apostles are equal, as has been stated, in that they have power to assume control of the affairs of the Church when the Presidency is dissolved by the death of the President. ^{255. 6}

LAW OF COMMON CONSENT GOVERNS SUCCESSION. In several of the revelations given to the Church in the beginning, the doctrine of common consent is made mandatory. In the revelation of April 6, 1830, the date of the organization of the Church, the Lord says: "The elders are to receive their licenses from other elders, by vote of the church [branch] to which they belong, or from the conferences. . . . No person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church." ^{255. 7} In section 26, verse 2: "All things shall be done by common consent in the church, by much prayer and faith, for all things you shall receive by faith."

The saints, by vote, accepted the Twelve Apostles as the presiding quorum of the Church at this special conference on August 8, and again at the regular conference in October. This fact settled the matter of succession according to the revelations. These authorities and their successors have been sustained at each conference of the Church, twice a year, and at the quarterly conferences of the various stakes four times a year from that day to this.

SUCCESSION DETERMINED AT NAUVOO BY VOTE OF SAINTS. The question of succession was, therefore, settled at Nauvoo when the assembled saints voted to sustain the apostles as the presiding quorum of the Church. The attempt of any party or parties, before any other body, to set up the Church and to ordain officers in conflict with the action of the

Church on the dates previously mentioned, would be illegally done: just as much so as if in the municipality, state or nation, after the majority of the citizens had elected officers (and that almost unanimously) to serve them, a few disgruntled, defeated, candidates and their sympathizers should appoint another election, hold it by themselves, and then declare that the regularly and properly elected officers were rejected and unauthorized to serve. Such a thing in the nation could be no more foolish or absurd than were the attempts of apostates to set up a new organization of the Church from a handful of disgruntled office-seekers and their sympathizers. In one case there would be as much authority as in the other and no more.²⁵⁶ 8

ALL BUT A FEW MEMBERS FOLLOWED BRIGHAM YOUNG. At the time of the martyrdom the Church in and about Nauvoo, the headquarters, numbered not to exceed 20,000 souls. This information is based on the best possible authority. And while this was not all the Church membership in the United States, it was the great bulk of the saints, . . .

Now, in the exodus from Nauvoo these saints -- the great bulk of the Church -- continued to be true and faithful and followed the Twelve Apostles.

Governor Thomas Ford, in his History of Illinois, states that in 1846 there were 16,000 Church members with the Twelve on the plains of Iowa, while the 1,000 that remained, a small remnant, were those who were unable to sell their property, or who having no property to sell, were unable to get away. (History of "Reorganized" Church, 3:164.) And this remnant followed as soon as they were able.

In the census report for 1850 -- three years after the settlement of Salt Lake Valley, we learn that the population of Utah was 11,380, all Mormons. That same year the population of Pottawattomie county, Iowa, was 7,828, all Mormons, the Latter-day Saints at Kaneshville.

Thus we see that 19,208 members of the Church, who had followed President Brigham Young in the exodus from Nauvoo, were located at these two places. And that is not all, there were other settlements of the saints at Garden Grove, Mount Pisgah, St. Louis, and other places where temporary settlements for the saints were formed during that exodus. These also later gathered to Utah.

Thus we see that almost the entire membership of the Church as it stood in 1844, is accounted for in the following of President Brigham Young and the Twelve.

CHURCH NEVER THREATENED WITH DISSOLUTION. That the Church was not threatened with dissolution the following statistics will show -- I have not at hand the increase of membership of the Church during that period in the United States, but the increase in Great Britain is as follows: In the year 1844, the population of the Church in the British Isles was 7,797. Six years after the martyrdom -- December, 1850 -- that membership had increased to 30,747. This does not show much of a dissolution or falling away!

I do not intend to convey the idea that there was not a falling away, an apostasy, at the time of the martyrdom and the exodus from Nauvoo, for there were many who forsook the cause, but compared with the Church membership, they were but few. Who were they? Did the faithful saints forsake the Church at that time? Did those who risked their lives -- who were shot at with the Prophet and Patriarch forsake the Church? No! We do not find the faithful Latter-day Saints, who had the gospel rooted in their hearts, turning away. 258. 9

BRIGHAM YOUNG ORDAINED PRESIDENT BY JOSEPH SMITH. By whom was President Young ordained to the Presidency of the Church? It appears that the emissaries of the "Reorganite" church have discovered in that question a fruitful source of sophistical controversy, and that they are triumphantly asking it wherever they go.

The proper reply is, he was ordained by the Prophet Joseph to that calling, when the Prophet, prompted by the Holy Spirit, conferred upon the Twelve Apostles the power and authority he himself had received. . . .

The Prophet Joseph earnestly desired that his brother Hyrum should live to succeed him in the Presidency of the Church. In the year 1841, by command of the Lord, he ordained him to this exalted position.258. 10 . . .

Shortly before the martyrdom, the Prophet tried with all his power to persuade Hyrum not to accompany him to Carthage knowing full well the fate that awaited them there. Had Hyrum stayed behind, and thereby remained in mortality, he would, by virtue of his position and the ordination received in 1841, have become the President of the Church. His brother thought that this should be, 258. 11 but through his faithfulness to, and love for, his brother, Hyrum fell a martyr before the Prophet Joseph did.

PROPHET GAVE KEYS TO ALL THE TWELVE. Now mark! The Lord, who knew that Hyrum should receive a martyr 5 crown at Carthage, in the winter of 1843-4, commanded the Prophet to confer upon the heads of the Twelve Apostles, every key, power, and principle, that the Lord had sealed upon his head. The Prophet declared that he knew not why, but the Lord commanded him to endow the Twelve with these keys and priesthood, and after it was done, he rejoiced very much, saying in substance, "Now, if they kill me, you have all the keys and all the ordinances and you can confer them upon others, and the powers of Satan will not be able to tear down the kingdom as fast as you will be able to build it up, and upon your shoulders will the responsibility of leading this people rest."259. 12

In this manner the Prophet ordained the Twelve Apostles, which body constitutes the second quorum of the Church, equal in authority with the First Presidency, 259. 13 with the keys of the kingdom. Brigham Young was president of the Twelve, and upon him devolved the duty of presiding.

NEW PRESIDENCY ALREADY HAD KEYS OF KINGDOM. Therefore, after the death of Joseph and Hyrum Smith, the Twelve assumed the authority of their office, the duty to preside over the Church. Later, when through revelation the quorum of the First Presidency was reorganized with three presidents -- Brigham Young and Counselors Heber C. Kimball and Willard Richards -- they claimed, and rightfully, that since they were ordained under the hands of Joseph Smith, and from him had received all the keys and powers of the priesthood which the Prophet held, it would have been superfluous to have been ordained again. They were in this capacity, however, set apart and sustained by the unanimous vote of the saints, which was essential to make such ordination of force in the Church.

There is an abundance of testimony to prove that the Prophet did so ordain the Twelve.

260. 14 We repeat that Brigham Young received all the keys, powers, authority and priesthood, that were held by Joseph Smith, that enabled him to preside over the High Priesthood, from the Prophet Joseph Smith in Nauvoo in the winter of 1843-4.

HOW QUESTION OF SUCCESSION WAS SETTLED. This important question was settled long ago by the entire body of the saints who accepted the leadership of the Twelve, after the departure of the Prophet and Patriarch, and sustained President Young in his office. It was settled by the approval of the Almighty of the marvelous work he accomplished, and which could not have been done without divine aid and guidance.

To ascribe the mighty deeds Brigham Young performed through the power of the divine Spirit which rested upon him, to the spirit that is the originator of succession, rebellion, apostasy, and falsehood, is to come dangerously near blasphemy. What is it but a repetition of the sin of the adversaries of our Lord who, although they knew that "no man can do these miracles that thou doest, except God be with him," 260. 15 yet proclaimed to the people: "He hath an unclean spirit." 260. 16 What is it but to assail the disciple with a weapon that is in vain directed against the Master?

There was some excuse for difference of opinion on the subject of succession, immediately after the martyrdom, because the people were not in possession of full information, but there is no excuse now. To use a familiar illustration: At the time of an election citizens are expected to have different opinions as to candidates for office; they are expected to work for those whose views and principles they support.

But when the question is settled at the polls, loyalty demands that all accept the verdict and work together for the common interests of the community. The body of the Latter-day Saints having accepted, as guided by the Holy Spirit, the leadership of the Twelve, there was no longer any valid reason for seeking the leadership of other shepherds.

BRIGHAM YOUNG KNOWN BY HIS FRUITS. The trouble with some of our "Reorganized" brethren is that they look upon the members of the Church as a flock of sheep, that, like other property, can be inherited. This is entirely contrary to the fundamental

principles of the gospel. The Church belongs to Christ. The leaders and officers are the servants of the Lord and the people of the Lord. It follows that the Lord raises up whoever he pleases, to perform the services necessary from time to time.

Brigham Young was in every way equipped for the peculiar work needed during his time. Who could have done what he did? Sidney Rigdon? Lyman Wight? James J. Strang? The founders of the so-called "Reorganized" church? Let the reader reflect on the facts history records: and then, decide for himself, remembering that every tree is known by its fruit.

261. 17

AVOID USING NAME "JOSEPHITES." The authorities of the Church have been trying for many years to get our people, especially writers, to quit calling the "Reorganites" by the title "Josephites." The members of this spurious organization like to be called "Josephites" and to call us "Brighamites," making a distinction between the Prophet Joseph Smith and Brigham Young, emphasizing their false claim that they are followers of Joseph Smith and we are not.

261. 18

FRUITS OF THE "REORGANIZATION"

MISSION OF "REORGANITES": TO ABUSE SAINTS. During the summer of 1906 and continuing until the summer of 1907, a number of "Reorganite" ministers, who were engaged in missionary work in Salt Lake City and Ogden, were greatly encouraged by one or two apostates and the local anti-Mormon press. Their method of proselyting was of the usual nature, a tirade of abuse and false accusation hurled at the authorities of the Church.

Encouraged by the anti-Mormon help, they became extremely vindictive in their references to President Brigham Young and the present Church authorities. Their sermons were so bitter and malignant -- which has been the character of most of their work from the beginning in Utah -- that they raised considerable protest from many respectable citizens. Even non-Mormons declared that in no other community would such vicious attacks be tolerated.

"REORGANITE" PROSELYTING METHODS. It appeared at times that these missionaries were attempting to provoke the Mormon people to some act of violence, that it might be seized upon and published to the world through the anti-Mormon press that they had been mobbed, and thus capital for their cause be made of it. Fortunately they were not molested, to the credit of the people so constantly abused.

One of these meetings was attended by a prominent gentleman from the East who was somewhat acquainted with Utah and her people. He said, in conversation with the writer a few days later, that never in his experience has he witnessed such a thing before. "If that fellow" -- referring to a "Reorganite" who has since been promoted in his church -- "should come to our town and abuse the ministers of our church, calling them murderers, thieves and

liars, as he did Brigham Young and your churchmen, we would kick him off the streets."
262. 19

FALSE "REORGANITE" REVELATIONS. To presume to speak in the name of the Lord is a serious matter, and wo be to the man who speaks in the name of the Lord, when he has not been commanded. It is far better never to receive a revelation than to follow after those who receive "revelations" that the Lord has not given. The "revelations" given by the "Reorganite" president to the "Reorganized" church, need only to be read to convince one of their spurious character. They are weak, puerile, and it takes a very little of the spirit of discernment to know of what source they are. However, if they are acceptable to the "Reorganization," that is their business. We are satisfied.263. 20

DESTINY OF "REORGANITE" CHURCH. Without the divine guidance and the constant watchcare of Jehovah over the destinies of the Mormon pioneers, with Brigham Young at their head, the West today would be but a barren wilderness. Under the leadership of Brigham Young the Mormon people prospered, and he left them in a better condition temporally and physically, and spiritually more united and more firmly established in the faith than they ever were before.

Where among the so-called "factions" can you point to one that has accomplished the hundredth part of what the followers of Brigham Young have accomplished? They have all practically disappeared but one -- gone to their destruction. And the one that remains will dissolve and disappear as surely as the sun shines. You cannot fight the work of God and prosper. 263. 21

THE "REORGANITES" VS. SALVATION FOR THE DEAD

"REORGANITES" CLAIM CHURCH REJECTED WITH ITS DEAD. The so-called "Reorganized" church, which is so bitter in its antagonism towards the Church of Jesus Christ of Latter-day Saints, has claimed from its beginning to be teaching and practicing the doctrines of the gospel as they were revealed from God through the Prophet Joseph Smith. Its officers declare that they are walking in the footsteps of the martyred Seer, hewing closely to the line, and observing in all things the commandments which were given from God through his instrumentality, without variation, change, or loss of power from all that pertains to the salvation of the human family in this dispensation of the fulness of times.

Their foundation is built upon the absurd and misty claim that the Church of Jesus Christ of Latter-day Saints, which was established April 6, 1830, through the labors of Joseph Smith the Prophet and the will of God, was "rejected with its dead for transgression of its members," and that the "Reorganized" church is a "new organization" 264. 22 which God raised up to succeed the original -- but as they would have us believe, "rejected -- Church.

NO TRUE CHURCH WITHOUT SALVATION FOR DEAD. It is not now my purpose to

discuss the foolish question of the "rejection of the Church," but to examine the "Reorganite" position in regard to salvation for the dead; and to show their lack of harmony with the teachings of the Church of Jesus Christ of Latter-day Saints pertaining to the dead, as those teachings have been revealed through the latter-day Prophet.

It stands to reason that if the Lord rejected his Church with its dead, because of transgression, or any other cause whatever, that he would not raise up a substitute church to carry on his work on earth and still keep the dead -- who could in no wise be held responsible for the rejection -- in suspension: and deny to them the privilege of receiving the ordinances of the gospel by proxy according to the revealed plan of God, as it was ordained from before the foundations of the world were laid, as a means of salvation to those who die without a knowledge of the gospel. To any reasonable mind this truth would need no argument.

Yet the "Reorganized" church declares that the Lord did this very thing! And in the light of the revelations given to the Prophet Joseph, as well as those in the ancient scriptures, which bear on this subject of salvation for the dead, their declaration is fatal to their organization; it stamps it as fraudulent and their officers as impostors. A church without salvation for the dead, according to the revealed will of God to the Prophet Joseph Smith, cannot be the Church of Christ. . . .

"REORGANITES" REJECT SALVATION FOR DEAD. We will now consider the attitude of the "Reorganization" in relation to this grand and eternal principle of the redemption of the dead.

At first the founders of the "Reorganized" church appeared to favor it and declared that when the "Reorganization" was established that this principle would be practiced, for as the "rejection of the church produced an effect on the dead," said they, "as well as on the living. so will the reorganization."²⁶⁵ 23

But when the "Reorganization" took place, the change that was promised in regard to the dead was not fulfilled, and since that time to the present day -- over 75 years -- baptism for the dead, and temple building and temple work, have never been, by that organization, practiced or entertained. In fact they have turned about face, and have rejected peremptorily the doctrine of baptism for the dead, and now declare that it is not binding on them.

"REORGANITE" DECLARATIONS ON SALVATION FOR DEAD. In a resolution adopted by that church, April 9, 1886, the following startling declaration was made:

"That as to the alleged 'temple building and ceremonial endowments therein,' that we know of no temple building, except as edifices wherein to worship God, and no endowment except the endowment of the Holy Spirit of the kind experienced by the early saints on Pentecost day.

"Baptism for the dead' referred to belongs to those local questions of which the body has said by resolution:

"That the commandments of a local character, given to the first organization of the church are binding on the "Reorganization" only so far as they are either reiterated or referred to as binding by commandment to this church.' And that principle has neither been reiterated nor referred to as a commandment."266. 24

In February, 1904, the president of that "organization" declared that baptism for the dead was a "permissive rite," and that it was taken from the church, "and if subsequently it was to be engaged in," said he, "and enjoyed by the same people, it must be restored again by revelation and command, and could not be assumed as being held over by sufferance. We do not know of any revelation or command, authoritatively promulgated, renewing the privilege." 266. 25

"YOUNG JOSEPH" ADMITS KEYS OF ELIJAH NOT HELD. His statement is a flat acknowledgment that he does not hold the keys of this work and that they can only be received by revelation. That he does not hold the keys is true. That he did not receive them from his father he admits,266. 26 and William Marks, William W. Blair and Zenas H. Gurley, who "ordained" him to his office of president of the "Reorganized" church, never held them. They could only be obtained from the Prophet Joseph Smith, and from him, as has been shown, the Twelve received them in 1844.

"Young Joseph" might truthfully have gone further and declared that if the privilege was taken away, before it could again be practiced with authority and power, that the keys of the priesthood which were held by Elijah would again have to be restored.

His statement is an unqualified admission that the work of Elijah was performed in vain. He challenges the prophet's statement, that the time had "fully come. He acknowledges that, in spite of all the efforts of the "Reorganization" in the attempt to save souls, the whole earth is in danger of being "smitten with a curse," and "utterly wasted" at the coming of the great and dreadful day of the Lord, which is "near, even at the doors."267. 27

"REORGANITES" FLOUNDER IN UNBELIEF AND IGNORANCE. If this statement of the president of the "Reorganized" church is true, then the members of his church stand in jeopardy every hour; darkness covers the face of the earth; there is no salvation for the children of men; the word of the Lord has failed, and destruction awaits the earth and her inhabitants.

In declaring that baptism for the dead was a "permissive rite," he shows a willful lack of understanding pertaining to the great eternal plan of salvation which was revealed through his Prophet father. In declaring that baptism was a local commandment to the saints at

Nauvoo, not binding on the members of the "Reorganization," the members of his church acknowledge that the hand of Jehovah is not guiding them; that they are floundering in the mire of unbelief and ignorance. They make light of one of the "most glorious subjects belonging to the everlasting gospel.

Yes, the authorities of the "Reorganized" church have declared by conference resolution that baptism for the dead is not binding on them because it was a "local commandment," and "has never been reiterated nor referred to as a commandment!"

Judged by the "Reorganite" standards of faith and doctrine, will this statement bear the light of investigation? Baptism a local commandment, not binding on the saints! . . .

REVEALED TRUTHS ABOUT SALVATION FOR DEAD. We learn from the revelations and teachings of the Prophet the following important facts pertaining to the salvation of the dead:

1. Salvation in behalf of the dead is the binding or sealing of the hearts of the fathers and children, the welding link. 268. 28
2. It is the most glorious subject belonging to the everlasting gospel. 268. 29
3. It is the greatest responsibility in this world that God has laid upon us -- to seek alter our dead. 268. 30
4. It is obligatory to man. 268. 31
5. Without it the whole earth and its inhabitants would be smitten with a curse. 268. 32
6. It is an eternal doctrine, prepared before the foundation of the world. 268. 33
7. It is the burden of the scriptures. 268. 34
8. If we neglect it, it is at the peril of our own salvation. 268. 35
9. Through it we become saviors on Mount Zion, and may save multitudes of our kin. 268. 36
10. We, without our dead, and our dead without us, cannot be saved with a perfect salvation. 268. 37
11. We cannot lightly pass this doctrine over as pertaining to our salvation. 268. 38
12. The time granted to the saints to redeem their dead and gather and seal their living relatives before the earth shall be smitten with a curse, "is none too long." 269. 39

AWFUL FATE OF "REORGANITES" FOR REJECTING SALVATION FOR DEAD. Now, my "Reorganite" friends, in the face of this, how dare you presume to circumscribe, limit and profane this doctrine of salvation for the dead? Why do you call this eternal and most glorious principle a "permissive rite," a "local commandment," and declare before God that it is not binding on you?

God has declared it to be ordained before the foundations of the world were laid for the salvation of the dead who die without a knowledge of the gospel -- an eternal principle, the burden of the scriptures, obligatory to man. Are you in harmony with the word of God? Were your leaders inspired to declare, in the face of Jehovah's commands, that this eternal principle was a "local commandment," not given to them as a commandment? Binding only on the saints at Nauvoo?

Do you not fear and tremble for your own salvation in neglecting the salvation of your dead? If the Jews who lived in the days of Christ will have to answer for "all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias," because they neglected the salvation of their dead as well as their own salvation, pray tell, what will your punishment be?^{269. 40} Remember that you without your dead cannot be made perfect.

Confronted by this evidence, for you to declare that your leaders are inspired and that yours is the Church of Christ is most preposterous!

SALVATION FOR DEAD AN ETERNAL PRINCIPLE. That the salvation for the dead is a Bible doctrine practiced by the ancient saints, we learn from the writings of Peter, ^{269. 41} and Paul, ^{269. 42} and the Revelator John. ^{269. 43} Isaiah prophesied of it, ^{270. 44} and our Redeemer taught it to the Jews, ^{270. 45} not as a "local commandment," but as an eternal truth and a principle of the greatest importance to the whole human family. And for that reason, "Christ also hath suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached [not in vain] unto the spirits in prison." ^{270. 46}

A PRESIDENT WITHOUT KEYS IS AN IMPOSTOR. The keys of the priesthood belong to the presiding officer of the Church and must be held in order that the ordinances of a perfect salvation may be administered to the saints and in behalf of the dead. The keys of the priesthood could only be received from the one who held them, the Prophet Joseph Smith, who received them from the heavens.

Any man claiming to be president of the high priesthood, without these keys, is an impostor. We have been given a key by which the impostor may be detected, for we have the word of the Lord that: "The great and grand secret of the whole matter, and the summum bonum of the whole subject that is lying before us, consists in obtaining the powers of the Holy

Priesthood. For him to whom these keys are given there is no difficulty in obtaining a knowledge of facts in relation to the salvation of the children of men, both as well for the dead as for the living." 270. 47

"REORGANITE" PRESIDENT DOES NOT HOLD KEYS. This declaration from the Lord, through the Prophet Joseph Smith, is most explicit. We may ask: Has the president of the "Reorganized" church obtained this priesthood? No, he has not! Then there is no wonder that he cannot obtain "knowledge of facts in relation to the salvation of the children of men, both as well for the dead as for the living."

If he had obtained the keys, would it be possible for him to lead his people for more than 45 years without a knowledge of this power which the Lord, through the Prophet, declares is not difficult for him who holds the keys and the powers of the holy priesthood to obtain, and which is the "sealing and binding power, and, in one sense of the word the keys of the kingdom, which consist in the keys of knowledge?"271. 48

If he held these keys, would it be possible that this grand and glorious principle would have been neglected for so long a time, when his father, the Prophet, declared that in this day there was "not too much time to save and redeem" the dead, and gather the living relatives, that they also may be saved, before the consummation decreed falls upon the world?

Would it be possible, if he held these keys, for him to declare that this doctrine was a "local commandment," a "permissive rite," not binding on the saints? Verily no!

FULNESS OF PRIESTHOOD HAD ONLY IN TEMPLES. The Lord declared in 1842, that he was about to restore to earth many things pertaining to the priesthood, 271. 49 and that only in temples could the fulness of the priesthood be restored.271. 50 Did the word of the Lord fail? Did the Lord make a mistake? If the contention of the "Reorganized" church is true, he did. But Latter-day Saints know better. On our part we will accept the word of the Lord.

Since the "Reorganized" church does not build temples, and knows of "no temple building except as edifices wherein to worship God and no endowment except the endowment of the Holy Spirit of the kind experienced by the early saints on Pentecost day," it is to be expected that their president should be ignorant of the "fulness of the priesthood" and therefore experience great "difficulty in obtaining knowledge."

ENDOWMENT CEREMONIES REVEALED. If the elders of that church had read in the 107th section of their Doctrine and Covenants they would have discovered that the doctrine of "ceremonial endowments" is there taught most plainly:

"Therefore, verily I say unto you, that your anointings, and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices

by the sons of Levi, and for your oracles in your most holy places wherein you receive conversations, and your statutes and judgments, for the beginning of the revelations and foundation of Zion, and for the glory, honor, and endowment of all her municipalities, are ordained by the ordinance of my holy house, which my people are always commanded to build unto my holy name.

"And verily I say unto you, let this house [Nauvoo Temple] be built unto my name, that I may reveal mine ordinances therein unto my people;

"For I deign to reveal unto my church things which have been kept hid from before the foundation of the world, things that pertain to the dispensation of the fulness of times.

"And I will show unto my servant Joseph all things pertaining to this house, and the priesthood thereof."[272](#). 51

REPENT O YE "REORGANITES." Now, if all the foregoing passages are true -- and they must be if Joseph Smith was a prophet of God, which he was -- then these things pertaining to the priesthood were revealed to him; and salvation for the dead is just as binding on us and just as important as salvation for the living. One depends upon the other, and they are binding on all the children of men. The Church of Jesus Christ of Latter-day Saints cannot teach one without the other, for they are inseparable. A house divided against itself cannot stand.

Repent, therefore, and receive the gospel; save yourselves with your dead by becoming saviors on Mount Zion, before the Consummation decreed falls upon the earth; and by hearkening to these things, you will not be "smitten with a curse," nor "utterly wasted" when the dreadful day of the Lord does come.[273](#). 52

[273](#). 53 The "Reorganized" Church vs. Salvation for the Dead, pp. 3-5, 9-12,18-23.

CHAPTER 16 THE LAW OF REVELATION

ETERNAL NATURE OF REVELATION

REVELATION BURSTS UPON AN APOSTATE WORLD. We believe that our Eternal Father is just as ready to converse with those who seek him now as he was in ancient days.

We believe that the Bible does not contain all the revelations given by divine manifestations;

but that it contains only fragmentary accounts of the dealings of the Lord with his servants the ancient prophets.

We believe that when he was on earth in his ministry, our Savior, Jesus Christ, established his Church upon eternal principles, fundamental to the salvation of mankind.

We believe that following the death of the ancient apostles, these eternal principles were corrupted and became mixed with pagan philosophy.

We believe that the essential ordinances of the gospel were changed and modified by man's will and not by divine instruction, so that the time came when, as Isaiah declared, men were drawing near to the Lord with their mouths, and with their lips honoring him, but that their hearts were far removed from him.[274. 1](#)

The church had become so corrupted and changed that it became necessary for the opening of the heavens, the coming of heavenly messengers, and a restoration of the primitive faith and divine authority.[274. 2](#)

REVELATION BEGAN AGAIN WITH JOSEPH SMITH. After the days of the apostles, man refused to heed the Spirit of the Lord, therefore the Spirit was withdrawn and man was left without divine guidance. So the strange belief arose that the Lord no longer communed with man, but had given him in the written word all that was essential for his guidance. This was the universal belief when Joseph Smith announced his vision. As a youth he had been taught that there was no coming of angels, no revelation, or need of additional scripture.

But the Lord gave to Joseph Smith a revelation of the fulness of the gospel, "Proving to the world that the holy scriptures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old; Thereby showing that he is the same God yesterday, today, and forever."[275. 3](#)

PROPHETS FORETOLD LATTER-DAY REVELATION. Why should it be considered strange that the Lord should speak to man in this day, either by his own voice or by the voice of angels? is he less interested in man today? Or has man advanced so far that he has passed beyond the need of divine help?

One ancient prophet said, "Where there is no vision, the people perish," [275. 4](#) and another said, "Surely the Lord God will do nothing, but [i.e. until] he revealeth his secret unto his servants the prophets." [275. 5](#) Yet another, speaking of the last days, said: "Your old men shall dream dreams, your young men shall see visions; And also upon the servants and upon the handmaids in those days will I pour out my spirit. [275. 6](#)

Equally positive is the saying of an ancient Nephite prophet: "Have angels ceased to appear unto the children of men? Or has he withheld the power of the Holy Ghost from them? Or

will he, so long as time shall last, or the earth stand, or there shall be one man upon the face thereof to be saved? Behold I say unto you, Nay; for it is by faith that miracles are wrought; and it is by faith that angels appear and minister unto men; wherefore, if these things have ceased wo be unto the children of men, for it is because of unbelief, and all is vain." 276. 7

Yes, it is very strange that the Latter-day Saints stand conspicuously alone in the belief that the Father may and does reveal himself and his truth to man, as proclaimed by ancient prophets that he should do in these latter days.276. 8

REVELATION NEEDED TO FULFIL COVENANTS OF LORD. It is very strange, considering what is written in the Bible, that the idea ever should have become fixed in the minds of the people that the canon of scripture is full; that the Lord has no more counsel to give to man, no matter how great the need for further divine direction, and man must depend entirely for solace upon the word spoken to ancient Biblical prophets.

These prophets had no such understanding. They spoke of covenants to be made between God and man in the last days. How could this be done unless there was an opening of the heavens? If the heavens were so opened, would it not be a revelation, yes, even scripture? Voicing the word of the Lord to Israel in the last days, Ezekiel said:

"And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers dwelt; and they shall dwell therein, even they, and their children, and their children's children, forever. . . . Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people."276. 9

EVERLASTING COVENANT REVEALED THROUGH JOSEPH SMITH. Jeremiah also bears this same witness and adds that the people shall not teach "every man his neighbour, and every man his brother, saying. Know the Lord: for they shall all know me, from the least of them unto the greatest of them. saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."277. 10

Because of this ancient promise it should not be strange that a prophet should come declaring the introduction of the new and everlasting covenant. In this day the Lord said to Joseph Smith: "Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments: . . . That mine everlasting covenant might be established: That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers. Behold, I am God and have spoken it." 277. 11

REASONABLE TO RECEIVE NEW REVELATION. If a man will permit reason to guide

him in the path of common sense, he will be forced to conclude that there is no justification for the belief that all scripture is enclosed within the cover of the Holy Bible. Such a doctrine closes the mouth of the Almighty, denying him power to speak. Nor can it be consistently stated that there is no need for further revelation. It is equally inconsistent to say that the Lord did not have interest enough in other peoples, outside of Palestine, to speak to them and guide them by his word.

Alma, a Nephite prophet living before the days of Christ, uttered this truth: "For behold, the Lord doth grant unto all nations, of their own nation and tongue, to teach his word, yea, in wisdom, all that he seeth fit that they should have; therefore we see that the Lord doth counsel in wisdom, according to that which is just and true." 277. 12

TWO NATIONS STAND AS WITNESSES FOR CHRIST. Nephi, an earlier prophet, by command recorded, "Know ye not that there are more nations than one? Know ye not that I, the Lord your God, have created all men, and that I remember those who are upon the isles of the sea; and that I rule in the heavens above and in the earth beneath; and I bring forth my word unto the children of men, yea, even upon all the nations of the earth?"

"Wherefore murmur ye, because that ye shall receive more of my word? Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another? Wherefore, I speak the same words unto one nation like unto another. And when the two nations shall run together the testimony of the two nations shall run together also." 278. 13

This was spoken by prophecy to the gentiles of the present day, It should be remembered also, that the law given to Israel was that "the testimony of two men is true." 278. 14 providing they are honorable witnesses. Here the Lord applies the law to nations. Why should it not be so?

If the word of the Lord is to be established by two chosen witnesses, then we may well look for two chosen nations to stand as witnesses for Jesus Christ. One such nation was Israel in Palestine, the other was Israel in America. Judah speaking from the Old World and Joseph from the New. Today these two testimonies for God and his truth have run together. 278. 15

LATTER-DAY SCRIPTURE CLARIFIES BIBLE. There is not one principle pertaining to the salvation of men that is so clearly stated in the Bible. as it has come down to us, that men do not stumble over -- not one thing. There is not one principle they can be united on that has been so clearly stated that they do not find their interpretations of it conflicting.

Do you want to know about the resurrection of the dead? Who is going to be saved in the celestial kingdom of God? Then read your Book of Mormon. Read your Doctrine and Covenants. The 76th section of the Doctrine and Covenants, known as the Vision, is the clearest, most concise statement regarding salvation that I know anything about, and I doubt

if the Lord ever gave to any people, at any time upon the face of the earth, anything clearer than this revelation.

Do the people of the world know where they are going when they die? No. They sing about a beautiful isle of somewhere. They do not know. Can they find out in the Bible? Yes, we can find it. They could find it if they had the right inspiration. But with the added help that we obtain from the records the Lord has given us, we do not stumble over that.

We do not stumble over baptism and how it should be performed and by whom. We have a clear and perfect understanding of the nature of God. Now, I can find that in the Bible; so can you. So can they, if they would search for it in the spirit of faith; but they stumble over it; and yet they are not willing to accept the revelations of the Lord given in the day and dispensation in which they live that would set forth clearly to them all these principles of eternal truth. How greatly are we blessed! 279. 16

SEEING THINGS THAT ARE PAST. It is a common known fact in science that the light from the stars has taken thousands of years to reach the earth and we see them as they were thousands of years ago and not as they are today. That being true, if we could get in the right place we could see things as they were at any previous period of time. 279. 17

REVELATION IN THE CHURCH TODAY

REVELATION SINCE DAY OF JOSEPH SMITH. The Presidents of the Church from the Prophet Joseph until now have received revelations from the Lord for the guidance of his people. While all these revelations have not been placed in the Doctrine and Covenants, they are none the less true. Not all the revelations given to Joseph the Seer were placed in the Doctrine and Covenants in his day; we have added many of his revelations to that volume since his death.

And there are others that have not been placed in it. Some of them were for the Church and not for the world, and therefore, are given only to the saints. But many revelations have been given to the Church since the death of Joseph Smith. Some of these have been published; some have not. It has been my privilege to read and handle a number of them that are still in the manuscript and have not as yet been given to the world for a wise purpose in the Lord. But they are on file and will be preserved. 280. 18

CHURCH LED BY REVELATION TODAY. The Church today is led by revelation. Not all of the revelations given to the Prophet are in the Doctrine and Covenants; but everything in it is essential to our salvation. It is not necessary that we add other revelations wherein there is no new doctrine revealed, but such as are merely guidance and counsel, to that volume of scripture.

All of the presidents of the Church have had revelation; some of these by Brigham Young,

280. 19 John Taylor, 280. 20 Wilford Woodruff, 280. 21 and Joseph F. Smith, have been published. You will find one by President Smith in Gospel Doctrine. 280. 22

We need not get alarmed, for if we have the spirit of discernment, we will know that the Spirit of the Lord is guiding the authorities of the Church.

Revelation from the Lord is binding upon us whether we receive it or not; and if we reject it, we will be punished. 281. 23

The Lord has not left us to wander; he has not left us alone in the world to grope in darkness, but the Church which he has founded is guided by the spirit of revelation, and the inspiration of the Lord rests upon those who stand at the head. They are not doing this work in their own name; they are not endeavoring to establish themselves; but to carry out the plan which the Lord has revealed; and to make known unto the children of men the great desire of our Father, that all men may be saved through obedience to the gospel and receive a place and standing in his kingdom. 281. 24

REVELATION GIVEN AT GENERAL CONFERENCE. The remark is sometimes made by thoughtless and unobserving persons that the spirit of revelation is not guiding the Latter-day Saints now as in former times. This thought can hardly be entertained by the members who crowded the Tabernacle during the three days of conference. To all who possess the spirit of discernment and the enlightenment of the Holy Spirit, it was very apparent that the Lord was pouring out his Spirit and giving to the members of the Church commandment and direction, which is most timely and needful in these days of increased disobedience and wickedness, which pervade the world. 281. 25

REVELATION GIVEN TO THE BRETHREN. The Lord blesses this people through the inspiration that comes to his servants, as they direct, and teach, and expound the scriptures. The statement is often made by the enemies of the people, and we hear it upon the streets of this city, from time to time, that there is no revelation in the Church. I say to you that there is revelation in the Church.

The Lord not only blesses the men who stand at the head and hold the keys of the kingdom, but he also blesses every faithful individual with the spirit of inspiration. He gives his people revelation for their own guidance, wherein they keep his commandments and serve him. That is a blessing promised and within their power to receive.

We are blessed with revelation; the Church is built upon that foundation. All the revelations given do not have to be written. The inspiration may come to the brethren, stating what shall be done, or what shall not be done, as the Lord directs them. It does not have to be printed in a book. We have revelations that have been given, that have been written; some of them have been published; some of them have not. 282. 26

MORE REVELATIONS NEEDED IN EARLY DAYS OF CHURCH. In the days of the Prophet Joseph Smith the Lord gave revelations to the Church covering every principle which was essential to a proper understanding of gospel principles and Church procedure. As the members had just come out of the world and had been taught in all its religious concepts and traditions, they required guidance on all things. The receiving of revelation for their guidance lessened as the years passed so that in the last four or five years of the Prophet's life, the Lord did not need to reveal information in regard to fundamental principles.

However, he did say that the saints should be "crowned with blessings from above, yea, and with commandments not a few, and with revelations in their time -- they that are faithful and diligent before me."[282](#). 27 This promise and the word of the Lord to the Church in section 10458, has been literally fulfilled and is being fulfilled constantly. It is not necessary for the Lord to require that all of his revelations to the Church be published in a book and given to the people. He speaks to his servants and reveals his will, and then they impart the instruction to the people. [283](#). 28

REVELATIONS LIMITED BY MAN'S CAPACITY TO RECEIVE. Revelation is promised us through our faithfulness; so, also, is knowledge pertaining to the mysteries and government of the Church. The Lord withholds much that he would otherwise reveal if the members of the Church were prepared to receive it. When they will not live in accordance with the revelations he has given, how are they entitled to receive more? The people in the Church are not living in full accord with the commandments the Lord has already required of them.

We find ourselves, therefore, much like the Nephites when Nephi spoke of revelation: "And now, I, Nephi, cannot say more; the Spirit stoppeth mine utterance, and I am left to mourn because of the unbelief, and the wickedness, and the ignorance, and the stiffneckedness of men; for they will not search knowledge, nor understand great knowledge, when it is given unto them in plainness, even as plain as word can be."[283](#). 29

Further reasons why the Lord does not give the people more revelations are given by Mormon and Moroni in the Book of Mormon.[283](#). 30

We have little occasion to clamor for more revelation when we refuse to heed what the Lord has revealed for our salvation. However, the authorities are directed by revelation, and this is apparent to all who have the spirit of discernment. The Lord has not forsaken his people, although they have not always put their trust in him.[283](#). 31

FALSE SPIRITS AND FALSE REVELATIONS

THE PRESIDENT: SOLE SOURCE OF REVELATION FOR CHURCH. There is but one at a time who holds the keys and the right to receive revelation for the Church, and that man is

the President of the Church. And when the First Presidency is disorganized through the death of the President, then, according to revelation, the Twelve Apostles become the presiding quorum of the Church, and then, if the Lord has any revelations to give to his people they will come through the proper channel -- the President of the Twelve.

If we will keep this in mind, it will be a key to us as the Lord intended that it should be, by which we may gauge and weigh the pretended revelations of men. When we see this man, or that man, or perhaps that woman, or child, giving revelations as was the case in the "Reorganized" church when Jason W. Briggs, Zenas H. Gurley, Henry H. Deam and the daughter of Zenas H. Gurley, received "revelations" bearing on the organization of their cult, we will know assuredly that these things are not of God.

The Lord will never ignore the presiding officer and quorum of the Church, for he respects authority, as he requires us to respect authority. And it will always be a key to us, if we will bear it in mind, that whenever he has a revelation or commandment to give to his people that it will come through the presiding officer of the Church. This is plainly taught in the revelations. [284. 32](#)

TEST OF TRUTH OF REVELATIONS. If the Lord has a revelation or a commandment to give to his people, it is going to come from the head, and when someone else comes among the people professing to have revelations and to give commandments we can test that matter very readily. We do not have to go into any details or make an extended examination of the claims. There is no need of any investigation whatever, because the Lord has given us the key as a law to the Church by which we are to be governed.[284. 33](#)

KEY WHEREBY TRUE REVELATIONS MAY BE KNOWN. We have a key given us by revelation by which false spirits may be known, by which false revelation may be known. There is only one man in this Church, at a time, who has the right to receive revelation for the Church. The Lord has said that his house is a house of order, not a house of confusion, and therefore one is appointed to speak One has the right to receive the word of the Lord and give it to the Church.

We all have the right to receive revelation for our own guidance. A president of a stake has the right of revelation for the guidance of his stake. But no man has the right to receive revelation for this Church, except the one whom the Lord has called.

If he receives a revelation it will be declared without question, if it is intended for the Church, in a manner by which we may all know the source from whence it comes. And when we find people secretly distributing to the Church what are said to be revelations, or visions, or manifestations, that have not come from nor received the approval of the authorities of the Church, we may put it down that such things are not of God.

We do not need to write to ask questions in regard to these things. We do not need to

question them for a moment, because the Lord is not going to give a revelation to any high priest, any elder, or seventy, for this Church. It will come through the one who is so appointed. And if the Lord is not going to choose those who have standing in the quorums of the priesthood, you may be certainly assured that he is not going to choose someone who does not hold the priesthood at all. So our minds may be at rest in regard to matters of this kind. . . .

FALSE SPIRITS DECEIVE THE UNFAITHFUL. If we will follow the spirit of light, the spirit of truth, the spirit that is set forth in the revelations of the Lord; if we will, through the spirit of prayer and humility, seek for the guidance of the Holy Ghost, the Lord will increase our light and our understanding so that we shall have the spirit of discernment; we shall understand the truth; we shall know falsehood when we see it, and we shall not be deceived.

Who is it that is deceived in this Church? Not the man who has been faithful in the discharge of duty; not the man who has made himself acquainted with the word of the Lord; not the man who has practiced the commandments given in these revelations; but the man who is not acquainted with the truth, the man who is in spiritual darkness, the man who does not comprehend and understand the principles of the gospel. Such a man will be deceived, and when these false spirits come among us, he may not understand or be able to distinguish between light and darkness.

FAITHFUL NOT DECEIVED BY FALSE REVELATIONS. But if we will walk in the light of the revelations of the Lord, if we will hearken to the counsels that are given by those who stand in the councils of the Church, empowered to give the instructions, we will not go astray. . . .

"And whoso treasureth up my word, shall not be deceived." 286. 34 Therefore let us go to with our might in the labor of this Church, and in the study and understanding of the principles of the gospel, these principles of light; and as we study them, the Lord will reveal to us further light, until we shall receive the fulness, in due time, of the perfect day; and we shall not be under the necessity of being subject to doubt and seeking for advice when confronted by matters of this kind, because the Spirit of the Lord itself will teach us.

The day is coming, so Jeremiah says, when it will not be necessary for one man to teach his neighbor, saying, "Know the Lord," 286. 35 for they all shall know him, from the greatest to the least. And that will come when we, in all full purpose of heart, are willing to serve the Lord and keep his commandments and hearken to the counsels that come to us from those who preside. 286. 36

SAINTS ENTITLED TO SPIRIT OF DISCERNMENT. There is no reason in the world why each member of the Church should not have a thorough understanding of the principles of the gospel, of the order of the Church, and the government of the Church, so that none need be led astray by any wind of doctrine, or notion that prevails among the children of men,

which may come to his attention.

If we are firmly grounded in the faith and built upon the rock, we will know the truth, the truth which will make us free. There is a lying spirit abroad in the land. . . .

If you understand the Church articles and covenants, if you will read the scriptures and become familiar with those things which are recorded in the revelations from the Lord, it will not be necessary for you to ask any questions in regard to the authenticity or otherwise of any purported revelation, vision, or manifestation that proceeds out of darkness, concocted in some corner, surreptitiously presented, and not coming through the proper channels of the Church.

TRUE REVELATIONS WILL BE PUBLICIZED BY CHURCH. Let me add that when a revelation comes for the guidance of this people, you may be sure that it will not be presented in some mysterious manner contrary to the order of the Church. It will go forth in such form that the people will understand that it comes from those who are in authority, for it will be sent either to the presidents of stakes and the bishops of the wards over the signatures of the presiding authorities, or it will be published in some of the regular papers or magazines under the control and direction of the Church, or it will be presented before such a gathering as this at a general conference. It will not spring up in some distant part of the Church and be in the hands of some obscure individual without authority, and thus be circulated among the Latter-day Saints. Now, you may remember this.²⁸⁷ 37

MANIFESTATIONS FOR INDIVIDUAL, NOT THE CHURCH. There have been individuals, from time to time, who have been invited to go into the wards, in the sacrament meetings, priesthood classes, Sunday Schools and Mutual Improvement organizations, and at times, for their special benefit, cottage meetings have been held where they might come and relate remarkable visions or revelations claimed by these individuals to have been given to them. All this is wrong. . . .

Now, the Lord will give revelations to this Church; and he will give commandments to this Church from time to time, and as it is necessary; but always in accordance with his own law; and we do not have to run around and invite individuals who are without authority to relate unto us purported visions, or revelations or commandments, for the guidance of this people.

Everything in the Church is done in order. Everything pertaining to the kingdom of God is in order, because it is obedient to law. . . .

If a man comes among the Latter-day Saints, professing to have received a vision or a revelation or a remarkable dream, and the Lord has given him such, he should keep it to himself, It is all out of order, in this Church, for somebody to invite him into a sacrament service to relate that to the Church, because the Lord will give his revelations in the proper way, to the one who is appointed to receive and dispense the word of God to the members of

the Church. . . .

SAINTS WILL NOT FOLLOW FALSE REVELATIONS. Now, these stories of revelation that are being circulated around are of no consequence, except for rumor and silly talk by persons who have no authority. The fact of the matter is simply this: No man can enter into God's rest until he will absorb the truth, insofar that all error, all falsehood, all misunderstanding and misstatement he will be able to sift thoroughly and dissolve, and know that it is error, and not truth.

When you know God's truth, when you enter into God's rest, you will not be hunting after revelations from Tom, Dick and Harry all over the world. You will not be following the will-o'-the-wisp of the vagaries of men and women who advance nonsense and their own ideas. When you know the truth, you will abide in the truth, and the truth will make you free. It is only the truth that will free you from the errors of men and from the falsehoods and misrepresentations of the evil one, who lies in wait to deceive and to mislead the people of God from the paths of righteousness and truth.^{289. 38}

CHAPTER 17 GAINING THE KNOWLEDGE THAT SAVES

NATURE OF SAVING KNOWLEDGE

NO SALVATION IN IGNORANCE OF GOSPEL. There never was a time, I suppose, in the history of the world when so much knowledge was in the possession of men. Surely knowledge has been increased, but at the same time, the doctrine taught in this prophetic saying by Paul is true: men are ever learning, but apparently never able to come to a knowledge of the truth. ^{290. 1}

We have been informed that it has been said that our present system of education has taken man apart. It has done more, It has made a brute of him, and given him a brute ancestor, instead of placing him on the platform as a son of God, the offspring of God, where he properly belongs. . . .

The Prophet did say that a man cannot be saved in ignorance, but in ignorance of what? He said that a man could not be saved in ignorance of the saving principles of the gospel of Jesus Christ. ^{290. 2} Not many of the great and the mighty, those who form and control the thoughts of the people of today, are going to find salvation in the kingdom of God. Why? Because they have not found the way; they are not walking in the light of truth. They may have knowledge, but they lack intelligence.

Intelligence is the light of truth, and we are informed that he who has intelligence or the light of truth will forsake that evil one.^{290. 3} A man who has intelligence will worship God and repent of his sins; he will seek to know the will of God and follow it. . . .

Now I understand that knowledge is very important, but there is a great fund of knowledge in the possession of men that will not save them in the kingdom of God. What they have got to learn are the fundamental things of the gospel of Jesus Christ. They have got to learn to have faith in God. They must learn to obey him. They have got to learn his commandments, his ordinances, and keep them, and unless they do, all their learning and all their knowledge will be of little benefit to them. . . .

EXALTED BEINGS EVENTUALLY WILL KNOW ALL THINGS. Now I say it boldly, all the knowledge that a man can gain in this world or beyond this world, independent of the Spirit of God, the inspiration of the Almighty, will not lead him to a fulness. ^{291. 4} . . .

So with all our boasting, with all our understanding, with all the knowledge that we possess -- and let me say that this great knowledge that has been poured out upon men, and all that is truth, has come from God -- but with it all, unless we humble ourselves, and put ourselves in harmony with his gospel truth, and seek for the light which comes through the Spirit of truth, which is Jesus Christ, we will never gain a fulness of knowledge.

I realize that it must eventually come to pass in the case of those who gain the exaltation and become sons of God, that they must, in the eternities, reach the time when they will know all things. They must know mathematics; they must know all the principles of science; they must be prepared in all things -- by learning, by study, by faith -- to comprehend these principles of eternal truth, even as our Father in heaven comprehends them; and unless men will put themselves in harmony with him and his Spirit and seek the light which comes through that Spirit, they never will reach the goal of perfection in these things. It is, however, knowledge of the principles, of the gospel that will save men in the kingdom of God.^{292. 5}

GOSPEL TRUTH GREATER THAN SCIENTIFIC TRUTH. Brother Joseph F. Merrill never lost sight of the kingdom of God. Nothing that he ever received in his secular training ever influenced him against the fundamental teachings of the gospel of Jesus Christ. He learned to evaluate truth. He knew that not all truth was of the same importance -- that some things were of far greater importance than others. No matter how great a truth may be, or how important it may be to the benefit of the human family, there is nothing that can be obtained through the secular education that can take the place of a knowledge of the kingdom of God.

The fact that Jesus Christ is the Only Begotten Son of God and the Redeemer of the world is worth more than all that Brother Merrill learned in relation to electricity, or the physical

sciences, as important as they are; and he realized that.

To know how atoms are constructed is a wonderful thing, and to know how many elements there are; but that knowledge will not take a man into the kingdom of God, although it may be, and is, important.

To learn to control electricity and make it serve man, to give him light and power and heat, and otherwise become useful, is important; but it never will be as important in this world as to know that a man must repent and be baptized for the remission of his sins.

TESTIMONY MORE IMPORTANT THAN WORLDLY LEARNING. Brother Merrill learned these truths, and to him the kingdom of God and the way to eternal life were far more important than all the learning, the training, that he received in the great colleges of the land.

I marveled at his energy. Apparently he never got tired; he loved the truth. He loved the truth of science, but he loved more the truths of the gospel of Jesus Christ.

Before his brethren he has stood on his feet and borne testimony that God lives, that Jesus Christ is the Redeemer of the world, the Only Begotten Son of God. He has informed us of how he obtained that testimony. He knew that Joseph Smith was and is a Prophet of God. He knew that the gospel of Jesus Christ has been restored, and in all the years of his training in physics and electrical energy he never lost sight of the kingdom of heaven, and he was always active in some capacity in the Church.

It is not every man, you know, that can take courses such as were taken by Brother Merrill in the great colleges of this land, and still hold faithful and true to the fundamental teachings of the gospel of Jesus Christ. Some of them fail. They fall by the wayside. They let the philosophies of man warp their better judgment. They cease to pray. They begin to forget the Lord, and before they are aware, they are out of touch with the things of a spiritual nature. They have lost the Spirit of the Lord. No man in this Church can afford to take a course that would deprive him of the guidance of the Holy Spirit.^{293. 6}

GAINING TRUTH AND LIGHT FROM THE SPIRIT

HOW TO GAIN A TESTIMONY. There is no reason in the world why any soul should not know where to find the truth. If he will only humble himself and seek in the spirit of humility and faith, going to the Lord just as the Prophet Joseph Smith went to the Lord to find the truth, he will find it. There is no doubt about it. There is no reason in the world -- if men would only hearken to the whisperings of the Spirit of the Lord, and seek as he would have them seek, for the knowledge and understanding of the gospel of Jesus Christ -- for them not to find it: no reason, except the hardness of their hearts and their love of the world. "Knock, and it shall be opened unto you."^{294. 7}

UNFAITHFUL EASILY DECEIVED. The nearer we approach God, the better we endeavor to keep his commandments and the more we search to know his will as it has been revealed, the less likely it will be for us to be led astray by every wind of doctrine, by these false spirits that lie in wait to deceive, and by the spirits of men. We will be protected; and we will have the power to understand, to segregate truth from error; we will walk in the light, and we will not be deceived.

Now the man who is dilatory, the man who is unfaithful, the man who is not willing to keep the commandments of the Lord in all things, lays himself open to deception, because the Spirit of the Lord is not with him to lead and direct him and to show him the way of truth and righteousness; and therefore, some error comes along and he absorbs it because he cannot understand and realize the difference between truth and error.^{294. 8}

OBEDIENCE OPENS DOOR TO GOSPEL KNOWLEDGE. I have been asked the question, what evidence we have that there is a life after death. One rather prominent educator has recently declared that we have no evidence whatever of a life after death, because no one has ever returned. I dispute that statement and declare that it not true.

The best evidence that we have or that we may receive of eternal life, of the resurrection or restoration of the spirit and body after death, is that which comes to us through obedience to the gospel and the testimony of the Spirit of the Lord. There is no greater evidence than this.

The Savior said: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." ^{294. 9}

That is a key that unlocks the door to knowledge of our eternal existence. If men will follow that instruction, they will know the truth, and they will realize that Jesus Christ is indeed the Son of God and the Redeemer of the world; that he arose from the dead and on the third day after his resurrection appeared to his disciples. Not only that, but that the graves were opened, as the scriptures say, "And many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy, city, and appeared unto many." ^{295. 10}

KEY TO UNDERSTANDING THE SCRIPTURES. Christ has also given us this counsel: "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."^{295. 11}

Then again he said this: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."^{295. 12}

And that is the burden of these scriptures. That is the testimony of the disciples of the Lord. John, in writing to the saints, declares in his first epistle:

"And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him." 295. 13

Now these passages of scripture, I say, form a key by which the mysteries of eternal life are unlocked. There is no need for any man being in darkness or declaring that he has no evidence of life after death, and that no one has ever returned.

Instead of being the statement of someone wise and learned, such statement as that is a statement of ignorance. We may all know the truth; we are not helpless. The Lord has made it possible for every man to know the truth by the observance of these laws, and through the guidance of his Holy Spirit -- who is sent purposely to teach us when we comply with the law, so that we may know that truth which makes us free. So this is the best way in which to learn the truth of immortality and the resurrection of the dead.296. 14

MYSTERIES OF GOD KNOWN ONLY THROUGH SPIRIT. There are in the gospel such things as mysteries. A mystery is, of course, some truth which is not understood. All the principles of the gospel and all truth pertaining to the salvation of men are simple when understood. Until it is understood, however, a simple truth may be a great mystery.

Gospel truths appeal more to the spirit, that is, they are spiritually discerned. A man may know a thing to be true by the teaching of the Spirit, but he may not be able to explain it to others, This may not be in keeping with modern worldly teaching, but it is true nevertheless. Revelations through the Spirit of the Lord, many times, cannot be explained.

"And no tongue can speak, neither can there be written by any man, neither can the hearts of men conceive so great and marvelous things as we both saw and heard Jesus speak; and no one can conceive of the joy which filled our souls at the time we heard him pray for us unto the Father." 296. 15

HIDDEN MYSTERIES KNOWN TO FAITHFUL. The best educated man in the world may not be able to comprehend the simple truths of the gospel because his soul is not in tune; he has not been enlightened by the Spirit of the Lord. He, therefore, fails to see and feel the significance of these principles. They cannot be seen except through the touch of the Holy Ghost. For this reason Alma explained to Zeezrom how gospel light may be known. Said he:

"It is given unto many to know the mysteries of God; nevertheless they are laid under a strict command that they shall not impart only according to the portion of his word which he doth grant unto the children of men, according to the heed and diligence which they give unto him.

"And therefore, he that will harden his heart, the same receiveth the lesser portion of the word; and he that will not harden his heart, to him is given the greater portion of the word, until it is given unto him to know the mysteries of God until he know them in full.

"And they that will harden their hearts, to them is given the lesser portion of the word until they know nothing concerning his mysteries; and then they are taken captive by the devil, and led by his will down to destruction. Now this is what is meant by the chains of hell."

297. 16

The Lord promised the saints that he would reveal to them the mysteries of his kingdom on certain conditions, as we read in the Doctrine and Covenants, section 76:1-10. These truths cannot be understood except by obedience to the law of the gospel on which the reception of this knowledge is based. It was for the same reason the Lord told Nicodemus, "Except a man be born again, he cannot see the kingdom of God."297. 17

SPIRIT LEADS TO A FULNESS OF TRUTH. To understand spiritual things, a man must have spiritual discernment, that is, guidance by the Holy Ghost. For this reason we are confirmed and receive the gift of the Holy Ghost.

The Lord expects us to use our faculties and has given us reason as a measuring rod to measure truth under certain conditions. Primarily in the search after gospel truth, there must be the teaching of the Spirit -- Spirit speaking to spirit -- and this comes only through obedience to gospel law.

The man who will not "do his will" may search forever, but in vain; but cannot find it! It is not to be found in psychology, in biology, or sociology, no matter what other truth may be found therein. When we hearken to the Spirit who guides into all truth, we will see that the truth revealed is reasonable and consistent with all other truth.

Only by the aid of the Holy Ghost, and through obedience to the principles of the gospel, will a man eventually attain to the knowledge of all truth. In other words, those who will not make their lives conform in every particular to the Divine Life; who will not adjust their lives through faith and repentance and obedience to all divine law, will never be in a position to comprehend truth in its fulness. Therefore, only in the celestial kingdom will the fulness of the truth be attained. 298. 18

All who will not place their lives "at-one" with the Father and the Son cannot comprehend the things of God. They are foolishness unto them.298. 19 For this reason so many of the learned men in the world fail to comprehend the gospel and teach theories and philosophies at variance with revealed truth which they cannot understand. We are in that day when the people are "ever learning, and never able to come to the knowledge of the truth."298. 20

TRUTH: NEW AND EVERLASTING. If we love the truth, we never get tired of hearing it.

No matter how many times we hear the truth expressed, if we love it, it is always new.

298. 21

The truth endures forever. It is always new. It grows brighter with use. We love it the more we come in contact with it, which is not the case with falsehood. 298. 22

Every institution of learning, no matter where it is or what it is, should be teaching eternal truth, and what, ever is taught that does not conform to truth must eventually perish. Further, that which we learn in all the experiences of life, should be with the ultimate aim of eternity in view. . . .

The man who is guided by the Holy Spirit and who keeps the commandments of God, who abides in God, will have the clearest understanding and the better judgment always, because he is directed by the Spirit of truth. And the man who relies upon himself, or the knowledge of other men, will not have as clear a vision as will the man who abides in the truth and is directed by the Holy Spirit.

FULNESS OF TRUTH GAINED ONLY THROUGH THE CHURCH. A man cannot receive the fulness of truth except in the kingdom of God, in other words, if you please, the Church of Jesus Christ of Latter-day Saints. No man -- no matter how great his education, no matter how much he studies in the things of the world, no matter what he does in the eternities to come -- will ever reach the goal of perfection in truth or the fulness of light and understanding outside of the kingdom of God. And when I say the kingdom of God, I have reference to the celestial kingdom.

Let me read this verse: "And no man receiveth a fulness unless he keepeth his commandments. He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things." 299. 23 And that is the promise that is made to us as members of the Church if we will walk in the light of the Spirit of truth, or the Comforter, and in the fulness of the gospel of Jesus Christ, keeping the commandments of God.

You can not get a fulness anywhere else. Men may search; they may study; they may learn, of course, a great many things; they may lay up a great fund of information; but they will never be able to come to the fulness of truth and the brightness spoken of in this revelation unless they are guided by the Spirit of truth, the Holy Ghost, and keep the commandments of God.

MORE TRUTH TO LEARN IN THE RESURRECTION. The man who seeks God and is guided by the Spirit of truth, or the Comforter, and continues in God, will grow in knowledge, in light, in truth, until eventually there will come to him the perfect day of light and truth.

Now, we will not get all that in this life. It is impossible for a man to reach that goal in the

few years of mortal existence. But what we learn here, that which is eternal, that which is inspired by the Spirit of truth, will continue with us beyond the grave, and then we shall go on, if still continuing in God, to receive light and truth until eventually we shall come to that perfect day. 300. 24

PLACE OF REASON IN THE SEARCH FOR TRUTH. Reason is all right when intelligently used. There is not a principle of the gospel that will not appeal to the reason of man, for every principle of the gospel of Jesus Christ is reasonable, clear and easily understood with the aid of the Spirit of truth. But man cannot determine, upon the strength of his own reason, unaided by the Spirit of God, the power and saving grace of the gospel principles and expect to find out God. He cannot do it! 300. 25

While the principles of the gospel are reasonable and we can employ reason in the discussion of them all, and while all truth is in perfect accord with all other truth -- whether it is taught in philosophy, biology, or sociology, or in any other branch of science -- yet we must understand that we must walk by faith as well as by sight in the discovery of truth. This is true in any field of research. There is no scientific study where those engaged do not walk by faith. Moreover, in all our consideration of the principles of the gospel and the salvation of men, we must not lose sight of the fact that the things of God are known only by the aid of the Spirit of God, and cannot be discerned by the spirit of man. 300. 26

One can learn more and get nearer to the truth by heeding the testimony of the servants of the Lord and hearkening to the teachings of the Spirit of the Lord, than one can possibly do by following the commandments and the teachings of men who have received their understanding and their learning in the spirit and in the wisdom of man. 301. 27

TRY THE SPIRITS. We are to try the spirits. We should prove them to know from what source they come.

How are we going to prove the spirits and understand which are right and which are wrong unless we ourselves are walking in the light? Unless we have been studying and pondering over the principles of the gospel, we may be deceived. If we have not had in our hearts the spirit of prayer, of faith, of humility, and have been obedient to our Eternal Father, then how are we going to distinguish between these spirits and discover what comes from God and what comes from man or from some evil source? . . .

There is no need for men to shut their eyes and feel that there is no light, only as they may depend upon their reason, for the Lord has always been willing to lead and direct and show the way. He has sent messengers from his presence. He has sent revelation. He has commanded that his word be written, that it be published, so that all the people might know it. 301. 28

SEARCH THE SCRIPTURES

KNOWLEDGE OF GOSPEL PRECEDES OBEDIENCE. There is not anything in this world of as great importance to us as obedience to the gospel of Jesus Christ. Let us search these scriptures. Let us know what the Lord has revealed. Let us put our lives in harmony with his truth. Then we will not be deceived, but we will have power to resist evil and temptation. Our minds will be quickened and we will be able to comprehend truth and segregate it from error. The man who can not segregate truth from error, is the man who has not kept himself in harmony with the Spirit of God.³⁰² 29

It is a requirement that is made of us, as members of this Church, to make ourselves familiar with that which the Lord has revealed, that we may not be led astray, for the Lord has said there are many spirits abroad in the land. Some of them are the spirits of men. Some are the spirits of devils; but he has given unto us his Spirit, if we will receive it, and that Spirit leads and directs in all truth. How are we going to walk in the truth if we do not know it? ³⁰² 30

STUDY ALL THAT HAS BEEN REVEALED. We declare, "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God." ³⁰² 31 This being true, it becomes necessary for us to understand all that he has revealed, and that which he is now revealing; otherwise we are not in touch with his work and cannot know his will concerning us, for we do not comprehend it.

There is no valid excuse on the part of any member of the Church for a display of ignorance of the fundamental principles of the gospel as they are now revealed and published for the benefit of the world, for our attention has been forcibly called to them, and we have been commanded to make ourselves familiar with them by study and also by faith. They are accessible and within the reach of all.

It is a thing most desirable, in order to bring to pass the exaltation of the saints, that all the members of Church should become acquainted, intelligently, with all that the Lord has revealed through his servants the prophets. By so doing we may become acquainted with his will and understand the reason for each of the commandments he has given, and learn to be obedient to the laws and ordinances which have been prepared for our salvation.

IMPOSSIBLE TO BE SAVED IN IGNORANCE. The Lord hates inexcusable ignorance concerning the life-giving principles of the gospel, which, from time to time, since the beginning, he has declared to a perverse people through his chosen prophets, that all who would repent and receive the truth might be instructed in all things which are essential to their education in heavenly things.

The Lord is greatly pleased with his children when they devote their time and energies in study and reflection, with the desire to gain a perfect knowledge of these great principles and commandments, for without a knowledge of them, and obedience to them, we cannot be

saved.

The promise has been made to all those who will receive the light of truth and through their research and obedience endeavor to acquaint themselves with the gospel, that they shall receive line upon line, precept by precept, here a little and there a little, until the fulness of truth shall be their portion; even the hidden mysteries of the kingdom shall be made known unto them; "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." 303. 32 All these are heirs of salvation, and they shall be crowned with glory, immortality, and eternal life, as sons and daughters of God, with an exaltation in his celestial kingdom.

WHY PAUL EXHORTED SAINTS TO STUDY SCRIPTURES. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." 303. 33 Thus the Apostle Paul wrote in his epistle to the saints of Rome in reference to the inspired writings of the ancient prophets.

Again, to Timothy he wrote: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 304. 34

For these reasons he advocated that the saints of his day should study the prophetic writings of the servants of the Lord that they might increase their knowledge of the sacred scriptures and grow in grace before the Lord, in the understanding of the doctrines of the Church, and thereby receive comfort in the hope of eternal salvation. . . .

DIFFICULTIES OF STUDY IN PRIMITIVE CHURCH. In that day when Paul wrote to Timothy and the Roman saints, copies of the Bible were not to be had, for the books which compose our holy scriptures had not been compiled. Neither could they all be found in the archives of each of the churches. Fortunate, indeed, were the members of any branch of the Church, in that day, who possessed a full set of the books of Moses, the writings of the ancient prophets, and a very limited sprinkling of the epistles of the apostles. The four gospels had not been written, and the saints depended almost solely upon the testimony of the living witnesses for the teachings of the Son of God.

Such books as they had were written by hand on parchment and in the form of a scroll. These were usually kept and guarded very sacredly by the learned scribes or priests, who confined such writings with jealous care within the sacred precincts of the synagogues, where they were not exhibited to the public gaze of the common people, or subject to their profane touch.

GOSPEL SCHOLARS AMONG PRIMITIVE SAINTS. The art of printing was unknown in that day, and the writing of the sacred books required a great deal of patience, time, and skill, in order that they might be produced even for use in the synagogues, or meeting places of the people. Therefore, the study of the scriptures -- such as they were fortunate enough to have --

by the people at large, in that day, was a privilege that was great indeed.

The art of reading and writing was not then universal, but was confined almost exclusively to the class of scribes who copied the sacred writings, and were considered also to be the interpreters of the sacred word, and to the priests and teachers who were trained to be instructors of the people.

Yet, with their limited opportunities, the saints were commanded by the apostles of old, and even by the Lord our Redeemer himself, to make themselves familiar with the writings of all the prophets; and, with the great handicap under which they labored, many of the primitive saints became exceedingly skilled in the knowledge of the gospel of the Lord and zealous advocates of the written word.^{305. 35}

HOW TO TREASURE UP WORD OF LORD. It would be well if we would follow the counsel the Lord has given us, which is: "And whoso treasureth up my word, shall not be deceived." ^{305. 36} Treasuring up his word is far more than merely reading it. To treasure it one must not only read and study, but seek in humility and obedience to do the commandments given, and gain the inspiration which the Holy Spirit will impart.^{305. 37}

LEAVE THE "MYSTERIES" ALONE. We should keep our feet on the ground and not get off in the realm of the mysterious, the speculative, the things which the Lord has not yet made plain. There are so many important matters pertaining to our duties and salvation which are clearly and positively revealed; it is with these that we should spend our time and to which we should give our thoughtful study.

The discussion of mysteries and doctrines only partly revealed can await the coming of the Lord, for then "he shall reveal all things -- Things which have passed, and hidden things which no man knew, things of the earth, by which it was made, and the purpose and the end thereof." ^{306. 38}

The fundamental principles of the gospel -- all that has to do with the salvation of man -- are very clear and can be understood by those with ordinary intelligence. To spend time discussing useless questions which have no bearing on our salvation, and have no relationship to the commandments and obligations required of us by the plan of salvation, is just a useless pastime.

Whether we are right or wrong in the field of the mysteries, will make no difference so far as our individual acts are concerned, and will neither exalt nor damn us, providing we do not make a fetish of our notions or get off on a tangent and destroy ourselves.

GOSPEL ANSWERS WILL NOT SATISFY ALL. I realize that it is impossible to satisfy every soul in regard to many questions. The Savior failed to satisfy all who heard his teachings. To many he was inconsistent: he was the friend of publicans and sinners; he was a

winebibber, he healed the sick by the spirit of Beelzebub; some of his habits, for instance, nonconformity with Jewish ceremonial washing before eating, were condemned.

If we will seek the Spirit of the Lord for guidance in humility, with "a broken heart and a contrite spirit,"^{306. 39} we will not find many difficulties that we cannot surmount, the apparent inharmonies will vanish away, and we will be able to see the wisdom of the Almighty in all that he has revealed. ^{306. 40}

CHAPTER 18 TEACHING THE GOSPEL

RAISING THE WARNING VOICE

OUR TWO GREAT RESPONSIBILITIES. The Church has two great responsibilities, that is the members of the Church have these responsibilities. . . . It is our individual duty to preach the gospel by precept and by example among our neighbors. In section 88 of the Doctrine and Covenants we are informed that even those who are warned are under the obligation to receive the message and also to warn their neighbors.^{307. 1}

The people who are living are entitled to hear the message, so this responsibility to teach the world is an outstanding one. We cannot get away from this obligation. The Lord declared that his coming is nigh at hand and that he would cut short his work in righteousness. It is our duty, then, to do all we can, and the Lord will bring to our aid other forces besides our missionaries that his work may advance and his words be fulfilled.^{307. 2}

I speak of this responsibility at this time for fear there may be some who think the work they are doing is the great work of this dispensation. The people engaged in the Relief Society, the Sunday School, and the Mutual work, feel that they have great responsibilities, and they have, but their work does not overshadow this great duty of preaching the gospel to the world.

The other great responsibility which is placed upon each of us individually is to seek after our dead.^{307. 3}

PREACH TO A WICKED WORLD. Now there are many debts which we owe to the Lord, There is the debt of preaching this gospel to a wicked and a perverse generation, and those are the words of the Lord, so do not accuse me of calling the world wicked. ^{308. 4} It is. I can testify to that from what I have seen of it, and I have seen of the wickedness but a small part. I assure you.

But the world today is filthy, drunken, saturated and stinking with tobacco. The world is full of immorality. It is a fallen world. It has been a fallen world since Adam was driven from the Garden of Eden, and yet we are in it, and the Lord has given us the mission of assisting him, of being his agents in this world, to regenerate it, as far as it is possible to bring to pass that regeneration. It will never be fully accomplished, so far as we are concerned. We are not going, by our preaching, to save very many souls.308. 5

The Lord has given unto men their agency. They may act for themselves, they can choose to do good, or they can choose to do evil.308. 6 The Lord said that men love darkness rather than light because their deeds are evil. 308. 7 Yet our mission, I say, is, so far as it is within our power, to regenerate, to bring to repentance, just as many of the children of our Father in heaven as it is possible for us to do. That is one of our debts; that is an obligation the Lord has placed upon the Church, and more particularly upon the quorums of the priesthood of the Church, and yet this obligation belongs to every soul.

It is the duty of every member of this Church to preach the gospel by precept and by example. 308. 8

OUR MESSAGE TO WORLD. We are witnesses of the truth. It is the mission of every man holding the priesthood in this Church to preach Christ and him crucified. That is our message to the world; and the message is sorely needed in the face of these false doctrines taught by the power of men. When men are turning from the Lord and seeking to find everlasting truth without his aid, our mission becomes all the more urgent in calling men to repentance and to a belief in the redemption brought to pass through the atonement of the Son of God, whose blood was shed for the sins of the world. . . .

It is our message and our mission to the world to preach this truth, and to establish faith in the hearts of the people, and endeavor to get them to believe in Jesus Christ as their Redeemer and as the Son of God.309. 9

Men love darkness today rather than light, just as they did in the days of the Redeemer. They are blinded against truth and righteousness; they see it not. Our mission is to proclaim it. 309. 10

WARNING THE WICKED. We all know that the world is in distress because of wickedness. People in every land reject the gospel, and the judgments of the Lord have been poured out upon them. These judgments are continuing and will continue if the people will not repent. The Lord has said that he will come to set things in order when the cup of iniquity is full. The missionaries of the Church have been sent out to warn the people and to gather out of the nations and out of our own land all who are willing to repent and receive the gospel. They are also commanded to warn others that they might escape the calamities and the judgments which are hound to continue if people will not receive the gospel.309. 11

When we see evil lurking, when we see dangers confronting the people, and especially the Latter-day Saints, it is our duty to raise the warning voice, and not only in behalf of the Latter-day Saints, but to warn all people, for our mission is one that is world-wide, and we should warn all men and give them the opportunity of repentance, of serving the Lord and keeping his commandments if they will. If they will not, yet we have saved our souls. We are clear from the blood of this generation. That is our duty. 310. 12

DUTIES OF WATCHMEN ON TOWERS. We are watchmen on the towers of Zion. The Lord has placed in our hands great and wonderful responsibilities. No men anywhere in all the earth, no matter what their calling, hold responsibility equal to that which we have received, for we have had conferred upon us the priesthood of God. We are possessed of divine authority and have been set apart as his servants and watchmen upon the towers of Zion.

Our duty is to teach, to guide and direct the members of the Church in the path of righteousness. Our duty is to set examples before the world, that they seeing our good works may glorify our Father in heaven, and have faith and confidence in us. It is our duty to warn all men and endeavor to teach them the truth. so that those who will not hearken may be left without excuse. 310. 13

GIVE HEED TO WARNING OF CHURCH AUTHORITIES. It is the duty of the authorities of the Church to speak by inspiration and revelation. If the membership, or any part thereof, should fail to heed the warning or accept the counsel, the instruction which these men in authority give -- and especially the one who holds the keys of authority -- still it is the duty of these men to give that instruction, even though they may feel it will not be followed. And then the responsibility rests upon the shoulders of those who hear it, and if they refuse to receive it the sin is upon their own heads, and they will have to answer for it.

The Lord said: "Whether [it be] by mine own voice or by the voice of my servants, it is the same." 310. 14 I read this in the preface to this wonderful book President Rudger Clawson has been telling us about:

"The arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people." 311. 15

Those members of this Church who criticize and say we hear too much of this or that, and thus confess their sins, should take heed and repent, for if they refuse to accept the counsels that are given, then the responsibility of that disobedience is theirs, and they will have to answer for it. 311. 16

PREPARE TO DEFEND TRUTH. We must be prepared to defend the truth, and as men

holding the holy priesthood which was restored by the opening of the heavens and the laying on of hands by holy messengers sent from the presence of the Lord, be prepared to protect the members of the Church against the cunning devices that are being employed in opposition to the gospel, to wean away our members who are not sufficiently informed and who lack the abiding testimony which faithfulness and obedience will ensure to every soul.

War, quietly, insidiously, and with some fear because of the spread of the truth, is being waged against the restoration of divine truth.^{311. 17}

TEACHING IN THE CHURCH

QUALIFICATIONS FOR CHURCH TEACHERS. The matter of teaching is one of the greatest importance. We cannot estimate its value when it is properly done; neither do we know the extent of the evil that may result if it is improperly done. Whether in the Church schools, the seminaries, auxiliary organizations, or in the priesthood quorums, the greatest qualification required of a teacher is that he have faith in the principles of the gospel; that he believe in the principles of revealed truth as they have come through inspired prophets in our own day as well as in times of old; and that he shall exercise his privilege as a teacher in the spirit of prayer and faith.

I am in full accord with the commandment as it is written in this revelation. ^{312. 18} Unless a man does have a knowledge of the truth, has faith in the word of the Lord and his power, and is guided by the Spirit of the Lord, he should not teach. We are commanded "to give diligent heed to the words of eternal life." For we "shall live by every word that proceedeth forth from the mouth of God. For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ."^{312. 19}

FAITH OF MORE WORTH THAN EDUCATION FOR TEACHERS. In this day of wonderful educational privileges and opportunities for the gaining of knowledge, as the world understands it, we may feel that the greatest thing required of a teacher is that he possess a liberal education. It is very essential that men with the responsibility that teaching brings be educated; that they have knowledge in a general way; but it matters not what a man's training or what his schooling may be -- how many degrees he holds -- if he has not faith in the gospel of Jesus Christ and has no testimony received from the Spirit of the Lord of the divine truth which has been revealed he is not qualified to teach in any organization within the Church.

Sometimes those who are serving as bishops and presidents of stakes, and in other leading positions, I fear, may overlook this fact, and in the choosing of teachers in classes, as teacher trainers, or wherever it may be, think of the man's educational qualifications as they would be looked upon in the world and forget the spiritual and doctrinal qualifications which are more essential.

A teacher should not be called primarily because of his schooling, or educational attainments, without taking into consideration his humility, his faith and his integrity to the cause of truth which he is supposed to represent. This training does not come through the study of science, art or literature, but through prayer and faith and the promptings of the Spirit of the Lord. It cannot be stated too forcefully that the man or the woman without faith in the gospel as it has been revealed in the day in which we live should not teach. The Lord has made it very emphatic.

WORTH OF SOULS ALREADY IN THE CHURCH. This is a very important age in which we live, and our message and our authority in the world are the most important things in the world. The souls of members of the Church are just as precious in the sight of the Lord as are the souls of the people in the world unto whom our missionaries go with the plan of salvation. In fact, if a choice is to be made, a soul already in the Church -- one who is in the covenant -- is just a little dearer to the Father, if possible, than is one who is on the outside. Of course, the Lord is no respecter of persons, and all souls are precious in his sight, but he no doubt loves those who obey his voice and who are willing to walk in his truth, more than he does those who fail to do so.

We should spend our time and give diligent attention to the training of members of the Church. Teachers who are filled with the spirit of the Lord and who are tried and true, should be called to act in this capacity, and those who are not so tried and proved, should not be called to instruct the members.

What do we accomplish if we spend our time and means preaching in the world to make converts to the gospel, if we place instructors before the youth in the stakes and wards who destroy the faith in the hearts of the young people in the divine message intrusted to our care? 313. 20

AWFUL SIN OF LEADING SOULS AWAY FROM TRUTH. How careful our instructors in our schools, institutes, seminaries, priesthood classes and auxiliaries should be to guard the revealed truth from heaven! How fearful we should be lest we teach that which is false and thereby lead souls astray, in paths that lead to death and away from the exaltation in the kingdom of God. "And the Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach," the Lord has said.^{314. 21} There is no greater crime in all the world than to teach false doctrines and lead the unsuspecting astray, away from the eternal truths of the gospel. 314. 22

We are all going to be judged according to our works, every soul. I have often thought of my place and responsibility in this Church. What a dreadful thing it would be to be going forth to teach, to lead men, to guide them into something that was not true. I think the greatest crime in all this world is to lead men and women, the children of God, away from the true principles. We see in the world today philosophies of various kinds, tending to destroy faith, faith in God, faith in the principles of the gospel. What a dreadful thing that is.

The Lord says if we labor all our days and save but one soul, how great will be our joy with him; on the other hand how great will be our sorrow and our condemnation if through our acts we have led one soul away from this truth.^{314. 23}

He who blinds one soul, he who spreads error, he who destroys, through his teachings, divine truth, truth that would lead a man to the kingdom of God and to its fulness, how great shall be his condemnation and his punishment in eternity. For the destruction of a soul is the destruction of the greatest thing that has ever been created.^{314. 24}

SAINTS THIRST FOR GOSPEL KNOWLEDGE. My experience has taught me that the people of the Church are hungry for gospel themes. I think they have been "fed up" on philosophy and ethical ideas, and they are crying for the fundamental things of the gospel of Jesus Christ. ^{315. 25}

Throughout the length of the land the cry has been raised that churches are empty; pulpits are being deserted; houses of worship are for sale, or being transformed into buildings for other purposes. Ministers who profess to be Christians stand before their congregations without a blush and confess that they have no faith in the divine mission of Jesus Christ. They accept him merely as a great moral and ethical teacher, but not as the Only Begotten Son of God.

APOSTASY COMES WHEN TRUTH NOT TAUGHT. Modern education declares that there never was such a thing as the fall of man, but that conditions have always gone on in the same way as now in this mortal world. Here, say they, death and mutation have always held sway as natural conditions on this earth and everywhere throughout the universe the same laws obtain. It is declared that man has made his ascent to the exalted place he now occupies through countless ages of development which has gradually distinguished him from lower forms of life.

Such a doctrine of necessity discards the story of Adam and the Garden of Eden, which it looks upon as a myth coming down to us from an early age of foolish ignorance and superstition. Moreover, it is taught that since death was always here, and a natural condition prevailing throughout all space, there could not possibly come a redemption from Adam's transgression, hence there was no need for a Savior for a fallen world.

Is it any wonder, under such circumstances, that churches are deserted; that more than half of the population of this country has become indifferent, if not antagonistic, to religion? This, also, is just as true of other lands.

We cannot take the attitude which destroys faith in God and which casts a doubt upon his work, and then receive the beneficent guidance of his Spirit. From the attendance at places of worship the people have transferred their allegiance to places of amusement, and all men

know that much that is received in these places is of a most unwholesome if not unsavory character. 316. 26

TEACHING OUR CHILDREN

PARENTS TO TEACH CHILDREN. Parents will be responsible for the actions of their children, if they have failed to teach their children by example and by precept.

If parents have done all in their power to teach their children correctly by example and precept and the children then go astray, the parents will not be held responsible and the sin will be upon the children. 316. 27

The Father has never relinquished his claim upon the children born into this world. They are still his children. He has placed them in the care of mortal parents with the admonition that they be brought up in light and truth." 316. 28 The primary responsibility, and fundamentally so, is upon the parents to teach their children in light and truth.

CHURCH TO TEACH CHILDREN. This commandment does not preclude or deny the Church the privilege of taking the children and aiding in their training. For this reason we have in the Church the auxiliary organizations given by inspiration and commandment of the Lord. Chief among these organizations for teaching children is the Deseret Sunday School Union, which has accomplished a wonderful work in the past in training the members of the Church. Parents should avail themselves of the services of this great organization in the training of their children.

There are two vital things in this training of the children in the Church: first, to see that nothing but the fundamental and established doctrines are incorporated in the lessons; second, that only those who are filled with the Spirit of the Lord and who have a testimony of the truth are called to teach the classes. 317. 29

Our great Mutual organization has adopted as a motto, "The Glory of God is Intelligence," and sometimes I have regretted that they stopped there. We have been teaching the people everywhere that the glory of God is intelligence, stopping our quotation in the middle of a sentence, and perhaps getting some misunderstanding out of it. But the Lord continues and says "or in other words light and truth." So, if we bring up our children in light and truth they will not be so much troubled with that evil one, because light and truth forsake him, and he has no place with light and truth. 317. 30

TEACH BY PRECEPT AND EXAMPLE IN THE HOME. There should be prayer and faith and love and obedience to God in the home. It is the duty of parents to teach their children the saving principles of the gospel of Jesus Christ, so that they will know why they are to be baptized and that they may be impressed in their hearts with a desire to continue to keep the commandments of God after they are baptized, that they may come back into his presence.

Do you, my good brethren and sisters, want your families, your children? Do you want to be sealed to your fathers and your mothers before you? Do you want to have this family unit perfect when you, if you are permitted, shall enter the celestial kingdom of God? If so, then you must begin by teaching at the cradle-side. You are to teach by example as well as precept. You are to kneel with your children in prayer. You are to teach them in all humility of the mission of our Savior, Jesus Christ. You have to show them the way, and the father who shows his son the way will not say to him:

"Son, go to Sunday School, or go to Mutual, or go to the priesthood meeting," but he will say: "Come and go with me." He will teach by example.

DOCTRINES SHOULD BE TAUGHT IN HOME. Family prayer will be in the home. In the morning when the family arises for the day, the father will gather his family, kneel in prayer, and thank the Lord for his blessings. At night he will have them assemble again, and in the family unit they will kneel again to pray. And all these things will be taught in the home, because we want to have the home intact. We do not want it destroyed when we cross to the other side. . . .

Are you teaching your children these truths, my brothers, my sisters? Are you training them so that when they are married, they will want to go to the house of the Lord? Are you teaching them so that they will want to receive the great endowment which the Lord has in store for them? Have you impressed upon them the fact that they can be sealed as husbands and wives and have bestowed upon them every gift and every blessing that pertains to the celestial kingdom, and thus they shall become the sons and the daughters of God, and have you impressed upon them that great truth that if they are not married for time and eternity that they will come forth in the resurrection of the dead separately and singly, to be servants for those who belong to the family of God. Have you done that? Are you doing that?³¹⁸ 31

PREPARE WAY FOR WARD TEACHERS. There is much that we can do individually as members of the Church, without the necessity of being taught by our instructors. The Lord expects it of us. It ought not to be necessary for the teachers to come into my home to teach me the law of tithing. It should not be necessary for them to come to me and my family and teach us the word of wisdom. It should not be necessary for them to call upon us to teach us the necessity of prayer, or of fasting, or any other of these simple and fundamental principles of the gospel.

We ought to know enough from what we have constantly been taught and the knowledge we have from our natural understanding of the scriptures as we are guided by the Spirit of the Lord, to do these things without being taught or commanded more than to follow the general commandment as it is written in the scriptures.

While it is necessary, of course, that the teachers visit in the homes of the people, to see that

there is no iniquity in the Church, no backbiting, fault finding, no envy, no strife, and that all the members do their duty, 319. 32 yet I say we should so live that when they come to us to teach us, we can tell them with a clear conscience that we are performing these labors and accepting these principles with an eye single to the glory of God. I feel this to be our duty as members in the Church.

WE SHOULD TEACH OURSELVES. It should not be necessary that we be continually taught and admonished in these simple truths in the gospel of Jesus Christ. We ought so to prepare ourselves through study and through faith, through observance of the law of the gospel, through attendance at meetings and the magnifying of our callings generally, to know what the Lord expects at our hands without the necessity of someone telling us.

The Lord has promised that the time shall come when every man shall be his own teacher, that is, he will know because of righteous living what to do. 319. 33 He will be so filled with the Spirit of the Lord that he will be guided and directed in doing right without the necessity of someone coming into his home to set it in order. Now is a good time for us to begin.

Let every man set his house in order, and see that his family is taught the principles of the gospel of Jesus Christ; that they abstain from the use of strong drink, from the use of tea, from the use of coffee, tobacco and other stimulants and narcotics which tend to destroy and to break down rather than to build up the system. Let them teach in their homes faith in God -- for we all know it is necessary that faith should be taught among the people. 320. 34

TESTING TRUTH OF ALL TEACHINGS

FAULT OF PRESENT DAY EDUCATION. The education of the present day is very largely knowledge without the accompanying intelligence, or light and truth. It is bound to be so, and much of the knowledge will be mixed with error, where faith in God and in his revelations is eliminated, and only the cold and many times barren conclusions of mind and reason are the guide. Such learning leads to spiritual death, not to spiritual life. 320. 35

I regret exceedingly that courses in study in the public schools, in the colleges and places of learning throughout the land, are in conflict with fundamental truths of the Christian faith; and, for one, I desire to express my feelings, and to declare that I consider it an outrage against the liberties of the people, when we are denied the privilege of teaching principles of eternal truth in the realm of religion; when we are denied the privilege of praying to our Heavenly Father in the schools, or referring to the Supreme Being for fear that we will offend someone; and at the same time instructors are permitted to advocate that, in the schools, which the teachers themselves profess and declare to be in conflict with the fundamentals of the faith which I believe, and which thousands of others accept throughout this nation and other nations of the world as divine truth. 320. 36

MODERN SCIENTIFIC FICTION. The world is full of philosophy. One prominent and

intelligent writer has called these theories "scientific fiction." I think he is right. We have the theories of evolution, of higher criticism, the ideas that prevail in the schools throughout our land that are dangerous, that are striking at the fundamentals of the gospel of Jesus Christ, trying to destroy the faith in the minds of the students who attend the schools. We are troubled with it to some extent even in our own state, and the colleges throughout the country are full of it, and the professors teach it; they believe in it, at least they profess to believe in it; and it seems to me that the sole purpose of it is to undermine and destroy the gospel of Jesus Christ.

I want to say to the Latter-day Saints that it is our duty to put our faith in the revealed word of God, to accept that which has come through inspiration, through revelation unto his servants the prophets, both ancient and modern. And whenever you find any doctrine, any idea, any expression from any source whatsoever, that is in conflict with that which the Lord has revealed and which is found in the holy scriptures, you may be assured that it is false; and you should put it aside and stand firmly grounded in the truth in prayer and in faith, relying upon the Spirit of the Lord for knowledge, for wisdom, concerning these principles of truth.

SPIRITUAL KNOWLEDGE PARAMOUNT TO ALL OTHER. If you will walk in the light, and will receive the doctrines of our Redeemer, he will grant unto you, through the inspiration that will come from the Spirit of the Lord, a testimony of the truth. You need not walk in darkness nor in doubt, but may have a clear and a distinct comprehension and understanding of the truth which will make you free. It is our duty to seek the Lord, to obey his laws, to keep his commandments, to put away from us light-mindedness, foolishness, and the false theories, notions, and philosophies of the world, and to accept with fulness of heart and in humility these solemn, God-given principles which will bring unto us eternal life in the celestial kingdom. [321](#). 37

There is no knowledge, no learning that can compensate the individual for the loss of his belief in heaven and in the saving principles of the gospel of Jesus Christ. An education that leads a man from these central truths cannot compensate him for the great loss of spiritual things. [322](#). 38

CHURCH JUDGED BY APPROVED DOCTRINES. The Church of Jesus Christ of Latter-day Saints is not responsible for the sayings or doings of any individual in conflict with that which has been received as a standard by which the Church is to be governed. We are to be judged by our authorized doctrines and deeds, and not by the whims or notions of men. But the ministers of the "Reorganization" have not been willing from the beginning to permit us to stand on this platform, but insist that we stand on the platform they have prepared for us.

The Bible, Book of Mormon, Doctrine and Covenants, and the Pearl of Great Price including the Articles of Faith, have been received by the vote of the Church in general conference

assembled as the standard works of the Church. On this platform we stand. The Church is not responsible for the remarks made by any elder or for the numerous books that have been written. The authors of the words or books must be responsible for their own utterances.

ALL TEACHINGS MUST CONFORM TO REVELATIONS. It is not to be supposed from this that all that has been written outside of the standard works of the Church is discarded and rejected, for these things are profitable as helps in the government of the Church, and to promote faith in the members. The point is this, if in these books mistakes are found, "they are the mistakes of men," and the Church as an organization is not to be held accountable for them, but for that which is received from time to time by vote of the Church, as it comes through the President of the High Priesthood. When the Lord reveals his mind and will, it is to be received, "whether by mine own voice or by the voice of my servants, it is the same," but we are not to be judged by unauthorized sayings or deeds.^{323. 39}

If I should say something which is contrary to that which is written and approved by the Church generally, no one is under obligation to accept it. Everything that I say and everything that any other person says must square itself with that which the Lord has revealed, or it should be rejected. ^{323. 40}

KEY TO JUDGE TRUTH OF ALL TEACHINGS. If members of the Church would place more confidence in the word of the Lord and less confidence in the theories of men, they would be better off. I will give you a key for your guidance. Any doctrine, whether it comes in the name of religion, science, philosophy, or whatever it may be, that is in conflict with the revelations of the Lord that have been accepted by the Church as coming from the Lord, will fail.

It may appear to be very plausible; it may be, put before you in such a way that you cannot answer it; it may appear to be established by evidence that cannot be controverted; but all you need do is to bide your time. Time will level all things.

You will find that every doctrine, theory, and principle, no matter how great it may appear, no matter how universally it may be believed, if it is not in accord with the word of the Lord, it will perish. Nor is it necessary for us to try to stretch the word of the Lord to make it conform to these theories and teachings. The word of the Lord shall not pass away unfulfilled.

I realize that we are all weak, and at times may place false interpretations upon the written word, but the revelations are so clear regarding Adam, the fall, the atonement, the resurrection, the redemption of the earth when it shall again be proclaimed "good," and so many other things which fall under the ban of present-day teaching, that we need not be led astray. The theories of men change from day to day. Much that is taught now will tomorrow be in the discard, but the word of the Lord will endure forever.

Footnotes to Volume I

- 1.1 First Article of Faith.
- 1.2 D. & C. 130:22.
- 1.3 D. & C. 18:23.
- 1.4 Origin of the "Reorganized Church, p. 82; Acts 17:28-29.
- 1.5 John 20:17.
- 1.6 Church News, June 12, 1949, p. 21.
- 2.7 Presbyterian Confession of Faith, ch. 2.
- 2.8 John 14:28.
- 2.9 Luke 24:39.
- 2.10 1 Cor. 15:28.
- 3.11 Gen. 1:27.
- 3.12 Era, vol. 23, pp. 496-497.
- 3.13 Conf. Rep., Oct., 1925, p. 112; John 17:3.
- 4.14 Conf. Rep., Apr., 1921, p. 40; Joseph Fielding Smith, Teaching's of the Prophet Joseph Smith, pp. 8-9; Ether 3:17-20; 4:7.
- 4.15 D. & C. 84:22.
- 4.16 Gen. 5:22-24; 6:9; Micah 6:8.
- 5.17 D. & C. 45:39; 76:5; Acts 10:34-35; Ps. 111:10; 112:1; Prov. 1:7 Eccles. 12:3.
- 6.18 The Father and the Son are personages of spirit and of tabernacle. As here used these expressions are synonymous and interchangeable, Both personages have resurrected bodies. A resurrected body of flesh and bones is a spiritual body in scriptural terminology, Thus Paul says: "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit." I Cor. 15:44-45. Thus also the Lord says: "For notwithstanding they die, they also shall rise again, a spiritual body." D. & C. 88:27. B. R. M.
- 6.19 Lectures on Faith, lec. 5, para. 2.
- 6.20 Ibid., lec. 2, para. 2.
- 7.21 Ibid., lec. 4, para. 11.
- 7.22 Moses 1:38-39.
- 7.23 Smith, op. cit., pp. 347-348.
- 9.24 2 Ne, 9:20.
- 9.25 D. & C. 38;1-2; 88:7-13.
- 9.26 D. & C. 93:21, 26.
- 9.27 Alma 26:35.
- 9.28 Ps. 147:1, 5.
- 10.29 D. & C. 88:41-42.
- 10.30 D. & C. 84:38; 93:16-17; Matt. 28:18; Moro. 7:22.

- 11.31 D. & C. 20:17
 11.32 Morm. 9:9
 11.33 Moro. 8:18
 11.34 Smith, op. cit., pp. 345-346
 11.35 D. & C. 110:4
 11.36 D. & C. 38:1; Micah 5:2.
 12.37 Smith, op. cit., p. 373.
 12.38 Smith, op. cit., p. 346.
 12.39 1 John 3:1-3.
 12.40 Pers. Corresp.
 12.41 D. & C. 63:60-64; Ex. 20:7; Lev. 22:32; Deut, 5:11.
 15.42 1 Cor. 6:20; 7:23.
 15.43 Mosiah 2:20-25; Luke 17:5-10.
 15.44 D. & C. 18:18, 40; 20:29; 24:5; 42:3; 46:31; 50:29; 93:19; John 14:13-14; 15:16; 16:23-26.
 16.45 Era, vol. 44, pp. 525, 572, 573, 575.
 17.46 Gen. 18:1-20; Inspired Version, Gen. 18:1-19.
 17.47 Pers. Corresp.; Gen. 32:24-30.
 18.1 D. & C. 93:21; Col. 1:15; Rom. 8:29.
 18.2 D. & C. 20:21; 29:42, 46; 49:5.
 18.3 John 3:18.
 18.4 John 15:26; 16:7.
 18.5 John 14:28.
 18.6 Joseph Fielding Smith, Teachings of the Prophet Joseph Smith, pp. 104-105.
 18.7 Pers. Corresp.; Ether 3:6-16; Moses 1:31-33; John 1:1-14; Heb. 1:1-4.
 19.8 Alma 7:10.
 19.9 Luke 1:34-35.
 19.10 Matt. 1:18.
 20.11 Origin of the "Reorganized" Church, pp. 91-93; John 17:3.
 20.12 Gen. 49:10.
 21.13 Pers. Corresp.; Inspired Version, Gen. 50:24.
 21.14 Church News, Sept. 23, 1933, pp. 3, 8.
 22.15 John 3:14-15.
 22.16 Nu. 21:6-9; Alma 33:19-20; Hela. 8:13-15.
 22.17 Ex. 12:3-51.
 22.18 Matt. 26:17-75; 27:1-50; Mark 14:12-72; 15:1-38; Luke 22:7-71; 23:1-46; 1 Cor. 5:7.
 22.19 I Ne. 13:24-26.
 23.20 Moses 5:5-8.
 25.21 John 3:16.
 25.22 Isa. 53:1-12.
 25.23 Mosiah 14:1-12; 15:1-20.
 26.24 Mosiah 5:7.
 26.25 Church News, July 23, 1952, pp. 5.

- 26.26 Gen. 1, 2, 3; Moses 2, 3, 4.
 26.27 D. & C. 29:41-12
 26.28 D. & C. 29:5; 45:3-4; 62:1; 76:69; 107:18-19; 2 Ne. 2:9-10; Moro. 7:27-28; Rom. 8:34; Gal. 3:19-20; 1 Tim. 2:5-6; Heb. 7:25; 1 John 2:1.
 27.29 Luke 22:31-32; John 17:11-26.
 27.30 1 Ne. 19:10; 3 Ne. 11:10, 14; 15:2-9
 27.31 Inspired Version, John 1:19.
 27.32 Ibid., Ex. 6:3.
 28.33 D. & C. 29:42, 46.
 28.34 Joseph Smith 2:17-20.
 28.35 "The Father and the Son: A Doctrinal Exposition by the First Presidency and the Twelve," cited in Joseph Fielding Smith, Man: His Origin and Destiny, pp. 117-129.
 29.36 John 10:11-18.
 29.37 Mosiah 5:7; 15:10-13; D. & C. 39:1-3; 45:7-8.
 30.38 Pers. Corresp.; Mosiah 15:4; Alma 11:38-39; Ether 4:7.
 30.39 I Tim. 6:15-16.
 30.40 Matt. 27:52-53.
 30.41 3 Ne. 23:9-10.
 31.42 John 5:26.
 31.43 John 10:17-18.
 31.44 Era, vol. 19, pp. 198-199.
 31.45 Inspired Version, 1 Tim. 6:15-16.
 32.46 Luke 2:52.
 32.47 D. & C. 93:6-16.
 32.48 Heb. 5:8.
 32.49 Luke 2:42-50.
 32.50 Inspired Version, Matt. 3:24-26.
 32.51 John 5:19-20.
 33.52 D. & C. 93:16-17; Matt. 28:18.
 33.53 Pers. Corresp.
 34.54 Conf. Rep., Apr., 1923, pp. 138-139; 2 Ne. 28:15.
 35.55 Joseph McCabe, The Story of Religious Controversy, p. 228.
 35.56 2 Pet. 1:19.
 35.57 Book of Mormon, Title page.
 36.58 D. & C. 110:1-10.
 36.59 D. & C. 76:22-24.
 36.60 D. & C. 93:1.
 37.61 Era, vol. 33, pp. 725-726.
 37.62 Pers. Corresp.
 38.1 D. & C. 130:22-23.
 38.2 2 Ne. 31:18; Moro. 10:5.
 38.3 Pers. Corresp.
 38.4 John 14:26.

- 38.5 2 Pet. 1:21.
 39.6 D. & C. 33:15.
 39.7 D. & C. 20:41.
 39.8 Era, vol. 37, p. 866.
 39.9 Pers. Corresp.
- 40.10 Pres. Joseph F. Smith, Gospel Doctrine, 4th ed., pp. 73-75.
 42.11 Joseph Fielding Smith, Teachings of the Prophet Joseph Smith, p. 199.
 42.12 Moro. 10:4.
 42.13 Church News., Apr. 27. 1935, p. 7.
 43.14 Pers. Corresp.; John 14:16-17, 26; 15:26.
 43.15 Conf. Rep., Oct., 1952, pp. 59-60.
 44.16 Conf. Rep., Apr., 1940 p. 96; D. & C. 46:7-8.
 44.17 Luke 16:27-31; D. & C. 5:7-10.
 44.18 D. & C. 76:30-49; 132:27; Matt. 12:31-32; Heb. 6:4-8.
 45.19 Church News. Apr. 27, 1935. p. 7.
 45.20 D. & C. 76:52-53; 132:7.
 45.21 John 16:7, 13
 46.22 Acts 10:34-38.
 46.23 Matt. 16:13-17; John 7:39; Luke 24:49; Acts 2:1-13.
 46.24 Gen. 41:38; Ex. 31:3; 35:31; Nu. 24:2; 1 Sam. 10:10; 11:6; 19:20, 23; 2 Chron. 15:1; Ezek. 11:24.
 46.25 2 Pet. 1:21.
 47.26 Moses 1:24; 5:58; 6:52, 65-66 8:24.
 47.27 Pers. Corresp.; 1 Ne. 10:17-19; 2 Ne. 31:13-21.
 47.28 Inspired Version, Matt. 12:26-27.
 47.29 John 14:16-17, 26; 15:26; 16:13-15.
 47.30 D. & C. 8:1-3; 14:8; 18:18; 33:15.
 48.31 D. & C. 76:31-35.
 48.32 Heb. 6:4-6.
 49.33 2 Pet. 2:20-21.
 49.34 1 John 5:16.
 49.35 Millennial Star, vol. 97, pp. 722-723.
 50.36 Pers. Corresp.
 50.37 D. & C. 84:45-52.
 51.38 Moro. 7:16, 18.
 52.39 D. & C. 88:4-13, 41.
 52.40 Church News, Apr. 20. 1935, p. 6.
 53.41 Joel 2:28-29; Joseph Smith 2:41.
 53.42 D. & C. 63:32.
 53.43 Moses 8:17; Gen. 6:3; D. & C. 1:33.
 53.44 1 Ne. 13:10-11.
 53.45 D. & C. 11:12; 20:37.

- 53.46 Acts 10:44-48; 3 Ne. 15:23.
 54.47 Pers. Corresp.
 54.48 Church News. Apr. 27, 1935. p. 7.
 55.49 Smith, op. cit., pp. 149-151.
 55.50 D. & C. 132:7.
 55.51 Pers. Corresp.; 2 Pet. 1:1-21; D. & C. 131:5; 132:49.
 56.1 John 1:1-5, 14; 3:13, 31; 6:32-38, 50-51, 62; 16:28; 17:5.
 56.2 D. & C. 93:21-23.
 56.3 Church News, May 31, 1947, p. 1.
 56.4 D. & C. 88:47-50; Abra. 3:22-28.
 56.5 Rel. Soc. Mag., vol. 28, p. 4.
 57.6 Church News, May 31, 1947, pp. 1, 8.
 58.7 Church News, June 12, 1949, p. 21.
 58.8 Moses 4:1-3; Abra. 3:22-28.
 58.9 1 John 3:1-3.
 58.10 Job. 38:1-7; Isa. 49:1-5.
- 59.11 Jer. 1:5; Abra. 3:23.
 59.12 Alma 13:5-7.
 59.13 D. & C. 93:38.
 59.14 Era, vol. 19, pp. 318-19.
 59.15 Deut. 32:7-8.
 59.16 Acts. 17:26.
 60.17 Abra. 3:25.
 60.18 D. & C. 93:12; Luke 2:52.
 60.19 Era, vol. 19, pp. 315-316, 425-426.
 61.20 Gen & Hist. Mag., vol. 17. p. 154.
 61.21 Third Article of Faith; 2 Ne. 26:33; 3 Ne. 27:20; Mark 16:15.
 61.22 Moses 5:22-23; Gen. 4:6-7.
 61.23 Luke 22:3.
 61.24 Pers. Corresp.
 62.25 Moses 1:29-35; 7:29; D. & C. 76:22-25; Heb. 1:1-2.
 62.26 Moses 7:29-31, 36.
 62.27 Rel. Soc. Mag., vol. 7, pp. 7-9.
 62.28 Moses 3:5-9.
 62.29 Church News, Feb. 15, 1941, pp. 1, 7; D. & C. 29:22-25.
 63.30 D. & C. 76:24.
 63.31 Ps. 8:1-9.
 64.32 Gen. & Hist. Mag., vol. 17. pp. 152-154; D. & C. 77:2.
 64.33 Rev. 13:8.
 64.34 D. & C. 29:36-39; 76:25-29; Rev. 12:7-10; Moses 4:1-4; Abra. 3:27-28; Luke 10:18; Jude 6; 2 Pet. 2:4; 2 Ne. 2:17-18; 9:8-9.
 64.35 Isa. 14:12-20.

- 65.36 2 Ne. 2:11-16.
 65.37 D. & C. 29:39.
 65.38 Matt. 8:31.
 65.39 Luke 8:2
 65.40 Era, vol. 19, pp. 319, 321, 425; Luke 4:41; Mark 1:24; Acts 19:15.
 66.41 Matt. 12:30; Mark 9:40; Luke 9:50; 11:23.
 66.42 D. & C. 93:38.
 66.43 Pers. Corresp.
 67.44 D. & C. 88:15.
 67.45 Alma 12:24; 34:32-35; 42:4, 13; D. & C. 29:42-43.
 67.46 1 Cor. 15:42-54; Alma 11:45; 12:18.
 68.47 1 John 3:1-3; D. & C. 93:20; 3 Ne. 28:10.
 68.48 Gen. & Hist. Mag., vol. 29, pp. 10-11.
 69.49 Ibid., vol. 17, p. 154; D. & C. 6:7; 117:4-8; Rev. 3:17-18.
 69.50 Church News, June 12, 1949, p. 21.
 69.51 D. & C. 132-20-25.
 70.52 Pers. Corresp.
 70.53 Moses 4:1-4; Abra. 3:26-28; D. & C. 29:36-40.
 70.54 2 Ne. 2:10-17, 26-30.
 70.55 Conf. Rep., Oct. 3, 1936, pp. 60-61.
 71.56 Origin of the "Reorganized" Church, p. 5.
 72-1 Moses 1:27-40.
 72-2 D. & C. 88:17-26; Isa. 51:6-7; Ps. 102:25-26.
 73-3 Eccl. 3:14-15; D. & C. 132:13-14.
 73-4 Pers. Corresp.
 73-5 D. & C. 29:22-25.
 74-6 Conf. Rep., Oct., 1928, pp. 99-100.
 74-7 Pers. Corresp.
 74-8 Millennia] Star. vol. 93. p. 241; D. & C. 38:1-3; John 1:1-5; 1 Cor. 8:6; Col. 1:16; Eph. 3:9.
 74-9 Conf. Rep., Oct., 1925, p. 113; Moses 1:32-33; D. & C. 76:24; 93:10; Heb. 1:2.
 75-10 Abra. 3:24.
 75-11 Abra. 4:1-31; 5:1-21.
 75-12 Moses 3:5, 9; Gen. 2:5, 9.
 75-13 Moses 1, 2, 3; Gen. 1, 2.
 76-14 Moses 2:26-28; Gen. 1:26-28.
 77-15 Gen. 9:4; Lev. 17:11, 14.
 77-16 D. & C. 88:27-28; 1 Cor. 15:44-54.
 77-17 2 Ne. 2:22.
 77-18 D. & C. 77:6.
 78-19 Joseph Fielding Smith. Man: His Origin and Destiny, chapters 15, 16, 17.
 78-20 Abra. 3:4, 9.
 79-21 Book of Abraham, p. 35, figure 1.

- 79-22 Abra. 5:13.
- 81-23 D & C. 88:110-111.
- 82-24 D. & C. 29:22-23, 43:30-31; 88:101-115; Rev. 20:3-9.
- 82-25 Pers. Corresp.
- 83-26 Millennial Star vol. 93, pp. 241-242.
- 84-27 Joseph Smith 1:4-5, 31.
- 84-28 Church News, Nov. 3, 1934, p. 4.
- 85-29 Evening and Morning Star, Feb., 1835; D. & C. 49:23; 109:74; 133:17-25, 44; Isa. 40:4; 54:10; Ezek. 38:20; Rev. 16:15-20.
- 85-30 Gen. 10:25.
- 86-31 D. & C. 63:20-21; 101:23-31; Malachi 3:2-3: 4:1-6; Joseph Smith 2:36-40; 3 Ne. 20:23.
- 86-32 Pers. Corresp.; D. & C. 45:54-55; 88:96-99.
- 86-33 Church News, Nov. 3, 1934, p. 8.
- 87-34 D. & C. 101:23-31; Isa. 65:17-25.
- 87-35 D. & C. 88:25-26, 100-116.
- 88-36 Pers. Corresp.; D. & C. 29:22-30; 88:14-33, 95-116; Rev. 4:6; 15:1-4; 20:1-15: 21:1-27; 22:1-5.
- 88-37 Gen. 17:1-8.
- 88-38 Acts 7:5.
- 88-39 Gen. 49:22-26.
- 88-40 Millennial Star, vol. 93, pp. 243-244; Ether 1:41-43.
- 89-41 Journal of Discourses. vol. 7, p. 163.
- 89-42 Pers. Corresp.; Millennial Star. vol. 12, p. 72.
- 90-1 Abra. 3:22-25; 5:4-8; Moses 3:7; Rev. 12:7-9.
- 90-2 Rel. Soc. Mag., vol. 39, pp. 4-5.
- 90-3 Alma 42:2; Gen. 2:7; D. & C. 77:12; Moses 3:7.
- 91-4 Moses 4:25; Gen. 3:19.
- 91-5 Pers. Corresp.
- 91-6 2 Ne. 2:22; Moses 6:58-59.
- 91-7 Church News, Apr. 15, 1939, pp. 3, 6; Alma 11:45; 12:18; D. & C. 63:49; 88:16, 116; 93:33-34.
- 92-8 2 Ne. 2:22; Gen. 9:2-6; Lev. 17:10-14.
- 92-9 Moses 3:7.
- 92-10 D. & C. 1:19; 67:11; 76:73-74; 84:21; John 8:15; Rom. 8:12-13; Jer. 17:5.
- 92-11 Gen. 1:11-30; Moses 2:11-30.
- 92-12 Journal of Discourses, vol. 1, p.235.
- 93-13 Journal of Discourses, vol. 10, p. 312.
- 93-14 D. & C. 84:16; Moses 1:34; 3:7; 6:45; Abra. 1:3; 1 Ne. 5:11.
- 93-15 Inspired Version, Luke 3:45.
- 93-16 Era, vol. 13, p. 75; Joseph Fielding Smith, Man: His Origin and Destiny, pp. 348-355.
- 93-17 Joseph Fielding Smith, Teachings of the Prophet Joseph Smith, p. 167.
- 95-18 Pers. Corresp.

- 95-19 Era, vol. 22, p. 466; Moses 2:26-27; 5:58; 6:5-6, 46.
- 96-20 Rel. Soc. Mag., vol. 39, pp. 4-5; Moses 5:2-15, 57-59; 6:51-68; 7:1.
- 96-21 Era, vol. 44, p. 525.
- 96-22 Journal of Discourses, vol. 1, p. 50.
- 97-23 Moses 2:26-30; 3:4-25; 4:5-31; 5:1-12.
- 97-24 John 10:34-36.
- 97-25 Rom. 8-14.
- 97-26 Gal. 4:6.
- 97-27 D. & C. 132:17, 19-25, 29-32, 37, 49.
- 99-28 D. & C. 78:15-16.
- 99-29 Smith, Teachings of the Prophet Joseph Smith, pp. 157-158.
- 100-30 D. & C. 29:34.
- 100-31 D. & C. 107:53-56.
- 101-32 Discourses of Brigham Young, 2nd ed., p. 94.
- 102-33 Journal of Discourses, vol. 1, pp. 50-51.
- 103-34 D. & C. 130:22.
- 103-35 Moses 6:9.
- 104-36 Discourses of Brigham Young, 2nd ed., p. 159.
- 104-37 Ibid., p. 157.
- 105-38 Ibid., p. 40.
- 105-39 Ibid., p. 39
- 105-40 Moses 3:16-17; 4:9, 17; 6:10-12.
- 105-41 Acts 26:23; 1 Cor. 15:20-23; Col. 1:18; Rev. 1:5.
- 105-42 John 10:14-18.
- 106-43 Pers. Corresp.; Dan. 7:9-14; D. & C. 116; Smith, Teachings of the Prophet Joseph Smith, p. 157.
- 107-1 Moses 3:8-9, 16-17; Abra. 5:8-13; Gen. 2:8-9, 15-17.
- 107-2 2 Ne. 2:22.
- 107-3 2 Ne. 9:6; Al. 42:7-23; Hela. 14:16-17; Moses 5:10.
- 107-4 2 Ne. 2:23; Moses 5:11.
- 108-5 Church News. Apr. 15, 1939, p. 6.
- 109-6 2 Ne. 2:19-26.
- 109-7 Rev. 13:8.
- 110-8 1 Pet. 1:20.
- 110-9 D. & C. 101:32-34.
- 111-10 Gen. & Hist. Mag., vol. 21, pp. 148-150; Ether 4:6-7.
- 111-11 2 Ne. 2:5; 9:8-9; Mosiah 16:1-15; Alma 42:6-11.
- 111-12 2 Ne. 9:6-8; Mosiah 16:4-11; Alma 12:26; Hela. 14:16-17; Mormon 9:13.
- 111-13 Church News, Apr. 15, 1939, p. 6; 2 Ne. 2:23; Moses 5:10-11.
- 112-14 Era. vol. 21, p. 192; D. & C. 29:41-43
- 112-15 Moses 6:59; 2 Ne. 9:6.
- 113-16 Discourses of Brigham Young, 2nd ed., pp. 157-158.
- 113-17 Pers. Corresp.; John Taylor, The Government of God, pp. 106-115, quoting Parley P.

Pratt, The Voice of Warning.

113-18 Conf. Rep., Apr. 6, 1945, p. 48.

113-19 Moses 1:39.

114-20 Church News, Feb. 15, 1941, p. 1.

114-21 Moses 3:17.

115-22 Moses 5:10-11.

115-23 Pers. Corresp.

115-24 Church News, Apr. 22, 1939. p. 3, 2 Ne. 9:6.

117-25 Mosiah 3:11; 4:7.

117-26 John Fisk, The Destiny of Man, p. 103.

117-27 The Modern Churchman, Sept. 1924, p. 232.

117-28 Ibid., p. 206.

118-29 Man and the Universe, p. 204.

118-30 Problems of Religion, p. 176.

119-31 The Works of John Wesley, vol. 1, p. 176.

119-32 Ibid., vol. 5, p. 195.

119-33 God and My Neighbor, p. 159.

120-34 Church News, Apr. 15, 1939, p. 8.

121-1 Salvation Universal, pp. 3-4; Rev. 13:8; Heb. 5:8-11; Matt. 7:21; 2 Ne. 2:22-27.

122-2 Church News, Mar. 2, 1935. p. 7; D. & C. 29:40-45; 2 Ne. 9:6-9. 122-3 Church News, June 12, 1949, p. 21; Moses 4:1-2; Abra. 3:27.

123-4 Church News, Apr. 22, 1939, p. 5; 2 Ne. 2:6-29; 9:6-27; Alma 42:2-30.

124-5 1 Cor. 15:22-26.

124-6 Era, vol. 19, p. 427; Acts 24:15; John 5:28-29.

124-7 1 Cor. 6:20; 7:23; 15:54-55; Gal. 3:13; 4:5; Eph. 1:7.

124-8 Ps. 68:18.

124-9 Matt. 7:14.

124-10 Church News. Mar. 9, 1935. p. 6.

124-11 1 Cor. 6:20; 7:23.

124-12 Isa. 41:14; D. & C. 8:1; Rev. 5:9-10.

126-13 Gen. & Hist. Mag., vol. 21. p. 155.

127-14 John 10:10-18.

128-15 Salvation Universal, pp. 10-12; Alma 34:7-16.

129-16 Gen. & Hist. Mag., vol. 17, pp. 146-148; John 5:21-24; 10:10-18.

129-17 D. & C. 19:16-19.

130-18 Matt. 26:36-46; Mark 14:32-42; Luke 22:39-44; Mosiah 3:7.

130-19 Matt. 26:39.

131-20 Church News, Apr. 22. 1939, pp. 5, 7.

132-21 Rel. Soc. Mag., vol. 30, pp. 591-592.

132-22 Church News, June 12, 1949, p. 21. 149,

132-23 Conf. Rep., Oct. 5, 1947, pp. 147-149.

133-24 Millennial Star. vol. 94, p. 385; D. & C. 59:5-6; Matt. 22:36-40.

133-25 This material on "Blood Atonement" was first published some 50 years ago to refute

the evil, false, and slanderous charges of the so-called elders of the "Reorganized" church, including one R. C. Evans, second counselor in the presidency of that sect. Similar false charges are made, even to this day, by some who choose to walk in darkness and fight the truth with lies. B. R. M.

133-26 1 Ne. 12:10; 2 Ne. 9:7; Mosiah 3:11, 15; Alma 21:9; Mark 14:22-25; D. & C. 29:1, 17; 45:4; 74:7; 76:39-41.

133-27 Heb. 9:22.

133-28 2 Ne. 9:35; Alma 1:13-14; 42:19; Inspired Version, Gen. 9:12-13; Luke 11:50; Heb. 9:22; 10:26-29; 1 John 3:15; 5:16; D. & C. 42:18-19, 79; 87:7; 101:80.

135-29 Inspired Version, Nu. 35:30-31, 33.

135-30 Alma 1:15.

135-31 3 Ne. 4:27-28.

135-32 Gen. 38:7, 10.

135-33 Lev. 102.

135-34 Joshua 7:24-25.

135-35 Blood Atonement and the Origin of Plural Marriage, pp. 14, 47-48; Journal of Discourses, vol. 4, p. 220.

136-36 Inspired Version, Gen. 9: 12-13.

136-37 2 Ne. 9:35.

136-38 1 John 5:16.

136-39 Origin of the "Reorganized" Church, pp. 95-96.

137-40 Blood Atonement and the Origin of Plural Marriage. pp. 15-16. 137-41 D. & C. 87:7.

138-42 Op. cit., pp. 13-14.

138-43 Pers. Corresp.; Compendium. pp. 8-9.

138-44 Conf. Rep., Oct. 6, 1934, pp. 64-65; D. & C. 29:23-25; 88:25-26.

139-1 President Joseph Fielding Smith has written a scholarly work of 563 pages entitled, *Man: His Origin and Destiny*, to which reference may be made for both a scientific and religious analysis of the doctrine of organic evolution.

139-2 D. & C. 93:21-26.

140-3 Era, vol. 23. pp. 378-379, 391-393; Moses 1:27-40.

140-4 1 Cor. 2:11-16.

141-5 Conf. Rep., Oct. 1917. pp. 69-71.

141-6 Church News, Apr. 15. 1939. p. 6.

143-7 Era, vol. 23, pp. 386-387, 389, 390.

143-8 2 Tim. 3:7.

144-9 Church News, June 12, 1949. p. 21; 2 Thess. 2:11-12.

144-10 Pers. Corresp.

145-11 Abra. 3:21-26; 5:7; Moses 3:5; 6:51; Ether 3:6-16; 1 Ne. 11:18, 29; 14:27; 2 Ne. 3:6-11, 14-18; Jer. 1:5; Rev. 12:7-9.

145-12 Conf. Rep., Oct., 1926, p. 118; Eph. 1:9-10.

146-13 Isa. 5:26-30; Nahum 2:2-5; Rev. 9:6-10.

148-14 Abra. 131; 3:1-28; Book of Abraham, explanation of figure 2, p. 35.

148-15 Conf. Rep., Oct., 1917, pp. 71-73.

- 148-16 D. & C. 76:54-60; 84:33-41; 93:20-22.
 149-17 Era, vol. 23. p. 393.
 149-18 Moses 5:46; Gen. 4:22.
 150-19 Era. vol. 22, p. 468, 473.
 151-20 Ether 1:41-43; 10:20-28; 15:1-34.
 151-21 Hela. 6:9-13.
 151-22 Era, vol. 22, p. 468, 470-472.
 152-1 Church News, May 6, 1939, p. 3.
 152-2 D. & C. 22:1-4
 153-3 Ex. 31:13-17.
 153-4 Ex. 20:1-17; D. & C. 42:18-28.
 153-5 D. & C. 119; Mal. 3:8-12.
 153-6 D. & C. 132:4.
 153-7 Isa. 2:2-3.
 154-8 Jer. 31:31-34.
 154-9 Ezek. 37:26.
 155-10 D. & C. 84:25-28; Gal. 3:7-8, 16-19, 24.
 155-11 Church News, Feb. 4, 1933, p. 2.
 156-12 D. & C. 58:29.
 156-13 Church News, May 6, 1939, p. 3.
 156-14 D. & C. 1:22; 39:11; 45:9; 49:9; 76:101; 88:131, 133; 98:14; 101:39.
- 157-15 D. & C. 81:44.
 158-16 Church News, May 6. 1939. p. 5.
 159-17 Church News, Feb. 4, 1933, p. 2; D. & C. 132:8-14.
 160-18 Conf. Rep., Apr., 1921, pp. 39-40.
 160-19 Moses 6:51-68.
 160-20 Salvation Universal, pp. 6-7; Moses 5:10-59; D. & C. 20:21-28.
 160-21 Era, vol. 30, pp. 736-738; Acts 1:6; Eph. 1:9-10; Rom. 11:25-27; D. & C. 124:41; 128:18.
 161-22 Moses 5:10-15, 56-59; 6:51-68.
 161-23 Moses 6:26-68; 7:1-69.
 161-24 Moses 8:13, 16-20, 23-27.
 161-25 Abra. 2:6-11; Gal. 3:7-8, 16-19, 23-29.
 161-26 Moses 1:1-41; D. & C. 84:19-25; Heb. 4:2; 11-24-26; 1 Cor. 10:1-4.
 161-27 John 1:19-37; Luke 7:24-30; D. & C. 84:26-28.
 161-28 John 15:16; Matt. 16:18-19; 17:1-5; 18:18; Mark 16:14-17; D. & C. 27:12- 13; 128:20.
 162-29 Church News, Dec. 5, 1931, p. 6.
 162-30 Pers. Corresp.; Ether 1:41-43; 3:6-16; 1 Ne. 2:2-4; Hela. 10:3-17; 11:9-23; 3 Ne. 7:15-19; 9:15-22; 11:7-40; 16:1-4.
 163-31 Millennium] Star, vol. 90, p. 307; Mark 16:14-15.
 163-32 D. & C. 77:12-13; 88:108-116.

163-33 Rev. 12:1-6.

164-34 Church News, Dec. 12, 1931, p. 7; Acts 1:6-7; 3:19-21; Eph. 1:9-10; Rev. 14:6-7.

164-35 Abra. 2:6-11; Gen. 17:1-14; 22:15-18; Acts 3:25; 7:1-8; 3 Ne. 20:25-28.

165-36 Millennial Star, vol 90, pp. 306-307.

166-37 Church News, May 6, 1939, p. 3; Jer. 31:31-34; 32:36-42; Ezek. 37:24-28; Deut. 4:29-31.

167-1 For a more extensive treatment of this subject see The Restoration of All Things, a 320 page work by President Joseph Fielding Smith.

167-2 Conf. Rep., Oct., 1944, p. 141.

167-3 Matt. 24:14.

168-4 Isa. 24:5; D. & C. 1:15-16.

168-5 Jer. 31:34.

168-6 Isa. 11:4, 9.

169-7 Isa. 65:17-25; D. & C. 101:23-31; Dan. 7:14, 22, 27.

169-8 Isa. 2:3.

169-9 Isa. 65:17.

169-10 Church News, Aug. 19, 1933, p. 4; D. & C. 133:22-25.

170-11 Era., vol. 55, p. 82; Isa. 29:14.

170-12 Church News, Sept. 9, 1933, p. 4.

171-13 Mal. 4:5-6.

171-14 Luke 1:17.

171-15 Matt. 17:1-8; Mark 9:2-10; Luke 9:28-36.

172-16 Matt. 17:11-12.

172-17 Acts 1:6-7

173-18 Acts 3:19-21.

173-19 Eph. 1:9-10.

173-20 Church News, Apr. 29, 1933, p. 4, D. & C. 2:1-3; 133:50-53.

173-21 D. & C. 13.

174-22 D. & C. 27:12-13; 81:1-2.

174-23 D. & C. 84:16.

174-24 D. & C. 128:20-21.

174-25 Church News, Sept. 16, 1933, p. 4.

174-26 Pers. Corresp., D. & C. 27:6-7; 77:9, 14; 110:11-16.

175-27 Rev. 12:1-17; 1 Ne. 13:1-34; 14:1-26.

175-28 Church News, Sept. 2, 1933, p. 4; 3 Ne. 21:4.

176-29 Joel 2:27-32.

176-30 Isa. 2:3.

176-31 John 14:17.

176-32 D. & C. 88:6-13.

179-33 D. & C. 98:4-9; 101:76-80, 109:54.

180-34 Joseph Smith 2:41.

181-35 Job 12:2.

- 182-36 Acts 10:1-48.
 182-37 Gen. & Hist. Mag., vol. 14, pp. 5-14.
 183-38 Conf. Rep., Oct., 1926, p. 117.
 184-1 Abra. 3:22-28; Jer. 1:5; Titus 1:1-2.
 184-2 Inspired Version, Gen. 50:26-37.
 185-3 Era. vol. 44, pp. 716,717.
 185-4 Rev. 19:10.
 185-5 Rel. Soc. Mag., vol. 28, pp. 3-4; 1 Cor. 12:28; 14:1-6, 24, 31-39.
 185-6 D. & C. 43:3-6.
 186-7 Elijah the Prophet and His Mission, pp. 3-5.
 186-8 D. & C. 1:20.
 186-9 D. & C. 11:25; 50:23-27; 68:2-6; Prov. 29:18; Amos 3:7.
 189-10 Rel. Soc. Mag., vol. 28, pp. 6-7.
 187-11 Deut. 18:22.
 187-12 D. & C. 1:38; 74:5; 1 Cor. 7:14.
 188-13 Luke 7:28; Matt. 3:2, 10-12.
 188-14 Pers. Corresp.
 188-15 Church News, Apr. 1, 1939, p. 1.
 188-16 Millennial Star, vol. 96, pp. 33-34.
 188-17 Conf. Rep., Apr., 1920, p. 106.
 191-18 Millennial Star, vol. 96, pp 34-35.
 191-19 Era, vol. 23, p. 499.
 193-20 Conf. Rep., Apr., 1920, pp. 105-108.
 193-21 Mal. 3:1-4.
 194-22 Matt. 27:25.
 194-23 D. & C. 110:1-16.
 195-24 Conf. Rep., Apr., 1920. pp. 105-108.
 195-25 Sub. topic, "First Vision and Revelation," chapter 2.
 195-26 D. & C. 13; Joseph Smith 2:68-72.
 196-27 2 Ne. 9:7.
 198-28 Acts 10:1-48.
 198-29 Church News, April 1, 1939, pp. 7-8; Acts 9:1-18; 22:6-16.
 199-30 Joseph Smith 2:36-41.
 199-31 Church News, Sept. 5, 1931, p. 2.
 200-32 Conf. Rep., Apr., 1930, p. 94.
 201-33 Millennial Star, vol. 90, p. 158.
 201-34 Era, vol. 44, p. 763.
 202-35 Conf. Rep., Apr., 1951, p. 58.
 202-36 Conf. Rep., Oct., 1949, p. 89.
- 203-1 Era, vol. 30, p. 950.
 203-2 Cor. 13:1.
 203-3 Deut. 17:6; 19:15.

- 203-4 Matt 18:15-16.
 204-5 Moses 8:2-3.
 204-6 D. & C. 84:14; 110:12; Inspired Version, Gen. 14:37.
 205-7 Ex. 4:10.
 205-8 Ex. 3 and 4.
 205-9 Matt. 17:1-13.
 206-10 John 5:30-33.
 207-11 John 8:12-19
 208-12 John 10:7-36.
 208-13 Matt. 3:13-17; Mark 1:9-11; Luke 3:21-22.
 208-14 John 12:28.
 208-15 Matt. 17:5.
 208-16 Ne. 11:7; Joseph Smith 2:17.
 209-17 2 Ne. 27:13-14.
 210-18 Acts 4:19-20.
 211-19 John 5:31.
 212-20 Church News. Apr. 8., 1939. pp. 1-4, 6, 8.
 213-21 Era. vol. 45, p. 737; D.H.C., vol. 2, p. 176.
 214-22 Millennial Star. vol. 96, pp. 34-35.
 215-23 Matt. 27:42-43.
 213-24 Matt. 12:39.
 215-25 Acts 1:8.
 215-26 Luke 24:46, 48.
 216-27 Acts 17:27.
 216-28 Era, vol. 30, pp. 953-954; Luke 16:31; D. & C. 5:5-10.
 218-29 D. & C. 124:94-96.
 219-30 D. & C. 136:39.
 220-31 Conf. Rep., Apr., 1930, pp. 91-94.
 221-32 Heb. 9:15-17; D. & C. 135:5.
 222-33 Church News. Apr. 8, 1939. p. 8.
 222-34 Pers. Corresp.
 228-35 2 Ne. 27:14; D. & C. 84:94.
 228-36 Church News, Apr. 8, 1939, pp. 1, 4, 6.
 229-1 D. & C. 27:4; 29:5; 35:27; 38:9, 15:41:6; 50:35; 62:9; 64:4; 65:1-6; 72:1; 81:2; 84:34, 76, 86; 88:70-74; 90:2-3, 6: 94:3; 136:41; Dan. 2:44; Joseph Fielding Smith, Teachings of the Prophet Joseph Smith, pp. 271-275.
 229-2 D. & C. 38:22.
 230-3 Dan. 7:14.
 230-4 Matt. 6:10; D. & C. 65:5-6.
 230-5 Dan. 7:27.
 230-6 D. & C. 87:6; Rev. 11:15.
 230-7 Pers. Corresp.
 230-8 D. & C. 20.

- 230-9 D. & C. 21.
- 234-10 Era, vol. 12, pp. 554-558; D. & C. 1:2, 4, 11, 34-35; 18:28; 39:15; 42:58; 43:20-28; 68:8; 84:62, 75-76; 90:8-11; 133:7-25, 63-74.
- 234-11 Church News, May 2, 1931, p. 2; 1 Peter 2:9.
- 235-12 Matt. 44; Deut. 8:3.
- 235-13 D. & C. 115:4-5.
- 235-14 Acts 9:32.
- 235-15 Rom. 17.
- 236-16 Church News, May 9, 1931, p. 2.
- 236-17 Conf. Rep., Oct 1913 p. 71.
- 236-18 Pers. Corresp.
- 237-19 Conf. Rep., Oct 1926 pp. 119-120; D. & C. 41:1; 82:2-4.
- 237-20 Conf. Rep., Apr., 1951, pp. 152-153; D. & C. 6:6; 11:6; 12:6; 14:6.
- 238-21 Matt, 5:10-12; D. & C. 121:11-25.
- 238-22 Conf. Rep., Apr., 1944, pp. 51-52.
- 238-23 Mark 1:15; Matt. 13:47-50.
- 238-24 Matt. 18:17.
- 239-25 Pers. Corresp.; Luke 24:49; Acts 2:46-47.
- 239-26 Eph. 4:11-14.
- 240-27 1 Cor. 12:21, 28.
- 240-28 Church News, Aug. 29, 1931. p. 2.
- 240-29 Conf. Rep., Apr., 1916, p. 70; Matt. 16:13-16.
- 241-30 D. & C. 38:9, 22.
- 241-31 Dan. 2:44; D. & C. 65:2.
- 242-32 D. & C. 1:35; 38:12.
- 242-33 D. & C. 87:6.
- 242-34 Conf. Rep., Apr., 1927. pp. 108-110.
- 243-35 Conf. Rep., Oct., 1912, pp. 123-124.
- 244-36 Conf. Rep., Apr., 1925. pp. 74-75.
- 245-37 Conf. Rep., Apr., 1914, p. 90.
- 246-38 Conf. Rep., Oct., 1913. pp. 73-74.
- 246-39 Conf. Rep., Apr., 1916, p. 69.
- 247-1 President Joseph Fielding Smith has published three well-documented treatises on the "Reorganite" claims and heresies: Origin of the "Reorganized" Church; Blood Atonement and the Origin of Plural Marriage; and The "Reorganized" Church vs. Salvation for the Dead.
- 250-2 The "Reorganized" Church History states that Z. H. Gurley was ordained a seventy in Far West in 1838. This is an error; they have no original record of such an ordination. The original records of the seventies in the Historian's Office, Salt Lake City, give his ordination as stated here. J.F.S.
- 254-3 Blood Atonement and the Origin of Plural Marriage, pp. 89-94.
- 254-4 D. & C. 107:21-24; 112:14-34; Joseph Fielding Smith, Teachings of the Prophet Joseph Smith, p. 190.

- 255-5 D. & C. 107:25-32.
- 255-6 Origin of the "Reorganized" Church, pp. 52-54.
- 255-7 D. & C. 20:63, 65; 28:13; 38:34; 41:9; 51:12; 72:7; 104:64, 71-72, 76; 124:144.
- 256-8 Op. cit., p. 12.
- 258-9 Op. Cit., pp. 9-10. 12-14.
- 258-10 D. & C. 124:94-95.
- 258-11 Times and Seasons, vol. 5, p. 683.
- 259-12 Ibid.. vol. 5. p. 651.
- 259-13 D. & C. 107:21-24.
- 260-14 Times and Seasons, vol. 5. pp. 651, 644, 698; Millennium] Star, vol. 10, p. 115.
- 260-15 John 3:2.
- 260-16 Mark 3:30.
- 261-17 Origin of the "Reorganized" Church, pp. 114-117; Matt. 7:15-20.
- 261-18 Pers. Corresp.
- 262-19 Op. cit., p. 3.
- 263-20 Op. cit., p. 108.
- 263-21 Blood Atonement and the Origin of Plural Marriage, pp. 51-52. 264-22 In a number of articles by Zenas H. Gurley, one of the founders of the "Reorganized" church, in the Saints Herald, vol. 1, the "Reorganization" is referred to as "a new organization of the church." This agrees with the statement of the president of that church in the Saints Herald, Feb. 17, 1904. Said he: "The Church, using the words to mean the Church rejected, has not been again received." J.F.S.
- 265-23 History of the "Reorganized" Church, vol. 3, p. 245.
- 266-24 Conference resolutions pamphlet of "Reorganized" church, p. 82.
- 266-25 Editorial in Saints Herald, Feb. 17, 1904.
- 266-26 In his testimony before the Circuit Court, at Kansas City, in the "Temple Lot" suit, he said: "No sir. I did not state that I was ordained by my father as his successor; according to my understanding of the word ordain, I was not." Plaintiff's Abstract. p. 79. para. 126. J.F.S.
- 267-27 D. & C. 110:13-16.
- 268-28 D. & C. 128:18; "Reorganite" edition 110:18.
- 268-29 D. & C. 128:17; "Reorganite" edition 110:17.
- 268-30 Times and Seasons, vol. 6, p. 616.
- 268-31 Ibid.
- 268-32 Mal. 4:6; D. & C. 128:18; "Reorganite" edition 110:18.
- 268-33 D. & C. 128:5, 8, 18; "Reorganite" edition 110:5. 8, 18.
- 268-34 Times and Seasons, vol. 2, p. 578; "Reorganite" Church History, vol. 2, p. 546.
- 268-35 Ibid.
- 268-36 Ibid., pp. 577 and 545.
- 268-37 D. & C. 128:18; "Reorganite" edition 110:18.
- 268-38 D. & C. 128:15; "Reorganite" edition 110:15.
- 269-39 History of Joseph Smith, Jan. 20, 1844.
- 269-40 Matt. 23:35; Times and Seasons, vol. 3, pp. 760-761.
- 269-41 1 Pet. 3:18-20.

- 269-42 1 Cor. 15:29.
 269-43 Rev. 22:12.
 270-44 Isa. 42:6-7; 61:1-2.
 270-45 John 5:28-29.
 270-46 Pet. 3:18-19.
 270-47 D. & C. 128:11; "Reorganite" edition 110:11.
 271-48 D. & C. 128:14; "Reorganite" edition 110:14.
 271-49 D. & C. 127:8; "Reorganite" edition 109:5.
 271-50 D. & C. 124:28; "Reorganite" edition 107:10.
 272-51 D. & C. 124:39-42; "Reorganite" edition 107:12-13.
 274-1 Isa. 29:13.
 274-2 Pers. Corresp.
 275-3 D. & C., 20:11-12.
 275-4 Prov. 29:18.
 275-5 Amos 3:7.
 275-6 Joel 2:28-29.
 276-7 Moro. 7:36-37.
 276-8 Church News, May 30, 1931, p. 2.
 276-9 Ezek. 37:25-27.
 277-10 Jer. 31:34.
 277-11 Church News. June 13, 1931, p. 2; D. & C. 1:17, 22-24.
 277-12 Alma 29:8
 278-13 2 Ne. 29:7-8.
 278-14 John 8:17.
 278-15 Church News, June 20, 1931, p. 2
 279-16 Conf. Rep., Sept., 1950, pp. 11-12.
 279-17 Pers. Corresp.
 280-18 Origin of the "Reorganized" Church, p. 107.
 280-19 D. & C. 136.
 280-20 B. H. Roberts Seventy's Course in Theology. First Year Hook. pp. 15- 16.
 280-21 G. Homer Durham, Discourses of Wilford Woodruff, pp. 213-218. 280-22 Joseph F. Smith, Gospel Doctrine, 5th ed., pp. 472-476.
 281-23 Pers. Corresp.
 281-24 Conf. Rep., Apr. 1921. p. 39.
 281-25 Era, vol. 40, p. 700.
 282-26 Conf. Rep., Oct., 1910. pp. 40-41.
 282-27 D. & C. 59:4.
 283-28 D. & C. 68:3-5.
 283-29 2 Ne. 32:7.
 283-30 3 Ne. 26:6-12; Ether 4:4-12.
 283-31 Pers. Corresp.
 284-32 Origin of the "Reorganized Church, pp. 76-77; D. & C. 43:1-10.
 284-33 Conf. Rep., Oct., 1948, p. 98.

- 286-34 Joseph Smith, 1:37.
- 286-35 Jer. 31:34.
- 286-36 Conf. Rep., Apr., 1931, pp. 70-72; D. & C. 50:1-3, 21-24.
- 287-37 Conf. Rep., Oct., 1918, pp. 54-57.
- 289-38 Conf. Rep., Apr., 1938, pp. 64-67; D. & C. 46:7-9.
- 290-1 2 Tim. 3:7.
- 290-2 Joseph Fielding Smith, Teachings of the Prophet Joseph Smith, pp. 297, 301, 324, 331, 332.
- 290-3 D. & C. 93:36-37.
- 291-4 D. & C. 93:26-27.
- 292-5 Millennial Star, vol. 102, pp. 514-516.
- 293-6 Church News, Feb. 13, 1952, pp. 3-4. These expressions were made at the funeral service of Elder Joseph F. Merrill of the Council of the Twelve.
- 294-7 Conf. Rep., Apr., 1951, p. 59; Matt. 7:7-11; Jas. 1:5.
- 294-8 Conf. Rep., Apr., 1940, pp. 98-99; D. & C. 50:2-35.
- 294-9 John 7:16-17.
- 295-10 Matt. 27:52-53.
- 295-11 Job 6:63.
- 295-12 John 8:12.
- 295-13 1 John 2:3-5.
- 296-14 Church News, June 3, 1933, p. 5; John 14:26; 15:26-27; 16:13-14.
- 296-15 3 Ne. 17:17.
- 297-16 Alma 12:9-11.
- 297-17 John 3:3.
- 298-18 D. & C. 50:23-28; 93:26-28.
- 298-19 1 Cor. 1:17-31; 2:1-16.
- 298-20 Pers. Corresp.; 2 Tim. 3:7.
- 298-21 Church News, May 31, 1947, p. 1.
- 298-22 Conf. Rep., Oct., 1924, p. 99.
- 299-23 D. & C. 93:27-28.
- 300-24 Church News, Mar. 30, 1940, pp. 1, 4-5 D. & C. 50:23-28.
- 300-25 Conf. Rep., Apr., 1916, p. 71.
- 300-26 Pers. Corresp.; 1 Cor. 2:1-16.
- 301-27 Conf. Rep., Oct., 1917, p. 69.
- 301-28 Conf. Rep., Oct., 1931, p. 15; 1 John 4:1; 1 Tim. 4:1.
- 302-29 Church News, May 6, 1939, p. 8; John 5:39; D. & C. 1:37.
- 302-30 Conf. Rep., Oct., 1934, p. 65.
- 302-31 Ninth Article of Faith.
- 303-32 Matt. 7:8; D. & C. 76:1-10; 98:11-15; 121:26-32; 128:21; Isa. 28:9-13.
- 303-33 Rom. 15:4.
- 304-34 2 Tim. 3:16.
- 305-35 Young Women's Journal, pp. 591-592.
- 305-36 Joseph Smith 1:37.

- 305-37 Era, vol. 45, p. 780.
- 306-38 D. & C. 101:32-33.
- 306-39 D. & C. 59:8.
- 306-40 Pers. Corresp.
- 307-1 D. & C. 88:81.
- 307-2 D. & C. 84:97-98; 109:59.
- 307-3 Gen. & Hist., Mag., vol. 22, pp. 109-110.
- 308-4 D. & C. 33:2; 36:6; 88:75; 121:23.
- 308-5 Matt. 7:13-14; 1 Ne. 14:12.
- 308-6 D. & C. 29:39; Moses 6:33; 2 Ne. 2:27.
- 308-7 John 3:19.
- 308-8 Conf. Rep., Apr., 1944, pp. 50-51.
- 309-9 Conf. Rep., Apr., 1924, pp. 42-43.
- 309-10 Millennial Star, vol. 96, p. 353; John 3:19.
- 309-11 Pers. Corresp.; D. & C. 1:1-16; 43:15-28; 84:61-98; 88:77-91. 310-12 Conf. Rep., Oct., 1933, p. 61; Ezek. 3:17-21.
- 310-13 Conf. Rep., Oct., 1929, p. 60.
- 310-14 D. & C. 1:38.
- 311-15 D. & C. 1:14.
- 311-16 Conf. Rep., Oct., 1937, p. 114.
- 311-17 Preface, vol. 2, The Divine Church by James L. Barker.
- 312-18 D. & C. 42:13-14; 50:13-22.
- 312-19 D. & C. 84:43-45.
- 313-20 Conf. Rep., Apr., 1928, pp. 64-66.
- 314-21 D. & C. 42:14.
- 314-22 Church News, June 12, 1949, pp. 21-22.
- 314-23 Conf. Rep., Apr., 1951, p. 153; D. & C. 18:10-16; 2 Ne. 28:15.
- 314-24 Church News, Mar. 30, 1940, p. 4.
- 315-25 Church News, Apr. 1, 1939, p. 1.
- 316-26 Era, vol. 40, p. 310.
- 316-27 Pers. Corresp.; D. & C. 68:25-28.
- 316-28 D. & C. 93:40-50.
- 317-29 Instructor, vol. 8, pp. 206-207.
- 317-30 Rel. Soc. Mag., vol. 18, pp. 683-684; D. & C. 93:36-39.
- 318-31 Conf. Rep., Oct., 1948, pp. 153-154.
- 319-32 D. & C. 20:46-59.
- 319-33 Jer. 31:31-34.
- 320-34 Conf. Rep., Apr., 1914, pp. 91-92.
- 320-35 Young Women's Journal, vol. 36, p. 339.
- 320-36 Conf. Rep., Oct., 1921, p. 185.
- 321-37 Conf. Rep., Apr., 1917, pp. 64-65.
- 322-38 Church News, June 19, 1937, p. 4.
- 323-39 Origin of the "Reorganized" Church, p. 81; D. & C. 1:38.

324-40 Gen. & Hist. Mag., vol. 21, pp. 155-156.

END OF VOLUME I

DOCTRINES OF SALVATION

Volume II

PREFACE

This second volume in the Doctrines of Salvation series has one central theme: Salvation -- What it is; How to gain it; and the Laws which pertain to it.

For nearly half a century President Joseph Fielding Smith, true to his apostolic anointing, has travelled in the Church and throughout the world bearing special witness of Christ, raising the warning voice, and teaching the "Doctrines of Salvation" in plainness and simplicity. He is universally esteemed as the chief doctrinal authority of the Church.

No teachings are of greater worth to man than those revealing the truths about salvation, "for there is no gift greater than the gift of salvation";^{v. 1} and there is no one better qualified to teach these truths than President Smith.

The selections from his sermons and writings which make up this volume -- continuing the pattern set in the first volume -- have been arranged by subjects and copiously footnoted.

In Doctrines of Salvation, Volume II, the gospel student will find plain and authoritative explanations to virtually every important phase of salvation, the degrees of glory, exaltation, celestial marriage, the Holy Spirit of Promise, salvation for the dead, spiritual life and death, the resurrection, and much more. The devout seeker after salvation will turn to these teachings with an intense desire to master them.

To many I express deep appreciation for help, suggestions, and encouragement: Chiefly, of course, to President Smith, himself, for his scriptural insight, his plain teachings, and his power of expression; to Elder Oscar W. McConkie, my father, for much counsel and many helpful suggestions; to Elder Milton R. Hunter of the First Council of the Seventy, for like assistance; to Joseph Fielding Smith, Jr., for setting the type and making many valued suggestions; to Velma Harvey, for typing the host of documents from which these choice teachings have been taken; and to Harold Lundstrom, for a painstaking and careful reading of the proof.

--Bruce R. McConkie Salt Lake City, Utah September 25, 1955

CHAPTER 1

SALVATION

THE PLAN OF SALVATION

TRUTHS OF SALVATION EASILY UNDERSTOOD. Salvation should be a subject uppermost in the mind's of all men. It is, without question, the most important subject that could possibly be considered, and yet there are so few among the many who pay any attention whatever to this great and important theme, as it may be applied in their lives. 1. 1

All truth connected with the plan of salvation is reasonable and comprehensible, At least it may be comprehended by those who trust in the Lord and put themselves in an attitude to receive the revelation he may give them. The Lord does not leave man to discover truth without any guidance. Never has he performed any important work for the salvation of the people without first sending among them his specially appointed witnesses who are empowered to speak with authority and with knowledge of the things of which they testify. 1. 2

LABORS TOWARD SALVATION IN PRE-EXISTENCE. We had an existence before we came to this world. We lived in the spirit, and were in the presence of our Father in heaven, who is the Father of the spirits of all men; and there we walked by sight, for we were in his presence.

It was necessary, in order that we might receive a fulness of blessings and opportunities and become like unto our Father, for us to pass through this mortal probation. Hence, this earth was prepared; and we were sent down here to receive bodies of flesh and bones and to be quickened by blood; and to partake of all the vicissitudes of life as we find them here on this

earth, that we might, through obedience to the principles of the gospel, know good from evil.

It was necessary that we have the privilege of suffering temptation and experiencing pain and tribulation as well as pleasure; and, if faithful, pass on to our exaltation and become the sons and daughters of God, having gained knowledge, wisdom, and understanding in this mortal life that could not be obtained in any other way, That is why we came here.

We took these mortal bodies; they were granted to us because of our obedience in the world before this, when we dwelt in the spirit and in the presence of God; and we now are suffering the sorrows as well as receiving the pleasures of the flesh. 2.3

FREE AGENCY ESSENTIAL TO SALVATION. We are subject to temptation; but the Lord never intended that we should yield to it and thus become subject unto sin, and fall and lose the reward that otherwise would be ours. He knew that on no other terms, only through our free agency and the opportunities which would come to us in this life by knowing good from evil when we no longer walk by sight but by faith, would we be able to come back into his presence and be worthy of exaltation. Without free agency we would amount to very little, and the Lord granted unto us our agency, that we might act for ourselves -- to choose the good, or to choose the evil if we desire -- with the understanding that we would reap the reward of our labors in this life. Those who do good shall come forth in the resurrection of the just and receive a place of exaltation in his kingdom, while those who do evil shall come forth in the resurrection also, but the resurrection of damnation. 2.4

LAWS OF SALVATION REVEALED FROM BEGINNING. We are not ignorant of the things of God, for they have been made known to us from the days of Adam until now and are recorded in the holy scriptures. Messengers from the presence of God have been sent to the earth from the beginning to establish in the hearts of men, and to reveal to them, all that is essential for man's salvation. If any among us is ignorant of these things, it is due to wilful rebellion.

The Son of God came to earth himself to show us by example the way to eternal life, and was himself free from all sin. We cannot excuse ourselves for the violation of the laws of God on the ground of ignorance. With all of these commandments before us, we are moral agents responsible to the Most High and under obligation to be obedient. 3.5

TERMS AND CONDITIONS OF PLAN OF SALVATION. The primary and fundamental principles of this plan of salvation are:

1 -- Faith in God the Father, in his Son Jesus Christ, and in the Holy Ghost. We must accept them as the presiding authority in the heavens, who govern and control all things, who are omnipotent, just, and true.

2 -- We must accept the infinite atonement of Christ, believing that he is the Redeemer of the

world, both from Adam's transgression and from our individual sins on condition of our repentance.

3 -- We must repent of all our sins, giving our hearts to God with the full intent of serving him.

4 -- We must be baptized in water for the remission of our sins, by one who is called of God and clothed with divine authority to administer in the ordinances of the gospel.

5 -- We must have the hands of those holding authority placed upon our heads, and through their ministrations receive the baptism of the Holy Ghost -- the Spirit of truth and prophecy that guides us in all truth.

6 -- We must be willing to serve the Lord with all our heart, mind, and strength, keeping his commandments even unto the end.

Upon these laws salvation is based, and the promised blessings are unto all men. These conditions are not severe, or grievous, and are within the power of the weakest of the weak, if they will only place their trust in their Redeemer.

All who repent and obey these laws, will be redeemed and saved from the sins of the world; but they who refuse and repent not will have to suffer for their own sins. 4.6

INGRATITUDE FOR PLAN OF SALVATION. Ingratitude is, I think, the most prevalent of all sins, and one of the greatest, because every soul who refuses to abide in the truth, who will not walk in the light and understanding of the commandments which Jesus Christ has given, is ungrateful. He came and gave his life to redeem us from transgression. He was nailed to a cross and his blood was shed. What for? That we might live, that we might receive the remission of our sins, that we might, through obedience to the principles of the gospel, come back again into the presence of God the Father, and his Son Jesus Christ.4.7

IMMORTALITY AND ETERNAL LIFE

IMMORTALITY AND ETERNAL LIFE COMPARED. Immortality and eternal life are two separate things, one distinct from the other. Every man shall receive immortality, whether he be good, bad, or indifferent, for the resurrection from the dead shall come to all.

Eternal life is something in addition. None shall receive eternal life save it be those who keep the commandments of the Lord and are entitled thus to enter into his presence. When the Lord says, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it,"5.8 he means that there will be very few of the children of men who will prove themselves worthy in this life, to go back and dwell in his presence. That is eternal life, to dwell in the presence of the Father and receive exaltation from him. He did not mean

that those who passed through the gate which is strait, and the way which is narrow, were those who should be raised from the dead.

Very gladly would the Lord give to everyone eternal life, but since that blessing can come only on merit -- through the faithful performance of duty -- only those who are worthy shall receive it.

HIGHER KINGDOMS MINISTER TO LOWER. Yet, through his abundant mercy, the Lord will do for all the best that can be done, and therefore he will give to all a place somewhere -- if not within the gates of the Holy City, then it must be on the outside -- 5.9 where those who are not entitled to the fulness of blessings may be ministered to by those who have greater glory. For we read also here in this vision, where the glories are spoken of, that those who dwell in the celestial kingdom shall minister unto those of the terrestrial kingdom; those in the terrestrial kingdom shall minister to those of the telestial kingdom.

The Son may go to the terrestrial, but they who enter into that kingdom shall not receive the fulness of the Father; they will not see the greatness of his glory. He withholds that from them. They never come back again into the fulness of his presence. Those who enter into the telestial kingdom will not receive the fulness of the Father or of the Son. They will not visit there but will send messengers to visit the inhabitants of that glory and instruct them.

Those in the terrestrial kingdom shall visit those in the telestial kingdom, and those of the celestial shall visit those in the terrestrial kingdom. Where the Father is these cannot come, for the Lord has said: "Where God and Christ dwell they cannot come, worlds without end." 6.10 Yet in this very same section it is written that notwithstanding this fact, so great shall be the blessings that come to those who enter there that it is beyond our comprehension. 6.11 Such is the great mercy of the Lord. He will endeavor to save all his children and exalt as many as he possibly can.

COMPLETE OBEDIENCE BRINGS ETERNAL LIFE. But to be exalted one must keep the whole law. This is the great love he shows forth for his children: notwithstanding they sin and close their eyes against the truth, yet his arm is stretched out still, and he will feel after them and bring them back if they will keep his commandments; and if not, he will do for them just the best he can. He is going to bless them with all it is possible to give, and all shall be saved; all others will receive a place somewhere and it will be glorious unto them, but to receive the exaltation of the righteous, in other words eternal life, the commandments of the Lord must be kept in all things.

ETERNAL LIFE AND ETERNAL DAMNATION COMPARED. There is another passage of scripture I want to read in connection with this. I want to read from section 29. The Lord here speaks of Adam and his punishment after he was cast out of the Lord's presence. "But, behold, I say unto you that I, the Lord God, gave unto Adam and unto his seed, that they should not die as to the temporal death" -- they had already died the first death, the spiritual

death, and the Lord said he gave them power that they should not die the temporal death -- "until I, the Lord God, should send forth angels to declare unto them repentance and redemption, through faith on the name of mine Only Begotten Son. And thus did I, the Lord God, appoint unto man the days of his probation," -- now mark this -- "that by his natural death he might be raised in immortality unto eternal life."

So you see the significance of it? Every man is raised in immortality, no more death, even unto eternal life, if he keeps the commandments of the Lord -- not otherwise. Now I think that is a very significant reading here, "raised in immortality unto eternal life, even as many as would believe." Now mark this: "And they that believe not unto eternal damnation; for they cannot be redeemed from their spiritual fall, because they repent not."[7.12](#)

The spiritual fall means banishment from the presence of the Lord, and they cannot be redeemed from that because they do not repent. Now when they eventually do repent, if their deeds have been evil and they are not entitled to walk in the strait and narrow way and through the gate, they will have to take their place somewhere in some kingdom outside of his presence where they shall be taught, they shall be instructed by those who have gone beyond to exaltation.

ETERNAL LIFE IS GOD'S LIFE. One more thought. I want to read you a verse or two from the 17th chapter of John: "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal," now here you get it, "this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."[7.13](#)

No man who does not receive the privilege of entering the celestial kingdom and coming face to face with the Father will be able to know what eternal life is, for he cannot know the Father unless he sees him and dwells with him, and partakes of the same life which the Father possesses for that is eternal life.

ETERNAL LIFE AND ETERNAL PUNISHMENT COMPARED. Now, again, my mind is called to another thought I do not want to lose before I close. In the 19th section of the Doctrine and Covenants we read of endless punishment. You know the idea of eternal punishment, endless punishment, had troubled the world; and because the scriptures speak of endless punishment and eternal punishment, men have stood before congregations of the people and said unto them, "If you don't repent, if you don't believe in the Lord Jesus Christ, you shall be damned eternally; you shall go into a lake of fire and brimstone where you will be ever burning but never consumed"; and thus they tortured the minds of the people by teaching unto them such doctrine as that. The Lord has revealed unto us what is meant by eternal punishment, for he says: "For, behold, the mystery of godliness, how great is it! For, behold, I am endless, and the punishment which is given from my hand is endless punishment, for Endless is my name. Wherefore --

"Eternal punishment is God's punishment.

"Endless punishment is God's punishment." 8.14

That is why it is called endless. Therefore, I say to you, eternal life is God's life; it is the life which he has, that which he possesses. Therefore, if he gives unto you that life which he has, you have eternal life, and you will not get it if you do not prove yourself worthy to enter into his presence. Now, that is the gospel of Jesus Christ, that is the great plan of salvation. 8.15

ETERNAL LIFE IS EXALTATION. Now there is a difference between immortality and eternal life. Immortality is the gift to live forever. It comes to every creature. Eternal life is to have the kind of life that God has. All those who become servants will have immortality, but they who become sons and daughters of God will have the additional gift of eternal life, which is the greatest gift of God. 8.16

Eternal life is life in the presence of the Father and the Son. Those who receive it become members of the "Church of the Firstborn" and are heirs as sons and daughters of God. They receive the fulness of blessings. They become like the Father and the Son and are joint-heirs with Jesus Christ. 9.17

What is eternal life? It is to have a continuation of the seeds forever and ever." 9.18 No one receives eternal life except those who receive the exaltation. Eternal life is the greatest gift of God; immortality is not. The Lord says: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Everlasting life in this passage is the same as eternal life. 9.19

KINDS OF SALVATION

SALVATION: CONDITIONAL AND UNCONDITIONAL. Christ's sacrifice and death did two things for us: it brought unto us unconditional salvation and conditional salvation. Sometimes we refer to these as general salvation and individual salvation. I am going to read what Orson Pratt said in relation to this. It is one of the clearest statements I know about. It is very concise and well thought out.

"The universal redemption of the posterity of Adam from the fall will be fully accomplished after the earth has been filled with its measure of inhabitants, and all men have been redeemed from the grave to immortality, and the earth itself has been changed and made entirely new."

Christ's mission is not finished until that time comes.

"But universal redemption from the effects of original sin, has nothing to do with redemption from our personal sins; for the original sin of Adam and the personal sins of his children, are two different things. The first was committed by man in his immortal state; the second was committed by man in a mortal state; the former was committed in a state of ignorance of good and evil; the latter was committed by man, having a knowledge of both good and evil. . . .

"The children of Adam had no agency in the transgression of their first parents, and therefore, they are not required to exercise any agency in their redemption from its penalty. They are redeemed from it without faith, repentance, baptism, or any other act, either of the mind or body."

REDEMPTION: CONDITIONAL AND UNCONDITIONAL. "Conditional redemption is also universal in its nature; it is offered to all but not received by all; it is a universal gift, though not universally accepted; its benefits can be obtained only through faith, repentance, baptism, the laying on of hands, and obedience to all other requirements of the gospel.

"Unconditional redemption is a gift forced upon mankind which they cannot reject, though they were disposed. Not so with conditional redemption; it can be received or rejected according to the will of the creature.

"Redemption from the original sin is without faith or works; redemption from our own sins is given through faith and works. Both are the gifts of free grace; but while one is a gift forced upon us unconditionally, the other is a gift merely offered to us conditionally. The redemption of the one is compulsory; the reception of the other is voluntary. Man cannot, by any possible act, prevent his redemption from the fall; but he can utterly refuse and prevent his redemption from the penalty of his own sins."[10. 20](#)

CHRIST REDEEMS ALL FORMS OF LIFE. We need a little more explanation as to just what we mean by unconditional redemption. That means to restore us from this mortal state to the immortal state; in other words, to give unto us the resurrection. That comes to every creature, not only to men but also to the fish, the fowls of the air, and the beasts of the field, as the Lord tells us in section 29, of the Doctrine and Covenants.[11. 21](#) All of them had spiritual existence before they were placed upon the earth; therefore they are to be redeemed.

Christ's blood not only redeems man but it also redeems every creature throughout this earth and the very earth itself. That comes as a free gift from Christ, without any asking on our part. We cannot prevent it. We have nothing to do with it, only to receive it, because we were not responsible for death. Therefore, as Paul says, "For as in Adam all die, even so in Christ shall all be made alive."[11. 22](#)

But the conditional redemption is the redemption which will place us as sons and daughters of God in the kingdom of God.[11. 23](#)

REDEMPTION AND SALVATION MEAN EXALTATION. I want to discuss a little these three terms, redemption, salvation, and exaltation, used synonymously in the scriptures. Many places where you see the word redemption or where you see the word salvation it means exaltation, or in other word's salvation in the kingdom of God; and yet sometimes there is a difference in meaning. While these three terms are used frequently in the scriptures synonymously, 11. 24 in fact most of the time, yet they also do have different meanings describing three separate stages in the eternal progress of man. 11. 25

SPECIAL MEANINGS OF REDEMPTION AND SALVATION. Redemption is the act of purchasing back, recovering from captivity, or restoring. So Christ becomes our Redeemer in bringing life back again where it was taken away through the transgression. There will be some individuals who will be redeemed from death -- I am speaking now of the physical death -- and that is all. They will go out as sons of perdition to dwell with the devil and his angels, as set forth in section 76 and other scriptures. They are not redeemed from the spiritual death, which is banishment from the presence of God. 12. 26

Salvation is preservation from impending evil; deliverance from sin and its penalty realized in a future state; also, the means of deliverance from evil and ruin. That is salvation. (I am giving you the dictionary definition of these terms.)

Salvation will come to the great body of humanity. The redemption of the soul is the resurrection. Salvation is to find a place somewhere in that redeemed state, freed from the realms "where their worm dieth not, and the fire is not quenched" 12. 27 in its fulness, or in other words redemption from that spiritual death which shall be pronounced upon the wicked when the Lord says unto them, "Depart," and they go into the realms of Satan. 12. 28

Salvation will come to all who enter the terrestrial kingdom. They will receive a higher grade of salvation than will those in the telestial kingdom. Salvation will come also to those who enter the celestial kingdom. That will be a still higher grade of salvation.

SPECIAL MEANINGS OF REDEMPTION AND SALVATION COMPARED. Exaltation is the act of being raised or elevated, as in position or rank; it is to be magnified or glorified. So in the celestial kingdom those who pass by the gods who are set to guard the way to a fulness, receive exaltation. The telestial kingdom is not a kingdom of exaltation; the terrestrial kingdom is not a kingdom of exaltation, although it is higher than the telestial kingdom; and there will be many who will enter the celestial kingdom in their saved condition without an exaltation in it, for there are different degrees even in the celestial kingdom.

Redemption, according to the gospel, is the gift of God to every creature born into the world, that he shall live again, being entitled to the resurrection. Christ is frequently spoken of in the scriptures as our Redeemer, and so refers to himself.

Salvation is the gift of God, according to the scriptures, to all men who do not sin against the light and become sons of perdition. Salvation is of varying stages or degrees. Every man is to be judged according to his works, and for this reason various degrees or kingdoms have been established.

Exaltation is to dwell in the presence of God and to be like him. 13. 29

WORKING OUT OUR SALVATION

GATE TO SALVATION IS STRAIT. "Enter ye in at the strait gate; for wide is the gate, and broad is the way, which leadeth to destruction, and many there be who go in thereat; Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." 13. 30

Strange as it may appear, there are few people, very few in the world, who believe, if we are to judge them by their acts, in these words of our Redeemer. Mark you, this word strait is spelled s-t-r- a-i-t and not s-t-r-a-i-g-h-t. While no doubt, that path which leads into the presence of God is straight, it is also strait, which means that those who enter into it will find it restricted; it is narrow; they cannot take with them that which does not apply, or which does not belong to the kingdom of God. All such things must be left behind when we enter into this narrow way which leads into the presence of God, where we can receive life eternal. "Few there be that find it." 13. 31

I have never been able in my teachings to make the gospel plan appear easy: that is, to hold out hopes to those who are indifferent, to those who are wayward, to those who wilfully break the commandments of the Lord and will not hearken unto these truths when every opportunity is given them to obey the truth. 14. 32

CHURCH MEMBERSHIP ALONE WILL NOT SAVE. We are not going to be saved in the kingdom of God just because our names are on the records of the Church. It will require more than that. We will have to have our names written in the Lamb's Book of Life; that is the evidence we have kept the commandments. Every soul who will not keep the commandments shall have his name blotted out of that book." 14. 33 . . .

Oh, I wish we had the power, we who hold the priesthood, to reach every soul who is not faithful, who is not humbled in his heart -- members of this Church -- that we might bring them back to a full understanding of the gospel. Is it true that some among us have an idea that it matters not that we sin so long as it is not a grievous sin, a deadly sin, that we will yet be saved in the kingdom of God? Nephi saw our day. He said that people would be saying that. But I say unto you, we cannot turn away from the path of truth and righteousness and retain the guidance of the Spirit of the Lord. 14. 34

It is not possible, as some of us have supposed, for us to slip along easily through this life, keeping the commandments of the Lord indifferently -- accepting some of the doctrines and not others, and indulging our appetites or desires, and, because we consider them little things, failing to understand and comprehend our duty to them -- and then expect to receive a fulness of glory in the kingdom of God. [14. 35](#)

NOT HALF THE LATTER-DAY SAINTS TO BE SAVED. Those who receive the fulness will be privileged to view the face of our Father. There will not be such an overwhelming number of the Latter-day Saints who will get there. President Francis M. Lyman many times has declared, and he had reason to declare, I believe, that if we save one-half of the Latter-day Saints, that is, with an exaltation in the celestial kingdom of God, we will be doing well. Not that the Lord is partial, not that he will draw the line as some will say, to keep people out. He would have every one of us go in if we would; but there are laws and ordinances that we must keep; if we do not observe the law we cannot enter.

Many come into the Church, like fish that are gathered into the net, that have to be sorted and thrown out again or put into piles where they belong. And so it will be with us. [15. 36](#)

The Savior compared the kingdom, in other words the Church, to ten virgins, five of whom were wise and five of whom were foolish; [15. 37](#) and so we must not get the understanding that because we are members of the Church it is all well with us, and our salvation is secure, that is, our exaltation is secure. It is not so.

We must continue to the end; we must obey the commandments. We must keep the ordinances. We must receive covenants, sealings, the sealing power, and privileges which are obtained in the temple of the Lord, and then live in accordance with them. That we must do. [15. 38](#)

NOT SAVED BY FAITH OF OUR FATHERS. We must not lose sight of the fact that no man can lay claim to salvation, or to the priesthood of God, simply because he had a faithful father. . . .

If they are not faithful, then they will not receive the fulfilment of the promise. The posterity of Joseph Smith, like the posterity of any other elder of Israel, will stand or fall on their own foundation which they have builded. And if the sons of Joseph Smith refuse to keep the commandments, the blessings will pass them by; but God's work will continue until the consummation of all things. [15. 39](#)

SALVATION AND A CUP OF TEA. You cannot neglect little things. "Oh, a cup of tea is such a little thing. It is so little; surely it doesn't amount to much; surely the Lord will forgive me if I drink a cup of tea."

Yes, he will forgive you, because he is going to forgive every man who repents; but, my

brethren, if you drink coffee or tea, or take tobacco, are you letting a cup of tea or a little tobacco stand in the road and bar you from the celestial kingdom of God, where you might otherwise have received a fulness of glory?

"Oh, it is such a little thing, and the Lord will forgive us." Well, there is not anything that is little in the way of sinning. There is not anything that is little in this world in the aggregate. One cup of tea, then it is another cup of tea and another cup of tea, and when you get them all together, they are not so little. As we learned in the Primary:

"Little drops of water, little grains of sand Make the mighty ocean and the pleasant land."

What is a grain of sand? And yet the earth is composed of just such things as that.

Not long ago I was riding in an automobile. Something went wrong with it, and it refused to go. The man was an expert who was driving, but I did not have much time. I left matters till I hardly had time to get to the train, which was 30 miles away. We went all over his machine; every wire was in contact; everything was just so; he could not find a thing in it that was wrong; and yet he could not make it go.

"Well" I said to him, "here, you have done everything you know but one. There is just one thing now that I want you to do: open up your carburetor, and let out a little gas, I believe it has water in it." He let it run off and closed the valve again, and the auto began to run immediately.

LITTLE SINS WILL KEEP US FROM SALVATION. But a little water in the carburetor was such a little thing, just a few drops, but they were in the road and they stopped the progress and nearly cost me reaching that train. Suppose we call that train salvation, could you afford to let a little thing like that stand between you and your salvation? . . .

God is not going to save every man and woman in the celestial kingdom. If you want to get there, and you have failings; if you are committing sins; if you are breaking the commandments of the Lord, and you know it; it is a good time right now to repent and reform, and not get the idea that it is such a little thing that the Lord will forgive you; just a few stripes, just a little punishment and we will be forgiven; for you may find yourselves cast out, if you insist and persist in such a course. 17. 40

CHURCH MEMBERS MUST ENDURE TO END. Unless it is a grievous sin we do not excommunicate people from the Church. We try to teach them their duty. We try to bring them to repentance. We try to make them understand the truth. But after they are in the Church, if they will not do these things and will not hearken to our counsels, you may be assured that they are going to be judged according to their works.

The fact that they are members of the Church will not save them. Every man and every

woman will have to answer for the deeds done in the body. An ancient prophet said: "Wo unto him that has the law given, yea, that has all the commandments of God, like unto us, and that transgresseth them, and that wasteth the days of his probation, for awful is his state!" 17. 41 . . .

"How shall we, that are dead to sin, live any longer therein?" 18. 42

Every baptized person who has fully repented, who comes into the Church with a broken heart and a contrite spirit, has made a covenant to continue with that broken heart, with that contrite spirit, which means a repentant spirit. He makes a covenant that he will do that." 18. 43

He is to endure to the end, It is essential that we endure to the end. In the revelation. that was given at the time the Church was organized, the Lord said this:

"And we know that all men must repent and believe on the name of Jesus Christ, and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the kingdom of God." 18. 44

PROGRESS TOWARD SALVATION BEYOND THE GRAVE. Salvation does not come all at once; we are commanded to be perfect even as our Father in heaven is perfect. It will take us ages to accomplish this end, for there will be greater progress beyond the grave, and it will be there that the faithful will overcome all things, and receive all things, even the fulness of the Father's glory. 18. 45

I believe the Lord meant just what he said: that we should be perfect, as our Father in heaven is perfect, That will not come all at once, but line upon line, and precept upon precept, example upon example, and even then not as long as we live in this mortal life, for we will have to go even beyond the grave before we reach that perfection and shall be like God.

But here we lay the foundation. Here is where we are taught these simple truths of the gospel of Jesus Christ, in this probationary state, to prepare us for that perfection. It is our duty to be better today than we were yesterday, and better tomorrow than we are today. Why? Because we are on that road, if we are keeping the commandments of the Lord, we are on that road to perfection, and that can only come through obedience and the desire in our hearts to overcome the world. 19. 46

THE UNCLEAN CANNOT BE SAVED. It is the duty of every man to try to be like his Eternal Father. This requires cleanliness of thought and action. We are instructed that no unclean thing can inherit the kingdom of God. 19. 47 . . .

It is reasonable to think that every soul who desires to be a true follower of Jesus Christ would wish to be as nearly like him in all respects as it is possible. 19. 48

HOW SAINTS ARE MADE. Saints are not made by popes or any other creature. It is not within the jurisdiction of mortals to make saints, either when they are living or after they are dead. Sainthood comes through obedience to the commandments of the Lord. 19. 49

CHAPTER 2

THE DEGREES OF GLORY

KINGDOMS OF GLORY

REASONABLE TO BELIEVE IN DEGREES OF GLORY. A place is prepared for every man where he shall be rewarded according to his works. For this reason Paul taught that there was a glory of the sun, a glory of the moon, and a glory of the stars, and as the stars differed in magnitude, so is it in the resurrection of the dead. 20. 1 However, every man must repent, for every knee must bend and every tongue confess that Jesus is the Christ. None is exempt from this mandate which will finally be declared. 20. 2

Quite generally the idea has been taught that man is either to be saved in the kingdom of God or cast into hell. He is either in the presence of God, or else in the presence of the devil. No other place is provided where a man could go who is unworthy of the presence of the Lord and yet not worthy of the condemnation with Lucifer.

Is such a thought consistent? With serious reflection, can we believe that our Eternal Father, who is all-wise and just, has arranged salvation and damnation on any such foundation as this? Let us look at this question in the spirit of common sense. All of the principles of the gospel are reasonable. It was the Lord himself who declared that in his Father's house were many mansions. 20. 3

ALL SAVED EXCEPT SONS OF PERDITION. It is a very pleasing and consoling thing to know that the Lord will save all of his children, excepting the very few who wilfully rebel against him. When his children have paid the penalty of their transgressions, they shall come forth from the clutches of the second death to receive a place somewhere in the great heavenly kingdoms, which are prepared for them with their several glories and degrees of salvation. 21. 4

It is the purpose of the Almighty to save all mankind, and all will enter into his kingdoms in some degree of glory, except sons of perdition who sin beyond the power of repentance and redemption, and therefore cannot receive forgiveness of sins. All the rest shall be saved, but

not all with the same degree of glory or exaltation.^{21. 5} Every man will be judged according to his works, his opportunities for receiving the truth, and the intent of his heart.

CELESTIAL SALVATION. Those who keep the full law and obey all the commandments of God are heirs of full salvation in the celestial kingdom, the glory of which the sun is spoken of as being typical. These overcome all things and receive a fulness of the blessings, power, and glory of the Father.^{21. 6} All who have died without a knowledge of the gospel, or the opportunity to receive it, who would have accepted it had the opportunity been presented to them while living, are also heirs of this kingdom. ^{21. 7}

TERRESTRIAL SALVATION. Into the next, or terrestrial, shall enter all those who die without law; "they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh; Who received not the testimony of Jesus in the flesh, but afterwards received it"; "honorable men of the earth, who were blinded by the craftiness of men"; those who were not willing to receive a fulness of his glory; and those who were not valiant in the testimony of Jesus: "wherefore, they obtain not the crown over the kingdom of our God."^{22. 8}

TELESTIAL SALVATION. Those who enter into the telestial kingdom, where their glories differ as do the stars of heaven in their magnitude, and who are innumerable as the sands of the seashore, are the ungodly, the filthy who suffer the wrath of God on the earth, who are thrust down to hell where they will be required to pay the uttermost farthing before their redemption comes. These are they who receive not the gospel of Christ and consequently could not deny the Holy Spirit while living on the earth.

They have no part in the first resurrection and are not redeemed from the devil and his angels until the last resurrection, because of their wicked lives and their evil deeds. Nevertheless, even these are heirs of salvation, but before they are redeemed and enter into their kingdom, they must repent of their sins, and receive the gospel, and bow the knee, and acknowledge that Jesus is the Christ, the Redeemer of the world.^{22. 9}

In both the terrestrial and the telestial glories the inhabitants thereof will be limited in their powers, opportunities, and progression, because, like the sons of perdition, "they were not willing to enjoy that which they might have received."^{22. 10}

TELESTIAL DAMNATION. All who have been filthy and who would not receive the truth and have not had the testimony of Jesus Christ, must suffer the torments of the damned until they are purged from their iniquity, for the blood of Jesus Christ will not cleanse them from their sins without their own individual suffering.

Nevertheless they shall come out of the prison eventually. These are the rest of the dead, spoken of by John, who do not live during the millennial reign, but afterwards; and these are assigned to a kingdom known as the telestial kingdom, and they are denied the privilege of

dwelling with the Father and the Son, "worlds without end." The Lord will do for them the best he can under the circumstances, but since they have denied his power and have dwelt in iniquity, they cannot receive the blessings of the kingdom of God.^{23. 11}

GOSPEL TRUTHS TAUGHT IN ALL KINGDOMS. Will those in the other kingdoms besides the celestial, have the gospel taught to them?

Yes, all truth is gospel truth; and every soul eventually must become acquainted with the plan of salvation, at least as far as it is possible for him to do. We read that every knee must bow and every tongue confess Jesus Christ as the Son of God. This being true, then every soul must know something about him.

But matters which have been held in reserve for the faithful and which have been kept hid from the world by divine decree since before the foundation of the earth, need not be known after the resurrection any more than before, to those who are not entitled to receive them. For instance, there will be covenants and obligations required of these who enter into the exaltation which in no way will apply to those who do not enter into the exaltation, for they do not receive the fulness. In every kingdom the inhabitants must know that they have been redeemed from death, and have received such blessings as are granted them, through the mercy of Jesus Christ. ^{23. 12}

THE CELESTIAL KINGDOM

THE CELESTIAL IS THE KINGDOM OF GOD. The celestial kingdom is the kingdom spoken of in the scriptures as the kingdom of God, which men are commanded to seek first in preference to all else.^{23. 13} It is the place where those who enter receive eternal life, in addition to immortality. Immortality is the gift to live forever given to all men. Eternal life is life in the presence of the Father and the Son and is the kind of life which they possess. It is of the celestial kingdom the Lord was speaking when he said: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." ^{24. 14}

NATURE OF EXALTATION IN CELESTIAL KINGDOM. Comparatively few of the children of men will find the salvation which is found in the celestial kingdom, or in other words the exaltation which will make of them heirs of God and joint-heirs with Jesus Christ -- even sons of God. Those who gain this exaltation receive the fulness of the power, might, and dominion of that kingdom. They overcome all things. They are crowned as priests and kings and become like Jesus Christ. While this doctrine is taught in the Bible, the majority of mankind have lost sight of it, and it has become one of the peculiar teachings of the Church of Jesus Christ of Latter-day Saints.

Paul taught: "For as many as are led by the Spirit of God, they are the sons of God. . . . The

Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."24. 15

John also taught that those who have kept the commandments of the Lord in the full are sons of God, and when Christ comes they shall be like him. "And," said John, "every man that hath this hope in him purifieth himself, even as he is pure."24. 16

This celestial kingdom is governed by immutable law. It is only through obedience to the principles of the gospel and the laws which pertain to this kingdom that its blessings are obtained. Since the majority of men refuse to take the course in righteousness, or enter the strait gate into the narrow way, which would make them heirs in the household of God, it will be a select few who receive these crowning blessings.25. 17

SALVATION COMES TO THOSE WHO OVERCOME ALL THINGS. We are preaching the gospel of salvation in the celestial kingdom. I think it would be better if we would get into the habit of speaking more of exaltation than of salvation. According to the scriptures which are given to us, salvation means for a man to rise above his enemies, to conquer them. This does not mean enemies in the flesh, individuals, but it does mean sin, transgression of the law; and as a man overcomes he is saved.25. 18

Through the atonement of Jesus Christ, every soul shall receive the resurrection; no matter when he lived or how, the resurrection will come to every individual. Even those who have lived upon the earth who shall be classed as sons of perdition shall receive their bodies, and the body and spirit shall be inseparably connected. This is a doctrine which seems to bother some. All others receiving the resurrection will find their places in one of these three great kingdoms.

But in order to enter into the celestial kingdom, which is the kingdom of exaltation, and the kingdom spoken of in the scriptures as the kingdom of God, one must accept and abide in the fulness of the gospel of Jesus Christ, adhering to the teachings, receiving the ordinances, and being true to the covenants which appertain to that salvation. . . .

The Prophet says a man may enter into the terrestrial or the telestial kingdom who has not been baptized with water and who has not in this life received these ordinances, but he can never enter into the celestial kingdom without complying with these eternal laws. 26. 19

Each kingdom, of course, is governed by laws. We have nothing to do with the laws of the telestial or terrestrial kingdoms, so far as the preaching of the gospel is concerned. Our mission is to preach the salvation of the kingdom of God, where he and Christ dwell, which is the celestial kingdom. And all of the principles of the gospel which have been given unto us pertain to the celestial kingdom.

Now, of course, if a man enters into one of the others because of disobedience, he will yet have to acknowledge Christ; he will have to believe in him as being the Son of God; he will have to bend the knee; for every knee must bow, and every tongue eventually must confess that Jesus is the Christ; that will be required of all, not merely those who are willing to keep the commandments and thereby receive exaltation.[26. 20](#)

THIS EARTH TO BECOME CELESTIAL. This earth is going to become a celestial body and is going to be a fit abode for celestial beings only; the others will have to go somewhere else, where they belong. This earth will be reserved for those who are entitled to exaltation, and they are the meek, spoken of by our Savior, who shall inherit the earth. When the Lord said the meek shall inherit the earth, he had reference to those who are willing to keep the commandments of the Lord in righteousness and thus receive exaltation.[26. 21](#)

MANY CELESTIAL EARTHS. This earth on which we dwell, like many that have gone before, is destined to become a celestial sphere and the righteous shall inherit it forever, "For, for this intent was it made and created," and after it has filled the measure of its mortal creation, it shall be crowned with glory, even with the presence of God the Father. Like man, the earth also shall die, but it also shall be quickened again, and shall abide the power by which it is quickened, to continue throughout eternity as the celestial abode of man.[27. 22](#)

THE TERRESTRIAL AND TELESTIAL KINGDOMS

JUDGMENT ACCORDING TO WORKS. Do you think that all are going to receive the gospel and come into the Church? No. There will be a great multitude, so great that you cannot count them, who will not receive the ordinances of the house of the Lord which would place them in the celestial kingdom and give them the blessings of exaltation. These will take their places in the terrestrial and telestial worlds, where they will be denied many blessings and privileges that are held in reserve for the faithful.[27. 23](#)

Not all of the Lord's children are worthy of celestial glory, and many are forced to suffer his wrath because of their transgressions, and this causes the Father and the whole heavens to have sorrow and to weep.[27. 24](#) The Lord works in accordance with natural law. Man must be redeemed according to law, and his reward must be based on the law of justice. Because of this, the Lord will not give unto men that which they do not merit, but shall reward all men according to their works. [27. 25](#)

While all men shall be saved, except the few sons of perdition who wilfully reject the truth, yet our place and station will depend upon our integrity and willingness to obey the commandments of the Lord. Every man will be placed just where he belongs, according to his works, Justice will be meted out to all, and every man will find his level according to that which he was willing to receive.[27. 26](#)

CHURCH MEMBERS MAY GO TO ANY KINGDOM. We have our agency and many,

very, very many members of this Church, when they come to the judgment and are judged according to their works, are going to be consigned to the telestial kingdom; others to the terrestrial kingdom; because that is the law that they have willed to obey; and we are going to get our reward according to the law that we obey. 28. 27

A man who has accepted the testimony of Jesus in the flesh may inherit any of the three kingdoms, according to the degree of faithfulness he has shown in keeping the commandments of the Lord. If he keeps the full law, he shall be entitled to enter the celestial kingdom.

If he is willing to abide by only a portion of the law, and rejects the covenants which govern in the celestial kingdom, notwithstanding he is honest, virtuous, and truthful, he shall be assigned to the terrestrial kingdom where other honorable men shall be found.

If he enters into the Church, but rejects the light, and lives a life of disobedience and corruption, he may be assigned to the telestial kingdom and obtain such blessing's as he is willing to receive, because he was not willing to enjoy that which he might have received. 28. 28

THOSE WHO ARE NOT VALIANT. "These are they who are not valiant in the testimony of Jesus; wherefore, they obtain not the crown over the kingdom of our God." 28. 29 These enter into the terrestrial glory.

Who are they? All who refuse to receive the fulness of the truth, or abide by the principles and ordinances of the everlasting gospel, They may have received a testimony; they may be able to testify that they know that Jesus is the Christ; but in their lives they have refused to accept ordinances which are essential to entrance into the celestial kingdom. They have refused to live the gospel, when they knew it to be true; or have been blinded by tradition; or for other cause have not been willing to walk in the light.

In this class we could properly place those who refuse to take upon them the name of Christ, 29. 30 even though they belong to the Church; and those who are not willing when called to go forth and preach to a perverse world "Jesus Christ, and him crucified." 29. 31

They may live clean lives; they may be honest, industrious, good citizens, and all that; but they are not willing to assume any portion of the labor which devolves upon members of the Church, in carrying on the great work of redemption of mankind.

We have known members of the Church who have gone out in the world and have mingled with those not of our faith, and these members were ashamed to have it known that they were Latter-day Saints. Such persons certainly are not valiant in the testimony of Jesus. The Lord has said: "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he

cometh in the glory of his Father with the holy angels."29. 32

SALVATION OF THOSE WITHOUT THE GOSPEL LAW. Through the mission of Jesus Christ a law has been given, the law of the gospel, and that law is binding upon all those who hear it, who come in contact with it; and provision has been made so that those who are without the law or who have not heard the name of Christ, who are ignorant of the plan of salvation, because the gospel has never reached them in any form, shall not be under the same restrictions and condemnation as will those who have received that law. And they who are without the law, Christ redeems through his blood, and does not require of them that which he requires of me and of you. 29. 33

EVERY KNEE SHALL BOW; EVERY TONGUE CONFESS. I want to call attention to something that is stated frequently in the scriptures, and I think very often misunderstood, and that is the statement that, "every knee shall bow, and every tongue shall confess," 30. 34 I wonder how many of us have an idea that if a knee bows and a tongue confesses, that is a sign of forgiveness of sin and freedom from sin, and that the candidate is prepared for exaltation? If you do, you make a mistake. It does not mean that at all.

The time will come when "every knee shall bow, and every tongue shall confess," and yet the vast majority of mankind will go into the telestial kingdom eternally. Let me read these verses: "The time shall come when all shall see the salvation of the Lord; when every nation, kindred, tongue, and people shall see eye to eye and shall confess before God that his judgments are just."

It is a wonderful thing when men reach the stage when they will be willing to confess that the judgments against them are just, and they will bow the knee and will understand "eye to eye." But see what this prophet says further: "And then shall the wicked be cast out, and they shall have cause to howl, and weep, and wail, and gnash their teeth; and this because they would not hearken unto the voice of the Lord; therefore the Lord redeemeth them not." And yet they confess.

"For they are carnal and devilish, and the devil has power over them; yea, even that old serpent that did beguile our first parents, which was the cause of their fall; which was the cause of all mankind becoming carnal, sensual, devilish, knowing evil from good, subjecting themselves to the devil.

"Thus all mankind were lost; and behold, they would have been endlessly lost were it not that God redeemed his people from their lost and fallen state. 30. 35

So do not get an idea that because they bow the knee and confess with the tongue, or as it reads in the other scriptures, see eye to eye, that this is going to exalt them in the celestial kingdom of God, because they are going to be judged according to their works and receive their dominion according to the plan that has been appointed and prepared according to the

justice, and tempered by the mercy, of the Lord.^{31. 36}

NO PROGRESSION FROM KINGDOM TO KINGDOM

NO ADVANCEMENT FROM LOWER TO HIGHER. It has been asked if it is possible for one who inherits the telestial glory to advance in time to the celestial glory?

The answer to this question is, No!

The scriptures are clear on this point. Speaking of those who go to the telestial kingdom, the revelation says: "And they shall be servants of the Most High; but where God and Christ dwell they cannot come, worlds without end."^{31. 37}

Notwithstanding this statement, those who do not comprehend the word of the Lord argue that while this is true, that they cannot go where God is "worlds without end," yet in time they will get where God was, but he will have gone on to other heights.

This is false reasoning, illogical, and creates mischief in making people think they may procrastinate their repentance, but in course of time they will reach exaltation in celestial glory.

KINGDOMS PROGRESS IN DIFFERENT DIRECTIONS. Now let us see how faulty this reasoning is. If in time those who enter the telestial glory may progress till they reach the stage in which the celestial is in now -- then they are in celestial glory, are they not, even if the celestial has advanced? That being the case (I state this for the argument only, for it is not true), then they partake of all the blessings which are now celestial. That means that they become gods, have exaltation, gain the fulness of the Father, and receive a continuation of the "seeds forever." The Lord, however, has said that these blessings, which are celestial blessings, they may never have; they are barred forever!

The celestial and terrestrial and telestial glories, I have heard compared to the wheels on a train. The second and third may, and will, reach the place where the first was, but the first will have moved on and will still be just the same distance in advance of them. This illustration is not true! The wheels do not run on the same track, and do not go in the same direction. The terrestrial and the telestial are limited in their powers of advancement, worlds without end.

LIMITATION ON CELESTIAL PROGRESSION. In section 131, the Lord has said, through the Prophet Joseph Smith: "In the celestial glory there are three heavens or degrees; And in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage]; And if he does not, he cannot obtain it. He may enter into the other, but that is the end of his kingdom; he cannot have an increase." ^{32. 38} So, we see, even in the celestial, some are barred and cannot go on to exaltation.

Further light is thrown on this in section 132: "For these angels did not abide my law; therefore, they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity, and from henceforth are not gods, but are angels of God forever and ever." 32. 39 These angels, spoken of here, include those who enter the celestial kingdom but do not gain the highest glory in that kingdom.

In this same section the Lord says: "Verily, verily, I say unto you, except ye abide my law ye cannot attain to this glory. For strait is the gate, and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world neither do ye know me. But if ye receive me in the world, then shall ye know me, and shall receive your exaltation; that where I am ye shall be also.

"This is eternal lives -- to know the only wise and true God, and Jesus Christ, whom he hath sent. I am he. Receive ye, therefore, my law. Broad is the gate, and wide the way that leadeth to the deaths; and many there are that go in thereat, because they receive me not, neither do they abide in my law." 33. 40

Now, if a man is deprived of the "continuation of the lives" for ever -- and not to have these blessings is referred to as leading to the deaths, or the lack of the continuation of the lives, or increase -- then he cannot "worlds without end" reach the celestial glory; for the celestial glory is "the continuation of the lives" or increase eternally; it is to be gods, even the sons of God.

DIFFERENCES IN KIND OF RESURRECTED BODIES. In section 88 of the Doctrine and Covenants, we are taught that there is a difference in the kinds of resurrection. Some will be raised with celestial bodies; some with terrestrial bodies, and some with telestial bodies; and yet others will be raised with bodies without any qualification or power of glory, and these will be sons of perdition. Read verses 17.33. Paul bears witness of this in the following words:

"But some man will say, How are the dead raised up? and with what body to they come? Thou fool, that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body.

"All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. . . . So also is the resurrection of the dead." 34. 41

If a man will enter into life, then he must abide in the law of the gospel, keeping all of the

commandments to the end of his mortal life. This is the doctrine of the Prophet Joseph Smith. "I . . . spoke to the people," he says, "showing them that to get salvation we must not only do some things, but everything which God has commanded. Men may preach and practice everything except those things which God commands us to do, and will be damned at last. We may tithe mint and rue, and all manner of herbs, and still not obey the commandments of God." 34. 42

CHAPTER 3

EXALTATION

JOINT-HEIRS WITH JESUS CHRIST

EXALTATION: TO BECOME LIKE GOD. Those who receive exaltation in the celestial kingdom are promised the fulness thereof. "All things are theirs, whether life or death, or things present, or things to come." 35. 1 Our Father in heaven is infinite; he is perfect; he possesses all knowledge and wisdom. However, he is not jealous of his wisdom and perfection, but glories in the fact that it is possible for his children who obey him in all things and endure to the end to become like him.

Man has within him the power, which the Father has bestowed upon him, so to develop in truth, faith, wisdom, and all the virtues, that eventually he shall become like the Father and the Son; this virtue, wisdom, and knowledge on the part of the faithful does not rob the Father and the Son, but adds to their glory and dominion. Thus it is destined that those who are worthy to become his sons and joint-heirs with our Redeemer, would be heirs of the Father's kingdom, possessing the same attributes in their perfection, as the Father and the Son now possess. 35. 2

ALL THAT THE FATHER HATH. Those who are faithful in obtaining the priesthood and magnifying their calling become members of the Church of the Firstborn, receiving all that the Father hath; and this is according to an oath and covenant that cannot be broken. Now, how are they to receive all that the Father hath, if something is withheld? And if something is not withheld, how can they receive all that he hath and not become as he is, that is, be gods themselves? . . .

How can the saints receive of his fulness and be equal with the Lord and not be as he is, that is, gods? 36. 3

The Father has promised through the Son that all that he has shall be given to those who are

obedient to his commandments. They shall increase in knowledge, wisdom, and power, going from grace to grace, until the fulness of the perfect day shall burst upon them. They shall, through the glory and blessing of the Almighty, become creators. All power, and dominion, and might shall be given to them, and they shall be the only ones upon whom this great blessing shall be bestowed.

All others, no matter how much learning, wisdom, and power, they may obtain, shall nevertheless be restricted in their several spheres, for they cannot attain to the fulness which is held in reserve for those who are permitted to pass by the angels and the gods who are set to guard the way to this great exaltation.

GAINING A FULNESS OF LIGHT AND TRUTH. "If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free." 36. 4 These are the words of our Master, and it is obedience to him and his word that unlocks the glories and mysteries of the kingdom of heaven. They cannot be unlocked in any other way.

All light, all truth come from God. That which is not from him does not edify but brings darkness. If we will continue in God; that is, keep his commandments, worship him and love his truth; then the time will come when we shall be bathed in the fulness of truth, which shall grow brighter and brighter until the perfect day. Here then, we find power wisdom, advancement, the knowledge which is perfect and which can only be obtained through continuing in God by obedience unto him."36. 5

FULL OBEDIENCE LEADS TO JOINT-HEIRSHIP. Now if we want to become heirs, joint-heirs with Jesus Christ, possessing the blessings of the kingdom, there is only one thing required of you and of me, and that is that we keep the whole law, not a part of it only. Do you think it would be fair, just, proper, for the Lord to say to us: "I will give unto you commandments; you may keep them if you will; you may be indifferent about the matter if you will; keep some, reject others; or, partially keep some; and I will punish you, but then I will make it up to you, and all will be well."37. 6

SONS OF GOD

FAITHFUL BECOME SONS AND DAUGHTERS OF GOD. The destiny of the faithful man in this Church and the faithful woman is to become a son and daughter of God. That is the great gift that the Lord holds out to the members of the Church. 37. 7

John writes as follows: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."37. 8

Why? Because as sons of God we have lived to be like him; and John did not mean that we would see him in the form of a man. Every man is in that form, whether he repents of his sins

or whether he does not. Every man was created in the image of God, in his likeness; but when Christ comes, those who have kept the commandments and stand before him, will see themselves like they see him, a Son of God! They will be entitled to the blessings of sons, heirs. The Lord has promised to them the fulness of his kingdom so they can go on through the eternities. 37. 9

PRIESTHOOD ESSENTIAL TO SONSHIP. John was speaking to the men who held the priesthood. He calls them the sons of God. We are the sons of God. That same divine authority has been bestowed upon us. We, too, in this day should be just as grateful and just as willing to serve, and to keep the commandments of the Lord, and to magnify the callings which have been given unto us, as were these men in former days who were the sons of God.

I wonder if we realize the greatness of our callings -- yes, all the elders in this Church -- do they realize that they hold the Melchizedek Priesthood? Do they know that through their faithfulness and their obedience, according to the revelations of the Lord, they are entitled to receive all that the Father has -- to become the sons of God, joint-heirs with our Elder Brother, Jesus Christ, entitled to the exaltations in the celestial kingdom? Do we realize that? We, too, if we do realize it, should be like those of former days, and every man that hath this hope in him, will purify himself even as Christ is pure. 38. 10

SONS OF GOD BECOME JOINT-HEIRS WITH CHRIST. I many times think of that passage of scripture, pertaining to those who keep the commandments of the Lord and are faithful and true to the end, that all that the Father hath shall be given unto them. 38. 11 It is consoling and glorious to me. While we cannot comprehend the greatness of this blessing, yet a ray of light we do receive; an impression is made upon our minds to this effect, that if we will do the things the Lord requires of us, we shall become sons and daughters unto God. That is the meaning of this scripture.

As sons and daughters then, we are heirs of his kingdom and shall receive by right the fulness of the glory and be entitled to the great blessings and privileges which the Lord in his mercy has revealed to us in the dispensation of the fulness of times. "For as many as are led by the Spirit of God," Paul has written, "they are the sons of God. . . . The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." 39. 12

SONS OF GOD BECOME GODS. If the faithful, who keep the commandments of the Father, are his sons, then they are heirs of the kingdom and shall receive of the fulness of the Father's glory, even until they become like the Father. And how can they be perfect as their Father in heaven is perfect if they are not like him? . . .

Now, if they overcome all things, then there are not some things which they do not overcome. If these are to receive "of his fulness and of his glory," and if into their "hands the

Father has given all things," then the Father has not withheld some of the fulness of his glory, or some things. And if they receive his fulness and his glory, and if "all things are theirs, whether life or death, or things present, or things to come, all are theirs," how can they receive these blessings and not become gods? They cannot.^{39. 13}

FULL OBEDIENCE LEADS TO SONSHIP. Now how are we going to become the sons of God and, of course, daughters as well? How is it done? Can we become the sons and heirs of our Eternal Father simply by being baptized for the remission of our sins after we have repented and have had faith, and have had hands laid upon us for the gift of the Holy Ghost, and have come into the Church? No, it takes more than that.

Why, of course they are the children of our Father in heaven, those who do that, as are the people who are outside of the Church; but to become the sons and daughters of God, children, "heirs, heirs of God, and joint-heirs with Christ," we must suffer with him, that we may be glorified with him.^{39. 14} In other words, we must receive in our hearts, accept in our hearts, every principle of the gospel which has been revealed; and insofar as it is in our power to do so, we must live in accordance with these principles and keep the commandments of God in full.^{40. 15}

ENDOWMENT AND SEALING PRECEDE SONSHIP. The Lord has given unto us privileges, and blessings, and the opportunity of entering into covenants, of accepting ordinances that pertain to our salvation beyond what is preached in the world; beyond the principles of faith in the Lord Jesus Christ, repentance from sin, and baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost; and these principles and covenants are received nowhere else but in the temple of God.

If you would become a son or a daughter of God and an heir of the kingdom, then you must go to the house of the Lord and receive blessings which there can be obtained and which cannot be obtained elsewhere; and you must keep those commandments and those covenants to the end. . . .

The ordinances of the temple, the endowment and sealings, pertain to exaltation in the celestial kingdom, where the sons and daughters are. The sons and daughters are not outside in some other kingdom. The sons and daughters go into the house, belong to the household, have access to the home. "In my Father's house are many mansions." ^{40. 16} Sons and daughters have access to the home where he dwells, and you cannot receive that access until you go to the temple. Why? Because you must receive certain key words as well as make covenants by which you are able to enter. If you try to get into the house, and the door is locked, how are you going to enter, if you haven't your key? You get your key in the temple. which will admit you.

I picked up a key on the street one day, and took it home, and it opened every door in my house. You cannot find a key on the street, for that key is never lost that will open the door

that enters into our Father's mansions. You have got to go where the key is given. And each can obtain the key, if you will; but after receiving it, you may lose it, by having it taken away from you again, unless you abide by the agreement which you entered into when you went to the house of the Lord. 41. 17

ALL MEN TO BE EITHER SERVANTS OR SONS. You know what it says about servants in the scriptures. Those who become servants are those who are not willing to receive these blessings in the house of the Lord and abide in them. They are not sons; they are not daughters. They are children of God, it is true, for all men are his children. But they do not inherit, and therefore they remain servants throughout eternity, because they were not willing to receive that which they might have received, and the gift which was bestowed upon them or offered to them. They not only rejected the gift, but also the Giver of the gift. There will be a great many servants, but there will not be many heirs, "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." 41. 18

THE CHURCH OF THE FIRSTBORN

EXALTED BEINGS BELONG TO CHURCH OF FIRSTBORN. Those who gain exaltation in the celestial kingdom are those who are members of the Church of the Firstborn; in other words, those who keep all the commandments of the Lord. 41. 19 There will be many who are members of the Church of Jesus Christ of Latter-day Saints who shall never become members of the Church of the Firstborn.

The higher ordinances in the temple of God pertain to exaltation in the celestial kingdom. . . . In order to receive this blessing, one must keep the full law, must abide the law by which that kingdom is governed; for, "He who is not able to abide the law of a celestial kingdom cannot abide a celestial glory." 42. 20

So being ordained an elder, or a high priest, or an apostle, or even President of the Church, is not the thing that brings the exaltation, but obedience to the laws and the ordinances and the covenants required of those who desire to become members of the Church of the Firstborn, as these are administered in the house of the Lord. To become a member of the Church of the Firstborn, as I understand it, is to become one of the inner circle. We are all members of the Church of Jesus Christ of Latter-day Saints by being baptized and confirmed, and there are many who seem to be content to remain such without obtaining the privileges of exaltation.

HOW TO JOIN CHURCH OF THE FIRSTBORN. The Lord has made it possible for us to become members of the Church of the Firstborn, by receiving the blessings of the house of the Lord and overcoming all things. Thus we become heirs, "priests and kings, who have received of his fulness, and of his glory," who shall "dwell in the presence of God and his Christ forever and ever," with full exaltation. 42. 21 Are such blessings worth having?

I have said that only one man at a time on the earth holds the keys of this sealing power of

the priesthood, but he may, and does, delegate power to others, and they officiate under his direction in the temples of the Lord. No man can officiate in these sealing ordinances until he receives the authority to do so by being set apart by the one who holds the keys, notwithstanding he may hold the priesthood. All the authority exercised in the temples is then, after all, the authority centered in one man. He has the power and calls upon others to officiate, and they seal upon us the keys and powers which, through our obedience, entitle us to become sons and daughters and members of the Church of the Firstborn, receiving all things in the kingdom. This is what we can get in the temple, so that we become members of the family, sons and daughters of God, not servants. 43. 22

THE PATH TO EXALTATION

EXALTATION OFFERED TO ALL. The Lord does not desire that the people should suffer. He is pained when a man does wrong and needs to be punished and fails to receive the crown or reward that is offered to those who are faithful and true. The Lord would have every man receive a crown, every man become exalted, every man become a son, and every woman become a daughter unto him. But this cannot be done, except on principles of righteousness and free agency.

Therefore, every soul has the right to choose for himself that which he will do. This is the gospel of merit. Every man shall receive that which he is entitled to receive. Every soul shall be blessed according to the diligence, willingness, and integrity put forth in the service of the Lord. The man who will not keep his commandments, the Lord will not exalt. The woman who rejects the light and refuses to abide by the doctrines of our Redeemer shall not be exalted. Those who will be exalted shall be crowned with glory, immortality, and eternal life in the presence of our Father. 43. 23

In order to obtain the exaltation we must accept the gospel and all its covenants; and take upon us the obligations which the Lord has offered; and walk in the light and the understanding of the truth; and "live by every word that proceedeth forth from the mouth of God." 43. 24

CELESTIAL MARRIAGE ESSENTIAL TO EXALTATION. Another thing that we must not forget in this great plan of redemption and exaltation, is that a man must have a wife, and a woman a husband, to receive the fulness of exaltation. They must be sealed for time and for all eternity in a temple; then their union will last forever, and they cannot be separated because God has joined them together, as he taught the Pharisees. 44. 25

Parents will have eternal claim upon their posterity and will have the gift of eternal increase, if they obtain the exaltation. This is the crowning glory in the kingdom of God, and they will have no end. When the Lord says they will have no end, he means that all who attain to this glory will have the blessing of the continuation of the "seeds" forever. Those who fail to obtain this blessing come to the "deaths," which means that they will have no increase,

forever. All who obtain this exaltation will have the privilege of completing the full measure of their existence, and they will have a posterity that will be as innumerable as the stars of heaven. 44. 26

If you want salvation in the fullest, that is exaltation in the kingdom of God, so that you may become his sons and his daughters, you have got to go into the temple of the Lord and receive these holy ordinances which belong to that house, which cannot be had elsewhere. No man shall receive the fulness of eternity, of exaltation, alone; no woman shall receive that blessing alone; but man and wife, when they receive the sealing power in the temple of the Lord, if they thereafter keep all the commandments, shall pass on to exaltation, and shall continue and become like the Lord. And that is the destiny of men; that is what the Lord desires for his children. 44. 27

ONLY EXALTED BEINGS GAIN FULNESS OF FATHER. No man can obtain that exaltation without receiving the covenants that belong to the priesthood. No woman can obtain this great honor and glory without receiving the blessings of faith, repentance and baptism, confirmation, and obedience to the covenants that are promised her and her husband in the temple of the Lord. Otherwise, there would be no progress, that is, to the fulness.

No man who is not willing to continue, even though he be a member of the Church, in receiving these covenants, and taking upon him these blessings and powers which the Lord has offered unto him by covenant, will ever reach the fulness. All such will be barred. There will come a certain place which they cannot pass. The fulness of knowledge, and understanding, and wisdom, by which men may become perfect even as God is perfect, can only be gained by a strict adherence to those eternal laws upon which this great blessing is based.

We fall short through lack of faithfulness if we refuse to receive covenants and take upon ourselves obligations that pertain to the exaltation. There will be a bar that will prevent us from continuing to that fulness. 45. 28

ENDOWMENTS AND SEALINGS PERTAIN TO EXALTATION. Baptism is the door into the celestial kingdom. All the ordinances of the gospel pertain to the celestial kingdom, and any person who is faithful to the covenant of baptism will be entitled to enter there, but no person can receive an exaltation in the celestial kingdom without the ordinances of the temple. The endowments are for advancement in that kingdom, and the sealings for our perfection, provided we keep our covenants and obligations. 45. 29

People baptized, and who are not endowed in the temple of the Lord, may enter the celestial kingdom, But that does not mean that a baptized person is going to get the exaltation in that kingdom, He is not going to pass on to the fulness just by being baptized. He will not pass on to the fulness even after he has been baptized and received an endowment in the temple.

He has also to receive the other ordinances so that he can become through his faithfulness and obedience a son of God. . . .

The first principles of the gospel are principles that save. By obedience to them we enter the celestial kingdom of God. Then, when we get into that kingdom, if we have received the other covenants, have been true and faithful to other obligations, we will advance until we shall become like God -- his sons, his daughters, receiving a fulness of his kingdom. That is the promise. 46. 30

MAKING OUR CALLING AND ELECTION SURE. Those who press forward in righteousness, living by every word of revealed truth, have power to make their calling and election sure. They receive the more sure word of prophecy and know by revelation and the authority of the priesthood that they are sealed up unto eternal life. They are sealed up against all manner of sin and blasphemy except the blasphemy against the Holy Ghost and the shedding of innocent blood. But the mere fact of being married for time and eternity in the temple, standing alone, does not give them this guarantee. Blessings pronounced upon couples in connection with celestial marriage are conditioned upon the subsequent faithfulness of the participating parties.

Peter tells how the saints may make their calling and election sure in these words: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

"And beside this, giving all diligence, 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.

"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. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. . . .

"We have also a more sure word of prophecy: whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." 47. 31

EXALTATION AND THE CREATION OF WORLDS. Now, according to the teachings of

the Prophet Joseph Smith, we worship our Heavenly Father who governs in our universe, and we do all that we do in the name of the Son. We are informed that there are many earths or worlds which have been created, and were created by the Son for the Father, This was, of course, before he was born a Babe in Bethlehem.^{47. 32}

Evidently his Father passed through a period of mortality even as he passed through mortality, and as we all are doing. Our Father in heaven, according to the Prophet, had a Father, and since there has been a condition of this kind through all eternity, each Father had a Father, until we come to a stop where we cannot go further, because of our limited capacity to understand. ^{47. 33}

We are sons and daughters of God in the spirit. Through the atonement of Jesus Christ, we receive the resurrection, the spirit and the body being united inseparably, never to be divided, so that we will never die again. We thus become immortal, and if we keep the commandments which are given us, we will inherit celestial glory. When we receive this great blessing, we will be sons of God, joint-heirs with Jesus Christ.

The Father has promised us that through our faithfulness we shall be blessed with the fulness of his kingdom. In other words we will have the privilege of becoming like him. To become like him we must have all the powers of godhood; thus a man and his wife when glorified will have spirit children who eventually will go on an earth like this one we are on and pass through the same kind of experiences, being subject to mortal conditions, and if faithful, then they also will receive the fulness of exaltation and partake of the same blessings. There is no end to this development; it will go on forever. We will become gods and have jurisdiction over worlds, and these worlds will be peopled by our own offspring. We will have an endless eternity for this. ^{48. 34}

EXALTATION IS WORTH REPENTANCE AND OBEDIENCE. What we need in the Church, as well as out of it, is repentance. We need more faith and more determination to serve the Lord. . . . If the people of the world walk in darkness and sin, and contrary to the will of the Lord, there is the place for us to draw the line. Why should we not uphold the standards of our faith? Why should we not walk in strict accord with the regulations of the Church notwithstanding what the world may think?

The Lord has revealed the fulness of his gospel. We have been fully informed regarding all of its principles pertaining to salvation. Is it worth while for us to maintain our integrity and prove faithful to every trust? Is the pearl of great price -- the fulness of the glory, honor, and eternal life in the presence of the Father and the Son -- worth the sacrifice we may be called upon to make? Are we, as the man spoken of in former times, willing to sell all that we have in order that we may buy this field which will bring to us everlasting joy and exaltation as sons and daughters of God?^{49. 35}

SALVATION OF CHILDREN

FALSE DOCTRINE OF GUILT FOR ORIGINAL SIN. There are millions of people, professing to believe in Christ, who believe that little children are under condemnation and tainted with original sin -- which is as damnable a doctrine as was ever taught among the children of men, for little children are not tainted with sin. They are not subject to sin until they reach the years of accountability, until they begin to know and to understand right from wrong, and become accountable before God according to the age which he himself has appointed, which is eight years. "Baptism availeth nothing," in the case of infants, because they cannot repent, and baptism is for the remission of sins.^{49. 36}

Christ paid the debt for Adam's transgression. "We believe that men will be punished for their own sins, and not for Adam's transgression,"^{49. 37} and the Lord has not placed any taint upon little children who come into this world. Through the blood of Christ they are redeemed from all that could be laid to their charge as descendants of Adam. Christ took that upon himself.

"The glory of God is intelligence, or, in other words, light and truth, Light and truth forsake that evil one. Every spirit of man was innocent in the beginning." ^{49. 38}

CHILDREN INNOCENT IN BEGINNING. That means that in the beginning -- before the foundation of the world was laid, and before Satan rebelled -- when we were born, if you please, in that spirit world, we were innocent. There came a rebellion, and one-third of the hosts of heaven, we are told, rebelled against God, under the direction of Lucifer, and were cast out.

The two-thirds remaining were privileged to come to this earth and receive tabernacles of flesh and bones. Now the Lord says, in regard to men, at the time they come into this world: "And God having redeemed man from the fall, men became again, in their infant state, innocent before God."^{50. 39}

Now, that is good, sound sense. To believe that the Lord damns little children because parents, in a thoughtless mood, fail to have them sprinkled or otherwise baptized, and therefore, should they die, they are forever damned, I repeat, is a doctrine of the devil. There is no truth in it. Baptism is for the remission of sins, and no man can repent of a sin until he is accountable before God. ^{50. 40}

BELIEF IN ORIGINAL SIN DENIES POWER OF ATONEMENT. Any man who believes that little children are born in sin and are tainted by original sin, or the sin of somebody else, has failed to comprehend the nature of the atonement of Jesus Christ. . . .

It is one doctrine, among all the doctrines that have been corrupted, that seems to me to stand out as the most damnable, denying the mercies of God to little children who come into this world as innocent as they can be, and then to put taint upon them. There may be a taint upon

the father, there may be a taint upon the mother, but that little child is not responsible in any sense of the word for either Adam's transgression, or your transgression, or mine, or any other man's. I say again, the man who believes that children are tainted by original sin cannot understand and fails to comprehend the mission of Jesus Christ.

What was his mission? One part was to bring redemption to every soul from Adam's transgression; and Christ paid the price. That is unconditional; it depends neither upon repentance nor faith nor any other principle. Every soul that comes into this world is cleansed -- if there is to be any cleansing -- at least redeemed from the consequences of Adam's transgression, because we were not in any sense responsible for it.

Why, of course we die; of course we suffer; of course we are subject to the vicissitudes of mortal life, We came here for that very purpose. Of course we inherit these from Adam; but to lay a sin on a child, because it was born into this world of mortal parents, I repeat, is a damnable doctrine. . . .

ALL CHILDREN ARE ALIVE IN CHRIST. "Little children are redeemed from the foundation of the world."⁵¹ 41 What does the Lord mean by that? He means that before the foundation of this earth was laid, this plan of redemption, the plan of salvation which we are supposed to follow in this mortal life, was all prepared; and God, knowing the end from the beginning, made provisions for the redemption of little children through the atonement of Jesus Christ. . . .

We teach that we are the offspring of God, we are his sons and daughters -- that is a good Bible doctrine -- and in the beginning of that spirit life every man was innocent, Likewise in the beginning of this mortal life -- no matter how faithful, or how valiant, or otherwise, we were in that spirit world -- when we come into this world, we come into it innocent as far as this world is concerned, just as we were innocent in the other world in the beginning. Every child -- I don't care where it is born; I don't care what its color -- that is born into this world comes into it innocent in its infant state.

Why, when you look into the face of a little babe and he looks up and smiles at you, can you believe that that little child is tainted with any kind of sin that will deprive it of the presence of God should it die? I have been reading to you about this Catholic doctrine of the "beatific vision," and these little children who are not sprinkled -- or baptized if you want to call it that -- in their infancy, being deprived of that glorious vision, and the Lord softening their punishment or loss by dulling their comprehension so they do not understand and do not realize what they have lost. Can you think of anything that is more damnable than that?

FALSE TEACHING THAT UNBAPTIZED CHILDREN ARE LOST. I remember when I was in the mission field in England, there was an American family there. . . . One evening as we sat in their home, the man's wife turned to me and said: "Elder Smith, I want to ask you a question." Before she could ask her question, she began to cry. I did not know what the

matter was. She sobbed, and when she had composed herself enough to ask the question, she told me this story:

When they went over to England, they had the misfortune of losing a little baby. They were attending the Church of England. They went to the minister and wanted to have that baby laid away with a Christian burial, as they had been attending the church. The minister said to her: "We can't give your child a Christian burial because it was not christened. Your baby is lost." That was a rather blunt way to put it, but that is the way she told the story; and that woman's heart had been aching and aching for two or three years. So she asked the question of me: "Is my baby lost? Will I never see it again?" I turned and read to her from the Book of Mormon the words of Mormon to his son Moroni.^{52.42} I said: "Your baby is not lost. No baby is lost. Every baby is saved in the kingdom of God when it dies." . . .

ALL CHILDREN SAVED IN CELESTIAL KINGDOM. "And I also beheld that all children who die before they arrive at the years of accountability, are saved in the celestial kingdom of heaven."^{52.43} That is what the Lord said to the Prophet Joseph Smith by revelation in a vision that he had in the Kirtland Temple. Does not that sound good? Is it not just? Is it not right?

It does not make any difference whether it is a Catholic baby, a Protestant baby, or a Mohammedan baby: no matter whose baby it is, it is not responsible for original sin; it is not responsible for any sin; and the mercy of God claims it; and it is redeemed.

But how is it with you and me? Here we are, capable of understanding, and the Lord says: "Whoso having knowledge, have I not commanded to repent?" ^{53.44} We are commanded to repent; we are commanded to be baptized; we are commanded to have our sins washed away in the waters of baptism, because we are capable of understanding, and we have all sinned. But I have not been baptized and you have not been baptized for anything that Adam did.

LITTLE CHILDREN NEED NO BAPTISM. I have been baptized that I might be cleansed from that which I have done myself (and so with you) and that I might come into the kingdom of God. Baptism is for two purposes. It is the door into the celestial kingdom of God; and so the Lord taught Nicodemus: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."^{53.45}

That is true of men; it is true of women; but the Lord has made provisions for those who are without law, and little children are not subject to the law of repentance. How could you teach a little child to repent? It has not anything to repent of.

The Lord has placed -- and that in his own judgment -- the age of accountability at eight years, After we get to be eight years of age, we are supposed to have understanding sufficient that we should be baptized. The Lord takes care of those who are under that age. Now he has himself arbitrarily declared that. I did not set the age. I accept it because the

Lord set the age, and that is the law.⁵³ 46

EXALTATION OF CHILDREN. Little children who die before they reach the years of accountability will automatically inherit the celestial kingdom, but not the exaltation in that kingdom until they have complied with all the requirements of exaltation, For instance:

The crowning glory is marriage and this ordinance would have to be performed in their behalf before they could inherit the fulness of that kingdom. The Lord is just with all his children, and little children who die will not be penalized as the Catholic Church penalizes them, simply because they happen to die. The Lord will grant unto these children the privilege of all the sealing blessings which pertain to the exaltation.

We were all mature spirits before we were born, and the bodies of little children will grow after the resurrection to the full stature of the spirit, and all the blessings will be theirs through their obedience, the same as if they had lived to maturity and received them on the earth.

NO BLESSING TO BE DENIED TO CHILDREN. The Lord is just and will not deprive any person of a blessing, simply because he dies before that blessing can be received. It would be manifestly unfair to deprive a little child of the privilege of receiving all the blessings of exaltation in the world to come simply because it died in infancy. The same thing is true of the young men who were deprived of these blessings and laid down their lives during the war. The Lord judges every soul by the intent of the heart.

All that we need do for children is to have them sealed to their parents. They need no baptism and never will, for our Lord has performed all the work necessary for them.

Children who die in childhood will not be deprived of any blessing. When they grow, after the resurrection, to the full maturity of the spirit, they will be entitled to all the blessings which they would have been entitled to had they been privileged to tarry here and receive them.

The Lord has arranged for that, so that justice will be given to every soul.

Boys and girls who die after baptism may have the endowment work done for them in the temple. Children who die in infancy do not have to be endowed. So far as the ordinance of sealing, is concerned, this may wait until the millennium.

CHILDREN OF ALL RACES HEIRS OF SALVATION. The revelations of the Lord to the Prophet Joseph Smith declare that all little children who die are heirs of the celestial kingdom. This would mean the children of every race. All the spirits that come to this world come from the presence of God and, therefore, must have been in his kingdom.

Little children are redeemed by the Lord's decree from the foundation of the world through the ministry of Jesus Christ;55. 47 every spirit of man was innocent in the beginning;55. 48 and all who rebelled were cast out; therefore. all who remained are entitled to the blessings of the gospel.

The only souls coming to this world who are under restriction are the Negroes, and they cannot hold the priesthood; but Negroes may be baptized, and we have many Negroes in the Church. Therefore, by what right or reason are we going to deprive innocent children whether they are black, brown, or yellow who die in their infancy -- innocent and without sin -- from entering the celestial kingdom? If a Negro can receive the celestial kingdom by baptism, and the Chinese, Japanese and all other races, where would there be consistency in saying that any children, because they are born under adverse circumstances, should be deprived of entrance into that kingdom? It seems definitely clear that the Lord means exactly what he said to the Prophet Joseph Smith.

SALVATION OF MENTALLY DEFICIENT PERSONS. Mentally deficient persons, those who are incompetent of understanding, are classed among those who are redeemed as little children through the atonement of our Redeemer. They need no baptism. 56. 49

Mentally deficient children who are incompetent of proper understanding, and hence are not to be baptized themselves, should not be used for the ordinance of baptism for the dead. Any person acting vicariously must be competent.

It would be proper, of course, for a mentally deficient person to be sealed to its parents. Babies are sealed to their parents when they are too young to comprehend, but no one is to be baptized until he or she reaches the age of accountability. We do not expect mentally deficient children to remain so after the resurrection; the condition under which they suffer now is one that pertains to the mortal condition, with all its defects and restrictions.

CHILDREN IN THE RESURRECTION. When a baby dies, it goes back into the spirit world, and the spirit assumes its natural form as an adult, for we were all adults before we were born.

When a child is raised in the resurrection, the spirit will enter the body and the body will be the same size as it was when the child died. It will then grow after the resurrection to full maturity to conform to the size of the spirit.

If parents are righteous, they will have their children after the resurrection. Little children who die, whose parents are not worthy of an exaltation, will be adopted into the families of those who are worthy.

CHILDREN NEVER TO BE TEMPTED. Satan will be loosed to gather his forces after the millennium. The people who will be tempted, will be people living on this earth, and they

will have every opportunity to accept the gospel or reject it. Satan will have nothing to do whatever with little children, or grown people who have received their resurrection and entered into the celestial kingdom.

Satan cannot tempt little children in this life, nor in the spirit world, nor after their resurrection. Little children who die before reaching the years of accountability will not be tempted; those born during the millennium, when Satan is bound and cannot tempt them, "shall grow up without sin unto salvation."[57. 50](#)

CHAPTER 4

CELESTIAL MARRIAGE

MARRIAGE AND EXALTATION

MARRIAGE: THE COVENANT OF EXALTATION. Marriage, as understood by Latter-day Saints, is a covenant ordained to be everlasting. It is the foundation for eternal exaltation, for without it there could be no eternal progress in the kingdom of God. [58. 1](#)

The Lord taught Joseph Smith the doctrine of the eternity of the marriage covenant and the perpetuity of the family after death. This revelation has proved a wonderful, if not terrible shock to the believers in the doctrine that at death a man and his wife are forever separated and the family relationship comes to an eternal end. Yet there are very few, if they have natural feelings, who do not hope that the eternity of the family may prove to be a fact. [58. 2](#)

There is no ordinance connected with the gospel of Jesus Christ of greater importance, of more solemn and sacred nature, and more necessary to the eternal joy of man, than marriage. Yet there is no principle which has been made the butt of coarser jokes, a greater jest by the vulgar and the unclean, and even by many who think themselves refined, than that of marriage.

MARRIAGE BRINGS CROWNING BLESSINGS OF GOSPEL. Marriage is a principle which, when entered, presents more serious problems than any other. It should be received in the spirit of patience and love, even that greater love which comes through the power of the Holy Spirit. Nothing will prepare mankind for glory in the kingdom of God as readily as faithfulness to the marriage covenant. Through this covenant, perhaps more than any other, we accomplish the perfect decree of the Divine will, but this covenant is only one of many required of man who seeks to do the will of the Father.

If properly received, this covenant becomes the means of the greatest happiness. The greatest honor in this life, and in the life to come -- honor, dominion, and power in perfect love -- are the blessings which come out of it. These blessings of eternal glory are held in reserve for those who are willing to abide in this and all other covenants of the gospel. Others shall not be so blessed.

Marriage is the grandest, most glorious, and most exalting principle connected with the gospel. It is that which the Lord holds in reserve for those who become his sons and daughters; all others are servants only, even if they gain salvation. They do not become members of the household of our Father and our God, if they refuse to receive the celestial covenant of marriage. 59. 3

MARRIAGE BY MAN'S AUTHORITY ENDS AT DEATH. The Lord has informed us through his servants the prophets, that all things are governed by law. His house is a house of order, because all things within are obedient to law. He will not accept at the hand of man, an offering, vow, or contract, which is not entered into in accordance with the laws which govern in his kingdom and which he, the Lord, has established. Man-made obligations and agreements, in which the Lord does not enter, and which were not made by him, or by his word, which is his law, shall come to an end when men are dead.

Therefore, all marriage contracts, as well as other contracts and obligations made in this life by parties who have not accepted the everlasting gospel, must come to an end when the contracting parties have passed from this existence. In order to make the marriage contract valid and binding for eternity as well as for time, the contracting parties must enter into the marriage relationship in full obedience and accordance with the laws upon which such blessings are predicated. 60. 4

SAINTS COMMANDED To MARRY FOR ETERNITY. The Lord has commanded us, as it is recorded in the revelations, that marriage among members of the Church should be performed in his holy house, and not for time only, but for time and all eternity. Therefore, those who are satisfied to receive a ceremony for time only, uniting them for this life, and are content with that, are ignorant of this fundamental principle of the gospel and its consequences, or they are in rebellion against the commandments of the Lord.

Now, what I want to say is intended very largely for the parents of the young people. I think the parents, perhaps, are more to be blamed, because, in many instances, very many instances, they have not taught their children the sacredness of the marriage covenant. . . .

It fills my heart with sadness when I see in the paper the name of a daughter or a son of members of this Church, and discover that she or he is going to have a ceremony and be married outside of the temple of the Lord, because I realize what it means, that they are cutting themselves off from exaltation in the kingdom of God. 60. 5

SORROW IN RESURRECTION IF NO ETERNAL MARRIAGE. These young people who seem to be so happy now, when they rise in the resurrection -- and find themselves in the condition in which they will find themselves -- then there will be weeping, and wailing, and gnashing of teeth, and bitterness of soul; and they have brought it upon themselves because of their lack of faith and understanding of the gospel, and from, I am sorry to say, the encouragement they have received many times from their own parents. . . .

UNWORTHY NOT TO GO TO TEMPLE. Of course there are people who are not worthy to go to the temple, and therefore should not go to the temple. No one should go to the temple except those who are worthy, as the Lord has said, "who [have] overcome by faith," and are cleansed and are just and true.^{61. 6} Then they can go to the temple. If they are unclean, if they lack the faith, they had better stay out until they get the faith and are clean.^{61. 7}

CIVIL MARRIAGE MAKES SERVANTS IN ETERNITY. The Lord says in regard to marriage: "For whatsoever things remain are by me: and whatsoever things are not by me shall be shaken and destroyed. Therefore, if a man marry him a wife in the world, and he marry her not by me nor by my word, and he covenant with her so long as he is in the world and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world." ^{61. 8}

That is, they are not bound by any law of the gospel. It has no claim upon them: when they are dead their contract, and obligations, and bonds come to an end; they have no claim upon each other, and no claim upon their children. Their children are left without parents, only as they themselves through their own faithfulness may be adopted into some other man's family.

"Therefore, when they are out of the world they neither marry nor are given in marriage; but are appointed angels in heaven; which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory.

"For these angels did not abide my law; therefore, they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity; and from henceforth are not gods, but are angels of God forever and ever." ^{61. 9}

The implication here is this, that they who are clean in their lives; who are virtuous; who are honorable; but who will not receive this covenant of eternal marriage in the house of God, shall come forth -- and they may even enter into the celestial kingdom, but when they enter there they enter as servants -- to wait upon those "who are worthy of a far more, and an exceeding, and an eternal weight of glory."

CHOICE BETWEEN WORLDLY THINGS AND EXALTATION. Do you want to go on in this brief span that is called mortality, loving the fashions -- the temptations, the allurements,

all that this world can offer -- because they are pleasant, and then come up in the resurrection from the dead to be a servant, to wait upon those "who are worthy of a far more, and an exceeding, and eternal weight of glory"? That is what such persons are going to get. And it may be, if they are not honest and honorable they may even go into the terrestrial or the telestial kingdoms and may miss the celestial kingdom altogether, because we are going to receive according to our works.

Now that is the end, as far as marriage is concerned, for those who are content to be married simply by the law of the land and not the law of God.

CELESTIAL MARRIAGE MAKES GODS IN ETERNITY. But if we are married for time and for all eternity and it is sealed upon our heads by those who have the authority so to seal, and if we then keep our covenants and are faithful to the end, we shall come forth in the resurrection from the dead and receive the following promised blessings:

"Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them." 62. 10

Who are the angels? Those who would not abide the law.

"Verily, verily, I say unto you, except ye abide my law ye cannot attain to this glory." 63. 11

Abide what law? The law of the new and everlasting covenant, which is all the covenants.

"For strait is the gate, and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world neither do ye know me.

"But if ye receive me in the world, then shall ye know me, and shall receive your exaltation; that where I am ye shall be also." 63. 12

What a wonderful promise! And it is open to us; it is a free gift; it doesn't cost us anything: only righteousness, faith, obedience; and surely we can pay that price. It means, of course, giving up the things of the world; but is that a sacrifice? Does anybody consider that giving up the things that pertain to this world is a sacrifice? Some people would look upon it that way, but it isn't. You cannot sacrifice anything for the gospel of Jesus Christ. It would be just as consistent if a man gave me a dollar and I gave him ten cents, and then I would go out and say that was a great sacrifice I made.

So if you want to enter into exaltation and become as God, that is a son of God or a daughter of God, and receive a fulness of the kingdom, then you have got to abide in his law -- not

merely the law of marriage but all that pertains to the new and everlasting covenant -- and then you have the "continuation of the lives" forever, for the Lord says:

"This is eternal lives -- to know the only wise and true God, and Jesus Christ, whom he hath sent. I am he. Receive ye, therefore, my law." 63. 13

UNMARRIED TO INHERIT THE DEATHS. Now what about the others? Let us see what the Lord says: "Broad is the gate, and wide the way that leadeth to the deaths; and many there are that go in thereat, because they receive me not, neither do they abide in my law." 64. 14

What does the Lord mean by "the deaths"? That does not mean annihilation; that does not mean they are not going to get immortality. Every man will get immortality, will live forever. That is a free gift of God. The resurrection will come to every soul. Then what does the Lord mean when he says those who enter into the broad way enter into "the deaths"?

He means they enter into the world-to-come "separately and singly," and they have no continuation of the "lives," no increase. That is death. They don't go on; they come to an end as far as that progression is concerned. The Lord calls it "the deaths," and I am sure, I am confident, that every soul who rejects this commandment of the Lord and enters into the broad way, will discover when he enters into the eternities that he surely has entered into "the deaths," he has reached the end -- not the end of his life but the end of increase. 64. 15

MARRIAGE AND BECOMING SONS OF GOD. The gift promised to those who receive this covenant of marriage and remain faithful to the end, that they shall "have no end," means that they shall have the power of eternal increase. Only those who have this power will truly "know the only wise and true God, and Jesus Christ, whom he hath sent." Others may see the Lord and may be instructed by him, but they will not truly know him or his Father unless they become like them.

Who desires to enter the eternal world and be a servant, when the promise is held out that we may be sons and daughters of God? Yet there will be the vast majority who will enter into the eternal world as servants, and not as sons, and this simply because they think more of the world and its covenants, than they do of God and his covenants; simply because in their blindness of heart, they refuse to keep these sacred and holy commandments. Oh, what bitterness there will be in the day of judgment, when every man receives his reward according to his works! 65. 16

NO EXALTATION WITHOUT MARRIAGE. Since marriage is ordained of God, and the man is not without the woman, neither the woman without the man in the Lord, there can be no exaltation to the fulness of the blessings of the celestial kingdom outside of the marriage relation. A man cannot be exalted singly and alone; neither can a woman. Each must have a companion to share the honors and blessings of this great exaltation. Marriage for time and

all eternity brings to pass the crowning glory of our Father's kingdom, by which his children become his heirs, into whose hands he gives all things.^{65. 17}

If a man and his wife are saved in separate kingdoms, for instance, the celestial and terrestrial, automatically the sealing is broken; it is broken because of the sins of one of the parties. No one can be deprived of exaltation who remains faithful. In other words, an undeserving husband cannot prevent a faithful wife from an exaltation and vice versa. In this case the faithful servant would be given to someone who is faithful.^{65. 18}

ETERNITY OF THE FAMILY

ETERNAL HAPPINESS BECAUSE FAMILY CONTINUES. Not only was marriage instituted by the Lord to endure eternally, but it also naturally follows that the same is true of the family. The plan given in the gospel for the government of man on this earth is typical of the laws governing in the kingdom of God. Is it possible to imagine a greater source of sorrow than to be left in the eternal world without claim on father or mother or children?

The thought of a nation without the family unit as its fundamental foundation; where all the citizens are, comparatively, strangers to each other, and where natural affection is not found; where no family ties bind the groups together, is one of horror. Such a condition could lead to but one end -- anarchy and dissolution. Is it not reasonable to believe the same thing true in relation to the kingdom of God? If in that kingdom, there were no family ties and all men and women were "angels" without the natural kinships, as many people believe, could it be a place of happiness -- a heaven?

THE FAMILY OF GOD THE FATHER. The prevailing doctrines that there are no such ties and that sex disappears in the granting of salvation to the righteous, certainly are not in accord with the scriptures. The Lord said to John, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."^{66. 19}

Moreover, Paul, writing to the Ephesian Saints said to them, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named." ^{66. 20} Since all who obey the gospel in the fulness are to become heirs, members of the household of God, why should there not be such a thing as the whole family of God in heaven?

The scriptures inform us that we are the offspring of God. ^{66. 21} He has called upon us to address him as Father: not in some mythical sense, but literally as our Father. It was in this manner that Jesus taught his disciples to pray,^{66. 22} and when he appeared to Mary after his resurrection, he said to her, "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father: and to my God, and your God." ^{66. 23} Does not this indicate family organization?

Through the restoration of the priesthood held by Elijah, knowledge has been given to the Church that each family unit, where the parents have been married for time and for eternity, shall remain intact through all eternity. Moreover, each family unit is to be linked to the generation which went before, until all the faithful, who have proved their title to family membership through obedience to the gospel, shall be joined in one grand family from the beginning to the end of time, and shall find place in the celestial kingdom of God. In this way all who receive the exaltation become heirs of God, and joint-heirs with Jesus Christ in the possession of eternal family relationships. 67. 24

FAMILY UNIT CONTINUES ONLY IN CELESTIAL KINGDOM. There is no substitute for a righteous home. That may not be so considered in the world, but it is and ought to be in the Church of Jesus Christ of Latter-day Saints. The family is the unit in the kingdom of God. . . .

Outside of the celestial kingdom there is no family organization. That organization is reserved for those who are willing to abide in every covenant and every obligation which we are called upon to receive while we sojourn here in this mortal life. 67. 25

We believe that the family will go on. I get a great deal of comfort out of the thought that if I am faithful and worthy of an exaltation, my father will be my father, and I will be subject to him as his son through all eternity; that I will recognize and know my mother and she will be my mother in all eternity; and my brothers and sisters will be my brothers and sisters for all eternity; and that my children and my wives will be mine in eternity. I don't know how some other people feel, but that is a glorious thought to me. That helps to keep me sober. 67. 26

FAMILY CHAIN AMONG EXALTED BEINGS. Every married man stands at the head of his household, that is, his immediate family. Thus I, for instance, will stand at the head of my family group by virtue of the sealing for time and eternity, and my children will belong to me. I will belong to my parents in their family group. My father likewise, with his brothers and sisters, will belong to his father's unit in that family group, and his father to his father before him -- all linked together generation to generation like a chain. So it will be of the righteous from the days of Adam down -- Adam standing at the head as Michael, having authority and jurisdiction over his posterity in this large family group who have kept the commandments of God.

Now that is the order of the priesthood. Of course there will be chains that will be broken, links that will be missing, because we can not force people into the kingdom. Those who are unworthy to be joined in this grouping of families will have to stand aside, and those who are worthy will be brought together and the chain will go on just the same. 68. 27

Eventually, when this work is perfected, and Christ delivers up to his Father the keys and makes his report. and death is destroyed, then that great family from the days of Adam down, of all the righteous, those who have kept the commandments of God, will find that they are

one family, the family of God, entitled to all the blessings that pertain to the exaltation."
68. 28

SPIRIT CHILDREN IN THE RESURRECTION. Those who attain to the exaltation in the celestial kingdom shall have the power of eternal increase of posterity, and they shall be "above all, because all things are subject unto them."68. 29 Children born to parents who have obtained. through their faithfulness, the fulness of these blessings, shall be spirit children not clothed upon with tabernacles of flesh and bones. These children will be like we were before we came into this world. We are taught in the scriptures that we are the offspring of God in the spirit, Jesus Christ being the Firstborn Son of our Eternal Father in that spirit world.69. 30

ADAM AND CELESTIAL MARRIAGE

ADAM MARRIED BEFORE DEATH ENTERED WORLD. The Lord created man in his own image, male and female, and the woman was given as a companion to the man because the Lord said, "It is not good that the man should be alone." 69. 31

When Eve was given to Adam, the union was an eternal one. There was no death in the world, for the fall of man came later.69. 32 When the seeds of death were sown and man was banished from the presence of the Lord because of his transgression, the union previously formed was not severed.

The scriptures say that, "Adam began to till the earth, and to have dominion over all the beasts of the field, and to eat his bread by the sweat of his brow," and "Eve, also, his wife, did labor with him."69. 33 This holy companionship is destined to endure forever. Adam shall be known as the "prince of all, the ancient of days,"69. 34 and Eve shall be known as "the mother of all living."69. 35 Throughout eternity both shall be honored by their posterity.

It was not "good" for man to be alone in the beginning, and it never was and never will be "good" for man to be alone. That man or that woman who remains "separately and singly" 69. 36 throughout eternity shall have lost the greatest blessing the Lord has prepared for them that love him. It is an inherent, or God-given desire, for a man when he becomes mature, to "leave his father and his mother" and "cleave unto his wife"69. 37 in a companionship and union that in all righteousness should endure forever. 70. 38

ADAM'S MARRIAGE TO BE EVERLASTING. Paul declared that, "Neither is the man without the woman, neither the woman without the man, in the Lord." 70. 39 And the Lord said he would give the man a companion who would be a help meet for him: 70. 40 that is, a help who would answer all the requirements, not only of companionship, but also through whom the fulness of the purposes of the Lord could be accomplished regarding the mission of man through mortal life and into eternity.

"Neither the man nor the woman were capable of filling the measure of their creation alone. The union of the two was required to complete man in the image of God." 70. 41 The Lord said, "Let us make man in our image, after our likeness. . . . So God created man in his own image, in the image of God created he him; male and female created he them." 70. 42

Moreover when the woman was presented to the man, Adam said: "This [woman] is now bone of my bones, and flesh of my flesh."70. 43 From this we understand that his union with Eve was to be everlasting. The Savior confirmed this doctrine when he said to the Jews: "For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh. Wherefore they are no more twain, but one flesh."70. 44 Then how can husband and wife be separated as we find them so frequently among the people today and be justified in the sight of God? When a man and his wife separate, the law of God has been broken.

The Prophet Joseph taught that "marriage was an institution of heaven, instituted in the Garden of Eden; [and] that it is necessary it should be solemnized by the authority of the everlasting priesthood."70. 45

GOD THE FATHER MARRIED ADAM AND EVE. Marriage as established in the beginning was an eternal covenant. The first man and the first woman were not married until death should part them, for at that time death had not come into the world. The ceremony on that occasion was performed by the Eternal Father himself whose work endures forever. It is the will of the Lord that all marriages should be of like character, and in becoming "one flesh" the man and the woman are to continue in the married status, according to the Lord's plan, throughout all eternity as well as in this mortal life.71. 46

MARRIAGE IN HEAVEN

APOSTATE TEACHINGS DENY ETERNAL MARRIAGE. Righteous parents throughout the world long for the continuation of their union with each other and with their children beyond the grave. Poets have sung of such unions down through the ages. It is safe to say that no husband who dearly loves his wife, and who has been called upon to lay her away in death, ever did so without a yearning desire that he may meet her again and renew the companionship in eternity forever.

No parent ever laid away a child, if love dwelt in his heart, without having the same yearning desire. Yet the teachings of the world today deny to him this blessing.

It was not always so. This false doctrine, which has caused so many needless heartaches, is the outgrowth of apostasy and is based in large measure upon the misunderstanding of uninspired religious teachers, who misinterpret the words of the Lord to the unbelieving Sadducees.

These Sadducees, who denied the resurrection, endeavoring to catch the Lord in his words, set a trap for him.^{71. 47} In asking their question. they said that a certain woman had been married seven times, or at least had lived with seven men presumably as her husbands, in accordance with the law as designated by Moses. Since these Sadducees did not believe in the resurrection, neither did they believe in marriage for eternity; and they thought there could be no suitable answer to their question.

The very fact that they asked the question indicates that the doctrine of marriage for eternity was taught and accepted by those who were not of their particular faith. Otherwise they never would have presented the question to the Savior. His answer was just such an answer as we would give today, and as we do give, and as the Lord has given it in the revelations to the Church.

NO MARRIAGE IN HEAVEN FOR THE SADDUCEES. This is the answer: Marriage, like baptism, is an ordinance which has to be performed in this life; it cannot be performed after men are dead, except as in the case of baptism by proxy, and so the Lord said that they neither marry nor are given in marriage in heaven. He might have answered those who questioned baptism, by saying, there is no baptism in heaven. All of the ordinances of the gospel given to us here pertain to this mortal probation and must be attended to here by the contracting parties or by some one in their behalf after they are dead . . . but they must be performed here.

The Savior, answering them according to their folly, said: "The children of this world [i.e. the world to which these Sadducees belonged] marry, and are given in marriage." I call your attention to the fact that the Lord said that he and his disciples did not belong to this world; ^{72. 48} the Sadducees did.

Then he added: "But they [those of "this world" who do not keep the whole law] which shall be accounted worthy to obtain that world [i.e. even those who obtain the celestial kingdom but being unmarried do not obtain an exaltation in that kingdom]. and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." ^{73. 49}

NO MARRIAGE IN HEAVEN FOR UNRIGHTEOUS. This is the only answer the Lord could have given to these unbelievers. It is in full accord with the revelation given to the Prophet Joseph Smith, wherein the Lord says that, "when they [those of "this world" who do not keep the whole law] are out of the world they neither marry nor are given in marriage; but are appointed angels in heaven; which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory. For these angels did not abide my law; therefore, they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity; and from henceforth are not gods, but are angels of God forever and ever." ^{73. 50}

The answers are exactly the same and apply to those who may be worthy of some salvation, notwithstanding their rejection of the eternal marriage covenant. 73. 51 There will be no marrying, neither giving in marriage among those who reject the truth of the everlasting gospel. That privilege is confined to those who keep the commandments of the Lord in their fulness and who are obedient to the laws of God.73. 52

Restrictions will be placed upon those who enter the terrestrial and telestial kingdoms, and even those in the celestial kingdom who do not get the exaltation; changes will be made in their bodies to suit their condition; and there will be no marrying or giving in marriage, nor living together of men and women, because of these restrictions.73. 53

LAWS GOVERNING ETERNAL MARRIAGE

KEYS REQUIRED FOR CELESTIAL MARRIAGE. Now marriage for eternity can be performed only in the temples. It cannot be performed anywhere else. Authority by which such marriages are solemnized must be vested in the one who performs the ordinances, by virtue of appointment by the one who holds the keys.74. 54

There is but one man living on the earth at a time who holds the keys of this binding or sealing power. No other man has the right to officiate in a marriage, or sealing ceremony, for time and all eternity, unless he has obtained the direct appointment from the one who holds the keys of this power.

That appointment may be cancelled at any time, when the one who holds those keys shall say the privilege is withdrawn. No man can officiate in these ceremonies unless he himself holds the holy priesthood. Any man who presumes to perform such marriages by virtue of his office in the priesthood, without having been appointed by the man who holds the keys of this power, is without authority and such acts are null and void.74. 55

OBLIGATION OF MEN TO MARRY. Any young man who carelessly neglects this great commandment to marry, or who does not marry because of a selfish desire to avoid the responsibilities which married life will bring, is taking a course which is displeasing in the sight of God. Exaltation means responsibility. There can be no exaltation without it.

If a man refuses to take upon himself the responsibilities of married life, because he desires to avoid the cares and troubles which naturally will follow, he is taking a course which may bar him forever from the responsibilities which are held in reserve for those who are willing to keep in full the commandments of the Lord, His eternal progression will thus be limited. Like the Sadducees of old, he will be numbered among the angels who cannot be enlarged. 74. 56 It will not be his privilege to be numbered among the sons of God, and thus be entitled as an heir to partake of the blessings reserved for those who receive an inheritance in the Father's kingdom.

DO NOT MARRY OUT OF CHURCH. For the reasons previously stated, it is a most serious error for a young man or a young woman to marry outside of the Church, for they cannot then be married with a promise of eternal union. No matter who should perform such a ceremony of marriage, it must be for time only, and then death will separate the contracting parties who will not have claim upon their children after they are dead.

This same condition will also prevail where both the contracting parties are members of the Church and refuse, or fail, to receive the ordinance in the proper way in the house of the Lord. However, there is a possibility that such may go to the house of the Lord later and have their blessings sealed upon them: but it is much better to have it done properly in the beginning, and then they will know they are on safe ground without danger of neglecting the opportunity until it may be too late. [75. 57](#)

TEACH LAW OF ETERNAL MARRIAGE TO CHILDREN. May all Latter-day Saint fathers and mothers see to it that they teach their children the sacredness of the marriage covenant. Let them impress upon their children that in no other way than by honoring the covenants of God, among which the covenant of eternal marriage is one of the greatest and most mandatory. can they obtain the blessings of eternal lives.

If they refuse to receive this ordinance and other blessings of the house of God, then shall they be cut off from these higher blessings. They shall wear no crown; they shall have no rule and sway no scepter; they shall be denied the fulness of knowledge and power, and like the prodigal son, they may return again to their Father's house, but it will be as servants, not to inherit as sons.

If they will be true to these commandments, their glory and exaltation shall have no bounds. [76. 58](#)

MARRY RIGHT OR NOT AT ALL. I have heard President Joseph F. Smith say on several occasions that he would rather take his children one by one to the grave in their innocence and purity, knowing that they would come forth to inherit the fulness of celestial glory, than to have them marry outside of the Church, or even outside the temple of the Lord.

Why should he have been so emphatic? Because he had perfect knowledge of what marriage, according to the law of the Lord, means; and because he knew the consequences attending the rejection of this covenant in the house of the Lord, For those who refuse to receive this ordinance, as the Lord ordained, cannot enter into the fulness of celestial glory. [76. 59](#)

EXALTATION FOR FAITHFUL UNMARRIED WOMEN. You good sisters, who are single and alone, do not fear, do not feel that blessings are going to be withheld from you. You are not under any obligation or necessity of accepting some proposal that comes to you which is distasteful for fear you will come under condemnation. If in your hearts you feel

that the gospel is true, and would under proper conditions receive these ordinances and sealing blessings in the temple of the Lord; and that is your faith and your hope and your desire, and that does not come to you now; the Lord will make it up, and you shall be blessed -- for no blessing shall be withheld.

The Lord will judge you according to the desires of your hearts when blessings are withheld in this life, and he is not going to condemn you for that which you cannot help. 76. 60

UNMARRIED WOMEN JUDGED BY DESIRES. According to modern custom, it is the place of the man to take the initiative in the matter of a marriage contract. Women are, by force of such custom, kept in reserve and whether it be right or wrong for a woman to take the lead and offer a proposal of marriage, she feels, and she knows that the public would also feel, that she was acting in a forward and unbecoming manner, This is all wrong, but nevertheless it is the fact. The responsibility therefore rests upon the man.

No woman will be condemned by the Lord for refusing to accept a proposal which she feels she could not properly accept. In my judgment it is far better for our good girls to refuse an offer of marriage when they think that the companionship of the man would be disagreeable, or if he is one they do not and believe they cannot learn to love.

If in her heart the young woman accepts fully the word of the Lord, and under proper conditions would abide by the law, but refuses an offer when she fully believes that the conditions would not justify her in entering a marriage contract, which would bind her forever to one she does not love, she shall not lose her reward. The Lord will judge her by the desires of the heart, and the day will come when the blessings withheld shall be given, though it be postponed until the life to come.

USE CARE IN CHOOSING MARRIAGE COMPANION. This life is short, and eternity is long. When we contemplate that the marriage covenant will endure forever, it is well that it should be given careful consideration. Hasty action in this most important step in life may fill the mortal lives of husband, wife, and children with endless sorrow. The results may and often do reach into eternity and cause irreparable regrets that will endure forever. Marriage, from the viewpoint of the Latter-day Saint, is the one thing in life where it might prove fatal to act in haste with the idea in mind that repentance could come at leisure.

The proper advice to our youth is to consider carefully with the view of choosing well a companion with an abiding faith in the gospel. Such a person is more likely to prove true to every vow and covenant. When the young man and the young woman are thoroughly grounded in the divine mission of our Lord and believe the gospel as revealed through Joseph Smith, the Prophet, the chances are all in favor of a happy union that will endure forever.

My advice is to our girls, if you cannot find a husband who would be true to his religion and

have faith in the gospel of our Lord, it is better to abide in "single blessedness." It is better to suffer some denial in mortal life and receive life everlasting than to lose your salvation in the kingdom of God. Remember the Lord will make up to you in joy and eternal union more than you have temporarily lost if you will be true and faithful. "If in this life only we have hope in Christ, we are of all men [and women] most miserable." 78. 61

SECOND MARRIAGES OUT OF TEMPLE. When a person has been through the temple and has made solemn covenants, and then, after his companion has died, marries someone out of the Church, it shows a very grave lack of loyalty to covenants, of weakness in the faith, and of unbelief in the promises of the Lord.

A person who violates covenants and disregards commandments and proves himself unfaithful in the Church may lose not only his children but also his own salvation.

RAISING UP SEED UNTO ONE'S BROTHER. When a man and a woman are married in the temple for time and all eternity, and then the man dies and the woman marries another man, she can be married to him for time only.

When a man marries a woman who was married previously to her husband in the temple but who has now died, he does so, or should, with his eyes open. If the children are born to this woman and her "time" husband, he has no claim upon those children. They go with the mother. This is the law. Certainly a man cannot in reason expect to take another man's wife, after that man is dead, and rear a family by her and then claim the children.

If he wants a family of his own, then he should marry a wife that he can have in eternity. This is in full harmony with the patriarchal order. What was the law anciently? Was not the second husband supposed to raise up seed for his brother?" 79. 62

CHAPTER 5

SINS AGAINST THE MARRIAGE COVENANT

DIVORCE AND BROKEN HOMES

TRAGEDY OF BROKEN HOMES. Throughout our land we see the tragedy of broken homes, fathers and mothers separated, children denied the natural affections. Children have a right to the blessings coming from this sacred union. They are entitled to the love and care of faithful parents, and the happiness and devotion which true worship brings.

When these blessings are lost, the whole community suffers and the integrity of government is weakened. It is a shame and a disgrace that so much evil is coming out of broken homes, and this comes largely because we have forgotten God and our obligations to serve and honor him. Truly we have much room for repentance and a return to the simple worship of true Christianity. 80. 1

DIVORCE NOT PART OF GOSPEL PLAN. If all mankind would live in strict obedience to the gospel, and in that love which is begotten by the Spirit of the Lord, all marriages would be eternal, divorce would be unknown. Divorce is not part of the gospel plan and has been introduced because of the hardness of heart and unbelief of the people.

When the Pharisees tempted Christ saying: "Is it lawful for a man to put away his wife for every cause," he answered them: "Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder."

Then when they asked why Moses permitted divorce, the answer of the Lord was: "Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so." 81. 2 Moreover, what God joins together is eternal. Unfortunately most of the marriages performed are not by the will of God, but by the will of man. Marriages among Latter-day Saints are eternal marriages, if they are properly performed, because the Eternal Father gave the covenant of marriage which is received by couples who go to the temple to receive this blessing there. 81. 3

SALVATION LOST THROUGH DIVORCE. There never could be a divorce in this Church if the husband and wife were keeping the commandments of God.

Within the week, my attention was called to a case where a man and a woman, married in the temple for time and all eternity, have tired of each other. They have reared a family. Now he wants to go his way, and she wants to go her way. But they want to be friends! There are no hard feelings between them. They have just got tired. They want a change.

Do they have the spirit of the gospel in their hearts? I say to you, no, or they would not be tired of each other. That could not follow. They got tired of living the principles of eternal truth. A man would not get tired of his wife, if he had the love of God in his heart. A woman would not get tired of her husband, if she had in her heart the love of God, that first of all commandments. They could not do it!

And then think of the children. Here you have a broken home. These people get a divorce, and then they want to get cancellation, perhaps, of their sealing. They want to marry somebody else. And there you have a broken home. What is going to become of the parents?

What is going to become of the children? Haven't the children any rights?

The parents become separated. Each goes a different way, but they want to be friends! And then they expect to marry again for time and all eternity and enter into the celestial kingdom of God to receive all the blessings of exaltation! Are they entitled to do it? Not as I read the scriptures -- they are not entitled to do it.

SOME DIVORCES JUSTIFIED. Of course, we have worse cases than that. We have cases, perhaps, where a woman is justified in seeking relief, to be separated from a brutal husband who lives after the flesh, whose incontinency is such that he makes her life miserable; and they are not keeping the commandments that were given to them when they were married in the temple for time and all eternity, where he is supposed to love and respect and care for his wife with all the humility, in all the faith, and the understanding of the gospel of Jesus Christ. And the gospel of Jesus Christ is not carnal.^{82. 4}

DISOBEDIENCE BRINGS DIVORCE. When divorce comes to those who are married in the temple, it has come because they have violated the covenants and the obligations they have taken upon themselves to be true to each other, true to God, true to the Church. If they will continue to live in that faithfulness, if they will have love in their hearts for each other, respect each other's rights and not one attempt to take an advantage unduly of the other but have the proper consideration, there will be no failures. . . .

CHILDREN HAVE RIGHT TO AN ENDURING FAMILY UNION. And when a man and a woman are married in the temple for time and all eternity and then seek through the courts a separation, and perhaps come to the President of the Church to get a cancellation, what have they done? Children likely have been born, and these children belong to God; they are his children, sent to that home with all the rights of protection from father and mother, guidance from father and mother, to be built up and strengthened in the faith, and to go into the heavens, into the celestial kingdom with the father and mother to sit with them in exaltation and glory.

But frequently a man and a woman cannot live together, many times because of some trivial thing that arises, and they separate. What have they done to those children? They have destroyed their God-given rights, taken them away from them, destroyed a family. And how are they going to go into the eternities and face their Maker under those conditions?

Now I realize that there are some cases where a wife needs to have a separation, perhaps a husband should have a separation, but always because of a violation, a serious violation of the covenants that have been made.

But here you have the broken home, children left without one and maybe without both parents, to be taken perhaps through the mercy of the Almighty into some other faithful family, to be adopted in such a family to be theirs through all eternity. . . .

Those who violate this sacred and solemn covenant are going to have a sorry time of it if they are guilty when they come to the judgment seat of God, for they have broken the bands of an eternal union and lost their promise of exaltation in the kingdom of God. 83. 5

LORD'S PENALTY FOR DIVORCE. If you want to know how serious it is to seek a divorce, I want you to read what the Lord says in the Sermon on the Mount, which is repeated in the Book of Mormon in a similar sermon that was given to the Nephites. If we understood, if we comprehended what the Lord says there, I want to tell you, people would be frightened rather than to seek a separation on some trivial matter -- they would be frightened. 84. 6

Marriage according to the law of the Church is the most holy and sacred ordinance. It will bring to the husband and the wife, if they abide in their covenants, the fulness of exaltation in the kingdom of God. When that covenant is broken, it will bring eternal misery to the guilty party, for we will all have to answer for our deeds done while in the flesh. It is an ordinance that cannot be trifled with, and the covenants made in the temple cannot be broken without dire punishment to the one who is guilty.

PERFECTION COMES THROUGH MARRIAGE. When a couple are married in the temple, they should try to live in peace and harmony, and if both are faithful members of the Church, this should not be impossible. Young people should try to tolerate each other's weaknesses and overcome them. If they live worthy of exaltation, they will enter the celestial kingdom without the frailties and weaknesses of mortality and will be perfect.

POWER TO LOOSE IN HEAVEN. The Lord gives the President of the Church the keys of the kingdom; he has the right to bind on earth and in heaven; he has the right to loose on earth and in heaven. If circumstances warrant it, he may cancel the sealing and the Lord would sanction it. But in regard to trivial matters, there never should be a divorce. 84. 7

ABUSE OF MARRIAGE COVENANT DESTROYS NATIONS. The abuse of this ordinance has been the primary cause of the downfall of nations. When the sacredness of the marriage covenant is lost, and the vows are broken, destruction is inevitable. This principle cannot be received in the spirit of contempt and indifference. It is ordained to be more, far more, than a civil contract.

No nation can survive the abuse of this principle. Rome, Greece, Babylon, Egypt, and many other nations owe their downfall to the breaking of the sacred covenant of marriage. The anger of a just God was kindled against them for their immorality. The bones of dead civilizations on this American continent bear silent but convincing evidence that it was unchastity and the disregard of this sacred covenant which brought them to their final judgment.

BIRTH CONTROL

THE BLESSINGS OF BIRTH INTO MORTALITY. Nothing should be held in greater sacredness and honor than the covenant by which the spirits of men -- the offspring of God in the spirit -- are privileged to come into this world in mortal tabernacles. It is through this principle that the blessing of immortal glory is made possible. The greatest punishment ever given was proclaimed against Lucifer and his angels. To be denied the privilege of mortal bodies forever is the greatest curse of all. These spirits can have no progress, no hope of resurrection and eternal life! Doomed are they to eternal misery for their rebellion!

And then to think that we are not only privileged, but also commanded to assist our Father in the great work of redemption by giving to his children, as we have obtained these blessings ourselves, the right to live and continue on even to perfection! No innocent soul should be condemned to come into this world under a handicap of illegitimacy. Every child has the right to be well born! Every individual who denies them that right is guilty of a mortal sin.

The importance of these mortal tabernacles is apparent from the knowledge we have of eternal life. Spirits cannot be made perfect without the body of flesh and bones. The body and its spirit are brought to immortality and the blessings of salvation through the resurrection. After the resurrection there can be no separation again, body and spirit become inseparably connected that man may receive a fulness of joy. In no other way, other than birth into this life and the resurrection, can spirits become like our Eternal Father.^{86. 8}

MAN COMMANDED TO BE FRUITFUL AND MULTIPLY. The obligations which married couples take upon themselves should conform in every particular to the commandments given by the Lord.

In the beginning, the Lord said when he gave Eve to Adam, "Be fruitful, and multiply, and replenish the earth, and subdue it."^{86. 9} This earth was created for the very purpose that the spirit children of our Father might have the privilege of the temporal existence, receiving bodies of flesh and bones as tabernacles for the spirits which occupy them, and then, through the atonement of Jesus Christ, receive the resurrection in which the spirit and the body become inseparably connected so that man may live again. . . .

Marriage is an eternal covenant, not to come to an end as taught so generally throughout the world when the covenanting parties are dead, but to endure forever. The real purpose of life is that the spirits of men thus clothed in bodies of flesh and bones may, through obedience to the gospel, come back into the presence of the Father and the Son, to receive the fulness of exaltation,

The Lord has revealed that when a man and a woman are married according to his law, children born to them will be theirs throughout all eternity.

The covenant given to Adam to multiply was renewed after the flood with Noah and his children after him. The Lord said to Noah: "And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein. And God spake unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you." 87. 10

This covenant is still binding, although mankind has departed from the way of eternal life and has rejected the covenant of marriage which the Lord revealed.

BIRTH CONTROL IS WICKEDNESS. The abuse of this holy covenant has been the primary cause for the downfall of nations. When the sacred vows of marriage are broken and the real purpose of marriage abused, as we find it so prevalent in the world today, then destruction is inevitable.

No nation can endure for any length of time, if the marriage covenants are abused and treated with contempt. The anger of the Almighty was kindled against ancient nations for their immorality. There is nothing that should be held in greater sacredness than this covenant by which the spirits of men are clothed with mortal tabernacles.

When a man and a woman are married and they agree, or covenant, to limit their offspring to two or three, and practice devices to accomplish this purpose, they are guilty of iniquity which eventually must be punished. Unfortunately this evil doctrine is being taught as a virtue by many people who consider themselves cultured and highly educated. It has even crept in among members of the Church and has been advocated in some of the classes within the Church.

It should be understood definitely that this kind of doctrine is not only not advocated by the authorities of the Church, but also is condemned by them as wickedness in the sight of the Lord.

President Joseph F. Smith has said in relation to this question: "Those who have taken upon themselves the responsibility of wedded life should see to it that they do not abuse the course of nature; that they do not destroy the principle of life within them, nor violate any of the commandments of God. The command which he gave in the beginning to multiply and replenish the earth is still in force upon the children of men. Possibly no greater sin could be committed by the people who have embraced this gospel than to prevent or to destroy life in the manner indicated. We are born into the world that we may have life, and we live that we may have a fulness of joy, and if we will obtain a fulness of joy, we must obey the law of our creation and the law by which we may obtain the consummation of our righteous hopes and desires -- eternal life." 88. 11

SPIRITS DESIRE BIRTH IN RIGHTEOUS FAMILIES. President Brigham Young has this to say about birth control, an abomination practiced by so-called civilized nations, but

nations who have forsaken the ways of life:

"There are multitudes of pure and holy spirits waiting to take tabernacles, now what is our duty? To prepare tabernacles for them; to take a course that will not tend to drive those spirits into the families of the wicked, where they will be trained in wickedness, debauchery, and every species of crime. It is the duty of every righteous man and woman to prepare tabernacles for all the spirits they can."⁸⁸. 12

If these iniquitous practices find their place in our hearts and we are guilty, then when we arrive on the other side -- and discover that we have deprived ourselves of eternal blessings and are accused by those who were assigned to come to us, because, as President Young has said, they were forced to take bodies in the families of the wicked -- how will we feel? Moreover, may we not lose our own salvation if we violate this divine law?⁸⁸. 13

BIRTH CONTROL LEADS TO DAMNATION. Instructing the mothers of the Church, President Joseph F. Smith said in June, 1917: "I regret, I think it is a crying evil, that there should exist a sentiment or a feeling among any members of the Church to curtail the birth of their children. I think that is a crime wherever it occurs, where husband and wife are in possession of health and vigor and are free from impurities that would be entailed upon their posterity. I believe that where people undertake to curtail or prevent the birth of their children that they are going to reap disappointment by and by. I have no hesitancy in saying that I believe that is one of the greatest crimes of the world today, this evil practice."⁸⁹. 14

When young people marry and refuse to fulfill this commandment given in the beginning of the world -- and just as much in force today -- they rob themselves of the greatest eternal blessing. If the love of the world and the wicked practices of the world mean more to a man and a woman than to keep the commandment of the Lord in this respect, then they shut themselves off from the eternal blessing of increase. Those who wilfully and maliciously design to break this important commandment shall be damned. They cannot have the Spirit of the Lord.

Small families is the rule today. Husbands and wives refuse to take upon themselves the responsibilities of family life. Many of them do not care to be bothered with children. Yet this commandment given to Adam has never been abrogated or set aside. If we refuse to live by the covenants we make, especially in the house of the Lord, then we cannot receive the blessings of those covenants in eternity. If the responsibilities of parenthood are wilfully avoided here, then how can the Lord bestow upon the guilty the blessings of eternal increase? It cannot be, and they shall be denied such blessings.⁸⁹. 15

SINS BY HEIRS OF THE COVENANT

BLESSINGS OF BIRTH UNDER THE COVENANT. Death does not separate righteous parents who are joined by decree and authority of the Father, neither does it take from these

parents their righteous children, for they are born under the covenant, and therefore, their parents have claim upon them forever.

President Brigham Young has said: "When a man and woman have received their endowments and sealings, and then had children born to them afterwards, these children are legal heirs to the kingdom and to all its blessings and promises, and they are the only ones that are on this earth." 90. 16 This is certainly true; how can children whose parents have not been married by divine authority be heirs of that kingdom?

It may be asked, what is the advantage coming to those born under the covenant? Being heirs they have claims upon the blessings of the gospel beyond what those not so born are entitled to receive. They may receive a greater guidance, a greater protection, a greater inspiration from the Spirit of the Lord; and then there is no power that can take them away from their parents. Children, on the other hand, who are born to parents who were married until death separates them, have no claim upon such parents, and such parents have no claim upon the children after the resurrection from the dead.

RECLAIMING CHILDREN BORN UNDER THE COVENANT. Those born under the covenant, throughout all eternity, are the children of their parents. Nothing except the unpardonable sin, or sin unto death, can break this tie. If children do not sin as John says, "unto death," the parents may still feel after them and eventually bring them back near to them again. 90. 17

On this point President Brigham Young has said: "Let the father and mother, who are members of this Church and kingdom, take a righteous course, and strive with all their might never to do a wrong, but to do good all their lives; if they have one child or one hundred children, if they conduct themselves towards them as they should, binding them to the Lord by their faith and prayers, I care not where those children go, they are bound up to their parents by an everlasting tie, and no power of earth or hell can separate them from their parents in eternity; they will return again to the fountain from whence they sprang." 91. 18

PARENTAL CLAIM ON CHILDREN BORN UNDER COVENANT. All children born under the covenant belong to their parents in eternity, but that does not mean that they, because of that birthright, will inherit celestial glory. The faith and faithfulness of fathers and mothers will not save disobedient children.

Salvation is an individual matter, and if a person who has been born under the covenant rebels and denies the Lord, he will lose the blessings of exaltation. Every soul will be judged according to his works and the wicked cannot inherit eternal life. We cannot force salvation upon those who do not want it. Even our Father's children had their agency before this life, and one-third of them rebelled.

It is the duty of parents to teach their children so that they will walk uprightly and thus

obtain the blessings of their birthright.

But children born under the covenant, who drift away, are still the children of their parents; and the parents have a claim upon them; and if the children have not sinned away all their rights, the parents may be able to bring them through repentance, into the celestial kingdom, but not to receive the exaltation. Of course, if children sin too grievously, they will have to enter the telestial kingdom, or they may even become sons of perdition.

When a man and a woman are married in the temple for time and all eternity and then separate, the children will go with the parent who is justified and who has kept the covenants. If neither of them has kept his covenants, the children may be taken away from both of them and given to somebody else, and that would be by virtue of being born under the covenant.

A child is not to be sealed the second time when born under the covenant, but by virtue of that birthright can be transferred.^{92. 19}

UNCHASTITY

ENORMITY OF SEX SIN. Every soul is entitled to the right to come into this world in a legitimate way -- in the way the Father has willed that souls should come. Whosoever takes a course contrary to this is guilty of an almost irreparable crime.

Is there any wonder, then, that the Lord places the violation of this covenant of marriage and the loss of virtue as second only to the shedding of innocent blood? ^{92. 20} Is there not, then, sufficient reason for the severity of the punishment which has been promised to those who violate this eternal law? Moreover, have we not forgotten in large measure the enormity of the crime of unchastity and breaking of marriage vows? Do those who are guilty think the enormity of the offense of maliciously or wickedly tampering with the laws of life will be overlooked by a just God? Do they think that only a few stripes, if any punishment at all, will amend this broken law?

The demand for personal purity is made by the Church upon both men and women equally. There is no double standard of judgment. "If purity of life is neglected," President Joseph F. Smith once said, "all other dangers set in upon us like the rivers of water when the flood gates are opened."^{92. 21} Sexual impurity is a most deadly sin. Anciently it was considered so, and according to the law of God, those who were guilty were in danger of being put to death.^{92. 22} . . .

UNVIRTUOUS ARE DAMNED. President Brigham Young was also very emphatic in his denunciation of this evil, and I feel that we cannot be too emphatic in denouncing it. It is very prevalent and a universal evil. The world is fast coming to its destruction because of it. "Learn the will of God," said President Young, "keep his commandments and do his will,

and you will be a virtuous person."

How wonderful is the peace and the joy which fills the soul of the virtuous person! How terrible are the torments of the unvirtuous! They shall have no place in the first resurrection. When the final judgment comes, they are they who remain filthy still. They cannot enter the Holy City, they are the "dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie," who are cast out.^{93. 23}

ADULTERY AND REPENTANCE. How severe is the judgment on the man who has committed adultery, even though he apparently is repentant? In the Doctrine and Covenants, 42:24- 26, the Lord has given us a key to this situation. If a person commits adultery and then repents with all his heart, he may be forgiven. If he repeats the offense, he is not to be forgiven, but is to be cast out. As I read it, the Lord has not provided that, under those circumstances, he can come back again.

Now this revelation was given before the endowment was made known. Since that time when a man is married in the temple, he takes a solemn covenant before God, angels, and witnesses that he will keep the law of chastity. Then if he violates that covenant it is not easy to receive forgiveness. I call your attention to this statement by the Prophet Joseph Smith: "If a man commit adultery, he cannot receive the celestial kingdom of God. Even if he is saved in any kingdom, it cannot be the celestial kingdom."^{93. 24}

Of course, a man may, according to the Doctrine and Covenants, 132:26, receive forgiveness, if he is willing to pay the penalty for such a crime: that is he "shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan unto the day of redemption," which is the time of the resurrection. We cannot destroy in the flesh, so what the Lord will require in lieu thereof, I do not know. Anciently when the Church was a theocratic power with authority in all things, this law was carried out. "And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death."^{94. 25}

We have been taught that adultery is a crime second only to the shedding of innocent blood. We cannot treat it lightly. For a man to destroy another man's home is too serious an offense to be readily forgiven. Such a man should not be permitted to come back in the Church, under any circumstances, at least until years have elapsed. He should be placed on probation for that length of time to see if he can, or will, remain clean. Even then I confess I do not know what disposition the Lord will make of him. To permit him to come back within a short time has a very evil effect upon other members of the Church who begin to think that this enormous crime is not so serious after all.

SEALING BY THE HOLY SPIRIT OF PROMISE

NATURE OF THE SEALING BY THE SPIRIT. I will make an explanation of the

expression, "Sealed by the Holy Spirit of Promise." This does not have reference to marriage for time and all eternity only, but to every ordinance and blessing of the gospel. Baptism into the Church is sealed by this Spirit, likewise confirmation, ordination, and all ordinances as well as marriage for time and all eternity.

The meaning of this expression is this: Every covenant, contract, bond, obligation, oath, vow, and performance, that man receives through the covenants and blessings of the gospel, is sealed by the Holy Spirit with a promise. The promise is that the blessing will be obtained, if those who seek it are true and faithful to the end. If they are not faithful, then the Holy Spirit will withdraw the blessing, and the promise comes to an end. 95. 26

ISOLATED SCRIPTURES GIVE WRONG IMPRESSION. Verse 26, in section 132, is the most abused passage in any scripture. The Lord has never promised any soul that he may be taken into exaltation without the spirit of repentance. While repentance is not stated in this passage, yet it is, and must be, implied. It is strange to me that everyone knows about verse 26, but it seems that they have never read or heard of Matthew 12:31-32, where the Lord tells us the same thing in substance as we find in verse 26, section 132.

It is wrong to take one passage of scripture and isolate it from all other teachings dealing with the same subject. We should bring together all that has been said by authority on the question. If we were to make a photograph, it would be necessary for all of your rays of light to be focused properly on the subject. If this were not done then a blurred picture would be the result. This is the case when we try to obtain a mental picture, when we have only a portion of the facts dealing with the subject we are considering. Therefore we must find out what else has been said about salvation.

NONE EVER SAVED WITHOUT REPENTANCE. The Lord said by his own mouth: "And he that endureth not unto the end, the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father. And this is the word which he hath given unto the children of men. And for this cause he fulfilleth the words which he hath given. and he lieth not, but fulfilleth all his words. And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end.96. 27

So we must conclude that those spoken of in verse 26 are those who, having sinned, have fully repented and are willing to pay the price of their sinning, else the blessings of exaltation will not follow. Repentance is absolutely necessary for the forgiveness, and the person having sinned must be cleansed.

John said: "There is a sin unto death." "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it."96. 28

The Lord, in verse 27, has pointed out some sins unto death for which there is no forgiveness. It will do no good for one to pray for his brother for forgiveness from such a sin. All other sins, including blasphemy against the Son of God, may be forgiven men, on their true repentance. If they do not repent, then no matter what the sin may be, or the covenant violated, the guilty party or parties will never enter into the kingdom of God!

DREADFUL PENALTY FOR CERTAIN SINS. Here is something which those who contend that the Lord has granted immunity from their sins to some, if they have received certain sealings by the Holy Spirit of promise, have overlooked in this passage. I call attention to these two things. If covenants are broken and enormous sins are committed, but not unto death, there are certain punishments to be inflicted. The mere confession is not enough; the sinners are: 1 -- to "be destroyed in the flesh"; and 2 -- to "be delivered unto the buffetings of Satan unto the day of redemption."

Who in the world is so foolish as to wish to sin with the hope of forgiveness, if such a penalty is to be inflicted? No one but a fool! To be "destroyed in the flesh" means exactly that. We cannot destroy men in the flesh, because we do not control the lives of men and do not have power to pass sentences upon them which involve capital punishment. In the days when there was a theocracy on the earth, then this decree was enforced. What the Lord will do in lieu of this, because we cannot destroy in the flesh, I am unable to say, but it will have to be made up in some other way.

Then to be turned over to the buffetings of Satan unto the day of redemption, which is the resurrection, must be something horrible in its nature. Who wishes to endure such torment? No one but a fool! I have seen their anguish. I have heard their pleadings for relief and their pitiful cries that they cannot endure the torment. This was in this life. Add to that, the torment in the spirit world before the redemption comes -- all of this, mark you, coming after severe and humble repentance!

FORGIVENESS SOMETIMES REQUIRES REPENTANCE AND PUNISHMENT. Some among us have the idea that to confess their sins with their lips and to turn away from them constitutes all that is required of the repentant. This is not always so. It is our duty to forgive, but the Lord may require a severe penalty after this humble repentance. David sorely repented; read some of his Psalms and realize how he cried in anguish for relief; yet we understand that he is paying the price to this day and will until the Son of God comes to relieve him. 97. 29

I said that when the Lord ruled in a theocracy that punishment by death was the edict for certain crimes. Here is an example: "And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death."97. 30 There were also other crimes for which this penalty was exacted. 97. 31

No, the Lord has not prepared for favoritism. He has not placed exemption upon some because they have received marriage for time and for all eternity and had it sealed by the "Holy Spirit of promise." He has not given them the privilege of blaspheming his name, of committing any sin whatever, and then coming forth to receive an exaltation. We should all be grateful for the wonderful principle of repentance; we all need it. But we must not lose sight of the fact that the celestial kingdom is reserved for those who are sanctified and none others. Read Mormon 9:3-4.

Let it be remembered also that those who sin must repent in this life; if they die in their sins, unrepentant, then no matter what blessings they have received, they are not re-instated. 98. 32

HOLY SPIRIT BOTH SEALS AND UNSEALS. When a man and a woman, in all sincerity, enter into a covenant of marriage for time and all eternity (and after they have "overcome by faith," and are "just and true"),98. 33 the Holy Ghost -- who is the Spirit of promise -- bears record of or ratifies that sealing. In other words, he seals the promises appertaining to the marriage covenant upon them.

Now the Lord has said: "But there is a possibility that man may fall from grace and depart from the living God; Therefore let the church take heed and pray always, lest they fall into temptation; Yea, and even let those who are sanctified take heed also." 98. 34

If one or both of these covenanting persons break that covenant by which they were sealed by the Holy Spirit of promise, then the Spirit withdraws the seal and the guilty party, or parties, stand as if there had been no sealing or promise given. All covenants are sealed based upon faithfulness.

Should a person endeavor to receive the sealing blessing by fraud, then the blessing is not sealed, notwithstanding the integrity and authority of the person officiating. Instead of a blessing they will receive a cursing, the heaviest of all. 99. 35 Therefore, a person who may deceive the bishop or any other officer, will stand condemned before the Lord, for he cannot be deceived and justice will be meted out to all.

UNCLEAN SINNERS DAMNED. If a man thinks the Lord has placed upon him a seal by which he is exempt from his transgressions and is bound to inherit eternal life, no matter what he does, as long as he does not commit murder, or shed innocent blood, or deny the Holy Ghost, he is in the gall of bitterness, as a Nephite prophet would have said. 99. 36

No man is promised salvation who is not cleansed from all his sins, and if a man sins deliberately, thinking he is exempt, he will be damned!

"For behold, justice exerciseth all his demands, and also mercy claimeth all which is her own; and thus, none but the truly penitent are saved. What, do ye suppose that mercy can rob

justice? I say unto you, Nay; not one whit. If so, God would cease to be God." 99. 37

CHAPTER 6

ELIJAH: THE MAN AND THE PROPHET

ELIJAH IN LEGEND

MANY NATIONS HAVE TRADITIONS ABOUT ELIJAH. Elijah occupies a place in the legends of many peoples, We are informed that among the Greeks he is the patron saint of the mountains, and many of the mountains in Greece are named for him. In the Roman Catholic Church, he is regarded as the founder of the order known as "the barefooted Carmelites."

The Mohammedans likewise have honored him in their traditions, and he is often confounded with the great and mysterious El-Khudr, the eternal wanderer, who having drunk the waters of life, remains in everlasting youth and appears from time to time to correct the wrongs of men. Of course this comes from the fact of Elijah's translation.

Among the Jews he finds a place of honor in their history second to none of the prophets. He is mentioned on many occasions in the New Testament, some of the time in reference to his labors and ministry in Israel when he dwelt among men, and at other times, in reference to his future mission.100. 1

JEWISH BELIEF IN ELIJAH'S COMING. Edersheim in his work, The Temple, says: "To this day, in every Jewish home, at a certain part of the Paschal service [i.e. when they drink the 'third cup'] -- the door is opened to admit Elijah the prophet as forerunner of the Messiah, while appropriate passages are at the same time read which foretell the destruction of all heathen nations. It is a remarkable coincidence that, in instituting his own Supper, the Lord Jesus connected the symbol, not of judgment, but of his dying love, with his 'third cup.'"

It was, I am informed, on the third day of April, 1836, that the Jews, in their homes at the Paschal feast, opened their doors for Elijah to enter. On that very day Elijah did enter -- not in the home of the Jews to partake of the Passover with them -- but he appeared in the house of the Lord, erected to his name and received by the Lord in Kirtland, and there bestowed his keys to bring to pass the very things for which these Jews, assembled in their homes, were seeking. 101. 2

ELIJAH THE TISHBITE. I would like to spend just a little time dealing with the history,

brief as it is, of Elijah's ministry.

He lived about 900 years B.C., in the reign of King Ahab of Israel -- of whom it is recorded that he did more to cause Israel to sin than all the kings who were before him. Elijah appeared rather suddenly, so far as the history states. He is known as Elijah the Tishbite, of the inhabitants of Gilead; and that is about all we know of him so far as his place of birth and residence are concerned.

NOTION THAT ELIJAH HAD NO PARENTS. The fact that he appeared rather suddenly, and departed in a manner shrouded in mystery, and seemingly only mingled with the people on occasions when the Lord sent him with some instruction or command, has caused many people to look upon Elijah as being like Melchizedek -- and in that, of course, they are wrong, for they misunderstand the scriptures. You know in the book of Hebrews, Melchizedek is spoken of in this wise, that he was "King of Salem, which is, King of peace; 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." [101. 3](#)

Now, the world has commented upon that very greatly, and they have concluded because of this reading, that Melchizedek was not born in the world like other men, that he had no father or mother. But that is not the proper reading. And they have applied the same thing to Elijah, due to the fact that his was somewhat a mysterious nature. The proper reading of that passage of scripture should be as follows: "For this Melchizedek was ordained a priest after the order of the Son of God, which order was without father, without mother, without descent, having neither beginning of days nor end of life. And all those who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually." [102. 4](#)

ELIJAH IN ANCIENT ISRAEL

ELIJAH SEALS THE HEAVENS. The first appearance of Elijah we read of is in the 17th chapter of 1st Kings, when he came before the king and said, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." [102. 5](#)

There is something very significant in that edict. I want you to get it. Follow me again closely: "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." The reason I put emphasis upon this is to impress you with the sealing power by which Elijah was able to close the heavens, that there should be no rain or dew until he spoke.

After Elijah had made that prediction, he suddenly departed and made his abode upon the banks of the brook Cherith, where ravens fed him.

MIRACLES OF ELIJAH. After the brook dried up because of the drouth, the Lord directed

him to go into a foreign land, so he departed and went to the city of Zarephath of Zidon, as it reads, where a widow woman had been appointed by the Lord to feed him; and when he arrived he found her picking up sticks to make a fire. He asked for something to eat, and in her distress and anguish she said that she barely had enough meal and oil to make a cake; she was gathering sticks in order to make that cake for herself and her son and then they would die. But Elijah commanded her to go and prepare for him first. Do you think that selfish? No, not when you know the circumstances. The woman recognized him as a man of authority, so in faith she went and did as he had commanded her. The result was that during the time of the famine that woman's cruse of oil failed her not and her barrel of meal was not diminished.

It was while on this sojourn that Elijah raised her son from the dead and restored him to her again.

ELIJAH'S MEETING WITH OBADIAH. Three years passed, and then the word of the Lord came to him to return to the land of Israel to Ahab the king, with a message. So, Elijah returned, and on his way he met Obadiah, the king's chamberlain, or governor of his house. When Obadiah saw Elijah, he was startled and said to him, "Do you not know that my master has been searching for you everywhere, that he might put you to death?" But Elijah commanded him to go to the king with a message. I would like to read a little of this. Obadiah said:

"As the Lord thy God liveth, there is no nation or kingdom, whither my Lord hath not sent to seek thee: and when they said, He is not there; he took an oath of the kingdom and nation, that they found thee not. And now thou sayest, Go, tell thy lord, Behold, Elijah is here.

"And it shall come to pass, as soon as I am gone from thee" (I want you to mark this also carefully), "that the Spirit of the Lord shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the Lord from my youth. Was it not told my lord what I did when Jezebel slew the prophets of the Lord, how I hid an hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water? And now thou sayest, Go, tell thy lord, Behold, Elijah is here: and he shall slay me." 104. 6 That is the way he felt about it.

ELIJAH WARNS WICKED KING AHAB. Let me pause here to say a word about wicked Ahab. He had married the daughter of Ethbaal, king of the Zidonians, and of course she was idolatrous in her worship and led Ahab to follow after her gods Baal and Aseroth. When Elijah came with his message to the king and closed the heavens that it should not rain, she became angry and searched out the prophets of the Lord to put them to death, and Obadiah, being a righteous man, took 100 of them and hid them that they could not be found. And so he related this to Elijah, I suppose to gain his sympathy, and have him change his request that he should carry this message to the king.

But Elijah answered him as follows: "As the Lord of hosts liveth, before whom I stand, I will surely shew myself unto him today." [104. 7](#)

When Obadiah understood that he was going to show himself to the king, he was ready to take the message, but Elijah went himself and confronted Ahab. When they met, Ahab said to him, "Art thou he that troubleth Israel?" And Elijah rebuked him, saying, he (Ahab) was the man that troubled Israel. And then he commanded Ahab to go and gather the priests and false prophets of Baal and bring them to a certain place, that he might meet them there. And the king hearkened to him, and it was done.

ELIJAH CHALLENGES PRIESTS OF BAAL. When all the people assembled, and the prophets of the false gods, Elijah made a proposal to them. Said he: "We will take two bullocks, you take one and I will take one. You offer yours and sacrifice it unto Baal, and I will offer mine a sacrifice unto the God of Israel; and we will put no fire under them, but you pray to your gods and I will pray to the Lord; and if fire comes down and consumes your sacrifice, then we will worship Baal, but if fire comes down and consumes my sacrifice, then we will serve the Lord." It is not necessary for me to go into details.

The challenge Elijah gave to the priests was a challenge to the Phoenician god of fire -- Baal the "sun-god." If he was the god of fire, then why should he not call down fire to consume the sacrifice offered in his name and thus prove in the eyes of Israel that he was in very deed all that his followers claimed for him? If he could not do such a thing and the God of Israel who had been forsaken could, was it not evidence that the children of Israel had broken the very first commandment given them by the Lord through Moses? "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them." [105. 8](#)

ELIJAH CALLS DOWN FIRE FROM HEAVEN. The priests gathered and built their altar and prayed, beginning in the morning, and prayed until noon time, and then until the time of evening sacrifice. And Elijah mocked them when there was no answer, and called upon them to cry louder, for perhaps their god was asleep, perhaps he was on a journey, perhaps he was hunting -- they were to call louder that they might get his attention. Then they began to cut themselves, according to their custom. When the day had passed and no answer came, then Elijah rebuilt an old, broken down altar. He took 12 stones, one for each tribe of Israel, placed his sacrifice upon it, built a trench around it, and had his servants pour water upon it until the trench was full; then he knelt down and prayed and fire came down and consumed his offering.

The result was that the priests of Baal were put to death, which angered Jezebel, and again Elijah was forced to flee. This time he went into the south country near to Beersheba -- where he became discouraged and desired that the Lord would put an end to his life; but he was comforted by an angel, who brought him food and drink; he ate and was filled and went

40 days on the strength of it and departed from that place unto Mount Horeb. When he was there, the Lord called upon him and asked him what he was doing there; and in his sorrow, because of the hardness of the hearts of the people, he told the Lord the condition, that he alone remained, that they sought his life to take it away. But the Lord showed him that there were others who had remained true unto him, even 7,000.

ELIJAH CALLS ELISHA TO SUCCEED HIM. Then the Lord gave him a mission, that he was to return to Israel. He was to anoint Hazael to be king of Syria, Jehu to be king of Israel in the place of Ahab, and Elisha to be prophet in his stead. So, he returned on this mission and called Elisha to follow him.

In the meantime Ahab had murdered a man through covetousness. Naboth had a vineyard Ahab wanted, and so Ahab had him put to death. And Elijah met Ahab again suddenly and told him of his crime, predicting the wicked king's death, also the death of his wicked wife. And thus it came to pass, though after Elijah had spoken to the king he did repent, and the Lord turned away a portion of his wrath. However the judgments of the Lord followed Ahab's sons, who walked in the unrighteous course set them by their father.

Elijah called Elisha to follow him, and finally, when Elijah was taken into heaven in a chariot of fire, Elisha became the prophet in Israel in the stead of Elijah. 107. 9

Now, there was a reason for the translation of Elijah. Men are not preserved in that manner unless there is a reason for it. Moses was likewise taken up, though the scriptures say that the Lord buried him upon the mountain. Of course, the writer of that wrote according to his understanding; but Moses, like Elijah, was taken up without tasting death, because he had a mission to perform. We will refer to that as we pass along.

APOCRYPHA RECITES ELIJAH'S DEEDS. I made the statement, in the beginning, that the Jews in later generations had great respect for Elijah. They had some understanding regarding his mission. I have here a statement that I have copied from Ecclesiasticus, the writings of the son of Sirach. He was not one of the inspired writers, and this book is one of the books of the Apocrypha, but he gives us an idea of the feeling that existed among the Jews in his day in regard to Elijah. I will read it:

"Then stood up Elias the prophet as fire, and his word burned like a lamp."

Now, let me say this interpretation Elias ought not to be Elias; it should be Elijah. The references to Elijah in the New Testament, where it is interpreted Elias, should be Elijah. In the modern version, it is so. There is a big difference between Elias and Elijah, but I shall not refer to that right now.

"Then stood up Elias the prophet as fire, and his word burned like a lamp. He brought a sore famine upon them, and by his zeal he diminished their number. By the word of the Lord he

shut up the heaven, and also three times brought down fire.

"O Elias, how wast thou honoured in thy wonderous deeds! and who may glory like unto thee! Who didst raise up a dead man from death, and his soul from the place of the dead, by the word of the Most High: who broughtest kings to destruction and honourable men from their bed: who heardest the rebuke of the Lord in Sinai, and in Horeb the judgment of vengeance: who anointedst kings to take revenge, and prophets to succeed after him: who wast taken up in a whirlwind of fire, and in a chariot of fiery horses: who was ordained for reproofs in their times, to pacify the wrath of the Lord's judgment, before it break forth into fury, and to turn the heart of the father unto the son, and to restore the tribes of Jacob.

"Blessed are they that saw thee, and slept in love; for we shall surely live." 108. 10

NEW TESTAMENT DOCTRINE OF ELIJAH AND ELIAS

ELIJAH, ELIAS, AND JOHN THE BAPTIST. When John the Baptist came out of the wilderness preaching -- and he was a character that had more or less mystery about him -- the Jews wondered, and the Pharisees sent messengers unto John to question him as follows:

"And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

"And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing." 109. 11

They wondered who John was. He came as one with authority, and they knew that the prophets of old had testified that Elijah was to come again. And so they wondered if John were Elijah. It is written Elias here, but in the modern version, I say, it is written Elijah, as it should be. And so they asked him, "Are you the Christ," because they knew the Christ would have that power. He said, "I am not."

"Are you Elias?" "No, I am not."

"Well then, why do you do these things -- don't you know that these things were reserved for Elias, who was to be the forerunner of the Christ? -- and then, if you are not that prophet,

why do you do these things?" That was their query regarding John.

MOSES AND ELIJAH APPEAR ON MOUNT OF TRANSFIGURATION. Again, after the Savior came down off the Mount, his disciples began to question him:

"And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. And his disciples asked him, saying, Why then say the scribes that Elias must first come?"

You see, these three, Peter, James, and John, who had been on the Mount, where Moses and Elijah had appeared to them, began to inquire of the Savior the meaning of it all. So they asked: "Why then say the scribes that Elias must first come?"

"And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist." 110. 12

Now, this passage of scripture has caused a great deal of confusion in the minds of many people; and because the Lord said Elias had already come, the world has interpreted that to mean that John the baptist was the Elias, or the fulfillment of the predicted coming of Elijah, and they refer to his passage as their evidence. The Lord had two thoughts in mind: Elijah must first come and restore all things, but Elias has already come.

ELIJAH AND MOSES: TRANSLATED BEINGS

MOSES AND ELIJAH GAVE KEYS TO PETER, JAMES, AND JOHN. When Moses and Elijah came to the Savior and to Peter, James, and John upon the Mount, what was their coming for? Was it just some spiritual manifestation to strengthen these three apostles? Or did they come merely to give comfort unto the Son of God in his ministry and to prepare him for his crucifixion? No! That was not the purpose. I will read it to you. The Prophet Joseph Smith has explained it as follows:

"The priesthood is everlasting. The Savior, Moses, and Elias [Elijah, in other words] gave the keys to Peter, James, and John, on the Mount when they were transfigured before him. The priesthood is everlasting -- without beginning of days or end of years; without father, mother, etc. If there is no change of ordinances, there is no change of priesthood. Wherever the ordinances of the gospel are administered, there is the priesthood. . . . Christ is the Great High Priest; Adam next." 110. 13

WHY MOSES AND ELIJAH WERE TRANSLATED. From that we understand why Elijah and Moses were preserved from death: because they had a mission to perform, and it had to be performed before the crucifixion of the Son of God, and it could not be done in the spirit.

They had to have tangible bodies. Christ is the first fruits of the resurrection; therefore if any former prophets had a work to perform preparatory to the mission of the Son of God, or to the dispensation of the meridian of times, it was essential that they be preserved to fulfill that mission in the flesh. For that reason Moses disappeared from among the people and was taken up into the mountain, and the people thought he was buried by the Lord. The Lord preserved him, so that he could come at the proper time and restore his keys, on the heads of Peter, James, and John, who stood at the head of the dispensation of the meridian of time.

111. 14 He reserved Elijah from death that he might also come and bestow his keys upon the heads of Peter, James, and John and prepare them for their ministry.

But, one says, the Lord could have waited until after his resurrection, and then they could have done it. It is quite evident, due to the fact that it did so occur, that it had to be done before; and there was a reason. There may have been other reasons, but that is one reason why Moses and Elijah did not suffer death in the flesh, like other men do.

WHAT ELIJAH RESTORED. After the resurrection of Christ, of course, they passed through death and the resurrection, and then as resurrected beings came to fulfill a mission of like import in the dispensation of the fulness of time.111. 15

Why was Elijah reserved? What keys did he hold? What keys did he bestow on Peter, James, and John? Exactly the same keys that he bestowed upon the head of Joseph Smith and Oliver Cowdery. And what were they? Some of you may be saying the keys of baptism for the dead, No, it was not just that. Some of you may be thinking it was the keys of the salvation of the dead. No, it was not just that, that was only a portion of it. The keys that Elijah held were the keys of the everlasting priesthood, the keys of the sealing power, which the Lord gave unto him. And that is what he came and bestowed upon the heads of Peter, James, and John; and that is what he gave to the Prophet Joseph Smith; and that included a ministry of sealing for the living as well as the dead -- and it is not confined to the living and it is not confined to the dead, but includes them both.112. 16

THE COMING OF ELIJAH

ELIJAH'S RETURN PRESAGES SECOND COMING OF CHRIST. One of the most important events connected with the restoration and consummation of the purposes of the Lord in the last days is the coming of the Prophet Elijah with his message and authority, turning the hearts of the fathers to the children, and the hearts of the children to the fathers, lest the Lord come and smite the earth with a curse.

Just what is meant by Malachi, and how it is to be accomplished, has been one of the outstanding mysteries of Bible prophecy.112. 17 Some commentators have thought that this prophecy was fulfilled in the coming of John the Baptist in the meridian of time, but a careful reading will soon dispel such a thought. The days of John, and those which followed

during the ministry of Jesus Christ and his apostles, were not the days of vengeance and burning in which the wicked would be as stubble and the earth would be cleansed from all its iniquity.

This day of preparation by turning the hearts of the fathers to the children and of the children to the fathers, it is very evident from the context, is reserved until the last days, or the day of restitution of all things. It is an event to take place, according to the plain prediction, shortly preceding the great and dreadful day of the Lord. The great and dreadful day of the Lord, this prophecy proclaims, is the day of the coming of our Lord in the clouds of heaven in great glory and when he shall take vengeance upon the ungodly. It is to be a day dreadful to all who are unrepentant and full of sin, but to the just it shall be a day of peace and salvation. However, before it comes there is to be some mighty work performed by the restoration of Elijah's authority, which is so potent that it will save the earth from destruction, or from being smitten with a curse.

ONLY THE SAINTS UNDERSTAND PROPHECIES ABOUT ELIJAH. One of the doctrines peculiar to the Latter-day Saints, and to them alone, is the doctrine that Elijah has already come, and that he has restored his keys and has turned the hearts of the fathers to the children and the hearts of the children to their fathers in preparation for the coming of our Redeemer in power and glory to reign on the earth.

Moreover the Latter-day Saints are the only people on the earth who have a clear understanding of the meaning of this prophecy and can knowingly apply it. This comes to them by revelation. It was on the third day of April, 1836, that Elijah came to fulfill this prediction, and on that date he bestowed upon Joseph Smith and Oliver Cowdery the keys of his priesthood and said unto them: "Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors." 113. 18

WHY ELIJAH WAS CHOSEN TO RESTORE SEALING POWER. It has been a mystery to many members of the Church why this important mission was reserved for Elijah and why these authorities could not have been bestowed by some other prophet, or prophets, presumably Peter, James, and John, who held the keys of authority in the days of the dispensation of the meridian of time. Without question Peter, James, and John could have bestowed this authority, if they had been commissioned; so could Adam, for he held the keys of all the dispensations. The reason why Elijah was reserved for this mission, according to the Prophet Joseph Smith, was that:

"Elijah was the last prophet that held the keys of the priesthood, and who will, before the last dispensation, restore the authority and deliver the keys of the priesthood, in order that all the ordinances may be attended to in righteousness. It is true the Savior had authority and power to bestow this blessing; but the sons of Levi were too prejudiced. . . . Why send Elijah? Because he holds the keys of the authority to administer in all the ordinances of the

priesthood; and without the authority is given, the ordinances could not be administered in righteousness." 114. 19

NO BAPTISM FOR DEAD IN DAYS OF ELIJAH. Since Elijah was the last of the ancient prophets to hold this authority, he was the prophet chosen to come in the last days and restore that fulness. But what was the particular nature of the keys held by Elijah? Some have thought it was the keys of baptism for the dead; but it was not just that. There was no baptism for the dead in the days of Elijah, or before Christ bridged the gulf which separated the righteous in paradise from the wicked in the spirit world. Christ was the first to declare the gospel to the dead, and it was not until after his resurrection that the privilege of baptism for the dead was granted.

The keys held by Elijah were the keys of the sealing power of the priesthood. 114. 20

CHAPTER 7

ELIJAH: HIS MISSION AND SEALING POWER

MISSION OF ELIJAH

ELIJAH'S LATTER-DAY MISSION FORETOLD. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." 115. 1

I suppose there is no passage of scripture that has caused more controversy, that has been called in question more, that has been less understood than this passage in the last chapter of Malachi. It took a revelation from God in this age in which we live to make known what it means. This passage of scripture has reference to the salvation of both the living and the dead.

ELIJAH PROVES JUSTICE AND MERCY OF GOD. Now in justice, and we know the Lord is just; and in mercy, and we know the Lord is merciful; there must be provision made by which men who die in various parts of the earth and in various ages -- without having heard the gospel of Jesus Christ, and without knowing the plan of salvation -- might also have the opportunity of repentance and of accepting the principles of eternal truth and thus have opened up to them the gates of eternal life. Otherwise there would be no justice. If provision had not been made for this, then men could say that God is unjust and that he is a respecter of persons.

MISSION OF ELIJAH KNOWN ONLY BY REVELATION. Yet this doctrine was lost after the apostles fell asleep and was not understood. It has come down in perverted form in one of the churches, and in others it has been discarded entirely. And it took a revelation from the Lord to make it known. It was not understood in the beginning of this Church. Elijah came and fulfilled his mission on the third day of April, 1836. 116. 2

The first inkling, I suppose, that the Prophet got of this new doctrine -- new to the world, but old because it comes down from the beginning -- was in the teachings he received from the Angel Moroni. But in his youth and inexperience he was unable to understand the significance of it, and it was not until January of 1836, just a short time before the coming of Elijah, that the vision of salvation for the dead was made known to Joseph Smith. 116. 3

ELIJAH'S MISSION IN ANCIENT ISRAEL. A great many people have the idea that Elijah held the keys, somehow, of baptism for the dead. Elijah's mission in ancient Israel was not to hold the keys of baptism for the dead. There was no baptism for the dead before the days of the Son of God and until after he had risen from the dead, because he was the first who declared the gospel unto the dead. No one else preached unto the dead until Christ went to them and opened the doors, and from that time forth the elders of Israel, who have passed away, have had the privilege of going to the spirit world and declaring the message of salvation. 116. 4

Elijah's earthly mission was not baptism for the dead; his mission among men was not a mission to the dead, but a mission to the living. It was by virtue of the coming of Elijah to the Prophet Joseph Smith that the Prophet received the sealing power, in connection with the priesthood, which made valuable that which he did for the salvation of the human family.

Elijah's mission was the sealing power. He held the keys by which the parents could be sealed together and children sealed to parents. He bestowed these keys upon the Prophet Joseph Smith. And that applies to the dead as well as the living since the coming of the Lord Jesus Christ. 117. 5

ELIJAH'S MISSION IN MODERN ISRAEL. But what was the nature of his mission to the earth in these latter days? It was to restore power and authority which once was given to men on the earth and which is essential to the complete salvation and exaltation of man in the kingdom of God. In other words, Elijah came to restore to the earth, by conferring on mortal prophets duly commissioned of the Lord, the fulness of the power of priesthood. This priesthood holds the keys of binding and sealing on earth and in heaven of all the ordinances and principles pertaining to the salvation of man, that they may thus become valid in the celestial kingdom of God.

During the days of his ministry Elijah held this authority, and the Lord gave him power over all things on earth and that through his ministry whatever was done should be ratified, or

sealed, in the heavens and recognized of full force by the Eternal Father. This power effects and vitalizes every ordinance performed by duly commissioned officers holding divine power on the earth.

It is by virtue of this authority that ordinances are performed in the temples for both the living and the dead. It is the power which unites for eternity husbands and wives, when they enter into marriage according to the eternal plan. It is the authority by which parents obtain the claim of parenthood, concerning their children, through all eternity and not only for time, which makes eternal the family in the kingdom of God. 117. 6

RESTORATION OF SEALING POWER

MORONI FORETELLS ELIJAH'S RETURN. On the night of September 21st, 1823, Moroni, an angel from the presence of the Lord, appeared to Joseph Smith and instructed him. He quoted the last verses of the prophecy of Malachi, but with some difference from the Bible version, as follows:

"Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord. And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming." 118. 7

Elijah came on April 3rd, 1836, to Joseph Smith and Oliver Cowdery, in fulfilment of this promise, and gave them the keys of his priesthood, and said to them that by this event they should know that the great and dreadful day of the Lord was near, even at the door. 118. 8

SEALING POWER OF PRIESTHOOD RESTORED. What was the nature of this restoration? It was the conferring upon men in this dispensation of the sealing power of the priesthood, by which all things are bound in heaven as well as on earth. It gave the authority to Joseph Smith to perform in the temple of God all the ordinances essential to salvation for both the living and the dead.

Through the power of this priesthood which Elijah bestowed, husband and wife may be sealed, or married for eternity; children may be sealed to their parents for eternity; thus the family is made eternal, and death does not separate the members. This is the great principle that will save the world from utter destruction.

Vicariously the dead may obtain the blessings of the gospel -- baptism, confirmation, ordination, and the higher blessings, which are sealed upon them in the temples of the Lord, by virtue of the authority restored by Elijah. Through the restoration of these keys, the work of the Lord is fully inaugurated before the coming of Jesus Christ in glory. 119. 9

NATURE OF KEYS OF SEALING. These keys of the binding, or sealing power, which

were given to Peter, James, and John in their dispensation, are keys which make valid all the ordinances of the gospel. They pertain more especially to the work in the temples, both for the living and for the dead. They are the authorities which prepare men to enter the celestial kingdom and to be crowned as sons and heirs of God.

These keys hold the power to seal husbands and wives for eternity as well as for time. They hold the power to seal children to parents, the key of adoption, by which the family organization is made intact forever. This is the power which will save the obedient from the curse in the coming of the great and dreadful day of the Lord. Through these keys the hearts of the children have turned to their fathers. [119. 10](#)

ELIJAH NOW RESURRECTED. When Elijah came to the Prophet Joseph Smith, he was not a translated being, He was a resurrected being. He had received his resurrection, and he came to Joseph Smith just as did Peter, James, and John, and gave to Joseph Smith and Oliver Cowdery -- as he did to Peter, James, and John at the transfiguration -- the keys of sealing power, so that the work now, not only for the living but also for the dead, may be done. Since the same ordinances are required for the dead as for the living, these keys also pertain to the salvation of the dead. [119. 11](#)

SPIRIT BEINGS PARTICIPATE IN WORK OF ELIJAH. We go into the temples and are sealed for time and for eternity and also perform like ordinances vicariously for our dead. Generation will be joined to generation, as far as it is in our power to perform the labor. The obligation rests heavily upon us, and when we have exhausted all the information which we are able to obtain through our research, and have obtained all the names of the dead within our power, we may be content.

President Brigham Young has said that during the millennium those on the other side will work hand in hand with those in mortality and will furnish the names of the dead which we are unable to obtain through our research, and thus every soul that is entitled to these blessings shall be ferreted out and his work done for him. I fully believe that many among the dead, those who are worthy, are even now engaged in compiling records and arranging information, if it has not already been done, for this very purpose. Why should they not be so engaged? [120. 12](#)

EARTH CURSED EXCEPT FOR ELIJAH

WHY EARTH WOULD BE CURSED. The question naturally arises in the inquiring mind, "Why would the whole earth be smitten with a curse had not Elijah come with the keys of sealing which he held?" [120. 13](#)

The family organization must be intact. First husbands and wives must be sealed for time and for all eternity. When this is done, children born to them belong to them for time and all eternity and the family units are preserved.

Parents who have been married out of the new and everlasting covenant must be sealed for time and all eternity and then have their children sealed to them. When this is done, the ordinance is just as valid as it is in the case of those who were originally married according to the law of the Lord. In like manner, the children who are living may have the same ordinances performed for their ancestors who are dead. Then each generation must be joined to the one which went on before. In this way eventually all the families which are entitled to celestial exaltation are joined together, from generation to generation, back to the time of our first parents, Adam and Eve. This will not all be done before the coming of our Lord, but the great work of the millennium will be the temple ordinances for the dead who are worthy to receive it.

The sealing power of Elijah makes it possible for this joining of the families, generation to generation, back to the beginning. Now, if these units of authority were not here, then the work of sealing, by which the family units are preserved, could not be performed; then the binding power by which all blessings are sealed in heaven, as well as on earth, would be lacking. If this were so, the earth would be smitten with a curse, for all work which had been done, without these binding or sealing ordinances, would fall to the ground unfulfilled.

121. 14

EARTH WASTED EXCEPT FOR ELIJAH'S COMING. If Elijah had not come, we are led to believe that all the work of past ages would have been of little avail, for the Lord said the whole earth, under such conditions, would be utterly wasted at his coming. 121. 15 Therefore his mission was of vast importance to the world. It is not the question of baptism for the dead alone, but also the sealing of parents and children to parents, so that there should be a "whole and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories," from the beginning down to the end of time. 121. 16

If this sealing power were not on the earth, then confusion would reign and disorder would take the place of order in that day when the Lord shall come, and, of course, this could not be, for all things are governed and controlled by perfect law in the kingdom of God. 121. 17

Why would the earth be wasted? Simply because if there is not a welding link between the fathers and the children -- which is the work for the dead -- then we will all stand rejected; the whole work of God will fail and be utterly wasted. Such a condition, of course, shall not be. 122. 18

SALVATION AND THE SEALING POWER OF ELIJAH. "He shall turn the heart of the fathers to the children, and the heart of the children to their fathers." The Prophet says that this is not the correct translation -- the word turn should be translated seal or bind. 122. 19 Now you get a glimpse of what is meant in this scripture which says that the whole earth would be smitten with a curse if Elijah did not first come.

Why would it be smitten? Because there could be no sealing up against the day of destruction, no sealing of parents to each other, no sealing of children to parents, no contracts, bonds, obligations entered into that would be valid on the other side -- because the clinching power was not there; and it was necessary that Elijah should come and bestow those things spoken of as all things in the scriptures. [122. 20](#) . . .

There is power in the Church for salvation and exaltation, and the Lord, when he comes, will not find it necessary to smite this earth with a curse, because that sealing power is here, and the leaven is at work, so that all men who will may receive salvation and exaltation and the sealing powers. Thanks be unto God that he sent Elijah into the world to bestow these blessings. [122. 21](#)

PROOF THAT ELIJAH CAME

TO WHOM DID ELIJAH COME? The world does not believe that Elijah came to Joseph Smith and Oliver Cowdery, but they have no record in the world that he has come to anyone else. There has been no appearance and no claim of an appearance and a restoration of his priesthood to anyone else.

May we not, then, with perfect consistency, put forth the claim that he did come on that occasion and that he did restore his keys of authority to these two humble men, which turned the hearts of the fathers to their children and the hearts of the children to their fathers?

No one else has ever disputed this claim by the giving of another claim, And why could he not come to Joseph Smith and Oliver Cowdery as well as to anybody else? I testify to you that he did come, and if the world wants to know it also, it can. We have an abundance of evidence that this story is true.

If Joseph Smith and Oliver Cowdery had lied, it would have been impossible for them to have turned the hearts of the fathers to their children and the hearts of the children to their fathers. Surely, they would not have any power to do that, It is true that following the declaration by them that Elijah had come, the hearts of the children commenced to turn to their dead fathers. [123. 22](#)

WORLD GIVES PROOF OF ELIJAH'S COMING. One of the outstanding evidences bearing witness that Joseph Smith and Oliver Cowdery spoke the truth, when they declared that Elijah had come to them and conferred upon them his priesthood, is the fact that since that time the hearts of the children have in a miraculous way turned towards their fathers.

It might be contended with some semblance of logic that Joseph Smith and his successors could yield an influence over the members of the Church and have them go to the temples to do ordinance work for their dead. in order that the saying could go abroad that this prophecy by Malachi had been fulfilled, and the hearts of the children have turned to their fathers.

It would be unreasonable to say, however, that Joseph Smith, or the entire body of the Church, could wield the power to persuade millions who are not members of the Church, also, to turn their attention towards their dead fathers; yet it is a fact that the hearts of millions have so turned, since the proclamation of the coming of Elijah in 1836. 124. 23

JOSEPH SMITH'S TESTIMONY ABOUT ELIJAH. Joseph Smith and Oliver Cowdery declare in words of soberness to all the world that Elijah, in fulfillment of the prediction that was made, came to them in the Kirtland Temple in the year 1836 and committed unto them the priesthood which the Prophet Malachi said was to be bestowed, before the coming of the great and dreadful day of the Lord.

Now, we have the testimony of Joseph Smith; we have the testimony of Oliver Cowdery, and their testimony will stand through all time as a witness against all these who refuse to hearken unto it.

But is that all? Are we dependent solely upon the testimony of these two men for evidence that Elijah came and restored his priesthood? No other men, so far as we know, beheld this vision; no one else was present when the angel came in fulfillment of this remarkable prophecy; but is there no evidence that can be pointed to which will corroborate their testimony and prove that they spoke the truth?

GENEALOGICAL RESEARCH PROVES ELIJAH CAME. I believe that I can point to evidence, circumstantial it may be, yet evidence that ought to be convincing in any court in the land, that would prove beyond the possibility of doubt that Joseph Smith and Oliver Cowdery spoke the truth.

How will I do it? Simply this way, Before the year 1836 there was very little, if any, research being made anywhere in this world in behalf of the dead. It is true that here and there some man may have been searching out a genealogical record, but what was his object? To prove title to some estate.

There were no genealogical societies; there were no genealogical organizations; there were no genealogical researches of any systematic character anywhere in the world. That is significant, is it not?

What do we discover now? One year after this revelation was given and these keys were bestowed, we find in Great Britain the government passing laws compelling the preservation of duplicate records of the dead on the part of those who kept them. This is a significant fact, one link that points in the direction of the truth of the statement of the Prophet Joseph Smith. It did not occur the year before this vision.

In the year 1844, the year of the martyrdom, the first organization for the purpose of

gathering together the records of the dead, and compiling genealogical records, was formed in the city of Boston. It was the New England Historical and Genealogical Society. In 1869, in the city of New York, another society, the New York Genealogical and Biographical Society, was organized.

Since that day societies have sprung up all over the land. There are hundreds of them along the Atlantic border. The state of Massachusetts is full of them. We find the same thing in Virginia, in the Carolinas, and along the Atlantic Coast from Maine to Georgia, where the first settlements in this country were made. The hearts of the children have since that day turned to their fathers, and they are searching out the records of their dead.

FASCINATING NATURE OF GENEALOGICAL RESEARCH. It was my privilege in the year 1902 to go back to Massachusetts, for the purpose of hunting out the records of my own dead, and while there I had conversations with men who are engaged in this research work. I asked them, "Why are you doing this?" The answer was, "We are interested in the work." One man made the statement that when he took hold of it, he could not let go. There was something about it that was fascinating, and when he started on this work of genealogical research, he had to continue. He was neglecting his profession and was spending his time in the research of the dead.

GROWTH OF RESEARCH SINCE ELIJAH CAME. In the year 1902 the Legislature of the State of Massachusetts passed a measure providing for the compiling of the vital records of all the towns of the state, from their settlement down to the year 1850, and the genealogical organizations have the privilege of making these compilations. Robert Henry Eddy left a portion of his estate for the purpose of gathering out the vital records of Massachusetts, and that was the incentive for the Legislature, which caused them to take that action.

Following this the people in Rhode Island, and I understand also Connecticut and other states, have followed the lead of Massachusetts and are providing for the publication of the vital records of all towns in those states, from the beginning to the year 1850. All these things are significant. 126. 24

In Great Britain, genealogical societies have been organized in practically every county in that land and in Scotland. These records have been kept and filed also in other countries in Europe, the countries from which the Latter-day Saints have come. The spirit has taken hold of the people, not only in the Church, but also of many who are not of the Church, and they too are searching the records, and compiling them, of the dead. . . .

FAMILY HISTORIES PUBLISHED SINCE ELIJAH CAME. Now here is something which I think is interesting. In 1935 Mr. T. B. Thompson published A Catalogue of British Family Histories. It included the titles and years of publication of some 2,071 families and was supposed to be a complete list of all such published records up to that date. Here are his figures from the date of the invention of printing:

From 1450 to 1600, were published 2 family histories.

From 1600 to 1700, were published 18 family histories.

From 1700 to 1800, were published 72 family histories,

From 1800 to 1836, when Elijah came, were published 100 family histories.

From 1837 to 1935, were published 1,879 family histories.

These were records in Europe, and since the year 1836, there have been published in Great Britain and the United States thousands of records of the dead. 127. 25

Here, then, is this vast array of witnesses, who are engaged in genealogical research, scattered throughout our own land and all over the civilized world, bearing record to the fact that Joseph Smith spoke that which was true, when he said Elijah came to him and bestowed upon him the keys of his priesthood, which turned the hearts of the children to their fathers. 127. 26

TURNING OF HEARTS OF CHILDREN AND FATHERS. Who are the fathers spoken of by Malachi, and who are the children? The fathers are our dead ancestors who died without the privilege of receiving the gospel, but who received the promise that the time would come when that privilege would be granted them. The children are those now living who are preparing genealogical data and who are performing the vicarious ordinances in the temples. 127. 27

The turning of the hearts of the children to the fathers is placing or planting in the hearts of the children that feeling and desire which will inspire them to search out the records of the dead. Moreover the planting of the desire and inspiration in their hearts is necessary. This they must have in order that they might go into the house of the Lord and perform the necessary labor for their fathers, who died without a knowledge of the gospel, or without the privilege of receiving the fulness of the gospel. 128. 28

DUTY TO SEEK KNOWLEDGE OF OUR FATHERS. The Lord has called upon us to look after our dead, to seek out their genealogy. This spirit has gone forth, the keys that were bestowed by Elijah are here, and the hearts of the children have turned to their fathers. One of the greatest evidences of the truth of the story told by the Prophet Joseph Smith that Elijah came to him and Oliver Cowdery is the fact that people who are not connected with this Church, who have no sympathy, perhaps, with the Church, are gathering the records of the dead. Their hearts have turned to the fathers.

Our duty of course, is to seek after our dead. We have a department in the Church, the

Genealogical Society, where we are gathering in these records for the benefit of the members of the Church, where we can receive information, and are able to give help and encouragement in relation to these matters that pertain to the salvation of our families.

128. 29

CHAPTER 8

SALVATION UNIVERSAL

SALVATION OFFERED TO ALL

JUSTICE OF GOD VS. CREEDS OF MEN. Where can you look in all the world for a faith which teaches the justice of God in granting to all men the same or an equal right to receive salvation? I mean by this, where the chance is given to every soul, whether living or dead, to obtain the remission of sins and find the way into the kingdom of God, through obedience to the gospel?

Are not the creeds of men narrowed in this respect to include only those who have believed in Christ in this mortal life? Is such a narrowing warranted by scripture? Is such a doctrine consistent with reason, with justice, with eternal love?

LIVING AND DEAD JUDGED BY SAME LAW. It is a fact that the kingdom of God is governed by law, and all who enter it must accept the conditions and obey the ordinances which the Father has prepared for such a blessing. No man can come unto God except by his law, and that law must be by his own appointing, not by man's appointing.

It is not man's privilege to say which regulation will have to be observed and which will not have to be. It is not man's privilege to set up churches and to establish rules of conduct insuring salvation in the kingdom of God. The Lord alone has that right. We mortals have the privilege of obeying or rejecting divine law, for we have our agency; but we cannot change, annul, or circumscribe the laws of God.^{129. 1}

What then of the dead who knew not Christ? They, too, must subscribe to the law the same as the living, for the same principles and ordinances apply to both. For hundreds of years the declaration has thundered into the ears of the inhabitants of the earth that all who died without confessing Christ are damned, no matter if it were no fault of their own. It was taught that no provision was made in the gospel plan for the redemption of the dead. What a gloomy outlook!

FALSE LIMITATIONS ON HOPE OF SALVATION. Let us reflect for a moment on this teaching that only those who confess the name of Christ or who are baptized in this life shall be saved; that all who have died without confessing Christ, or without having had the privilege of hearing him, are forever lost and are cast into hell; that there is no salvation for them, although it is no fault of their own that they did not hear. Think of the countless multitudes who have died without the privilege of hearing of Jesus Christ! Are all these to be eternally consigned to torment with the damned? And this, because they were unfortunate as to time and place of birth!

GOSPEL TRUTHS REFUTE FALSE CREEDS. We are taught that God is no respecter of persons;130. 2 he is a God of mercy and love.130. 3 Then, surely, he does not wish to see his children suffer. Through modern revelation, or speaking properly, in revelation given anciently and now restored, we are taught that his great work and glory is to bring to pass the immortality and eternal life of man.130. 4 Also, that man is created that he may have joy. 130. 5

Nothing that our Eternal Father has created has been created to be destroyed. 130. 6 No man was ever born into this world predestined to suffer eternally without any chance for relief from pain, anguish, or remorse. True it is, those who fight against him and sin against the Holy Ghost, after they have received his power, shall be cast off without redemption, but not so with any others. 131. 7

Is it not stated in the scriptures that sins may be forgiven beyond the grave? 131. 8 There are punishments to be endured in the spirit world; but is not the promise made that the prisoner may come forth from the prison, when the uttermost farthing is paid?131. 9 Sin may be forgiven, if not a sin unto the second death. The second death is not destruction of spirit and body, but banishment from the presence of the Lord. 131. 10

WORTHY DEAD SAVED IN KINGDOM OF GOD, The Lord is not narrow, for he has granted the privilege to all those who have died or who may yet die without knowing the principles of the gospel, and without repenting of their sins and receiving a remission, to receive these privileges in the spirit world, and through their acceptance of the principles of the gospel and their belief in the Lord Jesus Christ to be redeemed from their sins and have a place in his kingdom. That is what he intends, and he never did intend to reject and cast down to hell forever all those who died without receiving a remission of their sins or who failed to have the opportunity of hearing the name of the Son of God.

REBELLIOUS DEAD SAVED IN LOWER KINGDOMS. There are many religious teachers in the world who stand before their people and declare that those who die without confessing the Lord Jesus Christ are subject to the torments of hell, without any means of redemption. The Lord never has said it. Truly he has declared that those who reject his truth shall be damned, but he has not said that when they have paid the penalty of their transgression they shall not come forth from the prison house.

But on the other hand, he has said that after they have paid the penalty of their transgression, they shall come forth, and they shall receive their reward. Their reward will not be as great as it would have been had they embraced the truth and lived faithfully all the principles of the gospel, but nevertheless those who have not sinned unto death shall be redeemed, in the due time of the Lord, and shall come forth from the dead and receive a place in one of his kingdoms. 132. 11

ALL MEN TO HEAR THE GOSPEL

GOSPEL PREACHED TO LIVING AND DEAD. In the justice of the Father, he is going to give to every man the privilege of hearing the gospel. 132. 12 Not one soul shall be overlooked or forgotten. This being true, what about the countless thousands who have died and never heard of Christ, never had an opportunity of repentance and remission of their sins, never met an elder of the Church holding the authority? Some of our good Christian neighbors will tell you they are lost forever, that they cannot believe in the grave, for there is no hope beyond.

Would that be fair? Would it be just? No! The Lord is going to give to every man the opportunity to hear and to receive eternal life, or a place in his kingdom. We are very fortunate because we have had that privilege here and have passed from death unto life.

The Lord has so arranged his plan of redemption that all who have died without this opportunity shall be given it in the spirit world. There the elders of the Church who have died are proclaiming the gospel to the dead. All those who did not have an opportunity here to receive it, who there repent and receive the gospel, shall be heirs of the celestial kingdom of God. The Savior inaugurated this great work when he went and preached to the spirits held in prison, that they might be judged according to men in the flesh (or in other words, according to the principles of the gospel) and then live according to God in the spirit, through their repentance and acceptance of the mission of Jesus Christ who died for them. 133. 13

ISRAEL ACCEPTS GOSPEL IN SPIRIT WORLD. It is our opportunity, in this dispensation, and our privilege and duty to spend our time in searching out our dead. We are of the house of Israel. We learn that through revelation; and that being true, then we reach the conclusion, unless we have been adopted through the gospel and were gentiles, that our ancestors were also of the house of Israel. In other words, the promise made to Abraham, that through the scattering of his seed all nations would be blessed, has been fulfilled, and our lineage has come down generation after generation through the loins of Abraham and the loins of Israel.

Therefore our fathers are more likely to receive the gospel (if they did not hear it in this life, to receive it in the spirit world), than are those whose descendants are not in the Church and

who refused to receive the gospel here.133. 14

ACCEPTING GOSPEL SAVES LIVING AND DEAD. The Lord has made it known that his mercy extends to the uttermost bounds and that every soul is entitled to hear the gospel plan, either in this life or in the spirit world. All who hear and believe, repenting and receiving the gospel in its fulness, whether living or dead, are heirs of salvation in the celestial kingdom of God.

Those who reject the gospel, but who live honorable lives, shall also be heirs of salvation, but not in the celestial kingdom. The Lord has prepared a place for them in the terrestrial kingdom.

Those who live lives of wickedness may also be heirs of salvation, that is, they too shall be redeemed from death and from hell eventually. These, however, must suffer in hell the torments of the damned until they pay the price of their sinning, for the blood of Christ will not cleanse them. This vast host will find their place in the celestial kingdom where their glories differ as the stars of the heavens in magnitude.

Sons of perdition are those who have rejected the light and the truth after having received the testimony of Jesus, and they are the only ones who are not redeemed from the dominion of the devil and his angels.134. 15

MILLIONS NEVER HEAR GOSPEL IN MORTALITY. Knowing of the love the Father has for his children, we may rightfully conclude that the Father has arranged the plan of salvation so that all his children may have the fullest opportunity of salvation. How is this opportunity coming to them? We know that millions of people have died without a knowledge of the gospel, or of the name of Christ our Redeemer. Millions are now living who have never heard. Notwithstanding all the efforts that we can put forth to preach the truth, millions will die without hearing, much less receiving it.

It would be foolish on our part to think that the Lord would condemn all these to eternal damnation without the privilege of a hearing. Such a thing would not be just; it would not be merciful; it would not be godlike. Yet, has not the Lord said that no man may enter his kingdom except he be born again, and that only those may enter who accept his laws and endure to the end? 134. 16

SALVATION AND LAW OF GOSPEL ACCEPTANCE. No person has been overlooked, no one will be forgotten. He who can number the stars of heaven and who knows them all, he who takes notice when a sparrow falls will also take notice of all his children. All who have not had the privilege of repentance and acceptance of the plan of salvation in this life will have that opportunity in the world of spirits.

Those who repent there and believe when the message is declared to them are heirs of

salvation and exaltation. The ordinances which pertain to the mortal life will be performed for them in the temples. It is the duty of all men who hear the gospel to repent. If they reject the gospel when it is declared to them here, then they are damned. The Savior has said it. If they receive and endure to the end, they shall receive the blessings. Every man has his agency. "I know," said Alma, "that he alloteth unto men according to their wills, whether they be unto salvation or unto destruction." 135. 17

TRUE CHURCH OFFERS SALVATION TO ALL

SAINTS OPEN PRISON DOORS FOR DEAD. We are doing the work in these temples for those who have died without a knowledge of the gospel. We have the privilege of acting vicariously for the dead, in performing the ordinances which pertain to this life. They who go into the spirit world, who hold the priesthood of God, teach the dead the everlasting gospel in that spirit world; and when the dead are willing to repent and receive those teachings, and the work is done for them here vicariously, they shall have the privilege of coming out of the prison house to find their place in the kingdom of God; and thus the Lord, in his justice and mercy, meets the demands, the requirements which the gospel has placed upon us. 135. 18

ONLY ONE CHURCH TEACHES SALVATION FOR DEAD. The principles of the gospel having general application and being required of all generations, naturally brings before us the question: What becomes of those who die without the opportunity of hearing and accepting the gospel? The justice and mercy of the Lord is admitted by all who profess faith in God; yet the Church of Jesus Christ of Latter-day Saints is the only church that holds out hope for those who have died without the opportunity of embracing the gospel in this mortal life. No other church teaches the doctrine of salvation for the dead, based on obedience to the principles of the gospel as that obedience may be given in the spirit world.

Could we justly make the claim that the Lord is no respecter of persons, and deals out equitably justice and mercy to all, if the dead who had no opportunity to embrace his everlasting truth, who never heard of Jesus Christ, were barred from the privilege of participating in the blessings of salvation on equal terms with those who received the message in mortality, and that such condition prevailed simply because the dead were unfortunate in living at a time and place where the message could not reach them?

FALSE CATHOLIC ORDINANCES FOR DEAD. Obedience to the gospel being essential and demanded of all who enter the kingdom, and the mercy and justice of the Lord being perfect, we must conclude, as a matter of common sense, that the Lord has provided means whereby this message of salvation will reach all, no matter in what age they lived. The plan of salvation would be imperfect if this were not the case.

It is an astonishing fact that in all the Christian churches, except the Church of Jesus Christ of Latter-day Saints, there is no teaching of the doctrine of salvation for those who died

without the opportunity of hearing the gospel. Prayers for the dead and the burning of candles do not meet the requirements of the gospel law. There must be obedience to the principles and ordinances of the gospel by those who are dead as well as by the living, and the vicarious work must be performed for the dead by the living.

APOSTATE CHURCHES OFFER NO SALVATION FOR DEAD. In this connection I recall the story told by Motley in his *Rise of the Dutch Republic*. When Christianity was taken to the tribes of Europe, Radbod, a Frisian chief, was apparently converted and ready for baptism. Just before the ceremony was to be performed a singular thought crossed his mind, and he asked, "Where are my dead forefathers at present?" Wolfran, the Catholic bishop, very unwisely and ignorantly replied, "In hell, with all other unbelievers," "Mighty well," said the heathen chieftain, "then will I rather feast with my ancestors in the halls of Woden, than with your little starveling band of Christians in heaven." [137. 19](#)

What else had the church of that day to offer for the dead? What have those who profess Christianity to offer today? Ask yourselves the question, and let it come home to you. Which was right, the bishop with nothing better to give, or the heathen chieftain? Who would think the kingdom of God to be a very desirable place if those whom they loved were barred forever from salvation because they in this mortal life had never heard the gospel?

Thousands upon thousands have died without repentance and remission of sins simply because they never heard the plan of salvation, and yet they were in all respects just as worthy as you and I, The justice of God will not bar them from his kingdom just because they never heard the gospel message; but the same conformance to the principles and obedience to law will be required of them as the Lord requires of the living. This is both just and reasonable; it is also scriptural. [137. 20](#)

SALVATION FOR DEAD PROVES DIVINITY OF CHURCH. This wonderful knowledge made known in our dispensation was like the piercing of the rays of the sun into the abyss of darkness. Before this knowledge was revealed, it was taught that all who died without confessing Christ or believing on his name, were eternally and irredeemably lost. There was no ray of hope for them no matter how circumspect their lives had been.

Now the mercy of a just Redeemer, banishing the darkness and ignorance of this benighted religious world of unbelief, has shone forth with resplendent glory. Thousands have been made to rejoice among the living and hundreds of thousands among the dead. It is not very strange that this doctrine of salvation through obedience to the principles and ordinances of the gospel for the dead is taught solely by the Church of Jesus Christ of Latter-day Saints, for it is one of the vital signs of the true Church of Jesus Christ, and all men may be perfectly assured -- for it is a divine truth -- where this doctrine is not taught and practiced, there the true Church is not to be found. [138. 21](#)

"FAITH ALONE" VS. SALVATION FOR DEAD

FALSE "FAITH ALONE" DOCTRINE. Latter-day Saints have been severely criticized by many professing Christians for believing it necessary to comply with these first principles of the gospel. We are told that such views make us narrow and illiberal, for we reject and damn all who do not accept Mormonism and the ministration of our elders. while they on the other hand, give a broader interpretation of the scriptures, holding it but necessary to believe in Christ -- to confess him with the mouth and to believe in the heart that Christ was raised from the dead.

Or, as it is expressed,

Nothing, either great or small,
Remains for me to do;
Nothing -- Jesus paid it all,
All the debt I owe.

SALVATION COMES BY FAITH PLUS OBEDIENCE. Nevertheless, there is but one plan of salvation and one door into the sheepfold. "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." 139. 22

We have not made the way narrow nor the gate strait, that few there be that find it! Nor was ours the edict, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." 139. 23

The fact that certain laws must be observed and ordinances complied with is not the ruling of the Latter-day Saints, but the divine mandate of the Author of our salvation, who has said he will judge all men according to their works and opportunities. We are merely complying with the teachings of the Master which we have received and which are requisite to salvation.

If belief a I one were sufficient, then even the devils, who fear and tremble, would be saved. They recognized the Savior and declared on several occasions that he was the Son of God. And the devils in the days of the sons of Sceva declared that they knew Jesus and Paul, yet they were far from the road to salvation.139. 24

MANKIND DAMNED BY "FAITH ALONE" DOCTRINE. Notwithstanding the apparently narrow construction of the Latter-day Saints pertaining to the scriptures -- and we most emphatically declare that all men must obey these laws if they would be saved, excepting those who die without law,139. 25 and therefore are not judged by law -- we are broader and more liberal in our teachings than the believers in the faith -- only theory of salvation.

They would save all who profess a belief in the name of the Redeemer, but reject all others, consigning them to everlasting destruction without one ray of hope, simply because they did

not confess that Jesus was the Christ, This view condemns all who lived at a time or place that the knowledge of the Redeemer of the world could not reach them. They would reject this vast majority of the human family, men, women, and children, to eternal damnation, without the fault being their own!

With the Latter-day Saints, this is not so. While it is true we teach that a man must comply with these principles of the gospel in order to receive salvation and exaltation in the kingdom of heaven -- which is proved by many passages of scripture -- nevertheless, we hold out the hope that all may be saved, excepting the sons of perdition, a class that wilfully rejects the atonement of the Savior, for the Lord intends to save all the workmanship of his hands, save these few who will not receive salvation. Our doctrine consigns none others to perdition, but holds forth the hope that all will eventually be saved in some degree of glory.^{140. 26}

"FAITH ALONE" DOCTRINE DENIES JUSTICE OF GOD. For hundreds of years the idea has prevailed among a large portion of the so-called Christian world that all that is necessary to insure salvation for each soul is for each to believe in Jesus Christ. . . .

The weakness of this "faith alone" doctrine is made manifest in that it precludes and denies salvation to all who have been so unfortunate as to die without the privilege of hearing the name of Christ or of believing on his name.

In the revelations given by the Lord to the Latter-day Saints through their Prophet, Joseph Smith, the knowledge is imparted that all men will have the privilege of hearing the name of Christ -- not only that, but also of receiving or rejecting his gospel truth, the plan of salvation. This promise of necessity means that the dead as well as the living shall have the gospel preached unto them. . . .

This broader view, while it makes the requirement of all who receive a place in the kingdom of God of repentance and obedience to the laws and ordinances of the gospel, nevertheless is just and in full accord with the mercy of our Eternal Father. It gives to each individual the chance to escape, whether living or dead, from the power of sin and the chains of hell, and it does not consign to everlasting torment those who were unfortunate in not having heard the gospel in this mortal life and therefore had no privilege of repentance. ^{141. 27}

LAW OF VICARIOUS SALVATION

VICARIOUS ORDINANCES PART OF GOSPEL. Since it is necessary for all who enter the kingdom of God to comply with the ordinances of the gospel, it must be necessary for the dead to conform to this plan. If a man cannot enter the kingdom of God without baptism, then the dead must be baptized. But how can they be baptized in water for the remission of their sins?

It is easy to understand how they in person could believe in Christ and even obtain the spirit of repentance; but water is an element of this world, and how could spirits be baptized in it, or receive the laying on of hands for the gift of the Holy Ghost? The only way it can be done is vicariously, someone who is living acting as a substitute for the dead.

SALVATION BASED ON VICARIOUS WORK. But, says one, this cannot be; it is impossible for one man to stand for another. The answer to this is: The whole system of Christianity is based on vicarious work, One without blemish and without sin standing for all as the Redeemer. You answer, "This is granted in the case of Jesus Christ, for he is God, but it cannot be granted in the case of man for man."

What of the commandments given by the Lord to Moses in the case of the sin offerings and of the scapegoat for Israel? On the head of the goat Aaron placed his hands and confessed over it all the iniquity of the children of Israel. all their transgressions, and all their sins, putting them upon the head of the goat, and then sent it away "by the hand of a fit man into the wilderness." And the goat bore upon him all their iniquities into the wilderness "unto a land not inhabited." If this was done then, is it beyond the power of the lord to permit a man now to act as proxy for the man who is dead and unable to help himself in person?^{142. 28}

That one man cannot stand or answer for another's sins, but that every man must stand for himself, is true so far as it is possible to be done. But occasions have arisen where the man guilty of transgressing the law was unable to redeem himself. And punishment for sin is for the propitiation of sin, and in such cases there is nothing in the scriptures forbidding one to stand vicariously for another when circumstances render it impossible for the first to comply with the law. ^{142. 29}

TEMPLE PROXIES REPRESENT THE DEAD. When we go into the temple to do work for the dead, we go representing the dead, acting vicariously and as proxies for the dead. We are not treating those dead individuals as if they were dead. What are we doing? We are treating them as beings living in the flesh, and we are representing them. What are we doing? Giving unto them in person by proxy that which they must receive and which should have been received here and would have been received by them here had the privilege come.

So we are only presenting to the dead such ordinances and privileges as pertain to those who are living here and now. So far as faith is concerned, they exercise that where they are. So far as repentance is concerned, they repent where they are. We are baptized for them because they cannot be baptized there. We are confirmed and ordained for them. Why? Because they cannot receive those ordinances there. Why? Because these ordinances pertain to mortal life, and all we are doing for the dead is to give them that which pertains to this mortal existence in which we find ourselves.^{143. 30}

IMPORTANCE OF SALVATION FOR DEAD

PURPOSE OF ORDINANCE WORK FOR DEAD. Temple work is for the purpose of giving to every man and to every woman the blessings of the higher ordinances of the gospel that are essential to salvation in the kingdom of God, There is not an ordinance performed in the temple that does not pertain to this mortal life.

When we go into the temple and act for somebody else, we are treating that person as though we were that person living here, doing for him just what he would have to do if he were in mortal life. Thus we bring to pass his salvation, and we learn through these keys the knowledge of God which is made manifest through these ordinances, these blessings, these signs, all that is given to us in the temple of the Lord.¹⁴³ 31

GRANDEUR OF DOCTRINE OF SALVATION FOR DEAD. This doctrine of giving an equal chance to the dead to hear and receive the truth, wherein they were denied that privilege while living, is one of the grandest, most reasonable, and soul satisfying doctrines ever revealed to man. I would that all men might ponder over it and then, obtaining the spirit, seek to bless their dead by making it possible for the ordinances of the gospel to be performed for them in the temples of the Lord. By this means we may help to save those who have gone before and in our limited way become saviors to many people. How great shall be the satisfaction of the man and the woman who have performed those ordinances for their dead, when they stand in the presence of their dead, and see their joy and hear expressions of gratitude.¹⁴³ 32

UNSELFISH NATURE OF SALVATION FOR DEAD. There is no work connected with the gospel that is of a more unselfish nature than the work in the house of the Lord for our dead. Those who work for the dead do not expect to receive any earthly remuneration or reward. It is, above all, a work of love, which is begotten in the heart of man through faithful and constant labor in these saving ordinances. There are no financial returns, but there shall be great joy in heaven with those souls whom we have helped to their salvation.

It is a work that enlarges the soul of man, broadens his views regarding the welfare of his fellowman, and plants in his heart a love for all the children of our Heavenly Father. There is no work equal to that in the temple for the dead in teaching a man to love his neighbor as himself. Jesus so loved the world that he was willing to offer himself as a sacrifice for sin that the world might be saved. We also have the privilege, in a small degree, of showing our great love for him and our fellow beings by helping them to the blessings of the gospel which now they cannot receive without our assistance.¹⁴⁴ 33

BLOOD OF OUR DEAD RESTS ON US. In an editorial in the Times and Seasons, written by the Prophet, he speaks of the remarks made by the Savior to the Jews, that upon them should come all the righteous blood shed upon the earth from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, who was slain between the temple and the altar. ¹⁴⁴ 34

Then the Prophet declares, in most emphatic terms, that the reason why this blood was to come upon these Jews was that since, "They possessed greater privileges than any other generation, not only as pertaining to themselves, but to their dead, their sin was greater, as they not only neglected their own salvation but that of their progenitors, and hence their blood was required at their hands." 145. 35

Now, if these Jews were to answer for the blood of their progenitors because they neglected the salvation of their dead, then, may we not ask: Will not we have to answer for the blood of our dead, if we neglect these ordinances in their behalf? It matters not even if we have been baptized and have had hands laid on our heads for the reception of the Holy Ghost, if we wilfully neglect the salvation of our dead, then also we shall stand rejected of the Lord, because we have rejected our dead; and just so sure their blood will be required at our hands. 145. 36

OUR MOST IMPORTANT RESPONSIBILITIES

OUR OWN SALVATION COMES FIRST. We have these two great responsibilities -- every man holding the priesthood -- first, to seek our own salvation; and, second, our duty to our fellow men. Now I take it that my first duty is, so far as I am individually concerned, to seek my own salvation. That is your individual duty first, and so with every member of this Church. 145. 37

Our duty to our fellow men in the world is a responsibility resting especially on the shoulders of the men holding the priesthood. Our duty is to preach the gospel, to teach the nations of the earth, to go out and bring people into the Church. That duty is upon the Church. The Lord has arranged it so that certain men are called to certain offices in the Church with that peculiar duty on their shoulders, The Twelve, the seventies, are the missionaries of the Church, but every man in the Church has this responsibility as a man holding the priesthood.

PRIESTHOOD RESPONSIBILITY FOR TEMPLE WORK. Now, of course, the Lord says that our greatest individual responsibility is to seek after our dead; but as men holding the priesthood our responsibility is -- so far as temple work is concerned -- to teach, to instruct, to persuade, to prevail upon men and women who are not inclined to take advantage of their opportunities and receive these blessings for themselves. to go into the temple where they can do this work. That is our responsibility as men holding the priesthood.

It does not make any difference whether we are high priests, seventies, or elders. We are trying to place this burden especially upon the high priests of the Church. The seventies preach the gospel -- that is where they belong -- the elders are ministers at home. The high priests, also, are ministers at home, and we are also trying to train them to take upon themselves this responsibility of teaching their fellow men in all that pertains to exaltation and to help prepare them to go to the temple to do these labors in behalf of their dead. That is

our responsibility, and it is a great responsibility. 146. 38

RESPONSIBILITIES OF THE CHURCH AND THE INDIVIDUAL. The Lord has given to the Church the responsibility of preaching the gospel to the nations of the earth. This is the greatest responsibility of the Church.146. 39 Men are to be taught the gospel and called to repentance and warned. When they refuse to heed the warning, they must be left without excuse.

The Lord has also placed upon the individual members of the Church a responsibility. It is our duty as individuals to seek after our immediate dead -- those of our own line. This is the greatest individual responsibility that we have, and we should carry it through in behalf of our fathers who have gone before.146. 40

OUR GREATEST INDIVIDUAL RESPONSIBILITY. The Prophet Joseph Smith declared, "The greatest responsibility in this world that God has laid upon us is to seek after our dead. 146. 41 The reason for this is that all the dead must be redeemed from their sins through obedience to the gospel just as the living are. It is required of us to perform this labor in their behalf.

Moreover, we cannot be made perfect without our faithful dead who are also heirs of celestial exaltation. There must be a welding, or joining together of generations, from Adam down. Parents must be sealed to each other and children to parents, in order to receive the blessings of the celestial kingdom. Therefore our salvation and progression depends upon the salvation of our worthy dead with whom we must be joined in family ties. This can only be accomplished in our temples.

The Prophet further declared that the doctrine of salvation for the dead is the "most glorious of all subjects belonging to the everlasting gospel."147. 42 The reasons for this are the great magnitude of the labor, and the fact that we have the privilege of officiating for the dead and assisting in giving to them the privileges that we also enjoy, through our obedience to the gospel. 147. 43

SAINTS SEEK TO SAVE THEIR DEAD

MIGHTY WORK OF THIS DISPENSATION. While many honorable men and women in the world are accomplishing a great work in searching out and compiling genealogical data, their labors serve only as the means to the end. The greatest work, after all, devolves on the members of the Church who have the priesthood, power, and privilege to go into the temples, taking the names from these compiled records, and from all other authentic sources, and performing the ordinances in behalf of their dead.

We live in the greatest dispensation of the world's history, that of the fulness of times, when all things are to be gathered and restored to their proper order, ushering in the millennial

reign of the Redeemer and the righteous. Do we Latter-day Saints fully realize the importance of the mighty responsibility placed upon us in relation to the salvation of the world?

CHURCH PROGRESS IN MANY FIELDS. We are doing a great deal in the attempt to convert and save a perverse and wicked generation; we are sending hundreds of missionaries into all parts of the earth, and are spending hundreds of thousands of dollars annually in this very necessary labor, with results that are not so very startling. We are spending hundreds of thousands of dollars in the building of meetinghouses, church schools and other buildings, and in the education of the youth of Israel, in developing and improving our lands, building cities and increasing our communities, publishing periodicals and magazines, and in every way diligently striving to improve our own people and disseminate knowledge that will convert the world to the gospel.

But what are we doing for the salvation of our dead? Many there are, it is true, who comprehend this greater work, and are faithfully discharging their duties in the temples of the Lord, but of others this cannot be said. The temple in Salt Lake City is frequently so crowded with anxious, earnest workers, that it is necessary many times to turn large numbers away because there is not sufficient room. This is a good sign, showing the willingness and activity of the saints.

NONE EXEMPT FROM WORK FOR DEAD. But this condition does not relieve from responsibility the inactive, dilatory members, who are doing nothing for their dead. These persons cannot expect to receive credit for what others may be doing. The responsibility rests with equal force on all, according to our individual ability and opportunities.

It matters not what else we have been called to do, or what position we may occupy, or how faithfully in other ways we have labored in the Church, none is exempt from this great obligation. It is required of the apostle as well as the humblest elder. Place, or distinction, or long service in the Church, in the mission field, the stakes of Zion, or where or how else it may have been, will not entitle one to disregard the salvation of one's dead.

Some may feel that if they pay their tithing, attend their regular meetings and other duties, give of their substance to the poor, perchance spend one, two, or more years preaching in the world, that they are absolved from further duty. But the greatest and grandest duty of all is to labor for the dead.

WORK FOR DEAD OBLIGATORY UPON US. We may and should do all these other things, for which reward will be given, but if we neglect the weightier privilege and commandment, notwithstanding all other good works, we shall find ourselves under severe condemnation.

And why such condemnation? Because "the greatest responsibility in this world that God has

laid upon us, is to seek after our dead," because we cannot be saved without them. "It is necessary that those who are going before and those who come after us should have salvation in common with us; and thus hath God made it obligatory upon man," says the Prophet Joseph Smith. 149. 44 From this, then, we see that while it is necessary to preach the gospel in the nations of the earth, and to do all other good works in the Church, yet the greatest commandment given us, and made obligatory, is the temple work in our own behalf and in behalf of our dead. 149. 45

RESURRECTED BEINGS TO FURNISH GENEALOGICAL DATA. The Lord expects of us all that we do what we can for ourselves and for our dead. He wants us to make the search for our ancestry because he does not do for us what we can do for ourselves. And after we have done all we can, then means will be furnished, or the way will be opened for the furnishing of the information which we are unable to discover.

The time will come when the dead, or at least those who have passed through the resurrection unto life, will work hand in hand with those who are still in mortality, and they will furnish the information. There will be no mistakes about it then, and we will have the privilege of going into the temple of the Lord and doing the work, until every Soul for whom this work is intended shall be ferreted out, and not one soul shall be overlooked. 150. 46

DO WORK FOR ALL ANCESTORS. We must not slacken in our labors. The Lord will hold us accountable for our own actions regarding our own selves. We should take diligent heed concerning our dead, that none shall be overlooked. It is our privilege and our duty to perform the labor in the temple for all our ancestors whose names we can obtain, unless for good and sufficient reason they should be barred, according to the rules, from having that work done in the temple, and then we leave the matter in the hands of the Lord, If some of them for whom we labor are unworthy, the Lord will do the eliminating. That is not for us to do. Our work is to go to the temples and perform the labor. 150. 47

YOUNG AND OLD SHOULD DO TEMPLE WORK. A man does not have to be old, nor does a woman, to understand temple work. We do not have to get along in years before we get the spirit of salvation for the dead. True, it is largely the older people who go to the temples and devote their time. I can see reason in this, because younger people are occupied and their time is required in other pursuits while the aged people have laid aside the cares of the world, more or less, and have more time to go to the temple and devote their time to the salvation of the dead. And therefore, necessarily and logically, we find more aged people in the temple than we do younger people.

But, the younger people must not get the idea that this is only an old person's work. It is for all the Latter-day Saints, and young people can attend to these matters and get the spirit of this work just as much as those who are advanced in years. 151. 48

SUGGESTED MINIMUM TEMPLE SCHEDULE. If we spent one day each month in the

temples saving our dead, just 12 days out of the 365 of the year, brethren and sisters, would any of us be doing more than our share? Could we even feel that we were doing our full duty, when the responsibility given us is so great, and, "The saints have not too much time to save and redeem their dead, and gather together their living relatives, that they may be saved also, before the earth will be smitten, and the consummation decreed falls upon the world"?

151. 49

Again, suppose each one of us should fill out one baptismal blank of 20 names and send it to the temple every month, . . . is this more than we ought to do? Is it more than we are capable of doing? It certainly is a great deal more than we are doing; and, too, there are many individuals who are baptizing more than 20 every month.

If a few can do it, why can not more? The fact is, this question has not appealed to many of us; we have been so busy in other pursuits, principally in the accumulation of worldly goods that we cannot carry with us, that we have had no time or inclination to do the work for our dead. If one hundredth part of the energy expended by the members of the Church in other ways were directed in the channels of temple work where it properly belongs, we could accomplish a great deal more work than we are now doing for the salvation of the dead.

ASSIST OTHERS IN TEMPLE WORK. But one will say: "I have done the work for all my ancestors of whom I have any knowledge. My genealogy can only be traced to my great-grandfather, beyond that all is dark. How can I be baptized each year for 20, 40, 60, or more of my dead when we have not their records?"

To such a person I reply: "If you have done the work for all your known dead, and your record cannot be traced but one or two generations, you still have the privilege of assisting your neighbor who lacks sufficient help and therefore cannot do the work for all his dead. Assist him and assist the temples with your financial as well as your moral support, and the way may be opened before you that you can obtain more knowledge of your own dead."

152. 50

CONVERSION TO TEMPLE WORK NEEDED. We may, without any suffering so far as we are concerned, act as saviors on Mount Zion by going into the temple and doing for our dead the things they cannot do for them, selves. But there are thousands of Latter-day Saints who seem to be uncertain about this.

They are willing to go to meeting, willing to pay their tithing and attend to the regular duties of the Church, but they do not seem to feel or understand the importance of receiving the blessings in the temple of the Lord which will bring them into exaltation. It is a strange thing, People seem to be content just to slide along without taking advantage of the opportunities presented to them and without receiving these necessary covenants that will bring them back into the presence of God as sons and daughters.

RESPONSIBILITY OF GENEALOGICAL WORKERS. Now this is our duty as men holding the priesthood: To teach them and make them understand the importance of this. We will go to them as missionaries, we will labor with them, we will try to show them, we will try to convince them, we will try to persuade them to go to the temple for their own salvation and for the salvation of their dead; and when we have done that, we have done our duty.

So I want to say that to all those who are engaged in the genealogical work in the stakes of Zion, that work of persuasion is assigned to you. We want you as men holding the priesthood, and the sisters laboring with you, to persuade, to teach, to do everything in your power by persuasion and by teaching the members of the Church to get them to the temple to do the thing that will bring them the fulness of the glory of God."153. 51

CHAPTER 9

SALVATION FOR THE DEAD

THE PROMISES MADE TO THE FATHERS

NATURE OF PROMISES MADE TO FATHERS. What was the promise made to the fathers that was to be fulfilled in the latter-days by the turning of the hearts of the children to their fathers? It was the promise of the Lord made through Enoch, Isaiah, and the prophets, to the nations of the earth, that the time should come when the dead should be redeemed. And the turning of the hearts of the children is fulfilled in the performing of the vicarious temple work and in the preparation of their genealogies.154. 1

At various times during the history of the world the opportunity for mankind to receive the blessings of the gospel has been denied them. For instance, during the time of the apostasy, following the ministry of our Savior and his apostles down to the time of the restoration, the opportunity for men to receive the remission of their sins by baptism and partake of the other ordinances essential to exaltation was impossible. The Church with its authorized ministers was not on the earth. It is true that similar conditions have existed at other and more remote periods of time.

CERTAIN ORDINANCES RESERVED FOR LATTER-DAYS. Even when the priesthood has been on the earth and every opportunity given to men generally to repent and embrace the gospel, many individuals have died without that opportunity who, perhaps, would have done so had the privilege been presented to them.

Moreover, is it not probable that in the present dispensation we are privileged to perform

ordinances for the dead which were denied them when living, notwithstanding their faithfulness and obedience to the gospel in their day? The Lord said to Joseph Smith: "For I deign to reveal unto my church things which have been kept hid from before the foundation of the world, things that pertain to the dispensation of the fulness of times." 155. 2 . . .

ISAIAH'S PROMISES OF SALVATION FOR DEAD. Some of these promises made to the fathers are found in the scriptures. For instance, Isaiah said in reference to our Savior: "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." 155. 3

Isaiah also says: "And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." 155. 4 This is spoken of those who keep not the law who live in latter-days.

Again, he says: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." 155. 5 This was spoken of as the mission of the Redeemer, both his work for the living and the dead, who were prisoners that were bound.

CHRIST FULFILLS ISAIAH'S PROMISES. When the Savior commenced his ministry, he entered into the synagogue in the city of Nazareth, his home town, on the Sabbath day. The book of Isaiah was handed him; he turned to this passage and read, closed the book, handed it back to the minister, and while the eyes of all the congregation were riveted upon him, he said, "This day is this scripture fulfilled in your ears." 156. 6

But the Jews rejected him, and his testimony, and with violence drove him from the city. Nevertheless, he continued to proclaim liberty to the captives, declaring that he came not alone to save the living but also to save the dead.

ENOCH'S KNOWLEDGE OF SALVATION FOR DEAD. This vicarious salvation for the dead is not a new doctrine. It is new and strange for this generation it is true, but only because of a lack of comprehension of the revelations of the Lord. The Prophet Joseph Smith said it is the burden of the scriptures. 156. 7 It has been taught among the Lord's people from the earliest times.

Enoch saw in vision the kingdoms of the world and all their inhabitants down even to the end of time. The Lord told him of Noah and the flood and how he would destroy the people of the earth for their iniquity. Of these rebellious ones who rejected the truth and paid no

heed to the preachings of Noah and the ancient prophets, the Lord said: "I can stretch forth mine hands and hold all the creations which I have made; and mine eyes can pierce them also, and among all the workmanship of mine hands there has not been so great wickedness as among thy brethren.

"But behold, their sins shall be upon the heads of their fathers; Satan shall be their father, and misery shall be their doom; and the whole heavens shall weep over them, even all the workmanship of mine hands; wherefore should not the heavens weep, seeing these shall suffer? But behold, these which thine eyes are upon shall perish in the floods; and behold, I will shut them up; a prison have I prepared for them. And That which I have chosen hath plead before my face. Wherefore, he suffereth for their sins; inasmuch as they will repent in the day that my Chosen shall return unto me, and until that day they shall be in torment." 157. 8

From this we learn that the Lord has prepared a prison for the souls of all those who rejected the testimony of the antediluvian prophets, where they were to remain in torment until the time when Jesus should atone for their sins and return to the Father. 157. 9

PROMISES OF MALACHI AND OBADIAH. Perhaps the most direct promise recorded in the scriptures is that by Malachi: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." 157. 10

The Prophet declared that Obadiah was speaking of salvation for the dead when he said, "And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's." 157. 11

SALVATION IN SPIRIT WORLD

GULF BETWEEN RIGHTEOUS AND WICKED SPIRITS. We hear the objection made, from time to time, that Jesus did not come to save the dead, for he most emphatically declared himself that there was an impassable gulf that separated the righteous spirits from the wicked. In defense of their position they quote the words in Luke: "And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence."

These words, according to the story, were spoken by Abraham's spirit to the rich man who raised his eyes and asked that Lazarus might go touch his lips and relieve his torment. Abraham replied that it could not be for there was a gulf fixed between them that the spirit of no man could pass. Therefore, say the objectors to the doctrine of universal salvation, "It is quite evident that the righteous and the wicked who are dead cannot visit each other, hence there is no salvation for the dead." 158. 12

CHRIST BRIDGED THE GULF. This was true before the days that Jesus atoned for sin, which is plainly shown in the passage from the Book of Moses previously quoted. 158. 13 And it was at this period this event occurred. However, Christ came and through his death bridged that gulf, proclaimed liberty to the captives, and the opening of this prison door to those who sat in darkness and captivity.

From that time forth this gulf is bridged so that the captives, after they have paid the full penalty of their misdeeds, satisfied justice, and have accepted the gospel of Christ, having the ordinances attended to in their behalf by their living relatives or friends, receive the passport that entitles them to cross the gulf.

CHRIST PROMISES TO VISIT SPIRITS IN PRISON. The Lord speaks of this himself: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live."

And the Jews marveled. Perhaps they thought he meant those who were "dead in trespasses and sins" should hear his voice. At any rate they marveled. He perceived it and said:

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." 159. 14

Peter tells us that Christ did this very thing: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." 159. 15

WHY CHRIST MINISTERED IN SPIRIT PRISON. Why did he preach to these disobedient spirits? Surely not to increase their torments, to taunt them for not accepting of his truth in the days of the prophets! Was it to tantalize them and make them more miserable because of the blessings they had lost! Jesus was a merciful Redeemer, who suffered as no other man suffered that he might save the children of his Father. He would take no pleasure in the suffering of the wicked.

It was his nature to plead for them, to entreat his Father for mercy in their behalf. Therefore, whatever his mission was, it was one of mercy and comfort to those prisoners. Peter tells us that the object of his visit was that the gospel might be preached also to the dead, "that they might be judged according to men in the flesh, but live according to God in the spirit."

159. 16

The visit of Christ to the spirits in prison was not made in vengeance, to show them that he had power to triumph over the grave, while they, who died without the remission of their sins, should remain in that condition of punishment forever. He took the glorious message of the gospel and proclaimed it to the dead with the promise that they, if they would obey it, should partake of its blessings. 160. 17

REPENTANCE ENDS ETERNAL SUFFERING. What good reason can be given why the Lord should not forgive sins in the world to come? Why should man suffer throughout the countless ages of eternity for his sins committed here, if those sins are not unto death? There are many good, honorable men who have wilfully wronged no man, have lived to the best of their opportunities, righteously, yet have not received the gospel, for one reason or another. Where would be the justice in condemning them forever in hell, "where their worm dieth not, and the fire is not quenched?" 160. 18

We learn from the Doctrine and Covenants that eternal punishment, or everlasting punishment, does not mean that a man condemned will endure this punishment forever, but it is everlasting and eternal because it is God's punishment, and he is Everlasting and Eternal. 160. 19 Therefore, when a man pays the penalty of his misdeeds and humbly repents, receiving the gospel, he comes out of the prison house and is assigned to some degree of glory according to his worth and merit. 160. 20 . . .

SINS FORGIVEN IN SPIRIT WORLD. That sins are forgiven in the world to come, we need only refer to the words of the Savior: "All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." 160. 21

This shows that some sins will be forgiven in the world to come. We are also informed in First Corinthians that, "If in this life only we have hope in Christ, we are of all men most miserable. 161. 22 But we have hope in Christ both in this life and in the life to come. 161. 23

BAPTISM FOR DEAD

NO SALVATION WITHOUT BAPTISM. One of the most emphatic and positive statements of our Savior was his saying to Nicodemus: Verily, verily, I say unto thee. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." That to be born of water means to be baptized is so clear it will not admit of successful dispute. To be born of the Spirit is just as positive a statement in relation to the gift of the Holy Ghost, which is received by the laying on of hands.

Nor did the Savior limit his remark by any qualifying clause to refer only to men who are living and with the opportunity of hearing the gospel, or to eliminate from his command those who have passed beyond. The statement is dogmatic, positive, and without qualification: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God!" 161. 24

PERFORMANCE OF VICARIOUS ORDINANCES. Baptism is an ordinance belonging to this life, as also are confirmation and ordination to the priesthood, and the man who does not receive these blessings here cannot receive them in the spirit world. There he may repent and believe and accept the truth, but he cannot be baptized, confirmed, or ordained, or endowed, for these ordinances belong here. What is to be done in the matter?

We are going to take substitutes who will act vicariously, which means one acting for another, and in the temples they will stand for those who are dead and there, in the behalf of the dead, receive all these blessings for them. When they do this, if the dead accept the labor performed, it is accounted unto them the same as if they had acted for themselves.

The Lord did a great vicarious work for all men. and he has delegated power to us in a lesser degree to perform a vicarious work for the dead. So we, too, may become saviors to our fellow men in this manner, performing work for them that they cannot perform for themselves.

YOUTH OF CHURCH MAY BE BAPTIZED FOR DEAD. Any person in this Church who has been baptized and confirmed and is in good standing may go into the temple to be baptized for the dead. And so these young men and young women, those holding the Aaronic Priesthood and members of the Primary Association, have the privilege of assisting in the saving of the children of our Father in heaven.

What a wonderful privilege this is. How glad we should feel to have the power to help others to salvation in this way and give somebody else a chance to obtain eternal life, which they could not receive without our help. Just think of it, by going to the temples and there being baptized and confirmed for men and women who have died and who have accepted the gospel in the spirit world, we become instrumental in releasing them from the prison house, if they will accept the thing we do for them. What a glorious service to render!

As we grow older, we may perform other labor for the dead in the endowments and sealings in the temple. No man or woman can act for another until he or she has passed through the waters of baptism and obtained the blessings for himself. The young men who hold the lesser priesthood have the authority to be baptized and confirmed, and so this gospel is going forth to the living and also to the dead in the spirit world. In this manner the Lord is reaching out after all his children and is willing to bless them, if they will Only obey his work, and not one soul shall be forgotten. 163. 25

MERIDIAN SAINTS PRACTICED BAPTISM FOR DEAD. Salvation for the dead was understood in the days of the primitive Christian Church, and to some extent baptisms for the dead continued to be performed until A.D. 379, when the Council of Carthage forbade any longer the administration of this ordinance and "holy communion" for the dead. Paul uses baptism for the dead as an argument against the Corinthian Saints, who, even in that day, were falling away from the true gospel. These saints understood the doctrine of baptism for the dead, yet they doubted the general resurrection. 163. 26

APOSTATE CHURCH SUPPRESSES BAPTISM FOR DEAD. In the Catholic Encyclopedia, under the subject of "Baptism," is a statement that baptism for the dead was practiced by some "heretical sects," also that the Jews practiced this ordinance, which, of course, must have been after the resurrection of our Lord. It is intimated also in this article that some early fathers believed that this ordinance was practiced in the early Church. 163. 27 Of course, we have the evidence of this in the words of Paul.

Naturally the Catholic Church would consider all who did practice baptism for the dead as "heretics." It stands to reason that if it was the custom among the Corinthian Saints, then it was also the custom among other branches in the first century. That the practice was suppressed must have been the case, for it certainly was discontinued, and in its stead came the custom of praying people out of "purgatory." I am firmly convinced that this teaching and practice in the Catholic Church is but a perversion of the doctrine of baptism for the dead. 163. 28

SALVATION FOR DEAD IN VARIOUS AGES

NO WORK FOR DEAD BEFORE CHRIST. There is abundant evidence in the scriptures to show that there was no work performed for the dead, who died without the privilege of complying with the principles of the gospel, until after Christ opened the door, after his crucifixion; but that all ordinances, including the binding or sealing performed by Elijah, were confined to the living. 164. 29

After the resurrection of Christ the doors were opened to the dead, and the vicarious work for the dead was instituted and the authority of the priesthood held by Elijah was then extended to include blessings for the dead, who would have received the gospel, if the privilege had been granted to them on this earth.

POWER OF ELIJAH HAD IN MERIDIAN OF TIME. Speaking of Elijah's mission, the Prophet Joseph Smith has said: "The spirit, power, and calling of Elijah is that ye have power to hold the key of the revelations, ordinances, oracles, powers, and endowments of the fulness of the Melchizedek Priesthood and of the kingdom of God on the earth; and to receive, obtain, and perform all the ordinances belonging to the kingdom of God." 164. 30

It must have been this authority that was conferred upon Peter, James, and John, as well as

upon Joseph Smith and Oliver Cowdery. We, therefore, conclude that the saints in that dispensation had the privilege of receiving all the keys and authorities that are necessary for the salvation and exaltation of man. However, these powers were exercised only for the living, until after the resurrection of Christ, when they were exercised also in behalf of the dead. 164. 31

CHRIST PREPARED WAY FOR SALVATION FOR DEAD. There could be no baptisms or endowments or any other work for the dead before the death of Jesus Christ. He it was who carried the message of the gospel to the dead and bridged the gulf spoken of in the parable of the rich man and Lazarus. He it was who, in fulfillment of the prophets, opened the door of the prison house and permitted the prisoners to come free. Until that time the dead were waiting for their salvation or redemption, which should come through the blood of Christ.

The disciples in that day did have the keys for this work. These keys were given to Peter, James, and John on the mount when they received this power from Elias and Moses, the latter conferring the keys of the gathering of Israel. Christ told these three men, who I believe received their endowments on the mount, that they were not to mention this vision and what had taken place until after he was resurrected. Therefore, the exercise of this authority had to wait until Christ had prepared the way.

VICARIOUS ORDINANCES PERFORMED IN MERIDIAN OF TIME. We do know that in that day they baptized for the dead. What was there to prevent them from giving endowments? Truly it would not be done in the temple at Jerusalem, for that had fallen into apostate hands. But they could, and most likely did, give endowments to the other apostles and many others in some secluded spot or on some mountain.

The first endowments in Utah were given on Ensign Peak. Now it may be argued that the endowments in that day were limited to the living. Perhaps so, but the fact that the Savior said that all the blood of the prophets from Abel to Zacharias, should be required of the generation, because they had greater privileges than any other generation, would imply that they were able to do this work even for the dead under limited conditions. 165. 32 . . .

We have no record of any of this work and merely the statement made by Paul. 165. 33 The fact remains, however, that this work has been left almost entirely to this present dispensation. It is our duty to save the dead and that work will continue during the millennium until all are endowed and sealed who are entitled to this blessing. 166. 34

SALVATION FOR DEAD IN LATTER-DAYS. The work of saving the dead has practically been reserved for the dispensation of the fulness of times, when the Lord shall restore all things. It is, therefore, the duty of the Latter-day Saints to see that it is accomplished. We cannot do it all at once, but will have the 1,000 years of the millennium to do it in. In that time the work must be done in behalf of the dead of the previous 6,000 years, for all who

need it. Temples will be built for this purpose, and the labor in them will occupy most of the time of the saints. 166. 35

By the time Christ comes we are expected to have done all that is within our power to do now for our dead. That does not mean we are going to do all that is to be done, because it will go on during the millennium. The great work of the millennium will be the salvation of the dead, and those who are on the other side will help us, too, by bringing us information. The ordinances for the salvation of the dead are mortal ordinances, because all these ordinances pertain to this life, and immortal beings cannot perform them. 166. 36

MILLENNIUM: GREAT ERA OF SALVATION FOR THE DEAD. Some people may think that it is impossible for us to do this work for the dead because we have not the names of people who lived in ancient times. We have not the records, we do not know how to reach them from anything we have in this life, and there have been millions of people who no doubt were honest, and did the best they knew, but died without a knowledge of the gospel, whose names it is impossible for us to obtain. How are they going to be saved?

It is our duty to go to the temple and take our records and work for the dead of our own lineage as far back as we can go, but what about these others? I will tell you. The great work of the millennium, of 1,000 years, will be for the salvation of these souls.

Now let us keep it clearly in our minds that we do not enter into exaltation until after the resurrection. We do not enter into exaltation in the spirit world. We have privileges there, of course, based upon faithfulness and obedience to the gospel, but during the millennium -- and that is the great purpose of the millennium -- we will go into the temples.

GENEALOGICAL RECORDS TO BE REVEALED IN MILLENNIUM. Those who will be living here then will be in daily communication with those who have passed through the resurrection, and they will come with this information, this knowledge that we do not have and will give it to those who are in mortality saying, "Now go into the temples and do this work; when you get this done, we will bring you other names." And in that way every soul who is entitled to a place in the celestial kingdom of God will be ferreted out, and not one soul shall be overlooked.

The Lord has not overlooked these things. He has seen the end from the beginning. Every name is recorded. Bless your soul, when the Lord says that a sparrow cannot fall without the notice of the Father, do you think he will overlook the people who lived upon this earth, who have tried to the best of their ability to live righteously, but never had the privilege of receiving the gospel? He will give unto them these privileges of salvation and the right, through their obedience to the gospel which shall come unto them, of receiving exaltation in his kingdom.

To think anything less than this would be an evil thought. God is just. He is merciful, and

while mercy cannot rob justice, yet in the wisdom of our Father in heaven every soul shall receive blessings according to his merits and according to the mercies of our Heavenly Father, and he will do for the people the best he can. 168. 37

SALVATION FOR DEAD RESTORED

REVEALED LINE UPON LINE. This work of salvation for the dead came to the Prophet like every other doctrine -- piecemeal. It was not revealed all at once. When the Angel Moroni came to the Prophet Joseph Smith, one of the things he told him was that the hearts of the children should turn to their fathers and the hearts of the fathers to the children, so that when the Lord should come the earth should not be smitten with a curse. That is significant. That was the first inkling the Prophet had concerning salvation for the dead, and he did not know just what it meant. He had a very vague idea of the meaning of the words that Elijah would come to "plant in the hearts of the children the promises made to the fathers," and I suppose he pondered over it a good deal. 168. 38

And then in January of 1836 he received a revelation in which the Lord said, "All who have died without a knowledge of this gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom"; and, further, that little children who die are heirs of the celestial kingdom. 168. 39

FULL GLORY OF SALVATION FOR DEAD REVEALED. That was another step in relation to salvation for the dead, and the Prophet still marveled over it and, I suppose, wondered just what that meant and how it would be brought to pass. And then that same year, on the 3rd day of April, Elijah came and restored his keys, and after the restoration of the keys the Prophet received the inspiration of the work of salvation for the dead and the full glory of this doctrine was made known. 169. 40

After the coming of the angel, and the restoration of these keys, Joseph Smith received further light, and it was made known to him in plainness that every principle of truth that pertains to the salvation of man living must be applied to the salvation of those who are worthy of salvation who are dead; and hence, the doctrine of salvation for the dead began to be taught.

In the drivings and persecutions which followed in Missouri, very little was said upon this subject, and the first public discourse upon the question of salvation for the dead was delivered in Nauvoo in the year 1840, at the funeral services of Elder Seymour Brunson. 169. 41

FIRST MODERN BAPTISMS FOR DEAD. The first baptisms for the dead in this dispensation, of course, were in the Mississippi River at Nauvoo. That was a right granted to

the Church under peculiar conditions. Today no baptism for the dead would be valid if performed in a stream of any kind or in a lake or any principal body of water, because the Lord has decreed that the work for the dead -- whether baptisms or endowments or sealings -- is to be performed in a house that has been built to his holy name, a temple; and he tells us that it is only in the days of poverty that this rite may be performed in some other place than the house of the Lord. 169. 42

The saints of the primitive Christian Church did not have access to a temple. The temple in Jerusalem was the only temple, and it had fallen into the hands of unbelievers -- wicked men -- and therefore those members of the Church in that dispensation could not perform this labor for dead in the temple. Therefore all ordinances they performed for the dead had to be performed elsewhere.

ENDOWMENT OF PETER, JAMES, AND JOHN. Now under these conditions, when there is no house of the Lord and the work is urgent, the Lord makes it possible that not only baptism for the dead but also the ordinances that pertain to the house of the Lord may be performed in the wilderness, on a mountain top, or in a lake or a stream of water. I am convinced in my own mind that when the Savior took the three disciples up on the mount, which is spoken of as the "Mount of Transfiguration," he there gave unto them the ordinances that pertain to the house of the Lord and that they were endowed. That was the only place they could go. That place became holy and sacred for the rites of salvation which were performed on that occasion. 170. 43

BAPTISM FOR DEAD IN NAUVOO TEMPLE. This privilege to baptize in the river continued from the time they were granted this privilege in 1840 until the conference in October of 1841, and at this October conference the Prophet declared that there should be no more baptisms for the dead in the river and there should be no more baptisms for the dead anywhere until that ordinance could be performed in the house of the Lord.

Now the Nauvoo Temple was not finished, but the structure had risen high enough so that the basement could be covered over, and the basement, of course, is the place where the font of the temple is. A temporary font was put in that basement; it was dedicated, and on the 21st of November baptisms for the dead began in the temple of the Lord in real earnest. President Brigham Young dedicated that font. Baptisms for the dead continued, under the direction of the Prophet, in the Nauvoo Temple from the time of the dedication of the font until our people were driven away from Nauvoo. 170. 44

TEMPLE WORK CONTINUES IN CHURCH. The spirit of this work, which had rested so abundantly upon the Prophet Joseph Smith, continued with all its power and authority with President Brigham Young. One of the first commandments he received from the Lord, after entering the Salt Lake Valley, was to build a temple to the Lord's name where these ordinances for the salvation of both the living and the dead could be performed. From that day to this, the spirit of temple building and of temple work has continued unabated with the

Church. 171. 45

The first endowments for the dead in this dispensation were performed in the St. George Temple. Endowments for the living were performed in Nauvoo. Even as far back as the days of the Kirtland Temple a partial endowment was given for the living. 171. 46

CHURCH TO BE REJECTED UNLESS TEMPLE WORK DONE. Some of those who would destroy the work of God, have declared that the Church was rejected, with its dead, because the temple at Nauvoo was not finished; and, say they. the Lord, by revelation, declared that he would give the saints sufficient time to build a house (temple) unto him, and if they failed to build it in the sufficient time, they would be rejected with their dead. 171. 47 The fact is, the Nauvoo Temple was built, and many of the saints received their endowments in it and labored for their dead before they were finally driven, from Nauvoo by their enemies.

But the meaning of this revelation is perverted; the Lord did not say he would reject the Church, with its dead, if they failed to build the temple, but that they would be rejected if they did not perform the ordinances for their dead in the temple when it was prepared for that purpose.

VICARIOUS ORDINANCES MUST BE DONE IN TEMPLE. Here is the commandment in question: "But I command you, all ye my saints, to build a house unto me; and I grant unto you a sufficient time to build a house unto me, and during this time your baptisms [i.e. baptisms for the dead outside of a temple] shall be acceptable unto me.

"But behold, at the end of this appointment [i.e. the sufficient time] your baptisms for your dead shall not be acceptable unto me [i.e. outside of a temple]; and if you do not these things [i.e. temple ordinances] at the end of the appointment ye shall be rejected as a church, with your dead, saith the Lord your God.

"For verily I say unto you, that after you have had sufficient time to build a house to me, wherein the ordinances of baptizing for the dead belongeth, and for which the same was instituted from before the foundation of the world, your baptisms for your dead [i.e. in any other place than in a temple] cannot be acceptable unto me; For therein are the keys of the holy priesthood ordained. that you may receive honor and glory.

"And after this time [when a house is prepared], your baptisms for the dead, by those who are scattered abroad, are not acceptable unto me, saith the Lord." 172. 48

ORDINANCES GREATER THAN THE TEMPLE. "And if ye do not these things at the end of the appointment," obviously does not mean "if ye do not build a temple at the end of the appointment," as our critics infer it does, but it refers to the ordinances that were to be performed in the temple; and the failure on the part of the saints to perform these ordinances

for their dead was the thing that would cause their rejection with their dead, not the failure to build the temple, which was merely the edifice in which the saving principles were to be performed. This is in harmony with the teachings of the Prophet Joseph Smith, who said that if we neglect the salvation of our dead, we do it at the peril of our own salvation! Why? Because we without them cannot be made perfect. 172. 49

The virtue of salvation for the dead is not in the structure of the temple, but in the ordinances which are performed in the temple. The temple is to the ordinances just what the vessel is to the life-giving nourishment it contains. Those who would reject us on a technicality, because, as they say, "we did not finish the temple," neither build temples nor perform the ordinances for the dead, wherein they prove their rejection by the Lord, according to the revelations of Joseph Smith, the Prophet. 173. 50

NO SALVATION WITHOUT OUR DEAD

SEALING POWER CONTINUES FAMILY IN ETERNITY. The doctrine of salvation for the dead, of temple work, holds out to us the glorious prospect of the continuance of the family relation. Through it we learn that family ties are not to be broken, that husbands and wives will eternally have a claim upon each other and upon their children to the latest generation. However, in order to receive these privileges, the sealing ordinances in the temple of our God must be obtained.

All contracts, bonds, obligations and agreements made by men shall come to an end. but the obligations and agreements entered into in the house of the Lord, if faithfully kept, will last forever. This doctrine gives us a clearer concept of the purposes of the Lord toward his children. It shows his abundant and unlimited mercy and love to all who obey him, aye, even to those who are rebellious, for in his goodness he will grant great blessings even unto them. 173. 51

MEMBERSHIP IN FAMILY OF GOD. When everything gets finished, we will all be one family -- every member of the Church a member of one family, the family of God. And we will all be subject to our first progenitor, Adam, Michael, the archangel, who has been appointed and given authority under Jesus Christ to stand at the head and preside over all his posterity. 174. 52 We are one family. And we all have to be joined to that family. So it is not merely enough that we be baptized for our dead or for ourselves, but also we have to be sealed to our parents. We must have the parents sealed to their parents and so on, as far back as we can go, and eventually back to Adam.

There will be cases where some of our ancestors will not be worthy and will drop out, but the links will have to be joined without them. So when the Prophet says we cannot be saved or exalted without our dead, he had this in mind. 174. 53 Suppose we do not do any work for our ancestors. Then where are we? We are out on a limb. We leave ourselves on the side lines. We are not joined into this great family. We may be born under the covenant and thus

belong to our parents, but where there are breaks in that lineage we are not united.

SEALINGS ESSENTIAL TO MEMBERSHIP IN GOD'S FAMILY. And, therefore, when the Prophet says we cannot be exalted without them, he is thinking of the family connections -- generation to generation. And if we are going to sit down and do nothing and let our ancestors whose history we can obtain go without having their work done, we are just setting ourselves off on the side. We are not members, we do not have the credentials which permit us into that family. You see how important it is that we labor for our dead? 174. 54

Why do we go into the temples to be sealed, husbands and wives, and children to parents, and why are we commanded to have this work done, not only for ourselves, but also to be sealed to our fathers and mothers, and their fathers and mothers before them, back as far as we can go? Because we want to belong to that great family of God which is in heaven, and, so far as the Church is concerned, on earth. That is why. 174. 55

NO PERFECTION WITHOUT OUR DEAD. Now, some members of the Church have wondered just what was meant by the words of the Prophet, that we without our dead could not be made perfect. Will not a man who keeps the commandments of the Lord, who is faithful and true so far as he himself is concerned, receive perfection? Yes, provided his worthy dead also receive the same privileges, because there must be a family organization, a family unit, and each generation must be linked to the chain that goes before in order to bring perfection in family organization. Thus eventually we will be one large family with Adam at the head, Michael, the archangel, presiding over his posterity. . . .

PERFECTION COMES THROUGH CELESTIAL FAMILY ORGANIZATION. We are taught in the gospel of Jesus Christ that the family organization will be, so far as celestial exaltation is concerned, one that is complete -- an organization linked from father and mother and children of one generation, to the father and mother and children of the next generation, thus expanding and spreading out down to the end of time. If we fail to do the work, therefore, in the temples for our dead, you see our links in this chain -- genealogical chain -- will be broken; we will have to stand aside at least until that is remedied.

We could not be made perfect in this organization unless we are brought in by this selective or sealing power, and if we have failed to do the work for those of our line, who have gone before, we will stand aside until somebody comes along who will do it for us. And if we have had the opportunity and have failed to do it, then naturally we would be under condemnation, and I think all through eternity we would regret the fact that we had failed to do the thing that was placed before us to do and which was our duty to accomplish in the salvation of the children of men. 175. 56

NO SALVATION WITHOUT OUR WORTHY DEAD. The expression about not being saved without our dead is greatly misunderstood. We will all be saved without some of our dead, without any question. The Lord cannot save the wilfully wicked, and they will not be

saved, nor will those be who refused to accept the work. This expression means that we cannot be saved without our dead who prove themselves worthy of salvation. The Lord will not save all of his family. One third of them rebelled in pre-existence. We are doing the genealogical work for those who died before the gospel was restored and who did not have the chance, not for those who had all the chance in the world and would not receive it. 176. 57

POLICIES GOVERNING TEMPLE SEALINGS

ORDINANCES NOT TO BE PERFORMED FOR ALL. Some people think we have got to do the work in the temple for everybody. Temple work belongs to the celestial kingdom, not to the other kingdoms. There will be millions of people, countless as the sands upon the seashore, who will not enter into the celestial kingdom. That we are told in these revelations. 176. 58 There will be no need to do temple work for them.

To be exalted in the celestial kingdom one must be endowed and receive the sealing blessings. There will be many who will enter that kingdom as servants, but only those who comply with all the laws and covenants will be exalted.

NO BLESSING WILL BE DENIED THE FAITHFUL. Those who have been faithful members of the Church and could not reach a temple while living will have the work done for them after they are dead.

We have the assurance that the Lord will reward every soul according to his or her works. He will judge each of us by the intent of the heart. If any worthy person is denied in this life the blessings which so readily come to others, and yet lives faithfully and to the best of his or her ability in striving to keep the commandments of the Lord, then nothing will be lost to him. Such a person will be given all the blessings that can be given. The Lord will make up to him the fulness after this life is ended and the full life has come. The Lord will not overlook a single soul who is worthy, but will grant to him all that can be given which those, apparently more fortunate, received in this life.

NO MATCH-MAKING FOR THE DEAD. We never make matches for the dead in the temples. The Lord will bless all who are worthy of the blessings, and they will lose nothing. The work of the millennium will be largely work for the dead who did not have an opportunity when living to obtain the blessings, but who would have accepted the blessings if they had lived, Justice demands this. We need not worry, therefore, because young men or young women die without being married. All who are worthy will be blessed just the same as if they had lived and obtained the blessings. Where, however, a couple is engaged and the woman dies, she may be sealed to her intended husband.

ADJUSTMENT OF SEALINGS DURING MILLENNIUM. Children who are legally adopted may, under proper circumstances, be sealed into the families who adopted them. It is not possible, however, to rob the dead of their children, if they are entitled to them, even if

they are adopted by others.

If a man or a woman who has been sealed in the temple for time and eternity should sin and lose the right to receive the exaltation in the celestial kingdom, he or she could not retard the progress of the injured companion who had been faithful, Everyone will be judged according to his works, and there would be no justice in condemning the innocent for the sins of the guilty.

We may be sure that the Lord is not going to permit any ordinance which we perform incorrectly, through our lack of understanding, to be left binding forever without correction. During the millennium there will be a great deal of adjusting where we, for lack of proper knowledge, have performed sealings ignorantly, but according to our best judgment.

ONLY MORTALS CAN PERFORM TEMPLE ORDINANCES. Will resurrected beings during the millennium actually take part in the endowment work of the temple along with mortal beings?

The answer to this question is no! That is, they will not assist in performing the ordinances. Resurrected beings will assist in furnishing information which is not otherwise available, but mortals will have to do the ordinance work in the temples.

Baptism, confirmation, ordination, endowment, and sealings all pertain to this mortal life and are ordinances required of those who are in mortality. Provision has been made for these ordinances to be performed vicariously for those who are worthy but who died without the opportunity in this life of receiving these ordinances in person.

You can readily see that it would be inconsistent for a resurrected being to come and be baptized for the dead. The resurrected person has passed to another sphere where the laws and blessings do not pertain to this mortal life. This is equally true of every other ordinance. If it were permissible for resurrected persons to come and do work in the temples, then there would be no reason for us in this mortal life to act vicariously for them, for they would do it for themselves.

HOW SOON WORK MAY BE DONE AFTER DEATH. How soon after death can the work for a person be done in the temple? It makes no difference as to the length of time when work is done for one who dies without obtaining the blessings in the temple. The Brethren have ruled that some considerable time should elapse because people desired to have the endowment performed for the dead before burial, and this was not deemed to be right.

If a person is in every way worthy of the blessings and was denied them while living, then any time after death the ordinances may be performed, If the person had every opportunity to receive these blessings in person and refused, or through procrastination and lack of faith did not receive them, then he is not entitled to them, and it is doubtful if the work for him will be

valid if done within one week or 1,000 years. The Lord has declared that it is he who endures to the end that shall be saved, and he who rejects or neglects these blessings until death, when he has had the opportunity, is not worthy of them.[179. 59](#)

GET TEMPLE RECOMMENDS WELL IN ADVANCE. A stake president recently complained that he is besieged at all times and hours, seasonable or unseasonable, by last minute seekers after temple recommends. They approach him in the midst of public meetings; they burst into his office while he is in consultation with clients on important cases; one even solicited his signature while he was in the pool at the Deseret Gymnasium. He pleads that something be done to persuade people desiring recommends to attend the temple to take sufficient forethought so they may know some time in advance when they wish to attend the temple and thus be able to see their bishop and stake president in a proper manner.[179. 60](#)

PRIESTHOOD BRETHERN NEEDED TO DO TEMPLE WORK. The day has arrived for the priesthood of the Church to take its rightful place in temple service and to set an example to all in the performance of ordinance work for those now in the spirit world, not having had the opportunity of embracing the gospel in life. . . .

Even now there are spirits of numerous men who lived their lives upon earth, and who through no fault of their own await the privileges of the gospel ordinances.

Perhaps their wives and daughters have years ago been baptized and endowed; they and their sons are forced to wait because no man bearing the priesthood has come to the rescue, None of these families can thus be sealed for eternity in an eternal family union. Delay to them must be disappointing in the extreme.[180. 61](#)

BLESSINGS COME FROM TEMPLE WORK. I wish to commend all those who have spent their time and means in this worthy cause. There are many good, humble souls who have deprived themselves of the comforts, and at times the necessities of life, in order that they might prepare the records and perform the labor for their dead that the gift of salvation might be taken unto them. These labors of love shall not go for naught, for all those who have worked in this goodly cause shall find their treasure and riches in the celestial kingdom of God. Great shall be their reward, yea, even beyond the power of mortals to understand.[180. 62](#)

CHAPTER 10

SALVATION FOR THE LIVING

NO SECOND CHANCE FOR SALVATION

NOW IS DAY OF OUR SALVATION. Our scriptures are very explicit in their declaration in relation to the requirements made of sons and daughters of God. They who overcome all things are to be crowned as sons and daughters of God and be members of the Church of the Firstborn. 181. 1

We are taught in the Book of Mormon: "For behold, now is the time and the day of your salvation; . . . this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors." 181. 2 These people to whom Amulek was speaking had heard the truth and were not altogether ignorant of the plan of salvation, because they had gone out of the Church by apostasy. So he declared unto them that this is the day for them to repent and turn unto God or they would be lost. 181. 3

The Lord, in his mercy, grants to every soul the privilege of repentance and the blessings of the gospel. If men do not receive this privilege here, they will receive it in the spirit world, for it must come to all. If they reject it here, they may not receive the fulness in eternity. 181. 4

THOSE WHO HAVE A FUTURE DAY OF SALVATION. On January 21, 1836, Joseph Smith received the following revelation: "All who have died without a knowledge of the gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I, the Lord, will judge all men according to their works, according to the desire of their hearts." 182. 5

What a wonderful ray of light is here thrown on the question of man's redemption! If Joseph Smith had made no other contribution to the world than to restore this divine truth, it would have stamped him as one of the greatest benefactors of the race.

One very significant thing in this revelation, which should be remembered, is the fact that the Lord did not say that all who are dead are entitled to these blessings in the celestial kingdom, if they hear the gospel in the spirit world, but all who would have received the gospel had they been given the opportunity in this mortal life. The privilege of exaltation is not held out to those who have had the opportunity to receive Christ and obey his truth and who have refused to do so.

OFFER OF SALVATION MADE EITHER NOW OR IN SPIRIT WORLD. The justice of the Lord is manifest in the right he grants to all men to hear the plan of salvation and receive it. Some have that privilege in this life; if they obey the gospel, well and good; if they reject it, then in the spirit world the same opportunities with the same fulness do not come to them.

If they die without that opportunity in this life, it will reach them in the world of spirits. The gospel will there be declared to them, and if they are willing to accept, it is counted unto them just the same as if they had embraced it in mortality. In this way justice is meted out to every man; all are placed on an equality before the bar of God. 182. 6

Those who have the opportunity here, those unto whom the message of salvation is declared, who are taught and who have this truth presented to them in this life -- yet who deny it and refuse to receive it -- shall not have a place in the kingdom of God. They will not be with those who died without that knowledge and who yet accepted it in the spirit world.

SOME NOT ELIGIBLE FOR VICARIOUS SALVATION. There are too many people in this world, who have heard the message of the gospel, who think they can continue on to the end of this mortal life, living as they please, and then accept the gospel after death and friends will perform the ordinances that they neglect to perform for themselves, and eventually they will receive blessings in the kingdom of God. This is an error.

It is the duty of men in this life to repent. Every man who hears the gospel message is under obligation to receive it. If he fails, then in the spirit world he will be called upon to receive it, but he will be denied the fulness that will come to those who in their faithfulness have been just and true, whether it be in this life or in the spirit world. 183. 7

SECOND CHANCE LEADS TO TERRESTRIAL KINGDOM, Moreover, we learn that those who rejected the gospel when it was offered them in ancient times, but afterwards accepted the "testimony of Jesus" in the spirit world when it was declared to them, and who were honorable men of the earth, are assigned to the terrestrial glory, not the celestial. 183. 8

Then again, we are informed that the wicked of the earth who do not repent in this life and who do not receive the gospel, shall be assigned to the telestial kingdom. In that kingdom they will become "servants of the Most High; but where God and Christ dwell they cannot come, worlds without end." 183. 9

All of these, however, will be called upon to repent. They will have to suffer the torments of the damned until they do, and through that suffering they will be brought to repentance and to acknowledge Jesus Christ as their Redeemer and the Son of God. Every knee must bow and every tongue confess, no matter which kingdom the inhabitants of the earth enter. 184. 10

FALSE NOTIONS ABOUT SALVATION FOR DEAD. Salvation for the dead is grossly misunderstood by many of the Latter-day Saints. It is due to the justice of our Eternal Father that a chance for salvation and exaltation is given to every soul. Some of the spirits rejected their privilege and rebelled in the former existence and had to be punished. All the others were granted bodies and the privilege of abiding in covenants here that would give them

salvation, with the provision that any of the number coming to earth who, for causes over which they had no control, were denied the privileges of obedience to gospel covenants in the mortal life should have that privilege in the spirit world after death. But the Lord did not offer to those who had every opportunity while in this mortal existence the privilege of another chance in the world of spirits.

The endowment and sealing work for the dead is for those who died without having had the opportunity to hear and receive the gospel; also, for those who were faithful members of the Church who lived in foreign lands or where, during their life time, they did not have the privilege to go to a temple, yet they were converted and were true members of the Church. The work for the dead is not intended for those who had every opportunity to receive it, who had it taught to them, and who then refused to receive it, or had not interest enough to attend to these ordinances when they were living.

So many of the members of the Church have the thought that if they do not do the work for dead friends, they are sure to be neglected and the opportunity will never come to them. We should remember that in his justice the Lord will never permit one soul to be lost who is worthy of salvation. Every person who is entitled to the blessings will receive them. 185. 11

TEMPLE WORK NOT FOR REBELLIOUS

CANNOT FORCE TEMPLE BLESSINGS ON DEAD. This idea that some of us have that we can go into the temple and perform the ordinances for the people who have been bitter against the truth, have known the truth and had every opportunity to receive the gospel and have refused to receive it, this idea that when they die we can go to the temple and do the work for them, is not in keeping in any sense with the revelations the Lord has given us. 185. 12

We may be sure that the Lord is just, and no man will be denied any blessing to which he is entitled. Neither will any man receive that to which he is not entitled, even though we should endeavor to give it to him by the ordinances of the house of the Lord. It is far better for us to leave some matters in the hands of the Lord, especially in the case of those who turn away from the Church and die unrepentant. 185. 13

We are not going to save and exalt in the celestial kingdom all the children of our Heavenly Father through our vicarious labors. Only those will enter into celestial glory who are worthy of it, and if we perform labor in the temples for those who are unworthy, they shall not be entitled to those blessings simply because we have worked for them.

JUDGMENT OF DEAD IS ACCORDING TO THEIR WORKS. It is our duty to perform the ordinance work for the dead, and then the Lord will do the adjusting. I believe that every accountable man, if he is to gain salvation, must receive a remission of sins by baptism, either in this life, or by proxy if he is dead. It behooves us to perform baptisms and all other

ordinances for those who are dead.

Not all who are baptized for will be entitled to the blessings of the endowment. Not all will be entitled to the sealing ordinances, but that is in the hands of the Lord, and he will judge whether a man is worthy or not. We will perform the work, and the Lord will determine the final result.

There is an expression given by John in the Book of Revelation as follows: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." 186. 14

From this we learn that the dead are to be judged according to their works. out of the things that are written in the books, and the judgment will be just. If the life of an individual has been such that he is unworthy of celestial glory, all that we can do for him by our vicarious labors will not place him there. Salvation will be based on merit.

REBELLIOUS DEAD DENIED SALVATION. It was revealed to the Prophet Joseph Smith in a vision in the Kirtland Temple, January 21, 1836, that "all who have died without a knowledge of this gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts"; also, that little children "who die before they arrive at years of accountability, are saved in the celestial kingdom of heaven." 186. 15

He did not see, however, the rebellious, the ungodly, the corrupt and filthy, and those who love and make a lie, as heirs of that kingdom. There is another place provided for them. 187. 16 Men cannot be thrust into the kingdom of God, irrespective of their worthiness or unworthiness, just because their relatives or friends perform labor for them after they are dead.

VICARIOUS ORDINANCES NOT FOR REBELLIOUS. I have known of cases where individuals have died who were bitterly opposed to the Church, and had denied the faith and left the Church, and hardly had they died when relatives have appealed to the First Presidency for the privilege of having their work done for them in the temple. Such appeals have been made at times so that relatives of the person, who passed away under such unfavorable circumstances, might be able to give the deceased a burial according to the rites and customs of the Latter-day Saints. Now, all this is wrong.

What good is it going to do for us to perform in the temples ordinances for those who die with an unrepentant attitude of this kind? If they had the opportunity and would not receive the truth while living, can we force it upon them when they are dead? Is it within our power, because we labor in the vicarious work as proxies for them, to make them heirs of the

celestial kingdom? No, it is not!

But, one will say: "Perhaps they will not receive these blessings now, but later they may do so, and therefore our labors will not be in vain." Let me ask you these questions: Where in the scriptures, or where in the revelations from the Lord, is it found written, that the man who dies in rebellious opposition to the gospel, who has once had the light and through transgression turned from it, or who rejected it after it was presented to him and who has been familiar with it all his life, shall become an heir of the celestial kingdom even though he repents in the world of spirits? Has the Lord promised that the rebellious, the wicked, these who reject this truth shall eventually, after repentance, become heirs of the celestial kingdom? I do not gather any such conclusion from my reading of the scriptures.¹⁸⁸ 17

APOSTATES EXCLUDED FROM SALVATION FOR DEAD.

Oh, I wish we could destroy the idea that is in the minds of some that we can live in unrighteousness and actually turn against the truth, and then our children will come along after we are dead and have the work done for us, and all will be lovely, and we will receive the blessings. The Lord is the judge of all men, and if such a person is entitled to receive any blessings, he will get them. But read section 76 of the Doctrine and Covenants in regard to those who enter into the terrestrial kingdom and see what it says.¹⁸⁸ 18

Why, if the honorable men of the earth who receive not the gospel in this life when they have the chance, are consigned to that kingdom, are we going to have it within our power to act for the apostate -- the man who is bitter in his soul, who has known the truth but has turned away from the light and rejected the gospel -- and go into the house of the Lord and pull him into the celestial kingdom? That doctrine actually prevails in the minds of some. . . .

APOSTATE CHURCH AND SALVATION FOR DEAD. They have in the Catholic Church the doctrine of indulgences, and you will remember you have read in history how, during the Middle Ages particularly, a man by paying the price could receive the privilege, so far as the church could give it -- there was no power in it! -- to go out and sin. Even before the sin was committed, he could have promise of forgiveness.

They sold these indulgences. That is one of the main things that took Martin Luther out of the Catholic Church. He began to realize that the practice was wrong; it was not possible, not just or right for a person to sell forgiveness of sins for a price, either before or after the sin; and they used to do that. If a man wanted to go out and sin, they had a schedule of prices, so Motley tells in his Rise of the Dutch Republic.¹⁸⁹ 19 In the Catholic Church they offer prayers for the dead to get them out of purgatory. And people pay the priests to pray for the dead. Now that is a corruption of the doctrine of salvation for the dead.

TREND TOWARD APOSTATE CONCEPTS OF SALVATION FOR DEAD. I can see confronting us a danger, and a very serious danger, because some of our people are of the

opinion that the work can be done for them or their relatives after they are dead. so it is not so necessary for them to be righteous here. They think when they die, they shall receive that work in its fulness and the necessary ordinances will be performed for them in the temple, which will entitle them to the full reward of the faithful. This false belief causes men and women to live lives of unrighteousness, with indifference to the gospel, with the idea in their minds that when they are gone their children will do the work, and they shall receive the blessing. This is pernicious doctrine!

I heard a man say, "I am not good enough to go into the temple of the Lord, I have my faults, I have my appetites that I acquired before I ever heard of the gospel. I am not good enough to go into the temple, but when I am dead, then my children can go in and do the work."

Now I have read to you the scripture.^{189. 20} I believe it is the word of God "with the bark on it," where the prophet of the Lord declared unto apostates and those who have heard the gospel that if they did not repent and come into the Church now, in this day of repentance, but continued to procrastinate their repentance unto the end, that the night would come when no work could be done for them, and their souls would be lost. I think that is pretty good scripture. I do not know how the Lord could do otherwise in justice.

Now, mark you, I am not saying that there are not people who have come into the Church and gone out of it again. who did not understand the truth, and for whom the Lord will make allowances. He, of course, is going to judge every case! I cannot judge. I am speaking now generally; I have no individual case in mind. But the fact is, nevertheless, the Lord has declared what we must do to receive the fulness of the gospel and become sons and daughters. He has told us which class of people will enter into his kingdom, He has told us which people will enter into the third kingdom, and we have the privilege of choosing which kingdom it will be. ^{190. 21}

SALVATION FOR WORTHY DEAD ONLY

GOSPEL ORDINANCES FOR CELESTIAL KINGDOM ONLY. I want to correct an idea that prevails very largely in the minds of many members of the Church. I know that this is discussed in our Gospel Doctrine classes, in our Mutuals, and in other places, because the question is brought to me frequently and they contend on it -- the question whether or not the temple work will have to be performed for everybody upon the earth. I want to say to you no, absolutely no.

Now let us get this plainly in our minds. I think it is a self-evident truth that ought to impress us without any argument whatever. All of the ordinances of the gospel -- baptism, laying on of hands for the gift of the Holy Ghost, the work in the temples for the salvation of the living and the dead -- these ordinances, everything else, all of the ordinances of the gospel pertain to the celestial kingdom of God.^{190. 22}

We are not preaching the gospel with the idea of trying to save people in the terrestrial world. Ours is the salvation of exaltation. What we are trying to do with the gospel of Jesus Christ is to bring people back again, through the power of the priesthood and the ordinances of the Church, as sons and daughters of God, receiving a fulness of the Father's kingdom. That is our endeavor.

VICARIOUS ORDINANCES NOT FOR ALL. We are not going to do the temple work for everybody because it does not pertain to them. We are going to do the temple work for those who are entitled, through their faith and their repentance, to enter into the celestial kingdom. But somebody says, "How do we know? We search our records for hundreds of years and do the work for all of them." Of course we do, because we cannot judge. I do not know whether one man is worthy and another is not.

The Lord has given us the privilege of doing the work for all of our kindred, with the hope, of course, on our part that all of them will receive the truth. Since we are of the house of Israel, our parents, generation by generation as they go back, also would be of the house of Israel, and hence they would be more likely to receive the gospel than would those who are pure gentiles.

Now if there are any in our lines we do work for in the temple who are unworthy or unwilling to receive the ordinances of the house of the Lord, then the Lord will be the judge. He will set that ordinance aside and it will not be accounted as done. That is in his hands. Our duty is to do the work the Lord has required at our hands for the salvation of our dead.
191. 23

SALVATION FOR RIGHTEOUS DEAD ONLY. The Lord has given us the opportunity to perform in the temples the necessary labor for the righteous and repentant dead. The Lord is not going to save all the world in the celestial kingdom. But all who would have received the gospel had it been declared to them in the flesh, shall receive it in the spirit world, and they become heirs of the celestial kingdom. So the Prophet Joseph Smith has taught us. Millions will enter into the other kingdoms. The Lord said the celestial kingdom will be filled with people as innumerable as the sands upon the shore, or the stars of heaven. 192. 24

MURDERERS DENIED VICARIOUS ORDINANCES. We are called upon to assist in saving our own families. This is the great duty the Lord has given to us, It is our privilege to go back and trace our ancestors as far as we can and then go to the temple and do the work for all of them. The Lord will judge whether they are worthy or not to receive what we have done. Remember, though, we do not have the privilege of performing the ordinances for murderers who shed innocent blood, nor for those who take their own lives. These are left in the hands of the Lord. If we find in our record one of this kind, we should pass him by and not attempt to do work for him. . . .

I cannot imagine a murderer like Nero, for example, having the work done for him and being

entitled to the blessings of the celestial kingdom along with Isaiah who laid down his life for the truth. Men are to be graded, and every man will receive all that he is entitled to receive according to the laws of justice and mercy. It is for this purpose the Lord has prepared several glories, or kingdoms, and as Paul saw it, there will be glories as diversified as the magnitude of the stars. No one who is entitled to salvation or exaltation will be neglected.
192. 25

TEMPLE WORK AND ENDURING TO END

FOLLOW AVAILABLE LIGHT TO BE SAVED. Those who die without law will be redeemed, because they will be judged without law. But all who have received law and who have known the truth in a degree will be judged according to the truth that they have known, and if they have not lived up to that which they have known, or which they have been taught or had the privilege of receiving, then they cannot enter into the celestial kingdom. 192. 26 It is, however, our duty to save the world, the dead as well as the living. We are saving the living who will repent by preaching the gospel among the nations and gathering out the children of Israel, the honest in heart. We are saving the dead by going into the house of the Lord and performing these ceremonies -- baptism, the laying on of hands, confirmation, and such other things as the Lord requires at our hands -- in their behalf. 193. 27

TEMPLE BLESSINGS LOST THROUGH INDIFFERENCE. If you are slipping, if you are careless and indifferent and you violate the covenants you made when you went through the temple and you continue to do that, remember the Lord has said repeatedly that it is he who endures to the end who shall be saved. And if that is what you have been doing, that leaves you out. You will not gain salvation.

I will read you these words of our Savior himself as he stood before his disciples on this continent. He answered their questions, gave them instructions, and told them he came into the world to die, that he might draw all men unto him, but not in the celestial kingdom: "And my Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, that I might draw all men unto me, that as I have been lifted up by men even so should men be lifted up by the Father, to stand before me, to be judged of their works, whether they be good or whether they be evil -- And for this cause have I been lifted up; therefore, according to the power of the Father I will draw all men unto me. that they may be judged according to their works."

UNFAITHFUL NEVER TO GAIN SALVATION. "And it shall come to pass, that whoso repenteth and is baptized in my name shall be filled; and if he endureth to the end, behold, him will I hold guiltless before my Father at that day when I shall stand to judge the world. And he that endureth not unto the end, the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father. And this is the word which he hath given unto the children of men. And for this cause he fulfilleth the words which he hath given, and he lieth not, but fulfilleth all his words."

"Oh," someone says, "the Lord is just and merciful. He is a merciful God and when man repents, God will give him these privileges. The Lord will reinstate him after he is dead when he repents." Every man has to repent eventually and every knee has to bow, even those going into the telestial kingdom.

Now, it says here that this is the word which he had given unto men and that he lieth not but fulfilleth his word. I quote further: "And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end." 194. 28

Now, every knee must bow, the Lord has said, and every tongue confess that Jesus is the Christ; but that does not mean the bowing or bending of the knee and confessing Jesus as the Son of God is going to put people in the celestial kingdom. The devils recognized him when he was on the earth, and they cried out and called him the Holy One. Think of it; they knew why he had come. They recognized him as the Son of God. 194. 29 But they did not repent. They cannot repent.

WILFULLY REBELLIOUS DENIED REPENTANCE AND SALVATION. It is possible for people to get so far in the dark through rebellion and wickedness that the spirit of repentance leaves them. It is a gift of God, and they get beyond the power of repentance. How well Mormon speaks of that, in reference to the people who turned away with their eyes open, who turned against the truth some 200 years following the coming of Christ. The people rebelled; Mormon speaks about them and their condition beyond the power of redemption because of their wickedness and the hardness of their hearts, which the Spirit of the Lord could not penetrate.

They sinned wilfully, and therefore salvation cannot come to them. It was offered to them, and they would not have it. They rejected it. They fought it and preferred to take the course of rebellion; and the Lord on one occasion said to Mormon, "You shall not preach to these people; they have turned against me and you shall not preach to them." He had a right to say that. Now why did he say that? Because they had every opportunity and would not receive the truth. They mocked at it, and so the Lord said, "You don't have to talk to them; there is no need to cry repentance to them any longer." And after a while Mormon still pleaded with the Lord to let him try again. It was useless. 195. 30

President Brigham Young said, "People who fight the truth don't stop fighting it after their death." Do not get the idea that everybody is going to repent and be saved. The Lord is going to do for every soul just the best that he can. But justice demands that each be placed where he fits himself, according to his works, and mercy cannot rob justice. 195. 31

AWFUL DESTINY OF REBELLIOUS. There can be no salvation without repentance. A

man cannot enter into the kingdom of God in his sins. It would be a very inconsistent thing for a man to come into the presence of the Father and to dwell in God's presence in his sins. . . .

I think there are a great many people upon the earth, many of them perhaps in the Church -- at least some in the Church -- who have an idea they can go through this life doing as they please, violating the commandments of the Lord and yet eventually they are going to come into his presence. They think they are going to repent, perhaps in the spirit world.

They ought to read these words of Moroni: "Do ye suppose that ye shall dwell with him [Christ] under a consciousness of your guilt? Do ye suppose that ye could be happy to dwell with that holy Being, when your souls are racked with a consciousness of guilt that ye have ever abused his laws?"

"Behold, I say unto you that ye would be more miserable to dwell with a holy and just God, under a consciousness of your filthiness before him, than ye would to dwell with the damned souls in hell. For behold, when ye shall be brought to see your nakedness before God, and also the glory of God, and the holiness of Jesus Christ, it will kindle a flame of unquenchable fire upon you." 196. 32

Do you think that a man whose life has been filled with corruption, who has been rebellious against God, who has not had the spirit of repentance, would be happy or comfortable should he be permitted to come into the presence of God? 196. 33

CHAPTER 11

THE DIVINE LAW OF RECORD KEEPING

PLACE OF HISTORY IN PLAN OF SALVATION

HISTORY: A GUIDE TO PROGRESS. History is the record of human progress and the accumulation of the experiences of the past. This may apply to every fact in life, whether it is the history of nations or individuals, the history of the earth, or the history of scientific research. Of course, in speaking of history we usually confine our thoughts to the annals of the human race.

History is obtained through written records and through tradition. All records are history, no matter what they are. All that deals with science, literature, art, or anything that pertains to the actions or welfare of man, his research, his study, his actions -- all is circumscribed by

history. However, we are dealing with the activities of men and nations.

The importance of written records of the lives of men and the activities of nations is apparent to everyone, because through them we have advanced in knowledge and power. We profit by the thoughts and actions of those who have gone before, because their experiences become ours as we put them into action. We profit by their mistakes and by their successful achievements. We accept the actions of the ages past, and thus, using our judgment, we gather out from that which has been recorded that which will be of benefit to us, and so we incorporate it in our lives.

HISTORY: AN AID TO CIVILIZATION. Without history and our knowledge of lands and peoples, we would be no better than the savage, or in an uncivilized condition. This is very clearly shown in the Book of Mormon by Nephi in his writings. He tells the story of how the Lord gave commandment to his father to send him and his brothers back to Jerusalem that they might bring the brass plates with them from Jerusalem to the land of promise. That record contained the genealogy of Lehi's family; it contained the five books of Moses and the prophecies of the prophets of old down to Isaiah and even some of the words of Jeremiah. This record was obtained under difficulties, and it was the foundation for the Nephite civilization in this new world. 198. 1

On the other hand we have the experiences of the Mulekites, who also came from Jerusalem, but without any record. instead of increasing in knowledge and wisdom the opposite was the case, and when they were discovered by the Nephites, they were found in a semi-civilized condition. They had to be taken by the Nephites and taught in knowledge and wisdom. The Nephite people were outnumbered by their Mulekite relatives, but being wiser and having more knowledge they absorbed the less fortunate nation. 198. 2

FALSE SLANTING OF HISTORY. In regard to the recording of history, the thing that is most important is accuracy. If history is not accurate, it is harmful. It has been said that history is what historians declare it shall be, and many historians write with that thought in mind. Of course this is a deplorable situation, which we cannot help.

If you take history written 50 years ago by some writers of the North in relation to the Civil War and compare it with the writings of someone from the southern states, you will find a vast difference. If you go back 100 years and take histories of the United States and read the account in them of the struggles for independence and compare them with histories published by the British, you will find many differences, because men's minds are prejudiced, and their prejudice enters into their writings.

So when you read history, you do not always know whether you are reading the truth or not.

...

FALSE NON-MORMON HISTORIES OF CHURCH. Articles have been published in

eastern magazines purporting to be the history of President Brigham Young, but which are the embodiment of miserable rot, yet they continue to be read and believed by many.

For instance, one writer says that a man who had lost his leg came to President Young having faith and desiring to be healed and have his leg restored, and President Young said, "Yes, I can do it. I can give you a new leg, but if I do you will come up in the resurrection with three legs, and it is better to go through life with one than to come forth in the resurrection with three." That is the kind of rubbish that men put out as history, and many people are gullible enough to believe it. So when you read alleged history, you do not always know when you are reading the truth.

I could take you in the library of the Historian's Office in Salt Lake City and show you whole rows of books written by enemies of the Latter-day Saints, with scarcely a true statement in one of them. When you read of Rome, Greece, or any of these old countries, do you know if you are reading actually the events that took place? Well, you do not. You are reading what was reported by this historian and some of it may be false. This should not be the case with the Latter-day Saints, and it is not the case with the records written by inspiration of the Lord.

JUDGMENT OUT OF CHURCH BOOKS AND HISTORIES. The most important history in the world is the history of our Church, and it is the most accurate history in all the world. It must be so. It is the most important to us because that history contains the hand dealings of God direct to us through revelation as it has come in the Doctrine and Covenants, in the Book of Mormon, and in any revelation that comes to us through the servants of the Lord for our guidance.

Do you know that the time is coming when we are going to be judged out of the books that are written? Therefore we should make these records accurate; we should be sure of the steps we take. We are going to be judged out of the things written in books, out of the revelations of God, out of the temple records, out of those things which the Lord has commanded us to keep and have on file concerning the records of the people.^{200. 3}

There will be other records, of course, because if we happen to make mistakes, there will be the record in heaven which is a perfect record.^{200. 4} In our history, if there are mistakes, we can say as did Moroni in the Book of Mormon, "They are the mistakes of men."^{200. 5}

PLACE OF CHURCH IN RECORD KEEPING

ADAM COMMANDED TO KEEP GENEALOGICAL RECORDS. The Lord has always impressed upon his people the necessity of keeping records. In Adam's day, we are informed by Moses, the Lord commanded that records be kept. We read in the Pearl of Great Price that a Book of Remembrance was kept in the language of Adam and that his children were taught to read and write, having a language which was pure and undefiled. "Now this same

Priesthood, which was in the beginning, shall be in the end of the world also. Now this prophecy Adam spake, as he was moved upon by the Holy Ghost, and a genealogy was kept of the children of God. And this was the book of the generations of Adam, saying: In the day that God created man, in the likeness of God made he him."200. 6

And so they were commanded to keep records. They were not only commanded to keep a record of important events, but they were also to keep a record of their families and preserve it that it might be of benefit in time to come.

Right here I want to say just a word or two in regard to the thought which is so prevalent in the world today that in the beginning man had no written language -- such teaching is false. It was through transgression and by turning from this channel of truth that men lost the power to record their thoughts and properly express them, and it is not the fault of God nor does it show any defect in his work.

LORD COMMANDS KEEPING OF HISTORIES AND RECORDS. Now coming down to our day, we have some of the words of the Lord given to us, recording our duty in relation to record keeping. The very day the Church was organized the Lord gave a revelation in which he said: "Behold, there shall be a record kept among you; and in it thou shalt be called a seer [referring to Joseph Smith], a translator, a prophet, an apostle of Jesus Christ an elder of the church through the will of God the Father and the grace of your Lord Jesus Christ." 201. 7 From the very beginning, the first day of the organization of the Church, this commandment was given.

On the 8th day of March, 1831, the Lord gave another revelation in which he said: "Behold, it is expedient in me that my servant John [Whitmer] should write and keep a regular history, and assist you, my servant Joseph, in translating all things which shall be given you, until he is called to further duties."201. 8

Oliver Cowdery was the first one appointed to assist Joseph in transcribing and keeping a history of the Church; John Whitmer took his place, when Oliver Cowdery was given something else to do. We have on file in the Historian's Office the records written in the band writing of Oliver Cowdery, the first historian, or recorder of the Church.201. 9

INSPIRED HISTORIES AND RECORDS ARE ACCURATE. When you read the Book of Mormon, you know you are reading the truth. Why? Because God directed men to write events as they occurred, and he gave them the wisdom and inspiration to do this. Thus records were written by men who believed in God. These records never fell into the hands of apostates, but the historians wrote and spoke as they were moved upon by the Holy Ghost, and we know that what they wrote is true, because the Lord has put his stamp of approval upon it. 202. 10

How is it with the history of the Hebrews? We know that which Moses wrote is true because

the Lord gave him inspiration. The five books of Moses, beginning with the creation of this earth, is a record we can rely upon as being true because it was done under the supervision, if you please, of our Father in heaven.

In the Historian's Office we gather a good many things which are not true. We have to take notice of the expressions and statements of the enemies of the people; we put them in our library and save them as the Lord has commanded us to do. 202. 11 However, what shall remain as the history of the Church when that history is compiled, will be accurate, and if errors creep in it, the Lord himself will bring to pass means whereby they will be eliminated.

You pick up a record of the history of the Church and that record is accurate. It fell to my lot to prepare a volume of history, 202. 12 and because I did not regard as true what our enemies have said, I have gone in for a little criticism myself. You may as well say that the Book of Mormon is not true because it does not give credence to the story the Lamanites told of the Nephites.

Nothing has had an influence upon the human race all down through the ages that the Hebrew record has had. It is the foundation of the civilizations of modern times. Some men ridicule the Bible; they make fun of the prophets of old, and yet the Bible is the foundation upon which our civilization is built.

RESPONSIBILITY OF CHURCH OFFICERS FOR RECORD KEEPING. There are a great many duties in regard to keeping records and one is the duty of the clerk or historian to make accurate records, recording not only events that take place, but the biographies of the people, their faith, their works, and their diligence in keeping the commandments of the Lord, and these things we are doing in this Church.

We have a very good system of keeping records in the Church, and it is because of the commandments which have been given us by the Lord. 203. 13

Now I want to impress upon those who are keeping records in this Church the importance of record keeping. We are trying to get the clerks to follow the instruction which has been given them and send to us a detailed history of the stakes. We want the clerks in the wards to keep a detailed history of the wards and furnish information to us quarterly, that we may file it in the archives of the Church.

We are asking presidents of stakes, and bishops of wards, also mission presidents, carefully to supervise and scrutinize these prepared histories of the missions, and stakes, and wards and then sign with their own names the history before it comes to be filed in the archives of the Church, stating that to their best knowledge and understanding that which is written is correct, We want them to see that everything of importance is recorded. We are under the necessity very frequently of sending letters out to a great many of the stakes and some of the missions and asking them to see that the historical records which are delinquent are

forwarded. We would like to have these records sent to us on time. . . .

QUALIFICATIONS OF CLERKS AND RECORDERS. Now, brethren, I am appealing to the presidents of stakes and bishops to see that these records are properly kept. Let me say further that the choosing of a clerk and recorder is a very important thing. Sometimes we think that anybody can keep a record. It requires intelligence to do so. A man ought to have keen discernment; he ought to be able to segregate facts; he ought to be able to choose and record the things that are important and separate them from the things that are perhaps unimportant and make a record of them.

Our custom in recording is to take more than we need rather than less. We can always eliminate if something is recorded that we do not need, but it is sometimes a very difficult thing to find something that we have overlooked.²⁰⁴ 14

LAW OF PERSONAL RECORD KEEPING

INDIVIDUAL RESPONSIBILITY FOR RECORD KEEPING. Now what is our duty in regard to records? Is it necessary for each one of us individually to keep a daily journal? I would say not. It is necessary for us to keep an accurate record of our families and record accurately the dates of births, marriages and deaths, and ordinances and everything that is vital. Every important event in our lives should be placed in a record, by us individually. We do not do it. Some people keep a daily record; about like this: "Got up in the morning, made the beds, washed the dishes, went to the picture show, came home, went to bed"; and so it goes. That means nothing. If you have accomplished something worth while during the day, put it down; it may be of use to posterity. If our fathers had only done this, it would have been a great help to us today in gathering records of our dead.

In the days of Adam, genealogy was kept. In the days of Nephi how glad the people were when they received the records of their fathers, and hundreds of years after Lehi came to the promised land, men could rise up and say, "I am a descendant of Nephi, or Jacob, or Zoram," because they kept these records.

It is just as important for me to know the date of my baptism as it is to know the date of my birth. Why? Because it is a vital thing in my life.

WHAT RECORDS WE SHOULD KEEP. What do we mean by vital records? We mean those records containing the dates of births, marriages, and deaths, the three great events in the life of the individual. Other vital things in the life of members of the Church are to know the dates of blessing, baptism, ordinations and other matters that pertain to our welfare and may be of benefit to our posterity.

I wonder, if I were to ask the question here, who could rise up and tell me the date of his baptism, who confirmed him a member of the Church, who ordained him to the priesthood?

Birth into this Church is nearly as vital as birth into this world, and yet we do not pay much attention to it. People come to the temple to do work and do not know when they were baptized, and they have to make a guess that it was such and such a time and it was perhaps in such and such a place, but they do not know. We should not depend on the records of the Church too much, for some records may be lost, some may accidentally be destroyed.

When the pioneers crossed the Mississippi River coming to this land under distressing circumstances, some of the records of branches were lost. One of the reasons why, when the people came here, President Young instituted baptism was that people claimed that they were members of the Church and had no records to show for it; but that was not the only reason. These records are important and while the Church has the duty upon it to keep an accurate record of the members of the Church, individually, their birth, blessing as a child, baptism, ordinations and so on, yet each member should keep it also, because he may want that information sometime when it cannot be obtained from the records of the Church.

206. 15

PATRIARCHAL RECORDS AND PRIVATE JOURNALS. All patriarchal records belong to the Church and not to the patriarchs who gave the blessings. Neither do they belong to the families of the patriarchs. When a patriarch has completed his record, or when he dies, the record should be sent to the Historian's Office to be filed. many of these records have not been received, and in some instances the descendants of the patriarchs have claimed them as personal property; this is wrong.

Moreover, there are many important private journals scattered about which we would like to obtain for preservation and for historical purposes. We discover that when these are left in the keeping of the descendants of the pioneers, they frequently are lost, or lose their value by the time they reach the third or fourth generation, and are thrown away. If they are given to us, we will file them away where they will be preserved.206. 16

GENEALOGICAL RESEARCH

PURPOSE OF GENEALOGICAL RESEARCH. Now the duty of a man in his own family is to see that he and his wife are sealed at the altar. If married out in the world before they joined the Church, or if they have been in the Church and have been unable to go to the temple, it is that man's duty to go to the temple, have his wife sealed to him and have their children sealed, so that the family group, that unit to which he belongs, is made intact so that it will continue throughout all eternity. That is the first duty that a man owes to himself, to his wife, and to his children. He receives this blessing by virtue of the priesthood.

Then it is his duty to seek his record as far back as he can go and do the same thing for each unit. He should begin with his father and mother and their children, and his grandfather and his children, great-grandfather and his children, and have the work done in like manner, linking each generation with the one that goes before. That is the responsibility resting upon

every man who is at the head of a household in this Church.

Now the Lord has not placed upon any man in this Church the responsibility of doing the temple work for his neighbor. If you want to help your neighbor, there is no objection. If he needs help and you can help him, he will appreciate it. But your responsibility is to do your own work for your own line, going from son to father, going clear back as far as you are able to carry this record. When you do that, then you place yourself in line, through the fulness of the priesthood, eventually to receive the fulness of the glory of God.[207](#). 17

LIMIT RESEARCH TO OWN KINDRED. No person has a right to select names promiscuously of any family and go to the temple to perform the work for them. This cannot be tolerated, for it would lead to confusion and duplication of work. Let each family do the work for their own dead kindred, as they may have the right, and if they do work for others, it must be at the instance and with the consent of the living relatives who are immediately concerned.

A few individuals have desired to do the work for men of renown, generals, presidents, magistrates, and others who have risen to prominent stations in the world. One object they apparently have in view is that they may say they have done the work for such and such persons. But there is an order in this work, as in all things pertaining to the gospel, and in no case should work be done in this manner, unless the circumstances are such that proper sanction of the temple authorities can be given.[207](#). 18

Some of us get so enthusiastic over this temple work that we are not willing to abide by the rules and the regulations and to confine ourselves to our own line, but we want to spread out into the other fellow's line, and we want to do the work because we readily find names that belong to somebody else, and that method of work for the dead is not permissible. It is all right to help others do their work, if we do that with proper consent, but each family group is entitled to do the work for its particular line.

LIMITATION ON DOING TEMPLE WORK FOR FRIENDS. A great many people are very anxious to do work for friends, and this thing has been carried to an extreme. We do not need to worry ourselves very much about friends. A man came to me a few days ago and presented two lists and said he wanted to do the work for these people because they were his friends. The oldest man of the group was born in 1710, and his children were born between 1730 and 1740, yet he called them his friends.

Now we should confine our activities to our own line. If there is a good reason for doing the work for somebody who had befriended us, somebody who would have accepted the gospel but did not have the opportunity and who has no relatives in the Church, that is a different matter, and we may be privileged to do the work, but we need not be overanxious to work for those not of our own lineage whom we list as friends.[208](#). 19

DO TEMPLE WORK IN AN ORDERLY WAY. The kingdom of God is a house of order because all things therein obey the law. The temples of the Lord on earth should also be orderly for the same reason. Temple work should not be done in a haphazard or disorderly way. Those who labor for the dead should endeavor to prepare their records in an orderly and systematic manner.

When names are copied in an improper way and incomplete records are sent to the temples, but one thing will be the result -- confusion. The compilers of records should try to find the information so that records can be made in family groups with all the necessary data for correct identification. When names are taken out of books without any accompanying information that will identify them, or show relationship to parents and other members of the family, little, if any, good can follow.

If work in the temples is done for such individuals, it is very incomplete and questionable. When the temple work is limited to baptizing and endowing because other ordinances cannot be performed for lack of information, it will more than likely have to be done over again. In this way the records are burdened with unnecessary matter which cannot be properly arranged.

Genealogical researchers will make fewer mistakes and in the end save time and means by giving more attention to their recording. It is the disposition of many of the people to hurry their work along in an unorganized fashion because of their zeal for temple work. Patience, accompanied by prayer and thorough research, will prove best in the end. 209. 20

PREPARE AND SUBMIT RECORDS WELL IN ADVANCE. The utmost care and intensive scrutiny should be given each family record submitted for baptism and endowment. This requires time. Those planning to come to the temple from a distance, whenever possible, should think ahead several months and submit their records to the index office well in advance of their visit, naming the date when the names will be required at the temple.

Numerous cases occur almost every day of persons arriving at the temple, bringing with them the names of those whose ordinances they wish to administer that very day, expecting that by some magic process the names can be cleared and in readiness for them in the course of an hour or so. Such people certainly have no conception of the care and time required to check names to avoid duplications, to type them upon cards and family group sheets in duplicate, to proofread every card and family record so typed, and transmit the cards to the temple.

Some emergency cases are unavoidable, and marvels have been accomplished to accommodate patrons in such cases. But usually there is no need for unseemly rushing through of names, for a little careful pre-planning would have made all this unnecessary.

IMPORTANCE OF ACCURACY IN GENEALOGICAL RECORDS. One of the chief

causes of delay in checking names for temple work is the prevalence of faulty records. Hundreds and hundreds of sheets must be returned because they cannot be read and properly interpreted. Errors are committed in the grouping of parents and children, children often being assigned to the wrong parents, and names of some children being omitted. Incorrect or incomplete statements of names, dates, places, and relationships are far too common. The Genealogical Society must therefore utilize the full time of many employees in straightening out poorly-compiled records.

If all family groups submitted were accurate, the time required for checking could be reduced tenfold. A censor can quickly scrutinize a true record and pass it on to the attendants in the index bureau to check for duplications, but one that is palpably erroneous and incomplete may require that the censor go to the library and refer to each of the records from which the data on the sheet was obtained, properly evaluate what is found and determine its proper interpretation. Such procedure has in some cases required a day and a half of the censor's time, and several hours attention from a supervisor also. A number of similar delays, of course, greatly extend the time required for passing upon all family group sheets received.

PURPOSE OF GENEALOGICAL SOCIETY. The Genealogical Society is doing far more than ever before to insure that every record approved for temple work shall be one hundred percent accurate. Our people should be aware of and appreciate this fine assistance being given and do all in their power to speed up the process by doing their part efficiently and well. They should take thorough pains in preparing every record for temple work and should send with the sheets clear instructions as to which temple the records when approved should be sent. 211. 21

The Society was organized for the following purposes:

1. To assist the saints to obtain genealogies of their ancestors.
2. To secure from all nations and peoples, so far as possible, genealogical records and deposit them in suitable quarters where they may be preserved for the perusal and benefit of members of the society.
3. To provide a place where the saints may be instructed in the best methods of keeping accurate and intelligent records of their temple work and be assisted in the clerical labor.
4. To increase the interest of the Latter-day Saints in the important work of salvation for the dead.

GENEALOGICAL SOCIETY NOT AN AUXILIARY ORGANIZATION. This organization came into existence shortly after the opening of the Salt Lake Temple in the spring of 1893. in the fall of 1894 President Wilford Woodruff together with his counselors and a number of other leading brethren, one of whom was Franklin D. Richards organized the Genealogical

Society. This organization is very closely connected with the temples. It is not an auxiliary. Get that firmly fixed in your minds. The Sunday School, Primary, Mutuals and Relief Society, these are auxiliary organizations, but this organization is a part of the great temple work system of the Church. This organization is an aid to the temples and an aid to the Latter-day Saints in performing their labors in the temples. It has a place which is unique, peculiar to itself. It has a position which is absolutely necessary in this Church and kingdom.

212. 22

BEWARE OF GENEALOGICAL "LINK-MEN." We are also troubled at times by what are known as link-men, individuals in the world who manufacture names so that they can complete unbroken a family line. This is done for the purpose of making money, and is, of course, knavery of the worst kind. Those who are guilty of this trickery do not understand salvation for the dead and may not fully realize the wickedness of such a course. 212. 23

QUALIFICATIONS OF WARD GENEALOGICAL WORKERS. The first thing in order to qualify as a worker in the genealogical work in the ward is to have a thorough knowledge of the principles of the gospel, a testimony of the mission of the Redeemer and of the mission of the Prophet Joseph Smith, and a firm faith in the efficacy of the work of salvation for the dead. This is the foundation on which to build.

Unless we are converted ourselves to any principle or to any truth, it will be impossible for us to teach it successfully to others. No person can understand temple work unless he has the abiding testimony of the Spirit of the Lord that the gospel is true, unless he is convinced in his heart that the principle of salvation reaches out and embraces every soul who is dead who is entitled to receive the remission of sins, and that the dead just as the living have that opportunity.

Next, a person in order to be a successful worker, whether it be in the ward or elsewhere in this work, should have the knowledge which is gained in the temple of the Lord. No person can fully qualify as a teacher or instructor or worker in genealogical work until he himself has been to the temple and received of the blessings there for himself. Then he will understand the necessity of these ordinances in behalf of the dead.

CHOOSE ENDOWED PERSONS AS GENEALOGICAL WORKERS. I realize that a person may be enthusiastic and may be converted to this work and may sense to some extent the necessity of it without having received the blessings of the house of the Lord himself, but he will not be fully equipped because he lacks knowledge and understanding, if he has not been to the temple and made himself familiar with the ordinances to be obtained therein.

Many times good sisters are interested in this work who are not privileged to go to the temple because, perchance, they have married outside of the Church, which is a regrettable thing. And yet realizing the importance of this labor, to some extent, they become interested and desire to labor in this work. But I would suggest that only those who have had the

privilege of going through the house of the Lord should be called upon to act as workers to visit the people and teach them in regard to these important duties.

I would not discourage anyone else, rather I would encourage them to do all that they can in the gathering of records, in compiling them properly and other detailed matters concerning the preparation of work for the temple. But I maintain that in the wards as well as in the stakes, in order to be fully equipped and qualified, that persons acting in these capacities should receive the blessings of the house of the Lord.

CAPABLE PERSONS NEEDED AS GENEALOGICAL WORKERS. The ward genealogical worker should have some initiative, should be full of suggestions, should understand how, more or less, to read character, to discern the spirits of men and know how to approach individuals in order to impart unto them the message of salvation.^{214. 24} All people cannot be approached alike: tact should be used. If a person is not converted to temple work, it would be impossible to go into his home and teach him temple work in the same manner that it would be possible to teach somebody who is already converted. A different approach would be necessary.

I regret to say that the idea has prevailed very largely in some quarters that a person who is good, but perhaps has never done anything very much, is suitable to act as a worker in genealogical work, either in the stake or in the ward. That idea, of course, is being overcome. But we have had to contend with that, more or less, in some stakes and some wards, because the presiding officers, perhaps the bishop, has felt that this was an honorary position only, and therefore he could call into this organization someone merely to give him

CHOOSING GENEALOGICAL RESEARCH CONSULTANTS. The Church does not approve of the solicitation of research orders in Sunday School classes or other Church meetings. It is the recommendation of the officers of the society that before a person is employed as a genealogical consultant that due consideration be given to his qualifications.

Some record gatherers have proffered to furnish our people with names for temple work at a definite price for each name. Such a method of procedure should act as a warning to anyone with the slightest degree of experience that accuracy and thoroughness would be a secondary matter in this method of research. We know of no reputable genealogist who would consent to do research on such a basis.^{214. 25}

DUTY TO PERFORM ORDINANCES FOR DEAD. The great responsibility resting upon the members of the Church today is to gather the records, which are now being published in the world by those who have partaken of this spirit and whose hearts have been turned toward their fathers, and perform the saving ordinances for those whose names can thus be obtained. ^{215. 26}

CHAPTER 12

SPIRITUAL LIFE AND DEATH

THE SECOND DEATH

NATURE OF TEMPORAL OR PHYSICAL DEATH. What is spiritual death? This question has disturbed the peace of mind of many good people and has been a subject for discussion in religious bodies where the testimony of the Spirit of the Lord does not control. Yet, the answer to this question is not a difficult one and should be readily found by any member of the Church who is familiar with the scriptures.

Death, according to the accepted definition of the word, when applied to mortal man, is a state of total and permanent cessation of all the vital functions, and it is followed by the dissolution of the body, which returns to the various elements of which it is composed. "For dust thou art, and unto dust shalt thou return,"^{216. 1} was the decree of the Lord to Adam after his fall. When death takes place the spirit which is released finds its way into the realm prepared for departed spirits, there to await the resurrection when again spirit and body will be united to continue inseparably in the state of immortality throughout eternity.

PHYSICAL DEATH A TEMPORARY STATUS. The fact that after death the body decays and crumbles into dust has led many to reason, falsely, that the second or spiritual death will be the dissolution of the spirit as well as of the body and that this death will be pronounced upon all the wicked. This, however, is an error. The physical death, or the death of the mortal man, is not a permanent separation of the spirit and the tabernacle of flesh, notwithstanding the fact that the body returns again to the elements. It is only a temporary separation which shall cease at the resurrection day, when the body shall be called forth from the dust, animated by spirit, to live again.

This blessing comes to all men through the atonement of Christ, irrespective of their goodness or wickedness while in mortality. Paul said there should be a resurrection of both the just and the unjust,^{217. 2} and the Savior said that all who were in their graves should hear his voice and should come forth, "they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." ^{217. 3}

NATURE OF SPIRITUAL OR SECOND DEATH. Spiritual death is defined as a state of spiritual alienation from God -- the eternal separation from the Supreme Being; condemnation to everlasting punishment is also called the second death. In other words, the second or spiritual death, which is the final judgment passed upon the wicked, is the same as the first death, banishment from the presence of the Lord.^{217. 4}

NATURE OF SPIRITUAL OR ETERNAL LIFE. The greatest gift of God is the gift of eternal life.^{217. 5} Eternal life is the reward a man shall receive who is obedient to all the laws and covenants of the gospel, and who has, because of his faithfulness, been sanctified through the blood of Jesus Christ. He who receives this great gift shall be like Jesus Christ,^{217. 6} not only in bodily form, but also a son of God; he "shall inherit all things," and the Father has said, "I will be his God, and he shall be my son." ^{217. 7} Eternal life is God's life, It is that gift by which the righteous not only dwell in his presence, but by which they become like him.

Paul has said: "For as many as are led by the Spirit of God, they are the sons of God, For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. ^{218. 8}

All who attain to this glory have the privilege of eternal increase and shall be blessed with knowledge, power, and dominion until they shall receive a fulness. "They are they who are priests and kings, who have received of his fulness, and of his glory, . . . Wherefore, as it is written, they are gods, even the sons of God -- Wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's, and Christ is God's. And they shall overcome all things. . . . These shall dwell in the presence of God and his Christ forever and ever." ^{218. 9}

SPIRITUAL OR ETERNAL DEATH OPPOSITE OF ETERNAL LIFE. As all things have their opposites, there is a punishment which is the opposite to eternal life, which punishment is the "heaviest of all cursings."^{218. 10} This is the second or spiritual death, which is banishment from the presence of God and from his light and truth forever. In speaking of the second death as eternal death, we do not mean that those who partake of it are doomed eternally to the dissolution of the body and also of the spirit, The spirit of man is eternal and cannot die in the sense of ceasing to exist.

THE SONS OF PERDITION

REBELLION OF LUCIFER IN PRE-EXISTENCE. We learn from the scriptures that Lucifer -- once a son of the morning, who exercised authority in the presence of God before the foundations of this earth were laid -- rebelled against the plan of salvation and against Jesus Christ who was chosen to be the Savior of the world and who is spoken of as the "Lamb slain from the foundation of the world."^{219. 11}

In this rebellion, in which Lucifer attempted to destroy the free agency of the spirits of men, he enticed one-third of the spirits to follow him. He and his followers were cast out of heaven, and when the earth was prepared, they came to it as spirits, being denied the

privilege of birth and of receiving tabernacles of flesh in the world.

It was of this casting out of Satan to which Christ made reference when he said to his disciples, "I beheld Satan as lightning fall from heaven."[219. 12](#) This is the same "dragon" spoken of by John in the Revelation, whose tail drew one-third of the stars of heaven, and who fought against Michael and his angels and was cast out of heaven, and who came to the earth to continue the fight against the Church of Jesus Christ and the priesthood.[219. 13](#)

TWO CLASSES OF SONS OF PERDITION. The great punishment received by these rebellious spirits is that they are to remain without bodies eternally and are denied the redemption through the atonement of Jesus Christ, They are banished forever from the presence of God because they have lost the power of repentance, for they chose evil by choice after having had the light. While dwelling in the presence of God they knowingly entered into their rebellion. Their mission on earth is to attempt to destroy the souls of men and make them miserable as they themselves are miserable. These spirits are known as sons of perdition. [219. 14](#)

There is another class of sons of perdition. This class is composed of all those who have known the power of God in this mortal life and then, having full knowledge of the power and purposes of God, rebel against him, putting Jesus Christ to open shame.

The Lord has defined this class as follows: "Thus saith the Lord concerning all those who know my power, and have been made partakers thereof, and suffered themselves through the power of the devil to be overcome, and to deny the truth and defy my power -- They are they who are the sons of perdition, of whom I say that it had been better for them never to have been born; For they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity; Concerning whom I have said there is no forgiveness in this world nor in the world to come -- Having denied the Holy Spirit after having received it, and having denied the Only Begotten Son of the Father, having crucified him unto themselves and put him to an open shame.

"These are they who shall go away into the lake of fire and brimstone, with the devil and his angels -- And the only ones on whom the second death shall have any power; Yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath." [220. 15](#)

PUNISHMENT OF SONS OF PERDITION. The extent of this punishment none will ever know except those who partake of it.[220. 16](#) That it is the most severe punishment that can be meted out to man is apparent. Outer darkness is something which cannot be described, except that we know that it is to be placed beyond the benign and comforting influence of the Spirit of God -- banished entirely from his presence.

This extreme punishment will not be given to any but the sons of perdition, Even the wicked

of the earth who never knew the power of God, after they have paid the price of their sinning -- for they must suffer the excruciating torment which sin will bring -- shall at last come forth from the prison house, repentant and willing to bow the knee and acknowledge Christ, to receive some influence of the Spirit of God in the telestial kingdom.

"For they shall be judged according to their works, and every man shall receive according to his own works, his own dominion, in the mansions which are prepared; And they shall be servants of the Most High; but where God and Christ dwell they cannot come, worlds without end." 221. 17

With the sons of perdition, however, even this blessing is denied. They have wilfully made themselves servants of Satan and servants to him shall they remain forever, They place themselves beyond the power of repentance and beyond the mercies of God.

NATURE OF THE SIN THAT BRINGS SECOND DEATH. It is of this class that Jesus spoke when he said: "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men, And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." 221. 18

This sin is also spoken of by John as "a sin unto death," 221. 19 and by the author of the Hebrews as one which cannot be forgiven, in these words: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." 221. 20

RESURRECTION OF SONS OF PERDITION. All men who are on the earth, blessed with bodies of flesh and bones, are here because of obedience to law in their first estate. This first estate was the world of spirits where we dwelt before earth life commenced. All who were obedient to law there and did not rebel with Lucifer, were entitled to come to this earth and receive tabernacles of flesh, and since men are not punished for Adam's transgression, the Lord has redeemed all men from the mortal death brought to pass through Adam's fall. "For as in Adam all die, even so in Christ shall all be made alive," 222. 21 that is, they shall come forth in the resurrection, their spirits and bodies again uniting never again to be divided.

We learn from the scriptures that "this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous: and even there shall not so much as a hair of their heads be lost." But "the wicked remain as though there had been no redemption made, except it be the loosing of the bands of death; for behold, the day cometh that all shall rise from the dead and stand before God, and be judged according to their works." 222. 22

THE FIRST AND SECOND SPIRITUAL DEATHS COMPARED. This second death is not, then, the dissolution or annihilation of both spirit and body, but banishment from the presence of God and from partaking of the things of righteousness.

In speaking of the transgression of Adam, the Lord has said: "Wherefore, I, the Lord God, caused that he should be cast out from the Garden of Eden, from my presence, because of his transgression, wherein he became spiritually dead, which is the first death, even that same death which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say: Depart, ye cursed."²²². 23

The second death is spiritual; it is banishment from the presence of the Lord. It is similar to the first spiritual death, which has passed upon all men who have remained unrepentant and who have not received the gospel. Those who have suffered the first spiritual death or departure, which is a shutting out from the presence of God, have the privilege of being redeemed from this death through obedience to the principles of the gospel. Through baptism and confirmation they are born again and thus come back into spiritual life, and through their continued obedience to the end, they shall be made partakers of the blessings of eternal life in the celestial kingdom of God.

Those who partake of the second death are those who have had the spiritual light and have rebelled against it. These remain in their sins in their banishment.

RESURRECTION WITHOUT REDEMPTION FOR SONS OF PERDITION. Alma in the Book of Mormon has clearly and forcefully depicted their status in the following words: "And now behold, I say unto you then cometh a death, even a second death, which is a spiritual death; then is a time that whosoever dieth in his sins, as to a temporal death, shall also die a spiritual death; yea, he shall die as to things pertaining unto righteousness.

"Then is the time when their torments shall be as a lake of fire and brimstone, whose flame ascendeth up forever and ever; and then is the time that they shall be chained down to an everlasting destruction, according to the power and captivity of Satan, he having subjected them according to his will.

"Then, I say unto you, they shall be as though there had been no redemption made; for they cannot be redeemed according to God's justice; and they cannot die, seeing there is no more corruption."²²³. 24

From this we learn that the resurrection shall come unto all who have received tabernacles of flesh and this because they kept their first estate which entitled them to this mortal existence in the flesh. Since they are not to be punished for Adam's transgression, they will be entitled to the resurrection through the mercy and justice of God and the shedding of the blood and the resurrection of Jesus Christ, for they were not responsible for the temporal or mortal

death.

However, because they have failed utterly to keep their second estate, when they are raised in the resurrection with their bodies and spirits inseparably connected, they still remain, as the prophets have said, as though there had been no redemption made for them, "Except it be the loosing of the bands of death,"^{224. 25} that is the mortal death. Then shall the final sentence be passed upon them, and with Lucifer and those who served him in the beginning, shall they be cast out into outer darkness.

NATURE OF TORMENT OF ETERNAL FIRE. These are the words of Samuel, the Lamanite prophet, in respect to this death: "Yea, behold, this death [of Christ] bringeth to pass the resurrection, and redeemeth all mankind from the first death -- that spiritual death; for all mankind, by the fall of Adam being cut off from the presence of the Lord, are considered as dead, both as to things temporal and to things spiritual. But behold, the resurrection of Christ redeemeth mankind, yea, even all mankind and bringeth them back into the presence of the Lord.

"Yea, and it bringeth to pass the condition of repentance, that whosoever repenteth the same is not hewn down and cast into the fire; but whosoever repenteth not is hewn down and cast into the fire; and there cometh upon them again a spiritual death, yea, a second death, for they are cut off again as to things pertaining to righteousness."^{224. 26}

This fire and brimstone, we are informed, is a representation of the torment which shall be suffered by the wicked. It is not actual fire, but it is the torment of the mind; in other words, it is the punishment which the Savior speaks of as being the worm that dieth not and the fire that is not quenched,^{225. 27} which shall endure forever.

Let us be thankful that there will be but few who partake of this dreadful punishment. ^{225. 28}

LUCIFER BECAME PERDITION BY REBELLION. If Lucifer had not known the effects of his rebellion, how would he ever become perdition? If he were ignorant, he could not have become perdition. He was not ignorant, and therefore he became perdition, and they who followed him were sons of perdition, because he and they sinned knowingly. They did what they did with their eyes open, and were in rebellion against God. However, Lucifer did not know all the purposes of the Father as we learn from the Pearl of Great Price, Moses 4:6. Therefore the Lord used Satan's evil acts to accomplish his own purposes.^{225. 29}

GOSPEL BRINGS SPIRITUAL LIFE

GOSPEL SAVES FROM SPIRITUAL DEATH. It was necessary, after the expulsion from the garden, for the Lord to place within the reach of Adam and his posterity the means of escape from the spiritual death, The gospel plan was presented to them for that purpose so that they could again be brought back in touch with the Lord through his Holy Spirit.

But it was not expedient for them at that time to be redeemed from the mortal death, for the probationary state was given for them to prepare for their eternal reward. For this preparatory state was a proving time for all mankind, that they (through their agency) might work out their salvation, through obedience, or their condemnation, through disobedience, to the laws of the gospel. 225. 30

SPIRITUAL REGENERATION BY OBEDIENCE TO GOSPEL. When men sin, they must comply with certain laws in order to get relief from the sin. We read that Adam was tempted by Satan and yielded to the temptation, and through that sin he became spiritually dead, and that meant banishment from the presence of the Lord. There was only one way he could come back again into the presence of God, and that was by spiritual regeneration, from the condition of spiritual death to a condition of spiritual life again.

The Lord sent an angel to Adam to make known to him the plan of redemption by which he could come back again into the presence of the Father, and in this way was made known to him the mission of Jesus Christ as our Redeemer. So the Lord has provided for all men -- through faith, and repentance, and the waters of baptism, and the gift of the Holy Ghost -- a spiritual regeneration, by which men may come back into his presence, even as many as will. For these conditions of death were inherited by all of Adam's children, and all who reach the age of accountability are banished from the presence of God, or partake of spiritual death, unless they are redeemed from this spiritual death by obedience to the principles of the gospel. 226. 31

PASSING FROM DEATH TO LIFE THROUGH GOSPEL. In the teachings of the Savior, he said that those who would accept his doctrines should pass from death unto life;" 226. 32 that he came to give them life, "and that they might have it more abundantly"; 226. 33 and that if they would believe in him they should never die, 226. 34 that is, the spiritual death. "He that despiseth his ways shall die," 226. 35 for it is decreed that spiritual death shall come to all those who refuse to live in spiritual life. 226. 36

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." 227. 37

Of course Christ does not mean by this that man is not going to die and his body be put into the tomb. He is referring to spiritual death. Every man that believes on him, and will accept his commandments, is brought back from that spiritual death, through the waters of baptism. Unto eternal life. And he shall die no more if he remains true and faithful to his covenants for he has passed from death unto life. We have passed from death to life because we have accepted the gospel of Jesus Christ. 227. 38

DAMNATION

WHAT IT MEANS TO BE DAMNED. What is damnation? It is being barred, or denied privileges of progression, because of failure to comply with law. All who fail to enter into the celestial kingdom are damned, or stopped in their progression, but they will enter into some other glory which they are entitled to receive.

The Lord does not delight in the punishment of men. He is kind enough to grant to each his freedom to merit blessings or punishment according to his free will or pleasure. It never was the intention of the Lord to destroy, in the sense of annihilation, any of the souls of his children. His great object is to save them all, if they will freely partake of the blessings of salvation. [227](#). 39

MEANING OF DESTRUCTION OF SOUL. Here is another thought we hear a great deal about, "The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple." [227](#). 40 Now, destruction does not mean annihilation. We know, because we are taught in the revelations of the Lord, that a soul cannot be destroyed.

Every soul born into this world shall receive the resurrection and immortality and shall endure forever. Destruction does not mean, then, annihilation. When the Lord says they shall be destroyed, he means that they shall be banished from his presence, that they shall be cut off from the presence of light and truth, and shall not have the privilege of gaining this exaltation; and that is destruction. [228](#). 41

MEANING OF ETERNAL PUNISHMENT. Eternal punishment, or endless punishment, does not mean that those who partake of it must endure it forever. "It is not written that there shall be no end to this torment, but it is written endless torment. Again, it is written eternal damnation; wherefore it is more express than other scriptures, that it might work upon the hearts of the children of men, altogether for my name's glory. . . . Behold, the mystery of godliness, how great is it! For, behold, I am endless, and the punishment which is given from my hand is endless punishment, for Endless is my name. Wherefore -- Eternal punishment is God's punishment. Endless punishment is God's punishment." [228](#). 42

The laws of God are immutable, and from this explanation we learn that the same punishment always follows the same offense, according to the laws of God who is eternal and endless, hence it is called, endless punishment, and eternal punishment, because it is the punishment which God has fixed according to unchangeable law. A man may partake of endless torment, and when he has paid the penalty for his transgression, he is released, but the punishment remains and awaits the next culprit, and so on forever. [228](#). 43

PARADISE AND HELL

REBELLIOUS GO TO SPIRIT PRISON. There is an expression that the Lord made to

Enoch in regard to those who should be destroyed in the flood, in the days of Noah.

He said he had prepared a prison for them, because of their disobedience, and would shut them in it. There they would remain until the time when they should be visited by the Son of God, when he should again carry to them that message which they rejected from Noah.

229. 44

We read in the scriptures that the Son of God, after his death, went to the spirits in prison and taught them the principles of the gospel, that they might live according to God in the spirit and be judged according to men in the flesh. Those very same spirits, who were disobedient in the days of Noah, heard the voice of the Son of God when he went to them, while his body was in the tomb, and all who were willing to receive his testimony and obey his commandments received relief from their torment. 229. 45

But from the time of their death in the flood until the time of the crucifixion of the Savior, they were shut up in the prison house in torment, suffering the penalty of their transgressions, because they refused to hear a prophet of the Lord -- and so it will be with every man who rejects the gospel, whether he lived anciently or whether he lives now; it makes no difference. Every man who rejects the testimony of Jesus, who denies the truth, who refuses to receive the testimony as it is declared unto him by the elders of Israel, shall be punished and shall be placed in the prison house, and there he shall stay until he has paid the penalty of his transgressions. 229. 46

RIGHTEOUS GO TO PARADISE. It is the righteous who go to paradise. It is the righteous who cease from those things that trouble. Not so with the wicked. They remain in torment. They have their anguish of soul intensified, if you please, when they get on the other side, because they are constantly recalling to mind their evil deeds. They are aware of their neglected opportunities, privileges in which they might have served the Lord and received a reward of restfulness instead of a reward of punishment. And so they remain in torment until the time comes for their deliverance. . . .

The righteous, those who have kept the commandments of the Lord, are not shut up in any such place, but are in happiness in paradise. They cease from all this trouble, and trial, and tribulation, and anguish of soul. They are free from all these torments, because they have been true and faithful to their covenants. 230. 47

DIVISIONS IN THE SPIRIT WORLD. All spirits of men after death return to the spirit world. There, as I understand it, the righteous -- meaning those who have been baptized and who have been faithful -- are gathered in one part and all the others in another part of the spirit world. This seems to be true from the vision given to President Joseph F. Smith and found in Gospel Doctrine. 230. 48

What the Lord really said to the thief was that he would be with him in the world of spirits

and there he would be taught the truth, as this seemed to be his desire while upon the cross.

I understand that the righteous may now go among the other spirits, and there the gospel is being taught, but the spirits barred from the association of the righteous cannot go where the righteous are. 230. 49

According to the story of Lazarus and the rich man, there was a gulf which separated the righteous from the unrighteous (which included all the spirits not baptized), and neither class could pass into the other until the Savior bridged the gulf, so those holding the priesthood then could cross over to teach the others. 230. 50

CHAPTER 13

THE LAW OF TEMPLE BUILDING

TEMPLES: THEIR NATURE AND ANTIQUITY

WHAT IS A TEMPLE? Temples, according to the revelations of the Lord, are sanctuaries specially dedicated for sacred rites and ceremonies pertaining to exaltation in the celestial kingdom of God. They are separate and distinct in their purpose from the ordinary houses of worship. A church building, no matter how magnificent and costly, if its purpose is for the general gatherings of the people, is not a temple. Temples are sanctified for the purpose of performing rites for and making covenants with the pure in heart, who have proved themselves by faithful service worthy of the blessings of exaltation. 231. 1

A vital principle of the gospel is the building of temples and the performing of ordinances therein pertaining to the salvation and exaltation of both the living and the dead. A temple is not a house designed for public worship, like a cathedral, chapel, meetinghouse, or synagogue; neither do the congregations of the people assemble in temples to receive general instruction. A temple is a holy sanctuary built to the name of the Lord.

JACOB'S TEMPLE AT BETH-EL. The Latin Templum and the Hebrew Beth-el have virtually the same meaning -- The House of the Lord. When Jacob was fleeing from his enraged brother, he tarried at a certain place called Luz. Here he took some stones for a pillow and lay down to sleep. In the night the Almighty appeared to him and renewed upon him the promises made to Abraham. So greatly was Jacob impressed that when he arose, he set up the stones as a monument and called the place Beth-el, because said he, "The Lord is in this place, and this is the gate to heaven." So, he called the place the House of God. 232. 2

TEMPLE SANCTUARIES WITHOUT TEMPLE BUILDINGS. When the first temples were built, we do not know, because of the limitations of history, Sacred sanctuaries may have been built by the inspired patriarchs before the flood. Whether this be true or not, this we do know, that the principles and ordinances of the gospel were the same then as now; and all men who seek eternal life are required to receive the same covenants and obligations.

The Lord has revealed that, under conditions of poverty and at times when a sacred sanctuary to his name cannot be had, he will reveal his purposes in the wilderness, a selected grove, or on the mountain top.^{232. 3}

Many covenants pertaining to exaltation were revealed to the ancients according to decrees made before the world was. Under peculiar and special privileges these covenants and obligations may be revealed in the open spaces. Sanctuaries on the mountain top, the wilderness, or the grove, when necessity required it, have been consecrated, but only when a regularly constructed temple was not available....

SANCTUARIES ON MOUNTAIN TOPS. Of necessity the first sanctified temples were the mountain tops and secluded places in the wilderness, If we are correctly informed, Adam built his altar on a hill above the valley of Adam-ondi-Ahman. At that place the Lord revealed to him the purpose of the fall and the mission of the Savior.^{232. 4}

As Enoch stood in the place Mahujah, "There came a voice out of heaven, saying -- Turn ye, and get ye upon the mount Simeon," Upon this mount Enoch beheld the heavens open, he was clothed upon by the glory of the Lord, he saw the Lord and spoke to him face to face. On this mount the Lord revealed to him the fulness of the plan of salvation, and he saw the peoples of the earth unto the latest generations.^{233. 5}

It was upon the great mountain Shelem, which was sanctified and made holy, that the brother of Jared was commissioned and received one of the greatest revelations ever given unto man, for he was shown all things from the beginning to the end of time, This vision the Lord has promised to reveal to men when wickedness shall cease upon the earth. ^{233. 6}

Jacob named the place where the Lord appeared to him, Beth-el, which interpreted means the House of God.^{233. 7}

It was at the holy sanctuary on Horeb, called the mountain of the Lord, that Moses received his commission to deliver Israel.^{233. 8} On Sinai, another consecrated spot, Moses spoke with the Lord face to face and received the law for the guidance of Israel.^{233. 9} Moreover, it was on "an exceedingly high mountain," the name of which is unknown, that Moses saw in vision the creation and was told to write it. ^{233. 10} In such consecrated places Moses conversed with the Lord until the tabernacle was completed in the wilderness.

REVELATION ON MOUNT OF TRANSFIGURATION. The Savior took Peter, James, and

John upon a high mountain and there he, with Moses and Elias, conferred upon these apostles the keys of the priesthood.233. 11 At that time many things pertaining to the earth and its inhabitants were revealed to these apostles, for the earth was transfigured before them as it will appear when it receives its glory. 233. 12 The Lord consecrated and made holy the mountain top, instead of taking the apostles to the temple in Jerusalem, because the temple had become a "den of thieves," having fallen into the hands of apostate Jews who did not worship the true and living God.234. 13

LATTER-DAY SANCTUARIES. The Lord sent Michael and Gabriel to Daniel with important revelations, which were made known on the banks of the rivers Ulai and Hiddekel. 234. 14 These places became consecrated because there was no temple on the earth at that time, Joseph Smith prayed in the grove near his fathers house, and that spot was made holy by the vision of the Father and the Son. 234. 15 John the Baptist restored the Aaronic Priesthood on the banks of the Susquehanna River, and the Melchizedek Priesthood was restored by Peter, James, and John, in the wilderness, for there was no house of the Lord on the earth where they could come.234. 16

Shortly after the organization of the Church and when the membership was small, the Lord commanded the Saints to build a temple in which he could reveal the keys of authority and where the apostles could be endowed and prepared to prune his vineyard for the last time. 234. 17 This temple was built, and on the 3rd day of April, 1836, the Savior came to it. The same day Moses restored the keys of the gathering of Israel from the four parts of the earth and the leading of the 10 tribes from the land of the North. Elias committed the keys of the dispensation of Abraham, and Elijah restored the keys of the sealing power, by which the ordinances in the temple are bound in heaven as well as on earth, for both the living and the dead.234. 18

Had there been such a house when John the Baptist, and Peter, James, and John came, they would have delivered their authority in it, Necessity made it expedient for them to come in the wilderness.

TEMPLES IN ANCIENT ISRAEL. The Lord required haste in the building of the tabernacle by Moses so that he might reveal himself the rein. It was in this portable, but costly sanctuary, that the Lord instructed Moses after it was built. For several centuries the tabernacle served the people of Israel and was known as the temple of God. 235. 19

In the days of Solomon the most magnificent and costly temple ever reared was built, and in it the ordinances of salvation for the living were administered. 235. 20 This continued until, through the wickedness of the people of Israel, the temple was destroyed. This was replaced by the temple of Zerubbabel, after the return from captivity, 235. 21 which temple was plundered and desecrated by Antiochus Epephanes and partly destroyed by him.

Shortly before the birth of the Savior, Herod commenced the restoration of the temple, and

the construction continued for many years. This temple was destroyed by the Romans in the year 70 A.D., so that not a stone remained upon another. From that time until the year 1836, so far as we know, there was no temple built to the name of the Lord on the Eastern Hemisphere.

TEMPLES PROVE DIVINITY OF CHURCH. It is probable that the saints of the primitive Church of Jesus Christ had no temples because of their scattered condition and the persecutions they had to suffer. Such ordinances as they observed for the living and for the dead, which properly belong to the house of the Lord, were performed in such places as the Lord designated, in their inability fully to comply with his decree to build a house.

It is rather strange, and significant, that there were no sacred temples on the Eastern Hemisphere, after the meridian of time, where ordinances were performed for the living and for the dead. That there were no such edifices and no ceremonial endowments given, bears striking evidence that the people had departed from the revealed gospel of Jesus Christ. It is also very significant that among the so-called "factions" which have broken away from the Church of Jesus Christ of Latter-day Saints, there is not one which performs such ordinances or believes in them.

The Lord commanded the Church to perform these rites, including baptism for the dead, in a house built and consecrated to his name, saying that if the Church did not perform such ordinances, it would be rejected with its dead.^{235. 22} These "factions" bear judgment against themselves in the fact that they neither build temples nor believe in the essential endowments therein. Temple building and the ordinances of the house of the Lord for the living and the dead set a distinctive mark on the true Church of Jesus Christ.

KIRTLAND AND NAUVOO TEMPLES COMPARED. The Kirtland Temple was but a preparatory temple which was built before the nature of temple ordinances was revealed. The primary purpose of its erection was to provide a sanctuary where the Lord could send messengers from his presence to restore priesthood and keys held in former dispensations, so that the work of gathering together all things in one in the dispensation of the fulness of times might go on.

In the Kirtland Temple no provision was made for the ordinances in behalf of the dead, although some endowment was given in it, in part, for the living. When the Nauvoo Temple was built, it was perfected in all details according to the vision given to the Prophet Joseph Smith. This is also true of all the temples constructed since that time in the Church. ^{236. 23}

NEPHITE TEMPLES. The Nephites built temples and worshiped in them until about 200 A.D., when they too fell into apostasy, and there remained on the earth no sanctuary recognized by the Lord to which he could come.^{237. 24}

TRUE AND FALSE TEMPLES. When the first temples were built by command of the Lord,

we do not know. It is well known that among the heathen nations temples and altars were built as places of worship and for the offering of sacrifice to their gods.

It is also known that the fulness of the gospel was given to Adam and by him taught to his children, and that the Lord renewed his covenants with Noah and his sons. From Noah the truth went forth, and the law of sacrifice, in which certain animals were offered in the similitude of the sacrifice of Jesus Christ, was also practiced and taught. As men began to spread over the earth they carried with them these principles which were first revealed to Adam.

In time men departed from the truth and holy ordinances were perverted. Human sacrifice was substituted for the sacrifice of goats and lambs. May we not rightfully conclude that these heathen temples grew out of the knowledge first given regarding temple building, and that the ceremonies performed in them were perverted forms also based on the true temple ordinances? [237. 25](#)

KIRTLAND TEMPLE

LORD COMMANDS TEMPLE BUILDING. It was only a few brief months after the organization of the Church when the doctrine of temple building and ceremonial ordinances therein was partly revealed. The saints were told that there should stand a sacred house of the Lord in Jackson County, Missouri.[237. 26](#) The site was selected and dedicated, but because of the hatred and open hostility of the people in that land, no temple was built there, although that day will come in the due time of the Lord.

The first temple erected in this dispensation was at Kirtland, Ohio. December 27, 1832, the Lord commanded that a house be built there, "even a house of prayer a house of fasting, a house of faith, a house of learning, a house of glory. a house of order, a house of God."[238. 27](#)

KEYS AND ENDOWMENTS PROMISED SAINTS. It was further stated in the revelations that the Lord had keys and endowments to bestow upon his elders requiring the building of such a house. In December, 1830, the Lord gave commandment that the saints move their headquarters from the state of New York to "the Ohio."[238. 28](#) One reason given for this change of location was that the Lord desired to give to the Church his law. Moreover, he desired to endow the elders of the Church.

The Lord said in a subsequent revelation given in January, 1831: Wherefore, for this cause I gave unto you the commandment that ye should go to the Ohio; and there I will give unto you my law; and there you shall be endowed with power from on high; And from thence, whosoever I will shall go forth among all nations, and it shall be told them what they shall do; for I have a great work laid up in store, for Israel shall be saved, and I will lead them whithersoever I will, and no power shall stay my hand."[238. 29](#)

SAINTS COMMANDED TO BUILD KIRTLAND TEMPLE. In May, 1833, the Lord gave by revelation the dimensions of this house. It was to be "fifty-five by sixty-five feet in the width thereof and in the length thereof, in the inner court." There were to be a lower court and an upper court, and the building was to be dedicated "from the foundation thereof," according to the order of the priesthood.

The Lord also said: "And ye shall not suffer any unclean thing to come into it; and my glory shall be there, and my presence shall be there. But if there shall come into it any unclean thing, my glory shall not be there; and my presence shall not come into it." 239. 30

June 1, 1833, the Lord rebuked the saints for inactivity. The necessity for such a building was urgent and the Lord said: "For ye have sinned against me a very grievous sin, in that ye have not considered the great commandment in all things, that I have given unto you concerning the building of mine house." And again he endeavored to impress upon the Church the necessity for such a building, for in it were to be given keys, "For the preparation wherewith I design to prepare mine apostles to prune my vineyard for the last time, that I may bring to pass my strange act, that I may pour out my Spirit upon all flesh." 239. 31

SAINTS BUILT KIRTLAND TEMPLE IN THEIR POVERTY. It is doubtful if the leading elders realized the importance of making haste and the urgent necessity for the bestowal of keys so that they could go forth with greater power to preach among the nations of the earth. Nevertheless, following this rebuke they went to with their might to complete the sanctuary. A building committee consisting of Reynolds Cahoon, Jared Carter, and Hyrum Smith was appointed, and these brethren proceeded at once to erect the temple.

June 5, 1833, George A. Smith hauled the first load of stone for the temple, and Hyrum Smith and Reynolds Cahoon commenced digging the trench for the walls and finished the same with their own hands. July 23, 1833, the same day that the saints were murderously driven from their homes in Jackson County, the corner stones of the temple were laid. The work progressed rapidly from that time on.

Be it remembered that the saints were at that time few in number and very poor, yet they were called upon to make almost super human efforts to erect a building to the name of the Lord, which was worthy of his name. In due course of time, the edifice was completed. The time for the dedication was set for the 27th day of March, 1836.

The dimensions of the temple were 80 by 59 feet and the walls 50 feet high. There was a tower 110 feet. The two main halls, "the lower and the upper courts," were in keeping with the dimensions given in the revelation. The building had four vestries in front, and five rooms in the attic, which were used for school purposes and for the quorums of the priesthood.

At each end of the main auditorium there were four rows of pulpits one above another. At the east end the pulpits were for the Melchizedek Priesthood and at the west for the Aaronic, It was so constructed that veils or curtains could be lowered, thus dividing the auditorium into four compartments or rooms for special and separate services.

PENTECOSTAL MANIFESTATIONS IN KIRTLAND TEMPLE. At the dedication there were given to the saints some wonderful manifestations. The house was filled with heavenly beings, who were seen only by part of the congregation. Some had the privilege of a vision of the Savior. The spirit of prophecy rested upon a number of the leading brethren, and it was a feast of Pentecost to all who were assembled there.^{240. 32} The prayer of dedication was given to the Prophet Joseph Smith by revelation and is found as section 109 in the Doctrine and Covenants.

While the temple at Kirtland was in course of construction and as soon as provisions would allow, sections of the building were used for class instruction and for other purposes. Ordinances were revealed, and important revelations pertaining to the restoration were given, before the temple was dedicated.

It was in December of 1833, that the patriarchal priesthood was revealed, and Joseph Smith, Senior, was ordained as the first patriarch in the Church. On this occasion the Prophet Joseph Smith said: "Blessed of the Lord is my father, . . . and blessed, also, is my mother, . . . and blessed, also, are my brothers and sisters, for they shall yet find redemption in the house of the Lord, and their offsprings shall be a blessing, a joy, and a comfort to them." ^{241. 33}

This blessing, given by the Prophet to members of his father's family, was indicative of the blessings which were in store for all who should receive covenants and obligations to salvation in this house of the Lord.

NATURE OF ENDOWMENT IN KIRTLAND TEMPLE. In January, 1836, over two months before the dedication, the first ceremonies of endowment were given in the temple. They were not as complete as are the ceremonies today, but nevertheless, it was the beginning of the revealing and bestowing of the heavenly blessings in this dispensation. Washings and anointings were given, and the Prophet saw wonderful visions of the celestial kingdom. ^{241. 34 . . .}

The greater manifestations and endowment came, however, after the dedication of the temple. At that time all the elders who were out preaching the gospel were ordered to come to Kirtland to receive their endowment. The Lord said in June, 1834: "Verily I say unto you, it is expedient in me that the first elders of my church should receive their endowment from on high in my house, which I have commanded to be built unto my name in the land of Kirtland." ^{241. 35} For this reason they were assembled at Kirtland at the dedication.

This prophetic utterance about the elders obtaining an endowment in the temple at Kirtland

is of double meaning. First, there were to come from on high essential blessings for the saints, which up to that time had not been revealed. Second, the elders were to receive greater powers that they might be better qualified to teach. It was made known by many manifestations of divine power at the dedication that the temple had been accepted as the house of the Lord.

PURPOSE OF KIRTLAND TEMPLE. The Kirtland Temple holds a peculiar place in the annals of temple building. It is not like other temples. It was built primarily for the restoration of keys of authority. In the receiving of these keys the fulness of gospel ordinances is revealed. The keys of salvation and exaltation for both the living and the dead were given within its sacred walls. An endowment, such as was necessary at the time, was also given. This was not as complete as the endowment later revealed.

In the Kirtland Temple there was no provision made for the salvation of the dead. It had no baptismal font, for it was only a preparatory temple. It had no provision for the endowment ordinances which were later revealed. It was a temple, however, and fully answered the purpose of its creation.

The Kirtland Temple filled its mission shortly after the time of its dedication. The Lord revealed line upon line and precept upon precept in relation to the eternal exaltation of his children. When the knowledge in the fulness came, it was essential that other temples be erected with the facilities for that perfection which the Kirtland Temple lacked. The Nauvoo Temple was built according to the perfected pattern, as it was revealed to the Prophet Joseph Smith.

POLLUTION OF KIRTLAND TEMPLE. Like the Temple of Solomon and those which succeeded that grand structure in Jerusalem, the Kirtland Temple was polluted and ceased to be a sanctuary to the name of the Lord. Even today, if it had remained undefiled it could hardly be used for the performance of the essential ordinances which are received in temples. for it was not built for them.

Though its day as a sacred and holy house of God was short, yet that day was glorious while it lasted. In it the Savior appeared and the keys of dispensations were revealed, in preparation for the complete salvation and exaltation of all who will receive the truth. 243. 36

Today that temple stands in the place of an ordinary meetinghouse and in the hands of those who know little, if anything, of the sacred ordinances for which temples are built. 243. 37

It is not a sacred temple today -- not by any means. It is no more a temple than an adobe building, and is not recognized by the Lord any more. It filled the measure of its creation, then fell into the hands of wicked men, and the Lord ceased to consider that building as a house built unto his name, and in the 124th section of the Doctrine and Covenants he says so. 243. 38

LATTER-DAY TEMPLES

PURPOSES OF TEMPLES. Why do we build temples? It is because the Lord commands it. For what purpose are they built? In order that sacred ordinances and covenants necessary to the exaltation in the celestial kingdom may be bestowed upon all those who are worthy of the exaltation.²⁴³ 39 . . .

According to the letter of the commandment, none is entitled to enter the temple and receive these ordinances except those who have prepared themselves for exaltation by the keeping of all of the commandments and have prepared themselves by faith and faithfulness to be so endowed. This strictness is not always followed, and many are privileged to receive some of these ordinances on the promise of faithfulness thereafter.²⁴³ 40

The responsibility resting upon the members of the Church in this dispensation is far greater than that given to any other dispensation. This being the last dispensation, it is our responsibility to labor, not only for ourselves, but also for all the righteous dead of all other dispensations for whom the work has to be done. Moreover, the Lord has revealed to us things which no other dispensation had relating to the kingdom of God. ²⁴⁴ 41

LATTER-DAY TEMPLES FORETOLD. That temples and temple ordinances are essential to the Christian faith is well established in the Bible. Malachi predicted the coming of the Lord suddenly to his temple, in the day of vengeance, in the latter times, as a refiner and purifier. ²⁴⁴ 42 Ezekiel predicted the building of a temple in Jerusalem which will be used for ordinance work after the gathering of Israel from their long dispersion and when they are cleansed from their transgressions. ²⁴⁴ 43 John the Revelator saw the day when, after the earth is sanctified and celestialized, the presence of the Father and the Son in the New Jerusalem would take the place of the temple, for the whole city, due to their presence, would become a temple.²⁴⁴ 44

CONSTRUCTION AND DEDICATION OF NAUVOO TEMPLE. The Nauvoo Temple was publicly dedicated May 1, 1846, by Elder Orson Hyde, and the following day about 3,000 saints met in the building in a public service. It is most likely that the greater number of these saints were also at the dedication. It is not reasonable to suppose that this building was dedicated until it was finished for each part had been dedicated as it was finished, and the dedication on the 1st of May, 1846, was of the entire structure. . . .

That structure cost more than one million dollars. The saints were poor, and during a great deal of the time the temple was in course of erection they were harassed by their enemies. The Prophet Joseph was forced into exile to avoid his enemies who tried to drag him to Missouri, and therefore he could not devote his personal attention to the building of the temple, as he otherwise would have done; and in this way the work was retarded to some degree by the enemies of the people.

Moreover, the building of that structure was not like building one today. The saints could not order their timber from the lumber yard in a state of preparation for the temple. There were no iron foundries from which they could obtain the required metal properly prepared, but on the contrary, every detail had to be performed by the saints. The timber had to be hewed in the far off forests of Wisconsin, carried to Nauvoo, and cut into boards and for the various uses of the temple. The stone had to be cut and polished from the quarries, and the whole work had to be supplied out of the tithing of the people.^{245. 45}

ENDOWMENT HOUSE: A TEMPLE. One of the first things that the brethren did when they arrived here in the Salt Lake Valley was to build a temple. They called it the Endowment House. It stood on the northwest corner of the temple block. In that building they performed the sacred ordinances which we now perform in the Salt Lake Temple and these other temples.

That building was dedicated as a house of the Lord and was just as holy, just as sacred, as is the Salt Lake Temple; just as holy and just as sacred as was the tabernacle, or temple -- for it was a temple -- which Moses built and which was carried by the children of Israel in their travels in the wilderness.

ISRAEL'S TABERNACLE: A TEMPLE. In the day of Moses the Lord commanded them to build a house to his name. It was portable. It was made of very costly material, nevertheless they could take it apart and set it up again so they could travel; and that was the temple that served the purposes of the ordinances which were performed in those days, until the building of the temple of Solomon.

It was in this temple that Samuel resided as a little child. It was in this temple that his mother came to pray and ask the Lord for a blessing, for she wanted a son. When a son was born according to the promise the mother had made, he was taken to this temple, not to Solomon's, because that had not been built.^{246. 46}

MISSOURI TEMPLE

SAINTS TO BUILD TEMPLE IN JACKSON COUNTY. The Latter-day Saints are building temples and believe that the time will come when they will be called on to build the great temple which shall grace the New Jerusalem, or City of Zion, the capital city of God on this continent. ^{246. 47}

The Lord will not call upon those who are cut off from his people to accomplish his holy work. The temple will not be built by those who say that Joseph Smith was a fallen prophet and who have failed to accept the fulness of the word of the Lord as it came through him.

No people will be commanded and directed by revelation from the Lord to build his temple,

when they know nothing of temple building and the ordinances performed in temples. The Latter-day Saints may be assured that when the time comes for the building of the house of the Lord, he will call upon his people who have remained true and have been faithful in the purposes of the Lord in bringing to pass the salvation of the living and of the dead.

APOSTATE FACTIONS WILL NOT BUILD TEMPLE. We may be doubly sure that the Lord did not send Elijah the prophet with the keys of the sealing ordinances -- which are performed in the temple, so that the earth will not be smitten with a curse when the Redeemer shall come -- and then call into favor a people who rejected the coming of Elijah, and all the authority and keys he was sent to bestow, and ask them to build the temple of the Lord.

Those who hold the portion of the temple site where the dedication took place in 1831 are without divine authority. We may say of them as the Lord said of those of old: "Woe unto you, . . . for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in."[247. 48](#)

When the Lord shall speak, the way shall be opened for the accomplishment of his purposes, and all opposition will melt like the hoar frost before the rising sun. "For thus saith the Lord, I will cut my work short in righteousness, for the days come that I will send forth judgment unto victory." [247. 49](#) "Behold, I will hasten my work in its time."[247. 50](#)

LATTER-DAY LAMANITE WORK MISUNDERSTOOD. My attention has been called to statements in the Book of Mormon which some interpret to mean that the Lamanites will take the lead in building the temple and the New Jerusalem in Missouri. But I fail to find any single passage which indicates that this is to be the order of things when these great events are to be fulfilled.

Most of the passages used as evidence, in an attempt to prove that the Lamanites will take the lead and we are to follow, seem to come from the instruction given by our Lord when he visited the Nephites after his resurrection. Chapters 20 and 21 of Third Nephi are the main sources for this conclusion. But I fail to find in any of the words delivered by our Savior any declaration out of which this conclusion can be reached. It all comes about by a misunderstanding and an improper interpretation.

REMNANT OF ISRAEL IN ALL NATIONS. In these chapters the Lord is speaking throughout of the remnant of Jacob. Who is Jacob whose remnant is to perform this great work in the last days? Most assuredly Jacob is Israel. Then again, when he speaks of the seed of Joseph, who is meant? Those who are descendants of Joseph, son of Israel, and this includes, of course, the Lamanites as well as the Ephraimites who are now being assembled and who are taking their place, according to prophecy, at the head to guide and bless the whole house of Israel. [248. 51](#)

In his discourse the Savior states that the gentiles who are upon this land will be blessed, if they will receive the gospel, and they will be numbered with the house of Israel. The gentiles were to be a scourge to the remnant upon this land. Again, they were to be nursing fathers to them and this they are beginning to be in these latter-days, after the terrible scourging in former days.

The gentiles were promised that they would be entitled to have all the blessings which were given to Israel, if they would repent and receive the gospel. All of this was seen in vision by Nephi and was stated by the Savior on the occasion of his visit to the Nephites.

He also said that if the gentiles, not only upon this land, but also of all lands, did not repent he would bring the fulness of the gospel from among them. The remnant of the house of Israel spoken of in First Nephi, chapter 13, and Third Nephi, chapters 16, 20, and 21, does not have reference only to the descendants of Lehi, but to all the house of Israel, the children of Jacob, those upon this land and those in other lands. Reference to the gentiles also is to all the gentiles on this land and in other lands.

WORLD-WIDE MISSION OF REMNANT OF ISRAEL. When the Lord is speaking of his covenants, he is not confining them to the descendants of Lehi, but applies them to all the house of Israel. "And verily, verily, I say unto you, that when they [the covenants as recorded by Isaiah] shall be fulfilled then is the fulfilling of the covenant which the Father hath made unto his people, O house of Israel. And then shall the remnants, which shall be scattered abroad upon the face of the earth, be gathered in from the east and from the west, and from the south and from the north; and they shall be brought to the knowledge of the Lord their God, who hath redeemed them. And the Father hath commanded me that I should give unto you this land, for your inheritance."

Much of our misunderstanding, however, seems to come out of the interpretation placed upon the succeeding verses: "And I say unto you, that if the Gentiles do not repent after the blessing which they shall receive, after they have scattered my people -- Then shall ye, who are a remnant of the house of Jacob, go forth among them; and ye shall be in the midst of them who shall be many; and ye shall be among them as a lion among the beasts of the forest, and as a young lion among the flocks of sheep, who, if he goeth through both treadeth down and teareth in pieces, and none can deliver. Thy hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off. And I will gather my people together as a man gathereth his sheaves into the floor." 249. 52

Are we justified in applying this merely to the Lamanites and saying that they are to go forth as a young lion pouring out vengeance upon the gentiles? Also does the phrase, "Ye who are a remnant of the house of Jacob," in verse 16, have reference just to the Lamanites? The verses which follow indicate that it has reference to the remnants of Israel, which had been scattered in all lands. To apply it to the Lamanites in face of the entire theme of this discourse, in my judgment, narrows it too greatly. Then again, this prophecy was also given

to Micah and has reference to "many people," not merely to the gentiles on this land. 250. 53

GENTILES MAY ASSIST IN BUILDING OF ZION. Here is another part of this discourse which, in my judgment, is misinterpreted: "For it shall come to pass, saith the Father, that at that day whosoever will not repent and come unto my Beloved Son, them will I cut off from among my people, O house of Israel; And I will execute vengeance and fury upon them, even as upon the heathen, such as they have not heard. 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 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." 250. 54

I think this is the stumbling block. This has been interpreted to mean that the remnant of Jacob are those of the descendants of Lehi, but there is nothing in the passage as I read it which should convey this thought. Remember that all through the Lord has been speaking of the remnant of Jacob or Israel, and of the great promises made to the gentiles who are on this land and in all other lands, if they will only come into the Church and be numbered with the house of Israel. Their privileges would be to assist in building the New Jerusalem, and if they refuse, then shall the punishments come upon them.

EPHRAIM PRESIDES OVER ALL ISRAEL. I take it we, the members of the Church, most of us of the tribe of Ephraim, are of the remnant of Jacob. We know it to be the fact that the Lord called upon the descendants of Ephraim to commence his work in the earth in these last days. We know further that he has said that he set Ephraim, according to the promises of his birthright, at the head, Ephraim receives the "richer blessings," these blessings being those of presidency or direction. The keys are with Ephraim. It is Ephraim who is to be endowed with power to bless and give to the other tribes, including the Lamanites, their blessings. All the other tribes of Jacob, including the Lamanites, are to be crowned with glory in Zion by the hands of Ephraim.

Now do the scriptures teach that Ephraim, after doing all of this is to abdicate, or relinquish his place, and give it to the Lamanites and then receive orders from this branch of the "remnant of Jacob" in the building of the New Jerusalem? This certainly is inconsistent with the whole plan and with all that the Lord has revealed in the Doctrine and Covenants in relation to the establishment of Zion and the building of the New Jerusalem.

Father Lehi made one promise to his son Joseph and that was that from his seed should arise one who should do "much good, both in word and in deed, being an instrument in the hands of God, with exceeding faith, to work mighty wonders, and do that thing which is great in the sight of God, unto the bringing to pass much restoration unto the house of Israel, and unto the seed of thy brethren." 251. 55

That the remnants of Joseph, found among the descendants of Lehi, will have part in this great work is certainly consistent, and the great work of this restoration, the building of the temple and the City of Zion, or New Jerusalem, will fall to the lot of the descendants of Joseph, but it is Ephraim who will stand at the head and direct the work. 251. 56

TEMPLE WORK DURING MILLENNIUM. During this time of peace, when the righteous shall come forth from their graves, they shall mingle with mortal men on the earth and instruct them. The veil which separates the living from the dead will be withdrawn and mortal men and the ancient saints shall converse together. Moreover, in perfect harmony shall they labor for the salvation and exaltation of the worthy who have died without the privileges of the gospel.

The great work of the millennium shall be performed in the temples which shall cover all parts of the land and into which the children shall go to complete the work for their fathers, which they could not do when in this mortal life for themselves.

In this manner those who have passed through the resurrection, and who know all about people and conditions on the other side, will place in the hands of those who are in mortality, the necessary information by and through which the great work of salvation for every worthy soul shall be performed, and thus the purposes of the Lord, as determined before the foundation of the world, will be fully consummated. 252. 57

TEMPLE BLESSINGS, COVENANTS, AND ENDOWMENTS

ENDOWMENTS A PROTECTION IN THIS LIFE. The endowment received now is greater than that given in Kirtland, for the Lord has revealed additional covenants and obligations for us to keep. If we go into the temple, we raise our hands and covenant that we will serve the Lord and observe his commandments and keep ourselves unspotted from the world. If we realize what we are doing, then the endowment will be a protection to us all our lives -- a protection which a man who does not go to the temple does not have.

I have heard my father say that in the hour of trial. in the hour of temptation, he would think of the promises, the covenants that he had made in the house of the Lord, and they were a protection to him. He was but 15 years of age when he received his endowments and went forth into the mission field. This is exceptional, I know, and I do not recommend that our sons and our daughters go to the temple as young as that, but that they go as soon as they are prepared.

This protection is what these ceremonies are for, in part. They save us now, and they exalt us hereafter, if we will honor them. I know that this protection is given for I, too, have realized it, as have thousands of others who have remembered their obligations.

And yet mothers and fathers will say: "Oh, let the children have a good time; let them do as

the world does, and when their charms are gone, then they can go to the temple." Therefore many procrastinate the day of their repentance, which is a very dangerous thing to do.

ENDOWMENTS ESSENTIAL FOR EXALTATION HEREAFTER. These blessings insure to us, through our faithfulness, the pearl of great price the Lord has offered us, for these are the greatest blessings we can receive in this life. It is a wonderful thing to come into the Church, but you cannot receive an exaltation until you have made covenants in the house of the Lord and received the keys and authorities that are there bestowed and which cannot be given in any other place on the earth today.

You have read what the Prophet has written in the Pearl of Great Price. He has given us some of the interpretations of the Egyptian characters in the writings of Abraham, and we learn that Abraham wrote things and sealed them up that they cannot be read. They cannot be revealed unto the world, but are to be had in the holy temple of God. They are certain keys and blessings that are obtained in the house of the Lord that we must have if we are to obtain exaltation. 253. 58

YOUTH OF ZION SHOULD SEEK ENDOWMENTS. Having put this matter before you in this way, endeavoring to impress you with the importance of these blessings obtained in the temples, I would like to ask you a question: "Are these blessings to be desired?" The question answers itself.

Now let me ask another. "When the Lord offers us these great blessings, are we justified in saying, It is all right, we want them, but we want to put them off just as long as we can before we receive them, so that we can live as the world lives'?"

Is there any sincerity in that? Is there any spirit of humility, or repentance, or faith in such an attitude? I have known of mothers saying to their daughters, I do not want you to go to the temple now. Wait a little while. When you get older, you may go to the temple, but now have a good time while you are young.

Well, of course, if a girl is going to enter into covenants in the temple which she does not intend to keep, it is better for her not to go there, far better for her to stay out. But is there any blessing the Lord offers us that we are justified in postponing because we feel that it will interfere with our having a good time, or indulging in the customs and fashions of the world? Is it right for us to feel that we are justified in seeking the things of the world until we are along in years and then we will repent and turn unto the Lord? Should we not seek to obtain these important blessings just as soon as we can, consistently and in reason?

FAITH AND RIGHTEOUSNESS TO PRECEDE ENDOWMENTS. Children should not go to the temple until they are old enough to understand the purpose of their going. They should be taught the principles of the gospel, and to have faith in God, and in the mission of Jesus Christ, and should gain a testimony of the truth before they receive the blessings of the

temple.

I believe that a young man or a young woman should seek after these blessings in the temple, and just as soon as they are old enough to understand the meaning of temple ordinances, they should have them. Moreover, they should not go to the temple until they do have a testimony of the truth and a knowledge of the gospel, no matter how old they may be. It is not intended that these sacred covenants should be given to those who do not have faith and who have not proved themselves worthy by obedience to the gospel.

ENDOWED PERSONS SHOULD KEEP THEIR COVENANTS. After we have received these covenants we should observe them sacredly, even if it should cost us the association and good will of all the world. Why? Because we have found the pearl of great price, the kingdom of God. We are on the road to receive all that the Father has, all that he can give -- exaltation. If others are not willing to receive these blessings, let them take their course, but for us, let us walk in the light of the truth and forsake the world.

I think that just because girls go through the temple they need not necessarily be ostracized socially by friends and companions. I know of mothers, however, who have made their daughters feel that they would be and that they could not make themselves attractive if they went to the temple and kept the covenants made there, for they would not be able to dress according to the fashion. Such a doctrine may mean the damnation of that precious daughter, in whose welfare you have such an interest, if you feel that way.

MISSIONARIES TO BE ENDOWED. The Lord has not offered us these blessings that we might receive them just before we die or when we are old or crippled. What are these blessings for? Not only for eternity, but also to be a guide to us and a protection through the struggle of life.

Do you understand why our missionaries go to the temple before they are set apart for their mission fields? This is a requirement made of them no matter what their age, because the Lord has said it should be done. He called all the missionaries to Kirtland in the early day of the Church to receive endowments in the temple erected there. He said this was so that they could go out with greater power from on high and with greater protection. Zion was not to be redeemed until endowments were given.²⁵⁶ 59

OBLIGATION TO KEEP TEMPLE COVENANTS. When you go to the house of the Lord, and make covenants, and enter into ordinances, and receive the blessings of that house, it is expected that you observe and keep those instructions and commandments as they are given unto you; and it is not within your power when you come out to alter or change. . . .

Do you think for one minute that we can go through the temple and make covenants that we will do certain things, with the promise made to us that if we will do these things the Lord will receive us into his kingdom -- not as aliens, not as strangers, not as servants, but he will

receive us into that kingdom with open arms, as sons and daughters in very deed -- and then we can go off, after receiving these covenants from the house of the Lord, and alter and change and break those covenants to suit our fancy and what we consider our convenience because we desire to follow the customs and fashions of a sinful world, and then expect the promised blessing? . . .

CONDEMNATION FOR BREAKING TEMPLE COVENANTS. Now these people go into the temple; instruction is given them there that these ordinances are sacred, and holy, and must be kept. They raise their hands, and they enter into a covenant that they will observe and keep these covenants which they receive in the house of the Lord. Then straightway they go out, and, like the man that James speaks of who looked into the glass, saw his face, and then went away and forgot what manner of man he was, so do they.²⁵⁶ 60

I say unto you the Lord is not bound, unless you keep the covenant. The Lord never breaks his covenant.

When he makes a covenant with one of us, he will not break it. If it is going to be broken, we will break it. But when it is broken, he is under no obligation to give us the blessing, and we shall not receive it. There are people who go into the house of the Lord and receive covenants which are based on faithfulness, who go out and are unfaithful, shall they not receive their reward? ²⁵⁷. 61

CHAPTER 14

LAW OF THE RESURRECTION

CHRIST AND THE RESURRECTION

QUESTIONS ABOUT THE RESURRECTION. By what power and authority does the resurrection come?

How many resurrections have there been, and how many are yet to come?

Who is privileged to come forth in each?

Is the resurrection now going on?

Are there any who have lived on the earth who will be denied the resurrection?

Will any who receive the resurrection die again, that is, suffer the separation of the spirit and the body the second time?

Will any creatures, other than mankind, partake of the resurrection?

Will the same body be restored, or will it be a different body?

RESURRECTION NEEDED BECAUSE OF FALL. Our Savior, Jesus Christ, is the Author of the resurrection. He came into the world to redeem it and all upon its face from mortality and give immortality to every creature. The coming of our Savior to accomplish this end is due to the fact that death was brought into the world through the fall of Adam. If Adam had not partaken of the fruit of the tree of the knowledge of good and evil, he would not have died. . . .

Had such a condition prevailed, Adam would still be in the Garden of Eden, and all things would have continued as they were, and under such conditions, there would have been no need for a Redeemer.^{259. 1} . . .

We know the true reason for the coming of Jesus Christ into the world. It was, first, to redeem all men from the physical or mortal death, which Adam brought into the world; and second, to redeem all men from spiritual death, or banishment from the presence of the Lord, on conditions of their repentance, and remission of sins, and endurance to the end of the mortal probation.

Had there been no fall, there would have been no resurrection. Since there was a transgression which brought death, the atonement had to be made by the Son of God, who was always the master over death. His sacrifice was an infinite atonement.

He declared himself to be the "resurrection and the life," and that he had power in himself to lay down his life and take it up again. Such power has never been the possession of any other creature upon the earth. All other creatures were under the curse of death, and Christ alone could free them. ^{259. 2}

CHRIST HAD POWER OVER DEATH. The means provided for our redemption from death were prepared in the plan of salvation before Adam and Eve were sent to the earth. Jesus Christ volunteered to come and atone for Adam's transgression and thus gain the victory over the devil. ^{259. 3} Therefore, he is called the Lamb of God, who was chosen to be slain "from the foundation of the world." ^{259. 4}

The only way this atonement could be made was for Jesus, who was chosen to pay the debt to justice and redeem us from the grasp of Satan, to come into the world with power over death, for no one who was under the bondage of death could pay the debt and restore us to live forever.

Jesus was the only person who ever came into this world who had power over death, and having that great power, by the shedding of his blood on the cross, he could redeem us and get the power of the resurrection. After he came forth from the tomb, he had all power to call every other person forth from the grave. And after he came forth, on the third day after his crucifixion, he opened the graves of the righteous saints who had lived from the days of Adam to the time of his crucifixion.

He had declared to Martha that he is the resurrection and the life, and this he taught to his disciples. 260. 5 Jacob, the brother of Nephi, has given us a very clear understanding of the mission of Jesus Christ and how he came to redeem us from death and from Satan. He explains how we would have been angels to the devil, without the death and resurrection of Jesus Christ; and now because of the mercies of our Heavenly Father and his beloved Son Jesus Christ, we have escaped from the grasp of this great monster. 260. 6

ATTAINING FELLOWSHIP WITH GOD THROUGH RESURRECTION. Jesus Christ arose from the dead and was the first fruits of the resurrection. 260. 7 The witnesses of this wonderful occurrence cannot be impeached. In this day the tendency of the religious world is away from this fundamental truth, and ministers and teachers are denying that Jesus is the Christ, the Only Begotten Son of God.

The Savior taught that no man can testify of God and reject his Son, and that no man can deny that Jesus Christ is the Redeemer of the world and believe in the Father who sent him. We must honor the Father through the Son, and he who rejects the Son and denies the power of the resurrection, knows not God. 260. 8

Again, as John the Baptist taught: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." 261. 9 This does not mean that those who reject the Son shall not come forth in the resurrection, for all shall be raised from the dead, but the unbeliever shall not partake of eternal life in the kingdom of God where dwell the Father and the Son.

It is, however, the purpose of the Father to extend the power of the resurrection to all men, through the atonement of the Son, and thus give immortality to all his children. The fact remains, however, that we cannot be in fellowship with God if we do not accept the Sonship of Jesus Christ and believe in his power to redeem us from the grave. Therefore, all who reject the authority of the Son have the wrath of God abiding on them. . . .

CHRIST DESTROYS DEATH. When men deny the resurrection of Christ and the coming forth from their graves of all mankind, it is a confession on their part that they are ignorant of the work of the Lord regarding the destiny of man. Our existence in mortality is most important; it is not accidental. It was never intended that we should pass through this life without coming in contact with sin -- without temptation, without mortality.

Adam was sent into the world to perform a mission, including the bringing to pass these very things, that we in the mortal state might obtain experiences by coming in contact with all the vicissitudes of mortal life. In this way we receive an education that could not be obtained in any other way. So mortality came through the will of God, and through the fall of man, death has passed upon all men. Through the atonement of Jesus Christ, life is restored again, and death is overcome and destroyed.

Immortality and eternal life constitute the great work of the Father, and the last enemy to be destroyed, we are informed, is death. When Christ has destroyed death by bringing to pass the resurrection of all mankind from the grave, he will have finished his work, and then he will deliver up the kingdom to his Father.^{262. 10}

CHRISTIANITY SURVIVED BECAUSE OF RESURRECTION. If Christ had not risen from the dead, do you think that Peter, James, and John, and the other disciples would have gone into the city of Jerusalem immediately following his crucifixion, and that there they would have begun to preach Christ and him crucified, boldly declaring unto the populace that he had been raised from the dead?

Is that reasonable? Is it reasonable to believe that Paul who started as a persecutor of the saints would suddenly change and accept Christ as the Son of God, that he too would go into those same communities to preach that Christ was the Son of God, if he had not been raised from the dead?

I will tell you what is reasonable, and it is set forth right here in these scriptures. After the crucifixion of the Savior the disciples scattered. They were disappointed, they thought the end of all had come, so they were about to go back to their fishing nets.

Two of the disciples on the evening of that first day of the resurrection were walking along the street towards a small city outside of Jerusalem, when a stranger, apparently, came along and asked them why they were sad, and they, thinking him to be a stranger in Jerusalem, said: "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?"

And then, after answering other inquiries, they referred to the story of Christ's crucifixion, and they added: "But we trusted that it had been he which should have redeemed Israel: and beside all this, today is the third day since these things were done." ^{262. 11} Then Christ revealed himself to them.

If Christ had not come forth from the tomb, Peter, James, and John would have gone back to the sea of Galilee to their nets, the other disciples would have gone back to their various occupations, and Christianity would have come to an end abruptly.

RESURRECTION PUT LIFE INTO CHRISTIANITY. Instead, immediately following the resurrection the disciples took on new life. They began boldly to declare that Christ had been raised from the dead. They bore that witness to the people. On the day of Pentecost when Peter was preaching, he said this:

"Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it." 263. 12

There he bore witness on the day of Pentecost to that assembly of the mission of Christ and how he had been raised from the dead.

A little later, after Peter and John had healed the lame man at the gate of the temple, Peter boldly spoke to the Jews who were assembled. More emphatically were his remarks delivered.

He said to them: "But ye denied the Holy One and the Just, and desired a murderer to be granted unto you"; -- He was at this time speaking to those, right to their teeth, who had been responsible for the death of Christ! -- "And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses." 263. 13

That was his testimony to those very men. Peter would not have dared to do a thing like that if Christ had not been raised from the dead.

PRIMITIVE CHURCH PROSPERED BECAUSE OF RESURRECTION. And so it is unreasonable for Mr. Joseph McCabe or anyone else to say that the evidence is overwhelming in regard to the life of Christ, that he lived, that he gathered around him a following, that he was taken and crucified -- and then stop.

To be consistent, Mr. McCabe should have continued. He ought to have said that when Paul joined the Church, he also declared -- as did Peter and others in the city of Jerusalem and throughout Palestine where Christ was known -- that Jesus was raised from the dead. And he ought to have accepted it, because there were no better witnesses than Peter and the other apostles and the followers of Christ, who went around bearing witness of Jesus resurrection.

Moreover, that little handful of Christians -- and it was only a handful at the time of the death of Christ -- immediately began to increase in numbers. In the course of a very short time they numbered thousands. Three thousand were added to the Church after that memorable meeting on the day of Pentecost, and all of these people were instructed in the resurrection by eye witnesses who had been companions of the Lord Jesus Christ during his

ministry. 264. 14

We read that Christ after his resurrection labored among the disciples for 40 days. 264. 15 He was seen, Paul tells us, by upwards of 500 people upon one occasion, or perhaps upon more than one occasion. 264. 16 The author of the book of Luke, in the commencement of that history, has this to say: "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us." 264. 17

DOCTRINE OF THE RESURRECTION

RESURRECTION EASY TO BELIEVE. The resurrection is not a hard thing to believe. There are many things harder than that to believe. Life itself is a mystery. What do we know about it? Where does it come from? Is there anything more wonderful than the creation of the body? Why, bless your soul, that is more wonderful than to call together the elements that compose the body after death and cause life to come into them again.

In my judgment that is nothing to be compared as a miracle with the creation of that body in the beginning, putting life into it. Yet we see that every day; that is common. We see it, so we acknowledge it to be a fact. It is no more a miracle, it is no more wonderful, to have some body raised from the dead. They have come back; they have made their appearances; they have given commandments to men.

It is not the purpose of the Lord to reveal himself to every individual, but he does reveal himself to his servants, and he sends them forth with the message. Blessed is he who believes, but has not seen. 265. 18

MODERN PHILOSOPHIES DENY RESURRECTION. It has become quite popular, in these days of modern philosophy and materialism, for men of wisdom to deny the literal resurrection of the body. The doctrine of the resurrection, however, is fundamental to the Christian religion. It cannot be spiritualized or dissolved into thin vapor. It was taught by Christ and his disciples and was true in their day. It is just as true today, and equally important.

The burden of the message and ministry of Jesus Christ was to bring to pass the immortality and eternal life of man. In fact, we are taught by modern revelation that this is the very thing which constitutes the great work and glory of God. 265. 19

This doctrine may be peculiar to the Latter-day Saints, but let it be remembered it was taught and believed with equal confidence by the early Christian Saints. It is because men have departed from the revealed word of the Lord that these modern ideas in relation to the future life prevail today.

HOW CHRIST IS THE RESURRECTION AND THE LIFE. Christ declared himself to be

the One sent by the Father to bring to pass the redemption from the grave of all men. To Martha's pleading at the tomb of Lazarus, the Lord said: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die." 266. 20

Here are two thoughts expressed which have appeared confusing to many, yet his meaning is plain. As the resurrection and the life, he had power to bring forth from their graves all the children of Adam.

In giving to those who believed on him the power that they should never die, he had no reference to the mortal or physical dissolution, but to the second death, which is banishment from the presence of God. This second death, from which the righteous are freed, is the condemnation of those who are consigned to immortality outside of the kingdom of God.

EZEKIEL AND DANIEL TEACH RESURRECTION. In the Old Testament, as well as in the New, the doctrine of the literal resurrection is emphatically declared. Many have tried to spiritualize those scriptures. The Lord taught Ezekiel in vision how the literal resurrection would be brought to pass. "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves." 266. 21

Daniel, also, saw the vision of the resurrection and declared: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." 266. 22

CHRIST TEACHES RESURRECTION. What could be more definite, or come with greater authority, than this statement of Jesus Christ, who holds the keys of the resurrection? "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. . . . Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." 267. 23

AMULEK TEACHES RESURRECTION. In this dispensation, by way of the Book of Mormon, the Lord has made it known that there shall be such a resurrection. "The spirit and the body shall be reunited again in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt. Now, this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous; and even there shall not so much as a hair of their heads be lost." 267. 24

REASON FOR THE RESURRECTION. Why the resurrection? That it is a fact we know, that is, we who are Latter-day Saints, for the Lord has revealed it unto us, and the scriptures on this truth are clear. We know that Christ appeared to his disciples after his resurrection, and they have testified of his appearance unto them. Now, why should there be a resurrection and the promise made that all men shall come forth from their graves?

A great many people believe that the mortal body has served its purpose in this life and will not come forth from the dead, but that the spirit rises to dwell with God. Then why did Jesus Christ come into the world to die?

Was it because the plan that the Father had arranged in the beginning had been frustrated, or destroyed, through the fall of man?

Adam had a body before death came upon him, and his fall was a part of the great plan of man's salvation. Mortality, and consequently death, is due to the fall, and Jesus Christ came into the world to make reparation and to give man, through the resurrection, immortality and eternal life.

In the Book of Mormon we are informed that man partakes of mortality that he may obtain experiences that could not come to him in any other way and that through his obedience to the gospel of Jesus Christ, which is based on the infinite sacrifice of the Son of God, he may obtain salvation and exaltation in the presence of the Father and the Son. 268. 25

Surely the Lord understood the end from the beginning, and it was perfectly understood in the councils in the heavens before the world was made, that Jesus Christ was to come into this world to die and thus repair a broken law and again restore life to mankind, that they might have it more abundantly. 268. 26

LITERAL NATURE OF RESURRECTION. The world today is discarding the doctrines of the Church. Many men no longer accept Jesus Christ as the Son of God; they do not believe in his atonement. They have rejected the resurrection. They no longer accept it as being essential to salvation, and yet it is one of the fundamental doctrines of the Church.

Christ, the prototype, the example, came forth from the dead, as he said he would. After he had laid down his life and had taken it again on the third day, he presented himself to his disciples and told them to handle him and see, for a spirit had not a body of flesh and bones as they saw that he had. And so they came, and they handled him.

Further to convince them, he partook of the fish and honeycomb. He ate in their presence and convinced them by a practical demonstration that it was he himself, that the uneducated may read and understand; and yet the wise men in all their learning, close their eyes against these truths. 269. 27

CHRIST GAINED ALL POWER THROUGH RESURRECTION. Moreover, he taught them that all power, both in heaven and in earth, had been given unto him through his obedience to his Father and through the resurrection which he had received. 269. 28

He was the first fruits of the resurrection; he came forth and taught mankind that as he came forth from the dead so all men should come forth from the dead, both the good and the bad, and that men should be judged according to their works and receive their reward according to merit. That is the gospel of Jesus Christ in its simplicity. It is so plainly set forth in these scriptures that the fool may read and understand; and yet the wise men in all their learning, close their eyes against these truths. 269. 29

LATTER-DAY EVIDENCE OF RESURRECTION

ANCIENT APOSTLES: WITNESSES OF RESURRECTION. We know that Christ has risen from the dead, that he has ascended on high, taking captivity captive, and has become the Author of salvation unto all who will believe, who will repent of their sins and accept him as the Redeemer of the world. Latter-day Saints are not left in doubt regarding these things.

There were many witnesses who testified of the resurrection of the Savior at the time he came forth from the dead. He appeared first unto Mary at the tomb, later unto the Twelve, or to the eleven, one of them having lost his apostleship, and afterwards unto a multitude of the saints. He labored among his disciples for some time, confirming their faith and strengthening them in the gospel of which he is the Author. Of this they have borne record and have given their testimony to the world. 270. 30

But after the falling away from the truth, the world was in darkness and without living witnesses of the resurrection of Christ, until the restoration of the gospel in the dispensation of the fulness of times. At the present time upon the face of the earth there are many who can testify that Jesus is the Christ, for the Spirit of God has revealed unto them this truth; and no man can know that Jesus is the Christ unless the Holy Spirit reveals it unto him.

JOSEPH SMITH: WITNESS OF THE RESURRECTION. The Prophet Joseph Smith was raised up as a witness of the resurrection of Christ and was given power and authority to institute his gospel anew among the children of men. Others, also, beheld him, in our own generation, conversed with him, and were instructed by him and were taught the principles of truth which make us free. They also have borne record to the world of these things. We know that he hath risen from the dead, that he might bring all men unto him, on conditions of repentance. 270. 31

MATTHEW: WITNESS OF THE RESURRECTION. Matthew testified that at the time of the resurrection of Christ there was also a resurrection of the saints who had died in earlier times. Matthew is very particular in giving details in his writing. He speaks as an eye witness

with full authority to testify.

He says: And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many." 270. 32

Latter-day Saints believe the testimony of Matthew. Moreover, they do not depend solely upon the testimony of the disciples of Christ who were with him in his ministry, but they have the testimony of witnesses who have lived in our own day. 271. 33

BOOK OF MORMON: A WITNESS OF RESURRECTION. How fortunate we are as Latter-day Saints. We have all of this evidence, we have all of this knowledge that is given to us in the New Testament, the testimonies of the witnesses who were with Christ. In addition to that we have the testimonies of the elders and those who were associated with Christ in his ministry upon this continent among the Nephites as recorded in the Book of Mormon. 271. 34

And in addition to that, we have the testimonies of men of our own day and time. There are many here in this congregation who have, perhaps, lived and conversed, as I have myself, with men who lived in the days of the Prophet Joseph Smith and who heard from his own lips his story.

I have heard President Wilford Woodruff many times speak of these things; I have heard others, who were associated with the Prophet Joseph Smith, tell the story of how he had taught them in relation to the opening of the heavens and the coming of messengers from the presence of God in this day in which we live.

FIVE MODERN WITNESSES OF RESURRECTION. We have the testimony of Joseph Smith, of Oliver Cowdery, David Whitmer, Martin Harris, and Sidney Rigdon. There is no need to discuss any others. There are others.

We have the testimony of these five men who all bore witness, solemnly to the world, that in this dispensation of the fulness of times Christ appeared, that he sent messengers from his presence to them. These five men are witnesses. Joseph Smith and Oliver Cowdery stood in the presence of the Lord Jesus Christ in the Kirtland Temple on the 3rd day of April, 1836. They stood in the presence of John the Baptist on the 15th day of May, 1829. They stood in the presence of Peter, James, and John, a short time later in 1829. They also received keys of authority from Moses, Elias, and Elijah on that 3rd day of April, 1836. 272. 35

Oliver Cowdery, David Whitmer, and Martin Harris stood in the presence of an angel of God some time about June, 1829, and there they conversed with him, and they heard the voice of God speaking unto them from the heavens. They have given us their testimony; it is recorded in every edition of the Book of Mormon. We have that testimony. Sidney Rigdon has given

us his testimony, both while he was in the Church and after he left it, that he with Joseph Smith in 1832, on the 16th day of February, saw the heavens opened, and they saw the Lord Jesus Christ sitting upon the right hand of God, and they have recorded for us that wonderful vision. 272. 36

Can we dispute these facts? Shall we put all that aside and say that these witnesses were deceivers, that they lied, or that they presented these things under hallucination? Is it consistent for us to do a thing of that kind? I say no. I say that when a man stands out in the face of all this evidence and says that nobody has ever returned from the dead, he is either ignorant or a fool; maybe he is both. The fact remains that these witnesses spoke the truth, and they are witnesses for God.

The Lord said he would raise up certain witnesses to testify of the restoration of the gospel, and of the coming forth of the Book of Mormon, and that, "Wo be unto him that rejecteth the word of God!" 272. 37

THE HOLY GHOST: WITNESS OF THE RESURRECTION. It is either due to ignorance or to wickedness, when all this evidence is presented to them, and they push it aside and say we have no evidence. I say it will stand at the last day as a testimony against them, and they will have to face it. I accept it as being true. I do not accept it as being true merely because Joseph Smith said it, because Oliver Cowdery said it, because David Whitmer, Martin Harris and Sidney Rigdon have said it.

I say it is true because the Spirit of the Lord himself has borne that testimony upon my soul. I know that as they knew it -- not because I have been in the presence of those holy messengers, but because the Lord has fulfilled his promise with me, as he has no doubt with many of you. 273. 38

I know that Jesus Christ lives. I know that he is the Son of God, the Redeemer of the world; that through his ministry, through his death and the shedding of his blood, all men may receive the remission of sins, through obedience to the gospel, and through their faithfulness and obedience to the end they will receive exaltation in the kingdom of God.

That is just as true as it is that we are here in this building today. Wo be unto the men who close their eyes and their ears against this knowledge. Nephi knew. As he was writing about these things, he knew what would happen, and he said: "Wo unto the deaf that will not hear; . . . Wo unto the blind that will not see." 273. 39

The truth is here, the evidence is here, overwhelmingly. We ought to know these things. We ought not be in doubt. No man should wonder whether or not men can come forth from the dead. It has been done. It will be done. The Lord shall give every soul his body back in the resurrection; the spirit and body shall be reunited inseparably never again to be divided, according to the plans of our Father in heaven. 273. 40

SONS OF PERDITION AND THE RESURRECTION

UNIVERSAL NATURE OF RESURRECTION. It has been taught by some that the resurrection would not be universal among those who have received mortal bodies, that some known as sons of perdition would be denied the privilege of the resurrection. It is very strange that such a doctrine could be entertained in the face of the many instructions and revelations coming from the Lord and his holy prophets. They universally testify that all shall come forth from the dead. Justice demands this because men are not responsible for death and hence are entitled to redemption from its grasp.

In his great mercy, love, and justice, our Father in heaven has provided that all his children who have gained mortality shall live again. The soul cannot be destroyed. The spirits of all men are eternal. They lived before this mortal life came, and through the atonement of Jesus Christ, they shall live after this mortal life is ended.^{274. 41}

Our Redeemer came into the world to obtain the mastery over death. If one soul born into this world, no matter how wicked he may be, were denied the resurrection, then Jesus Christ would not have the victory. It is imperative, therefore, that all must receive the resurrection.^{274. 42}

ALL MEN TO BE RESURRECTED. No person who has lived and died on this earth will be denied the resurrection. Reason teaches this, and it is a simple matter of justice. Adam alone was responsible for death, and therefore the Lord does not lay this to the charge of any other person. Justice demands that no person who was not responsible for death shall be held responsible for it, and therefore, as Paul declared, "As in Adam all die, even so in Christ shall all be made alive."^{274. 43}

Again the Lord has said: "But, behold, verily I say unto you, before the earth shall pass away, Michael, mine archangel, shall sound his trump, and then shall all the dead awake, for their graves shall be opened, and they shall come forth -- yea even all. And the righteous shall be gathered on my right hand unto eternal life; and the wicked on my left hand will I be ashamed to own before the Father."^{274. 44}

This passage should be enough for any member of the Church, to set him right, but strange to say, there are those who misconstrue it and say it does not mean what it says.

Then we have the clear statement of Jacob in the Book of Mormon: "And he cometh into the world that he may save all men if they will hearken unto his voice; for behold, he suffereth the pains of all men, yea, the pains of every living creature, both men, women, and children, who belong to the family of Adam. And he suffereth this that the resurrection might pass upon all men, that all might stand before him at the great and judgment day."^{275. 45}

What could be stronger and more convincing than these words of our Redeemer: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." 275. 46

JOSEPH SMITH TEACHES RESURRECTION OF SONS OF PERDITION. Let us consider now some of the sayings of later prophets, This is from the Prophet Joseph Smith: "There have been remarks made concerning all men being redeemed from hell; but I say that those who sin against the Holy Ghost cannot be forgiven in this world or in the world to come; they shall die the second death. Those who commit the unpardonable sin are doomed to Gnomom -- to dwell in hell, worlds without end. As they concoct scenes of bloodshed in this world, so they shall rise to that resurrection which is as the lake of fire and brimstone. Some shall rise to the everlasting burnings of God; for God dwells in everlasting burnings, and some shall rise to the damnation of their own filthiness which is as exquisite a torment as the lake of fire and brimstone." 275. 47

JOHN TAYLOR TEACHES UNIVERSAL RESURRECTION. This is from President John Taylor: "What, will everybody be resurrected? Yes, every living being! 'But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end.' 276. 48 The saints shall live and reign with Christ a thousand years. One of the apostles says, But the rest of the dead lived not again until the thousand years were finished.' 276. 49 But all must come forth from the grave, some time or other, in the selfsame tabernacle that they possessed while living on the earth. It will be just as Ezekiel has described it -- bone will come to its bone, and flesh and sinew will cover the skeleton, and at the Lord's bidding breath will enter the body, and we will appear, many of us, a marvel to ourselves." 276. 50

JOSEPH F. SMITH TEACHES UNIVERSAL RESURRECTION. And this is the testimony of President Joseph F. Smith: "Every creature that is born in the image of God will be resurrected from the dead, just as sure as he dies: you can write that down if you please, and never forget it, nor allow yourself to have any unbelief on that account. 'As in Adam all die, even so in Christ shall all be made alive.' 276. 51 . . .

"It matters not whether we have done well or ill, whether we have been intelligent or ignorant, or whether we have been bondmen or slaves or freemen, all men will be raised from the dead; and, as I understand it, when they are raised from the dead, they become immortal beings, and they will no more suffer the dissolution of the spirit and body." 276. 52

GEORGE Q. CANNON TEACHES UNIVERSAL RESURRECTION. These references should be enough, but there may be some who will rise up and say that the Lord has spoken otherwise, and they will base their contention on the words in the Doctrine and Covenants, section 76:38- 39. President George Q. Cannon, years ago, corrected this erroneous interpretation, as follows:

"In many minds there has been a great misapprehension on the question of the resurrection. Some have had the idea and have taught it, that the sons of perdition will not be resurrected at all. They base this idea, and draw this conclusion from the 38th and 39th verses of section 76, of the book of Doctrine and Covenants, where the Lord says:

"Yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath. For all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb, who was slain, who was in the bosom of the Father before the worlds were made.'

"A careful reading of these verses, however, and especially of the preceding paragraphs, will show that the Lord does not, in this language, exclude even the sons of perdition from the resurrection. It is plain that the intention is to refer to them explicitly as the only ones on whom the second death shall have any power 'For all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb.' This excluded class are the only ones on whom the second death shall have any power, and 'the only ones who shall not be redeemed in the due time of the Lord, after the suffering of his wrath.'

"This is by no means to say that they are to have no resurrection. Jesus our Lord and Savior died for all, and all will be resurrected -- good, bad, white and black, people of every race, whether sinners or not; and no matter how great their sins may be, the resurrection of their bodies is sure. Jesus has died for them, and they all will be redeemed from the grave through the atonement which he has made."[277](#). 53

NO DEATH AFTER RESURRECTION. Will any after receiving the resurrection ever die, or have the dissolution of the spirit and body? The answer to this is obviously, no! What reason could there be in calling them forth and uniting their spirits and bodies only to cause death to intervene the second time and dissolve their souls? The words of the Prophet already quoted are to the effect that the sons of perdition, who concocted scenes of bloodshed, shall dwell in hell "worlds without end."[278](#). 54 According to the word of the Lord -- and that we must accept as final, no matter what may have been, or what may be now the opinions of men -- we are told:

"And they who remain shall also be quickened; nevertheless, they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received."[278](#). 55

"They who remain" must refer to those who are not included in any of the three kingdoms, and in another place, section 76:33, the Lord has said: "For they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity," These are they who remain "filthy still." [278](#). 56

NO CORRUPTION AFTER RESURRECTION. Amulek said: "Now, this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous; and even there shall not so much as a hair of their heads be lost; but every thing shall be restored to its perfect frame, as it is now, or in the body, and shall be brought and be arraigned before the bar of Christ the Son, and God the Father, and the Holy Spirit, which is one Eternal God, to be judged according to their works, whether they be good or whether they be evil.

"Now, behold, I have spoken unto you concerning the death of the mortal body, and also concerning the resurrection of the mortal body. I say unto you that this mortal body is raised to an immortal body, that is from death, even from the first death unto life, that they can die no more; their spirits uniting with their bodies, never to be divided; thus the whole becoming spiritual and immortal, that they can no more see corruption." 279. 57

In this statement it is shown that Amulek is speaking of the dead, both good and bad, and in the next, or 12th chapter, Alma confirms this doctrine in relation to the wicked who are cast out in the following words: "I say unto you, they shall be as though there had been no redemption made; for they cannot be redeemed according to God's justice; and they cannot die, seeing there is no more corruption." 279. 58

Unless every soul is raised, our Savior will not win the victory over death. His victory must be, and will be, complete, as Paul clearly declared. 279. 59 In the resurrection the spirit and the body become inseparably connected, that they can never again be divided, and thus they become immortal. 279. 60

CAIN TO RULE OVER SATAN. Sons of perdition will have an ascendancy over Satan himself, because he has no body. But who is Perdition? The Lord said to Cain: "If thou doest well, thou shalt be accepted. And if thou doest not well, sin lieth at the door, and Satan desireth to have thee; and except thou shalt hearken unto my commandments, I will deliver thee up, and it shall be unto thee according to his desire. And thou shalt rule over him; For from this time forth thou shalt be the father of his lies; thou shalt be called Perdition; for thou wast also before the world." 279. 61

Satan wanted him because Cain had a body, He wanted more power. A man with a body of course will have greater power than just a spirit without a body.

Cain sinned with his eyes open, so he became Perdition, the father of lies. 280. 62

STILLBORN CHILDREN

STILLBORN CHILDREN RESURRECTED. There is no information given by revelation in regard to the status of stillborn children. However, I will express my personal opinion that we should have hope that these little ones will receive a resurrection and then belong to us. I

cannot help feeling that this will be the case.

When a couple have a stillborn child, we give them all the comfort we can. We have good reasons to hope. Funeral services may be held for such children, if the parents so desire. Stillborn children should not be reported nor recorded as births and deaths on the records of the Church, but it is suggested that parents record in their own family records a name for each such stillborn child.

WHEN THE SPIRIT ENTERS THE BODY. The time of quickening is when the mother feels the life of her unborn infant.²⁸⁰ 63 President Brigham Young has left us this explanation of the time when the spirit enters the body: "When the spirit leaves them [mortal bodies] they are lifeless; and when the mother feels life come to her infant, it is the spirit entering the body preparatory to the immortal existence. But suppose an accident occurs and the spirit has to leave this body prematurely, what then? All that the physician says is -- 'It is a still birth,' and that is all they know about it; but whether the spirit remains in the body [i.e. in its own body] a minute, an hour, a day, a year, or lives there until the body has reached a good old age, it is certain that the time will come when they will be separated, and the body will return to mother earth, there to sleep upon that mother's bosom. That is all there is about death."

On other occasions, also, President Young taught that we should have hope for the resurrection of stillborn children. "They are all right," he said, and nothing in the way of sealings or ordinances need be done for them.²⁸¹ 64

RESURRECTION OF ALL THINGS

EARTH AND ALL LIFE RESURRECTED. Every creature on the earth, whether it be man, animal, fish, fowl, or other creature, that the Lord has created, is redeemed from death on the same terms that man is redeemed. These creatures are not responsible for death coming into the world any more than we were, and since they have been created by the Father, they are entitled to their redemption and eternal duration.

The earth itself shall be changed from its mortal body, for it too is a living thing now, under the curse of death, and it "abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law -- Wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it."²⁸¹ 65

ALL LIVING THINGS RESURRECTED. "I know that, whatsoever God doeth," we read in the scriptures, "it shall be for ever: nothing can be put to it, nor anything taken from it."²⁸¹ 66 We know that all these creatures are animated by the spirit which is in them, just as man is. The Lord declared through the Prophet that "the spirit of man [is] in the likeness of his person, also the spirit of the beast, and every other creature which God has

created."²⁸¹. 67 Is there any living creature that God has not made? If so, the power of creation has gone out of his hands. He is supreme, and all life is from him, his gift to every creature.

The purified body will be the same body which shall rise in its "perfect form," and so we read: "And the end shall come, and the heaven and the earth shall be consumed and pass away, and there shall be a new heaven and a new earth. For all old things shall pass away, and all things shall become new, even the heaven and the earth, and all the fulness thereof, both men and beasts, the fowls of the air, and the fishes of the sea; And not one hair, neither mote, shall be lost, for it is the workmanship of mine hand."²⁸². 68

CHAPTER 15

SALVATION AND RESURRECTION

BLESSINGS RECEIVED THROUGH RESURRECTION

RESURRECTION SAVES MAN FROM DEVIL. Immortality of the soul is the gift of God through the death and resurrection of his Son Jesus Christ. If the Savior had not died for the world, man would have remained in his sins. There could have been no resurrection from the dead and the physical body would have gone down into the grave without redemption, while the spirit would have become subject to the devil and his angels eternally. ²⁸³. 1

FULNESS OF JOY COMES THROUGH RESURRECTION. The spirit and the body in this mortal life are not inseparably connected. Hence man cannot in the mortal life receive a fulness of joy. It is only through the resurrection and the spirit and the body being united inseparably that immortality and eternal life can come.²⁸³. 2

No man can receive the inseparable connection of the spirit and body until he dies. Therefore, death is just as important, so far as life is concerned, as birth. The reason is that in this life the spirit and the body are not inseparably connected. When mortal sickness comes, or old age, then dissolution comes, the spirit leaves the body, and the body goes into the grave to await the resurrection. When the spirit and the body unite again in the resurrection from the dead, they are joined together in such a way that they cannot be separated, and there shall be no more death.

Then man may receive a fulness of joy. While he is in this temporal state of spirit and body, he cannot receive a fulness of joy. No man in mortal life can receive the fulness of joy which the Lord has in store for him. Only after the resurrection from the dead, only when the spirit

and the body are inseparably connected -- when through the resurrection the spirit and the body are welded together inseparably -- can that fulness come. That is the beauty of the resurrection, that is the objective of the resurrection from the dead.

MORTALITY GIVEN TO PREPARE MEN FOR RESURRECTION. And so it is necessary that every man must die. It is necessary to bring to pass the greater blessing which cannot come unless we die. No man wants to be cursed with mortal life and live forever. No, that would be a calamity.^{284. 3} Mortal life is all right for the little space of time that we spend here in this world. It is necessary. It is a mighty important part of our existence, because it is here that we prove ourselves. It is here that we prepare ourselves for that which is to come. That is how important mortality is, and yet we treat it lightly, many of us. We look upon it as meaning little. "We are here today; we will be gone tomorrow. Tomorrow can take care of itself. We will have a good time here." That is the way many of us look on life. Now is the time, this is the day, Alma says, for repentance. Do not procrastinate the day of your repentance. The time may come when it is too late. ^{284. 4}

NATURE OF RESURRECTED BODIES

SPIRITUAL BODIES IN THE RESURRECTION. In the resurrection from the dead, the bodies which were laid down natural bodies shall come forth spiritual bodies. That is to say, in mortality the life of the body is in the blood,^{284. 5} but the body when raised to immortality shall be quickened by the spirit and not the blood. Hence, it becomes spiritual, but it will be composed of flesh and bones, just as the body of Jesus was, who is the prototype.^{285. 6}

TANGIBLE NATURE OF SPIRITUAL BODIES. These modern blind teachers of the blind who deny the literal resurrection have a very false understanding of what is meant by a spiritual body. They have based their conclusion on the statement that Paul makes that the body is raised a spiritual body and that flesh and blood cannot inherit the kingdom of God. ^{285. 7} They cannot conceive in their minds of a body raised from the dead, being composed of flesh and bones, quickened by spirit and not by blood.

When Paul spoke of the spiritual body, he had no reference at all to the spirit body, and there they have made their mistake. They have confused the spiritual body, or, in other words, the body quickened by the spirit, with the body of the spirit alone. They think that those who believe in the resurrection of the literal body believe that it shall be raised again, quickened by blood, which is not the case. . . .

After the resurrection from the dead our bodies will be spiritual bodies, but they will be bodies that are tangible, bodies that have been purified, but they will nevertheless be bodies of flesh and bones. They will not be blood bodies, They will no longer be quickened by blood but quickened by the spirit which is eternal, and they shall become immortal and shall never die. ^{285. 8}

BLOOD BODIES AND SPIRITUAL BODIES COMPARED. Now if our good friends understood this, they would not fall into this error of thinking that Paul's doctrine was in conflict with that of the Lord and Savior Jesus Christ, when Paul declared that the body that would be raised would be a spiritual body. You read in the Book of Genesis, where the Lord said to Noah after the flood, that the blood was the life of the body; the blood is the life thereof, he says. Therefore, "Whoso sheddeth man's blood, by man shall his blood be shed," because blood is the life of the mortal body.[286. 9](#)

But with the body brought forth in the resurrection, which is the immortal body, that is not the case. In it blood does not exist, but the spirit is the life giving power. Hence, they are no longer bodies quickened by blood but bodies quickened by spirit, and hence they are spiritual bodies, but tangible bodies of flesh and bones, just as was the body of the Son of God. Now this is the doctrine of the Lord and Savior of the world.[286. 10](#)

RESURRECTION IN INCORRUPTION. Now let us understand the meaning of that term corruption. Perhaps, because of the way that word is usually used, what you may have in mind is not exactly the meaning given by Paul in this passage of scripture. [286. 11](#) Corruption here means mortality, It means to be in this world of change.

Our bodies are changing daily, They are throwing off the waste, taking on the new, They are so constituted that the food we eat, the water we drink, the air we breathe, build up and replace those parts which have decayed or have filled their mission of usefulness and have been discarded. So this is, as Paul put it, a corruptible body that we have now, and this prophet is speaking of the mortal body when he says corruption. This mortal body shall eventually, through the resurrection, become an incorruptible body, not subject to these changes, not subject to disease and decay. [286. 12](#)

KINDS OF RESURRECTED BODIES. In the resurrection there will be different kinds of bodies; they will not all be alike. The body a man receives will determine his place hereafter. There will be celestial bodies, terrestrial bodies, and telectual bodies, and these bodies will differ as distinctly as do bodies here, for example, the white European, the Negro, the Philippino, the Indian. [286. 13](#)

Bodies will be quickened according to the kingdom which they are judged worthy to enter. Elder Orson Pratt many years ago in writing of the resurrection and the kind of bodies which would be raised in these kingdoms said:

"In every species of animals and plants, there are many resemblances in the general outlines and many specific differences characterizing the individuals of each species. So in the resurrection. There will be several classes of resurrected bodies; some celestial, some terrestrial, some telectual, and some sons of perdition. Each of these classes will differ from the others by prominent and marked distinctions; yet, in each, considered by itself, there will be found many resemblances as well as distinctions. There will be some physical peculiarity

by which each individual in every class can be identified."

PROCREATION LIMITED TO CELESTIAL BODIES. Some will gain celestial bodies with all the powers of exaltation and eternal increase. These bodies will shine like the sun as our Savior's does, as described by John.²⁸⁷ 14 Those who enter the terrestrial kingdom will have terrestrial bodies, and they will not shine like the sun, but they will be more glorious than the bodies of those who receive the telestial glory.

In both of these kingdoms there will be changes in the bodies and limitations. They will not have the power of increase, neither the power or nature to live as husbands and wives, for this will be denied them and they cannot increase.

Those who receive the exaltation in the celestial kingdom will have the "continuation of the seeds forever."²⁸⁷ 15 They will live in the family relationship. In the terrestrial and in the telestial kingdoms there will be no marriage. Those who enter there will remain "separately and singly" forever. ²⁸⁷ 16

Some of the functions in the celestial body will not appear in the terrestrial body, neither in the telestial body, and the power of procreation will be removed. I take it that men and women will, in these kingdoms, be just what the so-called Christian world expects us all to be -- neither man nor woman, merely immortal beings having received the resurrection.

RESURRECTED BODIES PASS THROUGH SOLID OBJECTS. Resurrected bodies have control over the elements, How do you think the bodies will get out of the graves at the resurrection? When the Angel Moroni appeared to the Prophet Joseph Smith, the Prophet saw him apparently come down and ascend through the solid walls or ceiling of the building. ²⁸⁸ 17 If the Prophet's account had been a fraud, he never would have stated such a story (as we may be sure he never would have thought of such a thing), but would have had the angel come in through the door. Why should it appear any more impossible for a resurrected being to pass through solid objects than for a spirit, for a spirit is also matter?²⁸⁸ 18

It was just as easy for the Angel Moroni to come to the Prophet Joseph Smith down through the building as it was for our Savior to appear to his disciples after his resurrection in the room where they were assembled when the door was closed. "The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." ²⁸⁸ 19

Here, you see that the door was shut, "for fear of the Jews," but this did not prevent Jesus from appearing to them in the room. How could he do it? He had power over the elements. This has been explained by some scientists by the statement that we are limited to three dimensions, but superior beings may have many dimensions of which we know nothing. One learned man, who does not believe in the resurrection, stated that a mortal being, if his body

could vibrate in the proper manner, could' pass through solid objects. Just how resurrected beings do it, we do not know, but that it has been done we do know, for the Savior and others have done it. 289. 20

PHYSICAL PERFECTION IN RESURRECTION

NO DEFORMITIES OR IMPERFECTIONS IN RESURRECTION. A little sound thinking will reveal to us that it would be inconsistent for our bodies to be raised with all kinds of imperfections. Some men have been burned at the stake for the sake of truth. Some have been beheaded, and others have had their bodies torn asunder; for example, John the Baptist was beheaded and received his resurrection at the time of the resurrection of our Redeemer. It is impossible for us to think of him coming forth from the dead holding his head in his hands; our reason says he was physically complete in the resurrection, He appeared to the Prophet Joseph Smith and Oliver Cowdery with a perfect resurrected body.

When we come forth from the dead, our spirits and bodies will be reunited inseparably, never again to be divided, and they will then be assigned to the kingdom to which they belong. All deformities and imperfections will be removed, and the body will conform to the likeness of the spirit, for the Lord revealed, "that which is spiritual being in the likeness of that which is temporal; and that which is temporal in the likeness of that which is spiritual; the spirit of man in the likeness of his person, as also the spirit of the beast, and every other creature which God has created." 289. 21

PERFECT AND PROPER FRAME IN RESURRECTION. The Prophet Amulek has stated the case very clearly in these words: "Now, there is a death which is called a temporal death; and the death of Christ shall loose the bands of this temporal death. . . . The spirit and the body shall be reunited again in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt.

"Now, this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous; and even there shall not so much as a hair of their heads be lost; but every thing shall be restored to its perfect frame, as it is now, or in the body, and shall be brought and be arraigned before the bar of Christ the Son, and God the Father, and the Holy Spirit, which is one Eternal God, to be judged according to their works, whether they be good or whether they be evil.

"Now, behold, I have spoken unto you concerning the death of the mortal body, and also concerning the resurrection of the mortal body. I say unto you that this mortal body is raised to an immortal body, that is from death, even from the first death unto life, that they can die no more; their spirits uniting with their bodies, never to be divided; thus the whole becoming spiritual and immortal, that they can no more see corruption." 290. 22

Alma testifies to this same thing. Speaking of the resurrection of our Lord which will give him power to call forth all of the dead, he says: "Yea, this bringeth about the restoration of those things of which has been spoken by the mouths of the prophets. The soul shall be restored to the body, and the body to the soul; yea, and every limb and joint shall be restored to its body; yea, even a hair of the head shall not be lost; but all things shall be restored to their proper and perfect frame." 290. 23

WHY CHRIST RETAINED MARKS OF WOUNDS IN HIS BODY. We must not judge the resurrection of others by the resurrection of Jesus Christ. It is true that he appeared to his disciples and invited them to examine the prints of the nails in his hands and in his feet, and the spear wound in his side, but this was a special manifestation to them.

We should know that the disciples had failed to understand that he was to rise again, and this manifestation was for their benefit. Thomas was absent, and it was with some difficulty that the other disciples could convince him that the Lord had risen. Thomas was not worse than any other one of the apostles. Perhaps they would have done just what he did had they been absent. The Lord said to them and later to him: "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." 291. 24

CHRIST'S WOUNDS A WITNESS AT SECOND COMING. When the Savior comes to the Jews in the hour of their distress, as recorded in the Doctrine and Covenants, 45:51-53, he will show them the wounds in his hands and in his feet.

"And then shall the Jews look upon me and say: What are these wounds in thine hands and in thy feet? Then shall they know that I am the Lord; for I will say unto them: These wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the Son of God. And then shall they weep because of their iniquities; then shall they lament because they persecuted their king."

The Prophet Zechariah has also prophesied of the Savior's Second Coming and his appearance to the Jews, when they will flee from their enemies and the Mount of Olives shall cleave in twain making a valley in which they shall seek refuge. At that particular time he will appear and they shall say: "What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends." 291. 25 Then will they mourn, each family apart, because they had rejected their Lord.

It is true that he also showed these wounds to the Nephites when he visited with them with the same purpose in view, to convince them of his identity, and give to them a witness of his suffering. 292. 26 It can hardly be accepted as a fact that these wounds have remained in his hands, side, and feet all through the centuries from the time of his crucifixion and will remain until his Second Coming, But they will appear to the Jews as a witness against their fathers and their stubbornness in following the teachings of their fathers. After their weeping and mourning they shall be cleansed. 292. 27

NATURE OF HEALING POWER OP RESURRECTION. When a person rises in the resurrection, his body will be perfect but that does not mean that he will be perfect in faith. 292. 28 There will be different kinds of bodies in the resurrection -- celestial, terrestrial, and telestial -- and they will not be alike any more than whites, browns, and blacks are alike in this life. Every man will receive according to his works.

Bodies will come up, of course, as they were laid down, but will be restored to their proper, perfect frame immediately. Old people will not look old when they come forth from the grave. Scars will be removed. No one will be bent or wrinkled. How foolish it would be for a man to come forth in the resurrection who had lost a leg and have to wait for it to grow again. Each body will come forth with its perfect frame. If there has been some deformity or physical impairment in this life, it will be removed.

The Lord is not impotent to heal and restore the dead to their perfect frame in the resurrection. If the Savior could restore withered hands, eyes that had never had sight, crooked bodies, in this mortal life, surely the Father will not permit bodies that are not physically perfect to come forth in the resurrection.

NO DISEASE IN RESURRECTION. If a man has gone through life with a club foot, or other deformity, will he be raised in the resurrection and have the club foot or deformity, and have to wait until the "restoration of all things," before this imperfection is corrected?

The answer to this is. No! Let us carry this a little farther. If a person through disease passes through the greater part of his life with some deformity -- such as diabetes, tumors, consumption -- will he have to be subject to such disease until the day of "restitution of all things?" Certainly not, and it is just as inconsistent to claim that the club foot would have to remain as to say that any of these other deformities or diseases would have to remain.

CHILDREN RESURRECTED AS CHILDREN. Of course, children who die do not grow in the grave. They will come forth with their bodies as they were laid down, and then they will grow to the full stature of manhood or womanhood after the resurrection, but all will have their bodies fully restored. 293. 29

RESTORATION TO PERFECTION THROUGH RESURRECTION. In speaking about the resurrection at the funeral of Sister Rachel Grant, President Joseph F. Smith said that the same person, in the same form and likeness, will come forth "even to the wounds in the flesh. Not that a person will always be marred by scars, wounds, deformities, defects or infirmities, for these will be removed in their course, in their proper time, according to the merciful providence of God." 293. 30

President Smith was in full accord with Amulek and Alma. He taught that the body will be restored as stated in Alma 11:42-45 and 40:22-23. While he expresses the thought that the

body will come forth as it was laid down, he also expresses the thought that it will take time to adjust the body from the condition of imperfections, This, of course, is reasonable, but at the same time the length of time to make these adjustments will not cover any appreciable extent of time.

President Smith never intended to convey the thought that it would require weeks or months of time in order for the defects to be removed. These changes will come naturally, of course, but almost instantly, We cannot look upon it in any other way. For instance, a man who has lost a leg in childhood will have his leg restored. It does not grow in the grave, but will be restored naturally, but with the power of the Almighty it will not take extended time for this to be accomplished.

RESTORATION TO PERFECTION ALMOST INSTANTANEOUS. When President Smith declares that "the body will come forth as it is laid to rest, for there is no growth in the grave," 294. 31 he has in mind this: Infants and children do not grow in the grave, but when they come forth, they will come forth with the same body and in the same size in which the body was when it was laid away. After the resurrection the body will grow until it has reached the full stature of manhood or womanhood. He did not intend to teach that the adult who loses a leg will come forth without that leg until it can be grafted on after the resurrection. Rather, his body will come forth complete in every part. Deformities and the like will be corrected, if not immediately at the time of the uniting of the spirit and body, so soon thereafter that it will make no difference. We may be sure that every man will receive his body in its perfect frame in the resurrection.294. 32

FIRST AND SECOND RESURRECTIONS

A RESURRECTION OF LIFE AND OF DAMNATION. The Lord meant literally just what he said when he declared that the dead should hear his voice and should come forth, they that had done good unto the resurrection of life and they that had done evil unto the resurrection of damnation.295. 33

The resurrection shall come to all men, for they are not responsible for death. The Lord will not punish them for Adam's transgression.295. 34 Therefore, he took upon him the sins of all mankind and redeemed every creature from death and granted unto each one of us a resurrection, but not eternal life, not salvation, not an existence in the presence of his Father in the celestial kingdom. That comes through faithfulness, through diligence, through perseverance on our part and through our belief and acceptance and our keeping of the commandments of the Lord.295. 35

FIRST RESURRECTION AT SECOND COMING. While there was a general resurrection of the righteous at the time Christ arose from the dead, it is customary for us to speak of the resurrection of the righteous at the Second Coming of Christ as the first resurrection. It is the first to us, for we have little thought or concern over that which is past. The Lord has

promised that at the time of his Second Advent the graves will be opened, and the just shall come forth to reign with him on the earth for a thousand years.

John in the Book of Revelation writes of these: "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."296. 36

RESURRECTION OF CELESTIAL BODIES. In modern revelation given to the Church, the Lord has made known more in relation to this glorious event. There shall be at least two classes which shall have the privilege of the resurrection at this time: First, those who "shall dwell in the presence of God and his Christ forever and ever"; 296. 37 and second, honorable men, those who belong to the terrestrial kingdom as well as those of the celestial kingdom.

At the time of the coming of Christ, "They who have slept in their graves shall come forth, for their graves shall be opened; and they also shall be caught up to meet him in the midst of the pillar of heaven -- They are Christ's, the first fruits, they who shall descend with him first, and they who are on the earth and in their graves, who are first caught up to meet him; and all this by the voice of the sounding of the trump of the angel of God." 296. 38 These are the just, "whose names are written in heaven, where God and Christ are the judge of all. These are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood."296. 39

RESURRECTION OF TERRESTRIAL BODIES. Following this great event, and after the Lord and the righteous who are caught up to meet him have descended upon the earth, there will come to pass another resurrection. This may be considered as a part of the first, although it comes later. In this resurrection will come forth those of the terrestrial order, who were not worthy to be caught up to meet him, but who are worthy to come forth to enjoy the millennial reign.

It is written that the second angel shall sound, which is the second trump, "and then cometh the redemption of those who are Christ's at his coming; who have received their part in the prison which is prepared for them, that they might receive the gospel, and be judged according to men in the flesh."297. 40

This other class, which will also have right to the first resurrection, are those who are not

members of the Church of the Firstborn, but who have led honorable lives, although they refused to accept the fulness of the gospel.

Also in this class will be numbered those who died without law and hence are not under condemnation for a violation of the commandments of the Lord. The promise is made to them of redemption from death in the following words: "And then shall the heathen nations be redeemed, and they that knew no law shall have part in the first resurrection; and it shall be tolerable for them." 297. 41 These, too, shall partake of the mercies of the Lord and shall receive the reuniting of spirit and body inseparably, thus becoming immortal, but not with the fulness of the glory of God.

RESURRECTION OF TELESTIAL BODIES. All liars, and sorcerers, and adulterers and all who love and make a lie, shall not receive the resurrection at this time, but for a thousand years shall be thrust down into hell where they shall suffer the wrath of God until they pay the price of their sinning, if it is possible, by the things which they shall suffer. 297. 42

These are the "spirits of men who are to be judged, and are found under condemnation; And these are the rest of the dead; and they live not again until the thousand years are ended, neither again, until the end of the earth." 297. 43

These are the hosts of the telestial world who are condemned to "suffer the wrath of God on earth"; and who are "cast down to hell and suffer the wrath of Almighty God, until the fulness of times, when Christ shall have subdued all enemies under his feet, and shall have perfected his work." 298. 44

SUFFERINGS OF UNGODLY BEFORE RESURRECTION. These do not live during the millennial reign, but during that time are spending their time in torment, or anguish of soul, because of their transgressions. Christ has said that he suffered for all who will repent, but his wrath is kindled against all who will not repent, and they must suffer, "how exquisite you know not, yea, how hard to bear you know not. For behold, I, God, have suffered these things for all, that they might not suffer if they would repent; But if they would not repent they must suffer even as I; Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit." 298. 45

This suffering will be a means of cleansing, or purifying, and through it the wicked shall be brought to a condition whereby they may, through the redemption of Jesus Christ, obtain immortality. Their spirits and bodies shall be again united, and they shall dwell in the telestial kingdom. But this resurrection will not come until the end of the world.

CHRIST DESTROYS DEATH THROUGH RESURRECTION. Paul says: "Then cometh the end when he [Christ] shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put

all enemies under his feet. The last enemy that shall be destroyed is death." 298. 46

The victory of Jesus Christ will not be complete until death is destroyed, and death will not be destroyed until every creature affected by the fall has been redeemed from death through the resurrection. This does not insure, however, a place in the kingdom of God for those who have lived lives of wickedness. While they pay the price of their sinning and obtain the resurrection, yet they shall go to "their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received." 299. 47

They do not partake of eternal life, or salvation in the presence of God, but forever are shut out of his presence. Nevertheless, in his infinite goodness, our Eternal Father, will bless them as far as they may be blessed in accordance with the laws of justice and mercy.

This doctrine the Lord revealed to Joseph Smith. It is peculiar to the Latter-day Saints for even today the false idea persists that if a man is not saved in the kingdom of God, he is damned in the eternal torments of hell, without hope of relief from his sufferings. 299. 48

IS RESURRECTION GOING ON NOW? It is the opinion of some that the resurrection is going on all the time now, but this is purely speculation without warrant in the scriptures. It is true that the Lord has power to call forth any person or persons from the dead, as he may desire, especially if they have a mission to perform which would require their resurrection. For example, we have the cases of Peter, James, and Moroni.

We are given to understand that the first resurrection yet future, which means the coming forth of the righteous, will take place at one particular time, which is when our Savior shall appear in the clouds of heaven, when he shall return to reign. For us to speculate whether or not the Prophet Joseph Smith, Hyrum Smith, Brigham Young, and others have been called forth, without any revelation from the Lord, is merely supposition. When the Lord wants any of these men, he has the power to call them, but the first resurrection, with which we have any future concern, will commence when Christ comes. 300. 49

ALMA'S "OPINION" ON RESURRECTION CLARIFIED. Christ was the first fruits of the resurrection. He holds the keys of the resurrection. The first resurrection took place immediately following his resurrection. A misunderstanding has arisen in the minds of some because of the words of Alma to his son Corianton. 300. 50 They think that Alma said all the dead, both good and bad, who lived before the coming of our Lord, would receive the resurrection before any who should die after his coming. A careful reading of Alma's words will show, however, that he did not wish to convey any such thought. Abinadi has made this matter very plain. 300. 51

Alma does not intend to say, although verse 19 of chapter 40 implies it, that the wicked who lived before Christ will be raised before the righteous who lived after the coming of Christ; that may be implied by what he says in verse 19, but in verse 20, he modifies this and says it

shall be the souls and bodies of the righteous who come forth at the time of that resurrection.

We find Abinadi teaching that the wicked have no part in the first resurrection, and the first resurrection to Abinadi who lived before the days of Christ was the time of our Savior's resurrection; so we conclude that the wicked, no matter when they lived, will have to wait until the final resurrection.^{300. 52}

TRANSLATED BEINGS STILL MORTAL. Translated beings are still mortal and will have to pass through the experience of death, or the separation of the spirit and the body, although this will be instantaneous. The people of the City of Enoch, Elijah, and others who received this great blessing of translation in ancient times, before the coming of our Lord, could not have received the resurrection, or the change from mortality to immortality at that time, because our Lord had not paid the debt which frees us from mortality and grants to us the resurrection and immortal life.

Christ is the "resurrection and the life"^{301. 53} and the first fruits of them that slept. ^{301. 54} Therefore, none could pass from mortality to immortality until our Savior completed his work for the redemption of man and had gained the keys of the resurrection, being the first to rise, having "life in himself" and the power to lay down his life and take it up again, thus freeing all men from the bondage which the fall had placed upon them.^{301. 55}

CHAPTER 16

FAITH UNTO SALVATION

THE LAW OF FAITH

FAITH CENTERS IN CHRIST. Let it be uppermost in your minds, now and at all times, that Jesus is the Christ, the Son of the living God, who came into the world to lay down his life that we might live. That is the truth and is fundamental. Upon that our faith is built. It cannot be destroyed.

We must adhere to this teaching in spite of the teachings of the world and the notions of men, for this is paramount, this is essential to our salvation. The Lord redeemed us with his blood; he gave us salvation, provided -- and there is this condition which we must not forget -- that we will keep his commandments and always remember him. If we will do that, then we shall be saved, while the ideas and the foolishness of men shall perish from the earth. . . .

The reason that there is a lack of spirit and force in the religious teaching of the world is in

part because they have tried to harmonize the Christian faith with the foolishness of men; and, of course, it will not harmonize with falsehood and with the doctrines of men. But we have received the light of the everlasting gospel. It is our salvation. Let us adhere to it and worship the Lord and keep his commandments, as we have been instructed to do, in the name of his Son. 302. 1

FAITH IN CHRIST AND JOSEPH SMITH GO TOGETHER. By faith we come to God. If we did not believe in the Lord Jesus Christ, if we had no faith in him or in his atonement, we would not be inclined to pay any heed to his commandments. It is because we have that faith that we are brought into harmony with his truth and have a desire in our hearts to serve him. .

..

The first principle of the gospel is faith in the Lord Jesus Christ; and of course we are not going to have faith in the Lord Jesus Christ without having faith in his Father. Then if we have faith in God the Father and the Son and are guided, as we ought to be, by the Holy Ghost, we will have faith in the servants of the Lord through whom he has spoken. 303. 2

We must have faith in the mission of Joseph Smith. Because the world had lapsed into spiritual darkness, changed the ordinances and broken the everlasting covenant, the Church of Jesus Christ had to be brought again from the heavens. Where there is no faith in these truths, there is no faith in Jesus Christ who sent the Prophet Joseph Smith. This knowledge is vital to our eternal salvation. 303. 3

We are far ahead of any other people in the world. We have greater faith because we have a better understanding of the truth and because we are to a greater extent striving to keep the commandments of the Lord. 303. 4

JOSEPH SMITH PREPARED LECTURES ON FAITH. In the old Doctrine and Covenants, published before 1921, we have seven Lectures on Faith. I would like to make a correction of some thing that has gone forth. The statement has been made that Sidney Rigdon wrote these lectures. Sidney Rigdon did not have an analytical mind, I am told. He was considered to be the leading orator of the Church in his day, but he could not sit down and analyze his thoughts and arrange and correlate them, as we find them arranged and correlated here.

Furthermore, the only evidence we have as to where these Lectures on Faith come from is from the Prophet Joseph Smith. There was a committee appointed to prepare lessons for the School of the Prophets. I have here the statement from the History of the Church, December 1, 1834:

"Our school of the elders was now well attended, and with the lectures on theology [later called Lectures on Faith], which were regularly delivered, absorbed for the time being everything else of a temporal nature. The classes, being mostly elders gave the most studious attention to the all- important object of qualifying themselves as messengers of Jesus Christ,

to be ready to do his will in carrying glad tidings to all that would open their eyes, ears, and hearts." 304. 5

Later the prophet, in two different places, makes this statement: January, 1835 -- During the month of January, I was engaged in the school of the elders, and in preparing the lectures on theology for publication in the book of Doctrine and Covenants, which the committee, appointed last September, were now compiling."304. 6

These lectures are not now considered, and were not considered when they were placed in the Doctrine and Covenants, on a par with the revelations, but we must give the Prophet Joseph Smith credit for them. . . .

REVELATIONS WITHHELD FOR LACK OF FAITH. There is so much knowledge that is withheld from us. To many questions we have to postpone the answers. If we had the faith we could answer them. The Lord is withholding knowledge from us because of our unworthiness. Read what is written in the 27th chapter of 2nd Nephi, the 26th chapter of 3rd Nephi, the 3rd and 4th chapters of Ether. In these chapters the Lord tells us that he is withholding from the world and from the Church the greatest revelation that was ever written. It is the history of this world from the beginning thereof to the ending. The Lord says, in the 27th chapter of 2nd Nephi, that it shall not come forth in the days of wickedness.

When Mormon was about to write in the 26th chapter of 3rd Nephi, the things Christ had said to the disciples, the Lord stopped him, saying: "I will try the faith of my people."

"And when they shall have received this, which is expedient that they should have first, to try their faith, and if it shall so be that they shall believe these things then shall the greater things be made manifest unto them."305. 7

ALL THINGS REVEALED BY FAITH. The brother of Jared went up into a mountain. He saw the finger of the Lord, and the Lord showed him his body. The scriptures tell us he could not be shut out, because of his great faith, and he beheld within the veil. The Lord told him to write it in a language that could not be read, gave him the interpreters by which in due time it would be read, and told him to seal up the interpreters also.

"And in that day that they shall exercise faith in me, saith the Lord, even as the brother of Jared did, that they may become sanctified in me, then will I manifest unto them the things which the brother of Jared saw, even to the unfolding unto them all my revelations, saith Jesus Christ, the Son of God, the Father of the heavens and of the earth, and all things that in them are."

"For the Lord said unto me: They shall not go forth unto the Gentiles until the day that they shall repent of their iniquity, and become clean before the Lord." 305. 8

I maintain that in this Church we are practicing the law of tithing, the Word of Wisdom, and many other things equally as well as we are practicing this first and fundamental foundation principle of the gospel. We need more faith.[305. 9](#)

FAITH, WORKS, AND GRACE

CHRIST TEACHES NEED FOR GOOD WORKS. "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

These are the words of the Savior spoken to his disciples, and one of them, not fully comprehending his meaning, asked him a question. Jesus answered and said unto him: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." [306. 10](#)

SECTARIAN CONTROVERSY OVER GRACE AND WORKS. There are throughout the Christian world various opinions regarding what is necessary to bring about the salvation of men. Some there are who have accepted very literally, but without comprehending the meaning of it, the expression that was uttered by Paul to the Ephesians: "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." [306. 11](#)

Those who accept that view as literally as it is recorded, without any reference to the context, disregard or reject the epistle of James which, apparently to them teaches a very different doctrine, for James says this: "Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?"[306. 12](#)

And so the controversy has been going on since the days of the Reformation, if not before, in regard to these scriptures. Some men contending for the doctrine of James and some for the doctrine of Paul, both misunderstanding what Paul has written and what James has written, for in reality there is no conflict.

The world is full of good, honest people who believe that all that is necessary for one to do in order to be saved is to confess the name of Jesus Christ with their lips. A professed minister of the gospel once told me that if the entire Bible were lost with the exception of one passage, that one verse would be enough to save the world. It is as follows:

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." [307. 13](#)

TEACHINGS OF PAUL AND JAMES IN HARMONY. Now, of course, this is a very extreme view. It would not be enough to save the world for the very good reason that the Lord has said unto us that we are to live by every word that proceedeth forth from the mouth of God, 307. 14 and we are, as I have read to you, under the necessity of keeping his commandments.

I desire to point out wherein there is no conflict whatever in the teachings of these two apostles of old; that Paul taught the doctrine that was taught by James; and James was in full accord with the doctrine that was taught by Paul -- the fact being that they were approaching the subject from different angles.

Paul was dealing with the class of people who believed that a man could not be saved unless he subscribed to the law of Moses, that a man was under the necessity more or less of saving himself, and who denied the full power of the atonement of Jesus Christ.

James on the other hand was defending the necessity of works, counteracting the idea which prevailed among others, who professed faith in Christ, that if they had faith it was all-sufficient. Therefore they approached this subject from different viewpoints, and each of them taught the truth.

GRACE AND WORKS: SAME DOCTRINE, TWO PERSPECTIVES. I might illustrate this. Many times I have passed down the street and have looked in a store window and have read a sign. As I have approached it from the right, certain words appeared to be advertising certain goods. As I have passed and come into full front view, then something else has appeared; and as I have passed on to the left and have looked back at that sign, other words appeared, three different and distinct signs, but all referring to the goods that are to be sold in that shop. I might stand on the right side and say: "This sign says so-and-so." You may stand on the left and say: "No, you are wrong; I can see it, and it says so-and-so," and we might contend over it, and we would both be wrong, although we would both be partly right.

You have heard the story of the two knights who contended over the shield that was on the arm of the statue, one declaring that it was made of gold and the other that it was of silver, and so they contended until they came to blows and each received a mortal wound. But as they fell to the earth and changed their positions the one that was on the right saw that the gold shield was silver, and the one that was on the left saw that the silver shield was gold.

This is just the situation as we have it in regard to the teaching of Paul and James. It is a doctrine of the Church that is fully upheld and sustained by the scriptures, and by the handdealings of God with the children of men from the beginning, that he does not do for us one thing that we can do for ourselves, but requires of us that we do everything for ourselves that is within our power for our salvation. I think that is logical and reasonable. On the other hand, the Lord has done everything for us, for our salvation, that we could not do for ourselves, and there were some things that we could not do for ourselves, and we had to have

help from an infinite source. . . .

ALL SALVATION COMES BY GRACE OF CHRIST. There is a difference between the Lord Jesus Christ and the rest of mankind. We have no life in ourselves, for no power has been given unto us, to lay down our lives and take them again. 309. 15 That is beyond our power, and so, being subject to death, and being sinners -- for we are all transgressors of the law to some extent, no matter how good we have tried to be -- we are therefore unable in and of ourselves to receive redemption from our sins by any act of our own.

This is the grace that Paul was teaching. Therefore, it is by the grace of Jesus Christ that we are saved. And had he not come into the world, and laid down his life that he might take it again, or as he said in another place, to give us life that we may have it more abundantly 309. 16 -- we would still be subject to death and be in our sins.

BOTH IMMORTALITY AND ETERNAL LIFE COME BY GRACE. As it was pointed out by Isaiah and others of the prophets many hundreds of years before his birth, Christ took upon himself the transgressions of all men and suffered for them, that they might escape, on conditions of their repentance, and acceptance of his gospel, and their faithfulness to the end. 309. 17 So we are saved by grace and that not of ourselves. It is the gift of God. 309. 18

If Jesus Christ had not died for us, there would have come to us no salvation, and we would have remained absolutely in our sins, without redemption, and would have become subject to Satan and his emissaries forever and ever. 309. 19 But through the mercies of God, Christ came into the world and his blood was shed for the redemption of men, so that all who will believe and will acknowledge him and take upon them his commandments, enduring to the end, shall receive eternal life.

So far as redemption from death is concerned, since we were not responsible for it, we will be redeemed from it, Therefore, through the blood of Christ, every man shall come forth from the dead in the resurrection, and the spirit and body shall be inseparably connected. Then man, if he has been righteous, shall receive a fulness of joy, and if unrighteous, he shall suffer, of course, for his transgressions, but every man has been given immortality, which means that he shall die again no more.

These are the doctrines that were taught by the Lord Jesus Christ. This is the burden of the message which we declare unto the world -- Christ and him crucified for the redemption of men.

GRACE AND WORKS UNITE TO BRING SALVATION. So Paul taught these people -- who thought that they could be saved by some power that was within them, or by observing the law of Moses -- he pointed out to them the fact that if it were not for the mission of Jesus Christ, if it were not for this great atoning sacrifice, they could not be redeemed. And therefore it was by the grace of God that they are saved, not by any work on their part, for

they were absolutely helpless. Paul was absolutely right.

And on the other hand, James taught just as the Lord taught, just as Paul had taught in other scripture, that it is our duty, of necessity, to labor, to strive in diligence, and faith, keeping the commandments of the Lord, if we would obtain that inheritance which is promised to the faithful, and which shall be given unto them through their faithfulness to the end. 310. 20 There is no conflict in the doctrines of these two men. There is no need for the world to be in conflict in regard to this question. It is merely due to the fact that they cannot or do not comprehend the mission of Jesus Christ. They do not understand what salvation means. They do not know upon what it is based. . . .

SALVATION COMES BY GRACE, FAITH, AND WORKS. So it is easy to understand that we must accept the mission of Jesus Christ. We must believe that it is through his grace that we are saved, that he performed for us that labor which we were unable to perform for ourselves, and did for us those things which were essential to our salvation, which were beyond our power; and also that we are under the commandment and the necessity of performing the labors that are required of us as set forth in the commandments known as the gospel of Jesus Christ.

Unless a man will adhere to the doctrine and walk in faith, accepting the truth and observing the commandments as they have been given, it will be impossible for him to receive eternal life, no matter how much he may confess with his lips that Jesus is the Christ, or believe that his Father sent him into the world for the redemption of man. So James is right when he says the devils "believe and tremble," but they do not repent. So it is necessary, not merely that we believe, but that we repent, and in faith perform good works until the end; and then shall we receive the reward of the faithful and a place in the celestial kingdom of God. 311. 21

FAITH AND MIRACLES

FAITH COMES BY RIGHTEOUSNESS. Miracles are not a permanent safeguard to faith. Your faith may decrease, notwithstanding the fact that the Spirit has borne witness to you that Jesus Christ is the Son of God, that Joseph Smith is a Prophet of God, if you become inactive.

If we want to have a living, abiding faith, we must be active in the performance of every duty as members of this Church. I am as sure as I am that I am here that we would see more manifestations of the Spirit of God, for instance in the healing of the sick, if we would live just a little nearer to these fundamental truths. . . .

FOOLISH TO QUESTION BIBLE MIRACLES. I think it is not in good taste for any man today, within the Church or out of it, to scout the miracles of the Bible. It is certainly out of harmony in the Church. It is certainly not in keeping with the commission given to teachers in the Church to question the miracles in the scriptures and say, "I do not believe that Moses

by the power of the Holy Spirit divided the Red Sea, 312. 22 or that the walls of Jericho at the command of Joshua fell down, 312. 23 or even that the sun and the moon stood still, 312. 24 or that Jonah was cast into the sea and saved by being swallowed by a fish." 312. 25 It is out of taste for us to say today that we do not believe these things, when we are living in a day when the greatest miracles the world has ever seen are right before us every day of our lives. 312. 26

MIRACLES OF BIBLE AND OF SCIENCE. I was talking with a man one day who said he could not accept the statements in the scriptures, about the fall of Adam and death being brought into the world. He could not believe in the miracles of the scriptures. He said to believe that Joshua commanded the sun and the moon to stand still and that Jonah was swallowed by a whale, or fish, was unscientific. "You cannot expect me to believe such things as these." He thought himself consistent with reason and that I was inconsistent.

All of you go back with me, in imagination, 100 years. Suppose we are living in the year 1830, when the Church was organized. Suppose I tell you -- in 1830 -- that within 100 years men will be able to travel from the Atlantic to the Pacific Ocean in one day? Will you accept that more quickly than the story of Joshua or of Jonah? In 1830, which story would you accept first?

If I should then say to you that a man could stand in New York, or Washington, and speak no more loudly than I am speaking to you now and he could be heard all over the world, which story would you believe first, this that I tell you or the story of Joshua? If you are honest with your thoughts, you will choose in preference what is written in the Bible.

These things I have mentioned are accomplished today. One of our own boys flew from the Atlantic to the Pacific in one day. I have listened over the radio to men speaking in Germany, Holland, England, and from various parts of the United States, yet I was sitting in my own home in Salt Lake City.

HOW THE SUN STOOD STILL. But this man could not accept the story of Joshua because it is unscientific. He believes that the Lord could not hear Joshua's prayer and cause the earth to rotate less rapidly, for that is what took place. "Why, if this had happened," he said, "everything on the earth would have flown off into space."

Well, if the Lord can give to the earth its times and seasons, its revolutions, and so control all the heavenly bodies, are we going to deny him the power to regulate them, and say he could not slow up the earth and still keep the seas in their beds? I have traveled on a train going 60 miles an hour and have stood in the aisle when the train was brought to a stop but was not thrown off my feet, because the train slowed up gradually. I think the Lord did this with the earth. He has the power to do it, has he not?

It seems to me so strange for a man to question the power of the Lord and yet acknowledge

the wonderful achievements of man which are just as marvelous. But because he does not see what happens in one case, he rejects it, and because he sees with his eyes and hears with his ears in another, he believes it. . . .

We should have perfect confidence in the Lord and in his word. Some people would tie the hands of the Lord. Some say that these miraculous events were added in a day of superstition, many years after the time they are said to have taken place; that the Bible is a book written by men who had vivid imaginations and believed in impossible, miraculous things. But these things are also found in the Book of Mormon and in other revelations coming from the Lord.

Nothing recorded in the scriptures is more miraculous or wonderful than the things we see demonstrated around us every day. We, as Latter-day Saints, should walk in righteousness and in the spirit of faith. We should be willing and anxious to believe the words of the Lord and have more confidence in what has come from him than in what has come through the arm of flesh. Let us increase our faith and confidence in the Lord.^{314. 27}

CHRIST BELIEVED STORY OF JONAH. Are we to reject it as being an impossibility and say that the Lord could not prepare a fish, or whale, to swallow Jonah? If Mr. Robert Ripley and some of the others are to be believed, a similar occurrence has taken place -- perhaps more than once -- within the memory of man now living. Surely the Lord sits in the heavens and laughs at the wisdom of the scoffer, and then on a sudden answers his folly by a repetition of the miracle in dispute, or by the presentation of one still greater.

Is it more of a miracle for the Lord to prepare a fish to carry Jonah to shore that he might fill the mission assigned to him, than it is for the President of the United States to speak in an ordinary tone and be heard, under certain conditions, by all people in all parts of the earth? Honestly, which is the greater miracle?

I believe, as did Mr. William J. Bryan, the story of Jonah. My chief reason for so believing is not in the fact that it is recorded in the Bible, or that the incident has been duplicated in our day, but in the fact that Jesus Christ, our Lord, believed it. The Jews sought him for a sign of his divinity. He gave them one, but not what they expected. The scoffers of his day, notwithstanding his mighty works, were incapable, because of sin, of believing.

"He answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the Prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."^{315. 28}

FAITH AND DOCTORS. We should put our faith in the Lord and keep his commandments, but the Lord has also told us to exercise works with our faith, and there is wisdom in getting counsel to help us to take care of our bodies, and when sick, to find the best methods of

restoring them to health. A physician has a proper place in the Church as well as in the days of the apostles of old. They had physicians, one of them being Luke, author of one of the gospels. We should live so that we will have faith, but the Lord has advised that we call in nurses or others to assist when the occasion requires.^{315. 29}

FAITH AND THE FLOOD

SO-CALLED SCIENTIFIC OBJECTIONS TO FLOOD. Most of our difficulties and doubts come from misunderstandings, and there is nothing, perhaps, which has been more misunderstood and ridiculed by the wise in their own learning, than the story of the flood. I am grateful that I was born with an understanding and believing heart and spirit. It is never hard for me to accept that which is written and affirmed by revelation. I am confident that the Lord is right, even where I am unable to understand the answers. In this case of the flood the answer is plain and simple.

Our brother, in denying the story of the flood, states, "There is not enough water existing in the earth and its atmosphere to flood the earth so that the mountains would all be covered."

Also, he says: "In the event of water being introduced from external space, the mass of the earth would be so altered that its astronomical constants would be altered, e.g., time taken to revolve in its orbit. distance from the sun, etc. Such an amount of water would not evaporate in the specified time of 150 days without boiling violently, when no life could possibly exist."

EARTH SURFACE TO BE RESTORED TO PRIMITIVE STATE. My answer to all of this is that it is mere speculation. The Lord, who created the earth, certainly controls it. Why try to deny him this power? Moreover, we are taught that portions of this earth have been taken from it, such as the city of Enoch, which included the land surface as well as the people. Yet the earth has maintained its steady course, and "abideth the law" which was given to it.
^{316. 30}

Then, again, the surface of the earth was not the same at the time of the flood that it is today. We are living in the great day of the restoration. In this dispensation we are informed the Lord will bring back all things to the condition in which they were before the curse came upon the earth, The earth is to be renewed or restored to its primitive beauty and condition, and when that day comes the high mountains which are seen today will be debased and the valleys exalted. This is not merely a figure of speech, but a literal condition which will prevail. I commend to you the reading of the words of Elder Parley P. Pratt in the Voice of Warning, and of President John Taylor in his Government of God, in explanation of this point.^{316. 31}

PROPHETS FORETELL CHANGES IN EARTH'S SURFACE. Here are a few references from the scriptures:

"Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain." 317. 32

"For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." 317. 33

"Oh that thou wouldest rend the heavens that thou wouldest come down, that the mountains might flow down at thy presence." 317. 34

"So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground." 317. 35

"And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places." 317. 36

LATTER-DAY REVELATION TELLS OF EARTH'S RESTORATION. I know it is customary to spiritualize these passages and to place upon them a figurative interpretation, but in our modern scriptures, as well as in the Bible, the literal meaning is clearly stated. I will give you a few references from the Doctrine and Covenants:

"Wherefore, be not deceived, but continue in steadfastness, looking forth for the heavens to be shaken, and the earth to tremble and to reel to and fro as a drunken man, and for the valleys to be exalted, and for the mountains to be made low, and for the rough places to become smooth -- and all this when the angel shall sound his trumpet." 317. 37

"And he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people; And it shall be a voice as the voice of many waters, and as the voice of a great thunder, which shall break down the mountains, and the valleys shall not be found.

"He shall command the great deep, and it shall be driven back into the north countries, and the islands shall become one land; And the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided." 318. 38

MIGHTY CHANGES WROUGHT BY FLOOD. These scriptural references teach us definitely that the day will come when the mountains will be debased and naturally the valleys will be exalted. This is part of the great restoration. The sea is to be driven back into the north, so it must have been there once before. The land surface of the earth will again be

united, and the islands brought back to the main land, as it was in the beginning.

Now why bring back the condition which was in the beginning? Because in the beginning the Lord pronounced the earth good. Then after the fall a curse was placed upon it, and many changes came. In this time of restoration all things are to be brought back to their primitive condition. See the Tenth Article of Faith.

From the knowledge which has come to us through revelation, we learn that the mountains in the days of the flood were not the great and mighty peaks that we see today. This makes a wonderful difference in the distribution of water over the face of the earth. We do not know what the earth did by way of change during the flood, Evidently there were great changes coming from the surface being covered by water so suddenly.

AMOUNT OF WATER AVAILABLE FOR FLOOD. The argument that there is not enough water in the earth and its atmosphere to cover the earth with a coating under certain conditions, I also say is pure speculation. Two-thirds of the surface of the earth is water. This water is as deep, or deeper, than the mountains even today are high.

When the fountains of the great deep were broken up and the floods from above came down, it seems that a mighty wave could easily sweep over the face of the earth without uncovering the ocean beds, and thus force a flood of water sufficiently high to bury the land surface long enough to meet the requirements of such an occasion. But if someone wishes to contend that this could not furnish enough water, then we also have the word of the Lord which might indicate that water was brought from elsewhere and then returned again, the scientific theories of men to the contrary notwithstanding.³¹⁹ 39 The Lord holds the earth in the "hollow of his hand." Surely he has power to control it, to balance it and keep it in its orbit, or do just what he pleases with it. How foolish and impotent are the thoughts of men!

FLOOD COVERED WHOLE EARTH. Again, our brother contends that the dove could not have found an olive leaf when Noah sent it forth, because the entire earth had been covered with water for five or more months. I have seen trees covered with flood waters for that length of time that again bore leaves when the unfavorable condition was removed.

Then, it was not necessary for the entire face of the earth to be covered, but for a very short time, and then the waters could recede to their proper levels. There is nothing in the scriptural account which contradicts this. It is possible, and we may presume to state it as a fact, that all the water did not remain on the face of the earth for 150 days; but so far as Noah was concerned the land had become dry in that length of time, at least the record says the waters were "abated."

Another point that should be considered, if we are willing to accept the revelations given to the Prophet Joseph Smith, is that Noah built his ark somewhere in what we are pleased to call the Western Hemisphere, so far as we can discover. The ark rested on Mount Ararat a

long distance from the place of starting, although at that time the earth had not been divided. So the flood could not have been a local flood as some wish us to believe. 320. 40

FLOOD WAS BAPTISM OF EARTH. Now a word as to the reason for the flood. It was the baptism of the earth, and that had to be by immersion). If the water did not cover the entire earth, then it was not baptized, for the baptism of the Lord is not pouring or sprinkling. These forms are strictly man made and not part of the gospel ordinances.

BRIGHAM YOUNG'S TEACHINGS ABOUT FLOOD. I will give a few quotations from the teachings of the leading brethren of the Church. President Brigham Young said of the earth: "It has already been baptized. You who have read the Bible must know that that is Bible doctrine. What does it matter if it is not in the same words that I use, it is not the less true that it was baptized for the remission of sins. The Lord said: 'I will deluge (or immerse) the earth in water for the remission of the sins of the people'; or if you will allow me to express myself in a familiar style, to kill all the vermin that were nitting, and breeding, and polluting its body; it was cleansed of its filthiness; and soaked in the water, as long as some of our people ought to soak. The Lord baptized the earth for the remission of sins, and it has been once cleansed from the filthiness that has gone out of it, which was in the inhabitants who dwelt upon its face." 320. 41

"Brethren and sisters, I wish you to continue in your ways of well doing; I desire that your minds may be opened more and more to see and understand things as they are. This earth, in its present condition and situation, is not a fit habitation for the sanctified; but it abides the law of its creation, has been baptized by water, will be baptized by fire and the Holy Ghost, and by and by will be prepared for the faithful to dwell upon." 321. 42

"The earth, the Lord says, abides its creation; it has been baptized with water, and will, in the future, be baptized with fire and the Holy Ghost, to be prepared to go into the celestial presence of God, with all things that dwell upon it which have, like the earth, abided the law of their creation." 321. 43

ORSON PRATT'S TEACHINGS ABOUT FLOOD. Elder Orson Pratt taught: "Another great change happened nearly 2,000 years after the earth was made. It was baptized by water. A great flow of water came, the great deep was broken up, the windows of heaven were opened from on high, and the waters prevailed upon the face of the earth, sweeping away all wickedness and transgression -- a similitude of baptism for the remission of sins. God requires the children of men to be baptized. What for? For the remission of sins. So he required our globe to be baptized by a flow of water, and all of its sins were washed away, not one sin remaining." 321. 44

"The heavens and the earth were thus polluted, that is, the material heavens, and everything connected with our globe all fell when man fell, and became subject to death when man became subject to it. Both man and the earth are redeemed from the original sin without

ordinances; but soon we find new sins committed by the fallen sons of Adam, and the earth became corrupted before the Lord by their transgressions. It needs redeeming ordinances for these second transgressions The Lord ordained baptism or immersion of the earth in water as a justifying ordinance."321. 45

TEACHINGS OF PRESIDENTS TAYLOR AND PENROSE ABOUT FLOOD. President John Taylor said: "The earth, as a part of the creation of God, has fulfilled and will fulfil the measure of its creation. It has been baptized by water, it will be baptized by fire; it will be purified and become celestial, and be a fit place for celestial bodies to inhabit." 322. 46

President Charles W. Penrose has left us this: "Thus the inhabitants of the earth with the few exceptions that are beyond the power of redemption will eventually be saved. And the globe on which they passed their probation, having kept the law of its being, will come into remembrance before its Maker. It will die like its products. But it will be quickened again and resurrected in the celestial glory. It has been born of the water, it will also be born of the Spirit, purified by fire from all the corruptions that once defiled it, developed into its perfections as one of the family of worlds fitted for the Creator's presence, all its latent light awakened into scintillating action, it will move up into its place among the orbs governed by celestial time, and shining 'like a sea of glass mingled with fire,' every tint and color of the heavenly bow radiating from its surface, the ransomed of the Lord will dwell upon it."322. 47

PHILOSOPHIES OF WORLD DESTROY FAITH. I have given quite a number of references. The great difficulty in the world today is unbelief, doubt, lack of faith. How much better it would be if we could keep ourselves in harmony with the Spirit so that we can feel and know the truth with the simple faith of Nephi. The guidance of the Holy Ghost is offered to every member of the Church so that they may not walk in darkness but be protected from error and know the truth. If we live as we should, we will be entitled to this guidance so that we will not be deceived. The philosophies and doctrines of men today have a tendency to destroy faith in the Lord and cast doubt upon his revelations.322. 48

CHAPTER 17

BAPTISM AND SALVATION

BAPTISM: A BIRTH AND RESURRECTION

BAPTISM IN OLD TESTAMENT TIMES. Baptism dates from the fall. 323. 1 Without modern revelation this truth would have remained hidden from the world. The plan of salvation was declared before the foundation of the world was laid. God is unchangeable.

The word of the Lord to Joseph Smith and through him, has cleared this doctrine and established it. [323](#). 2 I believe there are passages in the Old Testament that we might term as having reference to baptism, although they are very indistinct, and without modern revelation we would not know it. Baptism is a Greek word, not a Hebrew word. The Jews had a font in the temple upon 12 oxen, and there are places where the word washing appears.[323](#). 3

WHY BAPTISM MUST BE BY IMMERSION. The mode of baptism is by immersion in water. Sprinkling or pouring did not come into vogue until two or three centuries after Christ, and such a practice was not universal until about the 13th century A.D. We have to go into history to find these particulars. Baptism cannot be by any other means than immersion of the entire body in water, for the following reasons:

1. It is in the similitude of the death, burial, and resurrection of Jesus Christ, and of all others who have received the resurrection.
2. Baptism is also a birth and is performed in the similitude of the birth of a child into this world.
3. Baptism is not only a figure of the resurrection, but also is literally a transplanting or resurrection from one life to another -- from the life of sin to the life of spiritual life.

I want to take up the second reason: Baptism is also a birth and is performed in the similitude of the birth of a child into this world. When this earth was created, it came into existence the same way. (I am not speaking scientifically, and yet scientific doctrine tells us the same thing.) This earth was born in water. Before the land appeared the whole sphere was covered with water.

BIRTH COMES BY WATER, BLOOD, AND SPIRIT. In the Book of Moses we read: "Therefore I give unto you a commandment, to teach these things freely unto your children, saying: That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory; For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified."[324](#). 4

That is one of the finest passages I know, and we find practically the same thing recorded by John.[324](#). 5

SAME ELEMENTS PRESENT IN FIRST AND SECOND BIRTHS. Every child that comes into this world is carried in water, is born of water, and of blood, and of the spirit, So when

we are born into the kingdom of God, we must be born in the same way. By baptism, we are born of the water. Through the shedding of the blood of Christ, we are cleansed and sanctified: and we are justified, through the Spirit of God, for baptism is not complete without the baptism of the Holy Ghost. You see the parallel between birth into the world and birth into the kingdom of God. How foolish it is to think for a moment that baptism could be accomplished by pouring water on a child's head. it does not meet the requirements.

I have heard some of our young elders preaching on baptism say that the Lord could have brought to pass the remission of sins in some other way. They reasoned he could have done it by sprinkling, or in this way or that way. The Lord could not consistently do it any other way, only by being buried in the water, born of water and of the spirit, and cleansed by the blood of Christ, just as a child is born into this world of water, blood, and spirit. The comparison is very striking.

BAPTISM: A RESURRECTION TO LIFE. Coming now to the third reason: Baptism is not only a figure of the resurrection. but also is literally a transplanting or resurrection from one life to another -- from the life of sin to the life of spiritual life. For proof of that, I am going to read first something the Lord said to Joseph Smith.

"Wherefore, I, the Lord God, caused that he [Adam] should be cast out from the Garden of Eden, from my presence, because of his transgression, wherein he became spiritually dead, which is the first death, even that same death which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say: Depart, ye cursed."

Here we have two conditions, spiritual life and spiritual death. The condition of Adam in the Garden of Eden was spiritual life. He was in the presence of God. Through his transgression, he was banished into spiritual death -- a new life entirely. He was no longer in the presence of God. He was shut out, separated, a veil drawn between him, and the Lord.

Adam, after the fall, was in spiritual death, and not

Only Adam but every man and woman upon the face of the earth who is accountable before God, We will not consider the last death more than to say it is also banishment from the presence of God.

"But, behold, I say unto you that I, the Lord God, gave unto Adam and unto his seed, that they should not die as to the temporal death, until I, the Lord God, should send forth angels to declare unto them repentance and redemption, through faith on the name of mine Only Begotten Son. And thus did I, the Lord God, appoint unto man the days of his probation -- that by his natural death he might be raised in immortality unto eternal life, even as many as would believe; And they that believe not unto eternal damnation; for they cannot be redeemed from their spiritual fall, because they repent not."[326. 6](#)

We find Adam, then, in spiritual death, and all his posterity, excepting little children. All men and women need repentance. Death is banishment. They are in spiritual death. How are they going to get back? By being buried in the water. They are dead and are buried in the water and come forth in the resurrection of the Spirit back into spiritual life. That is what baptism is.

WHY BAPTISM REMITS FUTURE SINS. I have heard some of our young men, and some not so young, when talking on baptism, say they do not know why it is, since baptism is for the remission of sins, that a man does not have to be baptized every time he commits a sin. Do you see the reason? As long as a man sins and stays within spiritual life, he is alive, he can repent and be forgiven. He does not need to be baptized to be brought back to where he already is, But there are sins, John says, "unto death," and if a man commits a sin unto death, he is banished again and comes back into spiritual death.^{326. 7}

Through this kind of transgression he loses the effect of baptism and is banished into spiritual death. When a man commits a sin unto death, he is banished from spiritual life. The shedding of innocent blood is one such sin and blasphemy against the Holy Ghost another. The enemies of the Prophet Joseph Smith carried him off to Carthage and put him and his brother to death. Deliberately murdering the servants of God is the shedding of innocent blood.

If a man sins unto death, he goes back again to spiritual death, but as long as he stays within spiritual life, he does not have to be baptized again.

DEATH TO SIN BRINGS RESURRECTION TO LIFE. Paul had that very clearly in mind. He says, in writing to the Romans: "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?"

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."^{327. 8}

Paul is speaking to members of the Church. We are dead to sin because we have left it. Banishment works one way as well as the other. In other words, when we are in spiritual life (or in the Church or in the kingdom of God), we ought not to sin. Through baptism we come back from the spiritual death which is upon all unbaptized men. Whether they are Roman Catholic or Protestant, if they are unrepentant and unbaptized they are in spiritual death. But we who have received the gospel, why should we live in sin when we have been baptized and are in spiritual life?

HOW SAINTS ARE IN PRESENCE OF GOD. We are back in the presence of God. The question might naturally be raised: How do we come back into the presence of God if we do not see him? We do not see him now, but are we not in his presence when we have the gift of the Holy Ghost, one of the members of the Godhead, to lead and direct us in righteousness? We are back in his presence, if we keep the commandments and do not longer live in sin; then we are in spiritual life. That is an important thing in connection with baptism not generally understood. 328. 9

HOW BAPTISM BRINGS SALVATION

NATURE OF COVENANT OF BAPTISM. Every person baptized into this Church has made a covenant with the Lord to keep his commandments. 328. 10 We are to serve the Lord with all the heart, and all the mind, and all the strength that we have, and that too in the name of Jesus Christ. Everything that we do should be done in the name of Jesus Christ. 328. 11

In the waters of baptism, we covenanted that we would keep these commandments; that we would serve the Lord; that we would keep this first and greatest of all commandments, and love the Lord our God; that we would keep the next great commandment, we would love our neighbor as ourselves; and with all the might that we have, with all the strength, with all our hearts, we would prove to him that we would "live by every word that proceedeth forth from the mouth of God"; 328. 12 that we would be obedient and humble, diligent in his service, willing to obey, to hearken to the counsels of those who preside over us and do all things with an eye single to the glory of God.

We should not forget these things, for this commandment is binding upon us as members of the Church. 328. 13

OBLIGATION TO KEEP COVENANT OF BAPTISM. Every soul baptized, truly baptized, has humbled himself; his heart is broken; his spirit is contrite; he has made a covenant before God that he will keep his commandments, and he has forsaken all his sins. Then after he gets into the Church, is it his privilege to sin after he is in? Can he let down? Can he indulge in some of the things which the Lord has said he should avoid? No. it is just as necessary that he have that contrite spirit, that broken heart, after he is baptized as it is before. 329. 14

GOSPEL ORDINANCES FOR CELESTIAL KINGDOM ONLY. Will those who enter the terrestrial and telestial kingdoms have to have the ordinance of baptism? No! Baptism is the door into the celestial kingdom. The Lord made this clear to Nicodemus. 329. 15 We are not preaching a salvation for the inhabitants of the terrestrial or the telestial kingdoms. All of the ordinances of the gospel pertain to the celestial kingdom, and what the Lord will require by way of ordinances, if any, in the other kingdoms he has not revealed.

It seems to me to be so clear that the ordinances of the gospel are for those who are entitled

to enter the celestial kingdom, based on obedience to the principles of the gospel, that there should be no question about it.

BAPTISM FOR CELESTIAL KINGDOM ONLY. If the Lord intended baptism and other ordinances for everyone, why did he say, "He that believeth not shall be damned"? 329. 16

Why should he say what he has said of those who enter the telestial kingdom: "And they shall be servants of the Most High; but where God and Christ dwell they cannot come, worlds without end"? 329. 17

Why did he say: "Verily, verily, I say unto you, except ye abide my law ye cannot attain to this glory.

For strait is the gate, and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world neither do ye know me. . . Broad is the gate, and wide the way that leadeth to the deaths; and many there are that go in thereat, because they received me not, neither do they abide in my law"? 330. 18

How can we explain this: "Verily, verily, I say unto you, they who believe not on your words, and are not baptized in water in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom where my Father and I am. And this revelation unto you, and commandment, is in force from this very hour upon all the world, and the gospel is unto all who have not received it"? 330. 19

And, again, this: "And he that endureth not unto the end, the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father"? 330. 20

We know that the great majority of men will be barred from the celestial kingdom forever. If this is not so, then the word of the Lord must be revised. 330. 21

BAPTISM SAVES MEN FROM LOWER KINGDOMS. The First Presidency have said in answer to a similar question: "We know of no ordinances pertaining to the terrestrial or the telestial kingdom. All of the ordinances of the gospel are given for the salvation of men in the celestial kingdom and pertain unto that kingdom."

The Lord has said positively that those who reject the gospel shall be "damned." Baptism and obedience are to save them from damnation. If we are to be baptized for all who are dead without regard to the glory which they receive, then logically we must say that they are not to be damned, and such a thing is a contradiction of the word of the Lord,

This doctrine, that baptism is to be required of all men, is doing a great deal of harm in that it tends to encourage men in the procrastination of their repentance and holds out to them the false hope that they shall eventually, notwithstanding their unfaithfulness and disobedience, receive the blessings of the celestial kingdom of God. The doctrine is entirely foreign to the gospel plan which has been given to men to prepare them for celestial glory.

REPENTANCE MUST PRECEDE BAPTISM. Consider the instruction the Lord gave to candidates for baptism, Doctrine and Covenants, section 20, verse 37. Did he not mean it? I read in this verse that the candidate should have a broken heart, and a contrite spirit, and give witness before the Church that he has truly repented of all his sins and that he has a determination to serve the Lord to the end.

I ask, how can a man do all of this and still be addicted to tobacco or liquor? How can he do it if he is living in violation of any other commandment?

Again: "And we know that all men must repent and believe on the name of Jesus Christ, and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the kingdom of God." 331. 22

Again: "And he commandeth all men that they must repent, and be baptized in his name, having perfect faith in the Holy One of Israel, or they cannot be saved in the kingdom of God." 331. 23 How can a man have perfect faith when he is violating a commandment?

"And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end." 332. 24 How can a man obtain the remission of all his sins, if he has not repented of all his sins? The trouble with many of us is that we do not take the word of the Lord seriously; we do not think he means what he says.

REPENTANCE REMOVES SCAR OF SIN. It appears to me the most extreme folly to believe, much less to teach, that the atonement of Jesus Christ merely paved the way for the remission and forgiveness of the sins of those who truly repent; and after one has truly repented and been baptized, he still must pay the price to some extent for his transgressions. This means that the man has not been truly forgiven, but is placed on probation with a penalty attached. This idea, which has so often been taught by saying that the holes remain after the nails are withdrawn, is a false doctrine when applied to the atonement for the truly repentant sinner. 332. 25

REBAPTISM

TWOFOLD PURPOSE OF BAPTISM. The question has been asked why rebaptism was established in the day of the Prophet Joseph Smith, why it was continued for a number of

years in Utah under the direction of President Brigham Young, and why it is now abandoned?

There is really in the Church no such thing as rebaptism. Baptism, as we understand it, is one of the cardinal principles of the gospel, commanded primarily for the remission of sins, and, secondarily, as the door by which we enter into the Church. It was first made known and taught, as one of the ordinances of the gospel, to Adam who was commanded to instruct his children and call upon them to be baptized for the remission of sins.

The ordinance of baptism was known and practiced in ancient Israel, and in all ages of the world, as one of the essential ordinances of the gospel where the gospel has been found on the earth. It is just as necessary today as at any other period in the history of the world, for without it the sinner cannot receive a remission of his sins and be admitted into the kingdom of God.

PIONEERS AND OTHERS REBAPTIZED. It is true that during the administration of the Prophet Joseph Smith some members of the Church who were in transgression were again baptized, without first having lost their membership by excommunication. And so it has been from that day down to the present, where the repentant transgressor has desired that the ordinance be performed for the remission of sins. Frederick G. Williams was rebaptized and on August 5, 1838, was confirmed at Far West, Missouri, although he was then a member of the Church. 333. 26

After the arrival of the Pioneers in the Salt Lake Valley, and subsequently for a considerable period, all those who entered the valley were baptized anew at the request of President Brigham Young who, with the Council of the Twelve, set the example to the people who were gathering from all parts of the world.

PIONEERS RENEWED COVENANTS BY BAPTISM. There were various reasons for this action on the part of President Young and the leading brethren. They stated that it was for the "renewal of their covenants. They came into the valley rejoicing after many trials and untold hardships from a land where they had been subject to mob violence and dictation on the part of enemies who denied to them the privilege guaranteed in the Constitution of our land, to worship God according to the dictates of conscience.

After their arrival in this western land, they were free from molestation, and in humility they approached the Lord, not because of transgression, but because of thankfulness for their deliverance from wicked enemies, and knowing no better way to express their gratitude decided to make covenant with the Lord that from that time forward they would serve him and keep his commandments. As a token of this covenant they entered the water and were baptized and confirmed, renewing their covenants and obligations as members of the Church.

LOST RECORDS LED TO REBAPTISM. Another reason that caused these brethren to take such a step and make the renewal of the covenant general, applying to all who came into the valley, was the fact that during their drivings, mobbings, persecutions, and final exodus, many branch and ward records had been lost. When the people entered the Salt Lake Valley and sought a standing in the communities of the saints, many of them were without certificates of baptism and were unable to point to the records from whence they came to show their proper claim to full fellowship among the saints. As it is essential that a record of the members be kept, it was thought well to have all such do their first works over again, that the record might be made, and thus no question could be raised in later years regarding their standing in the Church. To make the matter fair and avoid feelings that otherwise might have arisen, the requirement was made of all.

SOME WAYWARD SAINTS REBAPTIZED. Another reason was the fact that following the martyrdom of Joseph and Hyrum Smith some members of the Church had actually strayed away and in their darkness had followed after false shepherds such as James J. Strang, William Smith, Zenas H. Gurley, and Jason W. Briggs, not knowing what to do and not being firmly founded in the faith by which they could recognize the true Shepherd. After their repentance and return to the fold, they desired to renew their covenants and be again established in their full standing in the Church. For these reasons and others of lesser import the practice of rebaptizing all who entered the Valley of Salt Lake prevailed at that early day.

REBAPTISM NOT ESSENTIAL TO SALVATION. As already stated, baptism is for the remission of sins on the part of those who have not come into the Church and the door by which they enter. Those who have been baptized and confirmed members of the Church, who transgress, may receive the remission of their sins through the atonement of our Savior on conditions of their humility and repentance, without again entering the waters of baptism.

Should a person sin to that degree that it would be necessary to deprive him of his membership in the Church, it would be necessary, of course, for him after repenting again to enter the Church through baptism. Rebaptism as understood in the question has not been done away, for even today where persons feel that they have transgressed to such a degree that they cannot conscientiously claim membership in the Church, and request baptism, even as new members, in order to be restored to fellowship among the saints, their request may be granted.

It is unnecessary, however, to rebaptize persons merely as a renewal of their covenants every time they transgress in order that they may obtain forgiveness, for this would greatly cheapen this sacred ordinance and weaken its effectiveness. One baptism by water for the remission of sins should be enough, and there are other means by which sins may be forgiven for those who have made covenant with the Lord, provided they do not sin away their right to a standing in the Church.

The rebaptism spoken of in section 22 of the Doctrine and Covenants applied to those who

had been baptized into some other organization, without authority from the Lord and who afterwards desired to unite with the Church and he accepted on their unauthorized baptism, which had been performed by one without the priesthood and power to officiate in gospel ordinances. 336. 27

REBAPTISM AMONG NEPHITES. When Christ appeared to the Nephites on this continent, he commanded them to be baptized, although they had been baptized previously for the remission of their sins. We read how Nephi beheld angels who came and ministered to him daily; how he baptized all who came to be baptized for the remission of sins; how he organized the Church; and how he even raised his brother from the dead, since he held the priesthood. 336. 28 Then we read that the Savior commanded Nephi and the people to be baptized again, because he had organized anew the Church under the gospel. 336. 29 Before that it had been organized under the law. 336. 30

REBAPTISM OF JOSEPH SMITH. For the same reason Joseph Smith and those who had been baptized prior to April 6, 1830, were again baptized on the day of the organization of the Church. Joseph Smith and Oliver Cowdery were baptized on the 15th day of May, 1829, Samuel Smith a few days later, Hyrum Smith a little later, and a few others, before the Church was organized. That baptism was for the remission of sins.

When the Church was organized, each of the brethren who organized the Church, and the others who had been baptized, were baptized again. They had to be in order to come into the Church by the door. Suppose Joseph Smith had overlooked that. It is just a little thing, but how vital it is. You will find all through the ministry of Joseph Smith that all these little things are there; not a thing is overlooked that is vital to the story. 336. 31

WHY ALMA IMMERSSED HIMSELF. Alma was baptized and held the priesthood before the coming of Abinadi. but he became involved with other priests under the reign of the wicked King Noah, and when he baptized Helem, he felt he needed a cleansing himself so he buried himself in the water as a token of full repentance. 337. 32

CHAPTER 18

THE SACRAMENT AND SALVATION

LAW OF THE SACRAMENT

SAINTS COMMANDED TO PARTAKE OF SACRAMENT. In the present dispensation, at the time of the organization of the Church, the Lord said: "It is expedient that the church

meet together often to partake of bread and wine in the remembrance of the Lord Jesus." Then follow the exact words which are to be used in blessing the bread and the wine, or water, which by revelation has been substituted for wine. 338. 1

To meet together often for this purpose is a requirement made of members of the Church, which is just as binding upon them in its observance as the requirement in relation to any other principle or ordinance of the gospel. No member of the Church who refuses to observe this sacred ordinance can retain the inspiration and guidance of the Holy Ghost.

It is as true today as it was in the days of Paul, that many members of the Church are weak and sickly, in spirit and body, and many sleep, because they have failed to show their love for, and obedience to, the Lord Jesus Christ in the keeping of this commandment. 338. 2

SACRAMENT BEARS RECORD OF ATONING SACRIFICE. Ingratitude is the most prevalent of all sins; it is also one of the greatest. Jesus Christ came into the world, not to do the will of man, but to do the will of his Father, and he said, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." 338. 3 The love of our Savior was equally as great, and because of it he was willing to suffer and die, that he might bring to all men the resurrection, and eternal life to those who were willing to believe and obey his gospel. 339. 4

In remembrance of this great act of infinite love, which has been the means of redeeming a fallen world, those who profess his name show their gratitude and likewise "the Lord's death till he come," 339. 5 by observing this holy ordinance.

SAINTS GAIN SPIRIT THROUGH SACRAMENT. But the ordinance means more than this. When we eat the bread and drink the water, we covenant that we will eat and drink in remembrance of the sacrifice which he made for us in the breaking of his body and the shedding of his blood; that we are willing to take upon us the name of the Son; that we will always remember him; that we will always keep his commandments which he has given us, In this act we witness to the Father, by solemn covenant in the name of the Son, that we will do all of these things. Through our faithfulness to these covenants, we are promised that we will always have the Spirit of the Lord to be with us to guide us in all truth and righteousness. 339. 6

How can a man who refuses to meet often with his fellow worshippers to keep this commandment have a claim upon the guidance and the blessings of the Lord? Yet, strange to say, there are those who seemingly have this false understanding. 339. 7

SACRAMENT REPLACES SACRIFICE. The partaking of these emblems constitutes one of the most holy and sacred ordinances in the Church, an ordinance which has replaced the slaying and eating of the paschal lamb which was typical of the sacrifice upon the cross of our Redeemer, an ordinance given to Israel in Egypt in remembrance of the great sacrifice

which was, to them, future.

From the time of the exodus from Egypt to the crucifixion of our Redeemer, the Israelites were commanded to observe the passover at a certain time each year. 340. 8 On the solemn night before the crucifixion, the Lord changed this ordinance and gave in its stead the sacrament. 340. 9 We have been commanded to meet often, not merely once each year, and go to the house of prayer and there remember our Redeemer and make covenant with him in partaking of his holy ordinance. 340. 10

SACRAMENT NOT A SUPPER. This ordinance was not intended merely for the apostles, but for all the members of the Church, and it was the custom of the ancient saints to meet often for this purpose, as they were commanded. Then came the days of apostasy when this simple and holy ordinance was turned into a feast which brought from Paul a rebuke because the sacrament had been turned into a supper of revelry and drunkenness. The sacrament is not a "supper," although it has become the custom to refer to it as such. 340. 11

SACRAMENT MEETING

THE FIRST SACRAMENT MEETING. In my judgment the sacrament meeting is the most sacred, the most holy, of all the meetings of the Church. When I reflect upon the gathering of the Savior and his apostles on that memorable night when he introduced the sacrament, when I think of that solemn occasion, my heart is filled with wonderment and my feelings are touched. I consider that gathering one of the most solemn and wonderful since the beginning of time.

There the Savior taught them of his coming sacrifice, which in their bewilderment they could not understand. He plainly told them of his death and that his blood should be shed, and this was said in the very hour of his agony for the sins of the world. It was a very solemn occasion; there the sacrament was instituted, and the disciples were commanded to meet together often and commemorate the death and sufferings of Jesus Christ for his sacrifice was for the redemption of the world. 341. 12

He was about to take upon him the responsibility of paying the debt brought upon the world through the fall, that men might be redeemed from death and from hell. He had taught the people that he was to be lifted up that he might draw all men unto him, and that all who would repent and believe in him, keeping his commandments, should not suffer for he would take upon himself their sins. 341. 13

RENEW COVENANTS IN SACRAMENT MEETING. We have been called upon to commemorate this great event and to keep it in mind constantly. For this purpose we are called together once each week to partake of these emblems, witnessing that we do remember our Lord, that we are willing to take upon us his name, and that we will keep his commandments. This covenant we are called upon to renew each week, and we cannot retain

the Spirit of the Lord if we do not consistently comply with this commandment. If we love the Lord, we will be present at these meetings in the spirit of worship and prayer, remembering the Lord and the covenant we are to renew each week through this sacrament as he has required it of us.

STANDARDS FOR SACRAMENT MEETINGS. I do not believe that the Lord is pleased with us when we turn this sacred meeting into a concert. I do not believe that he is pleased with us if we assemble in this meeting in a spirit of levity and not solemnity. I am sure he is not pleased when men are called to speak in these services whose hearts are not touched by the principles of the gospel, and when they have no faith in the mission of Jesus Christ, and when they cast doubts upon the efficacy of his atonement and the sacrifice he made for the sins of the world. I am sure he is not pleased when we meet on such occasions to be amused, to be entertained, rather than to be instructed and to obtain spiritual education and thought and reflection.

I do not believe it is necessary, very frequently at least, for presiding officers to go outside of their wards and stakes to find speakers; not that this is something they should never do, but I think we many times ignore worthy men living in our wards, who are filled with the spirit of the gospel. I know it is not pleasing to me when I attend a service and someone is called upon to speak who stands before the people and presents, though it be in a pleasing way, some platitudes, some philosophy of men -- the ideas of those who today mould the thought of the world, but who in their own hearts have no faith in or love for Jesus Christ -- or who discuss questions at variance with the fundamental principles of the gospel.

SOLEMN NATURE OF SACRAMENT MEETINGS. I think this is an occasion when the gospel should be presented, when we should be called upon to exercise faith, and to reflect on the mission of our Redeemer, and to spend time in the consideration of the saving principles of the gospel, and not for other purposes. Amusement, laughter, light-mindedness, are all out of place in the sacrament meetings of the Latter-day Saints. We should assemble in the spirit of prayer, of meekness, with devotion in our hearts. I know of no other place where we can gather where we should be more reflective and solemn and where more of the spirit of worship should be maintained. 342. 14

REVERENCE NEEDED IN SACRAMENT MEETINGS. Members of the Church are under obligation and commandment to "live by every word that proceedeth forth from the mouth of God," and through their study and faith, worship the Father and the Son in Spirit and in truth. 343. 15 Too frequently Latter-day Saints indulge in conduct foreign to these definite instructions.

In our sacrament meetings, and other solemn gatherings, there occasionally enters a spirit of levity and noisy conduct before the meeting is called to order. And, then, at times, there are exercises which are permitted to enter into the worship which are not in harmony with the spirit of the meeting. We are commanded to cast away "idle thoughts," and excess of

laughter," and to "cease from all your light speeches, from all laughter, from all your lustful desires, from all your pride and light-mindedness, and from all your wicked doings." 343. 16

Undue levity in a sacred meeting hampers the free expression of the Holy Spirit. All our singing as well as our speaking should be in full accord with the nature of these sacred services. Missionary farewells, conducted in the sacrament meetings, frequently partake of a spirit detrimental to the nature of those services. All such detractions from sacred worship, the Lord directs we should avoid. 343. 17

PARTAKING OF SACRAMENT UNWORTHILY. The sacrament meeting is the most sacred and the most important meeting required of all the members of the Church. If any of the members are not in good standing; if they have in their hearts any feeling of hatred, envy, or sin of any kind, they should not partake of these emblems. If there are any differences or feelings existing between brethren, these differences should be adjusted before the guilty parties partake; otherwise they will eat and drink unworthily and bring upon them the condemnation spoken of by Paul. 343. 18 We should all see that our hearts and hands are clean and pure.

Those members of the Church who habitually absent themselves from the sacrament meeting and who do not enter into the covenants which the sacrament requires of them, are guilty of grievous sin and are under grave condemnation. The Spirit of the Lord cannot dwell in them, and they deny to themselves the guidance of that Spirit.

Willful and protracted absence is a sign of apostasy, and if persisted in will lead to faultfinding, disagreement with authorities, and misunderstanding and criticism of the doctrines of the Church. If such a course is continued, it will lead those who are guilty out of the Church, for the Spirit of the Lord cannot be their companion when they show indifference to this sacred commandment. 344. 19

COVENANT OF THE SACRAMENT

NATURE OF THE COVENANT OF SACRAMENT. I have often wondered if we fully realize the significance and importance of the covenants we make in partaking of these emblems in remembrance of the body and blood of Jesus Christ. It is our duty carefully and thoughtfully to consider the nature of these prayers, when we hear them offered in our meetings. There are four very important things we covenant to do each time we partake of these emblems, and in partaking, there is the token that we subscribe fully to the obligations, and thus they become binding upon us. These are as follows:

1. We eat in remembrance of the body of Jesus Christ, promising that we will always remember his wounded body slain upon the cross.
2. We drink in remembrance of the blood which was shed for the sins of the world, which

atoned for the transgression of Adam, and which frees us from our own sins on condition of our true repentance.

3. We covenant that we will be willing to take upon us the name of the Son and always remember him. In keeping this covenant we promise that we will be called by his name and never do anything that would bring shame or reproach upon that name.

4. We covenant that we will keep his commandments which he has given us, not one commandment, but that we will be willing to "live by every word that proceedeth forth from the mouth of God."[345](#). 20

If we will do these things, then we are promised the continual guidance of the Holy Ghost, and if we will not do these things, we will not have that guidance. [345](#). 21

VIOLATION OF COVENANT OF SACRAMENT. Again, I have wondered how members of the Church can go to the sacrament service and partake of these emblems, and make these solemn covenants, and then immediately after the close of the meeting go out to some place of amusement, to attend a picture show, a baseball game, or some resort, or to gather at some home to play cards.

When any of these things is done, the guilty person violates this sacred covenant so recently made or renewed. Do they who do this pay so little attention to their obligations that they really do not sense their significance? Or do they think that the Lord in his abundant goodness and mercy will overlook their shortcomings, and do they look upon it as being not a very great sin after all to violate covenants made in this manner? Of course, only those who are guilty are able to answer these questions.

The fact remains, however, that when we indulge in habits of this kind we are covenant breakers guilty of offenses, as taught by Paul, of the most serious kind. Because of these breaches of the commandments, and the violation of covenants thus solemnly taken, many among us are in the same condition as they were in the days of Paul; they are spiritually sick, weak in the faith, and they sleep the spiritual sleep that leads to death.[345](#). 22 . . .

SACRAMENT AN INCENTIVE TO RIGHTEOUSNESS. The primary and outstanding reason why we should attend these services is that we may renew our covenants by partaking of the sacrament. The question, who will speak, is of secondary importance, although it is too frequently considered the first. Our faith is always measured by our works. If we fully appreciated the many blessings which are ours through the redemption made for us, there is nothing that the Lord could ask of us that we would not anxiously and willingly do. [346](#). 23

Do you think a man who comes into the sacrament service in the spirit of prayer, humility, and worship, and who partakes of these emblems representing the body and blood of Jesus Christ, will knowingly break the commandments of the Lord?

If a man fully realized what it means when he partakes of the sacrament, that he covenants to take upon him the name of Jesus Christ and to always remember him and keep his commandments, and this vow is renewed week by week -- do you think such a man will fail to pay his tithing? Do you think such a man will break the Sabbath day or disregard the Word of Wisdom? Do you think he will fail to be prayerful, and that he will not attend his quorum duties and other duties in the Church? It seems to me that such a thing as a violation of these sacred principles and duties is impossible when a man knows what it means to make such vows week by week unto the Lord and before the saints.

If we have the right understanding, we will live in full accord with the principles of truth and walk in righteousness before the Lord. How can we receive his Spirit otherwise? I can see the significance in the commandment the Lord has given us to assemble frequently and partake of these emblems in commemoration of his death. It is our duty to assemble and renew our covenants and take upon us fresh obligations to serve the Lord and keep his sayings.

REMEMBER CHRIST'S SUFFERINGS DURING SACRAMENT. How can a man go forth after making such covenants and cheat his neighbor? Or rob the Lord? Or violate any other commandment and refuse to walk in the light of truth? I am sure if we could picture before us (as I have tried many times to do), the solemn occasion when the Savior met with his apostles, if we could see them there assembled -- the Lord in his sadness, sorrowing for the sins of the world, sorrowing for one of his apostles who was to betray him, yet teaching these 11 men who loved him and making covenant with them -- I am sure we would feel in our hearts that we would never forsake him.

If we could see them there assembled and could realize the weight of the burden which was upon our Lord, and after their supper and the singing of an hymn, their going forth, the Lord to be betrayed, mocked and scorned, the disciples to forsake him in the deepest hour of his trial -- if we could understand all this (feebly though it be, and feebly it must be, I am sure, my brethren and sisters), we would forever more want to walk in the light of truth. If we could see the Savior of men suffering in the garden and upon the cross and could fully realize all that it meant to us, we would desire to keep his commandments and we would love the Lord our God with all our heart, with all our might, mind and strength, and in the name of Jesus Christ would serve him. 347. 24

CHILDREN AND THE SACRAMENT

ALL SAINTS TO ATTEND SACRAMENT MEETING. This requirement is made of all members of the Church. None are exempt or excused, except it be on account of disability due to sickness or disease. Neither is there any age limit. Many years ago the privilege of administering the sacrament in the Sunday School was granted, as it was thought that here the children would be taught reverence for this sacred ordinance. This innovation, however,

does not excuse or exempt, and was never intended so to do, any members of the Church from attendance at the regularly appointed sacramental service. This commandment is for all members of the Church, both old and young, the halt, the blind, the deaf and all who are physically able to attend.

The fact that this ordinance has been granted to the Sunday Schools has caused the feeling to grow up among some members of the Church that the children are excused from the regular sacrament service, but this is not the case. "Remember now thy Creator," we read in the scriptures, "in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." 348. 25

And Malachi declares: "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." 348. 26 So it shall be today, a book of remembrance shall be kept for all those who honor the Lord in the covenants required of us in the ordinance of the sacrament.

CHILDREN TO BE TAUGHT IN SACRAMENT MEETING. Among the Nephites, at the time their souls had been fully charged with faith due to the personal visit of the Lord, it is written that they found pleasure in walking after the commandments which they had received, "continuing in fasting and prayer, and in meeting together oft both to pray and to hear the word of the Lord." 348. 27 Moreover, their small children were blessed with remarkable manifestations.

The Lord has set the age of accountability at eight years. At this age children are to be baptized and thus become entitled to all blessings as members of the Church. A child who has become a member of the Church through baptism is under the same commandment -- for it is to all members of the Church -- to attend the regularly established sacramental meetings.

Any man who thinks himself to be devout and who is faithful in his own personal attendance at these meetings, but who neglects this duty in behalf of his children, permitting them to run the streets, or otherwise occupy their time contrary to the way the Lord has commanded, is guilty of a transgression. Has not the Lord emphatically declared that it is the duty of parents in Zion or any of her stakes to teach their children the doctrines of the kingdom, and if they neglect this important duty, the sin shall be upon the heads of the parents? 349. 28

In what better way can parents teach their children than by example? Where can the children be instructed in the ways Of the Lord any better than in their attendance at these sacred meetings? Yet it is too frequently the case that the younger members of the Church are absent from the sacramental meetings.

CHILDREN TO ATTEND SACRAMENT MEETING. We are not justified in thinking that if the children attend the Sunday School, and there partake of the bread and water in

remembrance of the body and blood of our Redeemer, that they have fulfilled their duty, The Lord has required them -- as members of the Church -- to be in attendance at the constituted meeting which he has himself ordained and appointed for the benefit and salvation of all members of his Church.

There is nothing complicated in the plan of salvation that little children cannot understand. Some churches have clouded their doctrines with mysteries and symbolic ceremonies which even adults cannot comprehend, but this is all foreign to the gospel of Jesus Christ. Otherwise our Savior would have placed the year of accountability at the age of 21 or some other period when the mind is mature and not at eight years of age. brethren and sisters -- parents in Zion -- it is your solemn duty to be in attendance regularly at the sacramental service of the Church, and the obligation is also upon you to see that your children, who are given into your charge by their Heavenly Father, are also there.^{350. 29}

CHILDREN TO PARTAKE OF SACRAMENT. All little children virtually belong to the Church until they are eight years of age. Should they die before that age, they would enter the celestial kingdom. The Savior said, "Of such is the kingdom of heaven." ^{350. 30} Then why should they be deprived of the sacrament?

NON-MEMBERS AND THE SACRAMENT. Non-members cannot comply with the covenants embodied in the blessings of the sacrament and, therefore, should not partake of it. They are old enough to reason and should understand that the sacrament, so far as adults are concerned, is for those who have repented of their sins in the waters of baptism.

It would be proper in a meeting to say, "The sacrament will now be administered to the members of the Church," in cases where there are non-members present; otherwise nothing need be said of this nature. If non-members are present and partake of the sacrament, we would not do anything to prevent it, for evidently they would take it in good faith, notwithstanding the nature of the covenant.

DENYING SACRAMENT TO UNWORTHY. The Lord has said that we should not permit anyone to partake of the sacrament unworthily. This means, as I understand it, anyone in the Church who has been in transgression of some kind and who has not repented. It would also apply to the apostate.^{350. 31}

Footnotes to Volume II

v-1 D. & C. 6:13.

1-1 Church News, Feb. 12, 1938, p. 3.

1-2 Era, vol. 30. p. 949; Amos 3:7.

- 2-3 Abra. 3:22-28; Moses 6:33, 48; 2 Ne. 2:24-25.
- 2-4 Gen. & Hist. Mag., vol. 9, p. 16; 2 Ne. 2:11-16, 27-30; John 5:28-29.
- 3-5 Conf. Rep., Apr., 1943, p. 13.
- 4-6 Salvation Universal, p. 5; D. & C. 19:4, 15-19; 20:18-28.
- 4-7 Conf. Rep., Apr., 1944, pp. 49-50.
- 5-8 Matt. 7:14.
- 5-9 Rev. 21:27; 22:14-15.
- 6-10 D. & C. 76:112.
- 6-11 D. & C. 76:86-89.
- 7-12 D. & C. 29:42-44.
- 7-13 John 17:1-3.
- 8-14 D. & C. 19:10-12.
- 8-15 Rel. Soc. Mag., vol. 7, pp. 10-13.
- 8-16 Church News, Apr. 22, 1939, p. 7; D. & C. 14:7.
- 9-17 Gen. & Hist. Mag., vol. 20, p. 40; Rom. 8:14-17; 1 John 3:1-3; Gal.4:5-7; D. & C. 76:67, 94; 93:22.
- 9-18 Church News, May 6, 1939, p. 8; D. & C. 132:19.
- 9-19 Pers. Corresp.; Moses 1:39; John 5:24.
- 10-20 Millennial Star, vol. 12, p. 69.
- 11-21 D. & C. 29:23-24; 77:2-3.
- 11-22 1 Cor. 15:22.
- 11-23 Church News, Mar. 9, 1935, p. 6.
- 11-24 Redemption: D. & C. 29:42-46; 43:29; 35:25-26; 45:46; 133:52; 2 Ne. 2:6-7, 26; Mosiah 15:26-27; Alma 9:27; Hela. 5:10; Ether 3:13-14; Morm. 7:7. Salvation: D. & C. 6:13.
- 11-25 Redemption: D. & C. 88:14-17, 99; Alma 12:25; Morm. 9:12-13. Salvation: C. & C. 76:42-44.
- 12-26 D. & C. 76:30-49; 88:32-33; 2 Ne. 9:15-16.
- 12-27 D. & C. 76:44.
- 12-28 D. & C. 29:41.
- 13-29 Church News, Apr. 22, 1939, p. 7.
- 13-30 3 Ne. 14:13-14; Matt. 7:13-14; D. & C. 22:2; 132:22-25.
- 13-31 Church News, Feb. 12, 1938, p. 3.
- 14-32 Conf. Rep., Apr., 1923, p. 138; 2 Ne. 9:27; Mosiah 15:26-27; Alma 34-31-35; 3 Ne. 12:20; 28:34-35.
- 14-33 3 Ne. 27:16-21; 2 Ne. 31:16-21; Rev. 3:5; 13:8; 17:8; 20:12, 15; 21:27; 22:19.
- 14-34 Conf. Rep., Sept., 1950, pp. 9-10, 12-13; 2 Ne. 28:7-9, 20-25.
- 14-35 Rel. Soc. Mag., vol 6, p. 464.
- 15-36 Matt. 13:47-50.
- 15-37 Matt. 25:1-13.
- 15-38 Rel. Soc. Mag., vol. 6, p. 469.
- 16-39 Origin of the "Reorganized" Church, p. 55; D. & C. 86:8-11.
- 17-40 Rel. Soc. Mag., vol. 6, pp. 472-473.

- 17-41 2 Ne. 9:27.
 18-42 Rom. 6:2.
 18-43 Mosiah 18:8-10; D. & C. 20:37.
 18-44 Conf. Rep., Oct., 1941, pp. 92-94; D. & C. 20:29.
 18-45 Salvation Universal, p. 17; Matt. 5:48; 3 Ne. 12:48; D. & C. 76:56; 84:38; 93:20-22, 27-28.
 19-46 Conf. Rep., Oct., 1941, p. 95.
 19-47 Alma 11:37; 3 Ne. 27:19; Moses 6:57.
 19-48 Church News, Oct. 2, 1953, p. 4; 3 Ne. 27:27.
 19-49 Pers. Corresp.
 20-1 1 Cor. 15:39-42; Rev. 20:12-15.
 20-2 Isa. 45:23; Rom. 14:10-11; Phil. 2:9-11; D. & C. 76:110; 88:104.
 20-3 Millennial Star, vol. 91, p. 675; John 14:2.
 21-4 Era, vol. 19, p. 428; D. & C. 63:17-18; 76:81-85.
 21-5 D. & C. 76:30-49; Heb. 6:4-8.
 21-6 D. & C. 76:50-70, 92-96; 84:38; 88:107.
 21-7 Era, vol. 20, pp. 360-361; Joseph Fielding Smith, Teachings of the Prophet Joseph Smith, p. 107.
 22-8 Era, vol. 19, pp. 428-429; D. & C. 76:71-80.
 22-9 Era, vol. 20, pp. 360-361; D. & C. 76:81-90, 98-113.
 22-10 Era, vol. 19, p. 429; D. & C. 88:32.
 23-11 Church News, Feb. 20, 1932, p. 8; Rev. 20:5; D. & C. 19:4, 15-19; 29:17.
 23-12 Pers. Corresp.
 23-13 Matt. 6:33; D. & C. 6:7.
 24-14 Matt. 7:13-14; 3 Ne. 14:13-14.
 24-15 Rom. 8:14-17; D. & C. 76:50-70; 84:38; 88:107; 93:20-28; 132:19-25.
 24-16 1 John 3:1-3; Gal. 4:5-7.
 25-17 Church News, Feb. 27, 1932, p. 4.
 25-18 D. & C. 76:53, 60; Rev. 2:7, 11, 17, 26-28; 3:4-5, 12, 21; 21:7.
 26-19 Joseph Fielding Smith, Teachings of the Prophet Joseph Smith, p. 12.
 26-20 Gen. & Hist. Mag., vol. 26, pp. 49-50; also: Church News, Jan 5, 1935, pp. 2, 6.
 26-21 Conf. Rep., Apr., 1942, p. 28; Matt. 5:5; Ps. 37:11
 27-22 Era, vol. 19, p. 431; D. & C. 88:17-26.
 27-23 Gen. & Hist. Mag., vol. 17, pp. 149-150.
 27-24 Moses 7:28-31.
 27-25 Conf. Rep., Apr., 1923, p. 137.
 27-26 Rel. Soc. Mag., vol. 5, pp. 680-681; Rev. 20:12; D. & C. 1:10; Alma 42:22- 28.
 28-27 Church News, Apr. 22, 1939, p. 8; D. & C. 88:21-33.
 28-28 Era, vol. 22, p. 623.
 28-29 D. & C. 76:79.
 29-30 D. & C. 18:21-28; 20:37; Mosiah 5:7-14; Alma 5:38-39.
 29-31 1 Cor. 2:2.
 29-32 Era, vol. 22. pp. 623-624; Mark 8:38.

- 29-33 Church News, Feb. 12, 1938, p. 3. 2 Ne. 9:25-27; Mosiah 3:11-12, 20-22; 15:24-27; Alma 9:15-16; 29:5; 42:21; Hela. 15:14-15; Moro. 8:22; D. & C. 45:54; 76:72; Acts 17:30; Rom. 2:12.
- 30-34 Isa. 45:23; Rom. 14:10-11; Phil. 2:9-11 D. & C. 76:110; 88:104. 30-35 Mosiah 16:1-4.
- 31-36 Church News, Apr. 22, 1939, p. 7; D. & C. 76:108-112.
- 31-37 D. & C. 76:112.
- 32-38 D. & C. 131:1-4.
- 32-39 D. & C. 132:17.
- 33-40 D. & C. 132:21-25.
- 34-41 1 Cor. 15:35-41.
- 34-42 Joseph Fielding Smith, Teachings of the Prophet Joseph Smith, p. 332.
- 35-1 D. & C. 76:59.
- 35-2 Pers. Corresp.; Joseph Fielding Smith, Teachings of the Prophet Joseph Smith, pp. 342-362, 369-376.
- 36-3 Origin of the "Reorganized" Church, pp. 89-90; D. & C. 84:33-40; 88:106-107; 93:16-20.
- 36-4 John 8:31-32.
- 36-5 Church News, June 19, 1937, pp. 4-5; D. & C. 50:23-28; 93:24-28.
- 37-6 Rel. Soc. Mag., vol. 6, p. 464.
- 37-7 Church News, Mar. 30, 1930, p. 4.
- 37-8 1 John 3:1-3.
- 37-9 Church News, July 3, 1954.
- 38-10 Conf. Rep., Oct., 1942, p. 18; Moses 6:67-68; D. & C. 11:30; 35:2; 39:4; 45:8; 76:24, 58; Mosiah 5:7.
- 38-11 D. & C. 84:38.
- 39-12 Rel. Soc. Mag., vol. 7, pp. 5-6; Rom. 8:14-19; Gal. 3:26, 29; 4:1-7.
- 39-13 Origin of the "Reorganized" Church, pp. 88-89; D. & C. 76:54-60; Rev. 3:21; 21:7; 3 Ne 28:10; Matt. 5:48.
- 39-14 Rom. 8:14-19.
- 40-15 Rel. Soc. Mag., vol. 6, pp. 463-464.
- 40-16 John 14:2.
- 41-17 Rel. Soc. Mag., vol. 6, pp. 465-469; D. & C. 130:10-11; 132:4-14.
- 41-18 Gen. & Hist. Mag., vol. 21. p. 101; Matt 7:14; D. & C. 76:112; 132:16-17, 24-25.
- 41-19 D. & C. 76:54, 67, 71, 94-95, 102; 77:11; 78:21; 88:5; 93:22.
- 42-20 Rel. Soc. Mag., vol. 5, p. 680; D. & C. 88:22.
- 42-21 D. & C. 76:56, 62.
- 43-22 Gen. & Hist. Mag., vol. 21. pp. 100-101; D. & C. 132:7.
- 43-23 Rel. Soc. Mag., vol 7, p. 9.
- 43-24 D. & C. 84:44.
- 44-25 Matt. 19:3-8.
- 44-26 Church News, May 31, 1947, p. 8; D. & C. 132:16-25.
- 44-27 Elijah the Prophet and His Mission, p. 31.

- 45-28 Church News, July 3, 1954, p. 2; D. & C. 76:56, 71, 76-77, 86, 94; 93:4-28; 132:6, 19
 45-29 Pers. Corresp.; Smith, Teachings of the Prophet Joseph Smith, p. 12; D. & C. 124:28, 39.
 46-30 Church News, July 3, 1954. p. 2.
 47-31 Smith, op, cit., pp. 149-151, 298, 305; 2 Pet. 1:2-19; Eph. 1:13-14; John 14:12-27; D. & C. 88:4; 124:124; 130:3; 131:5; 132:19-27, 49; 3 Ne. 28:10.
 47-32 Moses 1:29-40; 7:30; D. & C. 76:22-24; Heb. 1:1-4.
 47-33 Smith, op. cit., pp. 345-346, 370, 373.
 48-34 Pers. Corresp.; Smith, op. cit., pp. 300-301; D. & C. 131:1-4; 132:18-32.
 49-35 Gen. & Hist. Mag., vol. 21, p. 104; Matt. 13:45-46.
 49-36 Moroni 8:5-24.
 49-37 Second Article of Faith.
 49-38 D. & C. 93:36-38.
 50-39 D. & C. 93:38.
 50-40 Church News, Feb. 12, 1938, p. 3.
 51-41 D. & C. 29:46-50.
 52-42 Moroni 8:5-24.
 52-43 Smith, op. cit., p. 107.
 53-44 D. & C. 29:49.
 53-45 John 3:5.
 53-46 Church News, Apr. 19, 1939, p. 7; D. & C. 68:27.
 55-47 D. & C. 29:46-47.
 55-48 D. & C. 93:38.
 56-49 Moroni 8:22.
 57-50 Pers. Corresp.; D. & C. 45:58.
 58-1 Era. vol. 34, p. 704.
 58-2 Era. vol. 23, p. 502; D. & C. 132.
 59-3 Era, vol. 34, p. 643; D. & C. 76:50-70; 131:1-4; 132:1-32.
 60-4 Young Women's Journal, vol. 31, p. 305; D. & C. 132:5-17.
 60-5 Conf. Rep., Apr., 1941, pp. 36-38; D. & C. 124:37-42; 132.
 61-6 D. & C. 76:50-53.
 61-7 Conf. Rep., Oct., 1946, pp. 37-38.
 61-8 D. & C. 132:14-15.
 61-9 D. & C. 132:16-17.
 62-10 D. & C. 132:20.
 63-11 D. & C. 132:21.
 63-12 D. & C. 132:22-23.
 63-13 D. & C. 132:24.
 64-14 D. & C. 132:25.
 64-15 Church News, May 6, 1939, pp. 7-8.
 65-16 Era. vol. 34, p. 706; Alma 41:12-15.
 65-17 Young Women's Journal, vol. 31 p. 306, 1 Cor. 11:11.
 65-18 Pers. Corresp.

- 66-19 Rev. 21:7.
 66-20 Eph. 3:14-15.
 66-21 Acts 17:29; Heb. 12:9.
 66-22 Matt. 6:9.
 66-23 John 20:17.
 67-24 Church News, Apr. 2, 1932, p. 6.
 67-25 Conf. Rep., Oct., 1948, pp. 152-153.
 67-26 Church News, May 6, 1939, p. 7.
 68-27 Gen. & Hist. Mag., vol. 30, pp. 1-3; D. & C. 78:15-16; Dan. 7:9-14, 21-27.
 68-28 Conf. Rep., Oct., 1948, pp. 153-154.
 68-29 D. & C. 132:20.
 69-30 Pers. Corresp.
 69-31 Gen. 2:18; Moses 3:18.
 69-32 2 Ne. 2:22-25.
 69-33 Moses 5:1.
 69-34 D. & C. 27:11.
 69-35 Gen. 3:20; Moses 4:26.
 69-36 D. & C. 132:17.
 69-37 Gen. 2:24; Moses 3:24.
 70-38 Young Woman's Journal, vol. 31, p. 304.
 70-39 1 Cor. 11:11.
 70-40 Gen. 2:18; Moses 3:18.
 70-41 Compendium, p. 118.
 70-42 Gen. 1:26-27; Moses 2:26-27.
 70-43 Gen. 2:23; Moses 3:23.
 70-44 Matt. 19:5-6.
 70-45 Era, vol. 34, pp. 704-705.
 71-46 Church News, Mar. 26, 1932, p. 7.
 71-47 Church News, Mar. 13, 1948, p. 8.
 72-48 John 17:9-16.
 73-49 Luke 20:27-37; Matt. 22:23-32.
 73-50 D. & C. 132:16-17.
 73-51 Pers. Corresp.
 73-52 Young Women's Journal, vol. 31, pp. 304-305.
 73-53 Pers. Corresp.
 74-54 Church News, May 6, 1939, p. 7.
 74-55 D. & C. 132:7.
 74-56 Luke 20:27-37; D. & C. 132:16-17.
 75-57 "Young Women's Journal, vol. 31, pp. 305-307.
 76-58 Era, vol. 34, p. 706; Luke 15:11-32.
 76-59 Era, vol. 34, p. 705.
 76-60 Elijah the Prophet and His Mission, p. 32.
 78-61 Young Women's Journal, vol. 31, pp. 307-308; 1 Cor. 15:19.

- 79-62 Pers. Corresp.; Deut. 25:5-10; Gen. 38:8; Ruth 3:13, 4:5, 10.
 80-1 Conf. Rep., Apr., 1943, p. 14.
 81-2 Matt. 19:3-8.
 81-3 Era, vol. 34, p. 704.
 82-4 Conf. Rep., Apr., 1949, pp. 136-137.
 83-5 Conf. Rep., Oct., 1951, pp. 121-122.
 84-6 Church News, May 6, 1939, p. 7; Matt. 5:31-32; 3 Ne. 12:31-32; Matt. 19:8.
 84-7 Pers. Corresp.; D. & C. 132:46.
 86-8 Era, vol. 34, p. 643.
 86-9 Gen. 1:28; Moses 2:28.
 87-10 Gen. 9:7-9.
 88-11 Joseph F. Smith. Gospel Doctrine, 4th ed., p. 347.
 88-12 Brigham Young, Discourses of Brigham Young, 2nd ed., p. 305.
 88-13 Church News, July 12, 1947, p. 5.
 89-14 Rel. Soc. Mag., vol. 4, p. 314.
 89-15 Era, vol. 34, p. 644.
 90-16 Young, op. cit., p. 202.
 90-17 1 John 5:16-17.
 91-18 Church News, Mar. 13, 1948, p. 8; Young, op. cit., p. 322.
 92-19 Pers. Corresp.
 92-20 Alma 39:5-9.
 92-21 Smith, op. cit., p. 392.
 92-22 Lev. 20:10.
 93-23 Era, vol. 34, pp. 643-644; Rev. 22:15.
 93-24 History of the Church, vol. 6, p. 81.
 94-25 Lev. 20:10.
 95-26 D. & C. 76:50-54; 88:3-5; 124-124; 132:7; Moses 6:60.
 96-27 3 Ne. 27:17-19.
 96-28 1 John 5:16.
 97-29 Ps. 16:10; 51:1-19; Acts 2:29, 34.
 97-30 Lev. 20:10.
 97-31 Rom. 1:28-32; Ex. 35:2; Deut. 13:1-11; 17:1-7; 21:20-23.
 98-32 Alma 34:31-35; 3 Ne. 12:20; 27:17-19.
 98-33 D. & C. 76:53.
 98-34 D. & C. 20:31-34.
 99-35 D. & C. 41:1.
 99-36 Alma 41:10-11.
 99-37 Pers. Corresp.; Alma 42:24-25.
 100-1 Elijah the Prophet and His Mission, p. 5; Matt. 16:14; 27:47; Mark 6:15; 15:35; Luke 4:25; 9:54; Rom. 11:2; James 5:17.
 101-2 Conf. Rep., Apr., 1936, p. 75.
 101-3 Heb. 7:2-3.
 102-4 Inspired Version, Heb. 7:3.

- 102-5 1 Kings 17:1.
 104-6 1 Kings 18:10-14.
 104-7 1 Kings 18:15.
 105-8 Ex. 20:3-5.
 107-9 1 Kings 17; 18; 19; 21:17-29; 2 Kings 1; 2; 3:11; 9:36; 10:10, 17; 2 Chron. 21:12-15.
 108-10 The Apocrypha, Ecclesiasticus 48:1-11.
 109-11 John 1:19-28; Luke 1:17; Matt. 11:14.
 110-12 Matt. 17:1-13; Mark 9:2-13; Luke 9:28-36.
 110-13 Joseph Fielding Smith, Teachings of the Prophet Joseph Smith, p. 158.
 111-14 Deut. 34;5-6; Alma 45:18-19.
 111-15 D. & C. 110:11-16; 133:54-55.
 112-16 Elijah the Prophet and His Mission, pp. 6-18.
 112-17 Malachi 4:5-6; D. & C. 2:1-3; 27:9; 110:13-16
 113-18 Church News, Jan. 9, 1932. p. 8; D. & C. 110:16.
 114-19 Smith, op. cit., p. 172.
 114-20 Gen. & Hist. Mag., vol. 27, p. 50.
 115-1 Mal. 4:5-6.
 116-2 D. & C. 110:13-16.
 116-3 Church News, Jan. 5, 1935, p. 6; Joseph Fielding Smith, Teachings of the Prophet Joseph Smith, pp. 106-107.
 116-4 Moses 7:36-40; Luke 16:19-31; 1 Pet. 3:18-21; Isa. 42:7; 61:1; D. & C. 76:73; 88:99; Pres. Joseph F. Smith, "Vision of the Redemption of the Dead," Gospel Doctrine, 4th ed., pp. 596- 602.
 117-5 Gen. & Hist. Mag., vol. 13, pp. 57-58.
 117-6 Church News, Jan. 16. 1932, p. 8.
 118-7 Joseph Smith 2:38-39; D. & C. 2:1-3.
 118-8 D. & C. 110:13-16.
 119-9 Millennial Star, vol. 89:774-775; Joseph Fielding Smith, op. cit., pp. 323, 330, 335-338.
 119-10 Church News, Sept. 16, 1933, p. 4.
 119-11 Church News, Jan. 5, 1935, p. 6; D. & C. 133:55.
 120-12 Rel. Soc. Mag., vol. 5, p. 678; Discourses of Brigham Young, 2nd ed., pp. 626- 628.
 120-13 Mal. 4:5-6.
 121-14 Gen. & Hist. Mag., vol. 27, pp. 52-53.
 121-15 D. & C. 2:1-3.
 121-16 D. & C. 128:18.
 121-17 Rel. Soc. Mag., vol. 5, pp. 677-678.
 122-18 Origin of the "Reorganized" Church, pp. 43-44.
 122-19 Mal. 4:5-6: Smith, op. cit., p. 330.
 122-20 Matt. 17:11; Acts 3:21.
 122-21 Elijah the Prophet and His Mission, pp. 23, 32.
 123-22 Conf. Rep., Apr., 1948. pp. 132-133.
 124-23 Church News, Jan. 30, 1932, p. 4.

- 126-24 Gen. & Hist. Mag., vol. 9. pp. 19-21.
- 127-25 Conf. Rep., Apr., 1948, pp. 132-133, 135.
- 127-26 Gen. & Hist. Mag., vol. 9, p. 21.
- 127-27 Millennial Star, vol. 89, p. 775; Moses 7:36-40; Isa. 42:7; 61:1; Abra. 2:8-11; Zech. 11:9.
- 128-28 Gen. & Hist. Mag., vol. 9, pp. 15-16.
- 128-29 Conf. Rep., Apr., 1934, pp. 19-20.
- 129-1 D. & C. 1:38; 88:34-42; 130:20-21; 132:5, 8-12.
- 130-2 Acts 10:34-35; Rom. 2:5-12.
- 130-3 Ex. 34:6-7; 1 John 4:7-11.
- 130-4 Moses 1:39.
- 130-5 2 Ne. 2:25.
- 130-6 D. & C. 93:33; 132:14; Eccles. 3:14.
- 131-7 D. & C. 76:30-49.
- 131-8 Matt. 12:31-32.
- 131-9 Isa. 42:7; 61:1; D. & C. 128:22; Matt. 5:25-26.
- 131-10 Millennial Star, vol. 91, pp. 674-676; 1 John 5:16-17; D. & C. 29:41.
- 132-11 Gen. & Hist. Mag., vol. 9, p. 17; D. & C. 76:71-112.
- 132-12 D. & C. 1:1-3.
- 133-13 Gen. & Hist. Mag., vol. 17, pp. 148-149; John 5:24-27; 1 John 3:14; 1 Pet. 3:18- 21; 4:6.
- 133-14 Conf. Rep., Apr.; 1942, p. 26; Abra. 2:8-11; Gen. 12:1-3.
- 134-15 Gen. & Hist. Mag., vol. 21, p. 145-146; D. & C. 19:3-20; 29:17; 76:30-112.
- 134-16 John 3:3-5; Mark 16:15-16; 2 Ne. 9:23-24; 3 Ne. 27:19-20; D. & C. 84:74.
- 135-17 Gen. & Hist. Mag., vol. 20, pp. 40-41; Alma 29:4.
- 135-18 Church News. Feb. 12, 1938, p. 7.
- 137-19 J. L. Motley, *The Rise of the Dutch Republic*, vol. 1, pp. 20-21. Though the Frisian converts to Catholicism were being made Lucifer-like, without agency, at the point of a sword, yet Radbod maintained his personal integrity to the end. "Entreaties and threats" Motley says, "were unavailing. The Frisian declined positively a rite which was to cause an eternal separation from his buried kindred, and he died as he had lived, a heathen." Radbod was conquered in 692 A.D.
- 137-20 Millennial Star, vol. 89, pp. 770-771.
- 138-21 Gen. & Hist. Mag., vol. 26, p. 5.
- 139-22 John 10:1.
- 139-23 Matt. 7:13-23.
- 139-24 Mark 5:2-9; Luke 40:33-34; Acts 19:13-16.
- 139-25 Moro. 8:22.
- 140-26 Salvation Universal, pp. 7-8.
- 141-27 Church News, Feb. 13. 1932. p. 4.
- 142-28 Millennial Star, vol. 89, pp. 773-774; Lev. 4; 5; 16:20-22.
- 142-29 Salvation Universal, pp. 9-10.
- 143-30 Church News, Jan. 5, 1935, p. 7.

- 143-31 Gen. & Hist. Mag., vol. 30, p. 3; D. & C. 84:19-20; 124:28-41.
- 143-32 Millennial Star, vol. 89, pp. 782-783; Obad. 21.
- 144-33 Era, vol. 20, p. 362.
- 144-34 Matt. 23:35-36.
- 145-35 Joseph Fielding Smith, Teachings of the Prophet Joseph Smith, pp. 222-223.
- 145-36 Origin of the "Reorganized" Church, pp. 45-46.
- 145-37 Matt. 16:26; Mark 8:36-37; Luke 9:25.
- 146-38 Gen. & Hist. Mag., vol. 30, pp. 3-4.
- 146-39 Smith, op. cit., p. 113.
- 146-40 Gen. & Hist. Mag., vol. 20, pp. 42-43.
- 146-41 Smith, op. cit., p. 356.
- 147-42 D. & C. 128:17.
- 147-43 Era, vol. 20, p. 361; D. & C. 128:18.
- 149-44 Smith, op. cit., p. 356.
- 149-45 Salvation Universal, pp. 24-26.
- 150-46 Gen. & Hist. Mag., vol. 13, p. 58.
- 150-47 Gen. & Hist. Mag., vol. 14, pp. 17-18.
- 151-48 Gen. & Hist. Mag., vol. 13, p. 67.
- 151-49 Smith, op. cit., p. 330.
- 152-50 Salvation Universal, pp. 30-31.
- 153-51 Gen. & Hist. Mag., vol. 30, p. 4.
- 154-1 Salvation Universal, p. 20; D. & C. 2:1-3.
- 155-2 D. & C. 124:41; 128:18.
- 155-3 Era, vol. 25, pp. 829-831; Isa. 426-7.
- 155-4 Isa. 24:21-22.
- 155-5 Isa. 61:1.
- 156-6 Luke 4:16-21.
- 156-7 Joseph Fielding Smith, Teachings of the Prophet Joseph Smith, p. 193.
- 157-8 Moses 7:36-39.
- 157-9 Salvation Universal, pp. 12-14.
- 157-10 Era, vol. 25, pp. 829-831; Mal. 4:5-6.
- 157-11 Salvation Universal, p. 18; Obad. 21; Smith, op. cit., p. 223.
- 158-12 Luke 16:19-31; Alma 40:11-14.
- 158-13 Moses 7:36-39.
- 159-14 John 5:24-25, 28-29.
- 159-15 1 Pet. 3:18-20.
- 159-16 Salvation Universal, pp. 14-16; 1 Pet. 4:6.
- 160-17 Millennial Star, vol. 89, pp. 772-773.
- 160-18 D. & C. 76:44; Isa. 66:24.
- 160-19 D. & C. 19:4-12.
- 160-20 D. & C. 76:38-39, 104-106.
- 160-21 Matt. 12:31-32.
- 161-22 1 Cor. 15:19.

- 161-23 Salvation Universal. pp. 16-17.
- 161-24 Church News, Mar. 12, 1932, p. 7; John 3:5.
- 163-25 Gen. & Hist. Mag., vol. 17. p. 149.
- 163-26 Salvation Universal, pp. 17-18; 1 Cor. 15:20-30.
- 163-27 Catholic Encyclopedia, vol. 2, pp. 271-272.
- 163-28 Pers. Corresp.; 1 Cor. 15:29.
- 164-29 Moses 7:36-39; Luke 16:19-31; Alma 40:11-14; 1 Pet. 3:18-20; 4:6; Isa. 24:21-22; 42:6-7; 61:1; D. & C. 128:18-25.
- 164-30 Smith, op. cit., p. 337.
- 164-31 Era, vol. 30, pp. 736-737.
- 165-32 Matt. 23:34-36; Smith, op. cit., pp. 222-223.
- 165-33 1 Cor. 15:29.
- 166-34 Church News, Jan. 13, 1934, p. 8.
- 166-35 Salvation Universal, pp. 18-19.
- 166-36 Gen. & Hist. Mag., vol. 31, p. 200.
- 168-37 Church News, Jan. 5, 1935, pp. 7-8.
- 168-38 Mal. 4:5-6 D. & C. 2:1-3; Joseph Smith. 2:38-39.
- 168-39 Smith, op. cit., p. 107.
- 169-40 Gen. & Hist. Mag., vol. 31. pp. 198-199; D. & C. 110:13-16.
- 169-41 Church News, Jan. 5, 1935, p. 6.
- 169-42 D. & C.124:25-39.
- 170-43 Matt. 17:1-13.
- 170-44 Gen. & Hist. Mag., vol. 31, pp. 193-194; D. H. C., vol. 4, pp. 426, 466.
- 171-45 Era, vol. 20. p. 198.
- 171-46 Pers. Corresp.; D. H. C., vol. 2. pp. 379-380.
- 171-47 "Those who would destroy the work of God" are members of the so-called Reorganized Church of Jesus Christ of Latter Day Saints.
- 172-48 D. & C. 124:31-35.
- 172-49 Smith, op. cit., pp. 193, 337-338.
- 173-50 Salvation Universal pp. 21-22.
- 173-51 Era, vol. 20, pp. 362-363; D. & C. 132:7-17.
- 174-52 D. & C. 78:15-16.
- 174-53 Smith, op. cit., 337-338; D. & C. 128:15.
- 174-54 Pers. Corresp.
- 174-55 Conf. Rep., Oct., 1948, p. 154.
- 175-56 Conf. Rep., Apr., 1942, p. 26.
- 176-57 Pers. Corresp.
- 176-58 Church News, Jan. 5, 1935, p. 7; D. & C. 76:108-112.
- 179-59 Pers. Corresp.; Alma 34:31-34; 2 Ne. 27:15-19, 33; D. & C. 132:20-25.
- 179-60 Era, vol. 48, p. 671.
- 180-61 Church News, Mar. 27, 1949, p. 21.
- 180-62 Gen. & Hist. Mag., vol. 26, p. 6.
- 181-1 Rev. 21:7; D. & C. 76:51-60.

- 181-2 Church News, Feb. 1, 1936. p. 5; Alma 34:31-32.
- 181-3 Rel. Soc. Mag., vol. 6, p. 466.
- 181-4 Church News, Feb. 1, 1936, p. 5.
- 182-5 Joseph Fielding Smith, Teachings of the Prophet Joseph Smith, p. 107; D. & C. 128:5.
- 182-6 Millennial Star, vol. 89, pp. 771-772.
- 183-7 Church News, Aug. 5, 1939. p. 5.
- 183-8 D. & C. 76:73-75; 1 Pet. 3:18-21; Moses 8:19-30.
- 183-9 D. & C. 76:112.
- 184-10 Church News, Feb. 1, 1936. p. 5; D. & C. 76:109-112.
- 185-11 Pers. Corresp.
- 185-12 Gen. & Hist. Mag., vol. 31, p. 197.
- 185-13 Pers. Corresp.; 3 Ne. 12:20; 28:34-35.
- 186-14 Rev. 20:12.
- 186-15 Smith, op. cit., p. 107.
- 187-16 D. & C. 76:98-112; Rev. 22:14-15.
- 188-17 Rel. Soc. Mag., vol. 5, pp. 678-680.
- 188-18 D. & C. 76:71-80, 86-87.
- 189-19 J. L. Motley, Rise of the Dutch Republic, vol. 1, pp. 71-72.
- 189-20 Alma 34:30-35.
- 190-21 Rel. Soc. Mag., vol. 6, pp. 469-472.
- 190-22 Smith, op. cit., p. 12; D. & C. 76:51-52, 70; 84:74-75; 2 Ne. 9:23-24.
- 191-23 Gen. & Hist. Mag., vol. 31, p. 196.
- 192-24 D. & C. 76:109.
- 192-25 Gen. & Hist. Mag., vol. 21, pp. 152-153; 1 Cor. 15:40-41.
- 192-26 2 Ne. 9:25-27; Mosiah 2:32-51; 3:11-12, 20-27; 4:5-7; 15:25-27; Alma 34:30-35; Moro. 8:22-26.
- 193-27 Conf. Rep., Oct., 1911 p. 120.
- 194-28 3 Ne. 27:14-19.
- 194-29 Matt. 8:28-31; Mark 5:6-10; Luke 8:28-31; Acts 19:13-16.
- 195-30 Morm. 1; 2; 3; 4; 5; Moro. 9; Hela. 13:24-39.
- 195-31 Pers. Corresp.; Discourses of Brigham Young, 2nd ed., pp. 576-583.
- 196-32 Morm. 9:3-5.
- 196-33 Church News, Apr., 29, 1939. pp. 3, 6.
- 198-1 1 Ne. 3; 4; 5.
- 198-2 Omni. 1:12-18.
- 200-3 2 Ne. 29:11; 3 Ne. 27:23-26; Rev. 20:12-13.
- 200-4 D. & C. 128:6-8.
- 200-5 Gen. & Hist. Mag., vol. 16. pp. 52-55, 58-59; Morm. 8:17.
- 200-6 Moses 6:5-8, 46; Abra. 1:28, 31; Mal. 3:16; 3 Ne. 24:16; Ether 8:9; D. & C. 85:9.
- 201-7 D. & C. 21:1.
- 201-8 D. & C. 47:1
- 201-9 Gen. & Hist. Mag., vol 16, pp. 53, 55-56.
- 202-10 Book of Mormon, "Preface" and "Testimony of Three Witnesses"; Moro. 10:4-5; D.

& C. 1:29; 6:17; 17:6; 18:2-3.
 202-11 D. & C. 123:1-17.
 202-12 Joseph Fielding Smith, Essentials in Church History, pp. 1-696.
 203-13 Gen. & Hist. Mag., vol. 16, pp. 55-57.
 204-14 Conf. Rep., Apr. 1934, pp. 17-19.
 206-15 Gen. & Hist. Mag., vol. 16, pp. 57-58.
 206-16 Conf. Rep., Apr., 1934, p. 20.
 207-17 Gen. & Hist. Mag., vol. 30, pp. 1-3.
 207-18 Salvation Universal, pp. 31-32.
 208-19 Conf. Rep., Apr., 1942, pp. 26-27.
 209-20 Gen. & Hist. Mag., vol. 20, pp. 41-42.
 211-21 Era, vol. 48, p. 671.
 212-22 Gen. & Hist. Mag., vol. 13, p. 75.
 212-23 Salvation Universal, p. 32.
 214-24 Gen. & Hist. Mag., vol. 13, pp. 66-67.
 214-25 Era, vol. 48, p. 408.
 215-26 Era, vol. 20, p. 363.
 216-1 Gen. 3:19.
 217-2 Acts 24:15.
 217-3 John 5:29.
 217-4 Era, vol. 21, pp. 191-192; D. & C. 29:41.
 217-5 D. & C. 6:13; 11:7; 14:7; 1 Ne. 15:36; Rom. 6:23.
 217-6 1 John 3:1-3.
 217-7 Rev, 217.
 218-8 Rom. 8:14-17.
 218-9 D. & C. 76:56-62.
 218-10 D. & C. 41:1.
 219-11 Rev. 13:8; Isa. 14:12-20; Moses 4:1-4; Abra. 3:22-28.
 219-12 Luke 10:18.
 219-13 Rev. 12:7-9; D. & C. 76:25-31.
 219-14 2 Ne. 9:8-9.
 220-15 D. & C. 76:31-38.
 220-16 D. & C. 29:27-29; 76:44-48.
 221-17 D. & C. 76:111-112.
 221-18 Matt. 12:31-32.
 221-19 1 John 3:16-17.
 221-20 Heb. 6:4-6.
 222-21 1 Cor. 15:22.
 222-22 Alma 11:41-44.
 222-23 D. & C. 29:41.
 223-24 Alma 12:16-18.
 224-25 Alma 11:41; D. & C. 76:42-48.
 224-26 Hela. 14:16-18.

- 225-27 Mark 9:44; 2 Ne. 9:16.
 225-28 Church News, Oct. 7, 1933, p. 1, 6, 8.
 225-29 Church News, Mar. 9, 1935, p. 8.
 225-30 Era, vol. 21, p. 193.
 226-31 Gen. & Hist. Mag., vol. 17, pp. 145-146; D. & C. 29:36-45.
 226-32 John 5:24.
 226-33 John 10:10.
 226-34 John 11:25-26.
 226-35 Prov. 19:16.
 226-36 Church News, May 8, 1937, p. 5.
 227-37 John 5:24.
 227-38 Gen. & Hist. Mag., vol. 17, p. 147.
 227-39 Era, vol. 19, pp. 427-428.
 227-40 D. & C. 93:35.
 228-41 Church News, Mar. 30, 1940, p. 4; Matt. 10:28.
 228-42 D. & C. 19:6-12.
 228-43 Era, vol. 19, pp. 197-198.
 229-44 Moses 7:37-39.
 229-45 1 Pet. 3:18-20.
 229-46 Gen. & Hist. Mag., vol. 9, p. 18.
 230-47 Gen. & Hist. Mag., vol. 29, pp. 11-12; Alma 40:11-14.
 230-48 Joseph F. Smith, Gospel Doctrine, 4th ed., pp. 596-602.
 230-49 Joseph Fielding Smith, Teachings of the Prophet Joseph Smith, pp. 309-311; Luke 23:39-43.
 230-50 Pers. Corresp.; Luke 16:19-31.
 231-1 Gen. & Hist. Mag., Vol. 21, p. 53.
 232-2 Gen. 28:10-22; 35:1-15.
 232-3 Era, vol. 39, p. 204; D.& C. 124:28- 36.
 232-4 D. & C. 107:53-57; 116; 117:8, 11; Moses 5:5-8; Joseph Fielding Smith, Teachings of the Prophet Joseph Smith, pp. 122, 158.
 233-5 Moses 7:2-69.
 233-6 Ether 3:1-28; 4:1-8.
 233-7 Gen. 28:10-22; 35:1-15.
 233-8 Ex. 3:1-22; 4:1-22.
 233-9 Ex. 19; 20; 21; 22; 23.
 233-10 Moses 1:1-42.
 233-11 Smith, op. cit., p. 158.
 233-12 D. & C. 63:20-21.
 234-13 Matt. 21:12-13.
 234-14 Dan. 7; 8; 9; 10; 11; 12.
 234-15 Joseph Smith 2:16-20.
 234-16 D. & C. 13; 128:20
 234-17 88:119-120; 95:3-17; 109.

- 234-18 D. & C. 110.
- 235-19 Ex. 35: 36; 37; 38: 39; 40; 1 Sam. 1:9; 3:1-18.
- 235-20 2 Chron. 3; 4; 5; 6; 7.
- 235-21 Ezra 1; 2; 3; 4; 5; 6; 7: 8.
- 236-22 D. & C. 124:25-48.
- 236-23 Gen & Hist. Mag., vol. 21. pp. 53-56.
- 237-24 Era, vol. 39, p. 205; 2 Ne. 5:15-16;. Jac. 1:17: 2:2, 11; Mosiah 1:18; 3 Ne. 11:1.
- 237-25 Gen. & Hist. Mag., vol. 21, p. 53.
- 237-26 D. & C. 57:1-5; 58:57; 84:2-5, 31-32; 97:10-20; 124:51.
- 238-27 D. & C. 88:119.
- 238-28 D. & C. 37:1-4.
- 238-29 D. & C. 38:32-33.
- 239-30 D. & C. 94:3-9.
- 239-31 D. & C. 95:3-4.
- 240-32 History of the Church. vol. 2. pp. 410-428.
- 241-33 Smith, op. cit., pp. 38-39.
- 241-34 Smith, op. cit., pp. 107-108.
- 241-35 D. & C. 105:33
- 243-36 D. & C. 110.
- 243-37 Era. vol. 39, pp. 206-208.
- 243-38 Gen. & Hist. Mag., vol. 31. p. 199: D. & C. 124:25-42.
- 243-39 D. & C. 76:52-56.
- 243-40 Era, vol. 56, pp. 294-295.
- 244-41 Gen. & Hist. Mag., vol. 21, p. 57; D. & C. 121:26-32.
- 244-42 Mal. 3:1-6.
- 244-43 Ezek. 37:26-28.
- 244-44 Church News, Feb. 6, 1932, p. 4; Rev. 21:21-23.
- 245-45 Origin of the "Reorganized" Church, pp. 31-32, 37.
- 246-46 Gen. & Hist. Mag., vol. 31, pp. 194- 195; 1 Sam. 1:9; 3:1-18. 246-47 Church News, Feb. 6, 1932, p. 4.
- 247-48 Matt. 23:13.
- 247-49 D. & C. 52:11.
- 247-50 Era, vol. 33, p. 469; D. & C. 88:73.
- 248-51 D. & C. 133:30-34: Gen. 48:15-20: Deut. 33:13-17.
- 249-52 3 Ne. 20:12-18.
- 250-53 Micah 5:4-15; 3 Ne. 21:12-20.
- 250-54 3 Ne. 21:20-24.
- 251-55 2 Ne. 3:24.
- 251-56 Pers. Corresp.; Ether 13; D. & C. 133:30-34.
- 252-57 Church News, May 14, 1932, p. 6.
- 253-58 Book of Abraham, fig. 2. pp. 34-35.
- 256-59 Gen. & Hist. Mag., vol. 21, pp. 101- 104; D. & C. 95:8-9; 105:9-12.
- 256-60 Jas. 1:22-25.

- 257-61 Rel. Soc. Mag., vol. 6, pp. 467-468.
- 259-1 Moses 3:16
17; 6:57-59; 2 Ne. 2:22- 26.
- 259-2 Era, vol. 45, pp. 780-781; 2 Ne. 2:6- 10; 9:6-9; John 10:11-18; 11:23-26.
- 259-3 Moses 4:1-4; Abra. 3:22-28.
- 259-4 1 Pet. 1:19; Rev. 13:8.
- 260-5 John 11:23-26.
- 260-6 Era, vol. 57, p. 559 2 Ne. 9:6-26.
- 260-7 1 Cor. 15:23.
- 260-8 John 5:19-30; Luke 10:22.
- 261-9 John 3:36.
- 262-10 Conf. Rep., Apr., 1926, pp. 40-43; 1 Cor. 15:24-28.
- 262-11 Luke 24:13-48.
- 263-12 Acts 2:22-24.
- 263-13 Acts 3:14-15.
- 264-14 Acts 3:41.
- 264-15 Acts 1:3.
- 264-16 1 Cor. 15:6.
- 264-17 Luke 1:1.
- 265-18 Church News, June 3. 1933, pp. 5, 7.
- 265-19 Moses 1:39; D. & C. 29:43-44.
- 266-20 John 11:25-26.
- 266-21 Ezek. 37:12-13.
- 266-22 Dan. 12:2.
- 267-23 John 5:25, 28-29.
- 267-24 Church News, Apr. 9. 1932, p. 6; Alma 11:43-44.
- 268-25 2 Ne. 2:6-10; Alma 12:22-37; 42:1- 31.
- 268-26 Conf. Rep., Apr., 1926. pp. 41-42.
- 269-27 Luke 24:36-43.
- 269-28 Matt. 28:16-18.
- 269-29 Era, vol. 27, pp. 1149-1150; 2 Ne. 9:28-29.
- 270-30 Acts 2:29-36; 1 Cor. 15:3-9; Luke 24:30-43; John 20:14-23.
- 270-31 Conf. Rep., Apr., 1912, pp. 67-68.
- 270-32 Matt. 27:52-53.
- 271-33 Church News, Apr. 16, 1932, p. 6.
- 271-34 3 Ne., chapters 11 to 26.
- 272-35 D. & C. 13:110.
- 272-36 D. & C. 76:19-25.
- 272-37 2 Ne. 27:14.
- 273-38 Matt. 7:7-11; John 7:15-17; Jas. 1:5-7; I Cor. 2:1-16.
- 273-39 2 Ne. 9:31-32.
- 273-40 Church News, June 3, 1933, p. 7.
- 274-41 Church News, Feb. 15, 1941, p. 7.

- 274-42 Era, vol. 57, p. 16.
274-43 1 Cor. 15:22.
274-44 D. & C. 29:26-27.
275-45 2 Ne. 9:21-22.
275-46 John 5:28-29.
275-47 Joseph Fielding Smith, Teachings of the Prophet Joseph Smith, p. 361.
276-48 1 Cor. 15:23-24.
276-49 Rev. 20:5.
276-50 Journal of Discourses, vol. 18. p. 333; Ezek. 37:1-14.
276-51 1 Cor. 15-22.
276-52 Era, vol 19, p. 386.
277-53 Era, vol. 45, pp. 827-829; Instructor, vol. 35, p. 123.
278-54 Smith, op. cit., p. 361.
278-55 D. & C. 88:32.
278-56 D. & C. 88:35, 102.
279-57 Alma 11:44-45.
279-58 Alma 12:18.
279-59 I Cor. 15:53-57.
279-60 Era, vol. p. 829.
279-61 Moses 5:23-24.
280-62 Church News, Mar. 30. 1935, p. 6.
280-63 Luke 1:39-41.
281-64 Pers. Corresp.; Journal of Discourses, vol. 17, p. 143.
261-65 D. & C. 88:25-26.
281-66 Eccles. 3:14.
281-67 D. & C. 77:2.
282-68 Era. vol. 45, pp. 829-831; D. & C. 29:23-25.
283-1 Era, vol. 19. p. 199; 2 Ne. 9:7-9.
283-2 Church News, Apr. 22, 1939, p. 3; D. & C. 88:14-16; 93:33-34.
284-3 2 Ne. 9:6.
284-4 Rel. Soc. Mag., vol. 7. pp. 13-14: Alma 34:31-35.
284-5 Lev. 17:11.
285-6 Era, vol. 19, p. 430; Luke 24:36-43.
285-7 1 Cor. 15:42-57.
285-8 D. & C. 88:15-32.
286-9 Gen. 9:3-6.
286-10 Conf. Rep., Apr., 1917, pp. 62-63.
286-11 1 Cor. 15:42-57.
286-12 Church News, Apr. 22, 1939, p. 3.
286-13 D. & C. 76:50-113; 88:15-32; 1 Cor. 15:35-42.
287-14 Rev. 1:12-18; D. & C. 110:1-4; Ex. 24:9-10.
287-15 D. & C. 132:19.
287-16 D. & C. 132:15-32.

- 288-17 Joseph Smith 2:30, 43-45.
 288-18 D. & C. 131:7-8.
 288-19 John 20:19.
 289-20 Pers. Corresp.
 289-21 D. & C. 77:2.
 290-22 Alma 11:42-45.
 290-23 Alma 40:22-23.
 291-24 Luke 24:39; John 20:24-29.
 291-25 Zech. 12:9-14; 13:1-9; 14:1-21.
 292-26 3 Ne. 11:10-17.
 292-27 Era, vol. 57. pp. 7-9.
 292-28 2 Ne. 9:13-16; Mosiah 3:24-27; Alma 11:43: 12:14; 41:13-15; 42:22-25.
 293-29 Joseph F. Smith, Gospel Doctrine. 4th ed. p. 30.
 293-30 Smith op. cit., p. 30.
 294-31 Smith, op. cit., p. 566.
 294-32 Pers. Corresp.
 295-33 John 5:24-29.
 295-34 1 Cor. 15:22.
 295-35 Conf. Rep., Apr., 1917, p. 64; D. & C. 18:10-12; 29:43-44.
 296-36 Rev. 20:4-6.
 296-37 D. & C. 76:62.
 296-38 D. & C. 88:97-98.
 296-39 Church News, Apr. 23, 1932, p. 6; D. & C. 76:68-69.
 297-40 Era, vol. 45, p. 781; D. & C. 76:73- 75; 88:89.
 297-41 D. & C. 45:54.
 297-42 Church News, Apr. 23, 1932, P. 6.
 297-43 D. & C. 88:100-101.
 298-44 Era, vol. 45. p. 781; D. & C. 76:104- 106.
 298-45 D. & C. 19:15-18.
 298-46 1 Cor. 15:24-26.
 299-47 D. & C. 88:32.
 299-48 Church News, Apr. 30, 1932, p. 6.
 300-49 Era, vol. 45. pp. 781, 827.
 300-50 Alma 40:15-21.
 300-51 Era, vol. 45, p. 781; Mosiah 15:22-26.
 300-52 Pers. Corresp.; Matt. 27:52-53; 3 Ne. 3:9-10; Acts 2:29; Joseph Fielding Smith, Teachings of the PropheT Joseph Smith, pp. 188-189.
 301-53 John 11:25.
 301-54 1 Cor. 15:23.
 301-55 Era, vol. 56, p. 391; 3 Ne. 28:3-40; D. & C. 133:54-55.
 302-1 Conf. Rep., Oct 1921 pp. 186-187.
 303-2 Church News. Apr. 29, 1939, p. 3; 2 Ne. 9:21-24.
 303-3 Church News, June 12, 1949, P. 24; John 13:20; 15:1-10; Matt. 10:40-41; Luke 10:16;

- D. & C. 84:36-38.
 303-4 Conf. Rep., Apr., 1914, p. 92.
 304-5 History of the Church, vol. 2, pp. 175-176.
 303-6 History of the Church, vol. 2, p. 180.
 305-7 3 Ne. 26:9-11.
 305-8 Ether 4:6-7.
 305-9 Church News, Mar. 16, 1935, pp. 3.
 306-10 John 14:21-24; Matt. 7:21-23.
 306-11 Eph. 2:8-9.
 306-12 Jas. 2:18-20.
 307-13 Rom. 10:9.
 307-14 Matt. 4:4; Deut. 8:3
 309-15 John 5:19-27.
 309-16 John 10:10-18.
 309-17 Isa. 53:1-12; 2 Ne. 9:17-27; 31 11- 21.
 309-18 2 Ne. 9:8; 10:24-25; 25:23; Moro. 10:32-33.
 309-19 2 Ne. 9:6-9.
 310-20 RoM. 2:1-16; 6:1-5, 16-18, 23; 12:6- 21; 13:9-12; 1 Cor. 6:9-10; Gal. 5:19-26; 6:7-9; Eph. 6:10-18; Phil. 2:12; 4:8; 1 Thess. 5:16-22. 311-21 Era, vol. 27, pp. 1145-1151.
 312-22 Ex. 14:13-22; 15:8; Hela. 8:11; D. & C. 8:3; Moses 1:25.
 312-23 Josh. 6:20; Heb. 11:30.
 312-24 Josh. 10:12-14; Isa. 38:1-8; 2 Kings 20:1-11; Hela. 12:3-17; Amos 8:9.
 312-25 Jonah 1:17; 2:1-10; Matt. 12:39-40.
 312-26 Church News, Mar. 16, 1935. p. 7.
 314-27 Gen. & Hist. Mag., vol. 21, pp. 156-158.
 315-28 Church News, Oct, 31, 1936, p. 8; Matt. 12:39-40.
 315-29 Pers. Corresp.; D. & C. 42:43; 59:16- 20; 89:10-11; Alma 46:40.
 316-30 D. & C. 88:25.
 316-31 John Taylor, Government of God. pp. 106-115; Parley P. Pratt, Voice of Warning, ch. 5; Joseph Fielding Smith, Man: His Origin and Destiny, pp. 380-397.
 317-32 Isa. 40:4.
 317-33 Isa. 54:10.
 317-34 Isa. 64:1.
 317-35 Ezek. 38:20.
 317-36 Rev. 6:14.
 317-37 D. & C. 49:23.
 318-38 D. & C. 133:21-24.
 319-39 Gen. 7:10-24; 8:1-14.
 320-40 Smith, op. cit.. pp. 414-436; Ether 13:2.
 320-41 Journal of Discourses, vol. 1, p. 274.
 321-42 Journal of Discourses, vol. 8, p. 83.
 321-43 Journal of Discourses, vol. 10, p. 252.
 321-44 Journal of Discourses, vol. 21, p. 323.

- 321-45 Journal of Discourses, vol. 1, p. 291.
- 322-46 Times and Seasons, vol. 5, pp. 408- 409.
- 322-47 The Contributor, vol. 2, p. 364.
- 322-48 Millennial Star, vol. 106, pp. 590- 592, 608.
- 323-1 Moses 6:50-68; 8:24.
- 323-2 D. & C. 20:21-28; 22:1-4.
- 323-3 1 Kings 7:23-26, 39, 44; 2 Chron. 4:2-6; Psalm 51:7; Isa. 1:16; 48:1; 1 Ne. 20:1; Acts 22:16; Titus 3:5; Zech. 9:11.
- 324-4 Moses 6:58-60.
- 324-5 1 John 5:3-9.
- 326-6 D. & C. 29:41-44.
- 326-7 1 John 4:14-15; 5:16-17.
- 327-8 Rom. 6:1-6.
- 328-9 Church News, Mar. 30, 1935, p. 8.
- 328-10 Mosiah 18:8-13.
- 328-11 D. & C. 59:5-7; Deut. 6:4-5; 10:12; 30:6; Matt. 22:37; Luke 10:27.
- 328-12 D. & C. 84:44; 98:11; Deut. 8:3; Matt. 4:4.
- 328-13 Conf. Rep., Apr., 1940, P. 95.
- 329-14 Conf. Rep., Oct., 1950, p. 12; D. & C. 20:37.
- 329-15 John 3:3-5.
- 329-16 Mark 16:16.
- 329-17 D. & C. 76:112.
- 330-18 D. & C. 132:21, 25; Matt. 7:13-14; 3 Ne. 14:13-14; 27:33.
- 330-19 D. & C. 84:74-75.
- 330-20 3 Ne. 27:17.
- 330-21 D. & C. 76:71-112; 88:22-24; 132:16- 17.
- 331-22 D. & C. 20:29.
- 331-23 2 Ne. 9:23.
- 332-24 3 Ne. 27:19.
- 332-25 Pers. Corresp.; D. & C. 19:4, 15-19; Alma 7:14; Acts 22:14-16; 1 Pet. 2:24; Isa. 53:5.
- 333-26 History of the Church, vol. 3, p. 55.
- 336-27 Era. vol. 20, pp. 916-918.
- 336-28 3 Ne. 7:18-26.
- 336-29 3 Ne. 19:7-15.
- 336-30 3 Ne. 9:15-22; 11:10-40; 12:18-19; 15:4-10.
- 336-31 Church News, Mar. 30, 1935, pp. 6, 8.
- 337-32 Pers. Corresp.; Mosiah 17:1-4; 18:1- 29.
- 338-1 D. & C. 20:75-79; 27:1-4.
- 338-2 1 Cor. 11:20-34.
- 338-3 John 3:16.
- 339-4 D. & C. 34:1-3.
- 339-5 1 Cor. 11:26.

- 339-6 D. & C. 20:77-79; Moro. 4:1-2; 5:1-2.
 339-7 Era, vol. 40, p. 171.
 340-8 Ex. 12:3-30.
 340-9 Luke 22:15-20.
 340-10 D. & C. 59:7-14.
 340-11 Rel. Soc. Mag., vol. 30, pp. 589-590; 1 Cor. 11:23-34.
 341-12 Matt. 26:26-29; Mark 14:22-25; Luke 22:14-20.
 341-13 John 3:14-15; 8:28; 12:32-34; D. & C. 18:10-11; 19:15-20.
 342-14 Conf. Rep., Oct., 1929. pp. 60-62.
 343-15 D. & C. 84:43-47; John 4:22-23.
 343-16 D. & C. 59:13-15; 88:69, 121.
 343-17 Era. vol. 44, p. 525.
 343-18 1 Cor. 11:20-24; 3 Ne. 18:28-32; 20:8; Morm. 9:29.
 344-19 Rel. Soc. Mag., vol. 39, p. 590.
 345-20 D. & C. 84:44.
 345-21 D. & C. 20:77-79; John 6:48-57.
 345-22 1 Cor. 11:20-34; D. & C. 82:3-4.
 346-23 Rel. Soc. Mag., vol. 30, p. 591-592.
 347-24 Conf. Rep., Oct., 1929, pp. 62-63.
 348-25 Eccles. 12:1.
 348-26 Mal. 3:16.
 348-27 4 Ne. 12.
 349-28 D. & C. 68:25-29.
 350-29 Era, vol. 40, pp. 171, 182.
 350-30 Matt. 19:14.
 350-31 Pers. Corresp.; 3 Ne. 18:28-30.

END OF VOLUME II

DOCTRINES OF SALVATION

Volume III

PREFACE

This third volume in the Doctrines of Salvation series gives pointed consideration to many of the most fascinating and little understood principles of the gospel.

In it President Joseph Fielding Smith points out the signs of the times, analyzes the prophecies relative to the Second Coming of our Lord, sets forth the events which will precede and attend that glorious day, and describes the conditions destined to prevail during the millennial era.

In addition he tells how priesthood and keys operate, explains the apostolic position, and reveals how the President of the Church is chosen and set apart. Light is thrown also on Book of Mormon geography, patriarchal blessings, world governments, the great apostasy, and many more vital subjects.

Paying tribute to him on the 80th anniversary of his birth (July 19, 1956), his associates in the Council of the Twelve published a message of love, greeting, and affection which included the following:

President Joseph Fielding Smith has inherited in rich measure the dauntless courage and the unswerving devotion to duty which have characterized the lives of his noble ancestors. For more than forty-six years as a member of the Council of the Twelve he has been a fearless defender of the faith and an untiring preacher of the gospel of repentance. In his vigorous denunciation of the theories of men which would negate the truths of the restored gospel, he has often drawn the criticisms of some of the exponents of the theories he has assailed, but seldom has he failed to win the admiration and respect of his severest critics because of his scholarship and the consistency of his course, which is as undeviating as the stars of heaven. No one ever has had occasion to question where he stood on any controversial issue.

". . . In his profound gospel writings and in his theological dissertations, he has given to his associates and to the Church a rich legacy which will immortalize his name among the faithful." vi. 1

The standard works excepted, probably more copies of his books on gospel subjects have been sold than of any other man in our dispensation. Total copies sold now run to several hundred thousand.

Certainly none in our day has spoken or written with greater plainness, or more spiritual insight, or with greater ability to give living meaning to the mysteries of the kingdom than has he.

This third volume of *Doctrines of Salvation*, containing as it does many doctrinal explanations not found elsewhere in Latter-day Saint literature, warrants the attentive consideration of gospel students everywhere.

As with previous volumes, I am grateful to many people for help and counsel. Chief credit goes to President Smith, himself, for the great doctrinal contribution of the work itself. Again also I am grateful to Elder Oscar W. McConkie, my father, and to Elder Milton R. Hunter of the First Council of Seventy, both of whom have given much counsel and many helpful suggestions. And again also Elder Joseph Fielding Smith, Jr., set the type and made many valued suggestions; and Sister Velma Harvey, my very able secretary, typed the host of documents involved and gave painstaking attention to proofreading and other details.

-- Bruce R. McConkie Salt Lake City, Utah July 19, 1956

CHAPTER 1

SIGNS PRECEDING SECOND COMING

WHEN WILL CHRIST COME?

SECOND COMING WILL BE TOMORROW. I was asked, not long ago, if I could tell when the Lord would come. I answered, Yes; and I answer, Yes, now. I know when he will come. He will come tomorrow. We have his word for it. Let me read it

"Behold, now it is called today until the coming of the Son of Man, and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned at his coming." (Now there is a discourse sufficient on tithing.) "For after today cometh the burning -- this is speaking after the manner of the Lord -- for verily I say, tomorrow all the proud and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of Hosts; and I will not spare any that remain in Babylon." [1.1](#)

So the Lord is coming, I say, tomorrow. Then let us be prepared. Elder Orson F. Whitney used to write about the Saturday Evening of Time. We are living in the Saturday Evening of Time. This is the 6th day now drawing to its close, When the Lord says it is today until his coming, that, I think, is what he has in mind, for he shall come in the morning of the Sabbath, or seventh day of the earth's temporal existence, to inaugurate the millennial reign and to take his rightful place as King of kings and Lord of lords, to rule and reign upon the earth, as it is his right. [1.2](#)

Satan has usurped power and authority from the beginning, and men have followed him, but his day is drawing to its close, and the day is dawning for Israel, for Zion, for the universal establishment of truth, when the earth shall be cleansed of all impurity, all wickedness, for when Christ comes that which is wicked cannot remain.^{2.3}

DAY OF THE LORD IS NEAR. I believe that the coming of the Son of God is not far away, how far I do not know, but I do know that it is over 100 years nearer than it was when Elijah the prophet came to the Prophet Joseph Smith and Oliver Cowdery in the Kirtland Temple on the 3rd day of April, 1836. Elijah's words point to the fact that we are that much nearer. And this ancient prophet declared that by the restoration of those keys we should know that the great and dreadful day of the Lord is near, even at our doors.^{2.4}

The world is rapidly coming to its end, that is, the end of the days of wickedness. ^{2.5} When it is fully ripe in iniquity the Lord will come in the clouds of heaven to take vengeance on the ungodly, for his wrath is kindled against them.^{2.6} Do not think that he delayeth his coming. Many of the signs of his coming have been given, so we may, if we will, know that the day is even now at our doors.^{2.7}

SOME NOW LIVING MAY SEE SECOND COMING. The day of the coming of the Lord is near. I do not know when. I am not looking, however, upon the coming of the Son of Man as I looked once upon the day when men would speak from city to city and throughout the land without the aid of wires, and would be heard -- as something that may come in some far distant time -- because I sincerely believe it will come in the very day when some of us who are here today [April 5, 1936] will be living upon the face of the earth. That day is close at hand.

It behooves us as Latter-day Saints to set our houses in order, to keep the commandments of God, to turn from evil to righteousness, if it is necessary, and serve the Lord in humility and faith and prayer.^{3.8}

CHRIST WILL COME IN DAY OF WICKEDNESS. When we become ripe in iniquity, then the Lord will come. I get annoyed sometimes at some of our elders who when speaking say the Lord will come when we all become righteous enough to receive him. The Lord is not going to wait for us to get righteous. When he gets ready to come, he is going to come -- when the cup of iniquity is full -- and if we are not righteous then, it will be just too bad for us, for we will be classed among the ungodly, and we will be as stubble to be swept off the face of the earth, for the Lord says wickedness shall not stand.^{3.9}

Do not think the Lord delays his coming, for he will come at the appointed time, not the time which I have heard some preach when the earth becomes righteous enough to receive him. I have heard some men in positions and places of trust in the Church preach this, men who are supposed to be acquainted with the word of the Lord, but they failed to comprehend the

scriptures. Christ will come in the day of wickedness, when the earth is ripe in iniquity and prepared for the cleansing, and as the cleanser and purifier he will come, and all the wicked will be as stubble and will be consumed.^{3.10}

GOSPEL WARNING PRECEDES SECOND COMING

WARNING VOICE ALWAYS PRECEDES JUDGMENTS. Would it not be an extraordinarily strange thing if the Lord should come and begin his reign of peace -- take vengeance on the wicked, cleanse the earth from sin -- and not send messengers to prepare the way before him?

Should we expect the Lord to come to judge the world without first giving it warning and preparing the means of escape for all who will repent?

Noah was sent to the world to warn it of the flood. If the people had hearkened, they would have escaped.^{4.11} Moses was sent to lead Israel into the promised land to fulfil the promises made to Abraham. ^{4.12} John the Baptist was sent to prepare the way for the coming of Christ.^{4.13} In each instance the call came through the opening of the heavens. Isaiah, Jeremiah, and other prophets were sent to warn Israel and Judah before the scattering and captivity came upon them.^{4.14} Had they given heed a different page of history would have been written. They had their chance to hear; they were warned and had the means of escape which they rejected.

GOSPEL WITNESS PRECEDES SECOND COMING. The Lord promised to have the same interest in humanity preceding his second coming. Said he: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." ^{4.15} Again: "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."^{4.16}

John on Patmos saw in vision in the last days an "angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people."^{4.17}

Joseph Smith declared that Moroni -- an ancient prophet on this continent, and now resurrected -- in partial fulfilment of this promise, taught him the gospel, giving him instruction in relation to the restoration of things preceding the coming of Christ. ^{4.18} And the Lord said: "For behold, the Lord God hath sent forth the angel crying through the midst of heaven, saying: Prepare ye the way of the Lord, and make his paths straight, for the hour of his coming is night." ^{5.19}

Accepting this as true, Latter-day Saints believe that communication has been established with the heavens in modern times, and now the gospel of the kingdom is sent out as a witness to the world before Christ shall come.^{5.20}

APOSTATE CHRISTIANITY CARRIES NO WARNING OF SECOND COMING. It is well understood that the teachings of the so-called Christian churches have been declared in all the world for many hundreds of years. In all lands churches have been organized and ministers have proclaimed their teachings. There is nothing peculiar about their message in relation to the present age -- nothing distinctive which would mark any one or all of them as having the special declaration of the gospel of the kingdom which was promised as a witness in the latter days.

The implication in these words of our Lord -- that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" 5.21 -- the implication is that in the last days the Lord would give as a sign to all nations the sending anew of the message of the gospel of the kingdom and that it would be different from the teachings then being taught and received among the nations. Otherwise how could it be distinguished and accepted as a sign of his second coming?

Moreover, when this declaration of the gospel of the kingdom should reach all nations, then should the end come, or in other words, the time for the appearance of our Lord. The preaching of the many doctrines of the various denominations was carried to all nations many long years ago, but the end did not come with this universal declaration.

RESTORED GOSPEL WARNS THE WORLD. Joseph Smith and his associates were taught by heavenly messengers and by revelation that the burden of this message was upon them. They were instructed that the Church of Jesus Christ of Latter-day Saints was duly appointed to send forth ambassadors for Christ with the special message of this gospel of the kingdom to all nations. The Lord said in this connection: "And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days. And they shall go forth and none shall stay them, for I the Lord have commanded them."6.22

The Latter-day Saints may be considered strange and peculiar in believing that they have been called upon to fulfill this ancient scripture, but it is with full confidence that the Lord has spoken that they are diligently' sending missionaries into all parts of the earth. Moreover, when all nations have heard this message, as it has been revealed in these last days, then may we look forth for the coming of our Lord and Savior Jesus Christ, for at that day all nations will have been warned by the messengers who were sent unto them according to the Lord's promise. 6.23

MODERN INVENTIONS AID IN RAISING WARNING VOICE. This work of preaching the gospel to the nations has not yet been finished. The missionaries of the Church are now going out with this message, but the Lord has said he would cut short his work in righteousness, 6.24 moreover that he would hasten it in its time.6.25 By means of modern invention and discovery we can readily see how this may be accomplished, and the hearts of the people of the earth he reached by radio, through the press, and by communication such as

the nations of the earth did not have in former times. I do not know how long it will be before this mission shall be accomplished and these words of our Lord and Savior Jesus Christ shall be fulfilled, but that he will work speedily, that he will accomplish his purposes within the time that he has set, I fully believe, and his promises shall not fail. 7.26

DISASTERS FOLLOW REJECTION OF GOSPEL WARNING. From time to time, someone filled with hatred of the truth, in the blind desire to destroy the work of the Lord, appeals to the nations to cast out the elders of Israel who are carrying this message of salvation unto all who will believe, and warning others that they may be left without excuse.

It would be a sorry day for any nation, where the gospel is being preached, should it conclude to drive the elders of the Church from its borders and deny them the right to preach the gospel among the people. The elders insure peace unto the nations, so long as they will hear the message of salvation and will protect and defend the truth, When the time comes that the nations will cast the elders out and no longer receive their testimony, but "bow to Satan's thrall," as we heard in the anthem this afternoon, woe be unto them.

We read in the word of the Lord that after the testimony of the elders will come wrath and indignation upon the people. For after their testimony will come the testimony of earthquakes that shall cause suffering and sorrow, and men shall fall upon the ground for fear. There shall come also the testimony of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bounds. All things shall be in commotion, and men's hearts shall fail them because of fear that shall come upon the people, These things shall follow the testimony of the elders of the Church of Jesus Christ of Latter-day Saints, when the people of the world reject them and drive them from their borders. 8.27

GOSPEL ACCEPTANCE BEFORE SECOND COMING

"TIMES OF GENTILES" TO BE FULFILLED. We go unto them with a message of peace, of truth, of eternal salvation, calling upon them to repent of their sins and enter into the true fold, where they may receive rest. When they will not do this, but to the contrary, will listen to the unrighteous and condemn the truth, then God will withdraw the gospel from among them. In that day the times of the Gentiles will be fulfilled and the gospel will be carried to the Jews. 8.28 For, this gospel must be preached to them as well as to the Gentile nations; and a remnant of the Jews will gather -- as they are gathering since the dedication of their land for their return -- in Palestine, and as a remnant of Ephraim and his fellows are now gathering to the land of Zion.

JEWS TO BE CONVENEED AT SECOND COMING. The Jews in due time will be established in their own land, and the Lord will come, according to his promise, unto his people in the hour of their distress and will deliver them from their enemies. Then will they look upon him and discover his wounds and shall say: "What are these wounds in thine

hands?" And he shall answer them: "Those with which I was wounded in the house of my friends." Then will they fall down and worship him as their Redeemer -- the Son of God.8.29 After that they will be cleansed of their sins and shall receive the gospel. 8.30

And the nations that seek to destroy Jerusalem in that day will the Lord destroy, for he shall be King over all the earth, and righteousness shall prevail among the people. 8.31 Zion shall be established on this continent; Jerusalem will be re-established on the old continent, and wickedness will depart from the earth, for when Christ comes and the righteous with him, the wicked will be as stubble and will be consumed.9.32

Therefore, I desire to bear my testimony unto all people and say unto those who raise their hands against this work See that you do it not, for this is the work of God. He has established it, and when you reject it, you reject him, and after the testimony of the elders will come the testimony of trouble and distress as the prophets have predicted.9.33

JEWS TO BEGIN TO BELIEVE BEFORE SECOND COMING. Not many of the Jews, I take it from my reading of the scriptures, will believe in Christ before he comes, The Book of Mormon tells us that they shall begin to believe in him9.34 They are now beginning to believe in him, The Jews today look upon Christ as a great Rabbi. They have accepted him as one of their great teachers; they have said that, "He is Jew of Jew, the greatest Rabbi of them all," as one has stated it. When the gospel was restored in 1830, if a Jew had mentioned the name of Christ in one of the synagogues, he would have been rebuked. Had a rabbi referred to him, the congregation would have arisen and left the building. And so, we see the sentiment has changed. Now I state this on Jewish authority that they are beginning to believe in Christ, and some of them are accepting the gospel.

But in the main they will gather to Jerusalem in their unbelief; the gospel will be preached to them; some of them will believe. Not all of the Gentiles have believed when the gospel has been proclaimed to them, but the great body of the Jews who are there assembled will not receive Christ as their Redeemer until he comes himself and makes himself manifest unto them. 9.35

WHERE LORD WILL FIND FAITH AT HIS COMING. I can testify that when the Lord will come, he will, find faith upon the earth.10.36 That faith, however, which he will find, shall be limited to a very small portion of the inhabitants of the earth, He will not find faith in the nations abroad to any noticeable extent; he will not find faith among the peoples of the earth who have not received the gospel as it has been restored. But there will be faith among those of the house of Israel who have been gathered out from the nations and who have repented of their sins and received the message that came through the Prophet Joseph Smith.10.37

JOSEPH SMITH: MESSENGER BEFORE THE LORD

MESSENGER TO PREPARE WAY FOR SECOND COMING. One of the quotations given to Joseph Smith by Moroni, September 21, 1823, was the following: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts." [10. 38](#)

In quoting the words of Malachi to Joseph Smith the Angel Moroni also said that these words were shortly to be fulfilled: "But who may abide the day of his [Christ's] coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.

"And I [Christ] will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts." [11. 39](#)

SECOND COMING A DAY OF VENGEANCE AND JUDGMENT. In believing that this has reference to the second coming of Christ the Latter-day Saints stand in a peculiar position among all people, for it is the general belief that this had fulfilment in the first coming of Christ. If we investigate the matter, however, it is made very clear that in the days of the ministry of the Redeemer of the world, he did not come in judgment and to purify in the crucible so that all dross should be destroyed. In that day he was abused and persecuted and denied by men. The widow and the fatherless were not given justice against those who oppressed them. Sorcerers and adulterers were not punished, and all men were able to abide that day,

But, when Christ comes the second time it will be in the clouds of heaven, and it shall be the day of vengeance against the ungodly, when those who have loved wickedness and have been guilty of transgression and rebellion against the laws of God will be destroyed. All during the ministry of Christ wickedness ruled and seemed to prevail, but when he comes in the clouds of glory as it is declared in this message of Malachi to the world, and which was said by Moroni to be near at hand, then Christ will appear as the refiner and purifier of both man and beast and all that pertains to this earth, for the earth itself shall undergo a change and receive its former paradisiacal glory. [11. 40](#)

JOSEPH SMITH PREPARED WAY FOR RETURN OF LORD. Joseph Smith was sent to prepare the way for this second coming, by the proclamation of the fulness of the gospel and the granting to all men the means of escape from iniquity and transgression. The fulfilment of this prophecy by Malachi is even now at our doors, and before many years have passed away Christ shall come as the refiner and purifier of this earth which today is suffering in

the throes of lawlessness and transgression.

When that day comes, then all that is evil shall be removed, and the words of the Lord shall be fulfilled wherein he has said: "I have trodden the winepress alone: and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come." 12. 41

In this day messengers of the Lord have been sent. John the Baptist came to Joseph Smith and Oliver Cowdery and gave them his priesthood, thus preparing the way for the coming of the Lord. 12. 42 Moreover, the Lord has come suddenly to his temple and in it ministered to Joseph Smith and Oliver Cowdery, April 3, 1836. In that temple Joseph and Oliver received authority for the purging of the sons of Levi, and for the gathering of the Jews so that eventually their offerings may be pleasant before the Lord, when they return to their land and are forgiven for their transgressions. 12. 43

LORD HAS "SUDDENLY COME TO HIS TEMPLE." Malachi said the Lord would suddenly come to his temple. 12. 44 In 1830 our Savior said he would come suddenly to his temple. 12. 45 That coming was for a definite purpose: To restore keys; to purge the sons of Levi; to prepare for the offering of Judah when the Jews will be cleansed of their iniquity; and to be as a refiner and purifier, bringing salvation to all men who will obey his voice.

It is true that many even of the Latter-day Saints are looking forth to that coming of our Lord. Let us stop and reflect a moment. Has the Lord not come already suddenly to his temple to bring about these glorious purposes? Christ appeared suddenly in this temple. Then He sent Moses with the keys for the gathering of Israel. Since Moses established Aaron and the Levites in their priesthood, do not these keys also confer the power in this dispensation for the purging of Levi and Judah that they may offer an offering in righteousness?

Do not the keys held by Elias confer all that was held by Abraham? Do not the keys held by Elijah grant to the Church all the power of sealing authority? Is it not a fact that either in this temple, or in some other consecrated spot, all the keys of all the prophets since the world began have now been revealed and restored to earth for the complete consummation of the work of the Lord? Is not the great and dreadful day of the Lord very near our doors? What else by way of authority for the salvation of man is to be revealed? Is not the fulness of the gospel here? 13. 46

COMING OF CHRIST AT ADAM-ONDI-AHMAN. Daniel speaks of the coming of Christ, and that day is near at hand. There will be a great gathering in the Valley of Adam-ondi-Ahman; there will be a great council held. The Ancient of Days, who is Adam, will sit. The judgment -- not the final judgment -- will be held, where the righteous who have held keys will make their reports and deliver up their keys and ministry. Christ will come,

and Adam will make his report. At this council Christ will be received and acknowledged as the rightful ruler of the earth. Satan will be replaced.^{13. 47} Following this event every government in the world, including the United States, will have to become part of the government of God.^{14. 48} Then righteous rule will be established. The earth will be cleansed; the wicked will be destroyed; and the reign of peace will be ushered in.^{14. 49}

Now we are looking forward to that time. We are hoping for it; we are praying for it. The righteous will rejoice when he comes, because then peace will come to the earth, righteousness to the people, and that same spirit of peace and joy and happiness which prevailed upon this continent for 200 years among the Nephites shall again be established among the people and eventually shall become universal, and Christ shall reign as Lord of lords and King of kings for 1,000 years. We are looking forward to that time.^{14. 50}

THE LAST DAYS

WHAT IS MEANT BY THE LAST DAYS. The Lord has declared, by his own voice and by revelation to his servants, the prophets, that we are living in the last days. ^{14. 51} When we speak of the last days, we do not mean that this is the end of the earth, that it shall cease presently to exist. We mean that we are living in that period of time known as the dispensation of the fulness of times, in which the Father has promised to gather all things together in Christ, both which are in heaven and which are on earth.^{14. 52} We mean we are living in the day when unrighteousness shall cease, when wickedness shall no longer be found on the face of the earth, when this earth shall be turned over, according to the promise the Lord made to Daniel the Prophet, to the saints of the Most High, who shall possess it forever and ever. ^{14. 53}

PERILOUS NATURE OF LAST DAYS. We are living in a critical period of the world's history. Great events are before us. The Lord in his mercy, and with justice and judgment, is going to cut short his work in righteousness.^{15. 54} The decrees have gone forth, and it behooves us as members of the Church to be united and to serve him and keep all his commandments. ^{15. 55}

We are living in a day of trouble, of tribulation, when men's hearts are failing them, The Lord pointed out this day while in his ministry and admonished by prophecy those living now to watch and pray, that they might not be led astray, that they might not be found unprepared, should they be so fortunate as to be here at the great day of his coming. ^{15. 56}

We are living in perilous times, in a day when the mission of the Church is perhaps more pronounced, and our message to the world more clearly defined, than ever before, As a people we stand as witnesses for Christ in a day when the world has turned from him, when they are teaching the doctrines of men and discarding the fundamental truths of the Christian faith. ^{15. 57}

HARVEST OF THE WHEAT: BURNING OF THE TARES. The parable the Lord taught of the wheat and the tares had reference to the last days, According to the story a sower planted good seed in his field, but while he slept the enemy came and sowed tares in the field, When the blades began to show, the servants desired to go and pluck up the tares, but the Lord commanded them to let both the wheat and the tares grow up together until the harvest was ripe, lest they root up the tender wheat while destroying the tares, Then at the end of the harvest, they were to go forth and gather the wheat and bind the tares to be burned, In the explanation of this parable, the Lord laid to his disciples that "the harvest is the end of the world; and the reapers are the angels." 15. 58

The tares and the wheat are growing together and have been growing in the same field for all these years, but the day is near at hand when the wheat will be garnered, and the tares likewise will be gathered to be burned, and there will come a separation, the righteous from the wicked. And it behooves each one of us to keep the commandments of the Lord, to repent of our sins, to turn unto righteousness, if there is need of repentance in our hearts. 16. 59

IMMINENT SEPARATION OF RIGHTEOUS AND WICKED. The tares are being bound in bundles to be burned, The wheat is being garnered into barns, and the day of separation is near at hand. Even the Church shall be cleansed, and those who are of the world, who are numbered among the members of the Church, will be cast out, and will find their place among those who are unworthy, where there shall be wailing and gnashing of teeth. 16. 60

Build up and strengthen the members of the Church in faith in God; goodness knows we need it. There are so many influences at work to divide us asunder, right among the members of the Church, and there is going to come, one of these days in the near future, a separation of the wheat from the tares, and we are either wheat or tares, We are going to be on one side or the other. 16. 61

The time will come, just as sure as we live, that there will be a separation between the righteous and the unrighteous. 16. 62 Those who will not keep the law of the Lord will deny the faith, for he will withdraw his Spirit from them if they do not repent, after laboring with them and doing all that is possible to keep them in the line of duty. He will withdraw his Spirit from them and they will be left unto themselves, They must take one side or the other, for this separation must surely come. 16. 63 **ANGELS NOW REAPING THE EARTH.** "Verily I say unto you, ye are clean, but not all; and there is none else with whom I am well pleased." That was said of the Church over 100 years ago. The Lord is not pleased with us today, for we are not clean, all of us, "For all flesh is corrupted before me; and the powers of darkness prevail upon the earth, among the children of men, in the presence of all the hosts of heaven -- Which causeth silence to reign, and all eternity is pained, and the angels are waiting the great command to reap down the earth, to gather the tares that they may be burned; and, behold, the enemy is combined." 17. 64

That revelation was given January 2, 1831, and in that day the Lord said that all flesh was corrupt before him, What did he say about all flesh in the days of Noah? 17. 65 Do you think the world has improved? If you do, you have not read very carefully these scriptures, So the angels were waiting, 100 years ago, to go forth to bind the tares and reap down the earth.

President Wilford Woodruff declared by revelation, after the dedication of the Salt Lake Temple, that the angels spoken of here, who were waiting to go forth to bind the tares and to reap down the earth, had been loosed and sent on their mission. 17. 66

You will remember in the parable of the tares the Lord said to his servants that they were not to disturb the tares, lest in rooting them up they would root up the wheat also, because the blade was tender, Let both, he said, remain until the harvest is fully ripe. Then he tells us that that harvest was to come at the end of the world. 17. 67

As far back as 1893 the prophet of the Lord, President Wilford Woodruff, declared that the angels had been sent out to bind the tares and to prepare the earth for the burning; and yet the burning is not to come until the earth is ripe in iniquity. 18. 68

REBELLIOUS TO BE CUT OFF AT SECOND COMING. The 22nd and 23rd verses of the 3rd chapter of Acts have reference to Christ and are yet to be fulfilled. They are as follows: "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye heir in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." 18. 69

This is in keeping with the expression in the first section of the Doctrine and Covenants that "the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people." 18. 70

This prophet of whom Moses spoke is Christ, and when he sees fit to speak and to give commandments unto the people, with the power and force with which it shall be given at some future time, not only will the members of the Church be removed who refuse to hear, but his judgments shall go forth upon the nations and upon the ungodly among them, who shall perish, and that day is near at hand. 18. 71

CHAPTER 2

SIGNS OF THE TIMES

TURMOIL AND CALAMITIES OF LAST DAYS

PROPHETS FORETOLD LATTER-DAY CALAMITIES. The distress and perplexity, bloodshed and terror, selfish ambition of despotic rulers, such as the world has never before seen, all indicate that the great and dreadful day of the Lord is very near, even at our doors. We have been warned by the prophets from the beginning of time. They have declared, by revelation from the Lord, that in this present day, confusion, bloodshed, misery, plague, famine, earthquake, and other calamities, would cover the face of the earth.^{19. 1} The Lord told his disciples of these dreadful scenes and said men's hearts would fail them because of these things coming upon the earth. ^{19. 2} . . .

It is very evident from what we see daily in the papers that we are living in perilous times. The present condition of the world should not, however, cause us any great surprise for we have been amply informed that these days are at hand. Only the unbelieving and rebellious against the teachings of our Lord and his prophets have failed to comprehend these momentous events. . . .

ENOCH SAW TRIBULATIONS OF LAST DAYS. Enoch saw our day; in fact, the Lord revealed to him the history of mankind from the beginning to the end of time. He was anxious to know when the day would come wherein this earth should be cleansed from all the iniquity upon its face and have rest. The Lord answered him:

"As I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfill the oath which I have made unto you concerning the children of Noah; And the day shall come that the earth shall rest, but before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I preserve." ^{20. 3}

WORLD AS CORRUPT AS IN NOAH'S DAY. Our Savior promised that the days preceding his second coming will be typical of the days of the flood. A glance at the 6th chapter of Genesis will reveal the conditions of the world in the days of Noah and the flood and the reason for the cleansing by water.^{20. 4} This comparison is not to be taken figuratively, but literally, as it is given. The world today is corrupt and filled with violence as it was at that earlier day, for now, as then, all flesh has corrupted its way upon the earth. The Lord promised that he would never again destroy the entire world with a flood of water, but he did promise to cleanse it the second time with sword and with fire.

We may safely say that today the anger of the Lord is kindled against this generation for its wickedness, and the earth again groans under the weight of iniquity which is practiced upon its face. The Almighty has not forgotten his promise made to Enoch, and the day is soon at hand when the earth again will be cleansed of all iniquity and shall rest for a thousand years.

20. 5

LORD SENDS WARS AND TURMOIL IN LAST DAYS. It is very displeasing to some self- righteous souls to have anyone speak of these things and say that punishment, by war, pestilence, famine and the disturbance of the elements, is coming upon mankind by decree of a just God, because of the transgressions of his holy laws. Nevertheless this happens to be the case, for the Lord has declared it. His anger is kindled against the abominations and sins of the world. 21. 6

The evidence that the great and dreadful day of the Lord is near, as declared by Malachi and Moroni, 21. 7 is seen in the many signs of the times. In discoursing upon the scene which should precede his coming, the Savior said that there should be "wars and rumors of wars," for "nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places." Moreover there were to be many "great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." When we see the fig tree putting forth its leaves we know that summer is nigh. 21. 8 This comparison the Lord made to the signs of his second coming.

DISCOVERIES, INVENTIONS, LEARNING; SIGNS OF THE TIMES. All will admit that we are living in a most wonderful age, the greatest in many respects this world has ever seen. There are great signs and wonders in the earth, such as were never given to man before. The great discoveries, inventions, the pouring out of learning, theory and principle both true and false, by which many are deceived, are signs and wonders which are given us and which we should heed. 21. 9 The airplane swiftly winging its way through the heavens; the radio bringing to us the voices of men from all parts of the earth; the great engineering and mechanical undertakings which bring the many conveniences to man; the building of skyscrapers and the harnessing of electricity and making it work in its various forms; the great medical discoveries and surgical skill with the thousand and one other great wonders, have all been given through the will and power of God.

There is trouble in the earth among the elements as well as among mankind. 22. 10 The hearts of men in the nations are failing them. Earthquakes are extremely frequent and "in divers places." In these and numerous other ways we see the fig tree putting forth its leaves, and we have had the warning. Yet many, if not most, of the inhabitants of the world fail to see anything significant in all of this, and they say that things are going on as they have been doing from the beginning. 22. 11

BLINDNESS OF PEOPLE IN LAST DAYS. One of the great signs is the lack of faith in God and the rapid departure from the fundamentals of the Christian doctrines by the people of the earth, fulfilling the prediction of the Lord that when he comes he will scarcely find faith on the earth. 22. 12

One of the marked signs of the last days is the blindness of the people; we are told they

would have eyes and see not, and ears but hear not, and hearts but understand not. If in the days of Jesus this was true of the Jews and surrounding nations, it is doubly so now in relation to the nations with which we are acquainted. 22. 13

All of these signs and wonders with the commotion in the earth, Moroni told Joseph Smith, were about to come upon the world, and to impress the youthful Prophet with the significance of these events the angel quoted the words of the prophets who many centuries ago wrote of these things. 22. 14

STRIKES AND LABOR TROUBLES: SIGNS OF THE TIMES. Today the whole world is in the slough of wickedness. Bitterness and hate have entered the hearts of the mighty; their hearts are failing them, and fear has overtaken them. Surely the word of the Lord is true: "The whole world groaneth under sin and darkness even now." 23. 15 In our own fair land, said by the Lord to be choice above all other lands, dissatisfaction, distress, and turmoil reign. Strikes have for many months crippled industry. Capital and labor are at cross purposes. Property is being wantonly and maliciously destroyed. Force is being used to accomplish selfish ends. Legislation is advocated to help to reach such ends. Discontent and hatred are born of such conditions.

In the midst of all this turmoil and destruction the Latter-day Saints should dwell in peace and safety. This they may do if they will be honest with themselves, with their fellowmen, and with their God. 23. 16

RESPONSIBILITY FOR WORLD-WIDE DEPRESSION. One of the brethren yesterday stated that practically every speaker up to that time had said something about the depression. I suppose I will not be out of place if I too say something about it. I would like to place the blame for it where it belongs. It is so easy for mankind to blame somebody else for their own mistakes, and so easy for us, because of our human nature, to take credit when the thing that is accomplished is something that pleases and benefits. But we never want to shoulder a responsibility for our mistakes that do not please, and so we endeavor to place that kind of responsibility somewhere else and on others.

When the children of Israel came out of Egypt, they were led by Moses as he was directed of the Lord. Constantly they murmured against him, when they found themselves confronting difficulties, and wanted to go back to Egypt to their tasks and to their tribulation. 23. 17

Now, brethren and sisters, let us shoulder our own responsibilities and not endeavor to place them somewhere else. The responsibility for this depression is partly mine; it is partly yours. It is the fault of the farmer, of the merchant, of the educator, the business man, the professional man -- in fact, men in all walks of life. That is where the responsibility belongs. And why? Because of a failure to heed the commandments of God.

I say it is partly mine. It is mine insofar as I may have failed to heed the commandments. It is

mine wherein I may have failed to follow the counsels that have been given from this pulpit for many years. It is your fault because you too, perhaps, have failed to heed those counsels. It is the fault of the whole world, because they have refused to hear the word of God, to heed the warnings that have come from him, not only through ancient prophets and apostles but in the words that have been declared from time to time by modern prophets.

ECONOMIC DEPRESSION: A SIGN OF THE TIMES. The world today is full of selfishness, greed, the desire to possess. For many years we have been living extravagantly. Our wants have been supplied -- not our needs alone, but our wants -- and we have wanted much. Most of us have been able to obtain them, and now a time comes when we find ourselves somewhat curtailed, hedged around about, not having so many privileges, and our desires are not so fully granted, and so we begin to complain. But we should get rid of our selfishness and greed, our desire to possess that which is beyond the needs and blessings which are really ours.

It is time for men to humble themselves, to repent and seek the Lord. I think the general theme of this conference has been that of repentance. I think it is most timely. I have been crying repentance up and down through the stakes of Zion for years. I think it is needed.

Depression has come because we have forsaken God. Now, I am not speaking of the Latter-day Saints when I say that. I make this saying have general application. The people of this nation, and the people of other nations, have forsaken the Lord. We have violated his laws. We have failed to hearken to his promises. We have not considered that we were under obligation to keep his commandments, and the laws of the land as well as the laws of God are not respected. The Sabbath day has become a day of pleasure, a day of boisterous conduct, a day in which the worship of God has departed, and the worship of pleasure has taken its place. I am sorry to say that many of the Latter-day Saints are guilty of this. We should repent. 25. 18

WHY LATTER-DAY CALAMITIES COVER EARTH

REBELLION AGAINST GOD: A SIGN OF THE TIMES. In this land, as well as in other lands, men have forgotten God. They are not worshiping him with all their might, mind, and strength. They are not worshiping him at all. I am speaking now of the general run of mankind. Instead of keeping his commandments they are violating them. More people disregard the commandments than keep them.

This rebellion against God -- for that is what it is -- is not confined to those who do not profess religion or even to belief in the Lord Jesus Christ, for the evil has crept within the borders of the Church itself, and there are many who call themselves Latter-day Saints who are guilty of these offenses.

In the opening prayer Brother Parker Robison prayed that this nation, of which we form a

part, might, through repentance, escape the judgments that are predicted, and which will follow in case there is not repentance. Let me read the word of the Lord concerning this land, as it is contained in the second chapter of the Book of Ether:

"And he [the Lord] had sworn in his wrath unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever, should serve him, the true and only God, or they should be swept off when the fulness of his wrath should come upon them. And now, we can behold the decrees of God concerning this land, that it is a land of promise; and whatsoever nation shall possess it shall serve God, or they shall be swept off when the fulness of his wrath shall come upon them. And the fulness of his wrath cometh upon them when they are ripened in iniquity." Then we are informed that the God of this land is Jesus Christ. 26. 19

WICKEDNESS BRINGS STRIKES, WAR, DISTRESS. I fear for the United States, and I fear for other nations, The trouble that we read about in Spain, today, is the result of accumulated wickedness continuing down through ages. Peoples are not destroyed in righteousness. but in wickedness, and the Lord has decreed that the wicked shall slay the wicked, and in that land that is taking place today.26. 20 Similar things will take place in other lands; and this country, in which we live, shall not escape, unless men turn again to the worship of God and accept Jesus Christ. They have discarded him, and they have ridiculed his commandments.

The Lord said, "Why call ye me, Lord, Lord, and do not the things which I say?" 26. 21 Again he said, "If thou lovest me thou shalt serve me and keep all my commandments." 26. 22

Are we serving the Lord? Are we keeping his commandments? Or are we following the trend of the times and the evils of the times? This land in which we live is full of trouble. Other lands are filled with trouble, contention and strife. The strikes that are taking place, the commotion, the distress, the troubles we see on every side, are the result of wickedness. They do not come from righteousness. These things do not come because the people are loving the Lord, but because they have forsaken him, and because the time has come for the harvest and reaping of the earth. 27. 23

DISOBEDIENCE BRINGS EARTHQUAKES AND DUST STORMS. Our attention has been called during the last few weeks to a number of conditions prevailing in our own land, and in other lands, of a very evil nature. In a far off part of the world there has been a terrible earthquake -- thousands of people have lost their lives. In our own land during the past few months, in a season when the land is usually covered with snow, in some of our middle states the people have been troubled with dust storms.

We have had a touch of it in our own land here. The whirlwinds have raised the surface of the earth in clouds of dust and carried it off to deposit it somewhere else, and in this way

there has been great destruction. It has caused considerable commotion, in addition to the distress, and some alarm among those who have taken particular notice. Our scientists fear that unless something is done to protect the land, this country in many places, now fruitful, may eventually become barren and unproductive.

There are reasons for these unfavorable conditions. Now what I am about to say will not be considered scientific and perhaps will be ridiculed by those who consider themselves to be scientific, but I do not care a thing about that. I want to say to you, my brethren and sisters, that the hand of the Lord is in this. It is not all because men have left the ground in such condition that the wind can disturb its surface, but it is because men violate the commandments of God and refuse to hearken unto his word: and these things are in fulfilment of the predictions that have been made by the prophets of old and also the prophets in our own time. . . .

PLAGUES, VIOLENCE, DEPRESSION FOLLOW DISOBEDIENCE. It is not the will of the Lord that there should come upon the people disaster, trouble, calamity, and depression (as we have got into the habit of speaking of some of our troubles), but because man himself will violate the commandments of God and will not walk in righteousness, the Lord permits all of these evils to come upon him. In the beginning, the Lord blessed the earth for men's sake. 28. 24 It was his intention that men, if they would only keep the commandments of the Lord, should have the good things of the earth and live in peace and happiness in the spirit of righteousness. . . .

The Lord has made the declaration in our own day that it was his good pleasure to give to men the fulness of the earth, and the Lord is pleased to have them Use it, and he would pour out upon them his blessings in abundance if they would only hearken and be obedient to the laws which he has given them for their guidance. 28. 25 But, men are rebellious; they are not willing to live in that law and profit thereby; they are not willing to receive the good things of the earth as the Lord would give to them in abundance; but in their narrow-mindedness, shortsightedness, and in their greed and selfishness, they think they know better than the Lord does. And so, they pursue another course, and the result is that the blessings of the Lord are withdrawn, and in the place thereof come calamity, destruction, plagues, and violence. Men have themselves to blame. 28. 26

POOR HEALTH, AFFLICTION FOLLOW DISOBEDIENCE. We sometimes wonder why we have affliction. We wonder why we do not have the best of health. 28. 27 From this which I have read, 28. 28 we may very properly infer that affliction sometimes comes upon us because we ourselves are not faithful in the performance of duty and in keeping the commandments of the Lord. 28. 29

What a pity it is that people will pay little heed to sacred counsels, and in their madness and love of the things of the world take the hard road and have to receive punishment when there is a means of escape. When these calamities come, what right have the people of Zion to

expect protection! And, if the righteous among them are called upon to suffer, the sin will be at the door of the rebellious who have not hearkened to this counsel. 29. 30

WITHDRAWAL OF SPIRIT BRINGS CALAMITIES. Now, that was a calamity which came upon the world, when the Lord decreed that he would withhold his spirit from the inhabitants of the earth.29. 31 He had no reference to the Holy Ghost, because they never had the gift of the Holy Ghost, but he had reference to the light of truth, or Spirit of Christ, which would lead them to the truth, if they would heed it. This spirit he was withdrawing from them because of their wickedness, and the withdrawal of his spirit would bring upon them these calamities -- the pestilences, the plagues, and all the rest of it that is mentioned here, including bloodshed, and war.

JOSEPH SMITH WARNS OF CALAMITIES TO COME. The Prophet Joseph Smith instructed his brethren and informed them of the calamities that were to come. He warned the world of its wickedness, and he told these good men of the Council of the Twelve, who were associated with him, that because of the wickedness of the world and its corruption, destruction would come upon it.29. 32 Some of these brethren say that as he told them of these things he wept as our Savior wept when he looked upon Jerusalem. 29. 33

President Wilford Woodruff, speaking of this testimony and this warning to the world which the Prophet had seen in vision of things which were coming upon the earth, said: "I heard the Prophet Joseph Smith bear his testimony to these events that would transpire in the earth," and after predicting that they were now at our doors, President Woodruff said also: "We cannot draw a veil over the events that await this generation. No man that is inspired by the Spirit and power of God can close his ears, his eyes, or his lips, to these things." I think we have no right to close our ears, and we have no right to be silent and shut our eyes against the warnings that the Lord has given and placed before us which we are commanded to declare to the nations of the earth. . . .

I heard President Wilford Woodruff, in this stand, this same place where I stand, bear witness as he had done in other places, in 1893, and up to the time of his death, that the angels who had been waiting to go forth to reap down the earth had now been sent upon that mission, and they were in the earth. Therefore, he said we may look for calamities, for destruction, for plague and bloodshed.30. 34 . . .

WICKEDNESS IS INCREASING IN WORLD. Let me call your attention to the fact that this world is not growing better. If I may be pardoned for the expression: We need not "kid" ourselves into thinking that this world is growing better. If so, then the prophecies have failed. 30. 35 This world today is full of wickedness. That wickedness is increasing. True, there are many righteous people scattered throughout the earth, and it is our duty to search them out and give unto them the gospel of Jesus Christ and bring them out of Babylon. The Lord has said to them: "Go ye out from Babylon," which is the world.30. 36 . . .

If you think the world is getting better, just observe and witness the vulgarity and the near-approach to indecency that we find published in some pictorial magazines and so frequently on the screen. Think of the corruption and the debasing conditions due to the indulgence in liquor and tobacco and other narcotics and drugs. Think of the immorality which is so prevalent throughout the country.

We are made aware of the evils which existed in our army camps by the reports in the paper, the magazines, and from the lips of our own boys who have returned. Now pressure is brought upon us to bring to pass the compulsion of our youth at the tender years when they are most impressionable, and force them into military camps where they will have no protection, or very little, from the vices which are so prevalent in army camps. I want to say to you, my brethren and sisters, for one, I am opposed to it![31. 37](#)

WORLD CONDITIONS WILL GET WORSE. We hear occasionally somebody make the statement that things are as bad as they could be, that they could not be worse. I want to tell you they could be worse, a great deal worse. If I read the signs of the times, we have not suffered yet as much as we are going to suffer, unless we repent.

From this stand men have prophesied in the name of the Lord for many decades. President Brigham Young, President John Taylor, President Wilford Woodruff, and others of our leading brethren and presidents of the Church, have raised the warning voice. They have called attention to these present conditions. The Lord has also prophesied of these things, and they have been mentioned by ancient seers and prophets. We have had ample warning. We have been told of the calamities that are coming. We have been taught how we might avoid them, how we might be protected, if we would only hear the counsels that come to us, heed the testimony of truth. If we fail, we cannot escape. . . .

Do not think that we have reached a condition where things could not be worse. Unless there is repentance they will be worse. And so I cry repentance to this people, to the Latter-day Saints, to the people of this nation, and to the nations of the earth everywhere. [32. 38](#)

HOW TO ESCAPE CALAMITIES

HOW ZION MAY ESCAPE THE LORD'S SCOURGE. "Nevertheless, Zion shall escape if she observe to do all things whatsoever I have commanded her. But if she observe not to do whatsoever I have commanded her, I will visit her according to all her works, with sore affliction, with pestilence, with plague, with sword, with vengeance, with devouring fire. Nevertheless, let it be read this once to her ears, that I, the Lord, have accepted of her offering; and if she sin no more none of these things shall come upon her."[32. 39](#)

This way of escape, insuring the protection of the Lord, is a very simple one. Unfortunately, many of the people of Zion have refused to take advantage of this promise. [32. 40](#)

As I observe conditions among the people I cannot see how we are going to escape when the judgments are to pass over the nations, which are promised in this revelation and in others which I cannot take time to read. Because of our disobedience and our failure to keep the commandments of the Lord, the righteous, as in times past, may be called upon to suffer with the unrighteous among us.^{32. 41}

ARE THE SAINTS KEEPING THE COMMANDMENTS? So I rejoiced in having the voice of warning raised. Are we keeping the Sabbath day holy, as Latter-day Saints, when the picture shows are filled every Sunday afternoon and evening, and that, too, in communities of Latter-day Saints; when the pleasure resorts are crowded on the Sabbath day; when we turn our attention to Sunday pleasure rather than to the worship of God? Do we have a claim upon his blessings, and are we entitled to have the angels of destruction pass us by, according to the promise that is given here,^{33. 42} if we will keep the commandments of God? Are we doing it?

Are we guilty of finding fault with those who preside over us? Are we willing to listen to the counsels that they give to us, and receive the voice of God as it comes through the one who stands to represent him as his mouthpiece upon the face of the earth? How many of us are willing to do that? We stood upon our feet here this morning and sang, "We Thank Thee, O God, for a Prophet," and yet there are some among us who criticize him, who find fault with him. When he speaks by the power of the inspiration of Almighty God, we are ready to condemn him, as we have done in times past.

Do you think, under these conditions, that we are prepared to escape from these penalties here enumerated in this revelation, given on the 2nd day of August in the year 1833, a month after our people had been driven from their homes for violating the commandments which they solemnly had promised they would keep?

REPENTANCE NEEDED TO ESCAPE CALAMITIES. I want to raise the warning voice, and I am doing it among the stakes of Zion, as you happen to know. I want to cry repentance. Are we keeping ourselves clean and pure and unspotted from the sins of the world, and are we entitled to receive the blessings?

I want to tell you the judgments have gone forth and they are going forth. All these strikes that are taking place, this commotion, this unrest, this dissatisfaction, this desire on the part of people to overthrow governments -- and that is going to come, for hasn't the Lord said that he will make an end of all nations? Is it not so recorded in these revelations? ^{33. 43} And so it must be. The angels of destruction have gone forth upon their mission. . . .

The judgments of the Almighty are being poured out, and they shall continue, for the Prophet of God has said it. We shall not escape, unless we repent, turn to the Lord, honor our priesthood, and our membership in this Church, and be true and faithful to our covenants.

^{34. 44}

SAINTS MAY ESCAPE PLAGUES BY OBEDIENCE. Now, my brethren and sisters, in this time of peace -- I do not know how long it will last -- in this day of prosperity let us be humble and remember the Lord and keep his commandments and feel that the dangers before us are far greater than they are in the days of trial and tribulation. Do not think for a moment that the days of trial are over. They are not. If we keep the commandments of the Lord, we shall prosper, we shall be blessed; the plagues, the calamities that have been promised will be poured out upon the peoples of the earth, and we shall escape them, yea, they shall pass us by.

But remember the Lord says if we fail to keep his word, if we walk in the ways of the world, they will not pass us by, but we shall be visited with floods and with fire, with sword and with plague and destruction. We may escape these things through faithfulness. Israel of old might have escaped through faithfulness, but they refused to keep the commandments of the Lord and they were not saved.^{34. 45} Therefore I plead with you: Pay your tithing,^{34. 46} keep the Word of Wisdom,^{34. 47} pray unto the Lord, honor him in all things by keeping his commandments, that his blessings may be poured out and that we may receive them in abundance, ^{34. 48} and in humility we may walk before him and be entitled not only to the blessings that come to us in this mortal life, but to the blessings of eternal life, the greatest gift of God.^{34. 49}

SAINTS CAN ESCAPE SCOURGES IF RIGHTEOUS. We have the means of escape through obedience to the gospel of Jesus Christ. Will we escape? When I see, even among the Latter-day Saints the violation of the laws of the Lord, I fear and I tremble. I have been crying repentance among the stakes of Zion for 30 years, calling upon the people to turn to the Lord, keep his commandments, observe the Sabbath day, pay their honest tithing, do everything the Lord has commanded them to do, to live by every word that proceedeth forth from the mouth of God.

By doing this we shall escape the calamities.

I am going to repeat what I have said before, for which I have been severely criticized from certain quarters, that even in this country we have no grounds by which we may escape, no sure foundation upon which we can stand, and by which we may escape from the calamities and destruction and the plagues and the pestilences, and even the devouring fire by sword and by war, unless we repent and we keep the commandments of the Lord, for it is written here in these revelations.

So I cry repentance to the Latter-day Saints, and I cry repentance to the people of the United States, as well as to the people of all the earth.^{35. 50}

HOW TO BETTER WORLD CONDITIONS. The Lord intends that men shall be happy; that is his purpose. But men refuse to be happy and make themselves miserable because they

think their ways are better than God's ways, and because of selfishness, greed, and the wickedness that is in their hearts; and that is the trouble with us today. The leaders of our nation are struggling and trying to do something to better conditions. I can tell you in a few words just how it can be done, and it is not going to be done by legislation -- it is not going to be done by pouring money out upon the people.

Temporary relief is not going to better the situation because we will still be struggling and fighting and contending with crime, with disease, with plagues, and with pestilence, with the whirlwinds, and with the dust storms, and with the earthquakes and everything else coming upon the face of the earth, according to the predictions of the prophets -- all because men will not heed the warning voice.

When we quit loving money and get the love of gold out of our hearts and the greed and selfishness, and learn to love the Lord, our God, with all our hearts, and our neighbor as ourselves, and get on our knees and learn to pray and repent of our sins, we will have prosperity, we will have peace, we will have contentment. But the people will not repent no matter what warning is made, no matter how much their attention is called to these things; the people will not repent because their hearts are set upon evil, and destruction awaits them.
36. 51

WORLD CONDITIONS PROVE APOSTASY OF CHRISTIANITY. I am very sorry that the greater portion of the earth at this time should be in turmoil, that the great nations abroad should be at war and in such deadly conflict [1916]. Nevertheless, I realize that these are judgments that have come upon these nations, who have departed from the gospel of the Lord and have not repented of their sins, and will not hearken to the message of the elders of Israel. These judgments now being poured out on the nations have been predicted by the prophets and they are coming because of the iniquities that exist in the earth.

If the people were of one mind, if they were of one heart, if they were living the gospel of our Lord, as he has instructed us to live it, then such conditions could not possibly prevail. The Lord has declared that unless we are one we are not his, 36. 52 and where his gospel has taken hold of the people there cannot be such bitterness of feeling, contention and bloodshed, as we find over the greater portion of the earth today. The present condition of the world is an incontrovertible evidence that the power and purity of the gospel is not to be found in their churches and that they are not in fellowship with the Lord.37. 53

WHY THE RIGHTEOUS DIE IN WAR. Why do the righteous have to suffer, and why does the Lord take some of our good boys away when he brings judgment upon the people?

The Lord says he pours his blessings upon the just and the unjust. 37. 54 Again he said it must needs be that offenses come, but woe be to them by whom they come. 37. 55 All through the ages some of the righteous have had to suffer because of the acts of the unrighteous, but they will get their reward.37. 56 Many of those who are taken in these days

of battle are called because they are needed for work on the other side. They are not to be condemned because they are taken away when judgments are being poured out, for no condemnation can be laid at their doors. Evidently there is a need for them on the other side.
37. 57

CHAPTER 3

WAR AND THE SECOND COMING

CHRIST DECREED WARS FOR LAST DAYS

WAR AND DESOLATION TO PRECEDE SECOND COMING. In that great revelation on war, the Lord has told us that beginning with the rebellion Of South Carolina great destructions would come, and they would continue to be poured out upon the earth until the time should come when the decrees of God would be fully consummated, finished, and he would make an end of all nations.^{38. 1} I look for that to be fulfilled, and Christ will come to reign; his kingdom will be established on earth as in heaven, as he has taught us to pray: "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven."^{38. 2} I pray for that time to come.

I plead with the Latter-day Saints to stand firm and faithful in the discharge of every duty, keeping the commandments of the Lord, honoring the priesthood, that we may stand when the Lord comes -- whether we be living or dead, it matters not -- to be partakers of this glory. Remember, when this time comes, this earth is to be cleansed of its unrighteousness, and the wicked shall be as stubble and shall pass away.^{38. 3}

LORD DESTROYED WICKED IN FLOOD OF NOAH. God said unto Noah: "The end of all flesh is come before me, for the earth is filled with violence, and behold I will destroy all flesh from off the earth."^{38. 4} It should be remembered that the Lord said he would do it!

So the Lord commanded Noah to build an ark into which he was to take his family and the animals of the earth to preserve seed after the flood, and all flesh that was not in the ark perished according to the Lord's decree. Of course this story is not believed by the wise and the great among the children of men, any more than was Noah's story in his day.

LORD KILLED INHABITANTS OF SODOM AND GOMORRAH. Then after this new start men again became carnal, sensual, and devilish upon the earth, and drastic punishment had to be meted out to some of the earth's inhabitants once more according to the Lord's decree. In the days of Abraham there were two cities known as Sodom and Gomorrah in

which wickedness was without measure, and the Lord said to Abraham that he was going to destroy these cities.

Abraham pleaded with the Lord to spare them, which the Lord promised to do if 10 righteous souls could be found therein. Since this could not be done "the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven," and these cities with all their inhabitants were destroyed.^{39. 5} And again the Lord said he did it! But the self-righteous and the wise of this present day say this is not a true record, for a merciful God would not do such a thing even if the people were wicked.

LORD COMMANDED ISRAEL TO DESTROY AMORITES. About this time the Lord promised to give to Abraham for an everlasting inheritance all of this land where Sodom and Gomorrah were and all of the land from "the river of Egypt unto the great river, the river Euphrates," but Abraham was told that his posterity could not possess the land for 400 years, because "the iniquity of the Amorites is not yet full." ^{39. 6} When the time came and the wickedness of the Amorites was full, the Lord commanded Israel to take their armies and cleanse the land of this wickedness and take possession of the inheritance which had been promised their father Abraham.^{40. 7}

ISRAEL AND JUDAH CURSED FOR INIQUITY. And thus, down through the ages, we discover, if we are willing to believe what is written in the scriptures, that judgments and destructions had to be poured out upon the wicked because they would not repent. Even the kingdoms of Israel and Judah were destroyed and the people scattered because of the anger of the Lord which was kindled against them for their transgressions. ^{40. 8} At least this is the case if we are willing to believe the word of the Lord given through his prophets.

JAREDITES DESTROYED FOR REJECTING CHRIST. Not only were these punishments meted out to the inhabitants of the so-called old world, but destructions awaited the inhabitants of this western world for the same cause. Through their prophets they were constantly reminded that this land is "choice above all other lands, which the Lord God had preserved for a righteous people." And he, the Lord, had "sworn in his wrath unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever, should serve him, the true and only God, or they should be swept off when the fulness of his wrath should come upon them." ^{40. 9} When these people refused to worship the true and living God, then his wrath came upon them -- if we are willing to believe the record -- and they were swept off.^{40. 10}

LORD DESTROYED NEPHITES AND LAMANITES FOR INIQUITY. Then another people came to possess the land under all the blessings of protection and guidance of the Lord. These same promises and warnings were made to the second group of inhabitants, and the prophets who were raised up among them constantly warned them of these promises the Lord had made. ^{41. 11} But these people also fell from grace, and the wrath of the Almighty came upon them. So wicked had they become at the time of the crucifixion of our Lord that

it became necessary for him to destroy many of their cities by earthquake, flood, fire, and other forms of destruction.

Yes, it is true, the same meek and lowly Nazarene, who came into the world and offered himself a sacrifice for sin because of the great love his Father and he had for the human family -- he "who is infinite and eternal, from everlasting to everlasting the same unchangeable God," 41. 12 who loves little children and suffered them to come unto him -- found himself under the necessity of meting out punishment to the inhabitants of this choice land and that too in a most drastic fashion. Hearken to his words which he uttered after his resurrection:

"Wo, wo, wo unto this people; wo unto the inhabitants of the whole earth except they shall repent; for the devil laugheth, and his angels rejoice, because of the slain of the fair sons and daughters of my people; and it is because of their iniquity and abomination that they are fallen! Behold that great city Zarahemla have I burned with fire, and the inhabitants thereof. And behold, that great city Moroni have I caused to be sunk in the depths of the sea, and the inhabitants thereof to be drowned. And behold, that great city Moronihah have I covered with earth, and the inhabitants thereof, to hide their iniquities and their abominations from before my face, that the blood of the prophets and the saints shall not come any more unto me against them." 41. 13

The Lord also sent destructions upon the cities of Gilgal, Onihah, Mocum, Jerusalem, Gadiandi, Gadiomnah, Jacob, Gimgimno, Jacobugath, Laman, Josh, Gad, Kishkumen and others. 41. 14

DESTRUCTION AWAITS WICKED OF OUR DAY. But, says the self-righteous modernist, such things could not be, for God is "a God of Love," and the Savior "a man of peace," and the God I worship does not "decree death upon farmers, factory hands," and "women and children, regardless of who has sinned!"

We who live in the present day should take heed and profit by the experiences of those who have gone before and not fall into their grievous errors. We should remember that the same warnings have been given to us and "to all the inhabitants of the earth," that destruction awaits this age unless they refrain from wickedness and abominations. Let us not forget that the Lord said that it should be in this day as it was in the days of Noah. 42. 15

We should remember also that he is still a "God of wrath" as well as a "God of love, and that he has promised to pour out his wrath upon the ungodly, and "take vengeance upon the wicked" who will not repent. Not only did the ancient prophets predict that such should be the case in these latter days, but the Lord has spoken it in our own dispensation. 42. 16

WICKED TO SLAY WICKED UNTIL THE LORD COMES. The Lord says he has decreed wars. 42. 17 Why? Because of the hatred in the hearts of men, because of the wickedness in

the hearts of men, because they will not repent. Here is another passage: "And it shall come to pass, because of the wickedness of the world, that I will take vengeance upon the wicked, for they will not repent; for the cup of mine indignation is full; for behold, my blood shall not cleanse them if they hear me not." 42. 18

These things the Lord said through his Prophet in warnings that have come to the people of this nation and other lands. The Lord says the wicked will not repent, and because they will not repent he has decreed wars to come upon them, and the wicked shall slay the wicked, 43. 19 and thus the earth will be cleansed, as we read in the 24th chapter of Isaiah, until there shall be few men left.

I know that what I am saying is not pleasing to some people, and that I will be criticized for it, but I do not care about that; it is the word of the Lord, and I want to warn the Latter-day Saints. I am going to read another passage of scripture: "For behold, and lo, vengeance cometh speedily upon the ungodly as the whirlwind; and who shall escape it? The Lord's scourge shall pass over by night and by day, and the report thereof shall vex all people; yea, it shall not be stayed until the Lord come." 43. 20

NO PEACE ON EARTH UNTIL CHRIST COMES. I read from another revelation just a moment ago where the Lord said that the time was coming when peace would be taken from the earth, 43. 21 and I declare to you that it has been taken from the earth; and I say now -- no, I don't say it, the Lord says it -- "it shall not return until the Lord comes."

So, let them cry peace; let them seek for peace; they will not find it until Christ comes, who is the Prince of Peace, to take his place where he rightfully belongs as King of kings, ruling and reigning upon the face of the earth. There will be no peace in this land or any other land, but there will be plague, trial, and suffering from this time forth until Christ comes. The only escape is by repentance on the part of the people, and they will not repent.

WILL SAINTS ESCAPE LATTER-DAY PERILS? What about the Latter-day Saints? In one passage that I have read it says that the saints will hardly escape. 43. 22 Well, I do not think they are going to escape. I will tell you why: "For the indignation of the Lord is kindled against their abominations and all their wicked works." (That is the people of the earth.) "Nevertheless, Zion shall escape if she observe to do all things whatsoever I have commanded her. But if she observe not to do whatsoever I have commanded her, I will visit her according to all her works, with sore affliction, with pestilence, with plague, with sword, with vengeance, with devouring fire. Nevertheless, let it be read this once to her ears, that I, the Lord, have accepted of her offering; and if she sin no more none of these things shall come upon her." 44. 23

That was said over 120 years ago -- in 1833. The Lord made the promise to the Latter-day Saints that if they would keep his commandments, they should escape when these destructions like a whirlwind should come suddenly -- when all these trials and sufferings

should come upon the people of the earth, the Latter-day Saints might escape if they would keep his commandments.

SAINTS MUST REPENT TO ESCAPE PLAGUES. We are not keeping his commandments. Some of the Latter-day Saints are to the best of their ability, but many of them are not. We are covenant-breakers; we violate the Sabbath day, we will not keep it holy; we do not keep our bodies clean; I do not believe we pray -- a large part of us, I mean. As far as the fast day is concerned, we have forgotten it. We are not half as good as we think we are. We need repentance, and we need to be told to repent. We need to have our attention called to these conditions that we might repent and turn to the Lord with full purpose of heart lest these destructions come upon us.

We do not pay our tithing -- some of us pay tithing, which is one-tenth of that which we receive, and some of us pay donations and call it tithing; some of us do not pay at all. 44. 24

DESTRUCTION OF WICKED AN ACT OF MERCY. Some people think it is not like God to take vengeance upon people, because he is a merciful God. The fact is he takes vengeance upon the ungodly because he is merciful. He is merciful to them in removing them and shows consideration for all others who keep his commandments. It was for this very reason that he destroyed Sodom and Gomorrah, and cleansed Palestine when Israel entered the land, and destroyed so many Nephite cities at the time of his crucifixion. It was the meek and lowly Nazarene who did all of these things, because in his mercy and justice he had to cleanse the earth for the benefit of the sinful as well as for the righteous who remained.45. 25

WARS ATTENDING SECOND COMING

BATTLES OF ARMAGEDDON AND GOG AND MAGOG. Before the coming of Christ, the great war, sometimes called Armageddon,45. 26 will take place as spoken of by Ezekiel, chapters 38 and 39. Another war of Gog and Magog will be after the millennium.45. 27

"TIME" OF FINAL WAR NOT REVEALED. During the past two years the question has constantly arisen and been discussed in priesthood classes, Sunday Schools, and in private conversations -- "Is this great war (World War II) which has cast its evil shadow over a large portion of the world, and which threatens to engulf all the rest of mankind, the great last war to precede the second coming of our Lord, as predicted by the prophets?"

We may answer this question by saying we truly hope that it is; but the Lord very definitely informed his disciples that not even the angels in heaven knew the day nor the hour when he should make his appearance, but his Father only.45. 28 Therefore, unless the Lord sees fit to reveal to us the information, we do not know when or where this great conflict will end. Let us hope and pray that it may be the last struggle before permanent peace and righteousness shall be sent down from heaven and Christ come to take his rightful place as King of kings upon the earth. 46. 29

FINAL WAR TO MAKE "A FULL END OF ALL NATIONS." In regard to the wars (World War II) now raging on the earth, I am sure the prophets have spoken of them. The Lord told Joseph Smith that the war between the States, commencing with the rebellion of South Carolina, was the beginning of the end. At that time peace was taken from the earth, and the prediction was made that beginning at that place, eventually war would be poured out upon all nations, bringing misery, death, mourning, famine, plague, earthquake, vivid lightnings, and so forth, causing the inhabitants of the earth to be made "to feel the wrath, and indignation, and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations." 46. 30 It appears that now this is in course of fulfilment. . . .

SIEGE OF JERUSALEM TO END FINAL WAR. Ezekiel has given us in the 38th and 39th chapters much in detail in relation to the great battle which shall precede the coming of the Son of Man to reign. Joel and Daniel also prophesied of these great events, which may even now be on the way to complete consummation.46. 31

One thing we are given by these prophets definitely to understand is that the great last conflict before Christ shall come will end at the siege of Jerusalem. So said Ezekiel and Daniel, and the Lord declared to Joel: "For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem [i.e. the return from captivity], I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for ray heritage Israel, whom they have scattered among the nations, and parted my land." 46. 32

At this time, prophesied Joel, will the Lord judge the heathen: "Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision."47. 33

So we are given to understand that when the armies gather in Palestine will be the time when the Lord shall come in judgment and to make the eventful decision which will confound the enemies of his people and establish them in their ancient land forever.

CHRIST TO COME IN MIDST OF FINAL BATTLE. Zechariah is another prophet who has plainly spoken of these great events. According to his predictions the nations will gather and lay siege to Jerusalem. Part of the city will fall, with dire consequences to its inhabitants, when a great earthquake will come, the Mount of Olives will cleave in twain, and the persecuted people will flee into this valley for safety. At that particular time will the Savior come as their Deliverer and show them his hands and his feet. They will look upon him and ask him where he received his wounds, and he will tell them they were received in the house of his friends -- he is Jesus Christ, their Redeemer. Then will they fall to the ground and mourn, every family apart, because their ancestors persecuted their King and the children have followed in the footsteps of the feathers.

At that time shall come the redemption of the Jews. Jerusalem shall then be rebuilt and the promises that it shall become a holy city will be fulfilled. The punishment which shall come upon those who lay siege to this land will be their destruction. The prophets have portrayed this in much detail with all its horrors.^{47. 34} These events are confirmed in the revelations to the Prophet Joseph Smith, as found in the Doctrine and Covenants, particularly sections 29, 45, and 133.

ELDERS TO WARN OF FINAL WARS. Much more could be written in detail regarding these conflicts, but what is written will suffice. It is, of course, a gloomy picture; but is it not the duty of the elders of Israel to speak of these things with a warning voice? Shall we close our eyes and our ears and seal our understandings simply because some things are unpleasant to the ear and to the eye? Shall we refuse to raise a warning voice when danger approaches, when trouble is near, when destruction is at our door? Such a course would be cowardly if we know the truth. We cannot cry "all is well" when danger lurks on every side. We must not lull the people to sleep in a false security. President Woodruff declared that "no man that is inspired by the Spirit and power of God can close his ears, his eyes, or his lips to these things!" ^{48. 35}

PEACE TAKEN FROM EARTH

NO PEACE AGAIN UNTIL CHRIST COMES. Peace has been taken from the earth, and it will not return until Christ comes to bring it. When that day arrives, he has promised to "send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity," but when that day comes, he further says, "then shall the righteous shine forth as the sun in the kingdom of their Father."^{48. 36}

One year after the organization of the Church peace could not have been taken from the earth, in justice, but the Lord said the time would speedily come. ^{48. 37} That time has come. Peace has departed from the world. The devil has power over his own dominion. This is made manifest in the actions of men, in the distress among the nations, in the troubles that we see in all lands, including this land which was dedicated to liberty.

There is no peace. Men's hearts are failing them. Greed has the uppermost place in the hearts of men. Evil is made manifest on every side, and people are combining for their own selfish interests. Because of this I was glad to hear the warning voice raised by our beloved President and by his counselors, yesterday, and by others of the brethren who have spoken; for I think this should be a time of warning, not only to the Latter-day Saints, but to all the world. We owe it to the world to raise a voice of warning, and especially to the members of the Church. ^{49. 38}

NO WORLD PEACE BECAUSE OF WICKEDNESS. We do not need to be worrying about the times and the seasons when Christ shall come, but we do need to watch and pray and be

ready. Paul, by prophecy, declares that in the day when these calamities shall come, the people would be saying, "peace and safety," in other words, would be seeking for safety, and seeking for peace, and during these very times would come destruction upon them. 49. 39

What is the matter with the nations today? They are frightened, aren't they? Each nation is contending and contesting with other nations -- trying to enter into agreements in regard to armaments, trying to curtail other nations, and trying to build up themselves -- and at the same time asking for peace conferences and conventions, and world courts and leagues of nations, and everything else, in order that they might establish peace in the earth, which they cannot do because they will not get down to the fundamental principles upon which peace is based.

As long as they have in their hearts selfishness and greed, and the desire for power and for wealth, and for all of the other things that belong to this world, and forget the things of the kingdom of God, there will be no peace, and there will be no contentment. There will be quarreling and contention, strife and war, and in the midst of all their labor, trouble will come which they could avoid, and that very easily, by repentance, getting contrite spirits and broken hearts, and loving their neighbors; but this they will not do.

Isn't it the height of absurdity to think that nations calling themselves Christians, worshiping presumably the same God, will stand ready to spring at each other's throats? In a revelation given to the Church, the Lord said, "If ye are not one ye are not mine," 50. 40 and in speaking to his disciples, when he was upon the earth, he said, "Why call ye me, Lord, Lord, and do not the things which I say?" 50. 41

FEAR IS BASIS FOR MODERN SEARCH FOR PEACE. The nations of the earth today are crying for peace. But why? Is it because in their hearts is found the love of God? No! But because of fear -- fear of their fellows. Unrighteousness, the desire to possess, the spirit of greed and to take advantage of others, has brought to pass a condition of unrest. These, together with the wickedness which is in the hearts of the people, have brought a condition of trouble and woe among the nations, so that they fear and tremble, not because one nation believes or thinks that the Lord is blessing other peoples more than he is blessing it, but because the nations know what is in their own hearts; and they fear that the same thing is in the hearts of their neighbors; and in that they are justified, for that spirit of envy and strife is everywhere in the world. 50. 42

PEACE LOST BECAUSE GOSPEL REJECTED. Today we find this world torn asunder, wickedness prevailing in the hearts of the people, distress among the nations, bloodshed such as the world has never seen before. I am going to be bold enough to say that all of this could have been avoided; it would have been unnecessary if the inhabitants of the world had hearkened to the voice of the elders of Israel who are sent to them with this message of salvation, and which they refused to receive.

FUTILITY OF INSINCERE PRAYERS FOR PEACE. Furthermore, we cry for peace; we are called upon to pray for peace, and we are praying for peace. I have never had very much confidence in the proclamation or the request that was made asking the people of this country to pray for peace, for the very good reason that it was not sincere. We cannot pray to the Lord and say: "Listen to our cause; bring victory to us; do what we want you to do; but don't ask us to do what you want us to do."

We have heard from quite a number of those who have spoken in this conference of the wickedness that prevails throughout the world, the wickedness among the boys who have gone into the armed forces of the country, the wickedness of the people who are not in those forces. We all know those things are true, that immorality is rampant, that drunkenness and the filthy use of tobacco are weakening the constitutions of those who go out to fight, and these evils are also among those not in the armed forces. The world is full of evil. 51. 43

WHAT OF THE FUTURE? Trouble in the earth will continue; there will be distress, calamity, and perplexity among the nations.

We need not look for peace in the immediate future because peace will not come. Nevertheless, we may look forward with rejoicing; we need not be downcast, but in the spirit of faith and hope, and in the fear of the Lord, we should look to the future with feelings of joy, of humility, and of worship, with the desire in our hearts, stronger if possible than ever, of serving the Lord and keeping his commandments, for the day of his coming draws near. 52. 44

WATCH AND BE READY

LORD WILL COME AS A THIEF IN NIGHT. "Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." 52. 45

So I say to you, my brethren and sisters, and to all who may hear my voice, we are living in the dispensation of the fulness of times. In the year 1836 one of the ancient prophets stood before Joseph Smith and Oliver Cowdery and conferred upon them certain keys that had been promised to be revealed before the second coming of Christ. After he had given authority unto these two young men, he said unto them: "By this ye may know that the great and dreadful day of the Lord is near, even at the doors." 52. 46 That was in 1836, 120 years ago; 120 years have passed. We are that much nearer the opening of that door and the coming of Christ.

I know that there are many, and even some among the Latter-day Saints, who are saying just as the Lord said they would say, "The Lord delayeth his coming." 52. 47 One man said: "It is

impossible for Jesus Christ to come inside of three or four hundred years." But I say unto you, Watch.

I do not know when he is going to come. No man knows. Even the angels of heaven are in the dark in regard to that great truth.^{52. 48} But this I know, that the signs that have been pointed out are here. The earth is full of calamity, of trouble. The hearts of men are failing them. We see the signs as we see the fig tree putting forth her leaves; and knowing this time is near, it behooves me and it behooves you, and all men upon the face of the earth, to pay heed to the words of Christ, to his apostles and watch, for we know not the day nor the hour. But I tell you this, it shall come as a thief in the night, when many of us will not be ready for it.^{53. 49}

RESTORED GOSPEL PREPARES MEN FOR SECOND COMING. The Lord restored the fulness of the gospel for the salvation of mankind, if men would only hearken and obey his voice and the voice of his servants. His Church has again been established in the world, and the Master sent forth his servants to all parts of the earth proclaiming the day of repentance and salvation. These servants have gone forth crying as did the great prophet and forerunner of our Lord in his former coming, "Repent ye: for the kingdom of heaven is at hand." ^{53. 50}

They were promised that they should go forth with power and authority, "And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days. And they shall go forth and none shall stay them, for I the Lord have commanded them. . . . Wherefore, fear and tremble, O ye people, for what I the Lord have decreed in them shall be fulfilled."^{53. 51} With this commission the servants of the Lord have gone forth with the message of salvation, and where they could not go they have sent the word, so that it has been proclaimed virtually in all parts of the earth.^{53. 52}

NEED TO TEACH CHILDREN IN THESE PERILOUS TIMES. There never was a time in the history of the Church when we have been surrounded by so many evils, temptations, and conditions that allure and entice the children of Zion from paths of righteousness as we find today. It behooves each one of us to be on the alert, and constantly keep in mind the fact that we belong to the Church, that the Lord has given unto us the fulness of the gospel with all its promises, and that it depends upon our faithfulness and our obedience and integrity to these principles of truth and to the Church whether or not we reap the blessings.

The Lord, in an early day, had to rebuke some of the leading elders of the Church, because conditions were not as they ought to be in their homes. I wonder if most of us would not receive a like rebuke if the Lord should speak again in like manner. In the 93rd section of the Doctrine and Covenants, the Lord says, "But I have commanded you to bring up your children in light and truth." ^{54. 53} All through these revelations we find this instruction that the parents are to bring up their children, to teach them in light and truth.

In another section, 68, the Lord says that if parents do not teach their children so that they

will understand the principle of baptism, and teach them to pray, and to have faith in the principles of the gospel, when they reach the age of accountability (eight years) that he will hold those parents responsible, and if their children, through lack of training, should grow up in ignorance of the truth and deny the faith, that he will require an accounting at the hands of their parents. So you see we all have a very grave responsibility.⁵⁴ 54

CHAPTER 4

THE MILLENNIUM AND THE NEW JERUSALEM

LIFE ON THE PARADISIACAL EARTH

MILLENNIAL CLEANSING NOW AT OUR DOORS. This is the word of the Lord: "All flesh is corrupted before me."⁵⁵ 1 Now, the world has not improved since the Lord uttered those words in 1831. This earth is groaning today under the violence of corruption and sin. Wickedness is in the hearts of the children of men; and so it will continue according to the revelations of the Lord until that day when Christ shall come in the clouds of heaven, as he said, in red apparel, coming in the spirit of vengeance to take vengeance on the ungodly. and to cleanse the earth from sin.⁵⁵ 2 We speak of the time when the earth shall be cleansed from sin as the millennium. We look forward to it; the prophets have spoken of it. ⁵⁵ 3

In our own day messengers have come from the presence of the Lord declaring that it is even now at our doors,⁵⁵ 4 and yet many, even among the Latter-day Saints, go about their affairs as though this coming of the Lord Jesus Christ and the ushering in of this reign of peace had been indefinitely postponed for many generations. I say to you that it is at our doors. I say this with all confidence because the Lord has said it His messengers have said it as they have come from his presence bearing witness of him.

ARE SAINTS PREPARED FOR MILLENNIUM? We have been warned and forewarned of the great and dreadful day of the Lord which is now even at our doors. Is it not time for us to take notice? Should not the members of the Church of Jesus Christ of Latter-day Saints be sober-minded, have the spirit of humility, and faith, and prayer in their hearts, endeavoring to know the purposes of the Lord and to stand before him in righteousness and thus be prepared should that day come while we are living? Is it not a fatal mistake for us to feel that this day is yet a long time off, that it is not to come in our generation, and therefore, we may in safety receive the spirit of the world, and seek after the things the world delights in, its follies and its wickedness? The Lord expects better things of us. He expects us to keep his commandments, and watch and pray and stand, as he has declared, in holy places and be not moved.

These are perilous times. This is a day when we are in grave danger -- danger because of the teachings of men, danger because of the lack of faith in the hearts of men, because the philosophies of the world have a tendency to undermine the fundamental things of the gospel of Jesus Christ. These are things we must contend against. There is a spirit of indifference in the world toward religion today. People are not worshiping in spirit and truth, but the Lord expects us, members of the Church of Jesus Christ of Latter-day Saints, to worship in spirit and truth, to walk in righteousness, and to stand in this liberty which will make us free, spoken of in these revelations. 56. 5

EARTH TO BE RENEWED WHEN MILLENNIUM COMES. Latter-day Saints believe that the day is near, even at the doors, when Christ shall make his appearance as the rightful ruler of the earth. When that time comes, the whole earth and all things which remain upon its face shall be changed, and "the earth will be renewed and receive its paradisiacal glory." 56. 6 That means that the earth shall be brought back to a similar condition which prevailed when peace and righteousness ruled and before death entered with its awful stain of evil and destruction.

When that day comes wickedness must cease and every unclean creature shall be swept from the earth for they will not be able to endure the changed conditions. 57. 7

All "element shall melt with fervent heat; and all things shall become new, that my knowledge and glory may dwell upon all the earth. And in that day the enmity of man, and enmity of the beasts, yea, the enmity of all flesh, shall cease from before my face." 57. 8

Why shall it cease? Because all things upon the face of the earth that are corruptible shall be removed, whether they are men or beasts, they who have wickedness in their hearts cannot stay -- they shall be as stubble -- they shall be consumed and pass away. 57. 9 And so the earth shall be cleansed that the knowledge of the Lord shall cover the face of the earth. 57. 10

PARADISIACAL STATUS OF ALL LIFE DURING MILLENNIUM. "And in that day whatsoever any man shall ask, it shall be given unto him. And in that day Satan shall not have power to tempt any man. And there shall be no sorrow because there is no death. In that day an infant shall not die until he is old; and his life shall be as the age of a tree; And when he dies he shall not sleep. that is to say in the earth, but shall be changed in the twinkling of an eye, and shall be caught up, and his rest shall be glorious." 57. 11 That will be a glorious day. It is not a day to be dreaded by those who are righteous. but it is a day, a dreadful day, unto the wicked, as you can see from these scriptures, and many more to which I might refer, 57. 12 for all who will not put themselves in harmony with the gospel of Jesus Christ and with his everlasting truth, and have in their hearts peace, shall be consumed.

It shall be in that day that the lion shall lie down with the lamb and eat straw as the ox, and all fear, hatred, and enmity shall depart from the earth because all things having hate in their

hearts shall pass away; and there shall come a change, a change over men, a change over the beasts of the field, and upon all things living upon the face of the earth.

According to this word I have read there shall be harmony, and love, and peace, and righteousness because Satan is bound that he cannot tempt any man, and that will be the condition that shall be upon the earth for 1,000 years. Not only that, but men shall live free from sin and free from the ravages of disease and death until they reach the age of 100 years. Infants shall not die, they shall live until they have filled the measure of their mortal creation. In fact, mortality shall be reduced to a minimum.^{58. 13}

TEMPLE WORK BY MORTALS DURING MILLENNIUM. However, there shall be mortality upon the face of the earth during the thousand years, because of the great work that is to be accomplished of salvation for the dead. During that thousand years of peace the great work of the Lord shall be in the temples, and into those temples the people shall go to labor for those who have passed beyond and who are waiting to have these ordinances which pertain to their salvation performed for them by those who still dwell in mortality upon the earth. And so there shall be mortal men, but they shall live from the time of birth until they are 100 years old and shall then be changed suddenly.

Men will have power over disease, and their bodies will become vigorous and strong, for it will be a new creation of all things when Christ shall come.

RESURRECTION OF RIGHTEOUS AT BEGINNING OF MILLENNIUM. Again, when the Lord comes, not only is this change going to come to the earth and to those who remain upon the earth, to the fish of the sea, to the fowl of the air, and the beasts upon the earth, but the graves are to be opened, and the righteous dead, they who have kept the commandments of the Lord, are going to come forth; they shall receive their resurrection no matter when they have lived. ^{59. 14}

All those who have died in Christ shall come forth from the dead at his coming and shall dwell upon the earth as Christ shall be upon the earth during this millennium. They shall not remain here all the time during the thousand years, but they will mingle with those who are still here in mortal life.^{59. 15} These resurrected saints and the Savior himself, shall come to give instruction and guidance; to reveal unto us the things we ought to know; to give us information concerning the work in the temples of the Lord so we may do the work which is essential to the salvation of worthy men.

It matters not so far as we are concerned whether we die before that day comes or are living on the earth, for if we die in righteousness we shall be raised in the resurrection of the just, and shall be caught up to meet Christ in the clouds of glory when he comes to take possession of the earth, as King of kings and Lord of lords. This is the gospel of Jesus Christ. It is declared in the revelations of the Lord which are found in the Bible and the Doctrine and Covenants.

WICKED REMAIN IN SPIRIT PRISON DURING MILLENNIUM. However, if we have not kept the commandments of the Lord, if we have been unjust, and lovers of sin and our hearts have been set upon evil, then we shall die and shall not live again until the thousand years are ended.^{60. 16} It is decreed that the unrighteous shall have to spend their time during this thousand years in the prison house prepared for them where they can repent and cleanse themselves through the things which they shall suffer.

John, in his great vision, saw the rest of the dead and they lived not again until the thousand years were ended.^{60. 17} That is a calamity -- it is a dreadful thing to contemplate, for there shall be a great host of men swept off the face of the earth because of their wickedness. The bodies of these will have to remain in the grave and their spirits in the spirit house to be taught repentance and faith in God while the thousand years of peace are progressing upon the earth.

I wish, my good brethren and sisters, that we would read these revelations, that we would make ourselves more familiar with that which they contain, for there shall be a judgment when Christ comes.^{60. 18} We are informed that the books shall be opened, the dead shall be judged out of the things which are written in the books and among the books will be the book of life. We shall see its pages; we shall see ourselves just as we are. And we are to understand with a righteous understanding that the judgments which are meted out to us are just and true, whether we come into the kingdom of God, to receive these glorious blessings, or whether we are banished into the realm of the dead. ^{60. 19}

GOSPEL AND CHURCH IN MILLENNIUM

MARRIAGE SUPPER OF LAMB IS AT SECOND COMING. "And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many Waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God."^{61. 20}

This prophecy of the marriage of the Lamb is a figure of speech, having reference to the second coming of our Savior and the feast, or supper, that the righteous shall receive at his coming. When teaching the Jews, and more especially his disciples, the Savior spoke of the Bridegroom when referring to himself.^{61. 21}

RIGHTEOUS SAINTS ARE BRIDE OF LAMB. In Revelation, chapter 21, the comparison is made to a marriage of the Lamb with the city New Jerusalem: "And I John saw the holy

city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. . . .

"And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal."

61. 22

In the Doctrine and Covenants we find the following: "That thy church may come forth out of the wilderness of darkness, and shine forth fair as the moon, clear as the sun, and terrible as an army with banners; And be adorned as a bride for that day when thou shalt unveil the heavens, and cause the mountains to flow down at thy presence, and the valleys to be exalted, the rough places made smooth; that thy glory may fill the earth." 62. 23

The vision of John and the revelation to Joseph Smith both have reference to the same event, the second coming of our Lord in his power and glory, to receive his Church or kingdom, the New Jerusalem being the capital city of the Church, and there is no difference in the meaning whether reference is to the Church or the New Jerusalem, for the righteous will have inheritance in the New Jerusalem. Therefore the bride of the Lamb is the organization of the righteous who have inheritance in the holy city. 62. 24

TELESTIAL WICKEDNESS BRINGS MILLENNIAL DESTRUCTION. When the reign of Jesus Christ comes during the millennium, only those who have lived the telestial law will be removed. The earth will be cleansed of all its corruption and wickedness. Those who have lived virtuous lives, who have been honest in their dealings with their fellow man and have endeavored to do good to the best of their understanding, shall remain.

To Malachi it was revealed that, "All the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." 62. 25 Isaiah also declared that because the people had broken the everlasting covenant and defiled the earth, "therefore the inhabitants of the earth are burned, and few men left." 62. 26

In this dispensation the Lord revealed the following: "And prepare for the revelation which is to come, when the veil of the covering of my temple, in my tabernacle, which hideth the earth, shall be taken off, and all flesh shall see me together. And every corruptible thing, both of man, or of the beasts of the field, or of the fowls of the heavens, or of the fish of the sea, that dwells upon all the face of the earth, shall be consumed; And also that of element shall melt with fervent heat; and all things shall become new, that my knowledge and glory

may dwell upon all the earth." 63. 27

So we learn that all corruptible things, whether men or beasts or element, shall be consumed; but all that does not come under this awful edict shall remain. Therefore, the honest and upright of all nations, kindreds, and beliefs, who have kept the terrestrial or celestial law, will remain. Under these conditions, people will enter the great reign of Jesus Christ carrying with them their beliefs and religious doctrines. Their agency will not be taken from them.

VARIOUS CHURCHES FOUND DURING MILLENNIUM. On this subject President Brigham Young has said: "In the millennium men will have the privilege of their own belief, but they will not have the privilege of treating the name and character of Deity as they have done heretofore. No, but every knee shall bow and every tongue confess to the glory of God the Father that Jesus is the Christ." 63. 28

The Prophet Joseph Smith has said: "There will be wicked men on the earth during the thousand years. The heathen nations who will not come up to worship will be visited with the judgments of God, and must eventually be destroyed from the earth." 63. 29

The saying that there will be wicked men on the earth during the millennium has been misunderstood by many, because the Lord declared that the wicked shall not stand, but shall be consumed. 63. 30 In using this term wicked it should be interpreted in the language of the Lord as recorded in the Doctrine and Covenants, section 84, verses 49-53. Here the Lord speaks of those who have not received the gospel as being wicked as they are still under the bondage of sin, having not been baptized. The inhabitants of the terrestrial order will remain on the earth during the millennium, and this class is without the gospel ordinances.

The Lord said through Isaiah, speaking of the millennium: "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed." 64. 31

SPREAD OF GOSPEL DURING MILLENNIUM. The gospel will be taught far more intensely and with greater power during the millennium, until all the inhabitants of the earth shall embrace it. Satan shall be bound so that he cannot tempt any man. Should any man refuse to repent and accept the gospel under those conditions then he would be accursed. Through the revelations given to the prophets, we learn that during the reign of Jesus Christ for a thousand years eventually all people will embrace the truth.

Isaiah prophesied of the millennium as follows: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling

together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."65. 32

This chapter in Isaiah, Moroni quoted to the Prophet Joseph Smith and said to him it was about to be fulfilled.65. 33 if the knowledge of the Lord covers the earth as the waters do the sea, then it must be universally received. Moreover, the promise of the Lord through Jeremiah is that it will no longer be necessary for anyone to teach his neighbor, "saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord."65. 34

DECEASED CHILDREN TO CHOOSE MATES IN MILLENNIUM. We have people coming to us all the time just as fearful as they can be that a child of theirs who has died will lose the blessings of the kingdom of God unless that child is sealed to someone who is dead, They do not know the wishes of their child who died too young to think of marriage, but they want to go straight to the temple and have a sealing performed. Such a thing as this is unnecessary and in my judgment wrong.

The Lord has said through his servants that during the millennium those who have passed beyond and have attained the resurrection will reveal in person to those who are still in mortality all the information which is required to complete the work of these who have passed from this life. Then the dead will have the privilege of making known the things they desire and are entitled to receive. In this way no soul will be neglected and the work of the Lord will be perfected.

It is the duty of parents who have children who have died and who were old enough to be endowed, to go to the temple and perform this endowment for them. When you have done this, you may let the matter of further work rest, except the sealing of these children to their parents, until the proper time comes.66. 35

FINAL CELESTIAL DESTINY OF EARTH. The righteous dead are to come forth from their graves, and there will be a mingling of mortals and immortals upon the earth. Christ and the resurrected saints who hold the priesthood shall teach the people, so there can be no misunderstandings and mistakes. For 1,000 years shall this happy time of peace prevail and in due time all the inhabitants of the earth shall be brought into the fold of the Church.

When the thousand years are ended, Satan shall be loosed for a little season and wickedness shall return to the earth. Satan shall gather his forces and in anger attempt a vain effort to wrest the earth from Christ. Michael, the great prince, the archangel, who once graced the earth and was known as Adam, the father of the human family, shall fight the battles of the just and shall overcome. The last resurrection shall take place, and the rest of the dead, who

had no place in the millennial reign shall be brought forth to the final judgment. All men shall be judged according to their works.^{66. 36}

Then the end shall come and the earth shall pass away in death, but to be raised in the resurrection by which it shall be made a celestial body and the fit abode of celestial beings who shall dwell in the presence of God the Father and his Son Jesus Christ forever as priests and kings unto the Most High.^{66. 37}

TWO MILLENNIAL WORLD CAPITALS

ZION: THE LAND OF JOSEPH. There are many references in the Bible to Zion, a land or place separate and distinct from Jerusalem. Two such passages are found in the 2nd chapter of Isaiah and the 4th chapter of Micah.^{67. 38} It would be foolish to say that these references to Zion were to the hill in Jerusalem where David dwelt. Through modern revelation the Lord has made it known that the American continent is Zion. It is to be on this land that the city Zion, the New Jerusalem, shall be built. These predictions are clearly stated in the Book of Mormon and are in perfect accord with the writings of the Bible.^{67. 39}

This western continent is known as the land of Joseph and is also designated as the land of Zion. The holy city which is to be built upon this land is sometimes called the City of Zion. We should keep in mind that these terms (City of Zion, and New Jerusalem) have reference to the same sanctified place from whence shall go forth the law, with the word of the Lord from Jerusalem. Enoch's city was also called Zion, which means by interpretation, the pure in heart. ^{67. 40}

JUDAH GATHERS TO JERUSALEM, EPHRAIM TO ZION. "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."^{67. 41}

The statement is very clear that two separate cities, or centers, are mentioned by Isaiah. In modern revelation this is confirmed, and we are informed just where the city of Zion -- which is the New Jerusalem -- shall be built.

In order to get a proper understanding of this question, it is necessary to explain the fact that Palestine is to be the gathering place of the tribe of Judah and "the children of Israel his companions," after their long dispersion as predicted by the prophets. America is the land of Zion. It was given to Joseph, son of Jacob, and his descendants to be an everlasting inheritance. The children of Ephraim (son of Joseph) and "all the house of Israel his companions," will be gathered to Zion, or America.^{68. 42}

In the blessing given by Jacob to his son Joseph the inheritance of America is foreshadowed and predicted in the following words: "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: . . . The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." 68. 43

Because of his faithfulness and integrity, Joseph received greater blessings than the progenitors of Jacob and was rewarded with the land of Zion. His brothers, with malicious intent, separated him and cast him out from among them. The Lord, in rewarding him, separated him from his brothers -- the other tribes of Israel -- and gave him an inheritance in a land that is choice above all other lands, which, we have learned from the Book of Mormon and modern revelation, is America.

TWO HOLY CITIES: ZION AND JERUSALEM. In this great day of gathering, the Lord has commanded that those of the house of Israel who are scattered among the Gentiles should flee unto Zion, and those who are of the house of Judah should flee unto Jerusalem, "unto the mountains of the Lord's house," which is their gathering place.68. 44

In each land a holy city shall be built which shall be the capital from whence the law and the word of the Lord shall go forth to all peoples. The Savior said to the Nephites: "Behold, this people will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob; and it shall be a New Jerusalem. And the powers of heaven shall be in the midst of this people; yea, even I will be in the midst of you."69. 45

Moroni, writing of the Jaredites, has said: "Behold, Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land. And he spake also concerning the house of Israel, and the Jerusalem from whence Lehi should come -- after it should be destroyed it should be built up again, a holy city unto the Lord; wherefore, it could not be a new Jerusalem for it had been in a time of old; but it should be built up again, and become a holy city of the Lord; and it should be built unto the house of Israel."69. 46

TWO HOLY CITIES: JERUSALEM FIND NEW JERUSALEM. We are informed in the revelation given to Joseph Smith the Prophet, that the city of Zion and the New Jerusalem is one and the same. In a number of revelations the Lord speaks of the New Jerusalem which is to be built. 69. 47 For instance, we read: "And it shall be called the New Jerusalem. a land of peace, a city of refuge, a place of safety for the saints of the Most High God; And the glory of the Lord shall be there, and the terror of the Lord also shall be there. insomuch that the wicked will not come unto it, and it shall be called Zion." 69. 48

Also: "Yea, the word of the Lord concerning his church, established in the last days for the restoration of his people, as he has spoken by the mouth of his prophets, and for the gathering of his saints to stand upon Mount Zion, which shall be the city of New Jerusalem."

69. 49

Jerusalem of old, after the Jews have been cleansed and sanctified from all their sin, shall become a holy city where the Lord shall dwell and from whence he shall send forth his word unto all people. Likewise, on this continent, the city of Zion, New Jerusalem, shall be built and from it the law of God shall also go forth. There will be no conflict, for each city shall be headquarters for the Redeemer of the world, and from each he shall send forth his proclamations as occasion may require. Jerusalem shall be the gathering place of Judah and his fellows of the house of Israel, and Zion shall be the gathering place of Ephraim and his fellows, upon whose heads shall be conferred "the richer blessings."70. 50

ZION AND JERUSALEM SEPARATE CITIES. Many prophecies in the Bible refer to Jerusalem and to Zion as separate places. It is evident that these references do not apply to the hill Zion which is a part of the city of Jerusalem. Among these predictions we cite the following:

"O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!"70. 51

"The Lord also shall roar out of Zion, and utter his voice from Jerusalem; . . . So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more." 70. 52

In Isaiah, Zion and Jerusalem are called cities: "Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation."70. 53 Isaiah and other prophets also predict that headquarters for Zion in the last days should be established in the mountains, and people from all nations should say: "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."70. 54

ZION AND JERUSALEM: TWO WORLD CAPITALS. When Joseph Smith translated the Book of Mormon, he learned that America is the land of Zion which was given to Joseph and his children and that on this land the City Zion, or New Jerusalem, is to be built. He also learned that Jerusalem in Palestine is to be rebuilt and become a holy city. 71. 55 These two cities, one in the land of Zion and one in Palestine, are to become capitals for the kingdom of God during the millennium.

In the meantime, while the work of preparation is going on and Israel is being gathered, many people are coming to the land of Zion saying: "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob." The Latter-day Saints are fulfilling this prediction, since they are being gathered from all parts of the earth and are coming to the house of the Lord in these valleys of the mountains. Here they are being taught in the ways

of the Lord through the restoration of the gospel and by receiving blessings in the temples now erected. Moreover, before many years have passed away, the Lord will command the building of the City Zion, and Jerusalem in Palestine will in due time be cleansed and become a holy city and the habitation of the Jews after they are cleansed and are willing to accept Jesus Christ as their Redeemer. 71. 56

TEMPLES IN ZION AND JERUSALEM. "And righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird their loins, and be looking forth for the time of my coming; for there shall be my tabernacle and it shall be called Zion, a New Jerusalem.

"And the Lord said unto Enoch: Then shalt thou and all thy city meet them there, and we will receive them into our bosom, and they shall see us; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other; And there shall be mine abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a thousand years the earth shall rest."72. 57

When Christ comes in fulfillment of this promise, there will be on the earth two great cities made holy with holy sanctuaries, or temples.72. 58 One will be the city of Jerusalem in the land of Judah, which shall be rebuilt; the other the city Zion, or the New Jerusalem, in the land of Joseph. 72. 59

LAND OF ZION

NORTH AND SOUTH AMERICA COMPRISE LAND OF ZION. Members of the "Reorganized" Church inform us that Zion does not include Utah, but is limited to Jackson County, Missouri, and the regions round about, Nauvoo being one of the "corner stones"; and they say that when the saints came westward, they left the borders of Zion. Moreover, they claim that since temples were to be built in Zion and Jerusalem, all the temples we may build in Utah or the West are not recognized of the Lord on this ground alone, if no other.

We accept the fact that the center place where the City New Jerusalem is to be built, is in Jackson County, Missouri. It was never the intention to substitute Utah or any other place for Jackson County. But we do hold that Zion, when reference is made to the land, is as broad as America, both North and South -- all of it is Zion, If Zion is limited in its scope to the country surrounding Jackson County, it is indeed too bad that Nephi did not know that fact. What a glorious thing it would have been had there been a few "Reorganites" in his day to inform him of it. Then he and his people would not have fallen into the error of building temples -- like unto Solomon's at Jerusalem -- away off down in Central or South America, 73. 60 but they could have placed one in Jackson County, or the regions round about. It was

really an unfortunate occurrence.

ZION: A LAND CHOICE ABOVE ALL OTHER LANDS. But to be serious. The Book of Mormon informs us that the whole of America, both North and South, is a choice land above all other lands, in other words -- Zion. The Lord told the Jaredites that he would lead them to a land "which is choice above all the lands of the earth."^{73. 61} We understand that they landed in Central America where their kingdom existed the greater part of their residence in America.

When the Lord began to lead the family of Lehi to this land, he said to them: "And inasmuch as ye shall keep my commandments, ye shall prosper, and shall be led to a land of promise; yea, even a land which I have prepared for you; yea, a land which is choice above all other lands." ^{73. 62} It is generally understood that they landed in South America, and that their nations, the Nephites and Lamanites, dwelt in South and Central America during the greater part of their sojourn here. At any rate, the time of their civilization was principally spent in the south and not in the region now comprising the United States. This proves beyond the possibility of doubt that the choice land was South as well as North America, and while the City New Jerusalem, which the Book of Mormon tells us is to be built on this land that is choice above all other lands, will be in Jackson County, nevertheless, if one accepts the Book of Mormon, one must accept the whole hemisphere as the land of Zion.

At the April conference of the Church, held at Nauvoo in 1844, the Prophet Joseph Smith declared that the whole of America was Zion.^{74. 63}

GARDEN OF EDEN AND CITY ZION SAME PLACE. In accord with the revelations given to the Prophet Joseph Smith, we teach that the Garden of Eden was on the American continent located where the City Zion, or the New Jerusalem, will be built. ^{74. 64} When Adam and Eve were driven out of the Garden, they eventually dwelt at a place called Adam-ondi-Ahman, situated in what is now Daviess County, Missouri.^{74. 65} Three years before the death of Adam he called the righteous of his posterity at this place and blessed them,^{74. 66} and it is at this place where Adam, or Michael, will sit as we read in the 7th chapter of Daniel. ^{74. 67}

LANDS OF ZION AND JERUSALEM TO UNITE. We are committed to the fact that Adam dwelt on this American continent. But when Adam dwelt here, it was not the American continent, nor was it the Western Hemisphere, for all the land was in one place, and all the water was in one place. There was no Atlantic Ocean separating the hemispheres. "And God said, let the Waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good."^{74. 68}

If all the water was in one place, then naturally all the land was in one place; therefore, the shape of the earth, as to the water and the land surface, was not as we find it today. Then we

read in Genesis that there came a time when the earth was divided. 74. 69 There are some people who believe that this simply means that the land surface was divided among the various tribes, but this is not the meaning; it was an actual dividing of the surface of the earth, and it was broken up as we find it now.

The Lord revealed to the Prophet Joseph Smith that when he comes, as a part of the great restoration, this land surface will be brought back to its original form. When that time comes, the land of Zion (Western Hemisphere) and the land of Jerusalem "shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided." 75. 70 John saw this day when "every island fled away, and the mountains were not found." 75. 71

BUILDING THE NEW JERUSALEM

EARLY SPECULATION AS TO SITE OF NEW JERUSALEM. When it was made known that the New Jerusalem was to be built in America, the saints began to wonder where the city would be. Hiram Page, one of the witnesses of the Book of Mormon, secured a "peep stone" by means of which he claimed to receive revelation for the Church. Among the things he attempted to make known was where this city was to be built, Considerable commotion naturally prevailed, and even Oliver Cowdery was deceived into accepting what Hiram Page had given. The Prophet Joseph Smith had some difficulty in correcting this evil and composing the minds of the members of the Church.

Good came out of this incident, however, for the Lord made it known that there was but one at a time who was empowered with the gift of receiving revelation for the Church, and this was to be a law by which the Church was to be governed. In this same revelation the Lord corrected the false teaching of Hiram Page and informed the Church that the site for the New Jerusalem had not been revealed, but when it was revealed it would be "on the borders of the Lamanites." 76. 72 Oliver Cowdery was appointed to go on a mission to the Lamanites and later, Parley P. Pratt and Ziba Peterson were called to accompany him. In this way the gospel message was taken into Jackson County, Missouri.

SAINTS TO INHERIT ZION IN TIME AND ETERNITY. Early in 1831, the headquarters of the Church were transferred from Fayette, New York, to Kirtland, Ohio, where the Lord said he would give to the Church his law, and where they should be endowed with power from on high. 76. 73 The Lord also promised to reveal to the saints the place of their inheritance: "And this shall be my covenant with you, ye shall have it for the land of your inheritance, and for the inheritance of your children forever, while the earth shall stand, and ye shall possess it again in eternity, no more to pass away." 76. 74

When the members of the Church gathered to Kirtland, the lord gave them his law. He also gave instruction for the purpose of preparing them for their inheritance. He called upon the elders to go forth declaring his word "into the regions westward," and to build up his Church, "Until the time shall come when it shall be revealed unto you from on high, when

the city of the New Jerusalem shall be prepared, that ye may be gathered in one, that ye may be my people and I will be your God." 76. 75 The Bishop of the Church was instructed in relation to the property of the saints; the care of the storehouse, in looking after the wants of the poor and needy; and also in laying up funds for the purchase of lands and the building up of the New Jerusalem, the site of which was soon to be revealed. 76. 76

SITE OF NEW JERUSALEM REVEALED. Early in June, 1831, a conference was held in Kirtland. At the close of this conference, June 7th, the Lord said: "I, the Lord, will make known unto you what I will that ye shall do from this time until the next conference, which shall be held in Missouri, upon the land which I will consecrate unto my people, which are a remnant of Jacob, and those who are heirs according to the covenant. . . . And thus, even as I have said, if ye are faithful ye shall assemble yourselves together to rejoice upon the land of Missouri, which is the land of your inheritance, which is now the land of your enemies. But, behold, I, the Lord, will hasten the city in its time, and will crown the faithful with joy and with rejoicing." 77. 77

Obedient to this commandment the elders journeyed forth two by two and in due time arrived in Jackson County, Missouri. There, in answer to their earnest prayer, the Lord revealed the site of the New Jerusalem and the place for the building of his temple, or holy sanctuary, which had been seen by Enoch and also by Ether, as being established in the last days.

In making this site known the Lord said: "Hearken, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land, which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the saints, Wherefore, this is the land of promise, and the place for the city of Zion." 77. 78 The place for the building of the temple was then pointed out. August 2, 1831, the land was dedicated by Sidney Rigdon as a possession and inheritance for the saints, and the following day the Prophet Joseph Smith dedicated the site for the temple on a spot a short distance west of the court house in Independence.

BUILDING OF NEW JERUSALEM DEFERRED. That the New Jerusalem, or City Zion, was to be built at once and the temple erected also, naturally was the thought of the assembled brethren. The Lord had previously given them a commandment respecting their duties and had instructed them in relation to his law to be observed in Zion. He indicated, also, that the city was not to be built at that time. "Ye cannot behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow after much tribulation. For after much tribulation come the blessings. Wherefore the day cometh that ye shall be crowned with much glory; the hour is not yet, but is nigh at hand." 78. 79

It is true that the Lord would have blessed the saints and would have commenced the establishment of the Holy City at that time had they hearkened faithfully to his

commandments, but from these words of the Lord it is plain to see that the glory of Zion was future, although in the spiritual sense near at hand.

In other revelations it was made plain that the elders would have to be endowed with power from on high and go forth to declare the gospel to the nations and "push the people together from the ends of the earth," before Zion could be built.⁷⁸ 80 So the Lord in the very beginning instructed the saints that the building of the New Jerusalem and its sacred temple would be deferred until many other things were accomplished, and they had passed through much tribulation.

CITY OF ZION AND TEMPLE YET TO BE BUILT. Nearly 100 years have passed since the site of Zion was dedicated and the spot for the temple was chosen, and some of the members of the Church seem to be fearful lest the word of the Lord shall fail. Others have tried to convince themselves that the original plan has been changed and that the Lord does not require at our hands this mighty work which has been predicted by the prophets of ancient times. We have not been released from this responsibility, nor shall we be. The word of the Lord will not fail.

If we look back and examine his word carefully, we will discover that nothing has failed of all that he has predicted, neither shall one jot or tittle pass away unfulfilled. It is true that the Lord commanded the saints to build to his name a temple in Zion. This they attempted to do, but were prevented by their enemies, so the Lord did not require the work at their hands at that time.⁷⁹ 81 The release from the building of the temple did not, however, cancel the responsibility of building the City and the House of the Lord, at some future time. When the Lord gets ready for it to be accomplished, he will command his people, and the work will be done.⁷⁹ 82

CHAPTER 5

PRIESTHOOD: GOD'S ETERNAL POWER

ETERNAL NATURE OF PRIESTHOOD

AUTHORITY: A UNIVERSAL PRINCIPLE. Authority is an eternal principle operative throughout the universe. To the "utmost bounds" of space all things are governed by law emanating from the Lord our God. On Kolob and other giant governing stars and in the tiny electron, infinitesimally small and of which all things are composed, divine authority is manifest in the form of immutable law. All space is filled with matter and that matter is

controlled and directed by an All-Wise and Omniscient Creator.[80. 1](#)

PRIESTHOOD: ITS NATURE AND PURPOSE. Priesthood is divine authority which is conferred upon men that they may officiate in the ordinances of the gospel. In other words, priesthood is a part of God's own power, which he bestows upon his chosen servants that they may act in his name in proclaiming the gospel and officiating in all the ordinances thereof. All such official acts performed by these duly authorized servants are recognized by the Author of our salvation.[80. 2](#)

Man cannot act legally in the name of the Lord unless he is vested with the priesthood, which is divine authority. No man has the power or the right to take this honor to himself. Unless he is called of God, as was Aaron,[80. 3](#) he has no authority to officiate in any of the ordinances of the gospel; should he do so his act is not valid or recognized in the heavens. The Lord has said his house is a house of order, and he has given the commandment that no man shall come unto the Father but by his divine law which is established in the heavens.[81. 4](#)

All men who assume authority, but who have not been properly called, will have to answer for their acts in the day of judgment. Nothing that they perform in the name of the Lord is valid, for it lacks the stamp of divine authority. To deceive and lead others to believe that unauthorized acts are valid when performed in the name of the Lord is a grievous sin in the sight of God. [81. 5](#)

LEGAL ADMINISTRATORS ESSENTIAL TO SALVATION. The question of priesthood or divine authority is vital, since it concerns the salvation of each of us. It is impossible for a man to enter the kingdom of God without complying with the laws of that kingdom. Only authorized officers may properly officiate in rites and ceremonies of the kingdom. No man has the right to assume the authority and officiate without being ordained to the ministry. To do so is an unauthorized and illegal act.[81. 6](#)

ANTIQUITY OF MELCHIZEDEK PRIESTHOOD

PRIESTHOOD IN PRE-EXISTENCE. In regard to the holding of the priesthood in pre-existence, I will say that there was an organization there just as well as an organization here, and men there held authority. Men chosen to positions of trust in the spirit world held priesthood. [81. 7](#)

ADAM HELD KEYS AND PRIESTHOOD. To Adam, after he was driven from the Garden of Eden, the plan of salvation was revealed, and upon him the fulness of the priesthood was conferred. As Michael, the prince, he holds the keys of all the dispensations, which appointment he received under Jesus Christ, "Who hath appointed Michael your prince, and established his feet, and set him upon high, and given unto him the keys of salvation under the counsel and direction of the Holy One, who is without beginning of days or end of life."

82. 8

Adam received the holy priesthood and was commanded by the Lord to teach his children the principles of the gospel. Moreover, Adam was baptized for the remission of his sins, for the same principles by which men are saved now were the principles by which men were saved in the beginning. In that day as many as repented and were baptized received the gift of the Holy Ghost by the laying on of hands. Adam made all these things known to his sons and daughters. 82. 9

PRIESTHOOD FROM NOAH TO ABRAHAM. As time went on men departed from the truth, and the priesthood was withdrawn. All flesh became corrupt, and the Lord said: "The end of all flesh is come before me, for the earth is filled with violence." 82. 10 So the flood was sent and the earth was cleansed from its wickedness. The Lord then appointed Noah and his sons to stand at the head of the human family. Noah, too, received the holy priesthood and taught his children the gospel.

However, after a few hundred years had passed men became corrupt and refused to follow the teachings of their fathers. Again there was an apostasy. During this time there was one man in the city of Ur, among the few that remained faithful to the Lord, who sought after righteousness. . . . The Lord answered Abraham's prayer. and he received the priesthood under the hands of Melchizedek, king of Salem, who is called king of peace. Melchizedek was a great high priest, and so faithful was he that the Church in his day called the Priesthood after the Order of the Son of God by his name, or the Melchizedek Priesthood. 82. 11

Many Christian teachers have been greatly puzzled because of the reference in the Book of Hebrews to Melchizedek. 83. 12 Bible commentators have scratched their heads and reached false conclusions trying to solve the mystery. It was not Melchizedek who was without father and without mother and without beginning of days or end of life, but it was the priesthood which he held. The proper reading of this scripture is as follows:

"For this Melchizedek was ordained a priest after the order of the Son of God, which order was without father, without mother, without descent, having neither beginning of days, nor end of life. And all those who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually." 82. 13

HISTORICAL DEVELOPMENT OF PRIESTHOOD OFFICES. Down through time there has been a gradual development in the offices in the priesthood. Adam held the Melchizedek Priesthood, with all of its keys and authorities, and today stands in his place as Michael, the Archangel, with presiding authority over all the earth. Next comes Noah, who also was the father of all living in his day after the flood. He too held the fulness of the priesthood. Yet from Adam to Moses the order of priesthood was that of the Patriarchal order. These men were high priests and patriarchs. 83. 14

PRIESTHOOD IN ANCIENT ISRAEL

HIGHER PRIESTHOOD LOST BY REBELLION. When Israel came out of Egypt, it was the intention of the Lord to organize the men of all the tribes into a royal priesthood, 83. 15 conferring upon them all the gifts and privileges of the higher or Melchizedek Priesthood, which holds the keys of the fulness of the gospel and "holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God." Because of rebellion and unwillingness to hearken to the commandments given by Moses, these great privileges and blessings were denied them, although Moses did all in his power to teach and sanctify them.

"But they hardened their hearts and could not endure his [God's] presence: therefore, the Lord in his wrath, for his anger was kindled against them, swore that they should not enter into his rest while in the wilderness, which rest is the fulness of his glory. Therefore, he took Moses out of their midst, and the Holy Priesthood also; And the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels and the preparatory gospel; Which gospel is the gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments, which the Lord in his wrath caused to continue with the house of Aaron among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother's womb." 84. 16

If Israel had remained faithful, they would have had all the blessings and privileges of the Melchizedek Priesthood, but instead they were confined to the scope of the blessings of the Aaronic Priesthood and also became subject to the measures of the Law of Moses, which contained many temporal laws, some of which were severe and drastic in their nature. 84. 17 This condition continued until the resurrection of Jesus Christ, when this carnal law was fulfilled and was replaced by the fulness of the gospel. 84. 18 The Aaronic Priesthood did not lose the right to the ministering of angels in the days of restoration when Jesus Christ came to fulfil the law, and this power continues in the Church today, which is fully attested in the words of John. 84. 19

PROPHETS HELD MELCHIZEDEK PRIESTHOOD. When the Lord took Moses out of Israel, he took the higher priesthood also and left Israel with the lesser priesthood which holds the keys to the temporal salvation of mankind -- the temporal gospel -- that which deals with repentance and baptism particularly, but does not have to do with the higher ordinances which have been revealed in the dispensation in which we live.

Therefore, in Israel, the common people, the people generally, did not exercise the functions of priesthood in its fulness, but were confined in their labors and ministrations very largely to the Aaronic Priesthood. The withdrawal of the higher priesthood was from the people as a body, but the Lord still left among them men holding the Melchizedek Priesthood, with power to officiate in all its ordinances, so far as he determined that these ordinances should be granted unto the people. Therefore Samuel, Isaiah, Jeremiah, Daniel, Ezekiel, Elijah, and

others of the prophets held the Melchizedek Priesthood, and their prophesying and their instructions to the people were directed by the Spirit of the Lord and made potent by virtue of that priesthood which was not made manifest generally among the people of Israel during all these years. 85. 20

We may presume, with good reason, that never was there a time when there was not at least one man in Israel who held this higher priesthood (receiving it by special dispensation) and who was authorized to officiate in the ordinances, but this power and authority was withdrawn from among the people and they were denied the privilege of the ordinances which pertain to the fulness of glory, or the entering into the rest of the Lord.

ISRAEL GIVEN AARONIC PRIESTHOOD. We see that the power of the holy priesthood, which we call the Melchizedek Priesthood, was denied to the tribes of Israel, and they were denied the higher ordinances which today may be received in the temples; they had to be content with the lesser blessings and the carnal law. At that time, also, the Lord declared that he would not continue the order which had existed, that of ordaining the firstborn of each of the families in Israel, but would substitute the males of one of the tribes of Israel to be the priests for the people, and would limit them in their jurisdiction to the duties of offering sacrifice, and the ordinance of baptism, and other duties which would come under the direction of the carnal law.

The Lord called Aaron, the brother of Moses, and Aaron's sons, and they were ordained and set apart to preside in this lesser priesthood, which has come to be known as the Aaronic Priesthood. Then the Lord called the males of the tribe of Levi, to which Aaron belonged, all those who were between the ages of 30 and 50 years, to assist Aaron and his sons in the priestly office. 86. 21

LEVITES HELD AARONIC PRIESTHOOD. The Aaronic Priesthood is divided into the Aaronic and the Levitical, yet it is but one priesthood. This is merely a matter of designating certain duties within the priesthood, The sons of Aaron, who presided in the Aaronic order, were spoken of as holding the Aaronic Priesthood; and the sons of Levi, who were not sons of Aaron, were spoken of as the Levites. They held the Aaronic Priesthood but served under, or in a lesser capacity, than the sons of Aaron. 86. 22

PRIESTHOOD IN ISRAEL WHEN CHRIST CAME. The authority of the priesthood was manifest in the days of the Savior's coming. By virtue of the priesthood held by Zacharias, the father of John the Baptist, the angel appeared to him. Simeon, the prophet, blessed the infant Jesus, and the scriptures say that Simeon was filled with the Holy Ghost. So there were a few still remaining who had faith and the power of the priesthood. 86. 23

MELCHIZEDEK PRIESTHOOD ONLY AMONG NEPHITES. The Nephites did not officiate under the authority of the Aaronic Priesthood. They were not descendants of Aaron, and there were no Levites among them. There is no evidence in the Book of Mormon that

they held the Aaronic Priesthood until after the ministry of the resurrected Lord among them, but the Book of Mormon tells us definitely, in many places, that the priesthood which they held and under which they officiated was the Priesthood after the holy order, the order of the Son of God. This higher priesthood can officiate in every ordinance of the gospel, and Jacob and Joseph, for instance, were consecrated priests and teachers after this order.^{87. 24}

PRIESTHOOD AND THE LINEAGE OF ABRAHAM. Jacob may have had many daughters for all we know, and their children would be entitled to the blessings of the gospel, the same as the children of Keturah, wife of Abraham, or the children of Ishmael. Remember that the priesthood was not confined solely to the descendants of Jacob. Moses got his priesthood from Jethro who was not a descendant of Jacob, but was a descendant of Abraham. The blessings of Abraham are to be given to the Gentiles who repent and receive the gospel, and by adoption they become of the seed of Abraham.^{87. 25}

RESTORATION OF AARONIC PRIESTHOOD

NO MODERN AUTHORITY WITHOUT RESTORATION. Following the apostasy from the doctrine and practices of the Church of Jesus Christ of former-day saints, it became necessary that there be an opening of the heavens, and for the Lord to speak again, and by his own mouth and the mouth of his ancient disciples again to restore the truth which had been lost. In the apostasy, the authority to act in the name of the Lord had been taken away from the earth, and as John saw in his revelation, the priesthood was taken back to God while the Church of Jesus Christ had been driven into the wilderness.^{88. 26}

There was but one way for that priesthood to be restored to men on the earth -- by an opening of the heavens. This was done, and John the Baptist came first with the keys of the Aaronic Priesthood,^{88. 27} then came Peter, James, and John with the keys of the Melchizedek Priesthood, which authorities were given to Joseph Smith and Oliver Cowdery.^{88. 28}

It is a false notion which prevails today that men may assume the authority to speak and officiate in the name of the Lord Jesus Christ when they have not been divinely called. The commission given by our Lord to his disciples nearly two thousand years ago does not authorize any man today to officiate in the ordinances of the gospel or to preach and expound the scriptures by divine authority.^{88. 29} The Bible does not and cannot give to any man this right to exercise the functions of the priesthood. This can only come, as in days of old, by authority from the Son of God or his properly constituted representatives.^{88. 30}

WHY JOHN WAS CHOSEN TO RESTORE AARONIC ORDER. There are several very significant matters connected with the conferring of the Aaronic Priesthood upon Joseph Smith and Oliver Cowdery, which may briefly be discussed.

1. The reason John the Baptist was sent from the heavens to confer the Priesthood of Aaron

is that there was no one among mortals with the keys of that authority, Had there been, then there would have been no necessity for a restoration of this authority, and John would not have been sent.

2. It was John the Baptist who held the presidency of this priesthood in the days of his ministry as the forerunner of Jesus Christ. As a Levite, and his authority coming to him by divine right of descent, he was the rightful presiding priest of the Aaronic order in Israel. This authority had come to him by lineage, and the Lord has made it known that John "was baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old unto this power, to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of his people, to prepare them for the coming of the Lord, in whose hands is given all power."⁸⁹. 31

Had the Church of God been in existence with the Jews in that day, instead of the Jews being in a dreadful state of apostasy, then John the Baptist would have taken his proper place as the presiding priest of the Aaronic order. But they recognized him not and failed to understand his authority, even as they failed to comprehend the authority of our Lord. The authority of John was that which was conferred upon Aaron and which came down by right of lineage to Eleazar and his posterity after him;⁸⁹. 32 but the Jews failed to recognize John and rejected him. By right of his authority John laid the foundation for the overthrow of their kingdom, or power, which was based on a false foundation. Had they accepted John then also would they have accepted Christ, the Lord, their rightful King and the great High Priest of their salvation.

There is perfect order in the kingdom of God, and he recognizes the authority of his servants. It was for this reason John, who acted under the direction of Peter, James, and John, came to Joseph Smith and Oliver Cowdery and restored the Aaronic Priesthood, which John held in the dispensation of the meridian of time, and which became lost in the great apostasy because of the paganizing and corrupting of the Church of Jesus Christ.

WHY PROPHET GAINED PRIESTHOOD BEFORE BAPTISM. 3. Another thing very significant in the coming of John is the fact that he, who was at the time a resurrected personage, conferred upon Joseph Smith and Oliver Cowdery the priesthood and then required of them that they baptize each other. In the natural order of things, men are baptized before the priesthood is conferred upon them. In this case the order was reversed.

We may conclude quite safely that with the limited knowledge which they had at that time, these two inexperienced young men, had they been guilty of perpetrating a fraud, would not have thought of this. It is most likely that they would have made the claim that the angel first baptized them and then gave them the priesthood. Had they made such a statement as this it would have been fatal to their story. It is an important fact, shown by direct acts and by implication in all the scriptures, that God has done for men all that men can not do for themselves to secure salvation, but he expects men to do all for themselves that is in their

power.

MAN MUST DO ALL HE CAN FOR OWN SALVATION. In accordance with this principle, it is contrary to the order of heaven, instituted before the foundation of the earth, for holy messengers who have passed through the resurrection, or messengers who belong to the heavenly sphere, to come to earth and perform work for men which they can do for themselves. Based on this law -- for it is an eternal law -- Jesus Christ came into the world and died for all, thus redeeming the world from the effects of Adam's fall and giving to all men the resurrection, irrespective of belief or unbelief in him, or of righteousness or wickedness.

All men were under the curse and unable to free themselves, and Christ came and offered himself as the infinite atonement and satisfied the law. Moreover, the shedding of his blood redeemed all men, who will repent and accept his truth, from their individual sins, but none else, for he has said: "For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him. And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance." 91. 33

It is a most serious error to believe that Jesus did everything for men if they would but confess him with their lips, and there is nothing else for them to do. Men have work to do if they would obtain salvation. It was in harmony with this eternal law that the angel directed Cornelius to Peter, 91. 34 and that Ananias was sent to Paul. 91. 35 It was likewise in obedience to this law that Moroni, who understood the writings upon the Nephite plates, did not do the translating, but under the direction of the Lord gave to Joseph Smith the Urim and Thummim by which he was able to accomplish that important work by the gift and power of God.

RE-CONFERRAL OF AARONIC PRIESTHOOD. 4. After the priesthood had been given to Joseph and Oliver and at the command of the heavenly messenger, they were baptized; then by the same messenger they were instructed to lay hands upon each other and re-confer the authority the angel had given them, thus placing the ordination and baptism in the proper relationship. These details, which would have been overlooked by impostors, tell us a significant tale and bear an appealing testimony of the truthfulness of these two men. 91. 36

AARONIC PRIESTHOOD TO REMAIN ON EARTH. The Priesthood of Aaron, or the Levitical Priesthood, will not end when the sons of Levi make their offering in righteousness, but it will remain on the earth as long as mortals dwell here. Before the days of Moses and Aaron all priesthood was known as Melchizedek. Then the Lord conferred a priesthood on Aaron and the Levites that they might officiate in temporal things.

This priesthood continued in the Church which was organized by our Redeemer until the apostasy drove the Church into the wilderness. As long as we have temporal things on the

earth this priesthood is necessary. Eventually, when the earth is celestialized, I suppose all priesthood will be of the higher order. Oliver Cowdery's interpretation of the words of John the Baptist, on this point, was that this priesthood "shall remain upon earth, that the Sons of Levi may yet offer an offering unto the Lord in righteousness."^{92. 37}

SONS OF AARON AND OF LEVI

LITERAL DESCENDANT OF AARON AS PRESIDING BISHOP. There are some men in the Church who have been blessed by patriarchs and pronounced descendants of Levi, but they have not made any claim to the office of bishop, for the revelation governing this situation says literal descendant of Aaron, not of Levi. There is evidently a great host of men who are descendants of Levi but not of Aaron.

The person spoken of in the revelations as having the right by lineage to the bishopric is the one who is the firstborn. By virtue of his birth he is entitled to hold "the keys or authority of the same." This has reference only to the one who presides over the Aaronic Priesthood. It has no reference whatever to bishops of wards. Further, such a one must be designated by the First Presidency of the Church and receive his anointing and ordination under their hands. The revelation comes from the Presidency, not from the patriarch, to establish a claim to the right to preside in this office, In the absence of knowledge concerning such a descendant, any high priest, chosen by the Presidency, may hold the office of Presiding Bishop and serve with counselors. ^{93. 38}

MODERN SONS OF AARON AND LEVI. Who are the sons of Aaron and Levi today? They are, by virtue of the blessings of the Almighty, those who are ordained by those who hold the authority to officiate in the offices of the priesthood. It is written that those so ordained become the sons of Moses and of Aaron. Also: "And the sons of Moses and of Aaron shall be filled with the glory of the Lord, upon Mount Zion in the Lord's house, whose sons are ye; and also many whom I have called and sent forth to build up my Church." ^{93. 39} So the Lord has spoken, and this was said to those who held the Melchizedek Priesthood.

OFFERING OF THE SONS OF LEVI. What kind of offering will the sons of Levi make to fulfil the words of Malachi and John?^{93. 40} Logically such a sacrifice as they were authorized to make in the days of their former ministry when they were first called.^{93. 41} Will such a sacrifice be offered in the temple? Evidently not in any temple as they are constructed for work of salvation and exaltation today. It should be remembered that the great temple, which is yet to be built in the City Zion, will not be one edifice, but twelve. Some of these temples will be for the lesser priesthood.^{93. 42}

When these temples are built, it is very likely that provision will be made for some ceremonies and ordinances which may be performed by the Aaronic Priesthood and a place provided where the sons of Levi may offer their offering in righteousness. This will have to be the case because all things are to be restored. There were ordinances performed in ancient

Israel in the tabernacle when in the wilderness, and after it was established at Shiloh in the land of Canaan, and later in the temple built by Solomon. The Lord has informed us that this was the case and has said that in those edifices ordinances for the people were performed.

94. 43

These temples that we now have, however, the Lord commanded to be built for the purpose of giving to the saints the blessings which belong to their exaltation, blessings which are to prepare those who receive them to "enter into his rest, . . . which rest is the fulness of his glory," and these ordinances have to be performed by authority of the Melchizedek Priesthood, which the sons of Levi did not hold.94. 44

RESTORATION OF BLOOD SACRIFICES. We are living in the dispensation of the fulness of times into which all things are to be gathered, and all things are to be restored since the beginning. Even this earth is to be restored to the condition which prevailed before Adam's transgression.94. 45 Now in the nature of things, the law of sacrifice will have to be restored, or all things which were decreed by the Lord would not be restored. It will be necessary, therefore, for the sons of Levi, who offered the blood sacrifices anciently in Israel, to offer such a sacrifice again to round out and complete this ordinance in this dispensation. Sacrifice by the shedding of blood was instituted in the days of Adam and of necessity will have to be restored.94. 46

The sacrifice of animals will be done to complete the restoration when the temple spoken of is built; at the beginning of the millennium, or in the restoration, blood sacrifices will be performed long enough to complete the fulness of the restoration in this dispensation. Afterwards sacrifice will be of some other character.94. 47

RESTORATION OF MELCHIZEDEK PRIESTHOOD

"REORGANITES" DENY RESTORATION OF MELCHIZEDEK PRIESTHOOD. Was the Melchizedek Priesthood conferred upon Joseph Smith and Oliver Cowdery by Peter, James, and John?

In the History of the Church, no account is given of the date when the Melchizedek Priesthood was restored. For this reason certain parties not of the Church, who profess to believe in the divine mission of the martyred Seer, in order to bolster up their weak position, have made the claim that this priesthood was not restored by those heavenly messengers, but that it grew out of the Aaronic Priesthood, which was restored by John the Baptist on the 15th day of May, 1829. According to this claim, the Prophet and Oliver Cowdery, having received the Aaronic Priesthood, did, by virtue of that priesthood, on the 6th day of April, 1830, ordain each other elders, and that this eldership ordained high priests and apostles.

The actual statement, as officially published by the so-called "Reorganized" Church, is: "In justification of the course taken, and the principles involved on 'the question of authority,'

we have ever courted, and still do, investigation of the rigid character of the facts in the first organization. Here they are: Joseph Smith and Oliver Cowdery were ordained to the lesser priesthood by an angel; then, by this authority and a commandment they, on the 6th day of April, ordained each other elders, and this eldership ordained high priests and apostles, and this high priesthood ordained, by commandment, the President of the High Priesthood -- the highest office in the church; so that the alleged lesser ordained [sic] the greater, is common to both the first organization and the Reorganization alike. The same class of facts justify both or condemn both." 95. 48

ALL OFFICES ARE ONLY APPENDAGES TO PRIESTHOOD. While it is true that Joseph Smith and Oliver Cowdery ordained each other elders on the 6th day of April, 1830, and that this was the first office in the Church, yet the fact remains that this was not the beginning of the Melchizedek Priesthood in the dispensation of the fulness of times. The priesthood is greater than the office, and all offices in the priesthood, we are taught, are appendages to the priesthood. 96. 49 For this reason the keys of the priesthood were conferred upon these men and not the appendages to that priesthood, which were held by common consent in the Church after the organization. 96. 50

OURS IS THE GREAT AGE OF RESTORATION. We learn from the scriptures that all things from the beginning must flow into this dispensation, and that in this dispensation all things should be restored. Peter taught this principle to the Jews; 96. 51 and that it was understood by Paul, we learn from his epistle to the Ephesians, 1st chapter and 9th and 10th verses.

One of the first apostles, and a martyr to the cause, Elder David W. Patten. has left with us his testimony. Said he:

"The dispensation of the fulness of times is made up of all the dispensations that have ever been given until this time. Unto Adam first was given a dispensation. It is well known that God spake to him with his own voice in the Garden and gave him the promise of the Messiah. And unto Noah was a dispensation given, for Jesus said, 'As it was in the days, of Noe, so shall it be also in the days of the Son of man,' 96. 52 and as the righteous were saved then, and the wicked destroyed, so it will be now: And from Noah to Abraham, and from Abraham to Moses, and from Moses to Elias, and from Elias to John the Baptist, and from John to Jesus Christ, and from Jesus Christ to Peter, James, and John. The apostles all received in their time a dispensation by revelation from God, to accomplish the great scheme of restitution spoken of by the holy prophets since the world began, the end of which is the dispensation of the fulness of times, in which all things shall be fulfilled that have been spoken of since the earth was made." 97. 53

The Prophet tells us that in the dispensation of the fulness of times "that a whole and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed from the days of Adam even to the present

time." 97.54

RESTORATION MUST INCLUDE ALL KEYS AND PRIESTHOOD. If all things are to be restored, and if the dispensation of the fulness of times is made up of, and is a uniting of, all dispensations, with their keys and powers, since the days of Adam, then those who held the keys of these various dispensations would have to confer them upon the head of one who stands at the head of the last dispensation, and the Prophet Joseph Smith is that one. This being true, then, among other keys, it would be necessary for Peter, James, and John, who held the keys of the kingdom, in the dispensation of the meridian of time, to appear to the Prophet Joseph Smith and bestow upon him their keys and authority.

That the keys of all dispensations were bestowed, we learn from the words of the Prophet, as recorded in section 128 of the Doctrine and Covenants, verse 21:

"And the voice of Michael, the archangel; the voice of Gabriel, and of Raphael, and of divers angels, from Michael or Adam down to the present time, all declaring their dispensation, their rights, their keys, their honors, their majesty and glory, and the power of their priesthood; giving line upon line, precept upon precept; here a little, and there a little; giving us consolation by holding forth that which is to come, confirming our hope.

And in verse 20: "The voice of Peter, James, and John in the wilderness between Harmony, Susquehanna county, and Colesville, Broome county, on the Susquehanna river, declaring themselves as possessing the keys of the kingdom, and of the dispensation of the fulness of times."

PETER, JAMES, AND JOHN RESTORED PRIESTHOOD AND KEYS. If, therefore, Peter, James, and John held the keys of the dispensation of the fulness of times, it would be necessary for them to bestow those keys upon Joseph and Oliver, before these men could obtain them. That they did obtain them, we know, and that the keys of the kingdom were conferred by these heavenly messengers, we have evidence to show.

In section 27, verses 5 to 8, of the Doctrine and Covenants, the Lord declares that he shall partake of the sacrament with Joseph Smith and Oliver Cowdery in his kingdom, and also with John, "Which John I have sent unto you, my servants, Joseph Smith, Jun., and Oliver Cowdery, to ordain you unto the first priesthood which you have received, that you might be called and ordained even as Aaron."

And in verses 12 and 13: "And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles, and especial witnesses of my name, and bear the keys of your ministry and of the same things which I revealed unto them; Unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fulness of times, in the which I will gather together in one all things, both which are in heaven, and which are on earth."

Here the Lord declares that Joseph, the Prophet, and Oliver Cowdery were ordained by Peter, James, and John. In section 18, verse 9, a revelation given in June, 1829, nearly a year before the Church was organized, the Lord declares that Oliver Cowdery was called with the same calling as was Paul, which was the Melchizedek Priesthood, as an especial witness of his name. It was after this call to be special witnesses, and after the bestowal of the Melchizedek Priesthood, that the Prophet and Oliver -- when the Church was organized -- ordained each other elders. The priesthood with its keys existed before the Church organization, but not the offices in the Church, which belong to the Church and are held by the consent of the same.

OLIVER COWDERY TESTIFIES OF PRIESTHOOD RESTORATION. In regard to the ordination of Joseph Smith and Oliver Cowdery to these two priesthoods, we have the testimony of both, recorded outside of the Doctrine and Covenants. Oliver Cowdery, in the year 1848, testified at Kanesville, as follows:

"I was present with Joseph when an holy angel from heaven came down and conferred on us, or restored, the Aaronic Priesthood, and said to us, at the same time, that it should remain on earth while the earth stands. I was also present with Joseph when the higher or Melchizedek Priesthood was conferred by holy angels from on high. This priesthood we then conferred upon each other by the will and commandment of God."

From this we see that, in the case of the restoration of the higher priesthood, as well as in that of the lower, they ordained each other by commandment, after having received the keys from those who held them -- Peter, James, and John.

We also have Oliver's testimony, recorded by his own hand, as early as the year 1835. The account is quite interesting, and was recorded in the patriarchal blessing book of Patriarch Joseph Smith, Sen., by Oliver, who at that time was the recorder. This is his statement:

"He [Joseph] was ministered unto by the angel, and by his direction, he obtained the records of the Nephites, and translated by the gift and power of God. He was ordained by the angel John, unto the lesser or Aaronic Priesthood, in company with myself, in the town of Harmony, Susquehanna County, Pennsylvania, on Friday, the 15th day of May, 1829; after which we repaired to the water, even to the Susquehanna River, and were baptized; he first administering unto me, and after, I to him. But before baptism our souls were drawn out in mighty prayer, to know how we might obtain the blessings of baptism and of the Holy Spirit according to the order of God; and we diligently sought for the right of the fathers, and the authority of the holy priesthood, and the power to administer the same; for we desired to be followers of righteousness, and the possessors of greater knowledge, even the knowledge of the mysteries of the kingdom of God. Therefore we repaired to the woods, even as our father Joseph said we should, that is, to the bush, and called upon the name of the Lord, and he answered us out of the heavens. And while we were in the heavenly vision, the angel came down and bestowed upon us this priesthood; and then, as I have said, we repaired to the

water and were baptized. After this, we received the high and holy priesthood; but an account of this will be given elsewhere, or in another place."

JOSEPH SMITH TESTIFIES OF PRIESTHOOD RESTORATION. In this statement, made by Oliver, reference is made to a prophecy by Joseph of old, son of Jacob, in which he declared that the priesthood should be restored in the last days through the administration of an angel "in the bush." In the Book of Mormon we are given a glimpse at the prophecy by Joseph concerning the restoration, but the prophecy has only been given in part unto us, and is yet to be revealed. 100. 55 Without doubt, it was made known to the Prophet in connection with many other things which have not yet been given to the world.

The Prophet has, however, added some light concerning this prophecy, and has revealed to us the manner of the ordination to the Melchizedek Priesthood of himself and Oliver Cowdery.

On the 18th day of December, 1833, when the Prophet blessed his father and ordained him to the Patriarchal Priesthood, he also blessed a number of others, among whom was Oliver Cowdery. After pronouncing Oliver's blessing, the Prophet said:

"These blessings shall come upon him [Oliver] according to the blessings of the prophecy of Joseph in ancient days, which he said should come upon the seer of the last days and the scribe that should sit with him, and that should be ordained with him, by the hands of the angel in the bush, unto the lesser priesthood, and after receive the holy priesthood under the hands of those who had been held in reserve for a long season, even those who received it under the hands of the Messiah, while he should dwell in the flesh upon the earth, and should receive the blessings with him, even the seer of the God of Abraham, Isaac, and Jacob, saith he, even Joseph of old."

This blessing was also recorded in the handwriting of Oliver Cowdery, and was copied by him in the record on the 2nd day of October, 1835, in the city of Kirtland, Ohio, and having been written by an eye-witness of the fulfilment, is certainly strong proof of the ordination. Whether this is the "other place" mentioned by Oliver, where the account of the ordination to the Melchizedek Priesthood is recorded is a question. If not, the account of the ordination is either lost or misplaced among the many papers in possession of the Church.

John the Baptist was not ordained to the priesthood by the hand of Messiah, as he received his ordination when eight days of age, under the hands of an angel, 101. 56 Peter, James, and John were called by the Savior and received their authority from him; and the prophecy of Joseph was fulfilled when they conferred upon Joseph Smith and Oliver Cowdery the keys of the High Priesthood which they had received from Messiah while in the flesh. 102. 57

CHAPTER 6

PRIESTHOOD ORGANIZATION

THE PRIESTHOOD AND ITS APPENDAGES

"ALL PRIESTHOOD IS MELCHIZEDEK." How many priesthoods are there? The answer is there is one priesthood, but the Lord divided it into two divisions known as the Melchizedek and the Aaronic Priesthood. We sometimes speak of the Levitical Priesthood which is a part of the Aaronic Priesthood. [103. 1](#) The Aaronic Priesthood embraces the offices that have to do with the temporal matters of the Church, the crying of repentance and baptism for the remission of sins. [103. 2](#)

When the Lord says there are two priesthoods, he is speaking of divisions of the priesthood. The Prophet Joseph Smith has explained this as recorded in the conference minutes, October 5, 1840: "Its institution was prior to 'the foundations of this earth, or the morning, stars sang together, or the sons of God shouted for joy, and is the highest and holiest priesthood, and is after the order of the Son of God, and all other priesthoods are only parts, ramifications, powers, and blessings belonging to the same, and are held, controlled and directed by it." [103. 3](#)

The Prophet also said, "All priesthood is Melchizedek, but there are different portions or degrees of it. That portion which brought Moses to speak with God face to face was taken away; but that which brought the ministry of angels remained." [103. 4](#)

MELCHIZEDEK PRIESTHOOD INCLUDES AARONIC. When a person holds the Melchizedek Priesthood as an elder, seventy or high priest, he holds the Aaronic Priesthood. When a person is ordained to an office in the Aaronic Priesthood, and then receives an office in the Melchizedek Priesthood, none of the former authority is taken away. The Melchizedek has authority to officiate in the Aaronic.

PATRIARCHAL ORDER PART OF MELCHIZEDEK PRIESTHOOD. The priesthood which prevailed from Adam to Moses was the Patriarchal Order, yet it was only a part of the Melchizedek Priesthood. All of the ancient patriarchs were high priests, but the direction of the Church in those days was by patriarchs. [104. 5](#) After the time of Moses, when the Melchizedek Priesthood was withdrawn from Israel, this order as it is called, of Patriarchal Priesthood, did not continue, There came, then, the Aaronic Priesthood, with the prophets holding the Melchizedek Priesthood as high priests. The bestowal of this higher authority, however, had to come by special designation; it was not generally given to the male members of the tribes.

After our Savior established his Church, he placed in it all the officers as we have them today, with presiding high priests at the head, and apostles, patriarchs, high priests (the patriarch being a high priest), seventies, and elders. All priesthood is divine authority, but it is divided into the two grand heads, Melchizedek and Aaronic, although we speak of the order of the evangelist, or patriarch, and the order of the Levites. We could also speak of the order of high priests, or the order of seventies, or of elders, meaning the calling of those who hold these offices. 104. 6

POWER AND OFFICES OF MELCHIZEDEK PRIESTHOOD. The Melchizedek Priesthood "holds the right of presidency, and has power and authority over all the offices in the church in all ages of the world, to administer in spiritual things." The First Presidency of the Church are also known as "the Presidency of the High Priesthood," and they "have a right to officiate in all the offices," and they "hold the keys of all the spiritual blessings of the church."

The offices in the Melchizedek Priesthood are as follows: elder, seventy, and high priest, The First Presidency are "three Presiding High Priests." Apostles are also high priests, with the special calling and ordination in addition of apostles, or special witnesses for Christ. They, next to the First Presidency, hold all the keys of authority in the Church and are called to build it up in all the earth. Evangelists, or patriarchs, are high priests with the special ordination as patriarchs, by right of which they bless the people of the Church. The seventy, under the direction of the Twelve Apostles, are the missionaries of the Church. There are seven presidents in each quorum of seventy, and over all the quorums a presiding presidency of seven who are known as the First Council of Seventy. Elders and high priests are appointed to officiate in the ministry in spiritual things in the stakes of Zion, and from among the high priests come the presiding officers of the Church and in the stakes and wards of the Church. 105. 7

ALL OFFICES ARE APPENDAGES TO PRIESTHOOD. When an elder is ordained, he receives the Melchizedek Priesthood and then the office of elder, seventy, or high priest, as the case may be, and the office which he receives designates the nature of his duties. Not only is the office of bishop and elder an appendage to the priesthood but so is every other office, for they all grow out of the priesthood. The apostle, high priest, seventy, and every other office is an appendage to the priesthood. 105. 8

The Lord has, himself, declared that all authorities or offices in the Church are appendages to the priesthood. 105. 9

That is to say, they are circumscribed by priesthood and grow out of it.

Paul has informed us that both the gifts and the offices of the Church, in their fulness, are essential to the welfare of the Church. "For the body is not one member, but many"; and the foot cannot say, therefore, because it is not the hand, it is not of the body; nor the ear to the

eye, nor the head to the feet. "But now hath God set the members every one of them in the body, as it hath pleased him." "And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it." 106. 10

PRIESTHOOD CALLINGS AND ORDINATIONS

PREREQUISITES TO PRIESTHOOD ORDINATIONS. Before any man is ordained to any office in the priesthood, those who call him should carefully consider the following:

1. Worthiness of the individual to hold the priesthood. 106. 11
2. His willingness to serve in the calling whereunto he is to be called, and his previous faithfulness to the Church and to responsibility. 106. 12
3. He must be sustained by the vote of the people concerned. 106. 13

USE OF WORD "ORDAIN" IN EARLY DAYS. When the Prophet received the Presidency of the High Priesthood, the history says that he was ordained. 106. 14 Today we would say set apart. They used the term ordain in the early days of the Church for everything, 106. 15 even when sisters were set apart to preside in the Relief Society.

President Brigham Young and the other members of the Council of the Twelve had the fulness of the keys and priesthood conferred upon them by the Prophet before his death, so that any one of them could act, each in turn, should he come to the Presidency, and all he would then need would be the setting apart. All of the members of the Council of the Twelve today have had conferred upon them all the keys and authority necessary to be exercised by anyone who might reach the Presidency, and then he would be set apart.

CLASS TEACHERS SHOULD NOT BE SET APART. Today we use the term setting apart when men are appointed to preside in stakes and wards and in auxiliary organizations. There is no reason to set apart teachers in classes or chairmen of groups. If we continue to do this, after awhile some may think these positions have become permanent offices in the priesthood.

USE OF RIGHT HAND IN ORDINANCES. The custom, evidently by divine direction, from the very earliest time, has been to associate the right hand with the taking of oaths, and in witnessing or acknowledging obligations. The right hand has been used, in preference to the left hand, in officiating in sacred ordinances where only one hand is used.

The earliest reference we have to the superiority of the right hand over the left, in blessing, is found in the blessing of Jacob to his two grandsons, Ephraim and Manasseh, when he placed his hand "wittingly" upon the heads of the boys. 107. 16

Earlier, when Abraham sent his servant to Abraham's own kindred to find a wife for Isaac, he had the servant place his hand under his (Abraham's) thigh, and swear to him that he would accomplish his mission.^{107. 17} Evidently, this was the servant's right hand.

The Lord said through Isaiah: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."^{108. 18}

In the Psalms we read: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool."^{108. 19}

It is the custom to extend the right hand in token of fellowship. ^{108. 20} The right hand is called the dexter, and the left, the sinister; dexter means right and sinister means left. Dexter, or right, means favorable or propitious. Sinister is associated with evil, rather than good. Sinister means perverse.

We take the sacrament with the right hand. We sustain the authorities with the right hand. We make acknowledgment with the right hand raised.

AN EVANGELIST IS A PATRIARCH. According to the dictionary and in the generally accepted view of the word, an evangelist is "a preacher who goes from place to place holding services especially with a view of church revivals," He is a "preacher of the gospel." The term evangel means gospel, or good news. But dictionaries also contain such definitions as this: "A Mormon officer of the Melchizedek or Higher Priesthood, whose special function is to bless."

The Prophet's explanation in relation to the evangelist is: "An evangelist is a patriarch, even the oldest man of the blood of Joseph or of the seed of Abraham. Wherever the Church of Christ is established in the earth, there should be a patriarch for the benefit of the posterity of the saints, as it was with Jacob in giving his patriarchal blessings unto his sons." ^{108. 21}

WHO ARE PASTORS? The dictionary definition of a pastor is a correct one, even from our understanding of this term; it is, "a Christian minister who has a church or congregation under his official charge." The term pastor does not refer to an order in the priesthood, like deacon, priest, elder, seventy, and so on, but is a general term applied to an officer who presides over a ward, branch in a mission or a stake, and it could even be applied to a president of a stake. There are several references to pastors in the Old Testament, particularly in the Book of Jeremiah. I quote one or two of these showing that this is a general term applied to the priests and teachers in Israel and not to an order of the priesthood:

"And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."^{109. 22}

"For the pastors are become brutish, and have not sought the Lord: therefore they shall not prosper, and all their flocks shall be scattered." 109. 23

"As for me, I have not hastened from being a pastor to follow thee: neither have I desired the woeful day; thou knowest: that which came out of my lips was right before thee." 109. 24

From these passages you will see that it is clear that the Lord has reference to the priests and rulers over the children of Israel and not to an order, or office, in the priesthood. The Prophet Joseph Smith in the Sixth Article of Faith was following Paul's expression and had reference to those who had jurisdiction over the flocks, or branches, of the Church. 109. 25 We can say truthfully that a bishop is a pastor; so is an elder who has charge of a branch of the Church, or a president of a stake who has direction of a number of wards and branches. 109. 26

We used to have pastors, so named, in Great Britain; they were men appointed to preside over two or more conferences, now called districts. 109. 27

PAUL'S TEACHING THAT DEACONS SHOULD BE MARRIED. It was the judgment of Paul that a deacon in that day should be a married man. 109. 28 That does not apply to our day. Conditions were different in the days of Paul. In that day a minister was not considered qualified to take part in the ministry until he was 30 years of age. Under those conditions deacons, teachers, and priests were mature men. This is not the requirement today.

There are in all kinds of churches today ministers who are under that age, and there is no requirement in the Church in this dispensation that a person must be a matured man before he can take part in the ministry or hold the priesthood. Nor was it the rule in very ancient times, for we learn that Noah was only 10 years of age when he was given the priesthood under the hands of Methuselah. 110. 29 John the Baptist was ordained when only eight days old by an angel, "to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of his people," 110. 30 but John did not enter this ministry until shortly before the coming of Christ to be baptized and enter his ministry. John was a few months older than our Savior. 110. 31

SOME YOUNG BOYS ORDAINED ELDERS. Young men were ordained and sent out to preach the gospel in the days of the Prophet Joseph Smith. Several young men who had not reached their majority, and who were unmarried, went forth to do missionary work with the power of the Melchizedek Priesthood upon them. The Prophet's youngest brother, Don Carlos Smith, was ordained an elder when he was 14 and went out doing missionary work. He converted, through the help of the Lord, Solomon Avery who was a Baptist minister. When he was 19, he was made president of the high priests quorum, which position he held until his death in 1841.

My own Father, President Joseph F. Smith, was called and ordained an elder and sent by

President Brigham Young, when he was only 15 years of age, to fill a mission among the natives of the Hawaiian Islands; and if a missionary was in any manner inclined to be tempted and lose his virtue, surely he had every opportunity among the natives of those islands in that early day. Other young men were also ordained and sent out, under the direction of President Brigham Young. President Anthon H. Lund was ordained an elder when 15 years of age and became a local missionary, in the days of President Brigham Young. Now there would be no logic in refusing to ordain a young, unmarried boy a deacon, if that same boy could be ordained an elder and sent out into the world, away from parents and every good influence and protection, except the guidance of the Lord, to preach the gospel to a benighted people,

Paul's day was far different from our day. Many of the customs which prevailed then cannot be adopted or insisted upon today, but the fundamental principles of the gospel have not changed. 111. 32

ANCIENT AND MODERN LEVITICAL DUTIES

DUTIES OF DEACONS AND TEACHERS. In the Aaronic Priesthood, besides bishops, who hold the keys of presidency, we have the offices of deacon, teacher, and priest. Men holding these offices are appointed to assist the bishops in their wards. The duty of the deacon is to assist the teacher and priest, and to be at the service of the bishop when required. 111. 33

What is the duty of the teacher? As we read here in section 20 of the Doctrine and Covenants, which was given the day the Church was organized, it is the duty of the teacher to visit the homes of the people, to teach them, to see that there is no iniquity in the Church; that there is no fault-finding one with another, no backbiting, no false speaking one against another, and, more than that, to see that the members of the Church perform their duty. That great responsibility rests upon the teacher. He is to see that the members pray, that they fast upon the fast day, that they are paying their tithing, in the season thereof, that they are attending their fast meetings in the wards, week by week; and all these things are required of the teacher as he visits in the homes of the people. And if the teacher does not see to these things, then the sin lieth at his door. 112. 34

DUTIES OF PRIESTS OF AARONIC ORDER. What are the duties of the priest? The duty of the priest is to preach, teach, expound, exhort, baptize, and administer the sacrament. He is to visit the house of each member and exhort all to pray, vocally and in secret, and attend to all family duties. That is the duty of the priest.

Now the good bishops in the wards should see that their priests go into the homes of the people and do this very thing, teaching the members in the spirit of prayer. When they find an individual member of the Church who fails in any one of these particulars, it is the right of these teachers or priests to make the report to the bishop, the common judge. However,

they are to labor diligently, and with long suffering, in faith and humility, with these members who do not see the necessity of keeping the commandments of the Lord, and after they have done all in their power, and can do nothing further to bring the non-praying members to repentance, the common judge may cite them before him, and he has the right to take action against them for their fellowship, Of course, our duty is to save souls. We must not be hasty in casting any out. So, I say, after the teachers or the priests have done all that can be done, then the drastic measures may be meted out. 112. 35

LEVITICAL AND AARONIC DUTIES ANCIENTLY. The tabernacle, sometimes called the temple, was a very ornate though portable building, which the children of Israel carried with them in the wilderness. It was to this temple that Hannah went to pray and where Samuel ministered.113. 36 It was the duty of the Levites to take care of this building and keep it in order. They took it apart, carried it and all that pertained to it from place to place as they journeyed in the wilderness, and then set it up again when a new camp was made.

These responsibilities, in some degree similar to the duties of deacons today, were divided among the descendants of the three sons of Levi, son of Jacob. They were Gershon, Kohath, and Merari. The sons of Gershon had charge of "the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation, And the hangings of the court, and the curtain for the door of the court, which is by the tabernacle, and by the altar round about, and the cords of it for all the service thereof."

The sons of Kohath in their assignment cared for "the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof." Eleazar, son of Aaron, had charge of this group of Levites, and "the oversight of them that keep the charge of the sanctuary." The sons of Merari had charge of "the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto, And the pillars of the court round about, and their sockets, and their pins, and their cords."113. 37

In a general way the duties and responsibilities of the tabernacle, and of the preparations for sacrifices, were assigned to the descendants of the three sons of Levi. Wagons and oxen were provided for the Gershonites and the Merarites, but the sons of Kohath, "because the service of the sanctuary belonging unto them was that they should bear upon their shoulders" their burdens -- they had no wagons.114. 38 Not only were the Levites appointed to take care of the tabernacle and all that pertained to it, but other similar duties were assigned to them. They could offer sacrifice, although it was Aaron's place and that of his sons to hold the keys of this ministry.

RESTORATION IN THE MERIDIAN OF TIME. According to this assignment and the instructions given to Moses, the priests (i.e. sons of Aaron) and Levites officiated from the day of their appointment to the days of the coming of Jesus Christ. When our Savior came, he restored to the Church all that had been taken away, and once again the fulness of the

priesthood with all of its blessings was given to men. As Peter said, there existed again a "chosen generation, a royal priesthood, an holy nation, a peculiar people," but this condition did not continue long before apostasy once more destroyed it all.^{114. 39}

ADMINISTRATION OF PRIESTHOOD QUORUMS

PURPOSE OF PRIESTHOOD QUORUMS. Every person holding an office in the priesthood should be enrolled and receive membership in the proper quorum where his membership is recorded. One of the main purposes of a quorum of priesthood is to help every individual member of that quorum in all things pertaining to the quorum -- in his spirituality, in his temporal salvation, in all his needs.^{114. 40}

Organization is an essential requirement in the government of the Church. The entire universe is organized on a divine plan. Without organization there would be confusion, chaos, and that would lead to disorganization and destruction.

The quorums of the priesthood are organized for a definite purpose. I have jotted down several of these:

1. To keep the members holding the priesthood active and alert in the performance of every duty which the priesthood requires at their hands;
2. To teach the members how to assume responsibility and magnify their callings;
3. To train them in methods by which they may effectually teach others and officiate in their behalf;
4. To encourage them in their responsibilities pertaining to the salvation of the dead as well as for the living.

A quorum, properly appointed, must seek out the needs of every individual member and attempt to supply these needs that may be discovered, both temporally and spiritually. No quorum of the priesthood is assuming the full obligation placed upon it by the Lord which does not sufficiently extend temporal need. Each member should dedicate himself and use his talent to advance the cause of Zion. He must be loyal and faithful to the Church, to the quorum, to the priesthood in general, to his family and to every divine principle of eternal truth. ^{115. 41}

RESPONSIBILITY FOR QUORUM ADMINISTRATION. The responsibility for the success of priesthood quorums in the stake is placed, first, upon the presidency of the stake and, second, upon the presidency of the priesthood quorum. The General Authorities hold the stake presidency, with the aid of the high council, responsible for the condition of the quorums of elders, seventies, and the quorum of high priests. It is the duty of the stake

presidency to see that these quorums are properly officered with men who understand the nature of their callings and the responsibilities of the priesthood. . . .

Moreover, the presidency of the stake, aided by their high council and the stake priesthood committee, are under the responsibility of seeing that quorums are fully organized, not only with presiding officers, but with live, active committees which are faithfully functioning. Where a quorum of priesthood has failed to function, and has been indifferent to the responsibilities assigned to it, the presidency of the stake will be held responsible first, and then officers of the quorum next. If officers refuse to work, or are incapable, then they should be released, and faithful and willing men called to act in their stead.

BEST MEN TO BE PRIESTHOOD PRESIDENTS. Too frequently in the past, the best material has been taken to officer the auxiliary organizations, and then what was left was considered good enough to officer priesthood quorums. It is hoped sincerely that this day has perished and that no vestige of it now remains. The presidency of the stake should see that the very best available material is called to positions of presidency in priesthood quorums. Auxiliary organizations are the helps to the priesthood in the Church.^{116. 42}

RESPONSIBILITY OF QUORUM PRESIDENTS. The responsibility of the quorum president is, as stated in this revelation, to sit in counsel, to advise and instruct and teach those who are under his direction.^{116. 43} The Lord has placed the responsibility for the training and the conduct of the members of the quorum upon the shoulders of the president of the quorum. He has given him two counselors to assist him in that work, This direction and care of the quorum may not be transferred to the shoulders of some other. Men who are the most capable for these positions of presidency should be sought.

Too frequently it is thought that the supervision of a quorum, especially of elders, is not of great importance, but the Lord thinks otherwise, There should be, however, a division of responsibility among the presidency. The presidency should see that the quorum is fully organized and that every man is performing his duty. If there are delinquent or wayward members, these should be labored with until brought to repentance and full fellowship.^{117. 44}

DILIGENT PRIESTHOOD SERVICE REQUIRED

STEWARDSHIP OF PRIESTHOOD BEARERS. It is our duty to save the world. That is our mission, insofar as they will listen unto us and receive our testimony. All those who reject the testimony of the elders of Israel will be held responsible and will have to give an accounting for their stewardship, just as we will give an accounting of our stewardship as elders and teachers of the people.^{117. 45}

RESPONSIBILITY OF PRIESTHOOD BEARERS. Never before in the history of the Church has the responsibility which has been given to the priesthood been more necessary of

fulfilment than today. Never before have we been under greater obligation to serve the Lord, and keep his commandments, and magnify the callings which have been assigned to us.

The world today is torn asunder. Evil is rampant upon the face of the earth. The members of the Church need to be humble and prayerful and diligent. We who have been called to these positions in the priesthood have that responsibility upon our shoulders to teach and direct the members of the Church in righteousness. **117. 46**

EMBARKING IN SERVICE OF GOD. If we do not serve him with all our heart, might, mind, and strength, if we are not loyal to this calling which we have received, we are not going to be blameless when we stand before that judgment seat. It is a very serious thing to hold the priesthood. I wish when our young men were called and ordained. that is. recommended to be ordained to the office of elder in the Church, they could be impressed before they were ordained with the importance of the calling which they are about to receive. **118. 47**

SAVE PRIESTHOOD MEMBERS FROM SPIRITUAL DEATH. Many wayward souls may be lost, who, with a little help from these committees, could be saved from the spiritual death which awaits them. Spiritual death is the most terrible of all deaths, yet we see our fellow quorum members dying for want of a little sympathetic and brotherly attention. Many of these wayward men, if not all, could be saved by this careful attention. Truly "the worth of souls is great in the sight of God." **118. 48** To save the souls of those who have strayed from the fold is just as worthy and commendable, and causes just as much rejoicing in heaven, as to save souls in far away parts of the earth.

SOURCE OF PRIESTHOOD RESPONSIBILITY. Brethren of the priesthood, these are your responsibilities. The Council of the Twelve did not place them upon you; the Presidency of the Church did not place them upon you -- it is true that they, or their representatives, called you and ordained you to this ministry -- but the responsibility to perform this labor came to you from the Son of God! You are his servants. You will be held accountable to him for your stewardship, and unless you magnify your callings and prove yourselves worthy and faithful in all things, you will not stand blameless before him at the last day. **118. 49**

HOLDERS OF ALL PRIESTHOOD OFFICES TO BE FAITHFUL. It is a very strange thing that the idea should prevail in the Church that the higher a man advances in authority in the priesthood, the greater is his responsibility to be faithful in keeping the commandments of the Lord, and the less authority which he has, the less is his responsibility to be faithful before the Lord, In other words, if a man is called to act as a bishop, a high councilor or president of a stake, he is expected to walk circumspectly and obediently in the discharge of the office which he holds.

One of the presiding authorities, the apostle, for instance, is expected to be a consistent and faithful Latter-day Saint. He must eschew every evil practice and keep every commandment.

Should he fail, or even should the bishop or the high councilor fail to walk consistently with the commandments of the Lord, the whole Church would rise up and declare that he should speedily be brought into the line of his duty or be relieved of his responsibility.

But if it happens to be an ordinary elder, seventy, or even a high priest, who has not been given special responsibility, the majority of the people of the Church seem to feel that his conduct is not a matter of very serious consequence. It seems that the body of the Church has been trained -- but erroneously -- to think that an elder in the Church, who has not been called to some position of prominence or authority, may be guilty of almost any violation of the commandments and regulations of the Church, and he should not be called into very serious question.

OBEDIENCE REQUIRED OF ELDERS AS WELL AS APOSTLES. What the Lord has revealed in relation to the priesthood teaches us that the elder, even if he is not given some special responsibility, is under just as great a responsibility to be true to every word that proceedeth forth from the mouth of God,"119. 50 as is the man who is called to preside over a stake, or even over the Church. The apostle is under no greater commandment to be true to his covenant and membership in the Church than is the ordinary elder, or seventy, or any other individual holding the priesthood. It is true the apostle has a greater responsibility, or calling, in the priesthood, but no greater responsibility to be true to gospel principles and commandments.

Especially is this so, if the elder has received the ordinances of the house of the Lord. . . .

The punishment for the violation of this covenant of the priesthood will come as readily and as surely upon the ordained elder as it will upon the apostle in the Church, who may turn away into forbidden paths and to the neglect of duty."120. 51

USE OF SACRED NAMES

REVERENCE FOR NAME OF SUPREME BEING. In the revelation on priesthood given March 28, 1835, the Lord declared that there are "two priesthoods, namely, the Melchizedek and Aaronic, including the Levitical Priesthood." The first, or greater, is called the Melchizedek Priesthood after the name of the righteous king of Salem because he was such a great high priest. This is done the Lord declares, "out of respect or reverence to the name of Supreme Being, to avoid the too frequent repetition of his name."120. 52

From the very beginning of time, the sacred name of the Supreme Being has been held in the greatest reverence and respect by the servants of the Lord, We are informed that the true pronunciation of one of his names by the Hebrews was lost, because they scrupulously avoided mentioning it, substituting in its stead "one or other of the words with whose proper vowel-points it may happen to be written."120. 53

One of the commandments of the decalogue is: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." 121. 54 This commandment he repeated frequently through his servants the prophets, and it is further written in the commandments given to Moses, "He that blasphemeth the name of the Lord, he shall surely be put to death." 121. 55

VULGARITY BEGETS BLASPHEMY. There is nothing that should be held in more sacred reverence and respect than the name of the Supreme Being and the name of his beloved Son, our Redeemer. Satan puts it into the hearts of men to blaspheme the name of the Lord, and the more vulgar and obscene a man becomes the greater is his tendency to violate this sacred commandment. It seems a strange thing that characters of this kind are never satisfied to swear in the name of mortal men, but always in the name of Deity, which rebellion seems to be in keeping with their wickedness.

USE OF NAMES OF DEITY WHEN PREACHING. Even in the preaching of the gospel, the elders of Israel should exercise great care not to repeat these sacred names too frequently and needlessly when other terms of designation will suffice. There are occasions when the use of these sacred names or titles may properly be used, and the Lord himself, has given us this privilege, for instance, in the blessings of the sacrament; but it is well for those who address the congregations of the people to use these holy names sparingly when other expressions will suffice. The term Lord whether applied to the Father or the Son is permissible, and in speaking of the Son we may properly refer to him as our Savior or Redeemer and not always by the familiar use of his name.

REVERENCE FOR SACRED PRIESTHOOD TITLES. Reverence should also be given to other sacred titles or names. Frequently we hear the brethren of the General Authorities addressed on the street and in private conversations as well as in public by their titles or the offices which they hold in the priesthood. This should be avoided except at the time and place when such usage would be proper. For example, it is not the best form to refer to a member of the Quorum of the Twelve as Apostle _____, either in speaking of him or to him. The Lord has given us the general designation of Elder which may be applied to any man holding the Melchizedek Priesthood, and no matter what office a man may hold, it is an honor for him to be so designated and addressed.

It has become customary through long established usage to refer to the first President of the Church as The Prophet Joseph Smith, or Joseph Smith, the Prophet. This is permissible because of the great honor which was bestowed upon him and the great work which he accomplished under the hand of the Lord and the fact that he long since departed this mortal life. If he were here, he would be happy to be called, as he was by members of the Church in his day, Brother Joseph. This was not said in the spirit of familiarity but in the spirit of love and respect.

PROPER TITLES FOR CHURCH OFFICERS. In addressing a member of the First

Presidency, it is perfectly proper to say, President Grant, President Clark, or President McKay, and the same designation should be applied to the President of the Council of the Twelve Apostles. These brethren will take no offense or consider it an act of disrespect if they should be called Brother, for it is also an honor to belong to the brotherhood of the Church and be in fellowship with the faithful members. The proper title by which the members of the Council of the Twelve Apostles and the First Council of Seventy may be called is that of Elder. This title may also be applied to the members of the Presiding Bishopric, although the title Bishop has been used from the beginning and may be without offense, whether applied to the Presiding Bishopric or to other bishops in the Church.

In introducing one of the members of the Council of the Twelve Apostles or of the First Council of Seventy, the brother conducting the exercises in the meeting may say, Elder _____, or Brother _____, of the Council of the Twelve Apostles, or of the First Council of the Seventy.

PROPRIETY IN INTRODUCING SPEAKERS. The presiding officer in a meeting when introducing a speaker, especially one of the General Authorities of the Church, should not indulge in flattering remarks or make a long eulogy. What may be said should be brief; if there is occasion to make a remark better to identify the speaker, it should be given as a matter of explanation or identification without any word that may cause embarrassment to the person so introduced. It has happened at times that the brother conducting the exercises when giving an introduction has taken a good part of the time allotted to the speaker. This is a fault frequently indulged in by inexperienced presiding officers. Brief introductions will be appreciated by the brethren, and very brief comments, if any, are necessary at the close of their remarks. 123. 56

PRIESTHOOD AND COMMON CONSENT

OPERATION OF LAW OF COMMON CONSENT. No man can preside in this Church in any capacity without the consent of the people. The Lord has placed upon us the responsibility of sustaining by vote those who are called to various positions of responsibility. No man, should the people decide to the contrary, could preside over any body of Latter-day Saints in this Church, and yet it is not the right of the people to nominate, to choose, for that is the right of the priesthood.

The priesthood selects, under the inspiration of our Father in heaven, and then it is the duty of the Latter-day Saints, as they are assembled in conference, or other capacity, by the uplifted hand, to sustain or to reject; and I take it that no man has the right to raise his hand in opposition, or with contrary vote, unless he has a reason for doing so that would be valid if presented before those who stand at the head. In other words, I have no right to raise my hand in opposition to a man who is appointed to any position in this Church, simply because I may not like him, or because of some personal disagreement or feeling I may have, but only on the grounds that he is guilty of wrong doing, of transgression of the laws of the Church

which would disqualify him for the position which he is called to hold.[124](#). [57](#)

CHAPTER 7

KEYS AND COVENANT OF PRIESTHOOD

RESTORATION OF PRIESTHOOD KEYS

KEYS INCLUDED IN RESTORATION OF ALL THINGS. We are living in the dispensation of the fulness of times. In this dispensation, we have been informed by the prophets of old, all things are to be restored, "both which are in heaven, and which are on earth," all things are to be gathered in one in Jesus Christ.[125](#). [1](#) The Savior himself declared, when he came down from the mount with Peter, James, and John, that the time would come when Elias should be sent to restore all things. [125](#). [2](#) Peter told the Jews that all the prophets since the world began had spoken of this restoration. [125](#). [3](#) We are living in that day.

The keys of priesthood had to be restored. It was not sufficient that John the Baptist came with the keys of the Aaronic Priesthood, and Peter, James, and John with the keys of the Melchizedek Priesthood, by virtue of which the Church was organized, but there had to be an opening of the heavens and a restoration of keys held by all the prophets who have headed dispensations from the days of Adam down to the days of Peter, James, and John. These prophets came in their turn, and each bestowed the authority which he held. . . .

COMPLETE RESTORATION OF ALL KEYS. All the keys of all dispensations had to be brought in order to fulfil the words of the prophets and the purposes of the Lord in bringing to pass a complete restoration of all things. Therefore the father of the human family, the first man on the earth, Adam, had to come, and he came with his power. Moses came, and others. All who had keys came and bestowed their authorities. Our revelations do not tell us just when. We have not the dates when some of these authorities were made manifest, but the Prophet Joseph Smith in writing to the saints in Nauvoo in regard to the salvation of the dead declared, as we have it recorded in section 128 of the Doctrine and Covenants, that all these prophets came with their keys in the dispensation in which we live.[126](#). [4](#)

Brethren and sisters, this is a glorious dispensation. All other dispensations flow into it. All authorities, all powers, are centered in this dispensation in which we live. We are privileged to partake of these blessings through our faithfulness. [126](#). [5](#)

MOSES, ELIAS, AND ELIJAH RESTORED KEYS. Among the keys of authority and

power which were bestowed, there are none of more far reaching or greater significance than the keys of authority bestowed by Elijah. It was in the Kirtland Temple, April 3, 1836, that the Lord sent to the Prophet Joseph Smith and Oliver Cowdery some of the ancient prophets with their keys. How many came we do not know. We have been given the record of the coming of Moses, with the keys of the gathering of Israel and the restoration of the ten tribes; the coming of Elias, who lived in the days of Abraham, with the restoration of the covenants and authorities given to Abraham and in his day; and the coming of Elijah who was spoken of by Malachi as having the authority to restore the power of turning the hearts of the fathers to the children, and the hearts of the children to their fathers. This was to come before the great and dreadful day of the Lord and to save the earth from being smitten with a curse.[126. 6](#)

ELIAS RESTORED GOSPEL POWER OF ABRAHAM'S DAY. Elias came, after Moses had conferred his keys, and brought the gospel of the dispensation in which Abraham lived. Everything that pertains to that dispensation, the blessings that were conferred upon Abraham, the promises that were given to his posterity, all had to be restored, and Elias, who held the keys of that dispensation, came.[127. 7](#)

This Elias was a prophet who lived in the days of Abraham and who held the keys of that dispensation. He came and bestowed the gifts and the blessings that were pronounced upon Abraham's head, both for himself and his posterity after him. This Elias restored all that pertained to that dispensation, for in the dispensation of the fulness of times in which we live, all dispensations had to be revealed, all keys had to be restored; and hence the prophets of old, having the keys of dispensation, had to come declaring their honors, their authority, the power of their priesthood.[127. 8](#)

ELIJAH HELD KEYS OF KINGDOM. The Lord gave unto Elijah the keys of presidency in his time -- the keys of the kingdom, the keys of the sealing power; and it is that sealing power which gave him the right and authority to officiate. And the Lord said unto him, "That which you bind on earth shall be bound in heaven." That is how great his power was, and in that day Elijah stood up and officiated for the people in the sealing power.[127. 9](#)

Since the latter-day bestowal of these keys, the work of salvation for the dead has been proclaimed, has taken hold of the hearts of the children of men, both in the Church and out of it. There are thousands who are working in the gathering of the records of the dead, and why they do it they do not know.

I asked one man in the city of Salem, Massachusetts, in the year 1902, why he was gathering the records of the dead. He was undertaking a marvelous work. He said to me, "I do not know, but I got started and I cannot quit." I know why. [128. 10](#)

JOSEPH SMITH HOLDS KEYS IN TIME AND ETERNITY. The Prophet holds the keys of this dispensation through all time and eternity. Moses holds the keys of his dispensation, and

3,000 years after his departure, he came and bestowed those keys upon the Prophet Joseph Smith for this dispensation. Elijah came over 2,500 years after his departure and bestowed the keys of his authority, and so likewise all the prophets who held dispensations; but this did not rob them of any authority whatever, and they still hold the keys that were given to them and which they conferred upon Joseph Smith and his associates.

The Prophet does not stand at the head of former dispensations, but of the dispensation of the fulness of times. President Brigham Young and succeeding presidents of the Church held the keys and authorities while living, but the keys held by the Prophet, as holding the keys of the dispensation for time and eternity, were never transferred and are still held by him.

128. 11

KEYS OF SEALING POWER

WHY ELIJAH RESTORED SEALING KEYS. Joseph Smith, the Prophet, said: "Elijah was the last prophet that held the keys of the priesthood, and who will, before the last dispensation, restore the authority and deliver the keys of the priesthood, in order that all the ordinances may be attended to in righteousness. It is true that the Savior had authority and power to bestow this blessing; but the sons of Levi were too prejudiced. 'And I will send Elijah the Prophet before the great and terrible day of the Lord,' etc. Why send Elijah? Because he holds the keys of the authority to administer in all the ordinances of the priesthood: and without the authority is given, the ordinances could not be administered in righteousness." 129. 12 . . .

The higher ordinances, the greater blessings which are essential to exaltation in the kingdom of God, and which can only be obtained in certain places, no man has a right to perform except as he receives the authority to do it from the one who holds the keys. It makes no difference how great an office you have, what position in the Church you hold, you cannot officiate unless the keys, the sealing power, is there back of it. That is the thing that counts, and that is why Elijah came; that is why Moses came, for he also held keys of the priesthood; that is why they (Moses and Elijah) conferred upon the heads of Peter, James, and John, in that dispensation, these privileges or these powers, these keys, that they might go forth and perform this labor; and that is why they (Moses and Elijah) came to the Prophet Joseph Smith. 129. 13

NATURE OF SEALING POWER. Elijah restored to this Church and, if they would receive it, to the world, the keys of the sealing power; and that sealing power puts the stamp of approval upon every ordinance that is done in this Church and more particularly those that are performed in the temples of the Lord. Through that restoration, each of you, my brethren, has the privilege of going into this house or one of the other temples (I believe most of you have done so) to have your wife sealed to you for time and for all eternity, and your children sealed to you also, or better, have them born under that covenant.

What a glorious privilege it is to know that the family organization will remain intact. It is not destroyed. It does not come to an end when we have complied with the divine law, by virtue of the keys which are held by the President of the Church. 130. 14

SEALING POWER EMBRACES LIVING AND DEAD. Elijah, the last of the prophets who held the keys of the sealing power in ancient Israel, came and bestowed that power, the power of sealing. Some members of the Church have been confused in thinking that Elijah came with the keys of baptism for the dead or of salvation for the dead. Elijah's keys were greater than that. They were the keys of sealing, and those keys of sealing pertain to the living and embrace the dead who are willing to repent.

I think sometimes we look at this work for the salvation of the dead rather narrowly. It is a wrong conception to think of the people for whom we are doing work in the temple of the Lord as being dead. We should think of them as living; and the living proxy but represents them in receiving the blessings which they should have received, and would have received in this life, had they been living in a gospel dispensation. Therefore, every dead person for whom work is done in the temple is considered to be living at the time the ordinance is given; and those keys and blessings, which are conferred upon the dead by proxy, are given to the living who represent the dead in ordinance work which pertains to the gospel of Jesus Christ in this mortal life.

So Elijah came, having the keys of sealing, and the power has been given unto us by which we may reach out after the dead. This sealing power embraces those who are dead, who are willing to repent and to receive the gospel, who died without that knowledge, just the same as it reaches out for those who repent who are living. That is the work of Elijah. 130. 15

FULNESS OF THE PRIESTHOOD

HOW CHRIST GAINED FULNESS OF PRIESTHOOD. Joseph Smith said: "If a man get a fulness of the priesthood of God, he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord." 131. 16

I hope we understand that. If we want to receive the fulness of the priesthood of God, then we must receive the fulness of the ordinances of the house of the Lord and keep his commandments. 131. 17 This idea that we can put off our salvation because of some weaknesses of the flesh until the end, and then our children will go and do this work for us in the temple of the Lord when we are dead, will get us nowhere. Salvation for the dead is for those who died without a knowledge of the gospel so far as celestial glory is concerned. And those who have rejected the truth and who have fought the truth, who would not have it, are not destined to receive celestial glory. Now, the Lord says this -- it is not my saying, I am glad to say, although I fully believe it. 131. 18

FULNESS OF PRIESTHOOD NOT DEPENDENT ON OFFICE HELD. Let me put this in a little different way. I do not care what office you hold in this Church -- you may be an apostle, you may be a patriarch, a high priest, or anything else -- you cannot receive the fulness of the priesthood unless you go into the temple of the Lord and receive these ordinances of which the Prophet speaks No man can get the fulness of the priesthood outside of the temple of the Lord. There was a time when that could be done, for the Lord could give these things on the mountain tops -- no doubt that is where Moses got it, that is no doubt where Elijah got it -- and the Lord said that in the days of poverty, when there was no house prepared in which to receive these things, that they can be received on the mountain tops.

But now we have temples, and you cannot get these blessings on the mountain tops; you will have to go into the house of the Lord, and you cannot get the fulness of the priesthood unless you go there. Do not think because somebody has a higher office in this Church than you have that you are barred from blessings, because you can go into the temple of the Lord and get all the blessings there are that have been revealed, if you are faithful; you can have them sealed upon you as an elder in this Church, and then you have all that any man can get. There have to be offices in the Church, and we are not all called to the same calling, but you can get the fulness of the priesthood in the temple of the Lord by obeying this which I have read to you. I want to make this emphatic. 132. 19

FULNESS OF PRIESTHOOD REQUIRED FOR EXALTATION. There is no exaltation in the kingdom of God without the fulness of priesthood. How could a man be an heir in that kingdom without priesthood? While the sisters do not hold the priesthood, they share in the fulness of its blessings in the celestial kingdom with their husbands. These blessings are obtained through obedience to the ordinances and covenants of the house of the Lord. . . .

To obtain the fulness of the priesthood does not mean that a man must become President of the Church. Every man who is faithful and will receive these ordinances and blessings obtains a fulness of the priesthood, and the Lord has said that "he makes them equal in power, and in might, and in dominion." 132. 20 Only one man at a time on the earth holds the keys of the priesthood; only one man at a time has the power to receive revelations for the Church; but the Lord has made it possible for every man in this Church, through his obedience, to receive the fulness of the priesthood through the ordinances of the temple of the Lord. This cannot be received anywhere else. 133. 21

FULNESS OF PRIESTHOOD FOR LIVING AND DEAD. Only in the temple of the Lord can the fulness of the priesthood be received. Now that temples are on the earth, there is no other place where the endowment and the sealing powers for all eternity can be given. No man can receive the keys of exaltation in any other place.

Joseph Smith has said that, "the saints have not too much time to save and redeem their dead, and gather together their living relatives, that they may be saved also, before the earth will be smitten, and the consumption decreed falls upon the world." 133. 22 When that day

comes, those who have professed to believe in the latter-day work, and who have rejected the doctrine of temple building and the ceremonial endowments therein, will find themselves shut out of the kingdom of God. This subject occupied the mind of the Prophet Joseph Smith for several years before his death, for the Lord revealed to him all things pertaining to the work in the temples, and he revealed them unto others that the work might go on.

In the temples the saints are performing the ordinances which will insure, through faithfulness, the fulness of the blessings of the kingdom of God. During the past century the Church has been true to this calling, and the prospect for the future is good. This work will go on through the millennium, until redemption shall come to all who are worthy to receive it. In the words of the Prophet: "Let the dead speak forth anthems of eternal praise to the King Immanuel, who hath ordained, before the world was, that which would enable us to redeem them out of their prison; for the prisoners shall go free."¹³³. 23

FULNESS OF PRIESTHOOD IS IN SEALING POWER OF ELIJAH. But now we have the fulness of the power of the priesthood. The Lord has restored the keys and authorities of all the dispensations and has made it possible, by the power of Elijah, to make every act performed by authority of force when men are dead or out of the world, Let us remember that all contracts, bonds, oaths, or performances, which are not entered into by the authority of this sealing power, are of no efficacy or virtue after men are dead. The house of the Lord is a house of order and everything in it is obedient to divine law.¹³⁴. 24

When a man assumes authority which he does not have and becomes a law unto himself, according to the word of the Lord, he is not justified and must remain filthy still. ¹³⁴. 25 Let each member of the Church reflect carefully upon these things and see to it that he or she is in perfect harmony with that which the Lord has revealed, and that all ordinances are received under the hands of those who are officially called and endowed with power from on high. ¹³⁴. 26

PRIESTHOOD KEYS CENTER IN ONE MAN

KEYS AND PRIESTHOOD COMPARED. President Joseph F. Smith has said: "The priesthood in general is the authority given to man to act for God. Every man ordained to any degree of the priesthood has this authority delegated to him. But it is necessary that every act performed under this authority shall be done at the proper time and place, in the proper way, and after the proper order. The power of directing these labors constitutes the keys of the priesthood. In their fulness, the keys are held by only one person at a time, the prophet and President of the Church. He may delegate any portion of this power to another, in which case that person holds the keys of that particular labor."¹³⁴. 27

The president of a quorum holds the keys, or the right to direct, in that quorum of priesthood. The bishop holds the keys of authority in his ward. The president of a stake holds the keys of authority in his stake. The apostles hold the keys of authority to preach the gospel in all the

world and to have it preached by authority.^{135. 28} The President of the Church holds the keys over all the Church. In him is concentrated the power of the priesthood. He holds all the keys of every nature, pertaining to the dispensation of the fulness of times. All the keys of former dispensations which have been revealed are vested in him.

We are taught that the new and everlasting covenant of the gospel embraces the fulness of the gospel -- every covenant, contract, bond, obligation, vow, authority -- and that the keys of this authority are held by the President of the Church, who is president of the High Priesthood, "and there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred."^{135. 29}

KEYS CENTER IN CHURCH PRESIDENT. I wish we could get it firmly fixed in our minds that only one man upon the face of the earth at a time holds, in their fulness, the powers, the keys, the authorities, of this glorious priesthood. The man who holds these keys by virtue of his right, that right which God himself has vested in him, has the right to delegate authority and to withdraw authority as he sees fit and receives inspiration so to do.

No man, I do not care who he is or how much priesthood he holds, has any right to officiate in any ordinance of this gospel for any soul contrary to the sanction and the approval of the man who holds the keys of authority in this Church. Now the Lord has told us that.

The priesthood is concentrated, centered if you please, in one man, and it radiates from him, so far as the Church is concerned upon the face of the earth, just as it radiates from Jesus Christ to him. He has the right to speak, to give counsel, to say what we shall do and what we shall not do by virtue of the priesthood, and he who goes contrary to that counsel is under condemnation in the sight of God.^{136. 30}

CANNOT USE PRIESTHOOD WITHOUT KEYS. I have no right, there is no man upon the face of this earth who has the right to go forth and administer in any of the ordinances of this gospel unless the President of the Church, who holds the keys, sanctions it. He has given us authority; he has put the sealing power in our priesthood, because he holds those keys; and if the President of the Church should say to us, "You shall not baptize in this state or in that state, or in this nation," any man that would go forth to baptize contrary to that command would be violating a command of God and going contrary to authority and power; and that which he did would not be sealed. Oh, I wish we could understand that. We would not have some going around, as they have been doing in the past, claiming that they have authority to do certain things when they have no authority. They do not understand this thing.

The man who holds the keys can bestow and he can withdraw; he can give the power, and he may take it again; and if he takes it, that ends our right to officiate. That has been done; it may be done again. . . .

Remember there is only one on the face of the earth who holds the sealing power of the

priesthood, and he can delegate that power unto others that they may act, and they may seal on earth and it is valid, it is binding, so long as he sanctions it; if he withdraws it, no man can exercise that power. [136](#). 31

ORDINANCES PERFORMED WITHOUT AUTHORITY ARE INVALID. I have no right, notwithstanding I belong to the Council of the Twelve, to baptize one of my own children without first going to the bishop in the ward where I live and getting his consent, because he holds the keys for that ward to which I belong as a member. I have never baptized any of my children except -- and I have baptized nearly all of them as far as I could do and on their birthdays, too, when they were eight years old -- except I have gone to the bishop and gained his sanction to perform that ordinance and to confirm them members of the Church.

I have no right to go into a stake of Zion and ordain a man an elder without the appointment coming to me from the presidency of the stake, after the man to be ordained has been voted upon by those who have the right to vote to sustain him in that stake. If a man goes into a stake to perform an ordinance and he is not sent, if he is not called, he is violating authority, he is doing that which he has no right to do, and it is not valid.

All this authority radiates from the President of the Church. The President of this Church could say, if the Lord gave him that inspiration, that we shall not preach the gospel any more in the New England states, or in the United States, or in Europe, and there would not be an elder in this Church that would have any authority, notwithstanding his priesthood, to go into any place where he had been forbidden to go and preach the gospel, if the President of the Church withdrew the authority. . . .

CELESTIAL MARRIAGES VALID ONLY WHEN AUTHORIZED. No man in this Church has a right to perform a marriage for time and eternity unless he is designated or set apart by the President of the Church. No president of a stake, no bishop, no man has that authority unless he gets it from the President of the Church, just as it reads in this revelation.

I have no authority to perform a marriage for anybody in this Church, or out of it, outside of the temples of the Lord, because I have been told by the Preside of the Church that I am not to perform marriages outside of the temples; but I have all the authority in the world to perform those marriages for time and for eternity in the temples of the Lord, because I have received that authority from the President of the Church.

The bishops and the presidents of stakes have authority to perform marriages for time only outside of the temples, but they have no authority to go into the temples to perform those ordinances for time and eternity unless they have been especially designated to do it. And so with other men who labor in the house of the Lord, they have to be chosen and set apart for that labor. [138](#). 32

POWER OF PRESIDENT TO WITHDRAW SEALING POWER. The power and the

authority held by Elijah, then, lies in the sealing ordinances, and more particularly those pertaining to the holy temple. Only one man at a time holds the keys of this sealing power on the earth. According to the revelation, "all covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations" that pertain to the exaltation must be entered into and made with the sanction and approval of the sealing authority of the one who holds the keys of priesthood in the Church.^{138. 33} This one is always the President of the Church who is President of the High Priesthood. He may, and does, delegate the sealing authority to others so that they may officiate in the temples in all the ordinances which pertain to the exaltation in the celestial kingdom; but no man can take this honor unto himself.

The President may at any time he is so disposed revoke the privilege and bring an end to the authority of any individual who may be called and set apart to perform these sacred ordinances. Any man who presumes to have authority to perform these sealing ordinances which belong to the house of the Lord, when it has not been given him by the one who holds the keys of authority, is an impostor and a fraud. It is a most astonishing thing that in view of what the Lord has revealed, there are those who rise up from time to time claiming that they have authority and no one can take it from them. There is order in the Church.

KEYS CAUSE SEALING OF ORDINANCES IN HEAVEN. While the majority of the male members hold the priesthood and are called to officiate in a general way in the ordinances of the gospel, yet we, one and all, should realize that it is the power vested in the President of the Church by virtue of the keys he holds, which come from Elijah in particular and from the other prophets of old in general, which makes valid the authority which we possess. Without that central authority with its commanding keys and the privilege extended to the men holding the priesthood by this one person who presides, the acts of those who are ordained to the priesthood could not be administered in righteousness.

Peter, James, and John restored the Melchizedek Priesthood, out of which all the offices come; but the ordinances of the gospel which are performed by virtue of that High Priesthood receive their final sanction and approval by virtue of the keys of authority. In other words they are bound in heaven as well as on earth by virtue of the sealing power.

^{139. 34}

OATH AND COVENANT OF PRIESTHOOD

EXALTATION PROMISED IN PRIESTHOOD COVENANT. In section 84 of the Doctrine and Covenants, the Lord has this to say: "For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies. They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God, And also all they who receive this priesthood receive me, saith the Lord."

And if we receive the Lord, then, surely the Lord receives us, and we are in fellowship with him, "For he that receiveth my servants receiveth me; And he that receiveth me receiveth my Father."

Now, here is the great blessing, which I think many of us have overlooked, and especially these young men when they are called and sustained to be ordained to the office of elder: "And he that receiveth my Father" -- and of course we receive the Father through our faithfulness and our obedience -- "receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him." 140. 35

Can you think of a greater blessing the Lord could offer to any man holding the priesthood? But this is based upon faithfulness and the magnifying of the calling,

In other revelations, you know, the Lord says: "And [they] who overcome by faith, and are sealed by the Holy Spirit of promise, . . . They are they into whose hands the Father has given all things -- . . . they are gods, even the sons of God." 140. 36

"And this is according to the oath and covenant which belongeth to the priesthood, Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved."

Here is a definite, positive statement that every man who receives the priesthood receives it with an oath and covenant that he will magnify his calling, that he will be faithful and true, and his reward will be to become a son of God and a joint-heir with Jesus Christ in having the fulness of the Father's kingdom. No greater blessing could be offered.

And then the Lord has said: "Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved."

PENALTY FOR BREAKING COVENANT OF PRIESTHOOD. Now, these promises were not made to high priests alone, but to all who receive the priesthood. And then the Lord is promising us everything that he has if we will be faithful. Is it not fair that the punishment for violation of that covenant, and the trampling of that priesthood under our feet, should bring a punishment, on one hand, as severe as the reward will be glorious on the other? And so the Lord says: "But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come." 141. 37

Oh, if we could only impress that upon the mind of every man when he is called to receive the priesthood. Now, only those who magnify their callings will be chosen. 141. 38

Thus when a man is ordained to the Melchizedek Priesthood, he receives it with an oath and covenant that he will magnify his calling and be faithful before the Lord. That does not

follow in the case of the Aaronic Priesthood, so the Prophet tells us. 141. 39 They who are faithful in receiving these two priesthoods become the sons of Moses and of Aaron, and the elect of God in regard to the Melchizedek Priesthood.

Now when a man makes a covenant that he will receive the priesthood and magnify it, and then he violates that covenant, "and altogether turneth therefrom" -- there is a chance to repent if he does not altogether turn therefrom -- then there is no "forgiveness of sins in this world nor in the world to come." That does not mean that man is going to become a son of perdition, but the meaning is that he will never again have the opportunity of exercising the priesthood and reaching exaltation. That is where his forgiveness ends. He will not again have the priesthood conferred upon him, because he has trampled it under his feet; but as far as other things are concerned, he may be forgiven. 142. 40

PRIESTHOOD: KEY TO KNOWLEDGE OF GOD

NO KNOWLEDGE OF GOD WITHOUT PRIESTHOOD. The Lord -- speaking of the priesthood, and the power of the priesthood, and the ordinances of the Church which we receive through the priesthood -- had this to say: "And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God."

So if there is no priesthood, there is no knowledge of God. And that is why the world is in darkness today, because they have no priesthood. They have lost the knowledge of God. And so they have been teaching all manner of tradition, all manner of false doctrine, all manner of man-made philosophy in relation to God and the principles of truth pertaining to the salvation of men. These principles can only be received, if you please, through the power of the priesthood, for it is by that power that the keys of the knowledge of God are obtained.

Let me read that again: "And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God. Therefore, in the ordinances thereof, the power of godliness is manifest. And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh; For without this, no man can see the face of God, even the Father, and live." 142. 41

When we read things of this nature, it ought to make every man among us who holds the priesthood rejoice to think that we have that great authority by which we may know God, Not only the men holding the priesthood know that great truth, but because of that priesthood and the ordinances thereof, every member of the Church, men and women alike, may know God. 143. 42

CHAPTER 8

THE HOLY APOSTLESHIP

NATURE OF APOSTOLIC CALLING

WHAT IS AN APOSTLE? An apostle, the dictionary states, is "one of the twelve chosen by Christ to proclaim his gospel; also a Christian missionary who first evangelizes a certain nation; any zealous advocate of a doctrine or cause." We frequently hear a man spoken of as the apostle of some great undertaking because he was the pioneer in his particular field.

The true calling of the apostles of Jesus Christ is to hold the fulness of the priesthood and to proclaim the gospel in all the world. They hold the keys, to open the door by the proclamation of the gospel of Jesus Christ, and first unto the Gentiles and then unto the Jews. ¹⁴⁴. 1 In this dispensation there is a reversal of this commandment given to the Twelve in former days; then they were commanded to go first to the Jews and then to the Gentiles.¹⁴⁴. 2 The Lord said that in these last days the first should be last and the last should be first.¹⁴⁴. 3 Since the restoration of the gospel it has been carried to the Gentile nations, and soon it will be taken to the Jews. Fulfilment of prophecy indicates that the days, or "times of the Gentiles," are about fulfilled, and the days of Judah are now at hand.¹⁴⁴. 4

TWO KINDS OF APOSTLES DISTINGUISHED. The term apostle is recognized in the Church in the sense in which it is defined in the dictionary. Men have been called apostles who have been sent forth with the gospel message even when they have not been ordained to that particular office. The seventies of the Church are at times referred to as the seventy apostles, because they are the missionaries of the Church and are sent out with the message of salvation and as witnesses for Christ into all the world, although they do not hold the office of apostle in the restricted sense.

In like manner the Lord spoke of the brethren who were ordained high priests: "Therefore, go ye into all the world; and unto whatsoever place ye cannot go ye shall send, that the testimony may go from you into all the world unto every creature. And as I said unto mine apostles, even so I say unto you, for you are mine apostles, even God's high priests; ye are they whom my Father hath given me; ye are my friends."¹⁴⁵. 5

This revelation was given two years and four months before the first men were ordained to the special calling as apostles in the Church, but as they were commissioned to go forth proclaiming the gospel as witnesses for Christ, he designated them as his apostles.

In a discourse by President Wilford Woodruff in 1856, he said, speaking to the brethren holding the priest, hood: "Let the twelve apostles, and the seventy apostles, and high priest

apostles and all other apostles rise up and keep pace with the work of the Lord God, for we have no time to sleep. What is a man's life good for, or his words or work good for when he stands in the way of men's salvation, exaltation, and glory? They are of no use at all." 145. 6

To think that President Woodruff believed and intended to convey the thought that there were apostles who were of the Twelve, and some of the seventies, and some of the high priests, is absurd. He merely desired to call attention to the fact that men holding these offices in the priesthood who were called to carry the gospel into the world as witnesses of its restoration should be alert and alive to their great responsibility.

SPECIAL STATUS OF "ORDAINED" APOSTLES. The fact is well established that Christ chose twelve men and conferred upon them the apostleship, and these twelve men constituted the only Council of Apostles in the Church in that day, and there is but one Council of Apostles in the Church today. These twelve men are endowed with the power and responsibility to serve as the special witnesses for Christ. They are entitled to have the inspiration and necessary guidance of the Holy Ghost to fit and qualify them for this important mission.

All men may, by virtue of the priesthood and the gift of the Holy Ghost, become witnesses for Christ. In fact that is just what every elder in the Church should be, but there is a special calling which is given to the Twelve special witnesses that separates them from other elders of the Church in the nature of their calling as witnesses. These twelve men hold the fulness of authority, keys, and priesthood, to open up the way for the preaching of the gospel to every nation, kindred, and tongue. Others who go forth go under their direction and are subject unto them. This work of proselyting is in their hands, and under the counsel of the First Presidency they are called upon to conduct all the affairs of the Church and the preaching of the gospel to every creature. 146. 7

JOSEPH SMITH BECAME AN APOSTLE IN 1820. In the spring of 1820, after the vision was given to Joseph Smith of the Father and the Son, he stood as the only witness among men who could testify with knowledge that God lives and Jesus Christ is verily his Son. In this knowledge he became a special witness for Christ, and thus an apostle before the priesthood had been restored. With the coming of John the Baptist, and Peter, James, and John, the priesthood was restored; then Oliver Cowdery, as well as Joseph Smith, became a special witness for Christ, and hence an apostle.

These men were not ordained to the special calling, or office, as apostles. When John the Baptist came, we know what happened for his exact words are given. He conferred upon Joseph Smith and Oliver Cowdery the Aaronic Priesthood. 147. 8 In similar manner Peter, James, and John conferred upon them the Melchizedek Priesthood, and not an office. Oliver Cowdery has said that this was so. Having received the priesthood, they had power to ordain each other, after the organization of the Church, to offices in this priesthood, for the Lord had said that all offices are appendages of the priesthood and grow out of it. 147. 9 . . .

JOSEPH AND OLIVER ORDAINED ELDERS, NOT APOSTLES. In the Doctrine and Covenants, section 27:12-13, the Lord says that he sent Peter, James, and John to ordain Joseph Smith and Oliver Cowdery and that by virtue of that ordination they became apostles and special witnesses.¹⁴⁷ 10 This is true, but as previously stated these men were not ordained to the specific office in the priesthood, but received the priesthood itself out of which the offices come, Joseph Smith and Oliver Cowdery were therefore, by virtue of the conferring of priesthood, apostles or special witnesses, for Jesus Christ, and the only men among men who could testify from knowledge and personal contact as did the Twelve in the meridian of time.¹⁴⁷ 11

On the day of the organization of the Church, Joseph Smith ordained Oliver Cowdery to the office of elder, and Oliver Cowdery ordained Joseph Smith to that same office, in keeping with the instructions they had received from the heavenly messengers who had first come to them. . . . When the Church was organized, Joseph Smith and Oliver Cowdery received the first offices coming out of the priesthood and bestowed for the necessary government of the Church. These offices were conferred by unanimous vote of the little band of worshipers who organized the Church.

NO ORDAINED OFFICES OUTSIDE CHURCH. The priesthood, under certain conditions, may be held independent of the Church. Such was the case from the 15th of May, 1829, to the 6th of April, 1830. This had to be the case for the Church could not be organized without the authority for the organization preceding it. The offices, which grow out of the priesthood, for they are appendages to it, belong also to the Church and therefore are not conferred independent of the Church.

There can be no Church of Jesus Christ without priesthood. Wherever the Church is there must be divine authority for its government. This same divine authority must also be exercised. in all its ramifications, within the Church and in the work of proselyting. for the Church has the mission to carry the gospel to every nation. kindred, tongue, and people, as well as caring for those who have come into its fold. It is by virtue of the priesthood sent from heaven that ordinances of salvation are performed in behalf of men. There could be no ordinance of baptism and remission of sins without it; there could be no bestowal of the gift of the Holy Ghost; no one could properly preach the gospel, for any preaching without the authority back of it would be impotent and lifeless.

GROWTH OF OFFICES IN THE CHURCH. After the organization of the Church. proselyting commenced and the Church grew in numbers, in spite of bitter opposition and persecution, for all sects and parties were arrayed against it. At the beginning two elders could take care of the little flock, but the Lord revealed piecemeal, line upon line, until the fulness of organization came. There was in the beginning need for officers of the Aaronic priesthood, and deacons, teachers, and priests were soon ordained. As development came other elders were needed to preside over the early branches which were organized.

Later there came the need for bishops to take charge of the temporal affairs. The bishop is the presiding officer of the Aaronic Priesthood, whose duty is essentially, but not exclusively, to look after the temporal affairs of the Church, High priests were also ordained, and later patriarchs, or evangelists, seventies, the First Presidency -- the presiding quorum of the Church -- and the Council of Twelve Apostles. In this manner, in the course of a very brief time, the same organization which existed in the primitive Church was fully established. Branches grew into stakes of Zion. Missions were opened and the word began to be preached with success in various parts of the world. 149. 12

THREE WITNESSES CHOOSE FIRST COUNCIL OF TWELVE. After the opening of the dispensation of the fulness of times the Lord made it known that the organization of the primitive Church of Jesus Christ was to be restored. As early as June, 1829, before the Church was organized, a revelation came calling the witnesses of the Book of Mormon to choose the Twelve who should constitute the Council of Apostles.149. 13 . . .

It was nearly six years after this revelation that the apostles were chosen. After the return of Zion's camp from Missouri to Kirtland, the Prophet Joseph Smith called all the brethren who went forth on that journey together. From these men who had been willing to risk their lives in the service of the Lord, the Three Witnesses, who were set apart to choose out the Twelve, made the selection of the Apostles. This was on the 14th day of February, 1835, and the men were chosen in the following order:

1. Lyman E. Johnson, 2. Brigham Young, 3. Heber C. Kimball, 4. Orson Hyde, 5. David W. Patten, 6. Luke S. Johnson, 7. William E. McLellin, 8. John F. Boynton, 9. Orson Pratt, 10. William Smith, 11. Thomas B. Marsh, 12. Parley P. Pratt.

ORDINATION OF FIRST LATTER-DAY APOSTLES. Lyman E. Johnson, Brigham Young, and Heber C. Kimball were then called forward, ordained, and instructed in that order, after which the meeting adjourned. The following day, February 15th, the ordinations continued. Orson Hyde, David W. Patten and Luke S. Johnson were called forward and ordained. William E. McLellin, John F. Boynton and William Smith were also each ordained after which the congregation adjourned. Some of the brethren were absent on this occasion. February 21, 1835, Parley P. Pratt was ordained. Elders Thomas B. Marsh and Orson Pratt, being away on missions, it was not until near the end of April when they were ordained. Elder Marsh returned to Kirtland, April 25th, and Elder Orson Pratt on the following day.

After the Twelve had all been selected and ordained they were organized according to age in the council. Thomas B. Marsh the oldest became the senior, and the first man ordained, Lyman E. Johnson, the junior.150. 14

FILLING VACANCIES IN COUNCIL OF TWELVE. There is no set rule in regard to the choosing of apostles. For instance: The first Twelve chosen in this dispensation were

selected by the Three Witnesses. Others, both in the day of the Prophet and since his day, have been chosen by direct revelation through the President of the Church. Others have been chosen as was Matthias in the days of the ancient apostles. At other times, the members of the Presidency and the Twelve present names which are considered by the First Presidency and one chosen by "lot" much as Matthias was. [151. 15](#)

APOSTOLIC POWER IN FORMER DAYS

ANCIENT PROPHETS AND THE APOSTOLIC POWER. The question has arisen at times, Do the apostles hold greater authority and keys than were given to ancient prophets? The answer to this question is that they do not. Many of the prophets of old had conferred upon them the fulness of the power of the priesthood. Adam was chosen, under Jesus Christ, to hold the keys of salvation on this earth. . . .

Then we know that Enoch, Melchizedek, Abraham, Moses, and Elijah held the fulness of the priesthood and officiated in its ordinances. Elijah was the last of the prophets in ancient Israel who held the fulness of the priesthood, that is to say, the last of the prophets clothed with the fulness of the sealing power. The prophets who came after him did not hold this fulness. The fact that Elijah was the last connotes that there were prophets before him who also held the keys of the priesthood, and this we have learned from the revelations given to Joseph Smith the Prophet. [151. 16](#)

HISTORY OF ANCIENT APOSTLES. The history of the apostles chosen in the days of Christ is vaguely known. Tradition, which is faulty, has told us some things about them and how each met his death. We know that Judas Iscariot lost his standing because of his treacherous betrayal of the Master, and Matthias was called to take his place. [151. 17](#) We know that James, the son of Zebedee, was killed with the sword not long after the resurrection of our Lord. John was given the privilege of remaining on the earth with a translated body until Christ shall come again. [151. 18](#) Peter was crucified, and at his own request, tradition states, upside down because of his humiliation in denying the Lord. [152. 19](#) Paul met his death in Rome. [152. 20](#)

We know that it was the custom in the beginning to fill vacancies in this presiding council, for the quorum of the Twelve was to remain in the Church during its entire existence. [152. 21](#) We know that in course of time there came a "falling away," and the Church was taken from the earth, and the priesthood went back to God for a season. [152. 22](#)

PETER, JAMES, AND JOHN SERVED AS FIRST PRESIDENCY. In the days of Christ's ministry he called the first apostles who were ever ordained to that office so far as we have any knowledge. He conferred upon them all the power and authority of the priesthood. He also appointed three of these Twelve to take the keys of presidency. Peter, James, and John, acted as the First Presidency of the Church in their day. [152. 23](#)

There is no evidence in any scripture or prophecy declaring that these three men acted independently, or apart from the Council of the Twelve Apostles. All the information we have indicates that they served in this capacity while serving at the same time as three of the Council of the Twelve.

In this last dispensation we have received the added information, and perhaps the added order of priesthood, and we have in the Church of Jesus Christ today the quorum of the First Presidency, separate from the Council of the Apostles. It is under the direction of the First Presidency that the apostles act in all matters in the priesthood and in the Church. In the dispensation of the fulness of times, when the keys and authorities of the dispensations from the beginning of time have been revealed and restored, it is noteworthy that the order of priesthood in all its ramifications, powers, and offices, should be given to the Church in the whole and complete manner in which we find it today.^{153. 24}

ADDITIONS TO COUNCIL OF TWELVE ANCIENTLY. We have no record that states that in the days of the apostles of old that any one was ever ordained to be an apostle and not to be a member of the Council of the Twelve. The Savior chose Twelve Apostles, and this quorum was to continue, according to the revelations,^{153. 25} but at no place has the Lord said that others more than the Twelve and a Presidency of three should be called.

Paul was an ordained apostle, and without question he took the place of one of the other brethren in that Council.^{153. 26}

APOSTOLIC TESTIMONY OF CHRIST. It is question, able if all of the apostles in the former dispensation were "personal" witnesses of the resurrection of Jesus Christ, if by that is meant that he appeared to them after his resurrection. This is certainly true of the original eleven. ^{153. 27} Paul saw in vision, ^{153. 28} but we have evidence that the Council of the Apostles was maintained for some time after the death of some of the original Twelve.^{153. 29} Whether these ever had a visitation from the Savior the records do not state.

Every member of the Council of the Twelve Apostles should have, and I feel sure have had, the knowledge of the resurrection of Jesus Christ. This does not have to come by direct visitation of the Savior, but it does come from the testimony of the Holy Ghost. Let me call your attention to the statement of the Savior in Matthew 12:31, 32. The testimony of the Holy Ghost is the strongest testimony that can be given. It is better than a personal visit. It is for this reason that the Savior said that all manner of sin and blasphemy against the Holy Ghost could not be forgiven.^{154. 30}

VESTING OF THE KEYS OF THE KINGDOM

JOSEPH SMITH CONFERRED ALL KEYS ON ALL THE TWELVE. A short time before his martyrdom, the Prophet bestowed upon the Twelve Apostles -- who constitute the second quorum in the Church -- all the keys and all the ordinances and priesthood necessary for

them to hold in order to carry on this great and glorious work of universal salvation.

That the Twelve did receive these keys and powers we learn from the following quotations from the Times and Seasons. Orson Hyde, one of that quorum, said:

"Before I went east on the 4th of April [1844] last, we were in council with Brother Joseph almost every day for weeks; said Brother Joseph in one of those councils, 'There is something going to happen; I don't know what it is, but the Lord bids me to hasten and give you your endowment before the Temple is finished.' He conducted us through every ordinance of the holy priesthood, and when he had gone through with all the ordinance he rejoiced very much, and said, 'Now if they kill me, you have got all the keys, and all the ordinances, and you can confer them upon others, and the hosts of Satan will not be able to tear down the kingdom as fast you will be able to build it up'; and now, said he, 'On your shoulders will the responsibility of leading this people rest.' 154. 31

This testimony is corroborated by the testimony of Elder Wilford Woodruff who says: "They [the Twelve] received their endowments, and actually received the keys of the kingdom of God, and oracles of God, keys of revelation, and the pattern of heavenly things; and thus addressing the Twelve [Joseph] exclaimed, 'Upon your shoulders the kingdom rests, and you must round up your shoulders and bear it, for I have had to do it until now.'" 155. 32

Sister Bathsheba W. Smith, wife of George A. Smith, one of the Twelve to whom these keys were given, was present in the council meetings above referred to, and in an affidavit, dated November 19, 1903, she says:

"In the year 1844, a short time before the death of the Prophet Joseph Smith, it was my privilege to attend a regular prayer circle meeting in the upper room over the Prophet's store. There were present at this meeting most of the Twelve Apostles, their wives and a number of other prominent brethren and their wives. On that occasion the Prophet arose and spoke at great length, and during his remarks I heard him say that he had conferred on the heads of the Twelve Apostles all the keys and powers pertaining to the priesthood, and that upon the heads of the Twelve Apostles the burden of the kingdom rested, and that they would have to carry it." 155. 33

CHOOSING A CHURCH PRESIDENT. The Prophet, in anticipation of his death, conferred upon the Twelve all the keys and authorities which he held. He did not bestow the keys on any one member, but upon them all, so that each held the keys and authorities. All members of the Council of the Twelve since that day have also been given all of these keys and powers. But these powers cannot be exercised by any one of them until, if the occasion arises, he is called to be the presiding officer of the Church. The Twelve, therefore, in the setting apart of the President do not give him any additional priest, hood, but confirm upon him that which he has already received; they set him apart to the office, which it is their right to do.

On the death of the President, the Council of the Twelve becomes the presiding quorum in the Church until by their action they organize again the First Presidency.

This is a consistent order. If only one man held this binding and loosing power, then the Lord would be under the necessity of restoring it each time a new President of the Church was called.

There is no mystery about the choosing of the successor to the President of the Church. The Lord settled this a long time ago, and the senior apostle automatically becomes the presiding officer of the Church, and he is so sustained by the Council of the Twelve which becomes the presiding body of the Church when there is no First Presidency. The president is not elected, but he has to be sustained both by his brethren of the Council and by the members of the Church.

PROPRIETY OF IMMEDIATE REORGANIZATION OF PRESIDENCY. In regard to the length of time which elapsed from the death of the Prophet Joseph Smith and the organization of the First Presidency in the days of President Brigham Young, I would like to say that every move was new. Never before had such a condition arisen, and the brethren were slow to act. President John Taylor followed the same course and also President Wilford Woodruff, but some time before the death of President Woodruff he gave instruction that there should be no delay in the reorganization of the Presidency, and this was the will of the Lord. Since that time the First Presidency has been completed as soon as convenient, which is the proper order of the Church.

STATUS OF THE TWELVE AS REVELATORS FOR CHURCH. The Twelve Apostles have been sustained as prophets, seers, and revelators ever since the time of the dedication of the Kirtland Temple. There is only one man at a time who holds the keys of revelation for the Church. 156. 34 The Twelve Apostles may receive revelation to guide them in their labors and to assist them in setting in order the priesthood and organizations of the Church. When they are sent out into a stake by authority, they have all the power to receive revelation, to make changes, and to conduct the affairs according to the will of the Lord. But they do not receive revelations for the guidance of the whole Church, only wherein one of them may succeed to the Presidency. In other words the right to receive revelation and guidance for the whole Church is vested in each one of the Twelve which he could exercise should he succeed to the Presidency. But this power is dormant while the President of the Church is living.

APOSTLES ARE ALWAYS HIGH PRIESTS. All of the apostles are high priests and are so ordained. They belong to a quorum of high priests separate and distinct from the high priests quorum in a stake. The First Presidency is a presidency of high priests, as stated in the revelation 157. 35 and since every apostle has the priesthood and keys to enable him to serve as President of the Church, he necessarily must be a high priest.

COUNSELORS IN PRESIDENCY NEED NOT BE APOSTLES. Counselors in the First Presidency may or may not be ordained apostles. We have had some who were not, including: John R. Winder, Charles W. Nibley, William Law, Frederick G. Williams, and Sidney Rigdon. 157. 36

APOSTLES AMONG NEPHITES AND LOST TRIBES

CALLING AND MISSION OF NEPHITE TWELVE. The Twelve men chosen by our Savior among the Nephites are called disciples in the Book of Mormon. Nephi wrote of his vision given nearly 600 years before the birth of the Lord as follows:

"And the angel spake unto me, saying: Behold the twelve disciples of the Lamb, who are chosen to minister unto thy seed. And he said unto me: Thou rememberest the twelve apostles of the Lamb? Behold they are they who shall judge the twelve tribes of Israel; wherefore, the twelve ministers of thy seed shall be judged of them; for ye are of the house of Israel. And these twelve ministers whom thou beholdest shall judge thy seed. And, behold, they are righteous forever; for because of their faith in the Lamb of God their garments are made white in his blood." 158. 37

In fulfilment of this prophecy, when the Savior came to the Nephites, he chose twelve men and gave them authority to minister in his name among the Nephites on this American continent in all the ordinances essential to their salvation. These twelve went forth healing the sick, performing many miracles, and administering the ordinances as they had been commanded to do. The fulness of the gospel, with the power and the authority of the Melchizedek Priesthood, was given to the Nephites the same as it was to the Church on the Eastern Hemisphere. Moreover, the Lord informed the Nephites that the law that had been given to Moses, including the offering of sacrifices by the shedding of blood, had been done away in him. 158. 38

While in every instance the Nephite Twelve are spoken of as disciples, the fact remains that they had been endowed with divine authority to be special witnesses for Christ among their own people. Therefore, they were virtually apostles to the Nephite race, although their jurisdiction was, as revealed to Nephi, eventually to be subject to the authority and jurisdiction of Peter and the Twelve chosen in Palestine.

According to the definition prevailing in the world, an apostle is a witness for Christ, or one who evangelizes a certain nation or people, "a zealous advocate of a doctrine or cause." Therefore, in this sense the Nephite Twelve became apostles, as special witnesses, just as did Joseph Smith and Oliver Cowdery in the dispensation of the fulness of times.

MINISTERS AMONG LOST TRIBES. When the Savior taught the Nephites, he informed them that he had "other sheep" which were not of the Nephites, neither of the land of

Jerusalem, and these also were to hear his voice and be ministered to by him. It is reasonable for us to conclude that among these others, who were hidden from the rest of the world, he likewise chose disciples -- perhaps twelve -- to perform like functions and minister unto their people with the same fulness of divine authority.^{159. 39}

CHAPTER 9

PATRIARCHS, BLESSINGS, AND ADMINISTRATIONS

LAW OF PATRIARCHAL LINEAGE

TWO HEREDITARY OFFICES IN CHURCH. The office of Patriarch to the Church is one of two hereditary offices in the Church, the other being that of Presiding Bishop. ^{160. 1} In the case of the Presiding Bishop, however, the Lord has not revealed the line of descent, and since one holding the office of high priest may serve, this order has been followed from the beginning in this dispensation. . . . In case of the Patriarchal office, the Lord has designated the line of descent. By revelation and commandment Joseph Smith, Sr., was called and ordained to this office. ^{160. 2}

From the days of Adam the office of patriarch has descended from father to son. Adam is the great Patriarch of the human family and will preside over his posterity forever. ^{160. 3}

PATRIARCHAL ORDER: FROM ADAM TO MOSES. The order of this priesthood which was established in the beginning was patriarchal. The authority descended from father to son, and those who held it were high priests. This order of descent from Adam to Noah is given in the Doctrine and Covenants.^{160. 4} Noah, who stands next to Adam in authority, brought this priesthood through the flood, and it continued from generation to generation.^{160. 5} Abraham, the 10th from Noah, received special blessings from the Lord, and the priesthood continued through him and his seed with the promise that all who received the gospel should be counted as Abraham's seed and partake of his blessings. ^{161. 6}

The patriarchal authority has come down from Abraham through Isaac, Jacob, Joseph, and Ephraim. Why Manasseh, the older son of Joseph, was not chosen we do not know. If we had the full record, this matter would no doubt be made clear. ^{161. 7} All through the centuries from the beginning to the days of Moses, the patriarchal priesthood prevailed. Those who held this authority were high priests.

PATRIARCHAL ORDER TAKEN FROM ANCIENT ISRAEL. When the children of Israel -- the descendants of Jacob, grandson of Abraham -- were in the wilderness, after their

deliverance from Egypt, the Lord offered them, on conditions that they would serve him, the fulness of this priesthood with all its blessings, and they would have become a nation of priests under this patriarchal order.

However, the children of Israel rebelled; they showed themselves unworthy of this great honor, and the Lord in his anger denied them this fulness of priesthood with all the rites that would prepare them for the exaltation in his presence. When Moses went up into the mount and remained 40 days, the Lord gave him two tables of stone on which were carved his holy commandments, with the promise to Israel of blessings, through their faithfulness, that would permit them "to enter into his rest."

When Moses returned and found the people worshipping the golden calf, the God of the Egyptians, in his anger he threw down the tables and broke them. Then, later, at the command of the Lord, he went back into the mountain and received other tables, also written by the finger of God; but these did not contain the same commandments in all particulars that were on the first. The Lord had eliminated that which pertained to the higher blessings.

162. 8

BIRTHRIGHT IN ANCIENT ISRAEL. In this dispensation it was made known to Joseph Smith that the right to hold the keys of this patriarchal office belonged to his father, Joseph Smith, Sr. This authority was conferred upon Joseph Smith, father of the Prophet, by right of his being "the oldest man of the blood of Joseph, or of the seed of Abraham."

It is well understood by Latter-day Saints that the birthright (which usually is conferred upon the oldest son in the family) passed by Reuben, the firstborn son of Jacob, because of his transgression, and it was placed upon the head of Joseph by divine revelation. 162. 9 Joseph was the eldest son of Rachel and by long odds the most worthy son of Jacob. Because of his worthiness and his integrity, and, perhaps, the fact that he was the firstborn son of Rachel, he was chosen to occupy this exalted position among the sons of Israel.

However, for reasons which we do not understand for the history of those events is very brief, this authority came down through the lineage of Joseph's second son, Ephraim. It was Ephraim who was called to occupy the position held by his father, and he is spoken of in the scriptures as the firstborn in Israel. 162. 10 Since that day the record of descent of the patriarchal power is very meager.

LATTER-DAY PATRIARCHAL LINEAGE

JOSEPH SMITH, SR., FIRST LATTER-DAY PATRIARCH. It is sufficient for us to know that in this day the Lord by revelation declared it was the right of Joseph Smith, father of the Prophet, to stand in this important office as the Patriarch holding the keys of this ministry. He was, as we have said, the first man called to occupy this position in this dispensation.

163. 11 He was ordained by his illustrious and honored son, Joseph, to this position

December 18, 1833, and held this office with honor and' with the inspiration of the Lord resting upon him, until his death, September 14, 1840, at the age of 69 years. His life was shortened by persecution and mobocracy. 163. 12

PROPHET'S BLESSING UPON HIS FATHER. In the blessing pronounced upon his father's head, given December 18, 1833, the Prophet said:

"Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all high priests, with the residue of his posterity who were righteous, into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing. And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael the prince, the archangel. And the Lord administered comfort unto Adam, and said unto him: I have set thee to be at the head; a multitude of nations shall come of thee, and thou art a prince over them forever. 163. 13

"So shall it be with my father. He shall be called a prince over his posterity, holding the keys of the Patriarchal Priesthood over the kingdom of God on earth, even the Church of the Latter-day Saints, and he shall sit in the general assembly of patriarchs, even in council with the Ancient of Days, when he shall sit and all the patriarchs with him, and shall enjoy his right and authority under the direction of the Ancient of Days. . . .

"Again, blessed is my father, for the hand of the Lord shall be over him, and he shall be full of the Holy Ghost. . . . Behold, the blessings of Joseph by the hand of his progenitor shall come upon the head of my father and his seed after him, to the uttermost." 164. 14

HEREDITARY NATURE OF PATRIARCHAL OFFICE. It has always been understood, and so the revelations declare, that this office is hereditary. In a revelation to Hyrum Smith a few days after the organization of the Church, the Lord foreshadowed the coming of this priesthood as it would descend upon the head of Hyrum Smith, and implied that it would be an office which would pertain to his family, in the following words:

"Behold, I speak unto you, Hyrum, a few words; for thou also art under no condemnation, and thy heart is opened, and thy tongue loosed; and thy calling is to exhortation, and to strengthen the church continually. Wherefore thy duty is unto the church forever, and this because of thy family." 164. 15

The statement that the duty of Hyrum Smith was to the Church forever, because of his family, evidently conveys the thought that he would succeed to the office of Patriarch and that it should continue in his posterity to the end of time, for, surely, it would have to continue in this way to last forever in the Church upon the earth among mortal men. Then again, the blessing pronounced upon the head of Hyrum Smith's father, was that this calling was to come upon his head "and his seed after him, to the uttermost." And so, down through the history of the Church, this doctrine has been recognized. 164. 16

HYRUM SMITH GIVEN KEYS OF PATRIARCHAL PRIESTHOOD. Joseph Smith, Sr., was succeeded in this office by his faithful son, Hyrum, who was ordained to this position, January 24, 1841. In the call which came by revelation to Hyrum Smith the Lord said:

"And again, verily I say unto you, let my servant William [Law] be appointed, ordained, and anointed, as a counselor unto my servant Joseph, in the room of my servant Hyrum, that my servant Hyrum may take the office of Priesthood and Patriarch, which was appointed unto him by his father, by blessing and also by right; That from henceforth he shall hold the keys of the patriarchal blessings upon the heads of all my people, That whosoever he blesses shall be blessed, and whosoever he curses shall be cursed; that whatsoever he shall bind on earth shall be bound in heaven; and whatsoever he shall loose on earth shall be loosed in heaven." 165. 17

This blessing pertains to the office and calling of the man who holds the keys of the Patriarchal Priesthood.

HYRUM ALSO GIVEN KEYS OF KINGDOM. The Lord conferred upon Hyrum Smith, however, another important and special honor, in making him as well as Joseph Smith a holder of the keys of authority in this dispensation of the fulness of times. These are the words of that appointment: "And from this time forth I appoint unto him that he may be a prophet, and a seer, and a revelator unto my church, as well as my servant Joseph." 165. 18

This was a special blessing given to Hyrum Smith, and in accepting it he took the place of Oliver Cowdery, upon whom these keys had previously been bestowed. It should be remembered that whenever the Lord revealed priesthood and the keys of priesthood from the heavens, Oliver Cowdery stood with Joseph Smith in the presence of the heavenly messengers, and was a recipient, as well as Joseph Smith, of all this authority. They held it conjointly, Joseph Smith as the first and Oliver Cowdery as the second elder of the Church.

HYRUM SMITH: WITNESS OF RESTORATION. Thus the law pertaining to witnesses was fully established, for there were two witnesses standing with authority, keys, and presidency, at the head of this the greatest of all dispensations. 165. 19 When through transgression Oliver Cowdery lost this wonderful and exalted blessing, Hyrum Smith was chosen by revelation of the Lord to take his place -- the Lord calling him in these words:

"That he [Hyrum Smith] may act in concert also with my servant Joseph; and that he shall receive counsel from my servant Joseph, who shall show unto him the keys whereby he may ask and receive, and be crowned with the same blessing, and glory, and honor, and priesthood, and gifts of the priesthood, that once were put upon him that was my servant Oliver Cowdery; That my servant Hyrum may bear record of the things which I shall show unto him, that his name may be had in honorable remembrance from generation to generation, forever and ever." 166. 20

And thus, according to promise, the Lord opened the vision of Hyrum Smith and showed to him those things which were necessary to qualify him for this exalted position, and upon him were conferred by Joseph Smith all the keys and authorities by which he, Hyrum Smith, was able to act in concert with his younger brother as a prophet, seer, and revelator, and president of the Church, "as well as my servant Joseph." 166. 21

The Prophet Joseph blessed Hyrum as follows: "Blessed of the Lord is my brother Hyrum, for the integrity of his heart. . . . He shall stand in the tracks of his father and be numbered among those who hold the right of Patriarchal Priesthood, even the Evangelical Priesthood, and power shall be upon him." 166. 22

WILLIAM SMITH NEVER SUSTAINED IN PATRIARCHAL OFFICE. At the time of the martyrdom of Hyrum Smith, his oldest son, John, was but a boy 11 years of age and therefore too young to act in this calling. President Brigham Young said it would have been the right of Samuel, brother of Hyrum, to have received this office, but Samuel died in the year 1844, shortly after the martyrdom.

William Smith was thus left the only surviving brother of Hyrum Smith, and President Young and the apostles said it was William's right, and they therefore ordained him to this office in the summer of 1845, but at the October conference of 1845, the saints rejected him. William Smith, therefore, was never legally installed in this office. 167. 23

REBELLION AND EXCOMMUNICATION OF WILLIAM SMITH. There has been some question raised as to the number of men who have held this office of Patriarch to the Church, and some errors have been made in listing them. At the general conference held in October, 1844, President Brigham Young said it was William's right to be ordained to the office of Patriarch to the Church. However, because of the unstable attitude of William, no action was taken at this or at the next conference held in April, 1845, although at each of these conferences William was sustained in his calling as an apostle.

At a meeting of the Council of the Apostles held in Nauvoo, May 24, 1845, after a long consultation with William, in which he apparently humbled himself and promised faithfully to support the apostles, William Smith was ordained to this office of Patriarch to the Church. It was only a few days later, however, or on May 29th, that the brethren were under the necessity of severely rebuking William Smith for his rebellious spirit, and from that time forth until the time of the October conference he continued to manifest a dissatisfied spirit and a disposition to disregard the counsels of the priesthood.

The result was that at the October conference, 1845, he was rejected, both as a member of the Council of the Apostles and as Patriarch, by "unanimous vote." William Smith, therefore, was never sustained in this office by a vote of the people. President Joseph F. Smith maintained most strenuously that, because of this, William Smith should not be classed

among the Patriarchs holding this exalted position, and for that reason, in speaking of the Presiding Patriarchs, William Smith has not been included. [168. 24](#)

The offices of Patriarch and Assistant-President were held by Hyrum Smith until the martyrdom. The office of Patriarch was then offered to William Smith, the only surviving brother of the Prophet, and President Brigham Young declared it was his by right. William Smith confirmed the saying of the Lord, "many are called, but few are chosen," [168. 25](#) for he failed to magnify this calling, turned against his brethren, and was excommunicated. He was never sustained by the vote of the people, and therefore never did legally act; he was called, but was not chosen. [168. 26](#)

ASAEEL SMITH NOT PATRIARCH TO CHURCH. It has also been said that Asael Smith, brother of the first Patriarch, had been ordained to this position, but this is not the case. He was ordained a patriarch, but was never called to the position of Presiding Patriarch, having died in the interval between the rejection of William Smith and the ordination of John Smith, Asael's younger brother.

DESCENT OF PATRIARCHAL OFFICE. John Smith, uncle of the Prophet Joseph, and younger brother of the first Patriarch, was ordained to this position, January 1, 1849; he died in Salt Lake City, May 23, 1854.

After his death the office reverted to the family of Hyrum Smith, his eldest son, John, being ordained February 18, 1855. [168. 27](#) He was an inexperienced boy 22 years of age at the time of his ordination, and after he was ordained President Brigham Young sent him on a mission that he might gain experience. He died in Salt Lake City, November 6, 1911, after holding the office for over 56 years.

The fifth Patriarch was Hyrum Gibbs Smith, grandson of John Smith, and the great-grandson of Hyrum Smith. He was ordained under the hands of President Joseph F. Smith, May 9, 1912. He died February 4, 1932, in Salt Lake City. [169. 28](#) During the 19 years of his ministry he gave 21,590 blessings which were recorded, or 931 more than his grandfather gave. [169. 29](#)

PATRIARCHAL OFFICE AND BLESSINGS

PATRIARCH TO CHURCH STANDS AS A FATHER TO ISRAEL. Hyrum Gibbs Smith was a very lovable character, even tempered, fatherly in his advice and instruction, well informed in relation to the principles of the gospel, and admirably adapted to his high and holy calling. He was devoted to his work in the Church. His heart was filled with tender mercy for his fellow beings, and the spirit of blessing, which it was his right to possess, was one of the strongest manifestations of his noble character.

He was called to occupy one of the greatest positions of honor and trust ever conferred upon

man. This calling came to him by divine right according to the decree of our Eternal Father, and he stood as a father to Israel, holding the keys of Patriarchal Priesthood and blessing, with the right to declare by revelation the lineage of each member of the Church, and to seal upon the head of each a blessing with the power, through faithfulness, to come forth in the morning of the resurrection to enter into glory in the presence of the Lord.

PATRIARCHS TO CHURCH SERVE BY LINEAGE AND WORTHINESS. This does not mean that every man who is ordained to the office of Patriarch receives an office which should descend to his son after him, but that the calling of the man who holds the keys of this ministry and priesthood, other things being in harmony, shall descend upon his posterity after him, by legal and divine right. It always should be kept in mind, that worthiness is one of the essential prerequisites upon which right to this office is based. Only through obedience to gospel truth, and by worthiness in every particular, is a man who is of the rightful lineage entitled to succeed to this exalted office.

A patriarch is a high priest. The first government given to man on this earth was patriarchal, and that order continued throughout all generations, we have reason to believe, until the days of Moses, when the Lord took from Israel the higher blessings of the gospel, as well as the general exercise of the Melchizedek Priesthood, and left the people subject to the law of Moses and under the direction of priests of the Aaronic order.^{170. 30}

NATURE AND PURPOSE OF PATRIARCHAL BLESSINGS. The Patriarch to the Church holds the keys of blessing for the members of the Church. He has the authority to seal blessings upon the heads of the members in all parts of the Church, that they may, if they prove faithful, enjoy whatever is pronounced upon their heads and come forth in the resurrection to obtain eternal life. To gain such blessings, however, all the ordinances and covenants belonging to the gospel and to exaltation must by them be received.

A blessing given by a patriarch is intended to point out the path which the recipient should travel. It should be given by the spirit of revelation and should be a great comfort and incentive to the recipient to continue on in faithfulness to the end. The patriarch also holds the key by which the lineage of those whom he blesses may be made known. It is a very important and most holy and sacred calling.^{170. 31}

PREPARATION FOR GIVING PATRIARCHAL BLESSINGS. Extreme care should be taken in the giving of patriarchal blessings. They should be given only in the spirit of prayer and humility. Patriarchs should sit down with the candidates for blessings and question them in relation to their lives, what they have done in the Church and otherwise. They should feel of their spirits, discover if they have been active or inactive in the Church, learn all about them that they can; then, relying on the Spirit of the Lord, patriarchs should give them conservative blessings.

CONDITIONAL NATURE OF PATRIARCH'S SEALING POWER. It is reported that some

patriarchs are blessing members of the Church as follows: "I bless you and seal you up to come forth to your exaltation in the world to come." This is wrong. The patriarch has a right to seal a member up to come forth in the morning of the first resurrection, based upon his or her faithfulness, and that is all.

POWER OF PATRIARCHS TO DECLARE LINEAGE. A patriarch giving a blessing has the right of inspiration to declare the literal descent of the person receiving the blessing; he does not have authority to assign that individual to any tribe. Through the waters of baptism and the priesthood, Church members become heirs of Abraham with all the rights belonging to the children of Abraham through their faithfulness. [171](#). 32

If a patriarch gives a blessing and the lineage is not designated, is it considered a patriarchal blessing? Yes. However, a patriarch has the right of discernment to designate the lineage.

If in a blessing the lineage is not given, the person may go to the patriarch and ask for that information, and if the patriarch is so inspired, he may declare it and have it added to the blessing. If the patriarch is deceased, another patriarch could add that part to the blessing.

SACRED NATURE OF PATRIARCHAL BLESSINGS Groups or classes in auxiliaries, seminaries, and the like, should not be sent to patriarchs. Members should go individually. Patriarchal blessings are individual blessings, sacred to those who receive them. It is not intended that patriarchal blessings should become public property.

There is no definite age limit for blessings, but we advise that blessings should not be given to any who are not old enough to understand what a blessing is for. They should at least be old enough to be deacons and sisters of like age. A person should be in the Church at least a year before seeking a blessing.

FATHERS CAN GIVE PATRIARCHAL BLESSINGS. A faithful father who holds the Melchizedek Priesthood may bless his own children, and that would be a patriarchal (father's) blessing. Such a blessing could be recorded in the family records, but it would not be preserved in the archives of the Church. Every father who is true to this priesthood is a patriarch over his own house. In addition, children may receive a blessing by an ordained patriarch. A father blessing his own child could, if he received the inspiration to do so, declare the lineage of the child. [172](#). 33

ADMINISTERING TO SICK

ORDINANCE OF ADMINISTRATION IN FORMER DISPENSATIONS. Administering to the sick has been an ordinance of the gospel practiced from the beginning when the authority of the priesthood has been found on the earth.

The usual procedure is stated by James: "Is any among you afflicted? let him pray. Is any

merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." 173. 34

We read in the New Testament how Jesus laid his hands upon individuals and healed them. 173. 35 At times, because of the abundant faith of the afflicted, the Savior healed them by just a word, but his command to his disciples was that they should lay their hands upon the sick. This ordinance was not one that was introduced for the first time in the dispensation of the meridian of time, for in the Old Testament are numerous cases of healing. Two very interesting cases are the raising of the widow's son by Elijah 173. 36 and the similar restoration of the dead son of the Shunammite woman. 173. 37

This great gift was manifest after the resurrection of Jesus during the sojourn of his apostles on the earth. Following their passing the spiritual gifts ceased and the anointing with oil and the blessing of the sick came to an end -- not because these gifts were no longer needed, but because faith had departed from the souls of men and the priesthood had been taken from the earth. Henceforth the cry has been heard that these gifts were only intended for the days of the apostles and are no longer needed. Nevertheless, there have been many times when sincere, devout people, who have endeavored to observe the commandments of the Lord to the best of their knowledge, have been blessed and healed through the prayer of faith. The prayers of honest souls who sincerely seek blessings from the Lord are often answered, and the Lord accepts their faith.

ORDINANCE OF ADMINISTRATION RESTORED. In this dispensation the Lord has spoken and given commandment in relation to the administration of the sick in the following words: "And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness, with herbs and mild food, and that not by the hand of an enemy. And the elders of the church, two or more, shall be called, and shall pray for and lay their hands upon them in my name; and if they die they shall die unto me, and if they live they shall live unto me." 174. 38

The detail in anointing and blessing the sick is as follows. Two or more elders should be called for the purpose. One elder should pour the oil from the bottle containing pure olive oil, which has been consecrated, upon the crown of the head of the sick person. (One drop taken from a medicine dropper is improper, nor should the oil be poured from a spoon.) The brother anointing should not seal the anointing but leave that to the second elder who offers the prayer of administration. The sick person should be called by name in the anointing, and it should be done in the name of Jesus Christ and by authority of the Melchizedek Priesthood according to the revelation, and to the end that the sick person may be healed.

After the ordinance of anointing is finished, the elders present, two or more, including the one who anointed, will lay their hands upon the head of the sick and offer a prayer in faith in

the name of Jesus Christ and by virtue of the priesthood which they hold seal the anointing, If moved upon by the Spirit of the Lord, the brother who is voice may rebuke the illness and bless with life and health. Prayers and blessings for the sick need not be of great length, that which is essential should be uttered and then the prayer closed in the name of Jesus Christ. After the administration is finished, it is wisdom for the elders who officiate not to prolong their visit but cheerfully withdraw.

INSTRUCTIONS ON ANOINTING AND SEALING. The following is taken from the MIA Manual of 1902-3, pages 58-59:

"The ordinance of administering to the sick usually consists of two parts: The anointing, and the prayer of faith, The first usually is performed by one of the elders. The sealing of the anointing is performed by all the elders gathered around the person and laying hands on him or her, one of them offering the prayer. The words to be used are not prescribed. In this anointing it is necessary to use the name of Messiah and to invoke the power of the priesthood, witnessing that the anointing is performed for the purpose of healing. In sealing the anointing the same name and authority should be used, and the statement made that the anointing for the healing of the sick is sealed, the disease rebuked, and the blessing of health promised. Any additions, conditions, or promises that are dictated by the inspiration of the Lord, should of course be set forth in the prayer. Those officiating should exercise the strongest possible faith for the patient's recovery, and place themselves thoroughly under the influence of the Spirit of the Lord because in such cases much depends on the faith of the elders and the spirit that accompanies them. Faith to heal the sick is one of the most desirable gifts of the gospel and should be sought by all the elders; and they should be in readiness at any time to exercise this power in behalf of the unfortunate."

"And these things ye shall not do, except it be required of you by them who desire it, that the scriptures might be fulfilled; for ye shall do according to that which is written." 175. 39

PROPER ADMINISTRATION PROCEDURES. If a man were alone with a sick person, should he anoint with oil and give the blessing and seal it by himself? If an elder is alone and no help is available, and he is called on to administer to the sick, he has full authority both to anoint and seal the anointing.

Is it proper to anoint the afflicted parts of the body? No. The anointing should be on the crown of the head. (It could be a matter of impropriety to anoint afflicted parts of the body.)

Is it permissible to administer the oil internally? No. Taking the oil internally is not part of the administration. If persons who are ill wish to take oil internally, they are not forbidden, but many sicknesses will not be improved by oil in the stomach.

Is it proper for an elder to take with him a brother holding the Aaronic Priesthood to assist in administering to the sick? This question has been answered by the First Presidency and

Council of the Twelve as follows:

"It was the sense of the Council . . . that the practice [of administering] be confined to the elders; but in the case of absolute necessity, that is where an elder finds himself in the situation that he cannot avail himself of the company of another elder, he may, if opportunity affords, avail himself of the company of a member of the Aaronic Priesthood, or even a lay member, but for the purpose only of being supported by the faith of such member or members, the elder alone to officiate in the ordinance of administration; or, the elder may administer alone without such assistance of a lay member or one holding the Aaronic Priesthood." 176. 40

LAYING ON OF HANDS BY WOMEN IN ADMINISTRATIONS. If a man and his wife were alone with a sick person, could he anoint with the oil and then seal the anointing with his wife assisting using the priesthood she holds jointly with her husband? President Joseph F. Smith answered this question as follows:

"Does a wife hold the priesthood with her husband, and may she lay hands on the sick with him, with authority? A wife does not hold the priesthood with her husband, but she enjoys the benefits thereof with him; and if she is requested to lay hands on the sick with him, or with any other officer holding the Melchizedek Priesthood, she may do so with perfect propriety. It is no uncommon thing for a man and wife unitedly to administer to their children." 177. 41

When this is done the wife is adding her faith to the administration of her husband. The wife would lay on hands just as would a member of the Aaronic Priesthood, or a faithful brother without the priesthood, she in this manner giving support by faith to the ordinance performed by her husband. The Prophet Joseph Smith said, "Respecting females administering for the healing of the sick, . . . there could be no evil in it, if God gave his sanction by healing; that there could be no more sin in any female laying hands on and praying for the sick, than in wetting the face with water; it is no sin for anybody to administer that has faith, or if the sick have faith to be healed by their administration." 177. 42 Such an administration would not be by virtue of the priesthood, but a manifestation of faith.

ADMINISTRATIONS AND FORGIVENESS OF SINS. James says when a man administers to a sick person he has power to remit his sins; how does the elder get power to remit sins?

It is not the elder who remits or forgives the sick man's sins, but the Lord. If by the power of faith and through the administration by the elders the man is healed, it is evidence that his sins have been forgiven. It is hardly reasonable to think that the Lord will forgive the sins of a man who is healed if he has not repented. Naturally he would repent of his sins if he seeks for the blessing by the elders. 178. 43

WOMEN AND THE PRIESTHOOD. There is nothing in the teachings of the gospel which

declares that men are superior to women. The Lord has given unto men the power of priesthood and sent them forth to labor in his service. A woman's calling is in a different direction. The most noble, exalting calling of all is that which has been given to women as the mothers of men. Women do not hold the priesthood, but if they are faithful and true, they will become priestesses and queens in the kingdom of God, and that implies that they will be given authority. The women do not hold the priesthood with their husbands, but they do reap the benefits coming from that priesthood.

WOMEN NOT TO ANOINT OR SEAL BLESSINGS. The Brethren do not consider it necessary or wise for the women of the Relief Society to wash and anoint women who are sick. The Lord has given us directions in matters of this kind; we are to call in the elders, and they are to anoint with oil on the head and bless by the laying on of hands.

The Church teaches that a woman may lay on hands upon the head of a sick child and ask the Lord to bless it, in the case when those holding the priesthood cannot be present. A man might under such conditions invite his wife to lay on hands with him in blessing their sick child. This would be merely to exercise her faith and not be, cause of any inherent right to lay on hands. A woman would have no authority to anoint or seal a blessing, and where elders can be called in, that would be the proper way to have an administration performed.

REPEATED ANOINTINGS NOT NECESSARY. If a sick person has been anointed and the following day seeks another blessing, it is not necessary to anoint with oil the second time, President Joseph F. Smith has left us this counsel: "In the matter of administering to the sick, according to the order and practice established in the Church, care should be taken to avoid unwarranted repetitions. When an administration is made, and when the blessing pronounced upon the afflicted one has been received, the ordinance should not be repeated, rather let the time be given to prayer and thanksgiving for the manifestation of divine power already granted and realized. No limit should be or can be set to the offering of prayer and the rendering of praise to the Giver of Good, for we are specially told to pray without ceasing, and no special authority of the priesthood or standing in the Church is essential to the offering of prayer; but the actual administration by anointing with oil and by the imposition of hands by those who hold the proper office in the priesthood is an authoritative ordinance, too sacred in its nature to be performed lightly, or to be repeated loosely when the blessing has been gained." 179. 44

SICK NOT DEDICATED TO LORD. The elders are to bless and comfort the sick and acknowledge the hand of the Lord in all things; but they are not to dedicate a person to the Lord. In regard to the dedicating of the very sick, or the suffering, to the Lord when they are administered to (thus presumably giving them up to death), and as to the advisability of this custom, we have this definite information from the First Presidency:

"The custom which is growing in the Church to dedicate those who appear to be beyond recovery, to the Lord, has no place among the ordinances of the Church. The Lord has

instructed us, where people are sick, to call in the elders, two or more, who should pray for and lay their hands upon them in the name of the Lord; and 'if they die,' says the Lord, 'they shall die unto me, and if they live they shall live unto me.'¹⁸⁰. 45 No possible advantage can result from dedicating faithful members of the Church to the Lord prior to their death. Their membership in the Church, their devotion to the faith which they have espoused, are sufficient guarantee, so far as their future welfare is concerned.

"The administration of the ordinances of the gospel to the sick is for the purpose of healing them, that they may continue lives of usefulness until the Lord shall call them hence. This is as far as we should go. If we adhere strictly to that which the Lord has revealed in regard to this matter, no mistake will be made."¹⁸⁰. 46

USE OF CONSECRATED OIL

OLIVE OIL: AN EMBLEM OF PURITY AND PEACE. Why is olive oil, instead of some other kind, used in administering to the sick? When was this practice first instituted? By what authority was it instituted?

Oil used in the anointing of the sick and for other holy purposes, including the anointing in the house of the Lord, must be pure oil, free from all unsavory conditions and impure elements. For this reason it is very evident that oil produced from animal bodies could not be used. The purest oils come from the higher forms of plant life, and among these the olive tree stands preeminently first.

The olive tree from the earliest times has been the emblem of peace and purity. It has, perhaps, been considered more nearly sacred than any other tree or form of vegetation by the inspired writers of all ages through whom we have received the word of the Lord. In parables in the scriptures the House of Israel, or the people who have made covenant with the Lord, have been compared to the olive tree.¹⁸⁰. 47

We, even in this modern day when things are turned upside down, speak of the olive branch as being the emblem of peace, and it is usually portrayed as being carried in the bill of the dove of peace. When the Prophet Joseph Smith sent to the saints in Missouri a copy of section 88 of the Doctrine and Covenants, one of the greatest revelations ever given to man, he said: "I send you the olive leaf which we have plucked from the Tree of Paradise." ¹⁸¹. 48

ANCIENT USE OF OLIVE OIL FOR HOLY PURPOSES.

Just when olive oil was first used in anointing we do not know, for the record is silent as to the original use of oil for this purpose; but we do have the word of the Lord given to Israel through Moses some 1500 years before the birth of our Lord, wherein the use of olive oil is commanded for holy purposes, as the following will show:

"And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always." 181. 49

"And of cassia five hundred shekels, after the shekel of the sanctuary, and of oil olive an hin: And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil." 181. 50

"And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary." 181. 51

Zechariah, also, wrote: "Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." 182. 52

From these quotations from the scriptures we discover that the pure oil of the olive was commanded to be used in the lamps in the Temple, or Tabernacle, in the wilderness when Israel was waiting to enter the promised land, and also to be used for holy anointing. This practice was continued in Solomon's Temple.

REBELLIOUS ISRAEL DENIED USE OF ANOINTING OIL. It is well known that the oil of gladness, or of anointing, which is spoken of in the Psalms and other scriptures, and with which the kings and prophets were anointed, was the pure oil of the olive which grew abundantly in Palestine. 182. 53

One of the curses which Moses predicted would come upon Israel, if the children of Israel turned from the commandments of the Lord, was that they would have olive trees throughout all their coasts, but they should not anoint themselves with the oil, for their olive trees would cast their fruit. 182. 54

Micah, at a later day, when Israel had turned from the Lord, again warned the people of Israel and said: "Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine." 182. 55 This was to come upon them as a punishment for their transgressions.

ANOINTING WITH OIL IN MERIDIAN OF TIME. The use of olive oil for the anointing of the sick was in vogue in the Church of Jesus Christ of former days. James says: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up: and if he have committed sins, they shall be forgiven him." 183. 56

PRIESTHOOD BLESSINGS WITHOUT USE OF OIL. This same practice was instituted in the Church of Jesus Christ of Latter-day Saints in the beginning and has continued until now, and will continue as an ordinance as long as present conditions endure.

There have been cases, sad to relate, where elders of the Church, through lack of understanding, have refused to administer to the sick under conditions where oil could not be had. It is the privilege and duty of the elders to bless the sick by the laying on of hands, If they have pure olive oil which has been consecrated for this purpose, one of them should use it in anointing the sick, and then they should by the laying on of hands seal the anointing. If no oil is to be had, then they should administer by the laying on of hands in the power of the priesthood and in the prayer of faith, that the blessing sought may come through the power of the Spirit of the Lord, This is in accordance with the divine plan inaugurated in the beginning. 183. 57

CHAPTER 10

BOOKS THE LORD APPROVES

CLERGY AND CRITICS FIGHT BIBLE

CRITICS OF BIBLE INSPIRED BY SATAN. The Holy Bible has had a greater influence on the world for good than any other book ever published. It has been printed in more editions and translated into more languages and read by more people than any other book. No other publication has been more severely and critically examined. The reason for the Bible's great influence for good is because it is inspired and contains the word of the Lord delivered to his prophets, who wrote and spoke as they were moved upon by the Holy Ghost, since the world began. 184. 1

It has drawn the fire of adverse criticism for the self-same reason. Had it not been an inspired record less attention would have been paid to it by the opposing critics, who have drawn their inspiration from the author of evil, who in the very beginning swore in his wrath that he would endeavor to destroy the work of God.184. 2

APOSTATE CLERGY RESIST PRINTING OF BIBLE. As late as the 14th century, when the world was dominated by a despotic power that feared not God nor served him, there were few outside of the clergy who were educated enough to read and write. Priests became the lawyers, diplomats, ambassadors, instructors, and prime ministers of the nations. All learned men talked and wrote in Latin, the language of Rome. It is recorded that for centuries a man

convicted of crime in England, by showing that he could read and write, could claim the benefits of a trial in the ecclesiastical courts, which by long abuse came to mean exemption from the punishment of the criminal law of the land.

With the invention of the printing press learning revived, and during the days of the reformation many among the common people learned to read and write. By that time the books of the Bible had been compiled and several translations had been made in the languages of the people of Europe. Wycliffe's Bible appeared in 1330 and was followed by other translations at a later date both in English and other tongues.

At first there was an attempt on the part of the powerful but corrupt clergy to destroy these copies which were prepared without authority being granted by the great Catholic Church. Before the time of printing a copy of the Bible cost the sum of 500 crowns. Through the aid of printing the price was reduced to five crowns, which made it possible for the people not only to have the privilege of hearing the scriptures read in their native tongue, but also to acquire the understanding by which they could read them for themselves.

MEN BURNED AT STAKE FOR OWNING SCRIPTURES. The English chronicler, Henry Kneighton, many years before had expressed the prevailing notion about the reading of the scriptures, when he denounced the general reading of the Bible, lamenting "lest the jewel of the church hitherto the exclusive property of the clergy and divines, should be made common to the laity." Archbishop Arundel, in England, had issued an enactment that "no part of the scriptures in English should be read, either in public or in private, or be thereafter translated, under pain of the greater excommunication." The New Testament translation of Erasmus was forbidden at Cambridge, and the Vicar of Croyden said from his pulpit: "We must root out printing, or printing will root us out." 185. 3

In the reign of Henry VIII, the reading of the Bible by the common people, or those who were not of the privileged class, had been prohibited by act of parliament, and men were burned at the stake in England as well as in the Netherlands and elsewhere for having even fragments of the scriptures in their possession.

DEATH PENALTY FOR OFFENSE OF READING BIBLE. For those who were considered derelict in church duties, or heretical in doctrine, edicts were declared, forbidding them to gather in private assemblies for devotion, in various parts of Europe. "All reading of the scriptures, all discussion within one's own doors concerning faith, the sacraments, the papal authority, or other religious matter, was forbidden under penalty of death," writes Motley, in *The Rise of the Dutch Republic*. "The edicts were no dead letter. The fires were kept constantly supplied with human fuel by monks who knew the art of burning reformers better than that of arguing with them. The scaffold was the most conclusive of syllogisms, and used upon all occasions." 186. 4

Continuing this woeful account of conditions in the rebellious Netherlands and other

countries under Spanish rule, the same author says: "Charles [V] introduced and organized a papal inquisition side by side with those terrible 'placards' of his invention, which constituted a masked inquisition even more cruel than that of Spain. The execution of the system was never permitted to languish. The number of Netherlanders who were burned, strangled, beheaded, or buried alive, in obedience to his edicts, and for the offense of reading the scriptures, or looking askance at a graven image, or of ridiculing the actual presence of the body and blood of Christ in a wafer, has been placed as high as one hundred thousand by distinguished authorities, and has never been put at a lower mark than fifty thousand."186. 5

Think of a condition such as this prevailing among those who professed to be the ministers of the word of God and the teachers of the revelations of the prophets! The Lord declared that the people should know his will by the study of the scriptures, and his disciples taught that they were given by inspiration of God and were profitable for doctrine in righteousness, and were written expressly for our learning!187. 6

In spite of the strict and horrible ruling in the ages that were dark, the people continued to print, to read, to study, to learn much in regard to the scriptures, until the prediction of the Vicar of Croyden was fulfilled.187. 7

BIBLE APPROVED BY LATTER-DAY REVELATION. Today there is more criticism and doubt thrown on the Bible and especially on the writings of Moses, than at any previous time. Higher criticism has endeavored to destroy the authenticity of the five books of Moses and place the writing of them at a much later date. This revelation to Joseph Smith establishes the authenticity of the words of Moses,187. 8 and to every true Latter-day Saint the question of the validity and authorship of the Book of Genesis, and other books of the scriptures, is a settled question. The Lord has settled it by new revelation in the dispensation of the fulness of times.187. 9

SAINTS HAVE ANCIENT AND MODERN SCRIPTURAL WITNESSES. During the past century and longer there has been a tendency to dissect the scriptures. But we are taught that they are not of private interpretation and cannot be understood except by the light of the Holy Spirit. 187. 10 The book of Doctrine and Covenants, one of the precious works, has come from the Lord to us. It is the word of God to us who live now. Therefore, we have three witnesses.

They may assail the Bible, as they do, and endeavor to prove that the writings attributed to different men were not written by them. We leave that to them. They can do as they please with their learning; we will cling to the Bible because we know that whatever errors there are, they are the errors of uninspired men who have done the translating. But they must not and cannot tread upon other ground that we have.

They have assailed the Book of Mormon from an outside standpoint and claim that it was translated, or as they say, written by someone else than Joseph Smith. But we have disproved

that, and the Book of Mormon comes to us pure, having been translated by divine power, and it contains incontrovertible internal evidence to those who read it and know anything about the power and Spirit of God -- it comes to them with internal evidence of its divinity and they know it is true. Therefore, we have this besides which we have the Doctrine and Covenants, and these three witnesses enable us to occupy a different position from any other religious denomination upon the face of the earth. 188. 11

INTERPRETING THE BIBLE

ALLEGORICAL AND SYMBOLICAL TEACHINGS IN BIBLE. Even the most devout and sincere believers in the Bible realize that it is, like most any other book, filled with metaphor, simile, allegory, and parable, which no intelligent person could be compelled to accept in a literal sense. . . .

When the Lord said to Noah, "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things," 188. 12 does any person believe that this permission included the use of unclean animals and every poisonous herb which carries within its leaves or roots the power of agonizing death? Should we not have the liberty to interpret this, as we do similar things in other writings, in the light of wisdom and with a sprinkling of reason, guided by what else may be written in the sacred word bearing upon the subject?

When Jacob blessed his sons and said, "Judah is a lion's whelp, . . . Issacher is a strong ass, . . . Joseph is a fruitful bough" by a well, 189. 13 must we be forced to believe that these sons literally became a lion's whelp, a strong ass between two burdens, a serpent, a hind let loose, and a bough of a tree by a well, because a court, in the famous trials in Tennessee involving the teaching of evolution, has ruled that the Bible must be interpreted literally?

David said: "My soul is among lions: and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword." 189. 14 Very queer looking enemies were these according to such a ruling. The Preacher said: "A wise man's heart is at his right hand; but a fool's heart at his left." 189. 15 Must we, therefore, take these sayings literally?

SYMBOLISM AND FIGURES ENHANCE BIBLE. If we are forced by constitutional declaration or court decree, or for any other cause, to interpret the Bible literally in all that is recorded, then Jesus is a lamb, 189. 16 the Pharisees are whited sepulchers that devour widow's houses, 189. 17 the saints are sheep and lambs, 189. 18 and the unrighteous at the day of judgment are to be turned into goats, 189. 19 while the people of the present day are turned into wheat and tares. 189. 20

The Lord has not taken from those who believe in his word the power of reason. He expects every man who takes his "yoke" upon him to have common sense enough to accept a figure

of speech in its proper setting. and to understand that the holy scriptures are replete with allegorical stories, faith-building parables, and artistic speech. Much of the beauty of the Bible, even in the translations which have come to us, is found in the wonderful figures of this kind, which have never been surpassed. For example, read the 19th, the 23rd, and the 24th Psalms; Judah's desperate plea for the liberty of his brother Benjamin; 190. 21 the poetic flights of Isaiah, and the Sermon on the Mount.190. 22

Where is there a writing intended to be taken in all its parts literally? Such a writing would be insipid and hence lack natural appeal. To expect a believer in the Bible to strike an attitude of this kind and believe all that is written to be a literal rendition is a stupid thought. No person with the natural use of his faculties looks upon the Bible in such a light. 190. 23

MANY TRUTHS LOST FROM BIBLE. In no place in the Hebrew scriptures, as the translations have come to us, is there a well defined definition of such terms as soul, second death, eternal punishment, terms over which the religious world contends because of lack of understanding. Why are men without this understanding? Is it not because they proclaim that the heavens are sealed? That there is no more revelation? That the canon of scripture is full, and the Lord has no more doctrine to reveal through prophets for the knowledge and benefit of mankind? Truly do they cry, "A Bible! A Bible! We have got a Bible, and there cannot be any more Bible." 190. 24 They have closed the heavens against themselves and say they are in the strait and narrow path while helplessly groping in the dark.

Without doubt these terms were thoroughly understood by the prophets and holy men of old who wrote and spoke "as they were moved by the Holy Ghost." 190. 25 It is very probable that the correct interpretation of these expressions, as used by the ancient prophets, was lost in the copying and translating of the scriptures. None can successfully deny that changes were made by translators and scribes, according to their human understanding. We are informed in the Book of Mormon that the Hebrew scriptures went "forth from the Jews in purity unto the Gentiles, according to the truth which is in God," and after they went forth from the Jews many changes were made, and "many parts which are plain and most precious; and also many covenants of the Lord have they taken away."191. 26

If the teachers of religion in the various sects are content, under these conditions, to stand united and agreed that the canon of scripture is full, saying "We have got a Bible, and we need no more Bible," they are bound to garner conflicting notions not in keeping with the saving power of the gospel of our Lord.191. 27

VERSIONS OF THE BIBLE. We are all aware that there are errors in the Bible due to faulty translations and ignorance on the part of translators; but the hand of the Lord has been over this volume of scripture nevertheless, and it is remarkable that it has come down to us in the excellent condition in which we find it. Guided by the Books of Mormon, Doctrine and Covenants, and the Spirit of the Lord, it is not difficult for one to discern the errors in the Bible.

The Church uses the King James Version of the Bible because it is the best version translated by the power of man.

The revision of the Bible which was done by Joseph Smith at the command of the Lord was not a complete revision of the Bible. There are many parts of the Bible in which the Prophet did not change the meaning where it is incorrect. He revised as far as the Lord permitted him at the time, and it was his intention to do more, but because of persecution this was not accomplished. However, all that he did is very helpful for the major errors have been corrected. 191. 28

CHOOSING REVELATIONS FOR PUBLICATION

EARLY PREPARATIONS TO PUBLISH THE REVELATIONS. Shortly after the organization of the Church, the members were desirous of obtaining copies of the revelations given up to that time. In the summer of 1830, the Prophet, by divine commandment, commenced to copy and prepare the revelations, no doubt with the thought in mind of having them published. Some of the elders were carrying copies in their pockets, as far as the Lord would permit them, for there were some revelations at that time they were forbidden to publish to the world.

On November 1st and 2nd, 1831, a conference of the elders was held at Hiram, Ohio, when it was decided that the revelations should be compiled and published. On the first day of the conference the Lord gave approval to this plan by giving a revelation which he called his "preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth." 192. 29

While this was not the first revelation given to Joseph Smith, it appears as the first revelation in the Doctrine and Covenants, naturally, as it is the custom to place the preface of any book today in the beginning of the volume. Oliver Cowdery and John Whitmer were appointed to carry the revelations to Independence, Missouri, where they were to be published. The Prophet made haste in the choosing and preparation of these revelations so that the brethren could start on their journey to Missouri about the middle of November.

ATTEMPT TO PUBLISH THE BOOK OF COMMANDMENTS. W. W. Phelps, one of the early members of the Church, was by trade a printer. He had gone down into Missouri. The printing press and type were brought down the Ohio River from Cincinnati where it was purchased, and across the country to Independence, and the revelations which had been selected by the Prophet were set in type, that is, most of them. But this was slow work. We must remember that they were living in pioneer times, that Kirtland was about as far from Missouri as we are here in Salt Lake City from Winter Quarters, from which point the pioneers started on their journey to the Rocky Mountains. We do not stop to think of that, and so it took some time. By the summer of 1833 most of these revelations had been printed,

but not all.

At that time trouble arose, and a mob destroyed the press, scattered the type, and destroyed most of the copies that had been printed; however, a few were saved. This was known as the Book of Commandments. As I have said, very few of the sheets were preserved so that there are very few copies of the book, so far as it was completed, in existence. I only know of five or six copies that are to be found today.

APPROVAL OF DOCTRINE AND COVENANTS FOR PUBLICATION. In the year 1834, a committee was formed, consisting of the Presidency of the Church, and some others, for the purpose of again preparing the revelations and having them published. This selection of revelations went on, and in 1835 it was presented at a conference of the Church held on the 17th day of August and there was approved. When the Prophet made this selection, he made the statement that he prized these revelations beyond the wealth of this whole earth.

I want to read to you just a word or two of the testimony of the Council of the Twelve in relation to these revelations, which were accepted on August 17, 1835: "We, therefore, feel willing to bear testimony to all the world of mankind, to every creature upon the face of all 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." ¹⁹⁴. 30

Each man signed his name, beginning with Thomas B. Marsh, then President of the Council, and ending with Lyman E. Johnson, the youngest.

LECTURES AND ARTICLES PUBLISHED WITH REVELATIONS. At this conference it was decided to include in this publication of the Doctrine and Covenants seven Lectures on Faith. These lectures had been given before the schools of the elders in Kirtland during the years 1834-1835. In accepting these seven Lectures on Faith, it was made very clear to that conference that they were not received on a parallel with the revelations, but were accepted as helps in the study of the doctrines of the Church, and so they were added to the Doctrine and Covenants with that understanding.

At this conference two other articles were also received, read, approved, and ordered to be printed in the Doctrine and Covenants, one on marriage and the other on laws and government. These two articles appeared in each edition of the Doctrine and Covenants from the first edition in 1835, until 1876. We should remember that these Lectures on Faith were not revelations and were not considered so in the beginning. These two articles, one on marriage, and the other on laws and government, were not revelations. I want to impress this

upon you, because this question comes up constantly; especially is it brought up by members of the "Reorganized" Church, who accuse us of taking a revelation out of the Doctrine and Covenants. This article on marriage was not a revelation and I want you never to forget it.

OLIVER COWDERY PREPARED ARTICLE ON MARRIAGE. I hold in my hand a copy of the Doctrine and Covenants published in 1869, one of the last before that article was taken out. Do not forget what I am going to tell you, that at this conference held on August 17, 1835, Joseph Smith and Frederick G. Williams, one of the counselors in the Presidency, were not present; they were in Michigan. That is a matter of recorded history. We know where they were because we have it in the documentary history of the Church. 195. 31

So this article on marriage and this article on laws and government in general were written by Oliver Cowdery in the absence of the Prophet Joseph Smith, and the Prophet knew nothing of the action that was taken ordering them printed with the revelations. These were not revelations, never were so considered, were ordered printed in the absence of Joseph Smith, and when Joseph Smith returned from Michigan and learned what was done -- I am informed by my father, who got this information from Orson Pratt -- the Prophet was very much troubled. Orson Pratt and Joseph F. Smith, my father, were missionary companions; they traveled together, and my father learned a great many things from Orson Pratt of these early days. When the Prophet came back from Michigan, he learned of the order made by the conference of the Church and let it go through.

Now the Prophet did know something about these Lectures on Faith, because he helped to prepare them, and he helped also to revise these lectures before they were published. but these two other articles, he had nothing to do with them.

WHY ARTICLE ON MARRIAGE WAS DELETED. In the days of Nauvoo, the Lord gave Joseph Smith a revelation on marriage; that revelation appears under date of July 12, 1843. That is not the date that the revelation was given, but the date when the revelation was recorded.

That revelation on marriage was not placed in the Doctrine and Covenants until 1876. In the year 1876, the first edition of the Doctrine and Covenants published in the west was published by David O. Calder of the Deseret News.

Orson Pratt, under the direction of the Presidency of the Church, had added to the body of revelations a great many others as we have them now in the Doctrine and Covenants, that were not in these earlier editions, and this section known as section 132, was among those so added. It would not have been consistent to have allowed that article on marriage to stay in when it contradicted the revelation given to the Prophet Joseph Smith, so they took it out, and very properly. That is a matter of history that we ought to be, familiar with.

FALSE TEACHINGS OF ARTICLE ON MARRIAGE. I want to read from this article on

marriage to show you that it is not a revelation and could not be: "According to the custom of all civilized nations, marriage is regulated by laws and ceremonies; therefore, we believe that all marriages in this Church of Christ of Latter-day Saints should be solemnized in a public meeting or feast prepared for that purpose," -- (I do not believe that at all. We solemnize marriages in the temple of the Lord, at an altar. We do not have a crowd, and it is not a feast.) -- "And that the solemnization should be performed by a presiding high priest, high priest, bishop, elder, or priest, not even prohibiting those persons who are desirous to get married, of being married by other authority."

I do not believe that. I believe every marriage in this Church should be performed by a high priest who is appointed by the one who holds the keys to perform that ceremony for time and eternity, at the altar in the house of the Lord, and it ought not to be performed anywhere else. Of course they had no temples and no understanding of the ceremonies for time and eternity in the year 1835, so we will have to excuse Oliver Cowdery for that. However this article is not the doctrine of the Church, and cannot be; you can see that.

"We believe that it is not right to prohibit members of this Church from marrying out of the Church, if it be their determination so to do; but such persons will be considered weak in the faith of our Lord Jesus Christ."

Of course we do not believe that we should prohibit people from marrying outside of the Church; we cannot go to that extent and prohibit them from doing it, but we should counsel against it, and teach against it, and try to persuade them not to do that sort of thing.

"Inasmuch as this Church of Christ has been reproached with the crime of fornication and polygamy, we declare that we believe that one man should have one wife, and one woman but one husband, except in case of death, when either is at liberty to marry again." 197. 32

FIRST REVELATION OF PLURAL MARRIAGE. Of course there was no doctrine of plural marriage in the Church in 1835, but Orson Pratt said (I get this from my father who was his missionary companion) that the Lord did reveal to Joseph Smith, before 1835, and before 1834, and as early as 1832, the doctrine of plural marriage. The Prophet revealed that to some few of the brethren, and Orson Pratt was one of them. He said the Prophet told him that, but it was revealed as a law or principle that was not at that time to be revealed to the Church, or made public or practiced, but something that would yet come, that was future. I have the confidence that Orson Pratt spoke the truth.

So it would be inconsistent, I say, to keep that article in here, when the revelation known as section 132 came to the Prophet Joseph Smith and was added to the revelations in the Doctrine and Covenants.

It is not necessary for me now to go into further detail in regard to the history of these revelations more than to say this, that in 1876 Orson Pratt divided the Doctrine and

Covenants into verses as we have it now. Before that it was not divided; and then it was sent to England to be published -- both the Doctrine and Covenants and the Book of Mormon, as we now have them divided into verses and the Book of Mormon into chapters, also with the footnotes. This was in 1879 when the first editions of the Doctrine and Covenants and Book of Mormon, with footnotes, were published in Liverpool, England. All of the printing of the Church works, after we were driven from Nauvoo, until 1876, was done in Great Britain.

REVELATIONS IN THE DOCTRINE AND COVENANTS

IMPORTANCE AND WORTH OF DOCTRINE AND COVENANTS. The Doctrine and Covenants, that is the title of this book, and how much more significant it is than the Book of Commandments. A Book of Commandments means, if we accept the title at its face value, that it contains only commandments. But this title which the Lord gave when they got out this edition -- let me refer to the title page: "The Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints" -- is very significant and tells the story of what this book actually is. It contains the doctrine of the Church; it contains the covenants the Lord will make with the Church, if we are willing to receive them.

In my judgment there is no book on earth yet come to man as important as the book known as the Doctrine and Covenants, with all due respect to the Book of Mormon, and the Bible, and the Pearl of Great Price, which we say are our standards in doctrine. The book of Doctrine and Covenants to us stands in a peculiar position above them all.

I am going to tell you why. When I say that, do not for a moment think I do not value the Book of Mormon, the Bible, and the Pearl of Great Price, just as much as any man that lives; I think I do. I do not know of anybody who has read them more, and I appreciate them; they are wonderful; they contain doctrine and revelation and commandments that we should heed; but the Bible is a history containing the doctrine and commandments given to the people anciently. That applies also to the Book of Mormon. It is the doctrine and the history and the commandments of the people who dwelt upon this continent anciently.

But this Doctrine and Covenants contains the word of God to those who dwell here now. It is our book. It belongs to the Latter-day Saints. More precious than gold, the Prophet says we should treasure it more than the riches of the whole earth. I wonder if we do? If we value it, understand it, and know what it contains, we will value it more than wealth; it is worth more to us than the riches of the earth.

HOW TO STUDY THE DOCTRINE AND COVENANTS. I heard a brother say he could not read the Doctrine and Covenants because it was so much like a dictionary. It is not a consecutive story -- it changes the subject, and so on -- well of course it does.

Many years ago when I was a president in a quorum of seventies -- and in those days we did not have any supervision so far as our study was concerned -- it was decided by that quorum

of seventies that they would study the Doctrine and Covenants, and I was appointed to be the class teacher. We took it up section by section. You are not going to get all there is out of it in any other way. You may take it up if you want to by topics, or doctrines, that is good; but you are not going to understand the Doctrine and Covenants, you are not going to get out of it all there is in it unless you take it up section by section; and then when you do that, you will have to study it with its setting, as you get it in the history of the Church.

So when we studied the Doctrine and Covenants in those days, we did not take the Doctrine and Covenants for our text book, but we took the Documentary History of the Church. The first volume had just been published, and it contained the greater part of the revelations in the Doctrine and Covenants, with their setting, so that we got the reasons why this revelation was given, and that revelation was given; and with this background, there was greater interest in the things we were studying than there would have been if we had taken the revelations in some other way. . . .

"SEARCH THESE COMMANDMENTS." Here is the word of the Lord in a commandment to every member of this Church: "Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled." 200. 33

Search these commandments, that is the thread that runs through this preface to this Book of Commandments. I tell you there is nothing you ever attempted to study equal to this, and you will never find anything quite equal to it. You have only scratched at it; that is all you have done.

Of course it is not my place to dictate to you and tell you what to do, but it is my place to warn the people and tell them the Lord has commanded them to search these things. I am reading this book all the time; scarcely a day passes that I do not read something and ponder over it and the other standards in doctrine. The Lord has given this book to us; it is our book; it contains the doctrines of the Church and the commandments and the covenants. Many of the covenants could not be written and put in a book; you get these in the temple of the Lord; but I am reading these things because I want to know what the Lord has to say, and what he would have me do. It is a wonderful study.200. 34

DOCTRINE AND COVENANTS FOR WORLD. The Lord has given many revelations in our own day. We have this Doctrine and Covenants full of them, all pertaining unto the Latter-day Saints and to the world. For, this is not our book alone. This Doctrine and Covenants is my book and your book; but more than that, it belongs to all the world, to the Catholics, to the Presbyterians, to the Methodists, to the infidel, to the nonbeliever. It is his book if he will accept it, if he will receive it.

The Lord has given it unto the world for their salvation. If you do not believe it, you read the first section in this book, the preface, and you will find that the Lord has sent this book and the things which it contains unto the people afar off, on the islands of the sea, in foreign

lands; and his voice is unto all people, that all may hear.201. 35

And so I say it belongs to all the world, not only to the Latter-day Saints; and they will be judged by it, and you will be judged by it. We will all be judged by it, by the things which this book contains and by the things which the other books contain which are holy scripture, which the Lord has given unto us; and if we fail to comprehend these things, if we will not search, if we will not take hold on the things which the Lord has revealed unto us, then his condemnation shall rest upon us, and we shall be removed from his presence and from his kingdom. And I say that in all soberness, because it is true.201. 36

REVELATIONS WITHHELD BECAUSE OF UNBELIEF. Now the Lord is withholding from us a great many truths that he would gladly reveal if we were ready to receive them. Did you know that a portion of the record from which the Book of Mormon is taken is sealed? The Prophet was not permitted to break the seals, and we will not receive the sealed record until the time comes when the people will show by their faith their willingness to accept it. 202. 37

How many have read the Book of Mormon through? How many have made themselves familiar with the things revealed to us in the Doctrine and Covenants regarding what the Lord has said of our duties as members of the Church and what he has said regarding our salvation and exaltation and how it may be obtained? Until we are prepared to receive the things already given, I fear the Lord will hold from us those other things which one time will be revealed. 202. 38

If we had on record all that had been written by inspired historians, then we would have the truth concerning the gospel of Jesus Christ in such a way that it would astonish the world. Because of unbelief the Lord withdrew from the people many truths, and so they were left without the knowledge concerning the principles of the gospel and the true Church of Jesus Christ. 202. 39

MORE REVELATIONS IN FUTURE. Not all of the revelations given to the Prophet Joseph Smith are in the Doctrine and Covenants. He made a selection for this book by revelation. The Church has had many other revelations, but we have in the Doctrine and Covenants revelations sufficient to bring to pass our exaltation if we will but heed them. When we, the members of the Church, reach the point that we are willing to live by all that the Lord has revealed, he will give us more that can be placed in the Doctrine and Covenants. The Lord is withholding from us great and mighty truths because of the hardness of our hearts. Why should we clamor for more when we will not abide in what we already have? We are led by revelation today just as much as they were anciently.202. 40

HOME LIBRARIES

HAVE STANDARD WORKS IN THE HOME. One of the influences in the home that leads

to faith and prayer and proper religious understanding is to have in the home the standard works of the Church, not hidden, but where they can be found, on a table or some place where they are in evidence and can be referred to, where they will be seen; and then the members of the family ought to be invited from time to time to read them. I go into homes sometimes where they do not have these things. I always like to know, when I go into anybody's home and they have books, what kind of books they have. If I have been in some of your homes, you know that. I take a look at the books you have and find out what it is that you are reading. I am glad to say that in the majority of the houses I find books that can be approved. We ought to have the standard works of the Church, and we ought to encourage the reading of them. 203. 41

STANDARD WORKS JUDGE TEACHINGS OF ALL MEN. It makes no difference what is written or what anyone has said, if what has been said is in conflict with what the Lord has revealed, we can set it aside. My words, and the teaching of any other member of the Church, high or low, if they do not square with the revelations, we need not accept them. Let us have this matter clear. We have accepted the four standard works as the measuring yardsticks, or balances, by which we measure every man's doctrine.

You cannot accept the books written by the authorities of the Church as standards in doctrine, only in so far as they accord with the revealed word in the standard works.

Every man who writes is responsible, not the Church, for what he writes. If Joseph Fielding Smith writes something which is out of harmony with the revelations, then every member of the Church is duty bound to reject it. If he writes that which is in perfect harmony with the revealed word of the Lord, then it should be accepted. 204. 42

HOME LIBRARIES SHOULD BE PROVIDED. It is within our power to guide our youth in their reading and to cultivate in their hearts a desire for good books. It is most unfortunate where a person is not possessed with the desire for good reading. The reading habit, like charity, should begin at home. It is the duty of every parent to provide in his home a library of suitable books to be at the service of the family. The library need not be large, nor the books of the most expensive binding, but there should be a well chosen variety of the most select that can be obtained.

Children should be encouraged in the home to read and be instructed in the value of good books and how to discriminate between the good and the bad in literature. It is far better for a home to be thus provided where the children can be entertained with a good, wholesome story than to more than waste their time playing cards -- a habit that cannot too severely be condemned -- or spending their time in poolhalls or upon the streets in company of evil associates. . . .

Not one of us is so poor but that we are able to purchase a few good books for the home. A small library of the most worthy books in this day of cheap printing may be had for a trifling

sum. There is scarcely a family in the land that does not spend for amusement, or in pleasure that could be dispensed with, a sum each year that would purchase a suitable course of reading.

I have been in the habitations of some of our people where even the standard works of the Church could not be found, and these are absolutely indispensable to a Latter-day Saint home. There may be some excuse for an absence of the "commonest English classics," but there is no excuse for an absence of the standard works of the Church and the writings of our ablest authors on the principles of the gospel.

POOR LITERATURE TO BE AVOIDED. Many books have been spoiled because of too much padding. Most novels are padded with matter that does not pertain to the theme and clouds the thought and destroys the efficacy of the story. Many of our present day story writers also spoil what they write by the frequent interjection of profanity. The common use of the name of Deity in nearly every exclamation seems to them to be an essential feature to give the proper emphasis and vigor. Many books written by capable and distinguished authors have been marred in this manner.

If authors were more familiar with the commandment, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain," 205. 43 it would greatly improve their works and help their readers in keeping this commandment. Books of this class merit censure, and where this difficulty is very marked should utterly be condemned.

Other books contain problem stories, are sensational, or deal with immoral themes. These should always be condemned. Among a certain class such books are very popular, but they corrupt the morals and appeal to the baser passions of mankind. There are other books that are perhaps free from immoral thought, as we understand that term, but are filled with vulgar slang.

One prominent writer has said: "Slang is to a people's language what an epidemic disease is to their bodily constitution, just as catching and just as inevitable in its course. Like a disease, too, it is severest where the sanitary conditions are most neglected, where there is least culture and thought to counteract it."

DESTRUCTIVE POWER OF BAD LITERATURE. A book may not be classed as bad, but we should ask ourselves if it contains any thought that will benefit us intellectually, morally, or spiritually, if we read it. I do not mean to say that a book written solely to amuse is necessarily bad and to be condemned, for some of our most worthy authors have given to the world good books of this kind that can safely be recommended. But if the aim of a book is not uplifting or helpful to the reader it should be avoided. 206. 44 There are so many books that have been tried and proved to be good that we need not waste our time with those we may consider doubtful.

"He who writes for fools," it has been said, "finds an enormous audience." The best sellers advertised at times among the popular books are not always the best. Among them we may find the sensational, vicious, and immoral, which poison the mind and destroy the soul. Many of these books are written by contract made between publisher and author at so much per word for the purpose of getting gain. To be sure, they are made attractive and filled with catchy sayings that appeal to the simple minded of that enormous class to which reference has been made.

These books are like spiders' webs, built to inveigle silly flies who know no better than to be ensnared within their meshes. They are sold largely on the strength of the extensive advertising they receive, and while they may pass through several editions while the craze is on, seldom live but a few short years and are soon dead and forgotten. Not so, however, with the mischief they can do, for the impressions on the mind for evil may endure.

READ SYSTEMATICALLY. Desultory reading as a habit is not good. Such reading impairs the power of thought and is enervating to the mind. Reading should be done systematically. Reading that requires study and reflection should not be done in haste. It is better to read a little and understand it than to read a great deal without getting the thought.

We sometimes hear the complaint, "I haven't time." But we all have time to read and study which is our solemn duty. Can we not arrange to find at least 15 minutes in each day to devote to systematic reading and reflection? This would be but a trifling amount of time, yet it would be one hour and 45 minutes in a week; seven and one-half hours in a month of 30 days, and 91 hours and a quarter in the year. This is equal to 11 and one-half days of eight hours each during the entire year. I am sure we can all find more time than that to read, yet this amount is all Dr. Eliot felt was necessary for a man to spend to receive the "essentials of a liberal education" from his recommended five foot shelf of books. . . .

Very few among us read too much; most of us read too little. The Lord has said: "And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith." 207. 45

VALUE OF READING CLUBS. Reading clubs might be organized with profit. The young men could meet at some selected time and place, and one could read while the others listen. There is virtue in reading aloud; let each boy take a turn. It will teach them to read well, to think more clearly, and properly to pronounce their words. It trains the ear as well as the eye, and then, there is the social intercourse and exchange of ideas, which is a benefit to them. This, of course, must be done under the direction of some responsible person connected with the Mutual work. When a book is read, all who were present at the reading should have credit as having read the book.

There is a verse in the 8th chapter of Nehemiah that has a bearing on this subject. When the

Jews returned from the captivity, we read that the people were called together and Ezra and the priests stood before them to instruct them. This is the passage: "So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." 208. 46 This verse is a perfect treatise, in a sentence, of the art of reading aloud. Let our young men remember the passage in their reading. See that the books of the reading course are placed in your public libraries and reading rooms. A number of young men forming a reading club may purchase the entire set among them, and the expense will not be very great. It would be well for each home to secure the reading course and that each association also be provided with a set. 208. 47

CHAPTER 11

COMING FORTH OF BOOK OF MORMON

RESTORATION OF BOOK OF MORMON

INSPIRED NATURE OF BOOK OF MORMON. The Book of Mormon is the sacred history of the ancient inhabitants of the American continent; it contains the predictions of their prophets, the commandments of the Lord to them, and the history and destiny of those ancient peoples. It is the American volume of scripture and is just as sacred and inspired as is the Bible, which contains the sacred records of the Hebrew race on the Eastern Hemisphere.

No other book has been so sharply, bitterly, and relentlessly attacked as the Book of Mormon. Yet, like gold tried many times in the furnace, it has passed through all attacks unscathed. Every weapon raised against it has perished, and the wisdom of the self-righteous who have attacked it has come to naught.

There is an inspiration and feeling of peaceful joy and satisfaction which accompany the sincere and prayerful reading of this book. Its doctrines and literary merit are in keeping with the writings of the Jewish prophets. The sincere student who is willing to put Moroni's promise to the test is forced to say, "Surely this is the work of the Lord and not the work of man, for no man could have written it." 209. 1

STICK OF JOSEPH IN HANDS OF EPHRAIM. Ezekiel saw in vision the great nation of the Nephites, the house of Joseph, when he wrote by prophecy concerning the joining of the records of Joseph with that of Judah. 209. 2 . . .

It is very apparent that the Bible is the record, or stick of Judah; moreover, that it does not

contain a history of the nations which were to come of Ephraim and Manasseh. That stick, or history must be sought for elsewhere. And from whence? It has been declared by some that the Bible as we have it today fulfils this prediction, that this commandment to Ezekiel was a local commandment to him, and he was to write and join the writings of the two nations of Judah and Israel and hold them forth before the people of his day. A careful study of this prophecy, however, reveals that this joining of the records was to be in the latter-day, not in the time of Ezekiel. . . .

One significant expression in the prophecy of Ezekiel is that the stick of Joseph and his fellows was to be in the hand of Ephraim. Ephraim was to stand at the head of the tribes of Israel in the latter-days, according to his birthright. Joseph Smith, unto whom the record of the Nephites was delivered and who translated it, is of the tribe of Ephraim. The Lord so revealed it. So are most of those who have received the gospel in this dispensation. Therefore this stick of Joseph is in the hand of Ephraim and by him has been joined to the stick of Judah, fulfilling the prophecy of Ezekiel. 210. 3

The Book of Mormon is the record of Joseph. It contains the history of the descendants of Joseph on this land, both of Ephraim and of Manasseh. It was in the hands of Ephraim when it was given to Joseph Smith, and it is still in the hands of Ephraim when our missionaries go forth proclaiming its truths to the world, for they also are of Ephraim. 210. 4

KNOWLEDGE OF CHRIST RESTORED IN BOOK OF MORMON. It was necessary in the restoration of all things that the people of this continent, who anciently had received the favor and blessing of the Almighty, should be brought to light through their history which contained the prophesying and commandments they received from God. Although it should be, as stated by one of their prophets, as a voice speaking from the dead, out of the dust of the ground, they were nevertheless to speak and bear witness for Christ. 211. 5

In the title-page-preface the promise is made that this record would be preserved to come forth by the power of God to the convincing of the Lamanite, and also the Jew, and also the Gentile, that Jesus Christ is the Son of God. Throughout the Book of Mormon the prediction is made that this record would be preserved for that purpose and, moreover, to bear witness of the inspiration and sacredness of the Hebrew scriptures. 211. 6

BOOK OF MORMON FOR ALL NATIONS. The promise was made that the contents of this record would be made known among all nations. Nephi wrote that the day would come "that the words of the book which were sealed shall be read upon the house tops; and they shall be read by the power of Christ." 211. 7

Joseph Smith and the witnesses to the Book of Mormon were deeply impressed with this fact, for in giving to the world their testimonies they worded their address as follows: "Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come"; and then follows their positive statements concerning the record. Had it not been for the

spirit of prophecy they would not have dared to have made their address in such manner, nor would Joseph Smith have dared to have declared that the book would be distributed in all the world as a witness for Christ. He had no power in himself, even with the help of the 11 witnesses, to bring to pass such a bold and remarkable prediction. Had the Book of Mormon been a fraud and these men deceivers, it is very probable that the book would not have been known beyond a radius of a very few miles from Palmyra.

Moroni, when he appeared to Joseph Smith, in September, 1823, told Joseph Smith that his name should be known for both good and for evil among all peoples. Today no one will say that this has not been fulfilled. So also has knowledge of the Book of Mormon penetrated the nations of the earth. Wherever the name of Joseph Smith is known the Book of Mormon is also known. Those who have sincerely read it accept it as a divinely inspired record; among those who reject it, it may be looked upon in ignorance as a cunning fraud. However, the word of the Lord spoken anciently has been, and is still being, fulfilled.^{211. 8}

BIBLE TELLS OF BOOK OF MORMON

BOOK OF MORMON FULFILLS PROMISES OF JACOB. It is reasonable to believe that if the Book of Mormon contains the message of salvation as given to the ancient peoples of this continent and is a witness for the Bible, there also must be some inspired utterances in the Bible bearing witness to the Book of Mormon. If there were no such references, there would be a serious defect in the testimony of the record of the Nephites.

There is strong presumptive evidence in the blessings given by Israel to his son Joseph, and his grandsons Ephraim and Manasseh, as recorded in Genesis, that they were to inherit a land far from Jerusalem and become a multitude of nations. Joseph was promised that his inheritance should be to the "utmost bound of the everlasting hills"; that he was "a fruitful bough, even a fruitful bough by a well; whose branches run over the wall." Moreover, he was to receive a greater inheritance than his progenitors, who were given the land of Palestine. ^{212. 9}

The Book of Mormon is the record of the descendants of Joseph who were led across the "great waters to inherit this western land, which land is designated as being choice above all other lands. Surely these blessings could not be realized in Palestine. Joseph and his sons did not become a multitude of nations there; the tribes of Ephraim and Manasseh did not receive a more wonderful inheritance in Palestine than any other of the tribes of Israel. There the chief honors were conferred first on Benjamin and then on Judah. Here in America all these promises were fulfilled when the descendants of Joseph possessed the land given as their inheritance. . . .

ISAIAH PROPHECIES OF BOOK OF MORMON. One of the most important predictions regarding the Book of Mormon is that found in the 29th chapter of Isaiah. The prophet here speaks of a people who should be like Ariel, the city where David dwelt. They should have

heaviness and sorrow and should be brought down to speak out of the ground, and their speech was to be low out of the dust, and their voice was to be as of one that had a familiar spirit. Later in this same prophecy Isaiah refers to the words of "a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned." 213. 10

This prophecy was literally fulfilled when Martin Harris took copies of the engravings of the plates of the Book of Mormon to Professor Anthon in New York. Mr. Anthon answered Martin in almost the language of Isaiah, when he was informed that the book from which the characters were taken was sealed, Said he: "I cannot read a sealed book." 213. 11 How remarkable it is that Isaiah said that the words of the book were delivered to one who was learned and that the book was delivered to the one who was not learned. How perfectly this harmonizes with the history of the case respecting Mr. Anthon and Joseph Smith!

At the time this should take place, the Lord was to commence a marvelous work and a wonder because the people drew near to him with their mouths and with their lips honored him, but their hearts were far removed from him and their fear towards him was taught by the precepts of men. The marvelous work has commenced, and of all times in the history of the world, now is the time when the conditions of the people warrant the fulfilment of this prophecy.

NEPHITES: LORD'S "OTHER SHEEP." One other passage of great import, having reference to the people dwelling in America in early times, is the remark of the Savior in that beautiful discourse in relation to his death: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." 214. 12

It is thought by some that he had reference to the Gentiles, but he said himself that he was not sent to the Gentiles, but to the lost sheep of the house of Israel. 214. 13 He must have referred to Israelites who were not in Palestine, and the visitation must have been one after his resurrection. There is no reference to such a visit in any of the four gospels, and the remark was made shortly before his death. When the Savior visited the Nephites, he told them plainly that this reference to other sheep was a reference to them; but because of the hardness of the hearts of the disciples in Jerusalem, his Father commanded him to make no further reference to the nation of Nephites while instructing the Jews. 214. 14

Perhaps this reference to other sheep of the house of Israel and the work of the Lord among them would have been stated more clearly if the people had been willing to understand. For the same reason many references to the Book of Mormon and the people of the Lord in other lands than Palestine were so expressed that their true significance was hidden. The Savior taught in parables many things so that those who were unprepared should not understand. 215. 15 Even today the people of the world, unaided by the Spirit of the Lord, cannot see the

true meaning of these passages of scripture here presented. The reason for the discourses of the Savior in parables is equally applicable in the dispensation of the fulness of times.

215. 16

TRANSLATION OF BOOK OF MORMON

EARLY TRANSLATING DONE INTERMITTENTLY. The idea seems to prevail quite generally among members of the Church that the Prophet Joseph Smith spent the greater part of his time between September, 1827, when he received the plates, and the fall of 1829, translating the Book of Mormon.

Because of lack of dates it is impossible to tell exactly how long it took him to complete the translation, but we know from the historical information at hand that there were many days spent in other work, when no attempt was made to translate after that labor had been undertaken. There were times when the Lord commanded him to cease translating. For instance, the Lord said on one occasion: "I say unto thee Joseph, when thou hast translated a few more pages thou shalt stop for a season, even until I command thee again." 215. 17 The reason given for this is that his enemies were lying in wait to destroy him and the work. Again the Lord said: "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." 215. 18

PROPHET'S PREPARATION TO TRANSLATE. Joseph Smith received the plates and the Urim and Thummim September 22, 1827. Because of persecution, poverty, and the necessity of "laboring with his hands" for a living, nothing was done towards translating the record that year. However, he was busy studying the characters and making himself familiar with them and the use of the Urim and Thummim. He had a great deal more to do than merely to sit down and with the use of the instrument prepared for that purpose translate the characters on the plates.

Nothing worth while comes to us merely for the asking. All knowledge and skill are obtained by consistent and determined study and practice, and so the Prophet found it to be the case in the translating of the Book of Mormon. It will be remembered that the Lord said to Oliver Cowdery when he desired to translate: "But, behold, I say unto you, that you must study it out in your mind." 216. 19 Oliver thought it would be easy, but found it difficult and therefore was content to accept the advice from the Lord and continue as scribe to Joseph Smith.

It was between December, 1827, and February, 1828, that the Prophet copied the characters from the plates; and, in the month of February, Martin Harris carried them to New York to Professor Charles Anthon. 216. 20 April 12, 1828, Martin Harris commenced to write, and the Prophet to translate, the abridgment giving the history of Lehi and down to the days of King Benjamin. These pages Martin Harris lost, and because of his disobedience he was not permitted to act again as scribe and the Prophet Joseph lost his gift for a season.

OLIVER COWDERY ACTS AS SCRIBE IN TRANSLATING. Oliver Cowdery came to the Prophet at Harmony, Pennsylvania, April 5, 1829, and two days later commenced to write at Joseph Smith's dictation. It must be remembered that they had to commence once more at the beginning and cover the same ground that had been covered in the lost manuscript, but in more detail, for they were now translating the small plates of Nephi.

The translating with Oliver Cowdery as scribe, continued without interruption until May 15, 1829, when these two men having a desire to know something more about baptism went into the woods to pray and received the Aaronic Priesthood from John the Baptist. 217. 21 Following this important event, it became necessary for Joseph Smith and Oliver Cowdery to change their place of residence because of opposition, and they therefore moved from Harmony, Pennsylvania, to Fayette, Seneca County, New York, to the home of the Whitmers.

It was early in June, 1829, that Oliver Cowdery, David Whitmer, and Martin Harris, with Joseph Smith retired to the woods and sought the Lord in prayer and were visited by the angel who revealed to them the plates. It was also on this occasion that they heard the voice of the Lord declaring unto them that the record had been translated by the gift and power of God.

About this time Joseph Smith also writes: "Meantime, our translation drawing to a close, we went to Palmyra, Wayne County, New York, secured the copyright, and agreed with Mr. Egbert B. Grandin to print five thousand copies for the sum of three thousand dollars." 217. 22

I think we may conclude that the copyright was not secured until the translation was completed, and these words of the Prophet Joseph indicate that this is the case. The copyright bears the date of June 11, 1829.

TOTAL OF TWO MONTHS SPENT TRANSLATING. After completing the translation it took some time to make arrangements with Mr. Grandin and to raise the sum required to print the book, the funds being furnished by Martin Harris through the sale of his personal property, In the meantime Oliver Cowdery, at the request of Joseph Smith, made a complete copy of the manuscript, and it was this manuscript copy that was taken to the printer, a sheet at a time, until the Book of Mormon was printed. Mr. Grandin commenced the printing in August, 1829, and the Book of Mormon was ready for distribution about the first of March, 1830.

We may conclude from the evidence that the actual time of translating the record, as we have it in the Book of Mormon, was between April 7, 1829, and the first week of June of that same year, or not to exceed two full months. 218. 23

ORIGINAL MANUSCRIPT OF BOOK OF MORMON. After the plates were translated, the Prophet received a commandment from the Lord that the entire manuscript should be copied, that the copy should go to the printer, and the original manuscript should not be permitted to go out of his hands. . . .

The original manuscript was in this manner carefully guarded, and the copy struck off by Oliver Cowdery was used in the printing of the Book of Mormon. The original was never in the hands of the printer. . . .

The original manuscript remained in the possession of the Prophet Joseph Smith and was by his own hand placed in the cornerstone of the Nauvoo House, October 2, 1841, in the presence of numerous witnesses. . . .

The Nauvoo House, which was begun in the days of Joseph Smith, was never finished, and in the course of time the walls were torn down by Mr. Lewis C. Bidamon, second husband of Emma Smith, and the contents of this cornerstone, which had so long been exposed to the elements, were found to be nearly ruined. Some of the articles, however, were preserved and have been widely distributed.

SCATTERING OF ORIGINAL MANUSCRIPT. President Joseph F. Smith had in his possession Lyman Wight's memorial, and also pages three to 22 of the original manuscript of the Book of Mormon, which are, considering all things, fairly well preserved. These pages from the original manuscript are now in the Church Historian's Office. Elders Andrew Jenson, Edward Stevenson, Joseph W. Summerhays and others also obtained portions of the original manuscript. Some of it, we understand was also in the possession of Joseph Smith of the "Reorganization," but only a small fragment. Thus the original manuscript, that portion that was not destroyed by the elements, has been scattered. . . .

After all, what does it matter what became of the original manuscript of the Book of Mormon? It is valueless, save as a relic. The statement has gone forth that the Church offered a large sum for the printer's copy. No such offer was ever made. The Book of Mormon has been translated into more than a dozen languages, and hundreds of thousands of copies have been published at a price so reasonable that it is within the reach of all -- the same truths being in each copy as are in the original manuscript. If the Prophet had considered the original manuscript of any value as a work of reference, he would not have placed it in the foundation of the Nauvoo House. 219. 24

PUBLISHING THE BOOK OF MORMON

JOSEPH SMITH: "AUTHOR AND PROPRIETOR" OF BOOK OF MORMON. The first edition of the Book of Mormon was printed by Egbert B. Grandin at Palmyra, New York, in 1830. The edition was of 5,000 copies and the cost was \$3,000. On the title page of this edition the following appears, "By Joseph Smith, Junior, Author and Proprietor," and on the

next page the copyright appears in full. The expression Author and Proprietor has caused some adverse criticism by enemies of the Church, but in making this statement Joseph Smith was merely complying with the law at that time governing copyrights. This book contains 588 pages and the testimonies of the witnesses are in the back of the book. A few of the copies contain an index but most of them were published without this addition.²²⁰. 25

SAMUEL H. SMITH'S MISSION AND BOOK OF MORMON. In the first year or two of the existence of the Church, the missionaries were without tracts and other printed information on the principles of the gospel and the restoration and therefore depended almost solely on the Book of Mormon. Each missionary took several copies of the Book of Mormon and tried to dispose of them among the people usually with excellent results.

Among the first missionaries to go out, if not actually the first, was Samuel H. Smith, younger brother of the Prophet Joseph. Samuel carried several copies of the Book of Mormon, but met with indifferences among the people. Finally he reached the home of a Methodist preacher named John P. Greene and tried to interest that gentleman in the story of Joseph Smith and the coming forth of the Book of Mormon. Mr. Greene informed him that he had neither the time to read nor the means to buy the book as he was about to leave on an important preaching tour. However, said he, if Samuel desired to leave a copy of the book he would try to dispose of it for him. The book was left and Samuel promised to call again in about two weeks to see what success had been obtained, and feeling somewhat discouraged departed.

In the meantime Mr. Greene started to read the Book of Mormon, more out of curiosity than from any desire to gain information, for he had no faith in the story that had been told him. The more he read the more he became interested, and when he had finished the book was convinced of its truth. He took the book to the family of John Young, father of Brigham Young, and they read it; it was also read by the Kimball family, and others, with the result that the family of John Young, Heber C. Kimball, John P. Greene (grandfather of Lulu Greene Richards) and others were eventually brought into the Church. So the mission of Samuel H. Smith performed in June, 1830, and which he felt was a complete failure, added to the Church some of the most prominent members that ever embraced the gospel. This identical copy of the Book of Mormon presented to John P. Greene is now in the possession of the writer of this work. ²²¹. 26

EARLY EDITIONS OF BOOK OF MORMON. The second edition of the Book of Mormon was published by Parley P. Pratt and John Goodson, at Kirtland. This issue contains a preface by the publishers in which they state that they have "obtained leave to issue 5,000 copies of the same, from those holding the copyright." The third edition was published by Don Carlos Smith and Ebenezer Robinson in Nauvoo, in 1840, from plates made by Shepherd and Stearns of Cincinnati, Ohio. Another edition was printed from these plates in Nauvoo, in 1842.

In 1841 Brigham Young and the apostles who were then in England published the first European edition. In the first three American editions the testimonies of the witnesses were printed in the back of the book, but in the first European edition the testimonies were transferred to the front of the book as they have appeared in all editions since. This issue was to have been of 5,000 copies, but only 4,050 were delivered; the printing was done by J. Tompkins and Co., of Liverpool. The second European edition was published by Orson Pratt, in Liverpool, in 1849.

Elder Franklin D. Richards published the third European edition, in 1852. In this edition Elder Richards numbered the verses in the chapters of the book. In 1879 Orson Pratt published an electrotyped edition of the Book of Mormon dividing the chapters and the verses and adding the footnote references as we have the book today. After these plates were made many editions appeared in Liverpool, which became for many years the publishing headquarters of the Church.^{222. 27}

The first edition in the English language to be published by any mission, in the United States, was the Kansas City edition, published by James G. Duffin in 1902. Since that time many editions have been published by the missions and have been sold by the thousands. . . . In 1869 an edition was published in the Deseret Alphabet, under the direction of Elder Orson Pratt, by Russel Brothers, in New York.

The first edition to be published in any foreign tongue was that published by Elder Erastus Snow, in Danish, in 1851. It was published in Welsh, French, German, and Italian in 1852; Hawaiian, in 1855; Swedish, in 1878; Spanish, in 1886; Maori, in 1889; Dutch, in 1890; Samoan, in 1903, and since 1903, in Tahitian, and Armenian, and other foreign languages.
^{222. 28}

THE URIM AND THUMMIM

ABRAHAM, ISRAELITES, AND JAREDITES HAD URIM AND THUMMIM. The history concerning the Urim and Thummim, or Interpreters as they are called in the Book of Mormon, ^{222. 29} is not very clear. Abraham had the Urim and Thummim by which he received revelations of the heavenly bodies, as he has recorded in the Book of Abraham.^{222. 30} What became of these after his death we do not know. Aaron also had the Urim and Thummim, and these were, evidently from the reading of the Bible, handed down among the priests of Aaron from generation to generation.^{222. 31} The Lord gave to the Brother of Jared the Urim and Thummim which he brought with him to this continent. These were separate and distinct from the Urim and Thummim had by Abraham and in Israel in the days of Aaron.

The account of this set, in part, is as follows: "And behold, when ye shall come unto me, ye shall write them [revelations] and shall seal them up, that no one can interpret them; for ye shall write them in a language that they cannot be read. And behold, these two stones will I

give unto thee, and ye shall seal them up also with the things which ye shall write. For behold, the language which ye shall write I have confounded; wherefore I will cause in my own due time that these stones shall magnify to the eyes of men these things which ye shall write. . . .

"And the Lord said unto him: Write these things and seal them up; and I will show them in mine own due time unto the children of men. And it came to pass that the Lord commanded him that he should seal up the two stones which he had received, and show them not, until the Lord should show them unto the children of men."[223](#). 32

JAREDITE URIM AND THUMMIM HAD BY NEPHITES. We have no record of Lehi bringing with him to America the Urim and Thummim. The Lord did give to Lehi the Liahona, which was a ball which directed him the way he should go, and writing appeared on it from time to time, but this was not the Urim and Thummim. [223](#). 33 King Mosiah possessed "two stones which were fastened into the two rims of a bow," called by the Nephites Interpreters, with which he translated the Jaredite record, [223](#). 34 and these were handed down from generation to generation for the purposes of interpreting languages. How Mosiah came into possession of these two stones or Urim and Thummim the record does not tell us, more than to say that it was a "gift from God."[223](#). 35 Mosiah had this gift or Urim and Thummim before the people of Limhi discovered the record of Ether. They may have been received when the "large stone" was brought to Mosiah with engravings upon it, which he interpreted by the "gift and power of God." [224](#). 36 They may have been given to him, or to some other prophet before his day, just as the Brother of Jared received them -- from the Lord.

That the Urim and Thummim, or two stones, given to the Brother of Jared were those in the possession of Mosiah appears evident from Book of Mormon teachings. The Brother of Jared was commanded to seal up his writings of the vision he had when Christ appeared to him, so that they could not be read by his people. This vision was recorded in a language which was confounded, for it was not to go forth until after the resurrection of Christ. The Urim and Thummim were also sealed up so that they could not be used for the purpose of interpreting those sacred writings of this vision, until such time as the Lord should grant to man to interpret them. When they were to be revealed, they were to be interpreted by the aid of the same Urim and Thummim. [224](#). 37

JOSEPH SMITH RECEIVED JAREDITE URIM AND THUMMIM. The people of Limhi brought to Mosiah a record, "engraven on plates of ore," [224](#). 38 which record Mosiah translated, by the aid of "two stones which were fastened into the two rims of a bow," and which gave an account of the Jaredites.[224](#). 39 In translating this record Mosiah kept from going forth to the people that particular part forbidden by the Lord to be revealed until after he was lifted up upon the cross. [224](#). 40 These sacred revelations given to the Brother of Jared were kept from the Nephite people, as well as many other things, until after the resurrection of Christ.[224](#). 41 After the appearing of the Savior to the Nephites, the vision of

the Brother of Jared was revealed to the Nephites. When Moroni made his abridgment of the record of Ether, he copied on his record the vision of the Brother of Jared.[224. 42](#)

At the command of the Lord, however, Moroni also sealed up the greater things in this vision and also the interpreters -- which were the same "two stones" had by the Brother of Jared -- so that this vision should not be made known even in our day among the Gentiles, in the day of their wickedness;[225. 43](#) it could not be revealed "until the day that they shall repent of their iniquity, and become clean before the Lord." [225. 44](#) So we today do not have the fulness of the account written and sealed up by the Brother of Jared and again sealed by Moroni. This part of the record the Prophet Joseph Smith was forbidden to translate. We have, then, received but the "lesser part."[225. 45](#)

Joseph Smith received with the breastplate and the plates of the Book of Mormon, the Urim and Thummim, which were hid up by Moroni to come forth in the last days as a means by which the ancient record might be translated, which Urim and Thummim were given to the Brother of Jared. [225. 46](#)

SEER STONE NOT USED IN BOOK OF MORMON TRANSLATION. We have been taught since the days of the Prophet that the Urim and Thummim were returned with the plates to the angel. We have no record of the Prophet having the Urim and Thummim after the organization of the Church. Statements of translations by the Urim and Thummim after that date are evidently errors. The statement has been made that the Urim and Thummim was on the altar in the Manti Temple when that building was dedicated. The Urim and Thummim so spoken of, however, was the seer stone which was in the possession of the Prophet Joseph Smith in early days. This seer stone is now in the possession of the Church.[225. 47](#)

While the statement has been made by some writers that the Prophet Joseph Smith used a seer stone part of the time in his translating of the record, and information points to the fact that he did have in his possession such a stone, yet there is no authentic statement in the history of the Church which states that the use of such a stone was made in that translation. The information is all hearsay, and personally, I do not believe that this stone was used for this purpose. The reason I give for this conclusion is found in the statement of the Lord to the Brother of Jared as recorded in Ether 3:22-24.

These stones, the Urim and Thummim which were given to the Brother of Jared, were preserved for this very purpose of translating the record, both of the Jaredites and the Nephites. Then again the Prophet was impressed by Moroni with the fact that these stones were given for that very purpose.[226. 48](#) It hardly seems reasonable to suppose that the Prophet would substitute something evidently inferior under these circumstances. It may have been so, but it is so easy for a story of this kind to be circulated due to the fact that the Prophet did possess a seer stone, which he may have used for some other purposes. [226. 49](#)

CHAPTER 12

A VOICE FROM CUMORAH

WITNESSES OF BOOK OF MORMON

WHY PLATES WERE RETURNED TO MORONI. The question has been asked many times of our elders: Where are the plates? Does the Church have in its possession the plates from which the Book of Mormon was translated by Joseph Smith?

When the answer is given that the plates were received again by the Angel Moroni, who through the centuries since they were hid up unto the Lord has been their special guardian, the reply is generally made: What a wonderful aid it would be to your people in convincing the world of the truth of your story if you could show the plates to prove that Joseph Smith really had them.

Perhaps it is natural for a man who hears for the first time the story of Joseph Smith and the coming forth of the Book of Mormon to propound such a question and to think that the plates, if they had been placed in some museum where the public could examine them, would have added much to prove the authenticity of the Prophet's story. With deeper reflection we discover that this would not have been the case, for it is not the way the Lord proves his truth, now or at any other time. However, in surprise, and in some cases with an incredulous smile, the propounder of this question turns away feeling that such an answer as he has received is an admission that Joseph Smith never had the plates and practiced a fraud upon the public.

EXISTENCE OF PLATES WOULD NOT PROVE DIVINITY OF BOOK. It is well in considering this matter to remember the words of the Lord to Isaiah: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." [228](#). 1

If the Lord had followed the thoughts of men and had commanded Joseph Smith to place the plates in some repository where they could have been inspected by the curious public, it would have led to endless disputations. Enemies of the Church would not have been convinced and would have contended most bitterly that the plates were spurious. No one could have read them for the characters engraved on them are unknown to the savants of the present age.

The Lord does not convince men of his truth by placing before their eyes and in their hands

tangible evidence, as a lawyer may do before the court, marking it exhibit A and exhibit B, and then expect it to be accepted. The Lord expects the searcher after truth to approach him with a contrite spirit and with sincerity of purpose; if he will do this and keep the commandments of the Lord, he shall receive the witness through the Holy Spirit and shall know the truth. This testimony will come with such force and clearness that it cannot be denied. For this reason the Lord said, "Whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." 228. 2

WITNESSES OF BOOK OF MORMON TO BE RAISED UP. Nephi, one of the earliest prophets of the Israelitish colony. predicted nearly 600 years before the Christian era, that when the records containing the history of his people should be revealed from the dust, it would be in a day when the people would "deny the power of God, the Holy One of Israel," and they would say: "Hearken unto us, and hear ye our precept; for behold there is no God today, for the Lord and the Redeemer hath done his work, and he hath given his power unto men." 229. 3 Again, many among them would say when presented with a new volume of scripture containing the history of the people of this western world: "A Bible! A Bible! We have got a Bible, and there cannot be any more Bible." 229. 4

Because of this attitude towards this new record the Lord promised to raise up "as many witnesses as seemeth him good," to "establish his word; and wo be unto him that rejecteth the word of God." In that day when these things should be accomplished the Lord would proceed to do a marvelous work and a wonder which would prove to be a testimony against those who "seek deep to hide their counsel from the Lord." 229. 5

Moreover, this new volume of scripture was to be a witness, not only for Christ and to contain the everlasting gospel, but was also to be a witness for the Jewish scriptures, the Bible; and these two records -- according to the prophesying of Nephi, his father, and also Joseph, son of Israel -- were to grow together bearing testimony of the everlasting gospel. 229. 6 As such a witness these records stand today testifying of the truth to the condemnation of all who reject their teachings. 229. 7

THE THREE WITNESSES. The three men called to serve as special witnesses of the coming forth of the Book of Mormon by the power of God are Oliver Cowdery, David Whitmer, and Martin Harris. . . . They were associated with Joseph Smith in the establishing of this marvelous work in this dispensation. Later all three witnesses became estranged and left the Church. 229. 8 Oliver Cowdery and Martin Harris came back humbly seeking membership in the Church and both died in full fellowship. David Whitmer remained out of the Church; however, all three of these men remained faithful to the testimony they gave to the world which is found in each copy of the Book of Mormon.

Their testimony is that they received a visitation of an angel from the presence of the Lord, who laid before them the golden record from whence the Book of Mormon was translated,

and who also instructed them. They beheld the engravings upon the plates as the leaves were turned one by one before them, and the voice of God was heard by them declaring from the heavens that the translation was by the gift and power of God and commanding them to bear record of it to all the world.²³⁰. 9 These three witnesses, through adversity, persecution, and all the vicissitudes of life, always remained true to their testimony that they beheld the plates in the presence of an angel and heard the voice of God speaking to them from the heavens.

TOTAL OF TWELVE WITNESSES. There were eight other witnesses who also beheld the plates, handled them, and examined carefully the engravings upon them as they were shown them by Joseph Smith. Their testimony is also given to the world and appears in each issue of the Book of Mormon. All of these eight men remained true to this testimony until death.

These twelve witnesses, four of whom beheld angels and had heavenly visions, and eight who beheld the record as it was shown to them by Joseph Smith, are all, it appears, that the Lord deemed necessary to establish the truth of the Book of Mormon, as he promised through Nephi that he would do. "And wo be unto him that rejecteth the word of God!"²³⁰. 10 The testimonies of these men more than satisfy the law.²³⁰. 11

ALL MEN MAY BECOME BOOK OF MORMON WITNESSES. These are not all the witnesses who can speak of the divine mission of Joseph Smith, or of the truth of the Book of Mormon. The promise is made in the Book of Mormon that all who desire to know whether it is true and contains the word of the Lord may know that it is true if they will ask with a sincere heart, with real intent, having faith in Christ, for he will reveal it to them by the power of the Holy Ghost. ²³¹. 12 There are hundreds of thousands who have put this promise to the test and can in all sincerity say that they have received that knowledge.²³¹. 13

I am just as firmly convinced that this Book of Mormon is the word of God and was revealed, as Joseph Smith declared it was revealed, as I am that I stand here looking into your faces. Every soul on the face of the earth who has intelligence enough to understand may know that truth. How can he know it? All he has to do is to follow the formula that was given by the Lord himself when he declared to the Jews that they who would do the will of his Father should know of the doctrine, whether it was of God or whether he spoke of himself. ²³¹. 14 My witness to all the world is that this book is true. I have read it many, many times. I have not read it enough. It still contains truths that I still may seek and find, for I have not mastered it, but I know it is true.

I know that the testimony of these witnesses recorded in each copy of the Book of Mormon is true, that they stood in the presence of an angel of God who declared unto them that the record as it was translated was correct, that their testimony that God spoke to them from the heavens calling upon them to bear witness of that fact is true, and there is not a soul who cannot receive that testimony if he desires to receive it. By reading this book prayerfully and faithfully, with a desire to know the truth as Moroni has declared by revelation, he shall know the truth regarding the restoration of this scripture given to the ancient inhabitants of

this continent. 232. 15

WHERE IS THE HILL CUMORAH?

SPECULATION ABOUT BOOK OF MORMON GEOGRAPHY. Within recent years there has arisen among certain students of the Book of Mormon a theory to the effect that within the period covered by the Book of Mormon, the Nephites and Lamanites were confined almost entirely within the borders of the territory comprising Central America and the southern portion of Mexico -- the isthmus of Tehautepec probably being the "narrow neck" of land spoken of in the Book of Mormon rather than the isthmus of Panama. 232. 16

This theory is founded upon the assumption that it was impossible for the colony of Lehi's to multiply and fill the hemisphere within the limits of 1,000 years, or from the coming of Lehi from Jerusalem to the time of the destruction of the Nephites at the Hill Cumorah. Moreover, they claim that the story in the Book of Mormon of the migrations, building of cities, and the wars and contentions, preclude the possibility of the people spreading over great distances such as we find within the borders Of North and South America.

EARTH POPULATED RAPIDLY. If we are willing to accept the Bible record, which is confirmed by the Doctrine and Covenants, the entire civilization of the earth was destroyed in the flood except Noah and his family. 232. 17 Moreover, this destruction took place less than 5,000 years ago, and today the population of the earth, notwithstanding wars and destructions, is estimated at over 2,000,000,000 souls.

The population of Europe, based upon the best records available, is vastly increased over that at the time of the discovery of America; yet upon this hemisphere are to be found hundreds of millions of people, descendants of European and Asiatic ancestors who knew nothing of this land before the discovery by Columbus. The rapid increase of posterity is known to every genealogist who has traced the record of the early settlers in this western country.

LOCALE OF CUMORAH, RAMAH, AND RIPLIANCUM. This modernistic theory of necessity, in order to be consistent, must place the waters of Ripliancum and the Hill Cumorah some place within the restricted territory of Central America, notwithstanding the teachings of the Church to the contrary for upwards of 100 years. Because of this theory some members of the Church have become confused and greatly disturbed in their faith in the Book of Mormon. It is for this reason that evidence is here presented to show that it is not only possible that these places could be located as the Church has held during the past century, but that in very deed such is the case.

It is known that the Hill Cumorah where the Nephites were destroyed is the hill where the Jaredites were also destroyed. This hill was known to the Jaredites as Ramah. It was approximately near to the waters of Ripliancum, which the Book of Ether says, "by

interpretation, is large, or to exceed all." 233. 18 Mormon adds: "And it came to pass that we did march forth to the land of Cumorah, and we did pitch our tents round about the hill Cumorah; and it was in a land of many waters, rivers, and fountains; and here we had hope to gain advantage over the Lamanites." 233. 19

EARLY BRETHERN LOCATE CUMORAH IN WESTERN NEW YORK. It must be conceded that this description fits perfectly the land of Cumorah in New York, as it has been known since the visitation of Moroni to the Prophet Joseph Smith, for the hill is in the proximity of the Great Lakes and also in the land of many rivers and fountains. Moreover, the Prophet Joseph Smith himself is on record, definitely declaring the present hill called Cumorah to be the exact hill spoken of in the Book of Mormon. 234. 20

Further, the fact that all of his associates from the beginning down have spoken of it as the identical hill where Mormon and Moroni hid the records, must carry some weight. It is difficult for a reasonable person to believe that such men as Oliver Cowdery, Brigham Young, Parley P. Pratt, Orson Pratt, David Whitmer, and many others, could speak frequently of the Spot where the Prophet Joseph Smith obtained the plates as the Hill Cumorah, and not be corrected by the Prophet, if that were not the fact. That they did speak of this hill in the days of the Prophet in this definite manner is an established record of history.

OLIVER COWDERY PLACES CUMORAH IN WESTERN NEW YORK. The first reference of this kind is found in the Messenger and Advocate, a paper published by the Church in 1834-5. In a brief history of the rise of the Church prepared by Oliver Cowdery, he makes reference to this particular spot in the following words:

"By turning to the 529th and 530th pages of the Book of Mormon you will read Mormon's account of the last great struggle as they were encamped round this hill Cumorah. 234. 21 In this valley fell the remaining strength and pride of a once powerful people, the Nephites -- once so highly favored of the Lord, but at that time in darkness, doomed to suffer extermination by the hand of their barbarous and uncivilized brethren. From the top of this hill, Mormon, with a few others, after the battle, gazed with horror upon the mangled remains of those who, the day before, were filled with anxiety, hope, or doubt. A few had fled to the south, who were hunted down by the victorious party, and all who would not deny the Savior and his religion, were put to death. Mormon himself, according to the record of his son Moroni, was also slain.

"But a long time previous to this national disaster it appears, from his own account, he foresaw approaching destruction. In fact, if he perused the records of his fathers, which were in his possession, he could have learned that such would be the case. Alma, who lived before the coming of the Messiah, prophesied this. He, however, by divine appointment, abridged from those records, in his own style and language, a short account of the more important and prominent items, from the days of Lehi to his own time, after which he deposited, as he says,

on the 529th page, 235. 22 all the records in this same hill, Cumorah, and after gave his small record to his son Moroni, who, as appears from the same, finished, after witnessing the extinction of his people as a nation. . . .

HILL RAMAH IN WESTERN NEW YORK. "This hill, by the Jaredites, was called Ramah; by it, or around it, pitched the famous army of Coriantumr their tents. Coriantumr was the last king of the Jaredites. The opposing army were to the west, and in this same valley, and near by, from day to day, did that mighty race spill their blood, in wrath. contending, as it were brother against brother, and father against son. In this same spot, in full view from the top of this same hill, one may gaze with astonishment upon the ground which was twice covered with the dead and dying of our fellowmen. . . .

"In this vale lie commingled, in one mass of ruin, the ashes of thousands, and in this vale was destined to consume the fair forms and vigorous systems of tens of thousands of the human race -- blood mixed with blood, flesh with flesh, bones with bones, and dust with dust." 236. 23

PROPHET APPROVES OLIVER COWDERY'S VIEWS. The quibbler might say that this statement from Oliver Cowdery is merely the opinion of Oliver Cowdery and not the expression of the Prophet Joseph Smith. It should be remembered that these letters in which these statements are made were written at the Prophet's request and under his personal supervision. Surely, under these circumstances, he would not have permitted an error of this kind to creep into the record without correction.

At the commencement of these historical letters is found the following: "That our narrative may be correct, and particularly the introduction, it is proper to inform our patrons, that our Brother J. Smith Jr., has offered to assist us. Indeed, there are many items connected with the fore part of this subject that render his labor indispensable. With his labor and with authentic documents now in our possession, we hope to render this a pleasing and agreeable narrative, well worth the examination and perusal of the saints."236. 24

Later, during the Nauvoo period of the Church, and again under the direction of the Prophet Joseph Smith, these same letters by Oliver Cowdery, were published in the Times and Seasons, without any thought of correction had this description of the Hill Cumorah been an error. 236. 25

TESTIMONY OF DAVID WHITMER TO HILL CUMORAH. Another testimony of interest is that of David Whitmer given to Elders Orson Pratt and Joseph F. Smith in September 1878, when they paid him a visit at his home in Richmond. To these brethren he said: "When I was returning to Fayette, with Joseph and Oliver, all of us riding in the wagon. Oliver and I on an old- fashioned wooden spring seat and Joseph behind us -- while traveling along in a clear open space, a very pleasant, nice-looking old man suddenly appeared by the side of our wagon and saluted us with, 'Good morning, it is very warm,' at the same time wiping his face

or forehead with his hand. We returned the salutation, and, by a sign from Joseph, I invited him to ride if he was going our way; but he said very pleasantly, 'No, I am going to Cumorah.' This name was something new to me; I did not know what Cumorah meant. We all gazed at him and at each other, and as I looked around inquiringly of Joseph, the old man instantly disappeared, so that I did not see him again."

Joseph F. Smith asked: "Did you notice his appearance?"

David Whitmer: "I should think I did. He was, I should think, about five feet eight or nine inches tall and heavy set. . . . His hair and beard were white, like Brother Pratt's, but his beard was not so heavy. I also remember that he had on his back a sort of knapsack with something in, shaped like a book."[237. 26](#)

"GLAD TIDINGS FROM CUMORAH." Who can read the words of Joseph Smith as recorded in section 128 of the Doctrine and Covenants and not feel that he had reference to the Hill Cumorah in western New York?

"And again, what do we hear? Glad tidings from Cumorah! Moroni, an angel from heaven, declaring the fulfilment of the prophets -- the book to be revealed. A voice of the Lord in the wilderness of Fayette, Seneca county, declaring the three witnesses to bear record of the book!" [237. 27](#)

While in this statement it is not positively declared that the Hill Cumorah is the place where the plates were obtained, yet the implication that such is the case is overwhelming. Moroni declaring from Cumorah the book to be revealed!

JOSEPH SMITH LOCATES CUMORAH IN WESTERN NEW YORK. Perhaps this matter could rest at this point, but the question of the territory now embraced within the United States having been in possession of Nephites and Lamanites before the death of Mormon, carries some weight in the determining of this matter. In the light of revelation it is absurd for anyone to maintain that the Nephites and Lamanites did not possess this northern land. While Zion's camp was marching on the way to Jackson County, near the bank of the Illinois River they came to a mound containing the skeleton of a man. The history of this incident is as follows:

"The brethren procured a shovel and a hoe, and removing the earth to the depth of about one foot, discovered the skeleton of a man, almost entire, and between his ribs the stone point of a Lamanitish arrow, which evidently produced his death. Elder Burr Riggs retained the arrow. The contemplation of the scenery around us produced peculiar sensations in our bosoms; and subsequently the visions of the past being opened to my understanding by the Spirit of the Almighty, I discovered that the person whose skeleton was before us was a white Lamanite, a large, thickset man, and a man of God. His name was Zelph. He was a warrior and chieftain under the great prophet Onandagus, who was known from the Hill

Cumorah, or eastern sea to the Rocky Mountains. The curse was taken from Zelph, or at least, in part -- one of his thigh bones was broken by a stone flung from a sling, while in battle, years before his death. He was killed in battle by the arrow found among his ribs, during the last great struggle of the Lamanites and Nephites." 238. 28

HEBER C. KIMBALL TELLS OF DEATH OF ZELPH. Elder Heber C. Kimball who was present recorded the following in his journal: "While on our way we felt anxious to know who the person was who had been killed by that arrow. It was made known to Joseph that he had been an officer who fell in battle, in the last destruction among the Lamanites, and his name was Zelph. This caused us to rejoice much, to think that God was so mindful of us as to show these things to his servant. Brother Joseph had inquired of the Lord, and it was made known in a vision." 239. 29

ANCIENT CITY OF MANTI IN MISSOURI. The following is also taken from the history of the travels of the Kirtland Camp: "The camp passed through Huntsville, in Randolph County, which has been appointed as one of the stakes of Zion. and is the ancient site of the City of Manti, and pitched tents at Dark Creek, Salt Licks, seventeen miles. It was reported to the camp that one hundred and ten men had volunteered from Randolph and gone to Far West to settle difficulties." 239. 30

The following account of the same event is taken from the daily journal of the Kirtland Camp, and was written by Samuel D. Tyler: "September 25, 1838. We passed through Huntsville, Co. seat of Randolph Co, Pop. 450, and three miles further we bought 32 bu. of corn off one of the brethren who resides in this place. There are several of the brethren round about here and this is the ancient site of the City of Manti, which is spoken of in the Book of Mormon and this is appointed one of the Stakes of Zion, and it is in Randolph County, Missouri, three miles west of the county seat." 239. 31

NEPHITE AND JAREDITE WARS IN WESTERN NEW YORK. In the face of this evidence coming from the Prophet Joseph Smith, Oliver Cowdery, and David Whitmer, we cannot say that the Nephites and Lamanites did not possess the territory of the United States and that the Hill Cumorah is in Central America. Neither can we say that the great struggle which resulted in the destruction of the Nephites took place in Central America. If Zelph, a righteous man, was fighting under a great prophet-general in the last battles between the Nephites and Lamanites; if that great prophet-general was known from the Rocky Mountains to "the Hill Cumorah or eastern sea," then some of those battles, and evidently the final battles did take place within the borders of what is now the United States.

There were no righteous prophets, save the Three Nephites, after the death of Moroni, and we learn that Zelph was slain during one of these battles during the great last struggle between the Nephites and Lamanites and was buried near the Illinois River.

In the Book of Mormon story the Lamanites were constantly crowding the Nephites back

towards the north and east. If the battles in which Zelph took part were fought in the country traversed by the Zion's Camp, then we have every reason to believe from what is written in the Book of Mormon, that the Nephites were forced farther and farther to the north and east until they found themselves in the land of Ripliancum, which both Ether and Mormon declare to us was the land of Ramah or Cumorah, a land of "many waters," which "by interpretation, is large, or to exceed all."²⁴⁰. 32

This being true, what would be more natural than that Moroni, like his father Mormon, would deposit the plates in the land where the battles came to an end and the Nephites were destroyed? This Moroni says he did, and from all the evidence in the Book of Mormon, augmented by the testimony of the Prophet Joseph Smith, these final battles took place in the territory known as the United States and in the neighborhood of the Great

Lakes and hills of Western New York. And here Moroni found the resting place for the sacred instruments which had been committed to his care. ²⁴¹. 33

IMPRESSIONS AT CUMORAH

LORD LED PROPHET'S FAMILY TO CUMORAH-LAND. As I stood upon these sacred places I had peculiar feelings which I cannot describe. I always do have such feelings; I have visited the Hill Cumorah and the Sacred Grove on other occasions. As I stood at the Smith home, I thought of the early struggles of the family, and wondered what means the Lord might have used to get them to move from Vermont or New Hampshire, if they had not been forced from these states by poverty. Their poverty was not the result of indolence, as the wicked have proclaimed, but the poverty and reverses of Providence, sent to give experience and to lead the family to a better land where the Lord could perform his work through the youthful Seer, yet to be raised up.

When the Smith family arrived in Palmyra they immediately bargained for the purchase of 100 acres of land. This is known today as the Joseph Smith Farm and is in the possession of the Church. In that day the land was covered with a heavy growth of timber. This had to be removed before the land could be planted and crops raised to pay for the farm. As I stood upon this ground, I thought of the struggles this entailed. My grandfather, Hyrum Smith, and his older brother, Alvin, were called upon to do much of this laborious task. The younger brother, Joseph, was too young at that time to give much help. being only about 10 years of age. Nevertheless he was called to assist, and a few years later -- at the time of the vision -- was under the necessity of performing labor required of a man.

The house which stands upon the farm was built by these sons of Joseph Smith, Senior; but it is not the house, as many have been told, in which the Angel Moroni appeared to Joseph Smith. The older house has long since disappeared. and stood several rods to the north of the present home. After the proclamation of the Angel's visit persecution raged, and the family were not permitted long to enjoy the land which had cost them so much to prepare, because

of others, who, through wickedness, for a season reaped the fruits thereof.

CUMORAH ONCE SITE OF CARNAGE AND DESTRUCTION. As I stood upon the summit of the Hill Cumorah, in the midst of a vast multitude, only a few of whom belonged to the Church, I tried to picture the scenes of former days. Here were assembled vast armies filled with bitterness and bent on destruction. I thought of the great promises the Lord had made through his prophets concerning those who should possess this choice land, and how those promises were not fulfilled because the people violated his commandments. Here a people perished because of their extreme wickedness.

There must be something in the destiny of things that would cause a repetition of this terrible scene on the same spot many centuries later. I reflected and wondered if this unhappy time would ever come when another still mightier people would incur the wrath of God because of wickedness and likewise perish. If so, would this same spot witness their destruction? I thought of the prophets, Ether, Mormon, Moroni, and tried to realize the sadness of their feelings as they witnessed the mad onrushing of their peoples to annihilation.

IMPORTANCE OF CUMORAH UNKNOWN TO WORLD. We sang the song, prepared for this celebration,²⁴² 34 Zion-land, and I entered heartily, sincerely, into the spirit of the song:

God bless our Zion-land,
Firm may she ever stand,
Through storm and night;
When the wild tempests rave,
Ruler of wind and wave,
Do Thou Thy Zion save
By thy great might!

For her our prayers shall rise
To God above the skies,
With Him we stand;
Thou who art ever nigh,
Guarding with watchful eye,
To Thee aloud we cry,
God save Thy land.

Here it was that Moroni, commanded by the Lord, hid up the sacred records of his people. Here it was, 1,400 years later, that he, then a resurrected being, came to Joseph Smith and committed these same records to the young man's care. At the time of the Prophet's first visit to the hill, it was covered with trees; today (1923) it is stripped and bare, save for the grass which grows abundantly. This former scene of strife and bloodshed, where two nations perished, later the sacred repository of ancient records, today is the abode of peaceful cattle, reclining and chewing the cud. The many millions of inhabitants of the land, who, because

they love darkness rather than light. will not believe, and although an angel has declared it unto them, they appear to have no more thought concerning the wonderful events that have taken place near and on the Hill Cumorah, than have these cattle.^{243. 35}

CHAPTER 13

ISRAEL: GOD'S COVENANT PEOPLE

CHILDREN OF THE COVENANT

LORD'S COVENANT WITH ABRAHAM. We are a covenant people -- that is we are subject to covenants and obligations as members of the Church. It has always been so. ^{244. 1} The Lord established covenants with Adam in the beginning. You find that clearly stated in the Book of Genesis ^{244. 2} and more clearly stated in the Book of Moses in the Pearl of Great Price.^{244. 3} He made covenants with Enoch that are also stated in those scriptures. ^{244. 4} He made a covenant with Noah, which resulted in the saving of Noah's family and great promises being given to him in the flood.^{244. 5}

Then Abraham received covenants -- very definite and important covenants that concern us very materially today. Let me say just a word about the covenant that was made with Abraham. In the Book of Abraham I read the following: "My name is Jehovah, and I know the end from the beginning; therefore, my hand shall be over thee." (That is what the Lord said to Abraham.)

"And I will make of thee a great nation, and I will bless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and Priesthood unto all nations; And I will bless them through thy name; for as many as receive this Gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as their father; And I will bless them that bless thee, and curse them that curse thee; and in thee (that is, in thy Priesthood) and in thy seed (that is, thy Priesthood), for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body) shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal." ^{245. 6 . . .}

COVENANT WITH ABRAHAM FOR ALL HIS SEED. Of course the Lord established this covenant more particularly through Isaac and Jacob, and from Jacob through the 12 sons who stand at the head of the 12 tribes of Israel.^{245. 7} But I call your attention to this fact: According to the Doctrine and Covenants, Moses got his priesthood from Jethro, who was a

descendant of Abraham but not a descendant in any way, as far as we know, of Jacob or Israel.^{245. 8} Jethro came through another branch of Abraham's family, that of Keturah. ^{245. 9} He was a Midianite, and yet he held the priesthood.

We sometimes think, as the Jews in the days of Christ thought, that all the blessings of Israel pertain just to us. You know what a time the Lord had to convince the apostles in that early day that the gospel was for the Gentiles. You have read the story of Cornelius and how the Lord had to convince Peter that the gospel was for someone else besides the Jews. ^{245. 10} We must not think that in those early days none except those who were descendants of Israel or Jacob were entitled to the blessings of the priesthood. That is shown clearly in this fact, as already pointed out, that the Midianites held the priesthood.^{245. 11}

PROCESS OF ADOPTION INTO HOUSE OF ISRAEL. Is it necessary that we be of the house of Israel in order to accept the gospel and all the blessings pertaining to it? If so, how do we become of the house of Israel, by adoption or by direct lineage?

Every person who embraces the gospel becomes of the house of Israel. In other words, they become members of the chosen lineage, or Abraham's children through Isaac and Jacob unto whom the promises were made. The great majority of those who become members of the Church are literal descendants of Abraham through Ephraim, son of Joseph, Those who are not literal descendants of Abraham and Israel must become such, and when they are baptized and confirmed they are grafted into the tree and are entitled to all the rights and privileges as heirs. ^{246. 12} . . .

HOW ALL NATIONS ARE BLESSED THROUGH ABRAHAM. When the Lord called Abraham out of Ur, the land of his fathers, he made certain covenants with him because of his faithfulness. One promise was that through him and his seed after him all nations of the earth should be blessed.^{246. 13} This blessing is accomplished in several ways.

1. Through Jesus Christ who came through the lineage of Abraham;
2. Through the priesthood which was conferred upon Abraham and his descendants;
3. Through the scattering of Israel among all nations by which the blood of Israel was sprinkled among the nations, and thus the nations partake of the leaven of righteousness, on condition of their repentance, and are entitled to the promises made to the children of Abraham; and
4. In the fact that the Lord covenanted with Abraham that after his time all who embraced the gospel should be called by his name, or, should be numbered among his seed, and should receive the Holy Ghost,

All of these promises were made to Abraham because of his faithfulness. No person who is

not of Israel can become a member of the Church without becoming of the house of Israel by adoption. . . .

This doctrine of adoption, or grafting in of the wild olive branches into the tame olive tree, was understood by the prophets of Israel.^{247. 14} It was taught by John the Baptist ^{247. 15} and by the Savior^{247. 16} and is expressed most emphatically and beautifully in the parable of the tame olive tree in the 5th chapter of Jacob, in the Book of Mormon. ^{247. 17}

LINEAGE IN ISRAEL BY BLOOD RELATIONSHIP. Is the lineage of Ephraim traced through blood relationship, or is it traced by the believing class?

When a man who is of Israel joins the Church, his tribal relationship does not change. For instance, a descendant of Judah would be classed as of the tribe of Judah, a descendant of Benjamin as of the tribe of Benjamin, and so with those of other tribes. Ephraim was blessed with the birthright in Israel,^{247. 18} and in this dispensation he has been called to stand at the head to bless the other tribes of Israel. ^{247. 19} This is the interpretation as discovered in the discourses of the leading brethren and in the blessings of the patriarchs of the Church from the beginning, as the following excerpts will show:

"There is the fact revealed through the Prophet Joseph Smith, who was of the lineage of Joseph through the loins of Ephraim, that the majority of the people who have been first to receive the gospel and priesthood of the latter-day dispensation, are descendants of some of the house of Ephraim scattered among the nations,^{247. 20} and therefore, the stick of Joseph -- the Book of Mormon -- is in their hands." ^{247. 21}

"It is Ephraim that I have been searching for all the days of my preaching, and that is the blood which ran in my veins when I embraced the gospel. If there are any of the other tribes of Israel mixed with the Gentiles, we are also searching for them, Though the Gentiles are cut off, do not suppose that we are not going to preach the gospel among the Gentile nations, for they are mingled with the house of Israel. . . . You understand who we are; we are of the house of Israel, of the royal seed, of the royal blood."^{248. 22}

President Brigham Young also said: "You have heard Joseph say the people did not know him; he had his eyes on the relation to blood-relations. . . . His descent from Joseph that was sold into Egypt was direct, and the blood was pure in him. This is why the Lord chose him, and we are pure when this blood-strain from Ephraim comes down pure. The decrees of the Almighty will be exalted -- that blood which was in him was pure, and he had the sole right and lawful power, as he was the legal heir to the blood that has been on the earth and has come down through a pure lineage."^{248. 23}

PATRIARCHAL BLESSINGS REVEAL TRIBAL ANCESTRY. "If the patriarch who is here should lay his hands upon your head and declare your genealogy, he would tell you . . . that, almost without exception, you are the descendants of Ephraim." ^{248. 24}

In the greater number of blessings given by our patriarchs similar expressions will be found to these:

"Brother Hyde:248. 25 I seal upon thee the blessings of Joseph, for thou art a pure descendant of Joseph through the loins of Ephraim." (Blessing by Joseph Smith, Sen.)

"Thou art of the lineage of Joseph, and a joint-heir of Abraham's blessings." (Blessing by Joseph Smith, Sen.)

Occasionally in patriarchal blessings the lineage is declared to be of other tribes. Here are examples:

"Dear Brother: In the name of Jesus Christ I lay my hands on thy head and pray God the Eternal Father that the vision of my mind may be opened . . . Thou art of the tribe of Dan, yet if thou art faithful thou shalt attain to all the promised blessings." (Blessing by Joseph Smith, Sen.)

"Thou art partly of the lineage of Judah." (Blessing by Joseph Smith, Sen.)

"Thou art of a slow and fearful spirit, but awake, arise, and be energetic, and thou shalt see within the veil, and the Lord will make known thy lineage to thee." (Blessing by Joseph Smith, Sen.)

"Thou art of the blood of Joseph and of the tribe of Manasseh." (Blessing by John Smith.)

"Thou art of the blood of Joseph and of the lineage of Manasseh." (Blessing by John Smith.)

It is clearly shown from these blessings and the interpretations given to the scriptures that the brethren from the beginning of the Church in these last days believed and taught that lineage is a matter of blood relationship. However, if a person should join the Church, and he is a pure Gentile, the Prophet has said the old blood would be purged out and he would be grafted into the house of Israel. In such a case the individual could be properly assigned to one of the tribes, probably to Ephraim.

ONLY THE RIGHTEOUS ARE HEIRS OF ABRAHAM. The terms seed, heirs, sons, and daughters, have a much deeper and greater meaning as used in the scriptures in reference to the becoming sons and daughters of Abraham, than to be literal descendants in the flesh. In the scriptural meaning there will be thousands of the literal descendants of Abraham, Isaac, Jacob, and Joseph, who will never be called by Abraham's name or be of the house of Israel. 249. 26 This will be because they have rebelled against the truth and have not placed themselves in harmony with the covenants which are required in order that they may inherit as sons and daughters. In other words, to become a son or a daughter of Abraham, the

individual must "do the works of Abraham." The Lord recognized the fact that the Jews were descendants of Abraham, but they could not be classed as the children of Abraham.^{250. 27}

We must remember that there are some blessings which come to us through faithful membership in the Church. Those who are obedient, and who keep the covenants which the Lord requires of those who obtain exaltation, are to be throughout all eternity, the children of Abraham, while those who rebel against the truth will be cut off, just as were the Jews in the days of our Savior.

I call your attention to the fact also that the Lord has said that those who receive the priesthood and are faithful also become the sons of Moses and of Aaron as well as the seed of Abraham, while the direct descendants of Moses and Aaron, as well as of Abraham, who are rebellious, will be disinherited and will not be called by their names. ^{250. 28} We are taught that we are the offspring of God, ^{250. 29} yet only those who obey will be called the sons of God and the children of God. ^{250. 30}

MISSION OF EPHRAIM

EPHRAIM GAINED BIRTHRIGHT IN ISRAEL. Joseph, son of Jacob, because of his faithfulness and integrity to the purposes of the Lord, was rewarded with the birthright in Israel. It was the custom in early times to bestow upon the firstborn son special privileges and blessings, and these were looked upon as belonging to him by right of birth. Reuben, the first of Jacob's sons, lost the birthright through transgression, and it was bestowed upon Joseph, who was the most worthy of all the sons of Jacob.^{250. 31}

When Jacob blessed Joseph, he gave him a double portion, or an inheritance among his brethren in Palestine and also the blessing of the land of Zion -- "the utmost bound of the everlasting hills." He also blessed him with the blessings of heaven above, of the deep which lieth under, and of posterity.^{251. 32} Jacob also blessed the two sons of Joseph with the blessings of their father, which they inherited, and he placed Ephraim, the younger, before Manasseh, the elder, and by inspiration of the Lord conferred upon Ephraim the birthright in Israel.^{251. 33}

SCATTERING OF EPHRAIM AMONG THE NATIONS. After the death of Solomon his son Rehoboam was placed upon the throne of Israel, but the 10 northern tribes revolted and set up the kingdom of Israel, with Jeroboam, an Ephraimite, as their king. The southern kingdom, composed of the tribes of Judah and Benjamin, became known thereafter as the kingdom of Judah. The northern kingdom is frequently referred to in the chronicles and in prophecy as Ephraim. There are passages in the scriptures, however, which have direct reference to descendants of Ephraim and the blessings which were pronounced upon their heads. These blessings are to be realized in the Latter-days.

While the Israelites possessed the land of Canaan they were rebellious and failed to heed the

commandments of the Lord. Among these tribes were none who were more guilty of this offense than Ephraim, and because of this rebellion the Lord punished him by mixing him among the nations, It is true that Israelites from the other tribes were also scattered among the nations, but particularly is this true of the Ephraimites. The words of Hosea have direct application to those of the tribe of Ephraim wherein he says: "Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned."251. 34

In scattering Ephraim the Lord had two purposes in mind: 1. The scattering was to be a punishment to a rebellious people; 2. It was for the purpose of blessing the people of other nations with the blood of Israel among whom Ephraim "mixed" himself. The scattering of other Israelites answered the same purpose.

We have very good reason to believe, however, that it was the tribe of Ephraim, rebellious, proud, and headstrong, which was scattered more than any other among the people of other nations. The chief reason is that it is Ephraim who is now being gathered from among the nations. In these last days the Lord said that Ephraim should not be rebellious as he was formerly, and that now, the rebellious were not of Ephraim and should be "plucked out." 252. 35

EPHRAIM STANDS AT HEAD IN LATTER-DAYS. It is essential in this dispensation that Ephraim stand in his place at the head, exercising the birthright in Israel .which was given to him by direct revelation. Therefore, Ephraim must be gathered first to prepare the way through the gospel and the priesthood, for the rest of the tribes of Israel when the time comes for them to be gathered to Zion. The great majority of those who have come into the Church are Ephraimites. It is the exception to find one of any other tribe, unless it is of Manasseh. . .

It is Ephraim, today, who holds the priesthood. It is with Ephraim that the Lord has made covenant and has revealed the fulness of the everlasting gospel. It is Ephraim who is building temples and performing the ordinances in them for both the living and for the dead, When the "lost tribes" come -- and it will be a most wonderful sight and a marvelous thing when they do come to Zion -- in fulfilment of the promises made through Isaiah and Jeremiah, 252. 36 they will have to receive the crowning blessings from their brother Ephraim, the "firstborn" in Israel.

LATTER-DAY ISRAEL TO RECEIVE BLESSINGS FROM EPHRAIM. The leaders of our people from the beginning have looked forward to this great day when Ephraim would be gathered and would stand in his place to crown the tribes of Israel. In an epistle issued by the First Presidency in October, 1852, the following appears:

"The invitation is to all, of every nation, kindred and tongue, who will believe, repent, be baptized, and receive the gift of the Holy Ghost, by the laying on of hands, Come home: come to the land of Joseph, to the valleys of Ephraim."253. 37

The Prophet Joseph Smith looked forward to the great day when Israel would be gathered. He stated at a conference held in June, 1831, "that John the Revelator was then among the ten tribes of Israel who had been led away by Shalmaneser, king of Assyria, to prepare them for their return from their long dispersion."^{253. 38} President Brigham Young had these same thoughts constantly in mind and frequently spoke of them. "It is the house of Israel, we are after," said he, "and it is the very lad on whom Father Jacob laid his hands, that will save the house of Israel. The Book of Mormon came to Ephraim, for Joseph Smith was a pure Ephraimite."^{253. 39}

"We are now gathering the children of Abraham who have come through the loins of Joseph and his sons, more especially through Ephraim, whose children are mixed among all the nations of the earth. . . . I see a congregation of them before me today." ^{253. 40}

President Young declares that Joseph Smith was a pure Ephraimite. This is true, Joseph Smith, father of the Prophet, received the birthright in Israel which he inherited through his fathers back to Ephraim and Joseph and Jacob to Abraham, For that reason the Patriarchal Priesthood was conferred upon him with the commandment that it should be handed down from father to son. ^{254. 41}

GATHERING OF ISRAEL

PROPHETS PREDICTED GATHERING OF ISRAEL. Moses, by prophecy, declared to ancient Israel, even before they had the privilege of entering the land of their inheritance, that for their rebellion the tribes of Israel would be driven to the four corners of the earth, but in the last days, if they would humble themselves, the Lord would gather them again. ^{254. 42} Such prophecies were constantly repeated by the prophets of Israel -- Isaiah, ^{254. 43} Jeremiah ^{254. 44}, Ezekiel, ^{254. 45} Amos, ^{254. 46} Hosea; ^{254. 47} in fact, all of the prophets have spoken of this scattering and of the gathering of Israel. ^{254. 48}

"And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Gush, and from Elam, and from Shinar, and from Hammath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." ^{254. 49}

CHURCH IS PROMISED ENSIGN TO WORLD. Over 125 years ago, in the little town of Fayette, Seneca County, New York, the Lord set up an ensign to the nations. It was in fulfilment of the prediction made by the Prophet Isaiah, which I have read. That ensign was the Church of Jesus Christ of Latter-day Saints, which was established for the last time, never again to be destroyed or given to other people.^{255. 50} It was the greatest event the world has seen since the day that the Redeemer was lifted upon the cross and worked out the

infinite and eternal atonement. It meant more to mankind than anything else that has occurred since that day.

No event should have been heralded among the people with greater effectiveness and received with greater evidence of joy and satisfaction. The nations should have rejoiced and welcomed it with gladness of heart, for with it came the establishment of divine truth in the earth -- the gospel of Jesus Christ, which is the power of God unto salvation unto all who believe. 255. 51 The world had been without this gospel for many hundreds of years, ever since the great apostasy and turning away from the truth which had been established by the primitive Church.

Following the raising of this ensign, the Lord sent forth his elders clothed with the priesthood and with power and authority, among the nations of the earth, bearing witness unto all peoples of the restoration of his Church, and calling upon the children of men to repent and receive the gospel; for now it was being preached in all the world as a witness before the end should come, that is, the end of the reign of wickedness and the establishment of the millennial reign of peace. The elders went forth as they were commanded, and are still preaching the gospel and gathering out from the nations the seed of Israel unto whom the promise was made.

ISRAEL GATHERS BY JOINING TRUE CHURCH. Thus our fathers were gathered and brought into the true fold in fulfilment of the prophecies made in ancient times by men inspired of the Lord, that he would recover a remnant of his people from the four corners of the earth. Scattered Israel is being gathered into the fold. Some have rejected the testimony of the elders through ignorance and prejudice, not understanding the significance of the message delivered unto them. Others have rejected the truth wilfully because of the evil in their hearts and their subjection to unrighteousness. 256. 52

There are many nations represented in the membership of the Church, as we find them located in each stake of Zion, and they have come because the Spirit of the Lord rested upon them, and they could not stay themselves; but receiving the spirit of gathering, they left everything for the sake of the gospel and for the privilege of being numbered with, and obtaining an inheritance among, their fellow believers -- the Latter-day Saints.

BLESSINGS OF GATHERING OF ISRAEL. Our ancestors were engaged in various pursuits in their native lands; some of them in the coal mines, some of them in the fisheries, some of them in the great factories; and thus they were employed in foreign countries, barely able to make a living. They heard the gospel, came to this land, became tillers of the soil, and stock raisers principally, and have been engaged of course, more or less, in the selling and buying of merchandise. They have been trained and educated in various professions: as lawyers, doctors, and in the arts and sciences, which never would have been their privilege had they remained in their native land, under the conditions which prevailed there.

And so the gospel has benefited them temporally as well as spiritually, and we all know that it has benefited them morally, that we are better by far in every particular than we could have been had we remained, or our parents remained, and we had been born to them in the countries from whence they came. The Church today numbers many many thousands and they are of the house of Israel, principally of the tribe of Ephraim -- Ephraim having received the birthright in Israel and the mission to stand at the head, to perform a work for his fellow kinsmen of the other tribes in the dispensation of the fulness of times in which we live.

And so, we have seen the fulfilment of this promise that was made to the Prophet Joseph Smith, through the preaching of the gospel -- the conversion of many souls from Europe, from Asia, and from the isles of the sea; and we are now witnessing the gathering of the dispersed of Judah. The Lord is now opening the way for the return of these outcasts who were scattered because of their disobedience and their rejection of the Son of God, and they have remained scattered among the nations until the time for their gathering, which is now.

257. 53

GATHERING OCCURS BECAUSE KEYS RESTORED. Moses received the keys of the gathering of Israel at Sinai, when he was called and sent to lead Israel from Egypt to the promised land which the Lord had given to their father Abraham. 257. 54 He gathered Israel, and while he was not privileged to place them in possession of the land, nevertheless the keys were in his hands for the gathering. He came to Peter, James, and John on the mount at the transfiguration and there bestowed upon them the same keys for the gathering of Israel in the days in which they lived. 257. 55 He was sent to the Prophet Joseph Smith and Oliver Cowdery to bestow the keys for the gathering of Israel in the dispensation of the fulness of times. 257. 56

It is by virtue of the restoration of those keys that you are here tonight. I take it for granted that I am looking into the faces of people who have come from all parts of Europe, from all parts of the United States, from Canada and other lands. What brought you here? The gospel of Jesus Christ, and the power and the authority bestowed by Moses for your gathering here.

The Jews today are gathering in Palestine in fulfilment of the predictions of the ancient prophets. Why are they gathering to their homeland? Because of the restoration of the keys for the gathering of Israel. The Jews are being restored to the land of their inheritance; and there will yet come other gatherings, for we are informed that there shall come the gathering of the lost tribes of Israel, and all that by virtue of the restoration of the keys of the priesthood held by Moses. 258. 57

FULNESS OF THE GENTILES

TIMES OF GENTILES DRAWING TO A CLOSE. Speaking of the overthrow of the Jews and the destruction of Jerusalem, the Lord said to his disciples: "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be

trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." 258. 58

This scripture was also referred to by Moroni when he visited Joseph Smith in September, 1823, which scripture he said was soon to be fulfilled, He said that the fulness of the Gentiles was soon to come in. 258. 59 The words of our Lord are very definite and explicit regarding the time of the scattering of the Jews and the days of the Gentiles. They give the key which unlocks the door to the fulfilling of this prophecy.

We all know that from the time of the destruction of Jerusalem in the year 70 A.D. until near the close of World War I, Jerusalem was trodden down of the Gentiles, and during all of that time the Jews were scattered and almost without privileges in the Holy Land. The Lord said they should remain scattered among the nations until the times of the Gentiles were fulfilled. Moroni said the times of the Gentiles were about to be fulfilled, Today we are living in the transition period; the day of the Gentiles has come in, and the day of Judah and the remnant of downtrodden Israel is now at hand. The sign for the fulfilment of this prophecy has been given. 259. 60

FIRST TO BE LAST AND LAST TO BE FIRST. In the former dispensation, the gospel was first preached to the Jews and then, after they had rejected it, it was taken to the Gentiles. In the dispensation in which we live, the gospel was first taken to the Gentile nations, and scattered Israel other than the Jews were gathered out; and after being preached among the Gentile nations, it shall go to the Jews, the first being last and the last being first, as the Savior promised. 259. 61

In section 45 of the Doctrine and Covenants, the Lord calls attention to the fact that when the fulness of the Gentiles should come in, a light should break forth among those that sat in darkness, and it should be the fulness of the everlasting gospel, but they would reject it. And in that generation shall the time of the Gentiles be fulfilled. 259. 62 In the 133rd section of the Doctrine and Covenants, he warns all the tribes of Israel to flee to the mountains of Ephraim for safety, and for the Jews to flee to Jerusalem. 259. 63

From the time of the destruction of Jerusalem by Titus until the year 1917, Jerusalem was trodden down of the Gentiles. After General Allenby, at the head of the British forces, captured Palestine, that country became free from the tyranny and oppression of the Turkish empire, and after peace was declared, England sent to Palestine Dr. Herbert Samuel, a Jew, to be governor of the land, and that is the first time in all those years that a Jew has ruled in Palestine.

BEGINNING OF RETURN OF JEWS TO PALESTINE.

Under his direction, and with the sanction of the British government, which controls in that land, he is preparing for the return of the scattered remnant -- the dispersed of Judah -- to their own land, where they shall assemble in fulfillment of these predictions made by Isaiah and other prophets and quoted by Moroni to the Prophet Joseph Smith, where they too, will have the privilege of hearing the gospel and embracing it.²⁶⁰ 64

We see today a miracle being performed before our eyes. Following the war, which we are pleased to call the first world war, the British Premier issued a proclamation to the Jews telling them they could gather and they could have in Palestine a Jewish Home, or state. They began to gather in great numbers. At the beginning of this century things in Palestine were in a deplorable condition. They were using wooden plows, water wheel irrigation; they had infested wells and streams. They carried water in skins as of old. Sanitation was deplorable.

LEBANON BECOMING A FRUITFUL FIELD. ²⁶⁰. 65 The British government changed all of this, when they obtained the mandate. You see, the mandate of Palestine was given to Great Britain. That nation and other nations spent millions of pounds in rehabilitating that land. The Sea of Galilee is now a great reservoir, and the flood waters from the various streams are being diverted into it.

Canals have been built for irrigation, and the Jordan has been changed from its natural channel into channels or into canals on each side of the original stream, These irrigate some seven million acres, which could not be under cultivation otherwise. Hydroelectric stations have been built on these streams. One power plant is located about eight miles below the lake of Galilee, where there is a similar dam to the Hoover Dam. This contains about 10 billion cubic feet of water for irrigation and power purposes. Passing through the turbines, most of the water is returned to the Jordan. The power plants are ample for a territory the size of Vermont. The Palestine Electric Corporation supplies electric power and light for all Palestine, except Jerusalem and its vicinity.

In 1929-30, the value of fruit exported from Jerusalem, oranges and grapefruit and lemon groves, was valued at 1.5 million dollars. In 1937 it was estimated to have increased to 20 million. During the same period the production of industrial enterprises of the Jewish people rose from 11 million to over 40 million.

From 1898 to 1940 the sum of 70 million dollars had been invested in Palestine through the national funds. These figures are for the years up to 1937. Since that time, there has been a great influx of Jews into Palestine, and of course, all that I have told you about money spent and what has been accomplished is only a fraction of what has been accomplished since. Tel Aviv, a Jewish city founded in 1910, is larger than Salt Lake City today. This is all in fulfillment of the prophecies. . . .

JERUSALEM NO LONGER TRODDEN DOWN OF GENTILES. England got tired of the mandate and wished to be relieved. On May 14, 1948, England withdrew and the Republic of Israel came into existence. This is a very significant event which we must not forget. It is a sign to us that the times of the Gentiles are drawing to their close and the day of the gathering of the Jews and the preaching of the gospel to them is at hand.

I will read to you some of the words of the Savior in regard to the scattering of the Jews and their gathering again, as recorded in the 21st chapter of Luke: "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." 262. 66

When Titus the Roman general laid siege to Jerusalem, he suddenly withdrew his forces for some unknown reason. This was the signal to the members of the Church to flee, and they took advantage of it. Titus returned and laid siege and it was at this time that the dreadful things occurred spoken of by Moses in the 28th chapter of Deuteronomy.

Today the Jews are building the waste places, building cities. They have their own government, have their own flag, and make their own laws, I wish you would obtain a copy of the Voice of Warning, by Elder Parley P. Pratt, which was written in 1837. He tells you all about these things and how they were to be fulfilled, Now, more than 100 years later, we see the Jews returning. We see their government established, and thus the foundation laid for the return of Israel, and yet, the blind leaders of the blind, can't see it. 262. 67

HOW LEHI'S DESCENDANTS WERE JEWS

LEHI A JEW BY CITIZENSHIP. In 1 Nephi 5:14, we are informed that Lehi was a descendant of Joseph, and in 2 Nephi 30:4, it states that the Nephites were descendants of the Jews. Since the Jews were descendants of Judah, how can these statements be harmonized?

It is true that Lehi and his family were descendants of Joseph through the lineage of Manasseh, 262. 68 and Ishmael was a descendant of Ephraim, according to the statement of the Prophet Joseph Smith. That the Nephites were descendants of Joseph is in fulfilment of the blessings given to Joseph by his father Israel. The Nephites were of the Jews, not so much by descent as by citizenship, although in the long descent from Jacob, it could be possible of some mixing of the tribes by intermarriage.

It should be remembered that in the days of Rehoboam, son of Solomon, 10 of the 12 tribes of Israel revolted and were known as the kingdom of Israel from that time on until they were carried away into Assyria. The other two tribes of Judah and Benjamin remained loyal to Rehoboam and were known as the kingdom of Judah. Lehi was a citizen of Jerusalem, in the kingdom of Judah. Presumably his family had lived there for several generations, and all of the inhabitants of the kingdom of Judah, no matter which tribe they had descended through, were known as Jews.

The condition is comparable to conditions today, for example: Many members of the Church have been gathered out of England, Germany, the Scandinavian countries, and other foreign lands. Coming to this country they have taken out citizenship papers, and then they and their descendants are known as Americans, being citizens of this country.

HOW PAUL WAS A JEW. There is also a comparable example in the case of Paul the apostle. When he was arrested on complaint of the Jews, the chief captain mistook him for an Egyptian who had created a rebellion, and Paul said to the captain, "I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people." When the privilege was granted, Paul spoke to the angry Jews and said: "I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day."²⁶³. 69 In writing his epistles to the Roman saints Paul said: "For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin."²⁶⁴. 70 He made a similar statement in writing the saints at Philippi. ²⁶⁴. 71

Not only in the Book of Mormon are the descendants of Lehi called Jews, but also in the Doctrine and Covenants. In section 19, this is found: "Which is my word to the Gentile, that soon it may go to the Jew, of whom the Lamanites are a remnant, that they may believe the gospel, and, look not for a Messiah to come who has already come." ²⁶⁴. 72 Again, in giving instruction to the elders who had journeyed from Kirtland to Missouri, the Lord revealed the place for the building of the temple and gave instruction for the purchase of land "lying westward, even unto the line running directly between Jew and Gentile." ²⁶⁴. 73 This line westward was the dividing line between the whites and Indians.²⁶⁴. 74

CHAPTER 14

THE APOSTATE WORLD

APOSTASY FROM PRIMITIVE CHURCH

FIRST APOSTASY BEGAN IN ADAM'S DAY. When the Lord formed the earth and its heaven, he pronounced them very good. He sanctified them, and when man was placed on the earth, this condition of goodness and sanctification prevailed. 267. 1 We read in the words of Lehi to his son Jacob the following: "And now, behold, if Adam had not transgressed he would not have fallen, but he would have remained in the garden of Eden. And all things which were created must have remained in the same state in which they were after they were created; and they must have remained forever, and had no end." 267. 2

The charge given to Adam in the garden was that he was forbidden to eat the fruit of the tree of the knowledge of good and evil, for should he do so he would surely die. Through his transgression death came upon him, and the earth that was very good was cursed to bring forth thorns and thistles, which it did not bring forth before, and thus the earth and all creatures on its face partook of the fall. Through Satan's power many of the children of Adam and Eve rebelled, for "they loved Satan more than God. And men began from that time forth to be carnal, sensual, and devilish." 267. 3

MANY PERIODS OF APOSTASY IN EARTH'S HISTORY. The gospel, which had been given to Adam by the Lord, was changed; ordinances were broken; and the perfect government revealed to him ceased to exist. The bowing down to idols and the worship of imaginary gods soon prevailed. Violent and unrighteous men gained power and set themselves up as rulers, and man-made governments were formed in which the Divine Ruler was ignored.

Then came the flood, and the earth was cleansed. Once more the covenants and commandments were revealed to Noah for man's government, but before his death corruption had again swept over the earth. It became necessary for the Lord to call Abraham from the land of his birth and make covenants with him and his seed after him which were to endure forever, and his descendants, the children of Jacob, became the chosen people of Israel.

In course of time, after Israel had been established in their inheritances in Canaan, these covenants were broken, and for the rebellion of the 10 tribes, then known as the Kingdom of Israel, that kingdom came to an end, the people were carried captive into Assyria, and from that land they never returned. The remaining two tribes about 130 years later were likewise punished and carried away to Babylon. When they had suffered sufficiently and had repented, they were privileged to return to their own land where they reconstructed the temple and for a short season served the Lord.

Then once more came a departure from the Lord, and when the time came for the appearance of the Son of God, they rejected him and crucified him, but he again established his Church with a few who were willing to follow him and sent them forth into all the world to declare his gospel. Again, following the death of his apostles, apostasy once more set in, and again the saving principles and ordinances of the gospel were changed to suit the conveniences

and notions of the people. Doctrines were corrupted, authority lost, and a false order of religion took the place of the gospel of Jesus Christ, just as it had been the case in former dispensations, and the people were left in spiritual darkness.^{267. 4}

APOSTASY FOLLOWING MERIDIAN OF TIME. It is within the power of every intelligent man to know that following the days of the ancient apostles there came a falling away, or an apostasy, from the doctrines and practices in the primitive Church. History shows that the priesthood which was organized by our Savior was corrupted, and offices were created that were unknown in the days of the apostles and which are foreign to the true Church of Jesus Christ.

Offices which were established by the Savior were discarded with the false assumption that they were no longer needed. Apostles and prophets, which officers Paul declares were to remain in the Church, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ,"^{267. 5} were discarded.

Apostles and prophets ceased to exist, and therefore there was no more revelation or contact with the heavens, and it was proclaimed that the canon of scripture was full. The pure, understandable truths of the gospel became mixed with the pagan philosophies of that day, and the ordinances of the gospel no longer resembled those taught and practiced by the apostles of our Lord. Evidences of this are very apparent to every student of the history of the early centuries of the Christian era.

The Protestant rebellion did not correct these errors, for those who broke away from the mother church perpetuated these evils, and therefore the same corrupted doctrines and practices were perpetuated in these protestant organizations. The truth concerning the nature of God and the true relationship between the Father and the Son disappeared, and following the days of Constantine the incomprehensible doctrine of the Godhead was substituted in its place. Thus confusion regarding our Eternal Father and his Son Jesus Christ has persisted throughout all of Christendom to this day. ^{267. 6}

UNIVERSAL NATURE OF APOSTASY. All the men holding the priesthood should have a thorough understanding of the development of false doctrine and the gradual change which took place, after the death of the apostles, which transformed the Church of Jesus Christ into a system as far removed from the primitive Church as are the poles of our hemispheres. Nothing by way of ordinance and very little by way of doctrine, given by revelation in the days of our Savior and during the lives of the apostles, was left remaining. . . .

Many volumes could be written showing the departure from the original teachings and ministry of the Church. In fact impartial historians have pointed out down through the centuries how these changes came to pass. Moreover some historians who were adherents of the Catholic Church, perhaps unknowingly, have borne witnesses of these great changes.

268. 7

If we had access to all the documents dealing with the ecclesiastical changes of the first two or three centuries of the Christian era, there would come before the people some very startling discoveries. The information which is obtainable reveals deplorable conditions in the development of false doctrines, changes in ordinances, the order in the priesthood, and the government of the Church, that make it clear to all who earnestly consider them, that there came as predicted by the apostles of old, a falling away from the true Church of Jesus Christ. . . .

PETER AND PAUL FORETOLD GREAT APOSTASY. The apostasy did not come suddenly. It was a gradual development and commenced while some of the apostles were still living. Paul, at Miletus, when taking leave of the elders of Ephesus, said, "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." 269. 8

He warned the members of the Church in Thessalonica not to be deceived regarding the ushering in of the second advent of Jesus Christ. "For that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." 269. 9

Peter also wrote saying: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." 269. 10

PAGANISM GRADUALLY OVERCAME GOSPEL TRUTH. It is very plain for all who seek to see that changes in the doctrines of the Church were introduced in the early centuries after the death of the apostles.

Then came gradually the ascendancy of the bishop of Rome over other bishops and officers in the Church, which led to the declaration that Peter had chosen that bishop to be his successor, notwithstanding the fact that John, and perhaps others of the apostles, were still living. There is evidence in the New Testament that it was the purpose in the beginning that the council of the apostles was to be perpetuated, for Paul was called to the apostleship and others such as Barnabas and James the brother of the Lord were so designated; 269. 11 but this council gradually came to an end. 269. 12

As the Church grew and spread, especially after the death of the apostles, false doctrines crept in. Pagan philosophy became mixed with the truth, and the simple, plain, principles and

ceremonies of the gospel, so clear that the unlearned and common people could understand them, became so changed and mixed with error, mystery, and ostentation so foreign to the doctrines of Christ that the people were bewildered and confused. False teachers arose, and again the priesthood was withdrawn from among men to be restored at a better and more favorable day. 270. 13

JOHN SAW PRIESTHOOD TAKEN TO HEAVEN. John the apostle, when on the isle of Patmos, saw the time come when the Church was forced into the wilderness. The Church, in this vision, is represented by the figure of a woman, "clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." "And there appeared another wonder in heaven, . . . a great red dragon" who drew one third of the stars of heaven and cast them to the earth. This dragon, when he was cast down to the earth, in great wrath persecuted the woman and the man child born of her.

The woman because of the persecution was given wings "that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." The man child representing the priesthood, who was chosen "to rule all nations with a rod of iron," was "caught up unto God, and to his throne," there to remain through the dark days of spiritual rebellion and satanic dominion, or until the earth could be prepared for his return to receive just and rightful power. 270. 14

This return of the Church and the priesthood had to be postponed until a day of religious freedom and to come in a land dedicated to religious liberty. 270. 15

NOTHING BUT RESTORATION COULD CURE APOSTASY. Joseph Smith was perfectly consistent in the course he took. The fact that there was not found on the earth in 1820 an organization which in any sense resembled the primitive Church, and which claimed to have received authority, is almost beyond the possibility of dispute. If the Church with its keys and priesthood was to be restored, then it would have to be by the opening of the heavens and the coming to earth of messengers from the presence of the Lord. Man does not have authority to make the Church for the Lord, and the Lord is not bound to accept the organizations made by man with their rules and regulations. His ways are not man's ways, and when men endeavor to organize in a religious way, their authority can extend only as far as man's power extends, and therefore, all such organizations must fail in the endeavor to give to men the blessings of salvation. 271. 16

SOME TRUTH IN ALL CHURCHES. All churches teach some truth, whether they profess belief in Confucius, Buddha, the Greek and Roman gods, or anything else; otherwise their churches would not endure a month. The fact that they teach some truth does not make them the Church of God. There is but one Church of God. 271. 17

MODERN APOSTATE CHRISTENDOM

MATERIAL PROGRESS WITHOUT SPIRITUAL ACCOMPANIMENT. Someone will say: "Are we not living in the most enlightened age the world has ever seen? Is it not true that great progress is being made to lessen the burdens and increase the happiness of man?"

Yes, this is true in regard to many material things. Great progress has been made in mechanics, chemistry, physics, surgery, and other things. Men have built great telescopes that have brought the hidden galaxies to view. They have, by the aid of the microscope, discovered vast worlds of microorganisms, some of which are as deadly as are men towards their fellow men.

They have discovered means to control disease; they have, by the aid of anesthesia, made men insensible to pain, thus permitting major and delicate operations which could not otherwise be performed. They have invented machines more sensitive than the human touch, more farseeing than the human eye. They have controlled elements and made machinery that can move mountains, and many other things have they done too numerous to mention. Yes, this is a wonderful age.

However, all of these discoveries and inventions have not drawn men nearer to God! nor created in their hearts humility and the spirit of repentance. But to the contrary, to their condemnation, nearly everything, it seems, which has been given that should be a blessing to men, has been turned to evil.

Many of these discoveries and inventions are now being used to bring destruction to the human race. They are being used in the most cruel, most inhuman, godless wars this world has ever seen. They are employed by criminals to aid them in their crimes, by the ambitious in their efforts to destroy the agency of man, and by despots who are endeavoring to subjugate the world to an unholy, wicked rule.

MODERN AGE ONE OF APOSTASY AND CORRUPTION. Faith has not increased in the world, nor has righteousness, nor obedience to God. What the world needs today is to draw nearer to the Lord. We need more humble, abiding faith in our Redeemer, more love in our hearts for our Eternal Father and for our fellow men.^{272. 18}

We live in a wonderful age. The great inventions of our day exceed what was known in all former ages. Unfortunately these inventions have failed to bring men nearer to God. One might think that the revelations coming through radio, television and other things, would draw men nearer to God; but it is not so. Men are more inclined to boast in their own strength, denying divine aid. Crime has increased. The integrity of men has diminished. From the writings of the press we may well believe that we are approaching the day predicted by Jesus Christ, when he said, "But as the days of Noe were, so shall also the coming of the Son of man be." ^{273. 19}

Are the peoples of the earth approaching this same condition? World events indicate that

they are; we have endured more grievous wars and bloodshed than in any other century. Nations have been, and are, arrayed against each other. Conflict, trouble, evil prevail. Governments with large populations have denied God. They have tried to make the state supreme and have taken from the people their agency.

RIGHTEOUSNESS DECREASING IN UNITED STATES. What of our own country? The Lord raised up honorable men to make it a land of freedom, and he declared: "It is not right that any man should be in bondage one to another. And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood."[273](#). 20

In those days men loved God. They walked humbly. They laid a firm foundation on which we were to build. Are we walking in their path? Are we maintaining the same standard, insuring a free government and a free people? Ours is a nation basically built on equity, virtue, and love. Have we lost our sense of justice? Our integrity? Our love of truth and our honor in the discharge of duty? Have we become victims of greed? Have we forgotten the path of virtue? Do we wink at and tolerate the violation of the marriage covenant and look upon marriage as a temporary contract to be broken at will? Is chastity forgotten?

When we learn of men chosen to represent the people violating their trust, when we read of robbery, murder, the reign of gangsters who brazenly defy the law, we may wonder if we are not approaching the day of decadence like the ancient nations. . . .

Let us return to individual and national integrity, love of God and country, be honest in our dealings with each other, virtuous in our lives. Here lies the only road to happiness and peace. Moreover, let us not forget that justice demands reparation for every wrong. Said Alma, a prophet of old: "What, do ye suppose that mercy can rob justice? I say unto you, Nay; not one whit. If so, God would cease to be God."[273](#). 21

WORLD GROWING WORSE, NOT BETTER. I am not one of those who believe that the world is growing better; I do not consider myself a pessimist either. but I do not believe that the world is becoming more righteous, that the inhabitants are drawing nearer unto God, that there is in the hearts of the people a greater desire today to serve him than in the year 1832; but, on the other hand, since that day the peoples of the nations of the earth have been drifting and drifting farther and farther from the truth.

When I make this statement, I am fully aware that there has been progression in certain directions. I am aware that in these latter-days there has been a movement among the nations and in our own land to overcome the evils of strong drink, and all these things will bring their results for good, but so far as their observance of the doctrines of the gospel is concerned, so far as their righteousness is concerned, I do not believe that they are any better, nay, I do not believe that the people are as good now as they were when this revelation was given. [274](#). 22

FALSE THEORIES AND PHILOSOPHIES PREVAIL IN WORLD. The world today is full of vain philosophy, full of doctrine that is not of the Lord, full of false conclusions, ideas and theories that were not a part of the gospel in the days of the Son of God, and hence are not a part of it now, but on the contrary are in absolute contradiction of the truth. There are fewer, in my judgment, among the Christian peoples, who believe in the Son of God as the Redeemer of the world. The tendency has been, during all these years, to get farther away from the principles of the gospel as they are contained in the holy scriptures.

The worship of reason, of false philosophy, is greater now than it was then. Men are depending upon their own research to find out God, and that which they cannot discover and which they cannot demonstrate to their satisfaction through their own research and their natural senses, they reject. They are not seeking for the Spirit of the Lord; they are not striving to know God in the manner in which he has marked out by which he may be known; but they are walking in their own way, believing in their own man-made philosophies, teaching the doctrines of devils and not the doctrines of the Son of God.^{274. 23}

SOME EDUCATORS REBEL AGAINST GOD AND RELIGION. Some prominent educators have informed the world that we have no guide in religious thought beyond the power of man's wisdom, and therefore our individual reason is the best we have to lead us. For hundreds of years this babel of voices has been heard in the world of religion. Even at the present day there is little wonder that wise men^{274. 24} -- that is, men wise in their own learning: editors, educators, doctors of the law, and of religions should assemble, as was done in Chicago April 30th of this year 1933, to discuss what they deem the need of the present age in religion.

These wise men, if the press dispatches are to be accepted, met and declared, "The religious forms and ideas of our fathers are no longer adequate." As a substitute they offer "humanism," and give an explanation of their "faith" in 15 points. Their 15 points cannot be discussed here; let it suffice to say that they maintain that Christianity has failed, and that "religion must formulate its hopes and plans in the light of the scientific spirit and method." They say the distinction between the sacred and the secular cannot be maintained, that worship of the supreme ruler and religious prayer to him are futile. Men must find expression to their emotions in "a higher sense of personal life and in a cooperative effort to promote social well being." To these "worshippers" the universe is self-existing -- it had no creator; Dr. Charles E. Schofield, in his book, *The Adventurous God*, says, "The major trend of unbelief today seems to be more and more towards the position that we very much need a religion, but it must be a religion without a God." ^{276. 25}

LIQUOR AND TOBACCO FOSTER APOSTATE CONDITIONS. Sad to say, the world today is filled with evil, yes, the so-called Christian world. Mankind has turned from ways of righteousness to the wallowing in the filthiness of unclean thinking, degrading habits, soul destroying in their nature. In our country billions of dollars are spent annually for

intoxicating liquors and tobacco. Drunkenness and the filthiness which these evils bring to the human family are undermining, not only the health, but the moral and spiritual bulwarks of humanity. It is deplorable that indulgence in liquor and tobacco are looked upon in such favor even in high places.

Moreover it is a crime that the manufacturers of these poisons can make an appeal to the public which receives a favorable response even from many well meaning persons, by declaring that we should furnish such things to the men in the service of our country. It is not because these interests have any regard for the welfare of these men, or desire to see them succeed in the stupendous task before them, but because of their unholy greed to fill their iniquitous coffers to overflowing with ill-gotten gains. The weakening of the resistance and the impairment to the bodies of these men who should be physically strong and mentally alert means nothing to these soul destroying agencies.

HOW MEN BIND THEMSELVES WITH CHAINS OF HELL. I am sure the Lord would incline his ear and hearken to our prayers and be more willing to help us in our battles if we would keep our bodies clean, our minds pure, and have respect for his divine laws. He has made the promise that if the inhabitants of this land, choice above all other lands, would humble themselves and give heed to his commandments, he would fortify this land and give us divine protection. [277. 26](#)

Unfortunately the people of this land have not been willing to do this thing. They have turned from righteous ways and the keeping of their bodies clean to ways of evil. Immorality rages, drunkenness prevails from sea to sea, the filthiness of tobacco has debased both men and women, and the stench thereof has ascended to high heaven. By the practice of these evils humanity is binding itself by the chains of hell.

MODERN NATIONS DRUNKEN WITH INIQUITY AND ABOMINATIONS. In the very beginning, when the Lord gave the gospel to Adam, he commanded him to teach it to his children. We are told that Satan came among them saying "Believe it not; and they believed it not, and they loved Satan more than God. And men began from that time forth to be carnal, Sensual, and devilish." [277. 27](#) These tendencies, through the aid of Satan, have prevailed in the world ever since. The Savior made this observation: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." [277. 28](#)

Another prophet, who dwelt upon this hemisphere, predicted that in our day the wrath of the Almighty would be kindled against the inhabitants of the earth for their iniquities. "But, behold," said Nephi, "in the last days, or in the days of the Gentiles -- yea, behold all the nations of the Gentiles and also the Jews, both those who shall come upon this land and those who shall be upon other lands, yea, even upon all the lands of the earth, behold, they will be drunken with iniquity and all manner of abomination -- And when that day shall come they shall be visited of the Lord of Hosts, with thunder and with earthquake, and with

a great noise, and with storm, and with tempest, and with the flame of devouring fire."278. 29

Any man is very blind indeed if he cannot see and realize that this prophecy is being literally fulfilled. Why can we not turn from our evil ways? Why can we not remember that we are in very deed the children of God and through our obedience and the keeping of our bodies clean, be entitled to the fulness of the blessings of the kingdom of God?

ALL MEN JUDGED BY GOSPEL LAW. It appears that only a few of the human family realize that they were placed on this earth to be tried and proved, to see whether or not they will be obedient to divine commandments. All who prove themselves through their obedience are promised eternal life, which is exaltation in the celestial kingdom. 278. 30 All who are unclean are to be cast out of that kingdom.278. 31

John heard the voice of the Lord saying: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."278. 32

In the resurrection every creature shall have his spirit and body restored to become immortal, that they can die no more. These same bodies which we possess here will be the bodies raised from the dead.

It has been written by one of old: "Therefore, all things shall be restored to their proper order, every thing to its natural frame -- mortality raised to immortality, corruption to incorruption -- raised to endless happiness to inherit the kingdom of God, or to endless misery to inherit the kingdom of the devil, the one on the one hand, the other on the other." 279. 33

So it will be in that great day of judgment. To the righteous who keep themselves clean, the Lord has said: "He that overcometh shall inherit all things; and I will be his God and he shall be my son."279. 34

NATIONS FALL FOR REJECTING CHRIST. It is true that a country cannot get ahead of its religion. The higher our ideals, the nearer we observe divine law and the stronger are our spiritual forces. No Christian can forsake the divinity of Jesus Christ and not suffer. In those lands in Europe where paganism has superseded the Christian ideals, there is bound to come decay and eventually, if there is no repentance, their former greatness will be forgotten. Jesus said, "And why call ye me, Lord, Lord, and do not the things which I say?"279. 35

THE WORLD OF CARNALITY

DUTY OF SAINTS IN THIS WICKED WORLD. We are living in a wicked world where men's hearts have turned from truth to untruth, from righteousness to wickedness; we are living when men are unrighteously ambitious, seeking for power, when the liberties of the

people are in danger. It behooves us as members of the Church to heed the counsels that are given by those who stand as our leaders under Jesus Christ. . . .

We are all aware that we are in imminent danger -- danger because Satan rages in the hearts of the people. This has all been predicted, and the predictions are coming true. 280. 36 Antichrist is gaining power, and Satan has put into the hearts of the people -- the majority of them -- greed, and the desire to dominate and take advantage of those who are weak.

Our duty is to keep the commandments of the Lord, to walk uprightly, to defend every principle of truth, to sustain and uphold the Constitution of this great country, to remember the Declaration of Independence, for upon these principles our country was based. They stand at the foundation, the cornerstones of the liberty that our fathers fought for, and which brought to pass, according to the word of the Lord, the redemption of this land by the shedding of blood. 280. 37

MANKIND CARNAL, SENSUAL, DEVILISH BY NATURE. There is no other course for us to take but the course of righteousness and truth. An ancient prophet on this continent said, "The natural man is an enemy to God." 280. 38 The world today has become carnal, as much so now as in the beginning when Adam attempted to teach his children the principles of eternal truth, and Satan came among them and commanded them to believe it not. And we read, "Men began from that time forth to be carnal, sensual, and devilish." 280. 39

Surely we see these indications prevalent in our own land and in foreign lands. Men have become carnal. They have become enemies to God. They are seeking for their own advancement and not for the advancement of the kingdom of God. Let me call your attention to this fact which you, of course, all know, that we are living in the last days, the days of trouble, days of wickedness.

SEEKING PROSPERITY IN "THEIR WORLD." If we are living the religion which the Lord has revealed and which we have received, we do not belong to the world. 281. 40 We should have no part in all its foolishness. We should not partake of its sins and its errors -- errors of philosophy and errors of doctrine, errors in regard to government, or whatever those errors may be -- we have no part in it. The only part we have is the keeping of the commandments of God. That is all, being true to every covenant and every obligation that we have entered into and taken upon ourselves.

Brother Spencer W. Kimball in his remarks this morning spoke of a man who could not quite understand when he paid his tithing and kept the Word of Wisdom was prayerful, and tried to be obedient to all the commandments the Lord had given him, and yet he had to struggle to make a living; while his neighbor violated the Sabbath day, I suppose he smoked and drank; he had what the world would call a good time, he paid no attention to the teachings of our Lord and Savior Jesus Christ, and yet he prospered.

You know, we have a great many members of the Church that ponder that over in their hearts and wonder why. Why this man seems to be blessed with all the good things of the earth -- incidentally, many of the bad things that he thinks are good -- and yet so many members of the Church are struggling, laboring diligently to try to make their way through the world.

281. 41

The answer is a simple thing. If I sometimes (and once in a while I do) go to a football game or a baseball game or some other place of amusement, invariably I will be surrounded by men and women who are puffing on cigarettes or cigars or dirty pipes. It gets very annoying, and I get a little disturbed. I will turn to Sister Smith, and I will say something to her, and she will say, "Well, now, you know what you have taught me. You are in their world. This is their world." And that sort of brings me back to my senses. Yes, we are in their world, but we do not have to be of it.

"THEIR WORLD" WILL SOON END. So, as this is their world we are living in, they prosper; but, my good brethren and sisters, their world is coming to its end. It will not be many years. I can say that. I do not know how many years, but Elijah said when he bestowed his keys, "By this ye may know that the great and dreadful day of the Lord is near, even at the doors," 282. 42 and I am sure that over a hundred years later I can say that the end of this world is drawing to its end.

The day will come when we will not have this world. It will be changed. We will get a better world. We will get one that is righteous, because when Christ comes, he will cleanse the earth.

Read what is written in our scriptures. Read what he himself has said. When he comes, he will cleanse this earth from all its wickedness, and, speaking of the Church, he has said that he would send his angels and they would gather out of his kingdom -- which is the Church -- all things that offend. 282. 43 Then we are going to have a new earth, a new heaven. The earth will be renewed for a thousand years, and there shall be peace; and Christ, whose right it is, shall reign. 282. 44 Afterwards will come the death of the earth, its resurrection, its glorification, as the abode of the righteous or they who belong to the celestial kingdom, and they only shall dwell upon the face of it. 282. 45

HERESIES OF APOSTATE CHRISTENDOM

CHRISTENDOM WHOLLY APOSTATE IN 1820. When Joseph Smith went in the woods to pray, he received a revelation of knowledge, truth, and power, which has been of inestimable value and blessing to the world. What was revealed to him there was given for the overthrow of false creeds and traditions of the ages and led ultimately to the restoration of the everlasting gospel as revealed by our Redeemer during his ministry.

For hundreds of years the world was wrapped in a veil of spiritual darkness, until there was

not one fundamental truth belonging to the plan of salvation that was not, in the year 1820, so obscured by false tradition and ceremonies, borrowed from paganism, as to make it unrecognizable; or else it was entirely denied. By heavenly direction and command of our Lord Jesus Christ, Joseph Smith restored all these principles in their primitive beauty and power.

DOCTRINE OF APOSTASY PROVED BY FIRST VISION. Joseph Smith declared that in the year 1820 the Lord revealed to him that all the "Christian" churches were in error, teaching for commandments the doctrines of men.^{283. 46} The religious teachers taught that they were in the way of light and truth, notwithstanding their many conflicting creeds.

Amos said, speaking of the latter days: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."^{283. 47} Paul said: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables."^{283. 48} "Let no man deceive you by any means: for that day [the Second Coming of Christ] shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."^{283. 49} Again we find Joseph Smith in harmony with the Bible truth. ^{283. 50}

APOSTATE DOCTRINES PREVAILING AT TIME OF FIRST VISION. What was the condition of the religious world, which professed to believe in and practice the doctrines of the Redeemer, when the Father and the Son appeared to Joseph Smith and instructed him? The answer is found in the words of the Lord which are similar to and a fulfilment of the prediction by Isaiah: "They draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof." ^{284. 51} Some of the leading teachings and practices were as follows:

1. That God the Father, the Son, and the Holy Ghost are not three personages, but one ethereal, immaterial God, unknown and unknowable to man, who fills the immensity of space.
2. That the canon of scripture is full and complete, and since the passing of the apostles there was to be no more revelation, no opening of the heavens and communications by angels, but the people were left to rely on what was written in the Bible or taught by their priests.
3. That baptism is to cleanse us from "original sin," and that all little children had to be "regenerated" by baptism and if not baptized they will perish.
4. That baptism is an ordinance acceptable to the Lord by sprinkling or pouring water on the heads of unbaptized adults or infants.

5. That men may take upon themselves the authority to be ministers of the word of God, without a divine appointment by one duly authorized by Jesus Christ.
6. That the organization of the Church as established in the days of Jesus Christ and his apostles is no longer necessary; there were to be no more apostles, prophets, and gifts of the spirit.
7. That man was not created in the image of God in form, for God is not an anthropomorphic being.
8. Other doctrines, such as the necessity for keys for the restoration of Israel, the need of the coming of Elijah, as proclaimed in the scriptures, are not necessary. 285. 52

APOSTATE DOCTRINE DAMNING NON-CHRISTIANS. The Lord declared to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." 285. 53 It must be accepted by all who profess belief in our Savior that this edict is true and final. However, in the centuries which are passed, and even now in many so-called Christian communities, a wrong application of this doctrine has led to very serious errors and unwittingly to the committing of very grievous sins. I refer to the doctrine which proclaims that all who in the flesh have not professed belief in our Lord, or heard of him before death removed them from the earth, are forever damned and without means of escape from the torments of hell. This false conception and application of gospel truth has been a teaching of so-called Christianity from the earliest centuries of our era, but it never was a part of the gospel of Jesus Christ.

DANTE DEPICTS APOSTATE VIEW OF HELL. In his Divine Comedy, Dante depicts the doctrine of damnation for unfortunate souls who died without a knowledge of Christ, as that doctrine was taught in the 13th century. According to the story, Dante is lost in the woods where he is met by the Roman poet, Virgil, who promises to show him the punishment of hell and purgatory, and later, he is to have a view of paradise.

He follows the Roman poet through hell and later into Limbo, which (according to the story) is the first circle of hell. Here are confined the souls of those who lived virtuous and honorable lives, but because they were not baptized, these souls merit punishment and are denied forever the blessings of salvation. As Dante looks upon these miserable souls in the upper stratum of hell, and sees, as the story says, "Many and vast, Of men, women and infants," he marvels. His guide asks the question, "Inquirest thou not what spirits Are those which thou beholdest?"

Dante, showing a desire to know, the guide continues: "I would thou know, that these of sin Were blameless; and if aught they merited, It profits not, since baptism was not theirs, The portal of thy faith. If they before The Gospel lived, they served not God aright; And among

them such am I. For these defects, And for no other evil, we are lost; Only so far afflicted that we live Desiring without hope."

In answer to the earnest inquiry of his mortal guest, who desires to know if any thus punished ever had the privilege of coming forth from this sad condition of torment, the spirit-poet declares that the righteous, who had known God from our first parents down to the time of Christ, have been "to bliss exalted," but of these unfortunates who never heard of Christ, he says, "Be thou assured, no spirit of human kind was ever saved."[286](#). 54

But Dante was not the author of this unfortunate and erroneous doctrine. It had come from the earliest days of apostasy from the true teachings of Jesus Christ. . . . What a shame it is that this same awful doctrine has come resounding down from that distant day of spiritual darkness, and has been made to ring its terrible peal of torment repeatedly in the ears of earnest souls who have sought the salvation of loved ones who have gone before.

APOSTATE DOCTRINE OF PREDESTINATION. The gospel of Christ is the gospel of mercy. It is also the the gospel of justice. It must be so, for it comes from a God of mercy, not from a cruel monster, who as some religionists still believe and declare: "By the decree of God, for the manifestation of his glory some men and angels are predestined unto everlasting life, and others fore-ordained to everlasting death. These angels and men, thus predestined and fore- ordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished."[287](#). 55

Is it not horrible to contemplate that gospel truth has been perverted and defiled until it has become such an abomination? Justice, as well as mercy, pleads for the dead who have died without a knowledge of the gospel. How could justice be administered if all the untold multitudes who have died without a knowledge of Jesus Christ should be everlastingly consigned, without hope, to the damnation of hell, even if torment be in the first circle of the place of the damned? The scriptures say, "Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face."[287](#). 56 The mercy and love of a just God are reaching out after all his children. [287](#). 57

FALSE EASTER WORSHIP. Today, April 8, 1917, throughout the world, the people of the various Christian denominations are assembling in their churches because it is Easter Sunday. They have not assembled there because they have faith in the literal resurrection of the Lord; they have not assembled there because they believe in the literal resurrection of all mankind through the atonement of our Lord, and they have not assembled because they accept him as the Son of God. (I want to make honorable exceptions, because there are some who have done so, but I speak generally.)

They have assembled there for a very different purpose -- because it is the custom, because in many cases, among the sisters, they want to show their millinery and the styles of their clothing, their dress. They are there more in the nature of a social function and fashion show

than to worship the Lord, and I say this notwithstanding the expression that appears in one of our morning papers to the effect that anybody who expressed this kind of an idea is cynical and expresses a perverted opinion.

The people of the various nations, who call themselves Christian, today do not worship the Lord Jesus Christ as the Redeemer of the world to the extent that they did in the day of the organization of the true Church. The doctrines today that prevail are in opposition to that truth, and ministers stand before their people denying the atonement of Christ, and hence showing their lack of faith in and understanding of the resurrection of the Son of God, and denying the universal resurrection which the scriptures promise shall come to all mankind.
288. 58

MODERNISTIC APOSTATE PHILOSOPHIES

EDUCATION, POLITICS, GOVERNMENT LINKED TO APOSTASY. Throughout the world today, as we have already been informed by a number of the speakers, there is commotion and a spirit of unrest; and the people, many of them, feel that it is something to their credit to hold radical views, to consider themselves to be progressive, and to make attack upon things that have stood and have endured throughout the ages. This tendency is not alone in the political world. It is found in the world of education, of religion, of government, of business and everywhere. Men are departing from the well worn paths, no matter how good they are, and feel that conservatism is a reproach; that it is the duty of man to do away with that which is old, or which has been established, and find something that is new.

We stand practically alone in the world, yes, absolutely alone in the world, representing the truth of the living God, declaring to all men the principles of eternal truth which do not change. The gospel of Jesus Christ is not new in the sense in which the world looks upon things as being new, for it has endured through the ages, not merely since the days of the advent of the Son of God, but from the beginning of the world, for the plan of salvation was prepared for the benefit of man, and declared unto him in the beginning. These principles do not change; they cannot change; they must endure immutably through all time.

The Christian world may be divided into two camps -- one bitterly opposing the other, one calling itself the progressive or modernist division, the other calling itself the fundamentalist division. They may think they are founded upon the truth of the gospel as it has been established. But we stand for the revelations of God as they have been revealed in this dispensation (known as the dispensation of the fulness of times), unchangeable, immutable, enduring forever, because they are eternal.289. 59

EVOLUTION, HIGHER CRITICISM PART OF APOSTASY. These modernists, who are instructing and leading astray the people of this and other lands, reject the doctrine of the atonement of Christ; they reject the resurrection of the Son of God and consequently the

resurrection of all mankind. They have discarded entirely the miracles of the scriptures and make light of the saving ordinances of the gospel which the Lord declared to be so essential to our salvation; and in the stead thereof they have accepted the theories and notions advanced by modern scientists which are evidently false, and have taken to their hearts and hugged to their bosoms the falsehoods set forth in the theories of evolution and of higher criticism of the scriptures. And why have they done this thing? Because the simple truth, which is understood by the Spirit of God and not understood and comprehended by the spirit of man, does not appeal to their reason. . . .

REASON: FALSE GOD OF MODERNISTIC APOSTASY. All manner of theory and error they teach to the world, declaring that we cannot accept anything, only that which our reason teaches us. Therefore, if reason teaches me that baptism is not essential to salvation and it teaches you that it is, we are both right, which is a contradiction which cannot be true; and unless reason teaches us the same thing and we are agreed, both cannot have the truth and we are not in the narrow path, we are not in fellowship with God.

We must walk in holiness of life, in the light and in the truth, with proper understanding which comes through the gift and power of the Holy Ghost which is promised to all who will believe unto repentance and receive the words of eternal life. If we are in fellowship with this Spirit, then we walk in the light and have fellowship with God. He who is without the guiding light of the Spirit of God is in the midst of darkness and cannot with his reason, unaided and unenlightened, search and find out God.[290](#). 60

CHURCH TO TRIUMPH OVER MODERNISTIC APOSTATE VIEWS. President Ruder Clawson this afternoon read to us some views that are expressed today by certain ministers, religionists who call themselves modernists, and they appear to be in the ascendancy; their doctrines are growing and are finding place in the hearts of the people, and the true doctrines of Christ and the testimony that Jesus is the Son of God is diminishing, is dying out in the world. It may be true, as one divine stated, that the Christian era is at an end, and the Church is in the course of dissolution, if he had reference to the so-called Christian churches of the day, because their doctrine is spurious; it is not the gospel of Jesus Christ, but a man-made system. But Christianity, pure and undefiled, is not in the course of dissolution; it is not dying out, it is becoming more firmly rooted in the earth, and must do so, and shall continue until it shall fill the earth, for so it has been predicted.[290](#). 61

However, true Christianity, so far as the latter-days are concerned, is very young, for it has only been since the year 1830 that the Church of Jesus Christ has been organized in the earth, and the gospel restored, containing the gifts and the blessings and the graces that existed in the Church in primitive days, and that Church with its doctrines of the gospel of Christ, shall grow. [291](#). 62

CHAPTER 15

APOSTASY FROM LATTER-DAY KINGDOM

APOSTASY WITHIN THE CHURCH

CHURCH SURROUNDED BY APOSTATE INFLUENCES. Because of the love of the things of the world and the enticing influence of the powers of darkness, we (meaning Christian people generally) have departed from the strait path which leads to life and which our Lord has said few men find because they love darkness rather than light, their deeds being evil. 292. 1 We have permitted the philosophies of men, which deny the divinity of Jesus Christ and mock at the sacred ordinances of the gospel, to enter into our schools, and businesses, and our homes, thus weakening our faith and our reverence for our Creator, We have forgotten that man was created in the image of God, that the scriptures declare that we are his offspring, and that we are commanded to seek first the kingdom of God and his righteousness. 292. 2

We Latter-day Saints have received the restored gospel and have made covenant with the Lord that we will serve him and accept him as the God of this land. Nevertheless, I want to call your attention to the fact that the ways of the world have crept in among us and are becoming established in the midst of the people of Zion. Right here in this city (Salt Lake City), which at one time was indeed a city of the saints, but is that no longer, can be found all manner of abomination and iniquity. The ideas, theories, the fashions and ungodliness of the world, their sins and evil practices are to be found within the borders of our cities.

SAINTS MUST BE ON GUARD AGAINST WORLDLY INFLUENCES. Unless we are on our guard we are in constant danger. This people who are under solemn covenants to keep the commandments of the Lord are threatened by the sins and worldly abominations of this generation, and many among us are liable to be led astray, unless we keep a careful vigil and hedge them about by every means at our command. We have been called out from the world into the kingdom of God, and while we are yet in the world, we are not of the world in the sense that we are under any necessity to partake of their evil customs, and fashions, their follies, false doctrines and theories, which are in conflict with the spirit of truth. 293. 3

Today is the Sabbath day, and yet in this city the theatres, moving pictures, and places of amusement are running full blast as they are on every Sabbath day throughout the year, because of the selfishness of men and their disregard of the command of the Lord to obey his law and keep his day holy. 293. 4 We are inflicted not only with these temptations, but they come to us in many other forms, and if we are not aware, there is danger of our losing the Spirit of the Lord and falling into transgression by yielding to temptations that may not appear to us as being of much consequence.

But little things lead to greater, and step by step we are carried away from that which is right and just, and gradually we become blind to the truth. The Lord has called upon us to be a sober-minded people, not given to much laughter, frivolity, and light mindedness, but to consider thoughtfully and thoroughly the things of his kingdom that we may be prepared in all things to understand the glorious truths of the gospel and be prepared for blessings to come. 293. 5

MODERN CONDITIONS ENCOURAGE UNRIGHTEOUSNESS. It seems to me as I reflect upon these things that it is perhaps a little more difficult for a man to be righteous today than it has been in some other periods of the world's history. I think this because of modern conditions with all the temptations and evils that now confront us at every turn. If this is the case, then Latter-day Saints should be just a little more prayerful, a little more diligent, and seek the Lord just a little more closely, that we might be kept free from all the evils that now prevail. The fact that we are baptized and have a standing in good fellowship in the Church will not insure for us our salvation. Evils may come upon us, for the Lord has said by way of warning, "Therefore let the church take heed and pray always, lest they fall into temptation." 294. 6

LORD FORGOTTEN IN DAY OF PROSPERITY. In the days of our prosperity, when we are at peace, when we have the luxuries as well as the necessities of life, there may be a tendency on our part to forget the Lord. This seems to be a failing of humanity. We are taught this lesson all down through the ages so far as the people of the Lord are concerned, as we read of them in the holy scriptures. In Palestine as well as upon this continent, when the people were prospered, they forgot the Lord. They turned from him and felt self-sufficient, rather than to feel the spirit of humility and to put faith in the Lord and to thank him for his blessings. 294. 7

The crime of ingratitude is one of the most prevalent and I might say at the same time one of the greatest with which mankind is afflicted. The more the Lord blesses us the less we love him, That is the way men show their gratitude unto the Lord for his mercies and his blessings towards them. 294. 8

FOLLOW CHURCH, NOT THE WORLD. A great many of the members of the Church evidently do not realize the importance of the blessings we receive in the temples of the Lord. I wish we all loved the gospel to the extent that we would be willing to do anything the Lord asks of us irrespective of what the world thinks or does. Why can not the Latter-day Saints uphold the standards and the regulations of the Church with united effort notwithstanding what the world might do or think? With some of us it is the custom to do very much as the world does. We dress as the world does. We seek its pleasures; we follow its customs; and there is no question in my mind that these things do bring us somewhat in conflict with things the Lord has taught and commanded us to do. 295. 9

FOOLISH BELIEFS EVEN IN CHURCH. We should have some sympathy for people taught in the vagaries and foolish traditions of the world, when we discover how tenaciously members of the Church cling to foolish notions in spite of all that is written. 295. 10

APOSTASY BINDS WITH CHAINS OF SPIRITUAL DARKNESS. The man who receives the light of truth and then turns away, loses the light which he had, and if he continues in that course, eventually he will be bound by the chains of spiritual darkness. Darkness will take the place of truth, as the truth becomes gradually dimmed, until he has lost knowledge of spiritual things. 295. 11 He who walks in the light of truth receives more truth until he is glorified in divine truth -- the truth that saves. 295. 12

EVIL SPEAKING AGAINST LORD'S ANOINTED

UNGODLY MEN DEFAME AUTHORITIES OF CHURCH. It is a serious thing for any member of this Church to raise his voice against the priesthood, or to hold the priesthood in disrespect; for the Lord will not hold such guiltless; so he has promised, and he will fulfil. . .

It seems to be the heritage of the ungodly, of the bigoted, and of those who love iniquity, to sit in judgment and to place themselves as dictators, saying what shall be done and what shall be said by the authorities of the Church. They accuse the brethren of all manner of iniquity, dissimulation, falsehood, and try to cause a division between them and the people over whom they preside. They take unto themselves the prerogative of saying what shall and what shall not be the doctrine of the Church, what shall and what shall not be the government of the Church, when it concerns them not at all.

JUDGMENT AWAITS CHURCH MEMBERS WHO CRITICIZE BRETHERN. But it is not of this class particularly that I desire to refer, but to those members of the Church who have entered into the waters of baptism and have made covenants before the Lord that they will observe his laws and respect his priesthood, who have been persuaded, or who are in danger of being persuaded, by such characters.

Occasionally, when a man has himself committed sin and has lost the spirit of the gospel, he will raise his voice against the actions of the authorities who preside over the Church; he will call them in question, sit in judgment upon them and condemn them. I wish to raise a warning voice to all such who hold membership in the Church, and say unto them, that they had better repent and turn unto the Lord, lest his judgments come upon them, lest they lose the faith and be turned from the truth. . . .

It is a serious thing for a man holding membership in this Church to say in his heart, or openly, that these men holding the keys of the kingdom have sinned, when they have not sinned and cause dissension, if it is in his power to do so among his brethren. The judgments of the Lord will overtake him. He will be brought in question before the Lord, and shall be

cast out and find his place among the unbelievers; and those who flattered him and encouraged him to raise up his heel against his brethren will turn from him and leave him to his shame. 297. 13

WISE LEADERSHIP OF BRETHREN. I wish to testify that God has called these men, that he has appointed them, that he has given unto them the revelations of his mind and will, that they have the inspiration of his Spirit, that they are teaching and leading this people in truth. That is the conviction of every Latter-day Saint who has the gospel at heart.

What time, since the organization of the Church, have any of the brethren exercising the Spirit of the Lord, ever taught this people that which was false? When have they ever said unto you that you should do that which was not right; that which would not make you better citizens and better members of the kingdom of God?

You cannot, nor can any man, in righteousness, point to the time when any of them have wilfully stated anything that was contrary to the principles of righteousness, or that did not tend to make the people better in every way, that did not build them up in their salvation, temporally as well as spiritually. . . .

ABUSE AND EVIL CRITICISM NOT OF GOD. Do not be deceived by those falsifiers, those men whose hearts are filled with evil, and who say that the authorities have sinned when they have not sinned, who are themselves in the bondage of iniquity and are trying to destroy this work. So far as those men are concerned, who try to tear down and destroy, they do not preach that which they themselves believe. They do not teach the people that which is true or try to show them a better way, instead, they heap abuse upon the heads of the authorities of the Latter-day Saints.

Whenever you find a man who spends his time abusing his neighbors, trying to tear down other people, you put it down that that man is not possessed of the Spirit of the Lord. But when a man tries to build up, when he tries to show you a better way, even though he be deceived, you may know that he is honest; but never the man who tries to tear you to pieces, who tries to destroy, without offering you something better in return. Never is such a man honest. 298. 14

TEACH CHILDREN TO SUSTAIN AUTHORITIES. In our homes do we talk before our children and criticize the bishop of the ward, or the president of the stake, or one of the General Authorities? Do we say things in their presence which ought not to be said? Do we make slighting remarks about the principles of the gospel? If we do, we are not bringing up our children in light and truth. 298. 15 Are we guilty of these little slight offenses in the home, and have we been trying to teach our children to do something other than we do ourselves? If we do we are making a failure of it.

In other words, to be frank, do you teach your children that they must not drink tea or coffee,

and then you do it yourselves? Do the fathers use tobacco, and then try and train their boys not to use it? It does not work; you cannot teach one thing and do another. Example is the way we teach the gospel.²⁹⁸ 16

EVIL OF BROAD-MINDEDNESS

BROAD-MINDEDNESS LEADS TO APOSTASY. I would like for a few minutes to offer a few observations in regard to the question of tolerance and broad-mindedness. We hear so much in these days about being tolerant and broad-minded. I suppose the world will never know how many crimes have been committed through a misinterpretation and misunderstanding of these terms. Satan is very broad-minded, extremely so as long as he can get people to do evil and avoid the truth. He will teach any kind of theory, or principle, or doctrine, if it doesn't conform to the fundamental things of life -- the gospel of Jesus Christ. He is even willing to teach some truth, if he can join that truth with error, and by teaching the error with the truth lead men astray. This is how broad-minded he is, and that is how the apostasy came about in the primitive Church. . . .

TOLERATING UNTRUTH LEADS TO APOSTASY. Tolerance is not indulgence. I think sometimes the terms have been confused. We must not get so broad-minded that we would throw over the fundamental things of the gospel of Jesus Christ. I heard of one man -- and I think he filled a mission -- who made the statement, as the report comes to me, that in this enlightened age the Church of Jesus Christ should get away from the narrow idea that baptism for the remission of sins in water is essential to salvation, that we should be broader than that.

Another man, with similar views, made the statement, so the report comes to me, that we shall have to cease believing in the anthropomorphic God; we must quit thinking of God as being in the form in which man is made. He ridiculed the idea by saying, "Can we worship a God who has to eat, who has to sleep, who has to take a bath?"

Of course, in thinking of God as a person in whose image we are created, we do not necessarily have to think of him as having to conform to all the conditions of mortal existence to which we, under present conditions, are forced to subscribe. But is there anything wrong in thinking of a God who eats? He did eat and has promised to eat again. What is wrong in it? He bathes, at least in fire, so he tells us.²⁹⁹ 17 We are his offspring, and he has given us commandments to serve him in the name of his only Begotten Son.
²⁹⁹. 18

SALVATION AND BLESSINGS COME BY OBEDIENCE TO LAW. Moreover, we know, because it has been revealed, that all kingdoms have a law given, and that includes the kingdom of God. It is not something that stands apart from all other kingdoms in this regard, and he himself has said: "Unto every kingdom is given a law; and unto every law there are certain bounds also and conditions, All beings who abide not in those conditions are not

justified." 300. 19

The Lord is very tolerant, yet he declares that we are bound by law, and if we violate the law we are not justified, and must remain filthy still. 300. 20 You might just as well try to destroy the law of gravity, or say it is useless, that it has filled its purpose and is worn out, as to say that baptism is not essential to salvation. I believe in being tolerant, but I believe that tolerance will teach me to observe and keep the law and constantly abide in it, and not to make excuses for my wrong doing by saying I am broad-minded. . . .

I am satisfied, and I know that the kingdom of God is governed by a definite, fixed law, that cannot be controverted. We cannot change it because we perhaps become modern and say we are broad-minded, as some people understand broad-mindedness and tolerance to be. It does not change the fact in the least that if we would receive the kingdom of God and enter into its exaltation, we must comply with the fundamental truths, the laws upon which that kingdom is established. We have them; we are the advocates of these principles; they are in our keeping.

Why, bless your soul, the whole world ought to come to us with songs of everlasting joy, singing their hosannas to embrace the truth; but I wonder sometimes if we do not stress a little too much the fact that they today are receiving us in kindness. Let us not pat ourselves upon the back too much because we have little opposition. I see a danger in it; but let us go on keeping the commandments of the Lord in humility and truth, and teaching the people the correct principles, drawing them to us by our lives as well as by our precepts. 301. 21

AMUSEMENTS AND DANCING

DANGERS OF PUBLIC DANCE HALLS. I believe that it is necessary for the saints to have amusements, but it must be of the proper kind. I do not believe the Lord intends and desires that we should pull a long face and look sanctimonious and hypocritical. I think he expects us to be happy and of cheerful countenance, but he does not expect of us the indulgence in boisterous and unseemly conduct and the seeking after the vain and foolish things which amuse and entertain the world. He has commanded us to the contrary for our own good and eternal welfare.

I deplore the fact that these modern dances, some of which had their origin in unsavory places, have come among us. I regret beyond measure the public dance which, in my judgment, in its baneful results -- the destruction of good morals and virtue -- is second only to the saloon. This evil is growing and taking root in the stakes of Zion, in the communities of Latter-day Saints.

There is today an excess in dancing -- in some communities one or two dances each week, which is not good no matter how innocent the dance may be. In these public dance halls, which are run for the making of money, the people in some localities, without regard to

character or standing of the individual, permit anyone to enter without question, if he will pay the price of admission. This is an abominable custom and should not be tolerated by members of the Church in the settlements under their control.

MODERN LIFE ENCOURAGES UNWHOLESOME RECREATION. The world is drifting. I do not believe, I cannot feel, as I read the signs of the times, ponder over things that come before me for consideration, that this world is growing better; I do not believe it for a minute. I believe that we are drifting. Many things are tolerated today that would not have been tolerated for a moment 20 years ago. New problems have arisen with which we must now contend that we never dreamed of even in the days of my youth. We have evils in the world now to combat that have been brought into existence through modern invention and discovery, such as the moving picture show, joy riding in automobiles and the rapid means of transportation from place to place as a means of seeking pleasure during the hours of both day and night.

The moving picture should be of the greatest value in the education and instruction of the people, and would teach us history, geography and science, to the very best advantage, if properly presented, but to the contrary, it is largely controlled by unscrupulous men who give to the public a flood of miserable stuff that excites their passions and appeals to the baser side of man.

PARENTS TO SUPERVISE AMUSEMENTS OF CHILDREN. I think the parents in Israel should protect their children; they should have a little more watchcare over them; they should pay a little more attention to them and train them a little more carefully in the principles of the gospel, both by precept and by example. Children should not be permitted to go unprotected and without proper escort to places of amusement, no matter where or how harmless the amusement may be. . . .

Our children will have to be taught to discern between good and evil, otherwise in many respects they will not be able to understand why they are not permitted to indulge in practices that are common with their neighbors. Unless they are instructed in the doctrines of the Church, they will not, perhaps, understand why there is any harm in the Sunday concert, a Sunday theatre, picture show, ball game, or something of that kind, when their playmates, without restraint and with encouragement, indulge in these things forbidden of the Lord on his holy day.

The parents are responsible for the proper teaching of their children; the Lord will condemn the parents if their children grow up outside of the influence of the principles of the gospel of our Lord Jesus Christ. I want to see righteousness prevail throughout Zion. I do not believe that it is necessary in the least for us to partake of all the notions and customs of the world. We should give our attention a little more seriously to the things of the kingdom of God. We are living in the latter-days when, it has been predicted, perilous times would come. These perilous times are here, which fact should cause us thoughtful reflection.³⁰³ 22

GOSPEL PERMITS LAUGHTER AND MERRIMENT. We should not get the idea from this scripture^{303. 23} that the Lord is displeased with us when we laugh, when we have merriment, if it is on the right occasions. He has said, however, that in our solemn assemblies such things as light-mindedness, laughter, and merriment are out of order. We should cease from all light speeches, laughter, and wrongful thoughts and desires, from all things which will detract from the teachings and the influence of the Spirit of the Lord.^{303. 24}

EVILS OF CARD PLAYING

CHURCH OFFICIALLY CONDEMNS CARD PLAYING. We have been taught all the days of our lives that card playing is not good and is contrary to the order and discipline of the Church. The authorities have called upon the people, and it is published in our magazines, to refrain from this evil indulgence. Notwithstanding all this, we find among us some who look upon card playing as a very harmless pastime. It is not harmless, but very harmful. It shows a lack of obedience to the counsels of the Lord on the part of members who indulge in this evil, and if nothing more could be said of it, it is at least a most pernicious waste of time that could be employed in some better occupation.

I believe in physical sport, I believe in recreation and amusement of the kind that is beneficial to the body and the mind of man, and that play of the proper kind is good and ought to be indulged in at times, especially by those whose work is such that they do not get the necessary physical exercise required by their bodies. I do not believe in the waste of good time in practicing anything which is condemned by the authorities of the Church, as they give the counsel as it comes to them through the inspiration of the Spirit of the Lord, The Latter-day Saints should put their trust in their leaders and follow the teachings of the authorities of the Church, for they speak unto them with the voice of prophecy and inspiration.^{304. 25}

GAMBLING: AN EVIL DISEASE. Nothing good comes out of card games or games of chance. There are numerous ways in which we may obtain wholesome amusement and recreation which is beneficial to both body and mind. In games where cards are used, usually "stakes" are played for, and betting is done. Someone will obtain the "stakes." but no one really wins, for the one who obtains the "stakes" has lost part of his manhood which is difficult to regain.

There seems to be an urge in human nature which leads many men and women to seek to obtain something for nothing, and many have risked their hard earned sustenance on the altar of chance, hoping to win a fortune which they have not earned. There is a lure in all games of chance which Satan places before them. and in their greed or selfish desire for gain they take the uncertain bait far less innocently than does a fish which grabs the angler's hook.

The regular standard playing cards are used in gambling games. They are found in questionable resorts and gambling dens. Young people who have learned to play the games in their own homes or at card clubs with innocent intent too frequently are lured into questionable places where gambling prevails. Such games of chance are usually associated with cigarettes and beer, and those who indulge in cards acquire also the tobacco and drinking evils.

Card playing becomes a habit just as much as smoking and drinking. I remember a neighbor of mine who in his earlier days was addicted to gambling. Later in his life he repented and joined the Church. One day before a group of which I was a member, he emphatically impressed upon our minds the fact that gambling is a disease which fastens itself so tenaciously upon those who indulge that they seldom quit. Its influence upon character is just the same as the use of tobacco and strong drink. He advised all to shun all card playing and games of chance lest the habit would destroy them.

BRIGHAM YOUNG COUNSELS AGAINST CARD PLAYING. Card playing and all other games of chance should be avoided as the gate of destruction. All such practices have been discountenanced by the authorities of the Church from the beginning of our history. When the Mormon Battalion was called into the service of the country, President Brigham Young addressed the volunteers and said that he wished them to prove themselves to be the best soldiers in the service of the United States. He admonished the captains to be fathers to the men in their companies and to manage the officers and men by the power of the priesthood, They should keep themselves clean, teach chastity and gentility. There was to be no swearing, and no man was to be insulted. They were to avoid contention with Missourians -- their enemies -- and all other persons. They were to take their Bibles and copies of the Book of Mormon with them and study them but not impose their beliefs on others. They were to avoid card playing, and if they had cards with them, they were to burn them. If they would follow this instruction, he promised them that they would not be called on to shed the blood of their fellow men.

JOSEPH F. SMITH CONDEMNS CARD PLAYING. President Joseph F. Smith has given this wholesome advice: "While a simple game of cards in itself may be harmless, it is a fact that by immoderate repetition it ends in an infatuation for chance schemes, in habits of excess, in waste of precious time, in dulling and stupor of the mind, and in the complete destruction of religious feeling. These are serious results, evils that should and must be avoided by the Latter-day Saints. Then again, there is a grave danger that lurks in persistent card playing, which begets the spirit of gambling, of speculation and that awakens the dangerous desire to get something for nothing."

Again: "Card playing is an excessive pleasure; it is intoxicating, and therefore in the nature of a vice. It is naturally the companion of the cigarette and the wine glass. and the latter leads to the poolroom and the gambling hall. Few men and women indulge in the dangerous pastime of the card table without compromising their business affairs and the higher

responsibilities of life, Tell me what amusements you like best and whether your amusements have been a ruling passion in your life, and I will tell you what you are. Few indulge frequently in card playing in whose lives it does not become a ruling passion."306. 26

MAN ACCOUNTABLE TO LORD FOR IDLE WORDS AND ACTS. The Lord said: "A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."307. 27 This being true of words that are idle, may we not say that idle acts spent in evil practices will merit the same reward?

This does not mean that the Lord frowns on innocent amusement and the time spent in wholesome games, The human body needs relaxation, and this can be obtained in a legitimate way. For this purpose, in part, the Mutual Improvement Associations have been organized where proper forms of amusement and entertainment may be taught, and thereby the body strengthened and the mind quickened and developed.

PROPER AND WHOLESOME RECREATION ENCOURAGED. In one of the darkest hours in the history of the Church, when the weary members were crossing the plains having been driven from their homes, the Lord through President Brigham Young said to them: "If thou art merry, praise the Lord with singing, with music, with dancing, and with a prayer of praise and thanksgiving. If thou art sorrowful, call on the Lord thy God with supplication, that your souls may be joyful."307. 28

The Prophet Joseph Smith engaged in manly sports on the few occasions that came to him. President Brigham Young and his brethren built the Salt Lake Theatre and the Social Hall. The drama, the dance, and other entertainments were given to the members of the Church, and by this means they were edified and strengthened; all such entertainments were opened and closed with prayer. The auxiliary organizations encourage athletic contests and sports under proper supervision and regulations. Our people are encouraged, not curtailed, in every kind of needful recreation and amusement; but all things which the world seeks, leading to evil, such as card playing, raffling, and indulging in playing machines of chance, are frowned upon as destructive of morals and abiding faith in that which is just and true.308. 29

FATE OF APOSTATES

MANY DEGREES OF CONVERSION AND FAITHFULNESS. If a member of the Church should apostatize, or fall away, and should reject his covenants, to which degree of glory will he be relegated?

It is impossible to state the degree of reward or punishment which shall be measured out in each individual case of transgression or apostasy. All do not receive the same light and knowledge when they come into the Church, because some are more diligent and faithful than others in observing the commandments. Our Savior has given us an excellent illustration of this in the parable of the sower.^{308. 30} Some men receive a thorough knowledge and testimony of the truth through faithful diligence and obedience to the gospel. The Spirit of the Lord rests upon them and they can truthfully say that they know that Jesus is the Christ and Redeemer of the world. Others do not receive such great light and testimony, because they are less diligent. They believe that Jesus is the Son of God and accept the truth, but do not have a perfect understanding.

It is possible also that some have come into the Church because the doctrines appeal to them as being logical and consistent, but they never exert themselves to get the Spirit of the Lord. Others have come into the Church because of ulterior motives, and such never do comprehend the light and seldom remain, for disappointment is bound to come when their objective is not attained, and they fall away again.

The Lord declares in one of the revelations: "To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world. To others it is given to believe on their words, that they also might have eternal life if they continue faithful."^{309. 31}

UNREPENTED SIN ALWAYS CAUSES SPIRIT TO WITHDRAW. Almost without exception when a person leaves the Church, it is due to transgression. The Spirit of the Lord will not dwell in unclean tabernacles, and when the Spirit is withdrawn, darkness supersedes the light, and apostasy will follow. This is one of the greatest evidences of the divinity of this latter-day work. In other organizations men may commit all manner of sin and still retain their membership, because they have no companionship with the Holy Ghost to lose; but in the Church when a man sins and continues without repentance, the Spirit is withdrawn, and when he is left to himself the adversary takes possession of his mind and he denies the faith.

It is possible for a man who has received a perfect understanding of the truth and has walked in the light of the Holy Spirit to fall away through transgression. But when he turns away, he still knows that he once had the light. The Lord has said of such: "All those who know my power, and have been made partakers thereof, and suffered themselves through the power of the devil to be overcome, and to deny the truth and defy my power -- They are they who are the sons of perdition, of whom I say that it had been better for them never to have been born."^{309. 32}

TRANSGRESSORS JUDGED ACCORDING TO THEIR WORKS. We should hardly expect the Lord to measure out this same punishment to the man who departs from the Church because of some supposed grievance or misunderstanding, when that man never did have a testimony of the gospel and was never led by the spirit of truth. Yet, such a man bars

himself, unless he repents, from the celestial kingdom, according to the word of the Lord.

He had his opportunity and rejected the gift that was presented to him, therefore the reward of the faithful shall not be his portion. "He who is not able to abide the law of a celestial kingdom cannot abide a celestial glory. And he who cannot abide the law of a terrestrial kingdom cannot abide a terrestrial glory. And he who cannot abide the law of a telestial kingdom cannot abide a telestial glory; therefore he is not meet for a kingdom of glory. Therefore he must abide a kingdom which is not a kingdom of glory."310. 33 All things are governed by law, and whosoever is unable or unwilling to abide by the law of any one of these kingdoms, cannot be sanctified by the law governing therein, "neither by mercy, justice, nor judgment."310. 34

SEVERITY OF JUDGMENT UPON APOSTATES. The Lord will judge each individual case and will assign transgressor to that degree to which each is entitled according to his works. If a man only merits a place in the telestial, that will be his reward; if it should be the terrestrial, then he shall be admitted to that kingdom. In order to enter the celestial a man must be true and faithful to the end, observing all things which the Lord has commanded, otherwise he shall be assigned to some other kingdom, or to outer darkness if his sins so merit.

Let it be remembered, however, that the punishment of the apostate, no matter who he is or what degree of knowledge he may have attained, shall be most severe. "Hearken and hear, O ye my people, saith the Lord and your God, ye whom I delight to bless with the greatest of all blessings, ye that hear me; and ye that hear me not will I curse, that have professed my name, with the heaviest of all cursings."310. 35

It would be well to read in connection with this subject the following: Luke 12:9-10; 2 Peter 2:19-22; Hebrews 6:4-8; Mosiah 3:24-27; Alma 34:32-35. 310. 36

GENEALOGIES OF APOSTATES NOT TO BE KEPT. In November, 1832, the Lord said: "It is the duty of the Lord's clerk, whom he has appointed, to keep a history, and a general church record of all things that transpire in Zion, and of all those who consecrate properties, and receive inheritances legally from the bishop; And also their manner of life, their faith, and works; and also of the apostates who apostatize after receiving their inheritances.

"It is contrary to the will and commandment of God that those who receive not their inheritance by consecration, agreeable to his law, which he has given, that he may tithe his people, to prepare them against the day of vengeance and burning, should have their names enrolled with the people of God. Neither is their genealogy to be kept, or to be had where it may be found on any of the records or history of the church. Their names shall not be found, neither the names of the fathers, nor the names of the children written in the book of the law of God, saith the Lord of Hosts." 311. 37

Those who have received the truth and turned away from it and have rejected it and denied it shall be sorry. But I mention this in passing because people are coming constantly to have work done in the temples for people of this kind, in spite of all the Lord has said. This is worthy of your consideration.³¹¹. 38

EXCOMMUNICATED PERSONS LOSE ALL BLESSINGS. What will be the status of a person born under the covenant if excommunicated from the Church?

When a person is excommunicated from the Church, every blessing is withdrawn and lost, and such a person stands just the same as if no ordinances had ever been performed. Should such a person later repent and be found worthy to return to the Church then all blessings may be restored by and with the approval and authorization of the man who holds the keys -- the President of the Church. We should remember that all blessings are based upon faithfulness and that salvation is an individual matter. We receive according to our works. Members of the Church are not saved collectively.³¹². 39

CHAPTER 16

KINGDOMS OF THIS WORLD

GOVERNMENTS OF MEN

FIRST EARTHLY GOVERNMENT A THEOCRACY. I think it stands to reason without any argument that he who created all things, including this earth, has the best right to rule and reign upon it. But for some 6,000 years, according to our chronology, with few exceptions among a minority of the people, the Son of God, who performed this great labor and who had this honor and whose right it is to reign, has not done so among the peoples of the earth. On the contrary men have turned from him and have set up their own rulers, have organized their own governments and have enacted very largely their own laws, ignoring both the Creator as the rightful ruler and the commandments which he originally gave to the children of men.

The first government upon this earth was a theocracy. It was a government in which God ruled by giving his commandments and his laws to the children of men. He directed by revelation, in some instances by messengers direct from his presence, in others by speaking from time to time through his servants who held the priesthood; he directed them not only in regard to matters of a spiritual nature but also pertaining to their civil welfare. It was the intention of the Lord that this should continue. If man had been willing to hearken to the voice of the Lord and walk according to his commandments, as those commandments were

given in the beginning even unto this day, this world would have seen peace, and righteousness would have prevailed upon its face.

When Adam was driven out of the Garden of Eden, he was not left without direction, but the Lord sent messengers to him and even spoke to him by his own voice. Although Adam had been driven from his presence and he could not behold him, yet he received commandments and revelation for his guidance.^{314. 1}

GOVERNMENT OF GOD LOST TO MEN. Now if their sons and daughters had been obedient as Adam and Eve were obedient, if their posterity after them had continued in obedience, then I say peace and righteousness, which are the natural result of obedience, would have continued in the earth until this time. But there were other influences at work.

The influence of Satan has been felt in this world for 6,000 years. It is being felt today. As a result of Adam's children hearkening to the voice of Lucifer and following him, governments were established in the earth which were not under the direction of revelation. Nor did they hearken to the commandments of the Lord, Men arose and usurped the right to rule and reign. They ignored the mandates and the rights and privileges of him whose right it is to rule and reign, and as men spread upon the face of the earth they forgot God.

The result has been wickedness, strife, unrest, and contention, with all their attendant evils. And so we find the world today. The world is sick and has been sick during its mortal history, but today we are living in very troublous times. The hearts of men are failing them, Selfishness, unrighteousness, the desire to possess, to take advantage, and withal the fear that accompanies evil are found in the hearts of men.^{314. 2}

POWER OF SATAN IN GOVERNMENTS OF WORLD. The United States is not the kingdom of God, neither is England, Germany, or France. Take all of the nations put together, they do not constitute the kingdom of God, but are only man-made worldly governments. Notwithstanding the Father raised up righteous men and directed them in the framing of this government and in giving the people the Constitution of the United States, it is not the government of God. ^{315. 3} Like all the rest, it is a man- made government,^{315. 4} and we will not have the government of God until Christ comes to reign, and when he comes he is going to be King of kings. He is going to take his rightful place. ^{315. 5}

Satan has control now. No matter where you look, he is in control, even in our own land. He is guiding the governments as far as the Lord will permit him. That is why there is so much strife, turmoil, and confusion all over the earth. One master mind is governing the nations. It is not the President of the United States; it is not Hitler; it is not Mussolini; it is not the king or government of England or any other land; it is Satan himself.

WORLD TURMOIL BY SATAN. What does the Lord say in the 1st section of the Doctrine and Covenants: "The hour is not yet [this was over 100 years ago], but is nigh at hand, when

peace shall be taken from the earth, and the devil shall have power over his own dominion." 315. 6

Well, Satan certainly has dominion over his own, for his is the power of confusion, strife, bitterness, and class distinction. His is the power of delusion and not one of peace and righteousness. Where can righteousness be found in the world? In Europe, in Asia, in the United States? I say unto you, you are not going to have peace in the United States or anywhere in the world until the Prince of Peace comes to bring it.

Men have taken the law in their own hands, have defied law and order. When strikes are settled in one place, they will break out in another. Why? Because Satan has power over his own dominions, and even among our legislators and the men sworn to preserve the Constitution, we find those who encourage this lawlessness and lend to it their support. This condition does not come out of the kingdom of God. These things will increase until the prophecies will all be fulfilled, and eventually the earth will be cleansed, and Christ will come as King of kings. 316. 7

LACK OF CHRISTIANITY AMONG NATIONS. It seems a shame that billions in money have to be spent and extra burdens be placed upon the backs of the people in order that nations may protect themselves, fearing attack of other nations, and that men cannot live together in this world in peace. The United States is considered to be, or has been in the past, a Christian nation. So likewise are the nations of Europe. Yet we find this condition prevailing: fear in the hearts of the people, nation preparing against nation; struggles have arisen.

We have seen the distress in years gone by that has come out of disagreements and selfishness and greed and determination of nations unrighteously to succeed in unrighteous desires. If they were really Christian nations, if they were truly worshiping the Lord Jesus Christ, if they believed in his doctrines, if they were applying them, these conditions would not prevail. 316. 8

ANARCHY AND TROUBLE AHEAD. Notwithstanding all the warnings the Lord has given us, we are rushing madly, headstrong, to destruction, preparing ourselves if you please for the burning. Do not think that the Lord does not mean what he says, for that which was predicted by ancient prophets, and which has been repeated in latter-day revelations shall be fulfilled. 316. 9

The Lord said through Isaiah that, "The earth mourneth and fadeth away," and because of the wickedness of the world it should be "burned, and few men left." 316. 10 This prediction was repeated by the Prophet Malachi, as you read it in the last chapter of that book. 316. 11

So I say I am troubled; I am concerned over this nation; I am concerned over the nations, because of the wickedness of the people. I can see evil in the trend of the times. I can see

anarchy ahead of us. If we are going to permit men, in organized form, to desecrate the sacredness of the laws of this country and the Constitution of this country; if we are going to permit them, in the spirit of anarchy, to take possession of that which does not belong to them, without protest, we are going to reap the whirlwind, just as surely as we live.

GOVERNMENT IS BASED ON RELIGION. I have here something that is just as good as scripture, written by President Calvin Coolidge; I am going to read it to you: "Our government rests upon religion. It is from that source that we derive our reverence for truth and justice, for equality and liberality, and for the rights of mankind. Unless the people believe in these principles they cannot believe in our government. There are only two main theories of government in the world. One rests on righteousness and the other on force. One appeals to reason, and the other appeals to the sword. One is exemplified in the republic, the other is represented by a despotism.

"The government of a country never gets ahead of the religion of a country. There is no way by which we can substitute the authority of law for the virtue of man. Of course we endeavor to restrain the vicious, and furnish a fair degree of security and protection by legislation and police control, but the real reform which society in these days is seeking will come as a result of our religious convictions, or they will not come at all. Peace, justice, humanity, charity -- these cannot be legislated into being. They are the result of divine grace."

Well, words like that, I believe, are spoken by inspiration. This is a warning to the people of this nation, coming from a former president of the United States. It is in full harmony with the word of the Lord in the Book of Ether in the Book of Mormon, in regard to this land.

318. 12 We cannot get away from the God of this land, without dire consequences following.

318. 13

LORD CONTROLS EARTHLY GOVERNMENTS

GOVERNMENTS ACCOUNTABLE TO GOD. Governments are like individuals in this: they will have to give an accounting unto the Lord. The Lord requires of every man that he will answer for his sins. Every man must stand to be judged according to his works, and the Lord will also judge the nations according to their works, While it is a fact that men have turned from the Lord and have established their own governments, yet the Lord has never surrendered his rights, has never wholly withdrawn and relinquished his rule and given over to the government of men the ruling of his earth without an accounting. He controls and directs, and he lets men go just as far as in his wisdom he desires they shall, and then he checks them.

MAN WITHOUT GOD INCAPABLE TO GOVERN PROPERLY. Men, without the aid of the Spirit of God and the direct communication from him and direction which he is willing to give if they are repentant, have always proved themselves incompetent to rule, That is true today. If we had righteous government, we would have peace. One righteous man cannot

make a people righteous. In order that righteousness may come, there must be obedience to righteous laws on the part of the people.

In our own land wickedness, murder, all kinds of abominations prevail today among the people. And as it is here so it is in other lands everywhere upon the face of the earth, and that government which the Lord set up in the beginning is ignored. In fact, in a very large part of the history of the world it has not been found among the children of men.

The Lord has been under the necessity from time to time of withdrawing his priesthood from the earth, from among the children of men. He has been under the necessity of taking away his prophets and his righteous servants and leaving the people to themselves because of their wickedness, and they have groped in darkness, wandering without the guidance which they so greatly needed to bring them into paths of righteousness. 319. 14

PERFECT GOVERNMENT BASED ON LOVE OF GOD. So it has been in the history of this world with few exceptions. There have been times when certain peoples of the earth have been willing to listen to the voice of God, when they have had among them prophets to teach them, when they have been directed by constant revelation, when their hearts have been set upon righteousness, and one condition of that kind we read of very briefly in the Bible. But there are very few sentences recorded regarding it. It was during the time of Enoch. So righteous did his people become that the Lord took them from the earth. 319. 15

Upon this continent there was another time of peace and righteousness that prevailed when people were willing to listen to the voice of the Lord. We do not know just how far this influence and this righteousness has prevailed among other peoples from the beginning, because our history is so brief. But upon this continent, for 200 years following the crucifixion of our Redeemer, the people lived in this state of righteousness.

I wish to read to you what the prophet who wrote the history of that people has to say regarding those conditions: "And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people. And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God. There were no robbers, nor murderers, neither were there Lamanites, nor any manner of -ites; but they were in one, the children of Christ, and heirs to the kingdom of God." 320. 16

What a glorious time that must have been when everybody was happy, when everybody was at peace, when everyone loved his neighbor as himself, and above all he loved God, because we are informed here that the thing which brought about this condition of happiness was the fact that the love of God was in the hearts of the people. There never will be a time of peace, happiness, justice tempered by mercy, when all men will receive that which is their right and privilege to receive, until they get in their hearts the love of God.

LORD DESTROYS NATIONS WHEN THEY TURN TO WICKEDNESS. So far as this land is concerned, the Lord has said that no people can dwell upon it without destruction coming to them if they permit themselves to turn from the living God, and this destruction will come when their hearts are filled with wickedness and their cup of iniquity is overflowing. 320. 17 They must serve him; they will have to keep his commandments; at least they will have to have some semblance of righteousness or when the fulness of wickedness comes, he certainly will remove them. That has been done in the past. It occurred, as recorded, in the Book of Mormon, with two nations that were swept off the face of this land;320. 18 and according to the revelations given through the Prophet Joseph Smith with one other nation, or perhaps more than one nation before that time, for the Lord swept the people from the face of the earth by the flood.320. 19

Then this land was reinhabited. The Lord brought people here and gave them this precious land, a land that he said was choice above all other lands, and he said they could have it for their inheritance on conditions that they would serve him, but, when they turned from him and became wicked, they were destroyed. Another nation came with like instructions, and when their cup of iniquity was full, they too were destroyed.

This warning has gone out to the people dwelling in this land today that unless they keep the commandments of the Lord like destruction will eventually overtake them. 321. 20 And what the Lord says of this land is also true in a large measure of other lands. History records the rise and the downfall of nations. We have before us the history of Babylon, of Assyria, of Egypt, of Rome, and other nations. Why were they destroyed? Because they refused to hearken to the spirit of truth, to the voice of righteousness, and to walk in that spirit before the Lord. In the days of their iniquity trouble came upon them, and the Lord's anger was kindled against them, and they fell from their high and exalted positions.321. 21

AMERICA: CHOICE ABOVE ALL LANDS

WICKEDNESS WILL BRING JUDGMENTS UPON AMERICA. These passages of scripture from the Book of Mormon are true;321. 22 this nation is not exempt, and the people, if they continue to pursue the course of evil and ungodliness that they are now treading, shall eventually be punished. If they continue to disregard the warning voice of the Lord, deny their Redeemer, turn from his gospel unto fables and false theories, and rebel against all that he has through his servants in this day declared for the salvation of man; and if they increase in the practice of iniquity, I want to say to you, that if they do these things, the judgments of the Lord will come upon this land, and this nation will not be saved; we will not be spared from war, from famine, from pestilence and finally from destruction, as a nation.

Therefore, I call upon the people not only Latter-day Saints, but to all throughout the whole land to repent of their sins and to accept the Lord Jesus Christ, who is our Redeemer and the

God of this land. Turn from your evil ways, repent of your sins and receive the fulness of the gospel through the waters of baptism and obedience, that the judgments which shall be poured out upon the ungodly may pass you by.^{322. 23}

AMERICA: A LAND OF PROMISE AND REFUGE. America is not only a land of promise reserved for a righteous people, but it is also a land of refuge for the downtrodden and oppressed. The Puritans came here seeking religious freedom when oppression raged in the old world. The same is true of earlier colonies. The Jaredites came seeking a land of freedom. The Nephites came out of Jerusalem because the Lord had called them from a land of sin and bondage whose people were about to go into captivity as a punishment.

There was also another colony which came to this land of promise from Jerusalem at the time Nebuchadnezzar was waging war on the Jews. This colony was also led by the hand of the Lord. We know very little of their journeyings, how they came and the number in their company, for they had no records. We have learned, however, that they brought with them the youngest son of Zedekiah, king Judah.

The Bible states that the sons of Zedekiah were slain before his eyes, and then the Babylonians put out his eyes and carried him in fetters into Babylon. ^{322. 24} Mulek, son of Zedekiah, was spared by the power of the Lord and with other fugitives was directed across the "great waters" to this land. Here they multiplied, but without religious teachings. It was this people who discovered Coriantumr, the Jaredite, who lived with them for nine months before his death. ^{323. 25} These Mulekites were later discovered by the Nephites and the two people became one, the Mulekites being known henceforth as Nephites, sharing with them in the blessings of their faith.

In brief, such is the story told in the Book of Mormon of the ancient inhabitants of America. They were highly civilized. They worshiped the true and living God, in a land which is dedicated to his worship and held in reserve for a righteous people, until they became confirmed transgressors. Let the Gentiles upon this land heed the warning and serve Jesus Christ, lest destruction also come upon them, for it has been prophesied that the present inhabitants if they turn from the worship of the true and living God shall bring down upon them the same destruction, "as the inhabitants of the land have hitherto done."^{323. 26}

JAREDITES: COVENANT PEOPLE OF THE LORD. On this land the Jaredites multiplied and prospered, sinned and were punished, repented and were forgiven -- during a long period of years. They had among them men holding the priesthood and a Church organization. The Lord established his covenants with them as he did with Abraham and Israel. They built cities and became skilful and cunning workmen in gold and silver, in weaving textiles and in the cultivation of the soil. They spread over the whole face of the land and were an intelligent people with a written language and a thorough knowledge of the coming of Jesus Christ.

Eventually through sin their civilization crumbled. They killed their prophets. Plague and constant warfare decimated them until eventually they were entirely destroyed. Their last king, Coriantumr, lived to see another people come to possess the land which he and his people had lost through transgression, in fulfilment of the prediction of their first prophet, Mahonri Moriancumer:

"Whatsoever nation shall possess it [this land] shall serve God. or they shall be swept off when the fulness of his wrath shall come upon them." 324. 27

LORD SETTLED MODERN AMERICA. In looking over the early history of the United States, one cannot help but see the truth of the words of the Apostle Paul that, "the powers that be are ordained of God." 324. 28 I firmly believe that through the inspiration of the Lord the first settlers of America were moved upon to take up their journey from the old world and make their homes in this land of freedom. Generally they were of humble birth, yet honest, industrious and brave; men, such as the Lord would choose to cope with the many problems which are always to be met and overcome in the settlement of a new country or in the framing of a new nation. 324. 29

AMERICA AND HER CONSTITUTION

LORD ESTABLISHED CONSTITUTION OF UNITED STATES. No nation has been more greatly blessed than has the United States. We live in a land which has been called choice above all other lands by divine pronouncement. The Lord has watched over it with a jealous care and has commanded its people to serve him lest his wrath be kindled against them and his blessings be withdrawn.

Our government came into existence through divine guidance. The inspiration of the Lord rested upon the patriots who established it, inspired them through the dark days of their struggle for independence, and through the critical period which followed that struggle when they framed our glorious Constitution which guarantees to all the self-evident truth proclaimed in the Declaration of Independence. "that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness."

That is to say, it is the right of every soul to have equal and unrestricted justice before the law, equal rights to worship according to the dictates of conscience and to labor according to his individual inclinations, independently of coercion or compulsion. That this might be, the Lord has said, "I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood." 325. 30

UNITED STATES FOUNDED AS A CHRISTIAN NATION. The founders of this nation were men of humble faith. Many of them saw in vision a glorious destiny for our government, provided we would faithfully continue in the path of justice and right with

contrite spirits and humble hearts, accepting the divine truths which are found in the holy scriptures. The appeal of these men has echoed down the passing years with prophetic warning to the succeeding generations, pleading with them to be true to all these standards which lay at the foundation of our government.

This country was founded as a Christian nation, with the acceptance of Jesus Christ as the Redeemer of the world. It was predicted by a prophet of old that this land would be a land of liberty and it would be fortified against all other nations as long as its inhabitants would serve Jesus Christ; but should they stray from the Son of God, it would cease to be a land of liberty and his anger be kindled against them.³²⁵ 31

It is a sad reflection, but one that cannot be successfully refuted, that we have forgotten the admonition which has come down to us, just as Israel forgot the commandments which would have blessed that nation in the land of Canaan forever had they been observed. ³²⁵. 32 In forsaking these laws we stand in danger of punishment as the people of Israel stood in danger of punishment because they forsook the Lord and failed to repent and accept the warnings of their prophets. ³²⁶. 33

CONSTITUTION TO HANG BY A THREAD. The statement has been made that the Prophet said the time would come when this Constitution would hang as by a thread, and this is true. There has been some confusion, however, as to just what he said following this. I think that Elder Orson Hyde has given us a correct interpretation wherein he says that the Prophet said the Constitution would be in danger.

Said Orson Hyde: "I believe he said something like this -- that the time would come when the Constitution and the country would be in danger of an overthrow; and said he: 'If the Constitution be saved at all, it will be by the elders of this Church.' I believe this is about the language, as nearly as I can recollect it."³²⁶. 34

Now I tell you it is time the people of the United States were waking up with the understanding that if they don't save the Constitution from the dangers that threaten it, we will have a change of government.³²⁶. 35

CHAPTER 17

EXODUS OF MODERN ISRAEL³²⁷. 1

PERSECUTIONS OF LATTER-DAY SAINTS

PERSECUTION ENDURED FOR GOSPEL'S SAKE. I have visited most Of the scenes of early Church history. I have gone over a good part of the trail which the saints followed when they came to these valleys. I have reflected a good deal upon these scenes, the travels, the hardships, the travails, and suffering and persecutions of these early days; and as I have stood in these hallowed spots and have traversed some of the territory which they passed over, my heart has been touched, but I have realized that it is beyond my power to understand and perhaps to feel all that these good faithful souls endured -- and all for the sake of the gospel of Jesus Christ.

PERSECUTIONS IN NEW YORK, OHIO, MISSOURI, AND ILLINOIS. The Church had its beginning in New York. Persecution came upon the saints from the beginning, and they were driven out. The Lord gave them a commandment to assemble in Ohio. 327. 2 They established their headquarters at Kirtland in that state. No doubt they had no intention of leaving when they first went there, but the Lord revealed to them that there was another place, the place which he called Zion, on the borders of the Lamanites, 327. 3 and so their hearts were turned to that place; however, they never had intended to forsake altogether their headquarters in Kirtland, but persecution came upon them, and they were forced out.

With rejoicing they assembled in large measure in Jackson County where it had been made known to them that the great city, the new Jerusalem or Zion would be built, 328. 4 and they rejoiced over it, but they were not privileged to remain there. Their enemies came upon them with hatred and bitterness in their hearts and drove them out.

They moved to another part of the state of Missouri and there again intended and tried to establish themselves, but persecution still followed them, and the hatred of the officials in that state resulted in their banishment and an edict coming from the governor of that state that they would have to leave or be exterminated. They went back eastward, crossed the great river, and made their settlement at Nauvoo, in the state of Illinois. For a season they prospered but not without persecution, not without hatred, and finally that hatred reached its peak, and their Prophet and his brother, my grandfather, were martyred. 328. 5

HARDSHIPS OF THE WESTWARD TREK. Their enemies thought that would be the end of the Church. The papers so declared it. Their enemies rejoiced, but it did not bring the end. Still the Church grew. So also grew the animosity and the hatred of their enemies, and finally the saints were driven from their homes, robbed of practically all that they possessed and thus set upon their journey to this western land, destitute, in poverty, and the world said they had gone to their destruction, and rejoiced.

I tell you, my brethren and sisters, we do not realize all that they went through -- their hardships, their sufferings, the persecutions, the murders, the drivings that came upon them before they started on their westward journey -- and they arrived in this valley rejoicing. 328. 6 It was President George A. Smith who was responsible for the statement that they came here of their own free will and choice -- because they had to; and that is true.

They crossed the plains, many of them pushing handcarts, containing the meager possessions which they had. They traveled the weary miles with sore and bleeding feet, through hardships and suffering which we do not understand, and arrived in this valley of the Salt Lake, and were grateful to the Lord that he had preserved their lives and brought them to a place of peace where they could worship; and all this, if you please, because they loved the truth. . . .

ARE WE WORTHY OF OUR PIONEER HERITAGE? Now I have been thinking, as I have thought many times in the past, of this great legacy which is ours, the great blessings which have come to us, built upon the foundation of persecution, death, hardships, men and women laying down their lives that we might dwell in this land in peace and safety; and how do we feel today about it? Do we keep the Sabbath day holy? Do we pray? Are we grateful in our souls for all that has been done for us by these sturdy people who loved the truth and came here that they might worship God according to the dictates of their consciences? How do we feel?

When I see reports of conditions in this state and surrounding states where Latter-day Saints dwell, the amount of liquor that is consumed, and tobacco that is consumed, and tea and coffee and other things destructive of health, and contrary to the commandments of the Lord, when I see the people violating the Sabbath day and committing all other kinds of sins contrary to that which they have been taught, I wonder if the Lord is pleased with us. 329. 7

EXODUS FOREKNOWN

ZION TO FLOURISH UPON THE HILLS. The foreshadowing of this exodus is seen in a revelation to the Church as early as December, 1830, wherein we read: Keep all the commandments and covenants by which ye are bound; and I will cause the heavens to shake for your good, and Satan shall tremble and Zion shall rejoice upon the hills and flourish." 330. 8

Again in March, 1831, in a revelation it is written: "But before the great day of the Lord shall come, Jacob shall flourish in the wilderness, and the Lamanites shall blossom as the rose. Zion shall flourish upon the hills and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed." 330. 9

PROPHET FORETOLD COMING OF SAINTS TO ROCKY MOUNTAINS. The significance of these sayings did not penetrate the minds of the members of the Church at that time, but in 1842, when Nauvoo was only about three years old, the Prophet Joseph Smith recorded in the history, under date of August 6th, the following: "I prophesied that the saints would continue to suffer much affliction, and would be driven to the Rocky Mountains, many would apostatize, others would be put to death by persecutors, or lose their lives in consequence of exposure or disease, and some of you will live to go and assist in

making settlements and build cities, and see the saints become a mighty people in the midst of the Rocky Mountains." 330. 10

Without question this exodus was constantly in the mind of Joseph Smith, although the members of the Church failed to comprehend the significance of his words in the midst of their surroundings. Perhaps many of them shared the thought expressed by Senator George H. McDuffie of South Carolina, who as late as 1843 when speaking of the occupancy of the western slope said on the floor of the United States Senate:

"Who are to go there, along the line of military posts, and take possession of the only part of the territory fit to occupy -- that part upon the sea coast, a strip less than 100 miles in width? Why, sir, of what use will this be for agricultural purposes? I would not for that purpose give a pinch of snuff for the whole territory. I wish to God we did not own it." 331. 11

PROPHET'S PLANS FOR WESTERN COLONIZATION. A few months later, when persecution raged against the saints, a meeting was called by Joseph Smith to consider the exploration of the west. He records in his journal under date of February 20, 1844, the following:

"At 10 a.m. went to my office, where the Twelve Apostles and some others met in council with Brothers Mitchell Curtis and Stephen Curtis, who left the pinery on Black River, 1st January. They were sent by Lyman Wight and Bishop Miller to know whether Lyman should preach to the Indians, the Menominees and the Chippewas having requested it. . . .

"I instructed the Twelve Apostles to send out a delegation and investigate the locations of California and Oregon, and hunt out a good location, where we can remove to after the Temple is completed, and where we can build a city in a day, and have a government of our own -- get up into the mountains where the devil cannot dig us out, and live in a healthful climate where we can live as long as we have a mind to." 331. 12

Then under date of Wednesday, February 21, 1844, the Prophet records: "Council of the Twelve met in my office. I insert the minutes: 'At a meeting of the Twelve at the Mayor's office, Nauvoo, February 21, 1844, 7 o'clock p.m., Brigham Young, Parley P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Willard Richards and four others being present, called by previous notice by instruction of President Joseph Smith on the 20th instant, for the purpose of selecting a company to explore Oregon and California, and select a site for a new city for the saints. Jonathan Dunham, Phineas H. Young, David D. Yearsley, and David Fullmer volunteered to go; and Alphonso Young, James Emmett, George D. Watt, and Daniel Spencer were requested to go. Voted, the above persons to be notified to meet with the council on Friday evening next at the assembly room. -- Willard Richards, clerk.'" 332. 13

PROPHET'S INSTRUCTIONS TO EXPLORING PARTY. Friday, February 23, the minutes

say: "Met with the Twelve in the assembly room concerning the Oregon and California exploring expedition; Hyrum and Sidney present. I told them I wanted an exploration of all that mountain country. Perhaps it would be best to go direct to Santa Fe. 'Send twenty-five men; let them preach the gospel wherever they go. Let that man go that can raise \$500, a good horse and mule, a double barrel gun, one barrel rifle and the other smoothbore, a saddle and a bridle, a pair of revolving pistols, bowie knife, and a good sabre. Appoint a leader and let them beat up for volunteers. I want every one that goes to be a king and a priest. When he gets to the mountains he may want to talk with his God; when with the savage nations have power to govern, etc. If we don't get volunteers, wait till after the election.' George D. Watt said: 'Gentlemen, I shall go.' Samuel Bent, Joseph A. Kelting, David Fullmer, James Emmett, Daniel Spencer, Samuel Rolf, Daniel Avery, and Samuel W. Richards, volunteered to go." 332. 14

It should be understood that California and Oregon as comprehended at that time embraced all of this country where we now are in the western part of the Rocky Mountains. It was not the Prophet's intention that they should go down to the coast, and his remarks clearly so indicate, for these explorers were to explore the Rocky Mountains and there seek a site for the building of a city. At that time Santa Fe was the logical point from which to make such a start in this exploration of the west,

JOSEPH SMITH PROPHECIES TRIUMPH OF SAINTS. Saturday, February 24, several brethren called at the home of Joseph Smith and volunteered to join this expedition, and the following day he preached at the temple block where he prophesied that "Within five years we should be out of the power of our old enemies, whether they were apostates or of the world, and told the brethren to record it, and when it comes to pass they need not say they had forgotten the saying." 333. 15

During the week following, Ira S. Miles, Almon L. Fuller, Hosea Stout, Thomas S. Edwards, Moses Smith, Rufus Beach and others volunteered to go on this expedition. Monday, March 4, 1844, Joseph Smith wrote a letter to James Arlington Bennett of New York in which he said: "All is right at Nauvoo. We are now fitting out a noble company to explore Oregon and California, and progressing rapidly with the great temple which we expect to roof this season." 333. 16

PROPHET PETITIONS CONGRESS FOR RIGHT TO OPEN WESTERN AMERICA. One week later, March 11, the Prophet spent the day in council with the Twelve and others, principally the volunteers of this exploration company, where matters concerning the expedition were considered; and on the 26th of that same month, Joseph Smith addressed a memorial to the Congress of the United States, asking for authority to raise a company of 100,000 men in the United States, to proceed to the west in the neighborhood of Oregon and California, for the purpose of opening "The vast regions of the unpeopled West and South to our enlightened and enterprising yeomanry; to protect them in their researches; to secure them in their locations, and thus strengthen the government and enlarge her border; to extend

her influence; to inspire the nations with the spirit of freedom, and win them to her standard; . . . to supersede the necessity of a standing army on our western and southern frontiers; to create and maintain the principles of peace and suppress mobs, insurrections, and opposition in Oregon and all lands bordering upon the United States and not incorporated into any acknowledged national government; to explore the unexplored regions of our continent; to open new fields for enterprise for our citizens and protect them therein, ... and exalt the standard of universal peace."334. 17

Orson Hyde was appointed to carry the memorial to Washington, This appointment appeared on the record of the city council minutes, with the seal of the corporation, signed by Joseph Smith, mayor, and Willard Richards, recorder. April 25, 1844, Orson Hyde made a lengthy report of his labors in Washington. Orson Pratt was with him, and they drafted a bill to be presented to Congress in which they said their general course would be westward, through Iowa to the Missouri River, thence up the "North Fork of the Platte into the mouth of the Sweetwater River in longitude 107 degrees, 45 minutes west, and thence up said Sweetwater River to the south pass of the Rocky Mountains about 1100 miles from Nauvoo; and from said south pass, in latitude 42 degrees, 28 minutes, north to the Umpaqua and Klamet Valleys in Oregon bordering on California." 334. 18

JOSEPH'S PLAN TO PRECEDE EXPLORING PARTY TO WEST. While this expedition was preparing for the journey to the west, the difficulties arose in Nauvoo which culminated in the seizure of the Prophet and his brother Hyrum, and their imprisonment in Carthage, Illinois, in June. Before the Prophet surrendered and yielded to the demands of his accusers and the leaders of what later became the mob which took his life, he crossed the Mississippi River at Nauvoo, with his brother Hyrum, Porter Rockwell, and Willard Richards, with the intention of preceding the exploring company to the west. This action was taken on the grounds that it was Joseph Smith whose blood the mob desired, and if he were out of the way, peace would be restored.

The minutes of these trying scenes are as follows: "Saturday, June 22, 1844. -- About 9 p.m. Hyrum came out of the Mansion and gave his hand to Reynolds Cahoon, at the same time saying, 'A company of men are seeking to kill my brother Joseph, and the Lord has warned him to flee to the Rocky Mountain to save his life. Good-bye. Brother Cahoon, we shall see you again. In a few minutes afterwards Joseph came from his family. His tears were flowing fast. Me held a handkerchief to his face and followed after Brother Hyrum without uttering a word.

"Between 9 and 10 p.m. Joseph, Hyrum, and Willard while waiting on the bank of the river for the skiff, sent for William W. Phelps, and instructed him to take their families to Cincinnati by the second steamboat arriving at Nauvoo; and when he arrived there commence petitioning the President of the United States and Congress for redress of grievances, and see if they would grant the Church liberty and equal rights. . . .

"About midnight, Joseph, Hyrum, and Dr. Richards called for Orrin P. Rockwell at his lodgings, and all went up the river bank until they found Aaron Johnson's boat, which they got into and started about 2 a.m. to cross the Mississippi River. Orrin P. Rockwell rowed the skiff, which was very leaky, so that it kept Joseph, Hyrum, and the doctor busy bailing out the water with their boots and shoes to prevent it from sinking.

MARTYRDOM ENDED PLANS FOR WESTWARD EXPLORATION. "Sunday 23rd -- At daybreak arrived on the Iowa side of the river. Sent Orrin P. Rockwell back to Nauvoo with instructions to return next night with horses for Joseph and Hyrum, pass them over the river in the night secretly, and be ready to start for the Great Basin in the Rocky Mountains. . . .

"At 1 p.m. (Sunday 23rd) Orrin P. Rockwell returned from Nauvoo with a petition from some of the citizens requesting him to come back. It was said that these were saying that it was like the fable, when the wolves come the shepherd ran from the flock and left the sheep to be devoured."

To this accusation the Prophet replied: "If my life is of no value to my friends, it is of none to myself."³³⁶ 19 This accusation, without doubt, hurt him even more than the assassins' bullets a few days later at Carthage, Illinois. He and his brother Hyrum had been preparing provisions in anticipation of their journey to the west, but this was all changed when this accusation came, and so Joseph Smith and his brother, who so dearly loved him, returned and were taken to their martyrdom. This, of course, put an end to the proposed expedition of exploration, and some months later when the Latter-day Saints were forced by cannon and musket to abandon their homes and take up their journey towards the west, the experience and information which it was hoped would be available from the exploration party obviously was not obtained.³³⁶ 20

SAINTS AT WINTER QUARTERS

PERSECUTION NOT ALLOWED BY DEATH OF PROPHET. When the enemies of the Church accomplished their wicked purpose in the martyrdom of the Prophet Joseph Smith and his brother Hyrum, they were confident that they had brought the Church of Jesus Christ of Latter-day Saints to its end. They were sure that it could not survive and that its members would be scattered to the four winds. They gloated over their murderous accomplishment, but this gloating was of short duration.

To their amazement the members of the Church rallied and continued to build and pursue their daily vocations.

In the eyes of the mob this would not do, and so the persecutions continued with renewed determination. Mob conventions were held, and demands were made that the Latter-day Saints should leave the state of Illinois. It is regrettable to say that these enemies had the sympathy and treacherous aid of Governor Thomas Ford. The saints asked for time to

dispose of their property and in their petition to their enemies said:

"That we will use all lawful means, in connection with others, to preserve the public peace while we tarry; and shall expect, decidedly, that we be no more molested with house-burning, or any other depredations, to waste our property and time, and hinder our business.

"That it is a mistaken idea, that we have proposed to remove in six months, for that would be so early in the spring that grass might not grow nor water run; both of which would be necessary for our removal. But we propose to use our influence to have no more seed time and harvest among our people in this country after gathering our present crops; and that all communications to us be made in writing."³³⁷. 21

PERILS OF EXODUS FROM NAUVOO. The request of President Brigham Young and his brethren was granted, but within a week was broken, and the fury of the mob increased as the mob issued an ultimatum that the saints make an immediate removal. Wednesday, February 4, 1846, the first of the saints left Nauvoo and crossed the Mississippi on their way to the West. Others followed as rapidly as they could. It was an extreme winter. They were without sufficient food, clothing, and provender for their teams. Their covered wagons would not successfully shed the snow and rain, and many wagons were without covers. On Sugar Creek a temporary camp was made. On the first night of the encampment, nine infants were born.

President Young spent February 16, 1846, in organizing the camp. March 1st the camp was broken and the journey resumed in cold, stormy weather. Several members of the camp died from exposure. Some 400 wagons, without sufficient teams, had been assembled to transport these miserable exiles. By April the great body of the saints was on its way. Near the Chariton River the exiles were organized into companies with captains over tens, fifties, and hundreds. The apostles were appointed to take charge of divisions.

TEMPORARY CAMPS AT GARDEN GROVE AND MOUNT PISGAH. April 24, 1846, a settlement was selected on Grand River, Iowa, and named Garden Grove. Here a council meeting was held, and 359 laboring men were reported in the camp. From these, 100 were appointed to cut trees and make rails, 10 to build fences, 48 to build houses, 12 to dig wells, and 10 to build bridges. The remaining number were to prepare land for cultivation. A temporary organization to look after the spiritual as well as the temporal needs of this settlement was also appointed.

May 18, 1846, some 27 miles farther west, Parley P. Pratt with his company had camped. It was decided here to make another temporary settlement, and it was named Mount Pisgah. As in Garden Grove, arrangements were made for the convenience of those appointed to remain. These temporary camps were essential to the welfare of the exiles and were organized for the purpose of raising grain and provisions to help the members on their westward journey.

SAINTS LOCATE AT WINTER QUARTERS. On June 14, President Brigham Young, Heber C. Kimball, Parley P. Pratt, and others with the advanced companies, arrived on the banks of the Missouri River, not far from Council Bluffs. The next day a council meeting was held, and it was decided to move back onto the bluffs where spring water could be obtained and there would be protection from the Indians. The brethren found that the Pottawattami Indians were very friendly and their chief showed the saints some favors. The Omaha Indians across the river were not so friendly.

June 29, 1846, a ferryboat was finished on the east bank of the Missouri. The building of this boat was under the supervision of Frederick Kesler, who for many years was the bishop of the Sixteenth Ward, Salt Lake City, and incidentally the bishop of President Joseph F. Smith's family. The next day President Young and others crossed the river seeking a site for the location of the camps of Israel. In early September such a site was chosen and named Winter Quarters. This place was to be the outfitting point for those who were to continue their journey to the Great Basin.

A regular city was laid out according to the plans which were adopted for the settlements of the Latter-day Saints. Several years later, after the abandonment by the saints, the place was named Florence and today is a suburb of the city of Omaha. Winter Quarters, under the direction of 12 men appointed for the purpose, was organized into wards over each of which was a bishop. These bishops so appointed at this early period were Levi W. Riter, William Fossett, Benjamin Brown, John Vance, Edward Hunter, David Fairbanks, Daniel Spencer, Joseph Matthews, Abraham Hoagland, David D. Yearsley, and Joseph B. Noble.

INDIAN OPPOSITION AT WINTER QUARTERS. In a very short period of time, for the settlers labored diligently, Winter Quarters took on the appearance of a city. The houses were chiefly built of logs gathered from the surrounding forest, but some of the saints made their dwellings by making caves. Some trouble arose through the stealing of cattle and horses by the Indians, and this loss the members of this settlement could not afford. Their number of horses, mules, and cattle was too meager and was sorely needed for the ploughing of the land and for the anticipated journey to their promised land in the Rocky Mountains. Most members of the Church are familiar with the story told by President Joseph F. Smith of his encounter with the Indians when he was a herd boy of only eight years, and how through his ingenuity and the blessing of the Lord he saved the cattle but lost his horse and was himself miraculously saved from death. This occurred just out of Winter Quarters.³⁴⁰ 22

The Indians felt that the members of the Church who were dwelling on their lands were intruders; no doubt they felt justified in their marauding, done in part at least, in the spirit of retaliation, for the settlers were killing and eating the wild game and cutting the trees to build houses and corrals on these Indian lands. Chief Big Elk tried to restrain his people, but they would not be controlled. President Brigham Young counseled the members of the Church to treat the Indians kindly but was forced to build a stockade around Winter Quarters

as a protection against Indian raids.

COUNCIL HOUSE AND GRISTMILL BUILT AT WINTER QUARTERS. Knowing the need of keeping the people busy, President Young assigned duties to all, keeping the minds of the saints occupied and thus more contented than if they had idle time on their hands. Of course there were cattle and horses to feed and fields to be cultivated preparatory to a harvest in the rapidly approaching fall.

A gristmill was built, as much to furnish employment as to be of need in the preparation of flour and other grains. President Young said if the saints did not continue to use it, the Indians could. According to Latter-day Saint custom, this mill was built with a condition of permanency although it was known that in a short time Winter Quarters would be abandoned. In addition to the building of houses and a gristmill, a council house was constructed suitable to these primitive conditions, where council meetings, sacrament, and other meetings for the benefit of the settlers at Winter Quarters could be held.

We think today that we have difficulties in housing two and sometimes three wards in one meetinghouse, but these bishops in Winter Quarters had no separate buildings or even houses where two wards could meet with staggered time. Such meetings as were held had to be in this council house or in the open. The duty of the bishops was largely in caring for the members who were under their jurisdiction, temporally and spiritually, without the convenience of separate places of worship. A condition of this kind had prevailed in Nauvoo where many wards were created, but houses of worship were not provided. Notwithstanding this inconvenience, regular meetings were held where the members partook of the sacrament and were instructed.

BRIGHAM YOUNG RECEIVED REVELATION AT WINTER QUARTERS. This council house was used for all general purposes. Dances and other entertainments were held in it. All amusements were opened and closed by prayer. It was at Winter Quarters where President Brigham Young, January 14, 1847, received a revelation of encouragement and direction for the members of the Church, to govern them while on their journeys and encampments preparatory to the settlement in the Salt Lake Valley.^{341. 23}

In this word of the Lord, directions were given as to the travels of the saints, their deportment on the way and in their camps. They were taught to be unselfish and helpful to those who were less fortunate, the widows and fatherless, and were given a promise of blessings if they would remain faithful. The original pioneer company was ordered to go in advance with its captains over hundreds, fifties, and tens. The members were instructed and encouraged to "praise the Lord with singing, with music, with dancing, and with a prayer of praise and thanksgiving," and if sorrowful, to "call on the Lord" with supplication, that their souls might be joyful. ^{342. 24}

Some thoughtless persons have condemned the pioneers for their dancing and merriment

while on the plains, but all of this was done by commandment of the Lord and in the spirit of prayer and thanksgiving. Truly it was, as with David of old, "dancing before the Lord" 342. 25 and done in the spirit of true humility. Would that all of our dancing and amusement entertainments today could be conducted in like spirit. How much better the saints would be, how much happier than when many of these things are conducted in the spirit of the world.

The saints were told not to fear their enemies, for they were in the hands of the Lord. They were not to harbor feelings of revenge or hatred towards their enemies. The saints were to be tried in all things, and if they would bear chastisement, they would be worthy of the kingdom of God. It was made known to them why the Prophet and Patriarch had to meet a violent death and have their blood shed. The Lord said, "Many have marveled because of his [Joseph Smith's] death; but it was needful that he should seal his testimony with his blood, that he might be honored and the wicked might be condemned." The conclusion of this counsel was: "Be diligent in keeping all my commandments, lest judgments come upon you, and your faith fail you, and your enemies triumph over you. So no more at present. Amen and Amen." 342. 26

LIFE AND LABORS OF SAINTS AT WINTER QUARTERS. The principal diet of the people at Winter Quarters in the winter of 1846-47 was corn and pork. These articles could be secured more readily and were brought to Winter Quarters from what was called Upper Missouri, along the western borders of that state. There were very few gristmills in that part of Missouri at that time where the grain was bought.

Some of the brethren found work during these trying months and by that means were able to purchase their meager supplies preparatory to the journey to the Rocky Mountains. Wheat, boiled whole, and corn, such as could be obtained, was ground into meal in hand mills, a few of them being in the camps. In the fall of 1846, in Upper Missouri, wheat sold for 19 to 25 cents and corn for 10 to 12 cents a bushel, but these prices were advanced to twice the price as the saints continued their purchases. While these prices were low, yet they placed a strain upon the pocketbooks of the poor exiles, for their means were woefully deficient. Besides the feeding of the people, cattle and horses had to be fed, and this required grain. Without the abundant mercy and assistance from the Lord these impoverished saints would have perished.

Notwithstanding all their hardships and the poverty of the saints, they were usually happy, for they had the Spirit of the Lord to guide them and they had leaders with indomitable wills and wonderful resourcefulness aided by the help of the Lord. There were a few among them who lacked the faith to continue the journey and fell by the wayside, among them Bishop George Miller and Alpheus Cutler.

After the encampment was made at Winter Quarters, November 1, 1846, Major H. M. Harvey, Superintendent of Indian Affairs, called on President Young at Winter Quarters and stated that he wished the camp to remove from the Indian lands, that the members of the

camp were burning the Indians' wood, and he had received letters from Washington from the Department of Indian Affairs giving instructions that no white settlers were to be permitted on the Omaha Indian lands without the authority of the government. President Young told Major Harvey that the government had called into the service of the United States Army the most efficient men from the camps of the pioneers, thus weakening and placing extra burdens upon those who remained. This had caused delay. It was later learned that such drastic demands had not come from Washington.

SAINTS SETTLE KANESVILLE. Winter Quarters was not completely abandoned until 1848, and it continued to be the place for fitting out companies for the journey across the plains and mountains to the Salt Lake Valley. Many of the members of the Church had located at Council Bluffs, and those not prepared to cross the plains moved to the eastern side of the Missouri. This new settlement was named Kaneshville, in honor of General Thomas L. Kane who had befriended the Latter-day Saints on several occasions. Kaneshville became a thriving town before the members of the Church were called to abandon it. During its most prosperous days there were more members of the Church there than in the Salt Lake Valley. A newspaper called the Frontier Guardian was published, with Elder Orson Hyde of the Council of the Twelve as editor. It was at Kaneshville that Oliver Cowdery came in October 1848 to plead for admission back into the Church; his request was granted.

CALL OF MORMON BATTALION. Twelve days after the arrival of President Brigham Young on the bank of the Missouri River, Captain James Allen of the United States Army arrived at Mount Pisgah with a call from the government for four or five companies of volunteers to serve in the Mexican War. He was advised to go to Council Bluffs to see President Brigham Young. He arrived there on the 30th day of June and the following day met with President Young and the brethren.

President Young informed him that the volunteers would be furnished. It was moved by Heber C. Kimball and seconded by Willard Richards that a battalion of 500 men be raised, which was carried unanimously at a meeting of the brethren who were called together for this occasion. This necessitated the return of President Young to Mount Pisgah and the sending of letters to Garden Grove and Nauvoo notifying the members of the Church in these places of this action. The calling of this Mormon Battalion and its wonderful march and achievements are well known among the Latter-day Saints, but the true spirit and significance of their march has never received the proper honor and place which it should have been accorded throughout the nation. [345](#). 27

CHAPTER 18

MORMON PIONEERS AND COLONIZATION

SETTLING OF UTAH

SAINTS MADE DESERT BLOSSOM AS THE ROSE. A traveler passing through the fertile Utah valleys in a luxurious Pullman car, on his way to the Golden State, volunteered to say as he looked out over the cultivated fields and blooming orchards: "No wonder Brigham Young chose these well watered and beautiful valleys as a permanent home for your people."

It was the spring of the year; the fields were green with the grain of the summer's harvest; the fruit trees along the way were in full bloom, and everywhere, in a land of great fertility, appeared the glorious prospect of an abundant yield. Such remarks are often made by those who hurriedly pass through our State and see conditions as they are today. How very little do they know of the early history of our State, and the almost superhuman struggle of the pioneers to make "the wilderness and the solitary place . . . glad for them," and "the desert . . . rejoice, and blossom as the rose."^{346. 1}

It was a very different aspect that confronted the small but determined band of pioneers as they entered the Valley of the Great Salt Lake, July 24th, 1847, and took possession as the first permanent settlers of the great intermountain region. The soil, they found, was hard and sunbaked. There was little vegetation save the stubby growth of saltgrass, greasewood, and sage that covered the Valley, and the few willows and cottonwood trees that stood on the banks of the canyon streams. The scene was most desolate and uninviting.

SAINTS SETTLED A BARREN DESERT LAND. The pioneers attempted to plough, but the ground, unconquered for so many ages, refused to yield to the plowman's share. By diverting the waters of a canyon stream and thoroughly soaking the soil, they were able to turn the earth and prepare it for the limited but extremely valuable supply of seed which they had brought with them. And thus commenced a determined battle with the elements under adverse conditions which was to result in the conquering of the desert and the beginning of our modern system of successful cultivation by irrigation.

It must be remembered that the great Rocky Mountain region and much of the plains to the east, at that time, formed a desert that was unknown save to the trapper and hunter, and to them, little was known of the great possibilities of the intermountain country. The few emigrants who traversed the country, prior to that time hurried on to the great Pacific coast. None thought of occupying the barren and apparently unproductive region of the Rocky Mountains. Bridger, the trapper and scout, was so sure that the Salt Lake Valley would not produce, that he declared he would gladly give one thousand dollars if he knew an ear of corn would ripen in that valley. His view was shared by others who were acquainted with the region.^{347. 2}

MORMON PIONEERS DESTINED TO COME WEST. It might be thought by the casual reader of the history of the Latter-day Saints, that their coming into these valleys when and as they did was merely a matter of necessity, without design so far as the purposes of the Lord were concerned. President George A. Smith, one of these pioneers, very frequently stated -- speaking of Latter-day Saints -- "that we came here of our own free will and choice, because we had to."

However, it was the design of the Lord that the Latter-day Saints should possess these valleys of the mountains. It took persecution and the extreme opposition and hate on the part of their enemies to accomplish this end and bring to pass the driving of the members of the Church from their homes in Illinois.

It seems to me that if the Latter-day Saints had been left in peace, without opposition, and the Lord had commanded them to leave their comfortable homes and make the journey across the barren plains and mountains to these valleys that many of them would have refused to come. They were content and comfortable so far as their homes were concerned. They were happy. They had been prospering. They had found the first years of peace in the history of the Church while they sojourned at Nauvoo, even though these years were few.

PROPHETS FORETOLD SETTLING OF SAINTS IN ROCKY MOUNTAINS. During the last two years and more that they dwelt there the hatred of their neighbors became intense. Nevertheless they had built up a city, the largest city in the state of Illinois, a city of power and influence. They had comfortable homes. They were building a magnificent temple in which to worship God, and naturally they desired to stay there, but the Lord had other designs; so also had their enemies.

But it was not this hatred and persecution, and the driving of the saints from the City of Nauvoo and from the State of Illinois, that constituted the greatest factor in their removal and the commencing of their trek across the boundless plains and the seeking of new homes in the valleys of the Rocky Mountains. While persecution and hate were the immediate causes for this removal, yet back in the early days of the Church, as early as the year 1830, and again in the year 1831, the Lord had indicated by revelation that the time would come when they would be established in the mountains.^{348. 3}

Isaiah, some 700 years before the birth of Christ, had made that prediction. ^{349. 4} My own grandfather, in the year 1834, while administering to a brother of President Brigham Young, Elder Lorenzo D. Young, predicted upon his head that he would come with the body of the saints to these valleys of the mountains.^{349. 5}

FAITHFUL SAINTS FOLLOWED BRIGHAM YOUNG. There were some who feared the hardships of a journey across the plains to a region practically unknown which, Washington Irving said, would never become the habitation of civilization.

These fearful ones sought refuge in their flight from the stricken city of Nauvoo among the settlements of Illinois, Wisconsin and surrounding territory where they were received in peace and without danger of molestation. The great majority of the members of the Church, however, had faith enough to follow President Brigham Young and the Twelve, implicitly believing that the Lord would prepare the way and lead them on the journey to the west. It was the fair weather members, said General Thomas L. Kane, who deserted the Church in its hour of trial and sought refuge among the peaceful communities where anti-Mormon mobs did not control. The staunch and proved members of the Church did not falter, but endured the hardships which they realized were before them in leaving all behind in Nauvoo.³⁴⁹ 6

SAINTS CAME WEST TO SERVE GOD. We came into these valleys for one purpose. What was it? The primary purpose was to serve the Lord, to keep his commandments, to worship him in spirit and truth without interference, according to the dictates of our conscience. That was the object which President Young taught the people; the elders taught it, and they were filled with the spirit of faith, and they guided the people.

But as time went on other elements were developed; others came among us, other influences, and see what is the condition today. We are outnumbered by people who love money, who are not a God-fearing people; they are people who love this world, the things of this world, the pleasures of this world, the wealth of this world; and their minds are set upon getting it, and we are following very largely in their footsteps to the displeasure of our Father in Heaven. ³⁵⁰ 7

ASSEMBLING ISRAEL'S PIONEERS

GEOGRAPHICAL ORIGINS OF PIONEERS OF 1847. It was July 24th, 1847, when the pioneers entered the Salt Lake Valley. They had made the journey from Winter Quarters on the banks of the Missouri River, to the Valley in about 102 days, building roads, fording streams and cutting a passage through mountain gorges, blazing the way for the companies which were preparing to follow.

The original company was composed of 143 men, three women and two children. Of this number, as far as we can determine, 21 were natives of New York, 14 were natives of Vermont, 11 of Ohio, 10 of Massachusetts, four of Pennsylvania, four of Connecticut, three of North Carolina, two of Illinois, two of Virginia, two of Maine, three of New Hampshire, two of Mississippi, two of New Jersey, three of Tennessee, and one each of Alabama, Indiana, South Carolina, Kentucky and Rhode Island -- 19 states of the Union, a large majority at that time. Five were natives of Canada, four of England and one each of Ireland, Scotland, Denmark, Norway, and Germany.

It is remarkable that without premeditation these pioneers should have been gathered from nearly every state in the Union and the various countries of Europe from whence most of our

stable immigration has come. It is reasonable to believe that the others, whose places of birth we do not know, were from just as wide a range of territory.

Five days after the arrival of the pioneers they were joined by a detachment of about 150 men from the Mormon Battalion, which served in the Mexican war, and about 50 immigrants from Mississippi. The first few days in the Valley were spent in exploring, surveying and laying out a city; in ploughing and planting, with the hope, although the season was far advanced, of raising a crop before the autumn frosts set in. They ploughed 84 acres and planted them in corn, potatoes, beans and other products of the soil.

ESTABLISHMENT OF SETTLEMENT IN SALT LAKE VALLEY. Monday, August 2nd, the survey of Salt Lake City was commenced, also on the 10th the building of the Old Fort, or stockade, which was erected on the 10 acres now known as Pioneer Park, as a protection against hostile Indians. They also erected 27 log cabins and were engaged in various other pursuits towards the establishment of a permanent home for themselves and the people who were to follow.

Wednesday, August 18th, nearly one-half of the pioneer company commenced to retrace their steps towards Winter Quarters, to assist their families and the exiled immigrants who were on the way to the Valley. These were followed by another detachment from the little band on the 26th. That fall between 600 and 700 wagons and about 2,000 persons arrived in Salt Lake Valley, coming principally with ox-teams.

While crossing the plains the immigrants were organized in companies of tens, fifties and hundreds, with a captain over each. Thus they traveled in organized form and with correct discipline governing all their movements. Each morning at bugle call they assembled for prayer, and in the evening likewise; and notwithstanding the hardships of the journey, they were buoyed up in their hopes of obtaining a haven of rest in the new Zion, where, at least, they would be free from persecution.

A total of 1,891 persons with 623 wagons left Winter Quarters on the Missouri River, May 31, 1848, and arrived in the Valley September 20, following. These were principally from the exiled Latter-day Saints from Nauvoo, with a sprinkling from European countries. At this time there were 450 buildings in the Fort, three saw mills had been erected, a flour mill was in operation and various necessary industries were under way.

NATIONALITIES OF EARLY MORMON CONVERTS. In 1840-50 increased efforts were put forth in proselyting throughout the world; missionary work was vigorously carried on in the British Isles, Germany, Scandinavia, France, Italy, Switzerland, Australia and many other lands, including the islands of the sea, and many converts were made.

In 1849 the Perpetual Emigration Fund Company was organized, the object being to make a systematic effort to assist all who desired help to emigrate from foreign lands to the body of

the people in Utah. This movement was not inaugurated for speculation, but as a means of helping the poor and the needy to better their conditions in the promised land. Those aided by this fund were expected to repay the amount they borrowed that others might also obtain assistance, thus making the fund perpetual in its working.

Between the years 1847 and 1856, there were 59 companies of emigrants, comprising in all 16,911 souls that sailed from European shores bound for Utah. Five thousand more had previously emigrated, making a total of 21,911. They were principally from the British Isles, Scandinavia, Germany, and Switzerland, with a sprinkling from France, Italy and other nations.

VOCATIONS OF EARLY MORMON CONVERTS. They came from the factories and the mines of Great Britain, the fisheries and the dairy farms of Scandinavia, the workshops of Germany, the vineyards of France and Italy -- from various pursuits and occupations wherein they were unable in the old world, from the scanty pittance they received as wages, to save enough to buy a passage across the sea.

Of the emigration between 1850 and 1860 it has been estimated that 28 per cent were common laborers, 14 per cent miners, and about 27 per cent mechanics. There were also found in these ranks, the merchant, the doctor, the professor, the skilled engineer and artisan, the financier, and the artist. Occasionally there was one possessed of abundance of this world's goods and big enough to share with his less fortunate neighbor, for they were not confined solely to the poor and the needy, the unlearned or the ignorant.

They were gathered from all nations, but they were not the scum of the earth and the moral outcasts of society; they were the very bones and sinews of the nations from whence they came -- the life's blood, the brawn without which nations would perish from the earth. This class, despised and trodden under foot from time immemorial by the haughty, the proud, the titled nobility, but upon whom, nevertheless, the aristocratic population depend for their very existence, are in very deed the salt of the earth. Remember, the scriptures say it was the poor that had the gospel preached to them, and it was the common people who heard it gladly.

353. 8

EXTENSIVE SCOPE OF PIONEER IMMIGRATION. These pioneer immigrants, who established the State of Utah, belonged to the great industrial class, honest though generally poor, that laid the foundation of our glorious nation. Among them were men of renown who fought in freedom's cause and stood in the defense of liberty. For in Utah a very large percentage of the inhabitants are descendants of the early Colonial families of New England and the border Atlantic states.

Thus Mormonism took hold of the dependent thousands of poor from all parts of the earth who had embraced the faith and made them virtually independent by placing them on farms and otherwise furnishing them with remunerative employment by which they became

financially free. In 1880 -- 30 years after the organization of Utah Territory -- the population was 143,963. Of this number 43,944 were of foreign birth. There were 14,550 persons engaged in agriculture, 4,149 employed in various trades and 10,212 in mining, mechanics, and factory activities.

According to the State's report in 1896, the year Utah was admitted into the Union, there were 19,816 farms and of that number 17,584 were free from incumbrance of mortgage and debt, and while conditions have not improved since the advent of the automobile and modern methods of extravagance, even today the great majority of the Latter-day Saints dwell in their homes with clear titles.

EARLY MORMON COLONIZATION

ORDERLY NATURE OF MORMON COLONIZATION. Within two years after Salt Lake City was founded, the immigration had become so great that the population could not be supported. Many parties were sent out, principally to the north and south, to form new settlements -- not merely in the vicinity of Salt Lake City, but to the remote parts of the territory, which at that time extended from the borders of Nebraska and Kansas to California, east and west, and from Oregon to New Mexico, north and south. Exploring parties were sent in advance and when a site was selected a large company of volunteers followed to make the permanent settlement.

In these companies care was taken that there should be a proper representation of craftsmen, that the needs of the new colony might be met; there were skilled carpenters, masons, millwrights, blacksmiths, cobblers, etc., in each company, and each individual was given some specific work to do. All performed their portion of the labor in harmony with the plan arranged. Every man was supplied with all necessary tools, a gun and other portable necessities, for individual protection and labor; ploughs, seeds and the required number of animals for ploughing, ditch building and other purposes were also provided.

This labor was performed on the co-operative plan and all shared alike according to their respective needs. They were happy notwithstanding the rigorous toil required to subdue the desert places, and, as it has been written of them, they "made more progress and suffered less privation in reclaiming the waste lands of the wilderness than did the Spaniards in the garden spots of Mexico and Central America, or the English in the most favored region near the Atlantic seaboard." But let it be understood this was not accomplished without severe suffering.

WHY MORMON COLONIZATION PROSPERED. The reason they were able to obtain such excellent results is that they had a perfect organization and were loyal and obedient to the authority over them, which naturally resulted in complete operation and unity of purpose. Then, again, their ideas and desires were one -- they were united. They had not come into this promised land for worldly aggrandizement; they were not like the Spaniards, seeking for

gold, but to build and establish permanent homes where they could dwell in peace and unmolested worship God according to the dictates of their conscience.

As immigrants arrived in Salt Lake City, from the several states or from foreign shores, they were sent out to colonize and blaze the way for others to follow. Men taken from the looms of England, the shops of Germany and from various other dependent occupations in the cities and towns of Europe, were under the necessity of practically changing the nature of their lives. They were sent out to reclaim the desert wastes and to till the soil and were thus transformed into successful and independent farmers, stockraisers, blacksmiths, and were made free landholders in a land of liberty.

It mattered not if these settlers came from the four corners of the earth, speaking various languages and with trades and occupations as far apart as the two poles, new conditions coupled with the same religious views soon welded them together into one race and people. They learned to think and to speak alike; their aims were the same, their desires mutual; and each was brought by common interest to understand the viewpoint of the rest. Thus they lived in harmony, and each was interested in the progress and welfare of the whole community. Such conditions caused them to forget their nationality, for they became absorbed by their environment, truly becoming a part of the very soil on which they dwelt. They were and are loyal to their adopted country. Hyphenated Americans are practically unknown in the Mormon settlements of the Rocky Mountains.

BEST BLOOD OF MANY NATIONS ASSEMBLED IN UTAH. As England was made the great world power that she is by conquest and mingling of Norman, Saxon, and Dane with the native tribes of the British Isles, so also our country has partaken of the best life blood of many nations, which has, through intermarriage made her strong.

Likewise in Utah the amalgamation of the races has been even more complete than in the nation at large; for Utah has drawn on nearly every nation under heaven, sifting and gathering from them of their best, and, due to the peculiar circumstances that prevail and unity of purpose, is moulding out of the mixture of blood a new race typically American. Her people are strong, mentally, spiritually, and physically. Battling with the elements and contending with many difficulties have made them so.

In patriotism they are the peers of any. They believe this is the land of Zion, a land preserved by the great I Am as an abiding place for the pure in heart. It is to them a land of refuge and liberty to the oppressed of the nations, who have come to a "land choice above all other lands," and to a nation raised up, directed and preserved by Divine Providence. 357. 9 To this land they have come from all parts of the earth, with gladness and with "songs of everlasting joy," to obtain an inheritance for themselves and children that shall endure forever. 357. 10

PIONEER CO-OPERATIVES AND HOME INDUSTRY

HOME INDUSTRY FLOURISHED AMONG PIONEERS. In the early days of the Church in these valleys, great stress was placed upon industry by President Brigham Young and the other brethren, and it was necessary because our forefathers came here with nothing. They had to work. They had to be industrious. It was essential that they produce the things they needed, and therefore counsel to that extent and in that direction was given to them constantly that they should be industrious. They were taught not to be proud in their hearts. They came out here where they could worship the Lord their God and keep his commandments. They were told to be humble as well as to be diligent. They were to make their own garments, and they were to be plain. 357. 11 Oh, I wish we could remember that. I am sorry that we have forgotten.

And President Brigham Young, Heber C. Kimball, and others of the brethren in those early days taught the people and prevailed upon them to start industries throughout this country; to raise sheep, to gather the wool, to make their own clothes out of that wool; to plant cotton that they might have cotton also to make clothing; to plant flax that they might get linen; to build tanneries that they might tan the hides and make themselves leather, and a thousand other things. We used to have some of these industries here among us, and would still have them if we had been willing to adhere to these counsels that had been given to us in those early days by the authorities of the Church, which we do not do.358. 12

HOME INDUSTRY: BULWARK OF STABLE ECONOMY. The early settlers were taught by their leaders to produce, as far as possible, all that they consumed, to be frugal and not wasteful of their substance. The establishing of home industries was the text of many a sermon, and following the advice of President Brigham Young to draw from the native elements the necessities of life, to permit no vitiated taste to lead them into expensive indulgence, and "to let home industry produce every article of home consumption" -- they engaged in the establishment of many useful and necessary industries. Woolen mills, tanneries, ironworks, sawmills, gristmills, potteries and other industries were established. The people learned to manufacture the articles they used and to raise the provisions they consumed. Their clothing, though plain, was durable and the workmanship of their own hands, and of it they were not ashamed.

We are told that "necessity is the mother of invention." The fact that the people of Utah were at that early day isolated by more than 1,000 miles from the borders of civilization made it necessary for them to be producers of most that they consumed. Alas, in this one particular, in later years after the advent of the continental railroad, this condition was somewhat changed, and not for the betterment of the people. Not that the railroad was not a great boon, but it was so much easier to buy articles from the east than it was to manufacture them, and therefore, instead of raising that which they consumed and manufacturing their own apparel, they commenced to receive supplies, in many instances inferior, from abroad.

CO-OPERATIVE MORMON ENTERPRISES. From the time of laying Utah's foundation to the present, co-operation has been a strong feature in every Mormon community, and while

this condition has been marred by the closer communication with the outside world and the influx of people of divergent views, yet to a large degree it continues. In pioneer days houses were built, ditches were dug, fields planted, reservoirs constructed, and various other community interests cared for on the co-operative plan, without the aid of money. There was no money to be had, and such was the interest of the individual in the welfare of all that his time was given gratis in such necessary labor, for he realized that he was bound to reap his portion of the benefits of his toil.

Today it is largely the case that a man who gives his time, even though it be in some labor from which he will receive his portion of the reward, feels that he must be given some monetary consideration for the time he spends. And, thus, due to labor agitation and closer contact with the outside world, with its customs, theories, and established institutions, this excellent and neighborly co-operative system, to a great degree, is changed.

These modern conditions tend to destroy the unity of spirit and common interest of the individual in the well being of the community and to narrow down the liberal spirit in which each member showed his love for his fellow man. Self aggrandization has increased; community interest and neighborly love have correspondingly diminished.

Yet, under prevailing conditions, it is hard to see how things can be different in our larger cities where the people are of all religious views and have few interests in common. Co-operation cannot dwell where there is no union -- where the people are not one in thought, one in purpose and desire, and where each refuses to labor unselfishly in the common interest of all, or, where the love of money and worldly gain is paramount. In the distant settlements, however, of the Latter-day Saints, and even with exclusive organizations in Salt Lake City, co-operation still exists. [360](#). 13

PATRIOTISM AND LOYALTY OF SAINTS

MORMON BATTALION AND PATRIOTISM OF SAINTS. There is not a more patriotic people in the United States than the Latter-day Saints, for they have been weighed in the balance and not found wanting. One of the first things the pioneers did, on entering the Valley of the Great Salt Lake, was to unfurl the Stars and Stripes from Ensign Peak and take possession of the land in the name of the United States, this country at the time being at war with Mexico. Even while the exiled Saints, who had been forced from their homes without one protecting word or action from the government in their behalf, were on their westward march, in the depths of poverty, they raised a battalion to serve in the Mexican War. These troops loyally and cheerfully volunteered and performed their labors faithfully and well. [360](#). 14

Thomas H. Benton, principally, and others associated with him -- Thomas H. Benton was from the State of Missouri and a very bitter enemy of the Latter-day Saints -- prevailed upon the President of the United States to make this trial of the Mormon people who were in the

wilderness, asking for a battalion of 500 men. Mr, Benton felt, I am sure, positive in his own mind that under the conditions President Brigham Young would refuse, and with that refusal he would place himself apparently as an enemy of the United States, and further persecution could be heaped upon the Latter-day Saints resulting in their destruction.

But the battalion was raised. There was no opposition. President Young said if he could not raise men enough, he would arm the women, but the government should have its battalion. And so it was furnished, and made its march to the Pacific coast. 361. 15

BE SUBJECT TO THE POWERS THAT BE. Any member of this Church who will not sustain the established laws of the land is not only disloyal as a citizen of the government, but he is disloyal to his Church and disloyal to God. We should understand it, and above all else we should be law- abiding and live in righteousness with each other, with our neighbors, and worship the living God in the spirit of truth and righteousness and at the same time have loyal hearts to the nations which bear rule and will bear rule until he comes whose right it is to reign. 361. 16

EARLY DAY ANTI-MORMONS IN UTAH. There was in Utah a class of individuals who spent the greater part of their time in circulating wicked and malicious reports about the saints, threatening their lives, committing crimes and attempting to make the saints their scapegoats.

The officers of the law were general government officials appointed by the President of the United States, and I am sorry to say, some of these were among the chief villifiers of the people. The most damnable and bloodthirsty falsehoods were concocted and served up to the people of the United States to stir them up to anger against the despised Mormons.

Almost every crime that was committed within 1,000 miles of Salt Lake City was charged to the leaders of the Mormon people and became the foundation of a multitude of anti-Mormon publications that still flood the world. Because of these false and highly colored tales, in 1857 the government of the United States sent an army to suppress in Utah a rebellion that never existed, and forced the saints to defend themselves. When the government found out how it had blundered, it was humiliated.362. 17

Footnotes to Volume III

vi-1 Era, vol. 59, p. 495.

1-1 D. & C. 64:23-24; Mal. 3:2; 4:1.

1-2 D. & C. 77:12.

2-3 Conf. Rep., Apr., 1935. p. 98; D. & C. 1:4-16.

- 2-4 Conf. Rep., Apr., 1951, p. 58; D. & C. 110:13-16.
 2-5 Jos. Smith 1:4.
 2-6 2 Thess. 1:7-9; D. & C. 29:17.
 2-7 Era, vol. 34, p. 644.
 3-8 Conf. Rep., Apr., 1936, pp. 75-76.
 3-9 Church News, May 4, 1935, p. 8.
 3-10 Church News, Nov. 29, 1941, p. 4; Isa. 65:17-25; Mal. 4; D. & C. 101:11-31; 133:63-74.
 4-11 Moses 8:22-29.
 4-12 2 Ne. 3:9-10; Moses 1:25-26; Abra. 2:8-11; Gen. 15:7-21.
 4-13 1 Ne. 107-10; Isa. 40:3; Matt. 3:1-10; Mark 1:2-8; Luke 3:2-17.
 4-14 Isa. 28:1-8; 29:1-10; 30:1-17; Jer. 2; 4; 5; 6; 7; 8; 9; 15.
 4-15 Matt. 24:14; Jos. Smith 1:31.
 4-16 Matt. 24:31.
 4-17 Rev. 14:6.
 4-18 Jos. Smith 2:29-54.
 5-19 D. & C. 133:17.
 5-20 Church News. June 6, 1931. p. 8; D. & C. 133:36-52.
 5-21 Matt. 24:14.
 6-22 D. & C. 1:4-5.
 6-23 Church News, Nov. 7, 1931. p. 6.
 6-24 D. & C. 52:11; 84:96-97; 109:59.
 6-25 D. & C. 88:73.
 7-26 Church News, Jan. 7, 1933. p. 5.
 8-27 D. & C. 86:86-95.
 8-28 D. & C. 45:21-30; Rom. 11-25; Luke 21:24; Inspired Version, Luke 21:25, 32.
 8-29 Zech. 12:8-14; 13:6; D. & C. 45:47-53.
 8-30 D. & C. 133:35.
 8-31 Zech. 14.
 9-32 D. & C. 133:63-74.
 9-33 Conf. Rep., Apr. 1911, pp. 114-126.
 9-34 2 Ne. 30:7-18; 1 Ne. 10:11-14; 22:11-12; 2 Ne. 6:10-18; 9:1-2; 10:5-9; 25:16-18; 3 Ne. 20:29-46; Morm. 5:14.
 9-35 Gen. & Hist. Mag., vol. 14, pp. 4-5.
 10-36 Luke 18:8.
 10-37 Conf. Rep., Oct., 1916, p. 68; D. & C. 1:17-21.
 10-38 Church News, Sept. 12, 1931, p. 2; Mal. 3:1; Jos. Smith 2:36.
 11-39 Mal. 3:2-5; Jos. Smith 2:36.
 11-40 D. & C. 101:23-31; Isa. 65:17-25.
 12-41 Church News, Sept. 19, 1931. p. 6; Isa. 63:3-4; D. & C. 133:50-51, 63-64.
 12-42 D. & C. 13; Jos. Smith 2:68-72.
 12-43 Church News, Sept. 12, 1931, p. 2; D. & C. 110:1-16.
 12-44 Mal. 3:1.

- 12-45 D. & C. 36:8.
- 13-46 Era, vol, 39, p. 208; Mal. 3:1-5; D. & C. 110:1-16.
- 13-47 Dan. 7:9-14, 21-27; 12:1-3; D. & C. 27:11; 78:15-16; 107:51-57; 116; 117:8, 11; Joseph Fielding Smith. Teachings of the Prophet Joseph Smith, pp. 122, 158.
- 14-48 D. & C. 87:6.
- 14-49 Pers. Corresp.
- 14-50 Church News, Feb. 6, 1932, p. 8.
- 14-51 D. & C. 1:4; 20:1; 27:6; 39:11; 63:58; 84:2, 117; 86:4; 112:30; 115:4; 132:7.
- 14-52 Eph. 1:9-10; D. & C. 27:12-13.
- 14-53 Millennial Star, vol. 93, p. 241; Dan. 7:22, 26-27.
- 15-54 D. & C. 52:11; 84:97.
- 15-55 Conf. Rep., Oct., 1919, p. 146.
- 15-56 Conf. Rep., Apr., 1931, p. 68; Luke 21:25-26.
- 15-57 Conf. Rep., Apr., 1924, p. 40.
- 15-58 Church News, Aug. 2, 1941, p. 2; Matt. 13:24-30, 36-43; D. & C. 86:1- 11.
- 16-59 Conf. Rep., Apr., 1918, pp. 156-157.
- 16-60 Conf. Rep., Oct., 1922, p. 75; D. & C. 121:23-26.
- 16-61 Rel. Soc. Mag., vol. 18, p. 688.
- 16-62 D. & C. 63:54.
- 16-63 Conf. Rep., Apr., 1911, p. 87.
- 17-64 D. & C. 38:10-12.
- 17-65 Moses 8:28-30; Gen, 6:11-13.
- 17-66 G. Homer Durham, Discourses of Wilford Woodruff, pp. 251-252.
- 17-67 Matt. 13:24-30; 36-43; D. & C. 86:1- 11.
- 18-68 Church News, May 8, 1937, p. 5.
- 18-69 Jos. Smith 2:40; 3 Ne. 20:23.
- 18-70 D. & C. 1:14.
- 18-71 Gen. & Hist. Mag., vol. 14, p. 5.
- 19-1 D. & C. 1; 2; 29; 43; 45; 58:4-12; 63:32-37, 49-54 64:23-25; 86; 87; 88:86-116; 97:15-28; 101:22-38; 110; 112:23-26; 133; Matt. 24; Mark 13; Luke 21; 1 Thess. 4:13-18; 5:1-10; 2 Thess. 1:7-12; 2:1-12; 2 Pet. 3:1- 14; Jude 1:14-19; Rev. 7; 8; 9; 10; 11; 17; 18; 19; Isa. 63; 64; 65; 66; Ezek. 37; 38; 39; Dan. 11; 12; Joel 1; 2; 3; Seph. 1; 2; 3; Hag. 2; Zech. 12; 13; 14; Mal. 3; 4; Moses 7:60-67; Jos. Smith 1
- 19-2 Luke 21:25-26.
- 20-3 Moses 7:60-61.
- 20-4 Moses 7; 8.
- 20-5 Moses 7:28-67.
- 21-6 Church News, Aug. 2, 1941, p. 1; D. & C. 43:17-35; 63:32-35; 88:86- 94.
- 21-7 Mal. 4:5-6; Jos. Smith 2:36-39; D. & C. 2; 110:13-16.
- 21-8 Matt. 24:6-7, 24, 32-33.
- 21-9 Dan. 12:4; 2 Thess. 2:7-12; 2 Tim. 2:16; 3:1-7.
- 22-10 D. & C. 43:22-26; 88:88-91.
- 22-11 2 Pet. 3:3-14.

- 22-12 Church News, Sept. 26, 1931, p. 7; Luke 18:1-8.
- 22-13 Gen. & Hist. Mag., vol. 31, p. 71; Isa. 6:9-12; John 12:37-41.
- 22-14 Church News, Sept. 26, 1931, p. 7; Jos. Smith 2:35-50.
- 23-15 D. & C. 84:49-53.
- 23-16 Era, vol. 40, p. 377.
- 23-17 Ex. 16; 17; Num. 11:31-35.
- 25-18 Conf. Rep., Oct., 1932, pp 88-89.
- 26-19 Ether 2:8-12.
- 26-20 D. & C. 63:33.
- 26-21 Luke 6:46.
- 26-22 D. & C. 42:29.
- 27-23 Church News, May 8, 1937, p. 5.
- 28-24 Moses 2:11-12; Gen. 1:11-12.
- 28-25 D. & C. 59:5-20.
- 28-26 Church News, May 4, 1935, p. 3.
- 28-27 D. & C. 89:18-21; Ex. 16:26; Deut. 7:12-15; 28:58-63.
- 28-28 D. & C. 93:40-43.
- 28-29 Rel. Soc. Mag., vol. 18, p. 683.
- 29-30 Church News, Aug. 2, 1941, p. 2.
- 29-31 D. & C. 63:32-33.
- 29-32 Joseph Fielding Smith, Teachings of the Prophet Joseph Smith, pp. 47-49, 87, 161-163, 252-253.
- 29-33 Luke 19:41-44.
- 30-34 G. Homer Durham. Discourses of Wilford Woodruff, pp. 229-231.
- 30-35 D. & C. 38:11-12; 2 Ne. 28:15-23.
- 30-36 D. & C. 133:5; Rev. 18:4; Isa. 48:20.
- 31-37 Conf. Rep., Apr., 1946, pp. 155-158.
- 32-38 Conf. Rep., Oct., 1932, pp. 90-92.
- 32-39 D. & C. 97:25-26.
- 32-40 Millennial Star, vol. 103, pp. 612- 622.
- 32-41 Smith, op. cit., pp. 162-163.
- 33-42 D. & C. 86:5-7
- 33-43 D. & C. 87:6.
- 34-44 Conf. Rep., Apr., 1937, pp. 60-62.
- 34-45 Deut. 28; 29; 30.
- 34-46 Mal. 3:7-12.
- 34-47 D. & C. 89:18-21.
- 34-48 D. & C. 59:7-24.
- 34-49 Conf. Rep., Apr., 1929, p. 56.
- 35-50 Conf. Rep., Oct., 1940, p. 117.
- 36-51 Church News, May 4, 1935, p. 6.
- 36-52 D. & C. 38:27.
- 37-53 Conf. Rep., Oct., 1916, p. 68.

- 37-54 Matt. 5:45.
- 37-55 Matt. 18:7; Luke 17:1.
- 37-56 Dan. 11:35.
- 37-57 Pers. Corresp.
- 38-1 D. & C. 87:1-8.
- 38-2 Matt. 6:9-10; D. & C. 65:1-6; Rev. 11-15; Dan. 7:9-10, 13-14, 18, 27.
- 38-3 Conf. Rep., Apr., 1935, p. 99; Mal. 4.
- 38-4 Moses 8:30; Gen. 6:13.
- 39-5 Gen. 19:1-29.
- 39-6 Gen. 15:13-21.
- 40-7 Deut. 20:17.
- 40-8 Deut. 28.
- 40-9 Ether 2:7-8.
- 40-10 Ether 14; 15.
- 41-11 2 Ne. 10:9-19.
- 41-12 D. & C. 20:17.
- 41-13 3 Ne. 9:2-5.
- 41-14 3 Ne. 9:6-14.
- 42-15 Matt. 24:37-41.
- 42-16 Gen. & Hist. Mag.. vol. 31, pp. 66-69; D. & C. 1:8-16; 2; 29:9-21; 63:32-35; 86:5-7; 87; 133:41-74.
- 42-17 D. & C. 63:32-35.
- 42-18 D. & C. 29:17.
- 43-19 D. & C. 63:33.
- 43-20 D. & C. 97:22-23.
- 43-21 D. & C. 1:35.
- 43-22 D. & C. 63:34; 112:23-26; 1 Pet. 4:17-18.
- 44-23 D. & C. 97:24-27.
- 44-24 Church News, May 4, 1935, p. 6.
- 45-25 Church News, Nov. 29, 1941, p. 3.
- 45-26 Rev. 16:15-21.
- 45-27 Joseph Fielding Smith, Teachings of the Prophet Joseph Smith, p. 280.
- 45-28 Matt. 24:36; Jos. Smith 1:40.
- 46-29 Millennial Star, vol. 103, p. 610.
- 46-30 D. & C. 87:6.
- 46-31 Joel 2; 3; Dan. 8; 11; 12.
- 46-32 Joel 3:1-2.
- 47-33 Joel 3:13-14
- 47-34 Zech. 11; 12; 13; 14; Ezek. 38; 39; Zeph. 3.
- 48-35 Church News, Aug. 2, 1941, p. 3.
- 48-36 Era, vol. 40, p. 377; Matt. 13:41-43, 49-50; D. & C. 63:54.
- 48-37 D. & C. 1:35.
- 49-38 Conf. Rep., Apr., 1937, p. 59.

- 49-39 1 Thess. 5:1-7.
 50-40 D. & C. 38:27.
 50-41 Church News, May 4, 1935, p. 6; Luke 6:46.
 50-42 Church News, Feb., 6, 1932, p. 5.
 51-43 Conf. Rep., Oct., 1944, pp. 144-145.
 52-44 Church News, Jan. 7, 1933, p. 5.
 52-45 Matt. 24:42-44.
 52-46 D. & C. 110:16.
 52-47 D. & C. 45:26; 2 Pet. 3:3-14.
 52-48 Matt. 24:36-37.
 53-49 Millennial Star, vol. 93, pp. 250-251.
 53-50 Matt. 3:2.
 53-51 D. & C. 1:4-7.
 53-52 Millennial Star, vol. 103, pp. 611-612
 54-53 D. & C. 93:40.
 54-54 Rel. Soc. Mag., vol. 18, p. 183; D. & C. 68:25-31.
 55-1 D. & C. 38:11.
 55-2 D. & C. 133:46-51; Isa. 63:1-6.
 55-3 Isa. 2; 4; 11; 65:17-25; Micah 4:1-7; 2 Pet. 3:4-14 D. & C. 29:9-29; 43:17-34;
 45:11-60; 63:49-54; 101:23-37.
 55-4 D. & C. 110:13-16.
 56-5 Church News, Jan. 7, 1933, p. 7; D. & C. 88:86-87.
 56-6 Tenth Article of Faith.
 57-7 Church News, May 14, 1932, p. 6; D. & C. 101:24.
 57-8 D. & C. 101:25-26; 2 Pet. 3:10-14; Isa. 11:6-9; 65:25.
 57-9 Mal. 4; D. & C. 29:9; 64:23-34; 101:24; 133:64.
 57-10 Isa. 11:9; Jer. 31:34; Hab. 2:14.
 57-11 D. & C. 101:27-31; Isa. 65:17-25.
 57-12 Mal. 4; D. & C. 29:9-11; 133:41-74.
 58-13 D. & C. 63:49-52.
 59-14 D. & C. 76:50-80; 88:96-99; Rev. 20:4-6.
 59-15 Joseph Fielding Smith, Teachings of the Prophet Joseph Smith, pp. 268- 269.
 60-16 D. & C. 76:81-88, 98-112; 88:100 102.
 60-17 Rev. 20:5.
 60-18 Matt. 25:31-46.
 60-19 Church News, Jan. 7, 1933, P. 7; Rev. 20:11-15; 2 Ne. 9:10-16, 46.
 61-20 Rev. 19:5-9.
 61-21 Matt. 9:15; 25:1-13; D. & C. 33:17; 65:3; 88:92; 133:10, 19.
 61-22 Rev. 21:2-3, 9-11.
 62-23 D. & C. 109:73-74.
 62-24 Era, vol. 57. p. 304.
 62-25 Mal. 4:1.
 62-26 Isa. 24:6.

- 63-27 D. & C. 101:23-25.
- 63-28 Discourses of Brigham Young, 1925 ed., pp. 182-183; 1943 ed., p. 119.
- 63-29 Smith, op. cit., pp. 268-269; Zech. 14:16-21.
- 63-30 D. & C. 5:18-19; 29:9-10; 101:23-25.
- 64-31 Isa. 65:17-20; D. & C. 101:28-31.
- 65-32 Isa. 11:6-9; 65:25; Hab. 2:14.
- 65-33 Jos. Smith 2:40.
- 65-34 Era, vol. 58, pp. 142, 176; Jer. 31:34.
- 66-35 Gen. & Hist. Mag., vol. 21, p. 154.
- 66-36 D. & C. 88:86-116; 1 Cor. 15:24-28; Rev. 20.
- 66-37 Church News, Aug. 19, 1933, p. 4; D. & C. 88:16-28.
- 67-38 Isa. 2:2-5; Micah 4:1-7; 2 Ne. 12:2-5.
- 67-39 Era, vol. 26, p. 960; 3 Ne. 20:22; 21:20-29; Ether 13:2-11.
- 67-40 Era, vol. 33, pp. 467-468; Moses 7:17-21, 68-69.
- 67-41 Isa. 2:2-3.
- 68-42 Ezek. 37:15-28.
- 68-43 Gen. 49:22-25.
- 68-44 D. & C. 133:12-13.
- 69-45 3 Ne. 20:22.
- 69-46 Ether 13:2-5.
- 69-47 D. & C. 28:9; 42:9.
- 69-48 D. & C. 45:66-67; 57:2; 58:7.
- 69-49 D. & C. 84:2-5.
- 70-50 Era, vol. 22, pp 814-816; D. & C. 133:26-35.
- 70-51 Isa. 40:9.
- 70-52 Joel 3:16-17.
- 70-53 Isa. 64:10.
- 70-54 Isa. 2:3.
- 71-55 3 Ne. 20:22; 21:20-29; Ether 13:1- 12.
- 71-56 Church News, Nov. 21, 1931. p. 6.
- 72-57 Moses 7:62-64.
- 72-58 Ezek. 37:28; D. & C. 133:12-13, 30- 35.
- 72-59 Era, vol. 33, p. 468.
- 73-60 2 Ne. 5:16.
- 73-61 Ether 1:42.
- 73-62 1 Ne. 2:20.
- 74-63 Origin of the "Reorganized" Church, pp. 96-97; Smith, op. cit., p. 362.
- 74-64 D. & C. 57:1-3; 84:1-3.
- 74-65 Smith. op. cit., pp. 122, 158-159.
- 74-66 D. & C. 107:53-57.
- 74-67 Dan. 7:9-14, 21-22, 26-27.
- 74-68 Gen. 1:9-10.
- 74-69 Gen. 10:25.

- 75-70 D. & C. 133:21-25.
 75-71 Pers. Corresp.; Rev. 6:14; 16:20.
 76-72 D. & C. 28:1-16.
 76-73 D. & C. 38:32.
 76-74 D. & C. 38:20.
 76-75 D. & C. 42:8-9.
 76-76 D. & C. 42:10, 30-42.
 77-77 D. & C. 52:2, 42-43.
 77-78 D. & C. 57:1-2.
 78-79 D. & C. 58:3-4.
 78-80 D. & C. 58:44-58.
 79-81 D. & C. 124:49-54.
 79-82 Era, vol. 33. pp. 468-469.
 80-1 Era, vol. 31, p. 256; D. & C. 88:36-45; Abra. 3:1-28.
 80-2 Millennial Star, vol. 90, p. 305; D. & C. 1:38.
 80-3 Heb. 5:4; Ps. 105:26; Ex. 28; 29; Lev. 8; D. & C. 27:8.
 81-4 D. & C. 132:8-12.
 81-5 Church News, Aug. 22, 1931, p. 2; D. & C. 63:60-62.
 81-6 Millennial Star, vol. 90, p. 305.
 81-7 Pers. Corresp.; Alma 13:3-9; Joseph Fielding Smith, Teachings of the Prophet Joseph Smith, pp. 157, 167, 365.
 82-8 Church News, Aug. 11, 1945, p. 1; D. & C. 78:16.
 82-9 Moses 5:11-15, 57-59; 6:1-9, 50-68; D. & C. 20:17-28.
 82-10 Moses 8:13-30.
 82-11 D. & C. 84:6-17; 107:1-4; Abra. 1:1-4; Alma 13:14-19; Inspired Version, Gen. 14:26-36.
 83-12 Heb. 7:1-4.
 83-13 Millennial Star, vol. 90. pp. 305-306; Inspired Version, Heb. 7:3.
 83-14 Era, vol. 38, pp. 209-212.
 83-15 Ex. 19:5-6; 1 Pet. 2:5, 9.
 84-16 D. & C. 84:18-27.
 84-17 Mosiah 13:27-31.
 84-18 Gal. 3:19-24; 3 Ne. 9:15-22; 12:18; 15:1-10.
 84-19 Era, vol 57, pp. 622-623; D. & C. 13.
 85-20 Gen. & Hist. Mag., vol. 13, pp. 55-56; Smith, op. cit., p. 181. 86-21 Church News, Aug. 11, 1945, p. 6; Num. 3:5-51; 4:1-49; 8:10-19. 86-22 D. & C. 107:1, 13-14.
 86-23 Luke 1:5-80; D. & C. 84:26-27.
 87-24 2 Ne. 6:2; Mosiah 29:42; Alma 6:8; 13:1-20; Moro. 3:1-4.
 87-25 Pers. Corresp.; Abra. 2:9-11; D. & C. 84:6-16; Gen. 25:1-34.
 88-26 Rev. 12:1-17.
 88-27 D. & C. 13.
 88-28 D. & C. 27:12; 128:20.
 88-29 Matt. 28:16-20; Mark 16:14-18.

- 88-30 Church News, Dec. 13, 1950, p. 15.
- 89-31 D. & C. 84:28.
- 89-32 Ex. 28:1, 40-43; 29:4-9; Num. 3:1-4.
- 91-33 D. & C. 18:11-12.
- 91-34 Acts 10.
- 91-35 Acts 9:1-22.
- 91-36 Church News, Sept. 2, 1933, p. 4; Jos. Smith 2:68-74.
- 92-37 Times and Seasons, vol. 2, p. 201.
- 93-38 Pers. Corresp.; D. & C. 68:13-21; 107:13-17.
- 93-39 D. & C. 84:32-34.
- 93-40 Mal. 3:1-4; D. & C. 13; 124:39; 128:24.
- 93-41 Ezek. 43:18-27; 44:9-27.
- 93-42 History of the Church, vol. 1, pp. 357-359.
- 94-43 D. & C. 124:38-39.
- 94-44 Church News, Aug. 11, 1945, p. 6; D. & C. 84:24.
- 94-45 Acts 3:19-21; Eph. 1:10; Tenth Article of Faith; Isa. 65:17-25; D. & C. 101:22-31.
- 94-46 Moses 5:5-8.
- 94-47 Pers. Corresp.; Smith, op. cit., p. 172; 3 Ne. 9:19-20.
- 95-48 History of the Reorganized Church of Jesus Christ of Latter Day Saints, vol. 3, pp. 224-225.
- 96-49 D. & C. 107:5.
- 96-50 D. & C. 20:63-65; 26:2; 124:144.
- 96-51 Acts 3:19-21.
- 96-52 Luke 17:26.
- 97-53 Elders Journal, July, 1838.
- 97-54 D. & C. 128:18.
- 100-55 2 Ne. 3:4-25; Inspired Version, Gen. 50:24-38.
- 101-56 D. & C. 84:28.
- 102-57 Era, vol. 7. pp. 938-943.
- 103-1 D. & C. 107:1-6.
- 103-2 D. & C. 20:46-59; 84:26-30; 107:20.
- 103-3 Joseph Fielding Smith, Teachings of the Prophet Joseph Smith, p. 167.
- 103-4 Smith. op. cit., pp. 180-181.
- 104-5 D. & C. 107:39-57.
- 104-6 Pers. Corresp.
- 105-7 Church News, Sept. 9, 1933, p. 4; D. & C. 107:6-38, 89-98.
- 105-8 Pers. Corresp.
- 105-9 D. & C. 84:29-30; 107:5, 14.
- 106-10 Church News, Sept. 9, 1933, p. 4; 1 Cor. 12:1-31.
- 106-11 D. & C. 95:5-6, 12-13; 121:34-36; 130:20-21; 132:7.
- 106-12 D. & C. 107:99-100.
- 106-13 Era, vol. 41, p. 653; D. & C. 20:65.
- 106-14 D. & C. 107:22.

- 106-15 D. & C. 20:67.
 107-16 Gen. 48:13-14.
 107-17 Gen. 24:1-9.
 108-18 Isa. 41:10.
 108-19 Ps. 110:1; Matt 22:44; 25:33-46; Acts 7:55; Rom. 8:34; 1 Pet. 3:22.
 108-20 Gal. 2:9.
 108-21 Pers. Corresp.; Smith, op. cit., p. 151.
 109-22 Jer. 3:15.
 109-23 Jer. 10:21.
 109-24 Jer. 17:16.
 109-25 Eph. 4:11; Jer. 23:1-2.
 109-26 Era, vol. 56, p. 826.
 109-27 Pers. Corresp.
 109-28 1 Tim. 3:8-13.
 110-29 D. & C. 107:52.
 110-30 D. & C. 84:28.
 110-31 Era, vol. 57, p. 17.
 111-32 Pers. Corresp.
 111-33 Church News, Sept. 9, 1933, p. 4; D. & C. 20:57-60; 84:111.
 112-34 D. & C. 20:53-60; 84:111; Ezek. 33:2-9.
 112-35 Conf. Rep., Oct. 1919, p. 114; D. & C. 20:46-60; 42:78-93; 68:33.
 113-36 1 Sam. 1:1-18; 3:1-18; Ex. 35; 36; 37; 38; 39; 40.
 113-37 Num. 3:5-51.
 114-38 Num. 7:3-9.
 114-39 Church News, Aug. 11, 1945. p. 6; 1 Pet. 2:9.
 114-40 Era, vol. 41, p. 680.
 115-41 Conf. Rep., Oct., 1945. p. 95; D. & C. 107:21-40. 58-100.
 116-42 Era, vol. 41, p. 653.
 116-43 D. & C. 107:21, 60-66, 85-100.
 117-44 Conf. Rep., Oct., 1945, p. 95; D. & C. 64:40.
 117-45 Conf. Rep., Oct., 1911, p. 118.
 117-46 Conf. Rep., Oct., 1942, p. 18.
 118-47 Conf. Rep., Oct., 1945, p. 98; D. & C. 4:1-7.
 118-48 D. & C. 18:10-16.
 118-49 Era, vol. 41. p. 680.
 119-50 D. & C. 84:44.
 120-51 Era, vol. 41. p. 653; D. & C. 84:33- 42.
 120-52 D. & C. 107:1-4.
 120-53 In Hebrew and certain other Eastern languages, a "vowel point" was a mark placed above or below a consonant, representing the vowel sound which precedes or follows the consonant sound. The "incommunicable name" of Deity has been preserved only in the form of four consonants. Traditionally this name of the Supreme being was not pronounced except with the vowel points of Adonai or Elohim, so that the true pronunciation was lost. The four

consonants are variously written IHVH, JHVH, JHWH, YHVH, YHWH. Numerous attempts have been made to represent the supposed original form, as Jahaveh. Jahvah, Jahve, Javeh. Yahve, Yahveh, Yahwe, Yahweh, etc.

121-54 Ex. 20:7; Deut. 5:11; Mosiah 13:15.

121-55 Lev. 24:16.

123-56 Era, vol. 44, p. 204.

124-57 Conf. Rep., June. 1919. p. 92: D. & C. 20:60-67; 26:2.

125-1 Eph. 1:9-10.

125-2 Matt. 17:10-13; Inspired Version. Matt 17:9-14.

125-3 Acts 3:19-21.

126-4 D. & C. 110:11-16; 112:30-33; 128:18- 21.

126-5 Gen. & Hist. Mag., vol. 27. pp. 98-99. 101.

126-6 Gen. & Hist. Mag., vol. 27, pp. 49- 50; D. & C. 2:1-3; 110:11-16; Mal. 4:5-6.

127-7 Gen. & Hist. Mag., vol. 27. p. 100; D. & C. 110:12.

127-8 Conf. Rep., Apr., 1936, p. 74.

127-9 Gen. & Hist. Mag., vol. 13, p. 57; D. & C. 27:9; 1 Kings 17; 18; 19; 2 Kings 1; 2:1-15.

128-10 Conf. Rep., Apr., 1936. p. 74.

128-11 Pers. Corresp.; D. & C. 90:3; 112:30- 33.

129-12 Joseph Fielding Smith, Teachings of the Prophet Joseph Smith, p. 172.

129-13 Elijah the Prophet and His Mission, pp. 18-20; Smith. op. cit., p. 158; Matt. 17:1- 13.

130-14 Conf. Rep., Apr., 1948, p. 135.

130-15 Gen. & Hist. Mag., vol. 27, pp. 100- 101.

131-16 Smith. op. cit., p. 308.

131-17 D. & C. 124:28-42.

131-18 Smith, op. cit., p. 107.

132-19 Elijah the Prophet and His Mission. pp. 28-29.

132-20 D. & C. 76:95; 88:107.

133-21 Gen. & Hist. Mag., vol. 21. pp. 99- 100.

133-22 Smith, op. cit., p. 330.

133-23 Gen. & Hist. Mag., vol. 21, p. 57; D. & C. 128:22.

134-24 D. & C. 132:6-14.

134-25 D. & C. 88:35.

134-26 Gen. & Hist. Mag., vol. 27. p. 53.

134-27 Joseph F. Smith, Gospel Doctrine, 4th ed., p. 168.

135-28 D. & C. 112:21-22.

135-29 Church News, Sept. 16, 1933, p. 4: D. & C. 132:7.

136-30 Gen. & Hist. Mag., vol. 27. pp. 101- 102.

136-31 Elijah the Prophet and His Mission, pp. 24, 31.

138-32 Church News, May 6, 1939, pp. 5, 7.

138-33 D. & C. 132:7.

139-34 Gen. & Hist. Mag., vol. 27. pp. 51- 52.

140-35 D. & C. 84:33-38.

- 140-36 D. & C. 76:53-58.
- 141-37 D. & C. 84:39-41.
- 141-38 Conf. Rep., Oct., 1945, pp. 98-99.
- 141-39 Smith, op. cit., pp. 322-323; Heb. 7:17-28.
- 142-40 Church News, Mar. 30, 1935, p. 6.
- 142-41 D. & C. 84:19-22.
- 143-42 Church News, Mar. 30, 1940, p. 4.
- 144-1 D. & C. 107:23-24, 33-35; 112:21; 124:128.
- 144-2 Matt. 10:1-6; 15:21-28; Mark 7:24-30 Acts 10:1-48.
- 144-3 D. & C. 90:9; 1 Ne. 13:42; Matt. 19:30; 20:1-16; Mark 10:28-31; Luke 13:23-30.
- 144-4 Luke 21:24; Rom. 11:25-27; D. & C. 45:24-30.
- 145-5 D. & C. 84:62-63.
- 145-6 Journal of Discourses, vol. 4, p. 145.
- 146-7 D. & C. 107:21-39; 112:14-34.
- 147-8 D. & C. 13.
- 147-9 D. & C. 84:29-30; 107:5; Joseph F. Smith, Gospel Doctrine, 4th ed., pp. 169, 184.
- 147-10 D. & C. 20:1-4; 27:12-13.
- 147-11 Era, vol. 38, pp. 208-209.
- 149-12 Church News, Sept. 9, 1933, p. 4.
- 149-13 D. & C. 18:26-40.
- 150-14 Era vol. 38, p. 212
- 151-15 Pers. Corresp.; Acts 1:15-26.
- 151-16 Joseph Fielding Smith Teachings of the Prophet Joseph Smith, pp. 157-159, 166-173.
- 151-17 Acts 1:15-26.
- 151-18 John 21:20-23; Rev. 10:8-11; D. & C. 7:1-8; 77:14.
- 152-19 John 21:15-19.
- 152-20 Acts 21:10-40; 22; 23; 24; 25; 26; 27; 28.
- 152-21 Eph. 4:11-16.
- 152-22 Rev. 12:1-17.
- 152-23 Matt. 16:13-19; 17:1-13; D. & C. 81:1-2; Smith, op. cit., 158.
- 153-24 Era, vol. 38, pp. 209, 212.
- 153-25 Acts 1:15-26; Eph. 4:11-16.
- 153-26 1 Tim. 2:7.
- 153-27 Luke 24:36-53; Acts 1:1-14; 1 Cor. 15:5, 7.
- 153-28 Acts 9:1-9; 22:6-16.
- 153-29 Acts 1:15-26; Eph. 4:11-16; Rom. 16:7; 1 Cor. 12:28-29; Gal. 1:19.
- 154-30 Pers. Corresp.
- 154-31 Times and Seasons, vol. 5, p. 651.
- 155-32 Times and Seasons, vol. 5, p. 698.
- 155-33 The "Reorganized" Church vs. Salvation for the Dead, pp. 7-9. 156-34 D. & C. 43:3-7.
- 157-35 D. & C. 107:8, 22, 64-66.

- 157-36 Pers. Corresp.
 158-37 1 Ne. 12:8-10.
 158-38 3 Ne. 11:18-41; 12:1-2; 13:25-34; 15:4-9; 18:1-37; 19:1-36; 28:1-40.
 159-39 Era, vol. 57, p. 702; 3 Ne. 16:1-4; 17:4.
 160-1 D. & C. 68:14-24; 107:15-17, 39-41.
 160-2 Era, vol. 45. p. 695.
 160-3 Era, vol. 38. p. 216; D. & C. 107:55.
 160-4 D. & C. 107:41-52.
 160-5 Joseph Fielding Smith, Teachings of the Prophet Joseph Smith. p. 157.
 161-6 Church News, Aug. 11, 1945. p. 1; Abra. 1:1-4; 2:6-11; D. & C. 84:6-16.
 161-7 Era, vol. 38, p. 216; Gen. 48:1-22.
 162-8 Church News, Aug. 11, 1945 pp. 1, 6; D. & C. 84:18-27; Inspired Version, Ex. 34:1-2.
 162-9 Gen. 35:21-22; 49:3-4, 22-26; 1 Chron. 5:1-2.
 162-10 Gen. 48:1-22; Deut. 33:13-17; Jer. 31:9; D. & C. 133:34.
 163-11 It has been erroneously stated in the Doctrine and Covenants Commentary, old edition. p. 869, that John Young, father of Brigham Young, was the first man ordained to the office of patriarch, and that this was after the return of Zion's Camp in 1834. Joseph Smith. Sen., was ordained December 18, 1833. nearly one year before the ordination of John Young. J.F.S.
 163-12 Gen. & Hist. Mag., vol. 23. p. 50-53.
 163-13 D. & C. 107:53-55.
 164-14 Smith. op. cit., pp. 38-39.
 164-15 D. & C. 23:3.
 164-16 Era, vol. pp. 695, 737.
 165-17 D. & C. 124:91-93.
 165-18 D. & C. 124:94
 165-19 Joseph Fielding Smith, Doctrines of Salvation, vol. 1, chap. 13.
 166-20 D. & C. 124:95-96.
 166-21 Gen. & Hist. Mag., vol. 23. pp. 50-53.
 166-22 Smith, Teachings of the Prophet Joseph Smith. p. 40.
 167-23 Era, vol. 38, p. 216.
 168-24 Gen. & Hist. Mag., vol. 23, pp. 50-53.
 168-25 D. & C. 95:5-6, 12; 121:34-46.
 168-26 Era, vol. 45, pp. 737-738.
 168-27 Gen. & Hist. Mag., vol. 23, pp. 50-53.
 169-28 Era, vol. 45, pp. 737-739.
 169-29 Gen & Hist. Mag., vol. 23, p. 53.
 170-30 Gen. & Hist. Mag., vol. 23 pp. 49-50; D. & C. 107:39-42; Smith, op. cit., p. 151.
 170-31 Era, vol. 45, p. 738.
 171-32 Abra. 2:9-11; Smith, op. cit., pp. 149-150.
 172-33 Pers. Corresp.
 173-34 Jas. 5:13-15.

- 173-35 Mark 6:5, 13; 16:18; Luke 13:12-13.
 173-36 1 Kings 17:19-24.
 173-37 2 Kings 4:18-37.
 174-38 D. & C. 12:43-44.
 175-39 D. & C. 24:14.
 176-40 Journal History, Feb. 18. 1903.
 169-28 Era, vol. 45. pp. 737-738.
 169-29 Gen & Hist. Mag., vol. 23, p. 53.
 177-41 Era, vol. 10, p. 308.
 177-42 Smith, op. cit., pp. 224-225.
 178-43 Era, vol. 58, pp. 558-559, 607.
 179-44 Joseph F. Smith, Gospel Doctrine, 4th ed., pp. 256-257.
 180-45 D. & C. 42:44.
 180-46 Pers. Corresp.; Era, vol. 25, p. 1122.
 180-47 Jacob 5; D. & C. 101:43-54; Jer. 11:16; Rev. 11:4.
 181-48 Church History, vol. 1, p. 316.
 181-49 Ex. 27:20.
 181-50 Ex. 30:24-25.
 181-51 Ex. 37:29.
 182-52 Zech. 4:11-14.
 182-53 Ps. 23:5; 45:7; 89:20; 92:10; Heb. 1:9.
 182-54 Deut. 28:40.
 182-55 Micah 6:15.
 183-56 Jas. 5:14-15.
 183-57 Church News, Sept. 1, 1934.
 184-1 2 Pet. 1:20-21.
 184-2 Church News, Jan. 2, 1937, p. 1.
 185-3 See: J. Paterson Smyth, How We Got Our Bible, a brief, excellent work on the early translations of the Bible and the historical settings in which they came forth.
 186-5 J. L. Motley, The Rise of the Dutch Republic, Burt's ed., vol. 1, p. 68.
 186-6 Motley, op. cit., p. 99.
 187-6 John 5:39 2 Tim. 3:16-17.
 187-7 Young Woman's Journal, vol. 28, pp. 592-594.
 187-8 Moses 1:40-42
 187-9 Church News, Aug. 1, 1931, p. 2; Eighth Article of Faith.
 187-10 2 Pet. 1:20-21.
 188-11 Church News, June 12, 1949, p. 24.
 188-12 Gen. 9:3.
 189-13 Gen. 49:9-22.
 189-14 Ps. 57:4.
 189-15 Eccles. 10:2.
 189-16 John 1:29.
 189-17 Matt. 23:13-33.

- 189-18 John 21:15-17.
 189-19 Matt. 25:31-34.
 189-20 Matt. 13:24-30, 36-43.
 190-21 Gen. 44:18-34.
 190-22 Matt. 5; 6; 7.
 190-23 Church News, Oct. 31, 1936, p. 1.
 190-24 2 Ne. 29:3.
 190-25 2 Pet. 1:20-21.
 191-26 1 Ne. 13:23-32.
 191-27 Era, vol. 19, p. 196.
 191-28 Pers. Corresp.; J. Reuben Clark, Jr., Why the King James Version, pp. 1- 473.
 192-29 D. & C. 1:6.
 194-30 History of the Church, vol. 2, p. 245; Doctrine and Covenants, explanatory introduction, p. v.
 195-31 History of the Church, vol. 2, p. 243.
 197-32 History of the Church vol. 2, pp. 246-247.
 200-33 D. & C. 1:37.
 200-34 Rel. Soc. Mag., vol. 21, pp. 22-28.
 201-35 D. & C. 1:1-7.
 201-36 Conf. Rep., Oct., 1919, p. 146.
 202-37 3 Ne. 26:6-12; Ether 3:21-28; 4:4-8.
 202-38 D. & C. 59:4; 101:32-34.
 202-39 Gen. & Hist. Mag., vol. 16, p. 67.
 202-40 Pers. Corresp.
 203-41 Rel. Soc. Mag., vol. 18, p. 686.
 204-42 Pers. Corresp.
 205-43 Ex. 20:7.
 206-44 D. & C. 50:23.
 207-45 D. & C. 88:118.
 208-46 Neh. 8:8.
 208-47 Era, vol. 16, pp. 1000-1005.
 209-1 Era, vol. 23, pp. 503-504; Moro. 10:3-5.
 209-2 Ezek. 37:15-28; 2 Ne. 3:12; 29:13; D. & C. 27:5.
 210-4 Era vol. 26, pp. 960-961.
 210-5 Gen. & Hist. Mag., vol. 21, p. 4.
 211-5 Church News, Aug. 26, 1933, p. 4; 2 Ne. 27; Isa. 29.
 211-6 Morm. 5:12-15; 7:8-9.
 211-7 2 Ne. 27:11.
 212-8 Rel. Soc. Mag., vol. 14, pp. 424-425.
 212-9 Gen. 48:3-22; 49:22-26; Inspired Version, Gen. 50:24-38; 2 Ne. 3:1-25.
 213-10 Isa. 29:11-12; 2 Ne. 27.
 213-11 Jos. Smith 2:63-65.
 214-12 John 10:16.

- 214-13 Matt. 10:5-6; 15:24.
 214-14 3 Ne. 15:11-24.
 215-15 Matt. 13:10-13.
 215-16 Era, vol. 26, pp. 959-962.
 215-17 D. & C. 5:30.
 215-18 D. & C. 10:4.
 216-19 D. & C. 9:8.
 216-20 Jos. Smith 2:63-65.
 217-21 Jos. Smith 2:66-68; History of the Church, vol. 1, pp. 35, 39.
 217-22 History of the Church, vol. 1, p. 71.
 218-23 Era, vol. 30, pp. 946-948.
 219-24 Era, vol. 10, pp. 572-576.
 220-25 Rel. Soc. Mag., vol. 14, p. 425.
 221-26 Rel. Soc. Mag., vol. 17, pp. 425-426.
 222-27 Rel. Soc. Mag., vol. 14, pp. 426-429.
 222-28 Era, vol. 12, p. 558-559.
 222-29 Mosiah 8:13-17.
 222-30 Abra. 3:1-4.
 222-31 Ex. 28:30; Lev. 8:8; Num. 27:21; Deut. 33:8; 1 Sam. 28:6; Ezra 2 63; Neh. 7:65.
 223-32 Ether 3:22-24, 27-28.
 223-33 D. & C. 17:1.
 223-34 Mosiah 28:11-14.
 223-35 Mosiah 21:28.
 224-36 Omni 1:20-21.
 224-37 Ether 3:21-28.
 224-38 Mosiah 21:27.
 224-39 Mosiah 28:11-19.
 224-40 Ether 4:1.
 224-41 Alma 63:12.
 224-42 Ether 4:2-7.
 225-43 2 Ne. 27:8.
 225-44 Ether 4:6.
 225-45 3 Ne. 26:8-11.
 225-46 Era, vol. 57, pp. 382-383; D. & C. 17:1.
 225-47 B. H. Roberts, A Comprehensive History of the Church, vol. 6, pp. 230-231.
 226-48 Jos. Smith 2:34-35.
 226-49 Pers. Corresp.
 228-1 Isa. 55:8-9.
 228-2 Era, vol. 30, pp. 948-949; Matt. 12:32.
 229-3 2 Ne. 28:5.
 229-4 2 Ne. 29:3.
 229-5 2 Ne. 27:14, 26-27.
 229-6 2 Ne. 3; 4; 25; 26; 27; 28; 29.

229-7 Era, vol. 26, pp. 958-959.

229-8 It is well known that Oliver Cowdery and David Whitmer left the Church, but it has been generally supposed that Martin Harris was never excommunicated. The Journal History of the Church under date of Jan. 1, 1838, however, tells of his excommunication by the High Council in Kirtland in Dec., 1837. He was rebaptized Sept. 17, 1870, in Salt Lake City by Edward Stevenson and confirmed the same day by Orson Pratt. Journal History, Sept. 17, 1870.

230-9 History of the Church, vol. 1, pp. 52-59.

230-10 2 Ne. 27:14.

230-11 Deut. 17:6; 19:15; Matt. 18:15-16; 2 Cor. 13:1.

231-12 Moro. 10:3-5.

231-13 Era, vol. 30, pp. 952-953.

231-14 John 7:14-17.

232-15 Conf. Rep., Oct., 1949, p. 89; Moro. 10:3-5.

232-16 Alma 50:34; 52:9; 63:5; Morm. 2:29; 3:5.

232-17 Gen. 6; 7; 8; Moses 7:36-43, 51-52; 8:22-30; Alma 10:22; 3 Ne. 22:9; Ether 6:7.

233-18 Ether 15:8-11.

233-19 Morm. 6:4.

234-20 History of the Church, 1948 ed., vol. 2, pp. 79-80.

234-21 Morm. 5; 6.

235-22 Morm. 6:6.

236-23 Messenger and Advocate, July, 1835, pp. 158-159.

235-24 Messenger and Advocate, Oct., 1834, p. 13.

236-25 Times and Seasons, Apr. 15, 1841, vol. 2, p. 379.

237-26 Millennial Star, vol. 40, p. 772.

237-27 D. & C. 128:20.

238-28 History of the Church, 1948 ed., vol. 2, pp. 79-80. Through error the part of this quotation naming the Hill Cumorah" and specifying that Zelph died in the last great struggle was omitted in editions prior to 1948. It was, however, quoted correctly, as written by the Prophet and here given, in vol. 6 of the Times and Seasons of Jan. 1, 1846.

239-29 Times and Seasons, vol. 6, p. 788.

239-30 Millennial Star, vol. 16, p. 296.

239-31 Journal of Samuel D. Tyler, Sept. 25, 1838, filed in Church Historian's Office.

240-32 Ether 15:8-11.

241-33 Church News, Sept. 10, 1938, pp. 1, 6; reprinted, Feb. 27, 1954, pp. 2-3.

242-34 President Joseph Fielding Smith was attending the first general conference of the Eastern States Mission, convened at the Joseph Smith Farm near Palmyra, New York, on Sept. 21 to 23, 1923 -- the one hundredth anniversary of the appearance of Moroni to Joseph Smith.

243-35 Rel. Soc. Mag., vol. 10, pp. 586-587.

244-1 3 Ne. 20:25-27; Acts 3:23-26.

244-2 Gen. 1; 2; 3; 4.

244-3 Moses 2; 3; 4; 5; 6.

- 244-4 Gen. 5:21-24; Moses 6; 7; 8.
 244-5 Gen. 6; 7; 8; 9; Moses 8.
 245-6 Abra. 2:8-11; Gen. 12:1-3; 13:14-17; 15:5-6; 17:1-27; 22:15-19. 245-7 Gen. 26:1-5, 24; 28:1-22; 32:24-30; 35:9-12; 48; 49.
 245-8 D. & C. 84:6-14.
 245-9 Gen. 25:1-4; 1 Chron. 1:32-34.
 245-10 Acts 10.
 245-11 Church News, May 6, 1939, p. 3.
 246-12 Abra. 2:8-11; 3 Ne. 20:26-27; Joseph Fielding Smith. Teachings of the Prophet Joseph Smith pp. 149-150.
 246-13 Gen. 12:1-3.
 247-14 Rom. 11.
 247-15 Matt. 3:9-10.
 247-16 Matt. 8:10-12.
 247-17 Era, vol. 26, pp. 1149-1150.
 247-18 Gen. 48:5-22; Jer. 31:9.
 247-19 D. & C. 133:30-34.
 247-20 Hos. 7:8; 9:16-17.
 247-21 Franklin D. Richards, quoted in Contributor, vol. 17, p. 428.
 248-22 Brigham Young, quoted in Journal of Discourses, vol. 2. pp. 268-269.
 248-23 D. & C. 86:8-11.
 248-24 Anthony W. Ivins, quoted in Gen. & Hist. Mag., vol. 23, p. 5.
 248-25 This is not Orson Hyde. J.F.S.
 249-26 Rom. 9:1-8.
 250-27 John 8:33-50.
 250-28 D. & C. 84:33-41.
 250-29 Acts 17:29; Heb. 12:9.
 250-30 Rom. 8:14-17; Moses 6:68.
 250-31 1 Chron. 5:1-2.
 251-32 Gen. 49:22-26.
 251-33 Gen. 48:5-22.
 251-34 Hos. 7:8.
 252-35 D. & C. 64:35-36.
 252-36 Isa. 2:1-5; 5:26-30; 11:1-16; 18:1-3; 29:1-24; Jer. 3:12-18; 16:11-21; 31:6-14, 31-34.
 253-37 Journal History, Oct. 13, 1852.
 253-38 History of the Church. vol. 1, p. 176.
 253-39 Journal of Discourses, vol. 2. pp. 268-269.
 253-40 Discourses of Brigham Young, 2nd ed., p. 670.
 254-41 Gen. & Hist. Mag., vol. 21, pp. 1-4.
 254-42 Deut. 4:27-31; 28; 29: 30.
 254-43 Isa. 2:1-5; 5:26-30; 11:1-16; 14:1-2; 18:1-3; 29:1-24; 35:4-10; 43:5-7; 54:1-17; 61:4.
 254-44 Jer. 3:12-18; 12:14-17; 16:11-21; 23:2-8; 30:3; 31:6-14, 31-34; 32:37-40; 33:7-14;

- 50:4-8. 20.
- 254-45 Ezek. 11:16-21; 20:33-44; 28:25-26; 34:11-31; 37:15-28.
- 254-46 Amos 9:14-15.
- 254-47 Hos. 1:10-11; 14:1-9.
- 254-48 Era, vol. 55, p. 81; Neh. 1:8-9; Ps. 14:7; 107:1-7; Mic. 4:107; Zeph. 3:14-20.
- 254-49 Isa. 11:11-12; Jos. Smith 2:36-41.
- 255-50 Dan. 2:44.
- 255-51 Rom. 1:16-17.
- 256-52 Conf. Rep., Apr., 1911, p. 124.
- 257-53 Gen. & Hist. Mag., vol. 14, pp. 2-3.
- 257-54 Ex. 3:1-22.
- 257-55 Matt. 17:1-13; Smith, op. cit., p. 158.
- 257-56 D. & C. 110:11.
- 258-57 Gen. & Hist. Mag., vol. 27, pp. 99 100.
- 258-58 Luke 21:24-26.
- 258-59 Jos. Smith 2:41.
- 259-60 Church News, Oct. 31, 1931, p. 6.
- 259-61 1 Ne. 13:42; Luke 13:28-30.
- 259-62 D. & C. 45:28-30.
- 259-63 D. & C. 133:12-14.
- 260-64 Gen. & Hist. Mag., vol. 14, pp. 3-4.
- 260-65 Isa. 29:17.
- 262-66 Luke 21:20-24.
- 262-67 Church News, July 23, 1952. p. 14.
- 262-68 Alma 10:3.
- 263-69 Acts 21:37-39: 22:3.
- 264-70 Rom. 11:1.
- 264-71 Phil. 3:5.
- 264-72 D. & C. 19:27.
- 264-73 D. & C. 57:4.
- 264-74 Era, vol. 58, p. 702.
- 267-1 Gen. 1; 2; Moses 2; 3.
- 267-2 2 Ne. 2:22.
- 267-3 Moses 5:13.
- 267-4 Era. vol. 55, pp. 80-81.
- 267-5 Eph. 4:11-14.
- 267-6 Church News, Dec. 13, 1950. p. 15.
- 268-7 Preface, James L. Barker, The Divine Church, vol. 2. p. 3.
- 269-8 Acts 20:29-30.
- 269-9 2 Thess. 2:3.
- 269-10 2 Pet. 2:1-2.
- 269-11 Eph. 4:11-16; Acts 1:15-26; Rom. 16:7; 1 Cor. 12:28-29; 1 Tim. 2:7; Gal. 1:19.
- 269-12 Barker, op. cit., vol. 1. p. 3.

- 270-13 Millennial Star, vol. 90, p. 307.
 270-14 Rev. 12.
 270-15 Church News, Sept. 2, 1933, p. 4.
 271-16 Church News, June 17, 1933, p. 11; D. & C. 132:8-12.
 271-17 Pers. Corresp.
 272-18 Conf. Rep., Apr., 1943, pp. 15-16.
 273-19 Matt. 24:37.
 273-20 D. & C. 101:79-80.
 274-21 Church News, Oct 4, 1952, p. 12; Alma 42:25.
 274-22 D. & C. 84:44-53.
 275-23 Conf. Rep., Apr., 1917, pp. 59-60; D. & C. 112:23.
 275-24 D. & C. 1:17-23; 2 Ne. 9:42-43; Isa. 29:9-14.
 276-25 Church News, Aug. 26, 1933, p. 4.
 277-26 2 Ne. 10:11-16.
 277-27 Moses 5:13.
 277-28 John 3:19.
 278-29 2 Ne. 27:1-2.
 278-30 Abra. 3:22-28; D. & C. 98:11-15.
 278-31 Alma 11:37; 3 Ne. 27:19-20; Moses 6:57.
 278-32 Rev. 22:11; 2 Ne. 9:16; Alma 41:13-15.
 279-33 Alma 41:4.
 279-34 Church News, Oct. 2, 1943, pp. 4, 12; Rev. 21:7.
 279-35 Conf. Rep., Apr., 1943, p. 15; Luke 6:46.
 280-36 2 Ne. 27; 28.
 280-37 D. & C. 101:77-80.
 280-38 Mosiah 3:19.
 280-39 Moses 5:13.
 281-40 John 17:14-16.
 281-41 Mal. 3:13-18.
 282-42 D. & C. 110:16.
 282-43 D. & C. 101:24-25; Matt. 13:41-43.
 282-44 Tenth Article of Faith; D. & C. 45:57-59; Rev. 5:10; 20:4-6.
 282-45 Conf. Rep., Apr., 1952, pp. 26-28; D. & C. 88:17-31.
 283-46 Jos. Smith 2:18-20.
 283-47 Amos 8:11.
 283-48 2 Tim. 4:3-4.
 283-49 2 Thess. 2:3.
 283-50 Era, vol. 23, pp. 496-498.
 284-51 Jos. Smith 2:19; Isa. 29:13.
 285-52 Era, vol. 55, p. 82.
 285-53 John 3:5.
 286-54 Dante, The Divine Comedy, English translator, Henry Francis Case, pp. 14-15.
 287-55 The New Schaff-Herzog Encyclopedia of Religious Knowledge, pp. 191-198.

287-56 Ps. 89:14.
 287-57 Church News, Apr. 22, 1933, p. 3.
 288-58 Conf. Rep., Apr., 1917, p. 60.
 289-59 Conf. Rep., Oct., 1924, p. 100.
 290-60 Conf. Rep., Apr., 1916, pp. 73-74; 1 Cor. 2.
 290-61 Dan. 2:44; D. & C. 65:1-6.
 291-62 Conf. Rep., Apr., 1924, p. 41.
 292-1 John 3:19.
 292-2 Conf. Rep., Apr., 1943, p. 13; Matt. 6:33.
 293-3 John 17:14-16.
 293-4 Ex. 20:8-11; D. & C. 59:9-20.
 293-5 Conf. Rep., Oct., 1916, pp. 69-70; D. & C. 88:67-69.
 294-6 Conf. Rep., Oct., 1927, pp. 142-143; D. & C. 20:33.
 294-7 D. & C. 101:1-8.
 294-8 Conf. Rep., Apr., 1929, p. 54.
 295-9 Gen. & Hist. Mag., vol. 21, p. 97.
 295-10 Pers. Corresp.; 2 Ne. 28:14.
 295-11 Alma 12:9-11.
 295-12 Church News, Mar. 30, 1940, p. 5; D. & C. 50:23-29; 76:1-10.
 297-13 D. & C. 121:11-25.
 298-14 Conf. Rep., Oct., 1910, pp. 39-41.
 298-15 D. & C. 93:40.
 298-16 Rel. Soc. Mag., vol. 18, p. 687.
 299-17 D. & c. 29:12; 2 Thess. 1:8; Heb. 12:29.
 299-18 D. & C. 59:5.
 300-19 D. & C. 88:38-39.
 300-20 D. & C. 88:32-35.
 301-21 Conf. Rep., Oct., 1936, pp. 60-62.
 303-22 Conf. Rep., Oct., 1916, pp. 70-72.
 303-23 D. & C. 88:119-121.
 303-24 Conf. Rep., Oct., 1929, p. 62.
 304-25 Conf. Rep., Oct., 1916, pp. 72-73.
 306-26 Joseph F. Smith, Gospel Doctrine, 4th ed., pp. 412-413.
 307-27 Matt. 12:35-37.
 307-28 D. & C. 136:28-29.
 308-29 Era, vol. 58, pp. 302-303.
 308-30 Matt. 13:1-9, 18-23.
 309-31 D. & C. 46:13-14.
 309-32 D. & C. 76:31-32.
 310-33 D. & C. 88:22-24.
 310-34 D. & C. 88:35.
 310-35 D. & C. 41:1.
 310-36 Era, vol. 22, pp. 621-623.

- 311-37 D. & C. 85:1-5.
 311-38 Gen. & Hist. Mag., vol. 16. p. 56.
 312-39 Pers. Corresp.
 314-1 Moses 5:4-12.
 314-2 Church News, Feb. 6. 1932. p. 5; Moses 5:13-14.
 315-3 D. & C. 101:77-80.
 315-4 D. & C. 87:6.
 315-5 Rev. 11:15; 12:10; Dan. 7:9-10, 13- 14, 18, 22, 27.
 315-6 D. & C. 1:35.
 316-7 Pers. Corresp.
 316-8 Church News, Aug. 5, 1939, p. 1.
 316-9 D. & C. 63:32-34; 64:23-25; 101:23- 25; 133:45-51.
 316-10 Isa. 24:1-6.
 316-11 Mal. 4:1.
 318-12 Ether 2:8-12.
 318-13 Church News, May 8, 1937. p. 5.
 319-14 Rev. 12.
 319-15 Gen. 5:22-24; Heb. 11:5; Moses 6: 7; 8.
 320-16 4 Ne. 15-17.
 320-17 Ether 2:8-12.
 320-18 Ether 15; Morm. 6.
 320-19 Moses 8; D. & C. 107:53-57; 116.
 321-20 Ether 2:11-12; D. & C. 97:21-28.
 321-21 Church News, Feb. 6. 1932. p. 5.
 321-22 Ether 2:7-12.
 322-23 Conf. Rep., Oct., 1916, p. 72.
 322-24 2 Kings 25:7.
 323-25 Omni 21.
 323-26 Church News, July 18, 1931. p. 2; Ether 2:11.
 324-27 Church News, July 4, 1931. p. 2; Ether 2:9.
 324-28 Rom. 13:1.
 324-29 Topsfield Historical Collection, vol. 8, p. 87.
 325-30 D. & C. 101:80.
 325-31 2 Ne. 10:10-16; Ether 2:8-12.
 325-32 Deut. 28; 29; 30.
 326-33 Conf. Rep., Apr., 1943, pp. 11-12.
 326-34 Journal of Discourses, vol. 6. p. 152.
 326-35 Conf. Rep., Apr. 1950, p. 159.
 327-1 Joseph Fielding Smith, Essentials in Church History, pp. 91-461.
 327-2 D. & C. 37.
 327-3 D. & C. 54:7-10.
 328-4 D. & C. 45:64-67; 84:4-5.
 328-5 D. & C. 135.

- 328-6 D. & C. 136.
- 329-7 Conf. Rep., Apr., 1947, pp. 58-60.
- 330-8 D. & C. 35:24; 39:13.
- 330-9 D. & C. 49:24-25; 64:37; 117:7-8; Isa. 40:9.
- 330-10 Joseph Fielding Smith, Teachings of the Prophet Joseph Smith, p. 255.
- 331-11 Cited in, Smith, Essentials in Church History, p. 446.
- 331-12 History of the Church, vol. 6, p. 222.
- 332-13 History of the Church vol. 6, p. 223.
- 332-14 History of the Church vol. 6, p. 224.
- 333-15 History of the Church, vol. 6. p. 225.
- 333-16 History of the Church, vol. 6. p. 232.
- 334-17 History of the Church, vol. 6, p. 276.
- 334-18 History of the Church, vol. 6, p. 374.
- 336-19 History of the Church, vol. 6, pp. 548-549.
- 339-20 Church News, July 21, 1934, p. 7.
- 337-21 Smith, op. cit., p. 396.
- 340-22 Joseph Fielding Smith, Life of President Joseph F. Smith, ch. 10.
- 341-23 D. & C. 136.
- 342-24 D. & C. 136:28-29.
- 342-25 2 Sam. 6:16.
- 342-26 D. & C. 136:39-42.
- 345-27 Era, vol. 55. pp. 224-226, 281-282.
- 346-1 Isa. 35:1.
- 347-2 Gen. & Hist. Mag., vol. 7, pp. 11-12.
- 348-3 D. & C. 35:24; 39:13.
- 349-4 Isa. 2:1-5.
- 349-5 Church News, Aug. 7, 1937. p. 5.
- 349-6 Church News, July 21, 1934, pp. 1, 7.
- 350-7 Rel. Soc. Mag., vol. 18 pp. 684-685.
- 353-8 Matt 11:5-6; Mark 12:37; Luke 7:22-23.
- 357-9 Ether 2:7-12; D. & C. 98:4-10; 101:77-80.
- 357-10 Gen. & Hist. Mag., vol. 7, pp. 14-19; D. & C. 133:26-33; Isa. 35: 51:11; Jer. 31:12.
- 357-11 D. & C. 42:40-42.
- 358-12 Conf. Rep., Apr., 1945, pp. 48-49.
- 360-13 Gen. & Hist. Mag., vol. 7, pp. 19- 20.
- 360-14 Era, vol. 10. p. 102.
- 361-15 Church News, Aug. 7, 1937, p. 7.
- 361-16 Church News, Feb. 6, 1932, p. 8; D. & C. 58:20-22.
- 362-17 Blood Atonement and the Origin of Plural Marriage, p. 38.

END OF VOLUME III