

The Book of Commandments and Revelations

the Church of Jesus Christ in Christian Fellowship

Volume II

*Theology of the Saints,
Epistles of the Saints,
Hymns of the Saints*



The Church of
Jesus Christ
in Christian Fellowship

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The Book of Commandments and Revelations
The Church of Jesus Christ in Christian Fellowship
David Ferriman, compiler

The Church of Jesus Christ in Christian Fellowship
2019-2024



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Motto of the Church of Christ of Latter Day Saints

The Constitution of our country formed by the Fathers of Liberty. Peace and good order in society, love to God, and good will to *mankind*. All good and wholesome laws; and virtue and truth above all things. 4 And Aristarchy^a live forever!!! But Wo to tyrants, Mobs, Aristocracy, Anarchy and Toryism: And all those who invent or seek out unrighteous and vexatious lawsuits under the pretext or color of law or office, either religious or political. Exalt the standard of Democracy! Down with that of Priestcraft and let all the people say Amen! that the blood of our Fathers may not cry from the ground against us. Sacred is the Memory of that Blood which bought for us our liberty.

Signed:
Joseph Smith Jr.
Geo. W. Robinson
Thomas B. Marsh
David W. Patten
Brigham Young
Samuel H. Smith
George M. Hinkle
John Correll

Notes:

a “ARISTAR'CHY, noun [Gr. best, and rule.] A body of good men in power, or government by excellent men.” -Webster's Dictionary 1828

b DoS 21a:29

Dedication

This text is dedicated to all the Saints of Christ within this, the Latter Day Saint movement.

Acknowledgments

Thank you to everyone that contributed for their work and encouragement. And, special thanks to the families and friends of those involved for the time taken to accomplish this sacred work.

Abbreviations

When abbreviating these sections, the following styles are recommended and used in this book:

- HB: Holy Bible
- KJV: King James Version
- IV/JST: The Holy Scriptures or Joseph Smith Translation
- RAV – Book of Mormon, Community of Christ/RLDS chapter and versing
- OPV – Book of Mormon, Orson Pratt Version used by the Church of Jesus Christ of Latter-day Saints
- DaC – Doctrine and Covenants
- LoF – Lectures on Faith
- DoS – Doctrines of the Saints (the collection of revelations)
- BoL – Book of the Law of the Lord (Strang)
- EoS – Epistles of the Saints
- BoR – Book of Remembrance
- Hymn – Hymns of the Saints

1835 Preface

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

Dear Brethren:

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

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

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

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

The Church viewing this subject to be of importance, appointed, through their servants and delegates the High Council, your servants to select and compile this work. Several reasons might be adduced in favor of this move of the Council, but we only add a few words. They knew that the church was evil spoken of in many places—its faith and belief misrepresented, and the way of truth thus subverted. By some it was represented as disbelieving the bible, by others as being an enemy to all good order and uprightness, and by others as being injurious to the peace of all governments civil and political.

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

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

With sentiments of esteem and sincere respect, we subscribe ourselves your brethren in the bonds of the gospel of our Lord Jesus Christ.

JOSEPH SMITH JR.
OLIVER COWDERY.
SIDNEY RIGDON.

FREDERICK G. WILLIAMS.
Kirtland, Ohio, February 17, 1835.

2019 Preface

“He that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.” -1 Corinthians 2:15-16 KJV

The Church of Jesus Christ in Christian Fellowship (or “the Fellowship”) is a branch of the Latter Day Saint Restorational movement started by Joseph Smith Jr. in 1830. We are a nondenominational Mormon branch of the Christian faith. Some might call us Latter Day Saint Universalists because we welcome all, regardless of denomination. Our focus is bringing souls to Christ, and enjoying the Gifts of the Spirit as we fellowship. We do this in many ways, one being the teaching “Mormon Kabbalah” through the eyes of ubuntu; a quality of essential virtues, including but not limited to compassion, tolerance, and acceptance.

The threefold mission of the Fellowship is to help members and all mankind:

1. Grow closer to Christ; as individuals and as a community, teaching and learning the Christian virtue of ubuntu
2. Bring others to Christ; into the Fellowship or whichever branch of Christ’s Church they best fit in the spirit of ubuntu
3. Fellowship together as Christians; worshiping Jesus through God’s Word, the Sacraments, ministry, outreach, Kabbalah, and jubilee

The purpose of this book is to help in this cause: to instruct those that have come to Christ within the Fellowship, to prepare the way for the Second Coming of our Lord and Savior, Jesus Christ.

The Torah is the Covenant, the Gospels are the Covenant lived, the Book of Mormon is the Restored Covenant, and the Doctrines of the Saints is the Living Covenant. Together, these teach us the Law: Love God, love thy neighbor.

David Ferriman
Kristine Ferriman
Alexei Christopher Mattanovich
Victoria Ramirez
Allen J. Broadus

2024 Preface

Inspired changes made for the use of the Church of Jesus Christ in Christian Fellowship are in italics.

Theology of the Saints

Lectures of faith given to the Church of Christ

Also known as
The Lectures on Faith

Section I Lecture First: of Faith

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

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

3 ¶ First: Faith itself—what it is:

4 ¶ Secondly: The object on which it rests; and

5 ¶ Thirdly: The effects which flow from it.

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

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

8 ¶ Now faith is the substance (assurance) of things hoped for, the evidence of things not seen.

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

10a ¶ If men were duly to consider themselves and turn their thoughts and reflections to the operations of their own minds, they would readily discover that it is faith, and faith only, which is the moving cause of all action, in them;

10b That without it, both mind and body would be in a state of inactivity, and all their exertions would cease, both physical and mental.

Theology

11a ¶ Were this class to go back and reflect upon the history of their lives, from the period of their first recollection, and ask themselves, what principle excited them to action, or what gave them energy and activity, in all their lawful avocations, callings and pursuits, what would be the answer?

11b Would it not be that it was the assurance which we had of the existence of things which we had not seen, as yet?

11c Was it not the hope which you had, in consequence of your belief in the existence of unseen things, which stimulated you to action and exertion, in order to obtain them?

11d Are you not dependent on your faith, or belief, for the acquisition of all knowledge, wisdom and intelligence?

11e Would you exert yourselves to obtain wisdom and intelligence, unless you did believe that you could obtain them?

11f Would you have ever sown if you had not believed that you would reap?

11g Would you have ever planted if you had not believed that you would gather?

11h Would you have ever asked unless you had believed that you would receive?

11i Would you have ever sought unless you had believed that you would have found?

11j Or, would you have ever knocked unless you had believed that it would have been opened unto you?

11k In a word, is there anything that you would have done, either physical or mental, if you had not previously believed?

11l Are not all your exertions, of every kind, dependent on your faith? or, may we not ask, what have you, or what do you possess, which you have not obtained by reason of your faith?

11m Your food, your raiment, your lodgings, are they not all by reason of your faith?

11n Reflect, and ask yourselves, if these things are not so.

11o Turn your thoughts on your own minds, and see if faith is not the moving cause of all action in yourselves;

11p And if the moving cause in you, is it not in all other intelligent beings?

12 ¶ And as faith is the moving cause of all action in temporal concerns, so it is in spiritual; for the Savior has said, and that truly, that he that believeth and is baptized, shall be saved (*Mark 16:16*).

13a ¶ Thus says the author of the epistle to the Hebrews, as we receive by faith, all temporal blessings that we do receive, so we, in like manner, receive by faith all spiritual blessings, that we do receive (*Hebrews 11:3*).

13b But faith is not only the principle of action, but of power, also, in all intelligent beings, whether in heaven, or on earth.

14a ¶ Through faith we understand that the worlds were framed by the word of God:

14b So that things which are seen were not made of things which do appear.

15 ¶ By this we understand that the principle of power, which existed in the bosom of God, by which the worlds were framed, was faith;

15b And that it is by reason of this principle of power, existing in the Deity, that all created things exist—

15c So that all things in heaven, on earth, or under the earth, exist by reason of faith, as it existed in HIM.

16a ¶ Had it not been for the principle of faith the worlds would never have been framed, neither would man have been formed of the dust—

16b It is the principle by which Jehovah works, and through which He exercises power over all temporal, as well as eternal things.

16c Take this principle or attribute, (for it is an attribute) from the Deity and he would cease to exist.

17a ¶ Who cannot see, that if God framed the worlds by faith, that it is by faith that He exercises power over them, and that faith is the principle of power?

17b And that if the principle of power, it must be so in man as well as in the Deity?

17c This is the testimony of all the sacred writers, and the lesson which they have been endeavoring to teach to man.

18a ¶ The Savior says, in explaining the reason why the disciples could not cast out the devil, that it was because of their unbelief (*Matthew 17:19-20*):

18b For verily, I say unto you, said he, if ye have faith as a grain of mustard seed, ye shall say unto this mountain: Remove hence to yonder place! and it shall remove: and nothing shall be impossible unto you.

19a ¶ Moroni, while abridging and compiling the record of his fathers, has given us the following account of faith as the principle of power:

Theology

19b He says that it was the faith of Alma and Amulek which caused the walls of the prison to be rent (*Ether 5:14 RAV, 12:13 OPV*), as recorded in Alma 10:73-85 RAV, 14:23-29 OPV;

19c That it was the faith of Nephi and Lehi which caused a change to be wrought upon the hearts of the Lamanites, when they were immersed with the Holy Spirit, and with fire (*Helaman 2:102-115 RAV, 5:37-50 OPV*),

19d And that it was by faith that the mountain Zerin was removed, when the brother of Jared spake in the name of the Lord (*Ether 5:31RAV, 12:30 OPV*).

20 ¶ In addition to this we are told in Hebrews 11:32-35 that Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets, through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens; and that women received their dead raised to life again. &c. &c.

21 ¶ Also, Joshua 10:12, in the sight of all Israel, bade the sun and moon to stand still, and it was done.

22a ¶ We here understand that the sacred writers say that all these things were done by faith;

22b It was by faith that the worlds were framed:

22c God spake, chaos heard, and worlds came into order, by reason of the faith there was in HIM.

22d So with man also:

22e He spake by faith in the name of God, and the sun stood still, the moon obeyed, mountains removed, prisons fell, lions' mouths were closed, the human heart lost its enmity, fire its violence, armies their power, the sword its terror, and death its dominion;

22f And all this by reason of the faith which was in them.

23 ¶ Had it not been for the faith which was in man, they might have spoken to the sun, the moon, the mountains, prisons, lions, the human heart, fire, armies, the sword, or to death in vain!

24a ¶ Faith, then, is the first great governing principle which has power, dominion, and authority over all things:

24b By faith they exist, by faith they are upheld, by faith they are changed, or by faith they remain, agreeably to the will of God.

Without faith, there is no power, and without power there could be no creation, nor existence!

Section II

Lecture Second: of Faith

1 Having shown in our previous lecture faith itself—what it is, we shall proceed to show secondly the object on which it rests.

2a ¶ We here observe that God is the only supreme governor, and independent being, in whom all fulness and perfection dwells; who is omnipotent, omnipresent and omniscient;

2b Without beginning of days or end of life;

2c And that in Him every good gift, and every good principle dwells;

2d And that He is the Father of lights:

2e In him the principle of faith dwells independently; and he is the object in whom the faith of all other rational and accountable beings centers, for life and salvation.

3 ¶ In order to present this part of the subject in a clear and conspicuous point of light, it is necessary to go back and show the evidences which mankind have had, and the foundation on which these evidences are, or were based, since the creation, to believe in the existence of a God.

4a ¶ We do not mean those evidences which are manifested by the works of creation, which we daily behold with our natural eyes:

4b We are sensible, that after a revelation of Jesus Christ, the works of creation, throughout their vast forms and varieties, clearly exhibit His eternal power and Godhead (*Romans 1:20*).

4c For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made: even His eternal power and Godhead.

4d But we mean those evidences by which the first thoughts were suggested to the minds of men that there was a God who created all things.

5a ¶ We shall now proceed to examine the situation of man at his first creation.

5b Moses, the historian, has given us the following account of him in the Genesis 1:27-30; we copy from the New Translation (*JST/IV*):

Theology

6 ¶ And the Lord God said unto the Only Begotten, who was with him from the beginning, Let us make man in our image, after our likeness: and it was done.

7 ¶ And the Lord God said, Let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth.

8a ¶ So God created man in His own image, in the image of the Only Begotten created He him; male and female created He them.

8b And God blessed them, and God said unto them: Be fruitful, and multiply, and replenish the earth, and subdue it:

8c And have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the earth.

9 ¶ And the Lord God said unto man: Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat.

10a ¶ Again, Genesis 2:18-23 (*JST/IV*): And the Lord God took the man, and put him into the garden of Eden, to dress it and to keep it.

10b And the Lord God commanded the man, saying, Of every tree of the garden you may freely eat:

10c But of the tree of the knowledge of good and evil you shall not eat of it, neither shall you touch it;

10d Nevertheless, you may choose for yourself, for it is given unto you; but remember that I forbid it:

10e For in the day that you eat thereof you shall surely die.

11a ¶ Genesis 2:25-27 (*JST/IV*): And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and commanded that they should be brought unto Adam, to see what he would call them...

11b And whatever Adam called every living creature, that was the name thereof.

11c And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field.

12a ¶ From the foregoing we learn man's situation at his first creation; the knowledge with which he was endowed, and the high and exalted station in which he was placed—

12b Lord, or governor of all things on earth, and at the same time enjoying communion and intercourse with his Maker, without a vail to separate between.

12c We shall next proceed to examine the account given of his fall, and of his being driven out of the garden of Eden, and from the presence of the Lord.

13a ¶ Moses proceeds: And they (Adam and Eve) heard the voice of the Lord God as they were walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden.

13b And the Lord God called unto Adam, and said unto him: Where are you going?

13c And he said, I heard your voice in the garden, and I was afraid, because I beheld that I was naked, and I hid myself.

14a ¶ And the Lord God said unto Adam: Who told you that you were naked? Have you eaten of the tree whereof I told you that you should not eat? If so, you should surely die?

14b And the man said: The woman whom you gave me, and commanded that she should remain with me, gave me of the fruit of the tree, and I did eat.

15a ¶ And the Lord God said unto the woman: What is this which you have done?

15b And the woman said: The serpent beguiled me, and I did eat.

16 ¶ And again, the Lord said unto the woman: I will greatly multiply your sorrow, and your conception: in sorrow you shall bring forth children; and your desire shall be to your husband, and he shall rule over you.

17a ¶ And the Lord God said unto Adam: Because you have hearkened unto the voice of your wife, and have eaten of the fruit of the tree of which I commanded you, saying: You shall not eat of it! cursed shall be the ground for your sake:

17b In sorrow you shall eat of it all the days of your life.

17c Thorns also, and thistles shall it bring forth to you: and you shall eat the herb of the field.

17d By the sweat of your face shall you eat bread, until you shall return unto the ground—for you shall surely die—for out of it you were taken; for dust you were, and unto dust you shall return.

17e This was immediately followed by the fulfillment of what we previously said: Man was driven, or sent out of Eden.

18a ¶ Two important items are shown from the former quotations:

18b First, After man was created, he was not left without intelligence, or understanding, to wander in darkness, and spend an existence in ignorance and doubt—on the great and important point which effected his happiness,—as to the real fact by whom he was created, or unto whom he was amenable for his conduct.

18c God conversed with him face to face: in His presence he was permitted to stand, and from his own mouth he was permitted to receive instruction—

Theology

18d He heard His voice, walked before Him, and gazed upon His glory—while intelligence burst upon his understanding, and enabled him to give names to the vast assemblage of his Maker's works.

19a ¶ Secondly, we have seen, that, though man did transgress, his transgression did not deprive him of the previous knowledge with which he was endowed, relative to the existence and glory of his Creator;

19b For no sooner did he hear His voice, than he sought to hide himself from His presence.

20a ¶ Having shown, then, in the first instance, that God began to converse with man, immediately after He breathed into his nostrils the breath of life, and that He did not cease to manifest Himself to him, even after his fall,

20b We shall next proceed to show, that, though he was cast out from the garden of Eden, his knowledge of the existence of God was not lost, neither did God cease to manifest his will unto him.

21 ¶ We next proceed to present the account of the direct revelation which man received, after he was cast out of Eden, and further copy from the New Translation (*JST/IV*):

22a ¶ After Adam had been driven out of the garden, he 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, as the Lord had commanded him:

22b And he called upon the name of the Lord, and so did Eve his wife also.

22c And they heard the voice of the Lord from the way toward the garden of Eden, speaking unto them;

22d And they saw him not, for they were shut out from his presence:

22e But He gave unto them commandments that they should worship the Lord their God, and should offer the firstlings of their flocks for an offering unto the Lord.

22f And Adam was obedient unto the commandment.

23a ¶ And after many days an angel of the Lord appeared unto Adam, saying: Why do you offer sacrifices unto the Lord?

23b And Adam said unto him: I know not; but the Lord commanded me to offer sacrifices.

24a ¶ And the angel said unto him: This thing is a similitude of the sacrifice of the Only Begotten of the Father, who is full of grace and truth.

24b And you shall do all that you do in the name of the Son: and you shall repent and call upon God in his name forever.

24c In that day the Holy Spirit fell upon Adam, and bore record of the Father and the Son.

25a ¶ This last quotation, or summary, shows this important fact, that though our first parents were driven out of the garden of Eden, and were even separated from the presence of God, by a vail, they still retained a knowledge of his existence, and that sufficiently to move them to call upon him.

25b And further, that no sooner was the plan of redemption revealed to man, and he began to call upon God, than the Holy Spirit was given, bearing record of the Father and Son.

26a ¶ Moses also gives us an account, in Genesis 4 (*5 in the JST/IV*), of the transgression of Cain, and the righteousness of Abel, and of the revelations of God to them.

26b He says: In process of time Cain brought of the fruit of the ground, an offering unto the Lord.—

26c And Abel also brought of the firstlings of his flock, and of the fat thereof.

26d And the Lord had respect unto Abel, and to his offering: but unto Cain and to his offering he had not respect.

26e Now Satan knew this, and it pleased him.

27f And Cain was very angry, and his countenance fell.

27g And the Lord said unto Cain: Why are you angry? why is your countenance fallen?

27h If you do well, will you not be accepted?—

27i And if you do not well, sin lies at the door, and Satan desires to have you; and except you shall hearken unto my commandments, I will deliver you up: and it shall be unto you according to his desire.

27a ¶ And Cain went into the field and talked with his brother Abel.

27b And while they were in the field, Cain rose up against his brother Abel, and slew him.

27c And Cain gloried in what he had done, saying, I am free! surely the flocks of my brother will now fall into my hands.

28a ¶ But the Lord said unto Cain: Where is Abel, your brother?

28b And he said: I know not: am I my brother's keeper?

28c And the Lord said: What have you done? the voice of your brother's blood cries unto me from the ground.

28d And now, you shall be cursed from the earth which has opened her mouth to receive your brother's blood, from your hand.

28e When you till the ground, she shall not henceforth yield unto you her strength.

28f A fugitive and a vagabond also, you shall be in the earth.

Theology

29a ¶ And Cain said unto the Lord: Satan tempted me because of my brother's flocks.

29b And I was also angry: for his offering was accepted, and mine was not:

29c My punishment is greater than I can bear.

29d Behold, you have driven me out this day from the face of men, and from your face shall I be hid also; and I shall be a fugitive and a vagabond in the earth;

29e And it shall come to pass, every one that finds me will slay me, because of my oath; for these things are not hid from the Lord.

29f And the Lord said unto him: Therefore, whoever slays Cain, vengeance shall be taken on him seven fold.

29g And the Lord set a mark upon Cain, lest any finding him should kill him.

30a ¶ The object of the foregoing quotations is to show to this class the way by which mankind were first made acquainted with the existence of a God:

30b That it was by a manifestation of God to man, and that God continued, after man's transgression to manifest Himself to him and his posterity:

30c And, notwithstanding, they were separated from His immediate presence, that they could not see His face, they continued to hear His voice.

31a ¶ Adam thus being made acquainted with God, communicated the knowledge which he had unto his posterity;

31b And it was through this means that the thought was first suggested to their minds that there was a God.

31c Which laid the foundation for the exercise of their faith, through which they could obtain a knowledge of His character and also of His glory.

32a ¶ Not only was there a manifestation made unto Adam of the existence of a God, but Moses

informs us, as before quoted, that God condescended to talk with Cain after his great transgression, in slaying his brother, and that Cain knew that it was the Lord that was talking with him:

32b So that when he was driven out from the presence of his brethren, he carried with him the knowledge of the existence of a God:

32c And through this means, doubtless his posterity became acquainted with the fact that such a being existed.

33a ¶ From this we can see that the whole human family, in the early age of their existence, in all their different branches, had this knowledge disseminated among them;

33b So that the existence of God became an object of faith, in the early age of the world.

33c And the evidences which these men had of the existence of a God, was the testimony of their fathers in the first instance.

34a ¶ The reason why we have been thus particular on this part of our subject, is, that this class may see by what means it was that God became an object of faith among men after the fall;

34b And what it was that stirred up the faith of multitudes to feel after Him; to search after a knowledge of His character, perfections and

attributes, until they became extensively acquainted with Him; and not only commune with Him, and behold His glory, but be partakers of His power, and stand in His presence.

35a ¶ Let this class mark particularly that the testimony which these men had of the existence of a God, was the testimony of man;

35b For previous to the time that any of Adam's posterity had obtained a manifestation of God to themselves,

35c Adam their common father had testified unto them of the existence of God, and of his eternal power and Godhead.

36a ¶ For instance, Abel, before he received the assurance from heaven that his offerings were acceptable unto God, had received the important information of his father, that such a being did exist, who had created, and who did uphold all things.

36b Neither can there be a doubt existing on the mind of any person, that Adam was the first who did communicate the knowledge of the existence of a God, to his posterity;

36c And that the whole faith of the world, from that time down to the present, is in a certain degree, dependent on the knowledge first communicated to them by their common progenitor;

36d And it has been handed down to the day and generation in which we live, as we shall show from the face of the sacred records.

37a ¶ First, Adam was 130 years old when Seth was born. Genesis 5:3.

37b And the days of Adam, after he had begotten Seth, were 800 years; making him 930 years old when he died. Genesis 5:4, 5.

37c Seth was 105 when Enos was born. 5:6.

37d Enos was 90 when Cainan was born. 5:9.

37e Cainan was 70 when Mahalaleel was born. 5:12.

37f Mahalaleel was 65 when Jared was born. 5:15: Jared was 162 when Enoch was born. 5:18.

Theology

37g Enoch was 65 when Methusaleh was born. 5:21.

37h Methusaleh was 187 when Lamech was born. 5:25.

37i Lamech was 182 when Noah was born. 5:28.

38 ¶ From this account it appears that Lamech, the 9th from Adam, and the father of Noah, was 56 years old when Adam died; Methuseleh, 243; Enoch, 308; Jared 470; Mahalaleel, 535; Cainan, 605; Enos, 695; and Seth, 800.

39 ¶ So that Lamech, the father of Noah; Methusaleh, Enoch, Jared, Mahalaleel, Cainan, Enos, Seth, and Adam, were all living at the same time, and beyond all controversy, were all preachers of righteousness.

40a ¶ Moses further informs us, that Seth lived, after he begat Enos, 807 years; making him 912 years old at his death. Genesis 5:7, 8.

40b And Enos lived, after he begat Cainan, 815 years: making him 905 years old when he died. 5:10, 11.

40c And Cainan lived, after he begat Mahalaleel, 840 years: making him 910 years old at his death. 5:13, 14.

40d And Mahalaleel lived, after he begat Jared, 830 years: making him 895 years old when he died. 5:16, 17.

40e And Jared lived, after he begat Enoch, 800 years: making him 962 years old at his death. 5:19, 20.

40f And Enoch walked with God, after he begat Methuseleh 300 years: making him 365 years old when he was translated. 5:22, 23.

40g And Methuseleh lived, after he begat Lamech, 782 years: making him 969 years old when he died. 5:26, 27.

40h Lamech lived, after he begat Noah, 595 years: making him 777 years old when he died. 5:30, 31.

41 ¶ Agreeably to this account, Adam died in the 930th year of the world, Enoch was translated in the 987th, Seth died in the 1042nd, Enos in the 1140th, Cainan in the 1235th, Mahalaleel in the 1290th, Jared in the 1422nd, Lamech in the 1651st, and Methusaleh in the 1656th, it being the same year in which the flood came.

42 ¶ So that Noah was 84 years old when Enos died, 176 when Cainan died, 234 when Mahalaleel died, 366 when Jared died, 595 when Lamech died, and 600 when Methusaleh died.

43 ¶ We can see from this that Enos, Cainan, Mahalaleel, Jared, Methusaleh, Lamech, and Noah all lived on the earth at the same time. And that Enos, Cainan, Mahalaleel, Jared Methusaleh, and Lamech, were all acquainted with both Adam and Noah.

44a ¶ From the foregoing it is easily to be seen, not only how the knowledge of God came into the world, but upon what principle it was preserved:

44b That from the time it was first communicated, it was retained in the minds of righteous men, who taught, not only their own posterity, but the world;

44c So that there was no need of a new revelation to man, after Adam's creation, to Noah, to give them the first idea, or notion of the existence of a God: and not only of a God, but the true and living God.

45a ¶ Having traced the chronology of the world from Adam to Noah, we will now trace it from Noah to Abraham.

45b Noah was 502 years old when Shem was born: 98 years afterward the flood came, being the 600th year of Noah's age.

45c And Moses informs us that Noah lived after the flood, 350 years: making him 950 years old when he died. Genesis 9:28, 29.

46a ¶ Shem was 100 years old when Arphaxed was born. Genesis 11:10.

46b Arphaxed was 35 when Salah was born 11:12.

46c Salah was 30 when Eber was born. 11:14.

46d Eber was 34 when Peleg was born: in whose days the earth was divided. 11:16.

46e Peleg was 30 when Reu was born. 11:18.

46f Reu was 32 when Serug was born. 11:20.

46g Serug was 30 when Nahor was born. 11:22.

46h Nahor was 29 when Terah was born. 11:24.

46i Terah was 70 when Haran and Abraham were born. 11:26.

47a ¶ There is some difficulty in the account given by Moses, of Abraham's birth.

47b Some have supposed, that Abraham was not born until Terah was 130 years old.

47c This conclusion is drawn from a variety of scriptures, which are not to our purpose at present to quote.

47d Neither is it a matter of any consequence to us, whether Abraham was born when Terah was 70 years old, or 130.

47e But, in order that there may no doubt exist upon any mind, in relation to the object lying immediately before us, in presenting the present chronology, we will date the birth of Abraham at the latest period: that is, when Terah was 130 years old.

47f It appears from this account, that from the flood to the birth of Abraham was 352 years.

48a ¶ Moses informs us that Shem lived, after he begat Arphaxad, 500. Genesis 11:11.

Theology

48b This added to 100 years, which was his age when Arphaxed was born, makes him 600 years old when he died.

48c Arphaxed lived, after he begat Salah, 403 years. 11:13.

48d This added to 35 years, which was his age when Salah was born, makes him 438 years old when he died.

48e Salah lived, after he begat Eber, 403 years. 11:15.— This added to 30 years, which was his age when Eber was born, makes him 433 years old when he died.—

48f Eber lived, after he begat Peleg, 430 years. 11:17.

48g This added to 34 years, which was his age when Peleg was born, makes him 464 years old.

48h Peleg lived, after he begat Reu, 209 years. 11:19.

48i This added to 30 years, which was his age when Reu was born, makes him 239 years old when he died.

48j Reu lived, after he begat Serug, 207 years. Genesis 11:21.

48k This added to 32 years, which was his age when Serug was born, makes him 239 years old when he died.

48l Serug lived, after he begat Nahor, 200 years. Genesis 11:23.

48m This added to 30 years, which was his age when Nahor was born, makes him 230 years old when he died.

48n Nahor lived, after he begat Terah, 119 years. Genesis 11:25.

48o This added to 29 years, which was his age when Terah was born, makes him 148 years when he died.

48p Terah was 130 years old when Abraham was born, and is supposed to have lived 75 years after his birth: making him 205 years old when he died.

49a ¶ Agreeably to this last account, Peleg died in the 1996th year of the world, Nahor in the 1997th, and Noah in the 2006th.

49b So that Peleg, in whose days the earth was divided, and Nahor, the grand-father of Abraham, both died before Noah: the former being 239 years old, and the latter 148.

49c And who cannot but see, that they must have had a long and intimate acquaintance with Noah?

50a ¶ Reu died in the 2026th year of the world, Serug in the 2049th, Terah in the 2083rd, Arphaxed in the 2096th, Salah in the 2126th, Shem in the 2158th, Abraham in the 2183rd, and Eber in the 2187th: which was 4 years after Abraham's death.

50b And Eber was the fourth from Noah.

51 ¶ Nahor, Abraham's brother, was 58 years old when Noah died, Terah 128, Serug 187, Reu 219, Eber 283, Salah 313, Arphaxed 344, and Shem 448.

52a ¶ It appears from this account, that Nahor, brother of Abraham, Terah, Nahor, Serug, Reu, Peleg, Eber, Salah, Arphaxed, Shem, and Noah, all lived on the earth at the same time.

52b And that Abraham was 18 years old when Reu died, 41 when Serug and his brother Nahor died, 75 when Terah died, 88 when Arphaxed died, 118 when Salah died, 150 when Shem died, and that Eber lived 4 years after Abraham's death.

52c And that Shem, Arphaxed, Salah, Eber, Reu, Serug, Terah, and Nahor, the brother of Abraham, and Abraham, lived at the same time.—

52d And that Nahor, brother of Abraham, Terah, Serug, Reu, Eber, Salah, Arphaxed, and Shem, were all acquainted with both Noah and Abraham.

53a ¶ We have now traced the chronology of the world, agreeably to the account given in our present bible, from Adam to Abraham,

53b And have clearly determined, beyond the power of controversy, that there was no difficulty in preserving the knowledge of God in the world, from the creation of Adam, and the manifestation made to his immediate descendants, as set forth in the former part of this lecture, so that the students, in this class need not have any dubiety resting on their minds, on this subject;

53c For they can easily see, that it is impossible for it to be otherwise; but that the knowledge of the existence of a God, must have continued from father to son, as a matter of tradition, at least.

53d For we cannot suppose, that a knowledge of this important fact, could have existed in the mind of any of the before mentioned individuals, without their having made it known to their posterity.

54a ¶ We have now shown how it was that the first thought ever existed in the mind of any individual, that there was such a being as a God, who had created and did uphold all things:

54b That it was by reason of the manifestation which He first made to our father Adam, when He stood in his presence, and conversed with him face to face, at the time of his creation.

55a ¶ Let us here observe, that after any portion of the human family are made acquainted with the important fact that there is a God who has created and does uphold all things,

55b The extent of their knowledge, respecting His character and glory, will depend upon their diligence and faithfulness in seeking after him, until like Enoch the brother of Jared, and Moses, they shall obtain faith in God, and power with Him to behold him face to face.

Theology

56a ¶ We have now clearly set forth how it is, and how it was, that God became an object of faith for rational beings;

56b And also, upon what foundation the testimony was based, which excited the enquiry and diligent search of the ancient Saints, to seek after and obtain a knowledge of the glory of God:

56c And we have seen that it was human testimony, and human testimony only, that excited this enquiry, in the first instance in their minds—

56d It was the credence they gave to the testimony of their fathers—this testimony having aroused their minds to enquire after the knowledge of God, the enquiry frequently terminated, indeed, always terminated, when rightly perused, in the most glorious discoveries, and eternal certainty.

Section III Lecture Third: of Faith

1a In the second lecture it was shown, how it was that the knowledge of the existence of God, came into the world, and by what means the first thoughts were suggested to the minds of men, that such a being did actually exist:

1b And that it was by reason of the knowledge of His existence, that there was a foundation laid for the exercise of faith in Him, as the only being in whom faith could center for life and salvation.

1c For faith could not center in a being of whose existence we had no idea; because the idea of His existence in the first instance, is essential to the exercise of faith in Him.

1d Romans 10:14 (*JST/IV*): How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher (or one sent to tell them?) So then faith comes by hearing the word of God.

2 ¶ Let us here observe, that three things are necessary, in order that any rational and intelligent being may exercise faith in God unto life and salvation.

3 ¶ First, The idea that he actually exists.

4 ¶ Secondly, A correct idea of his character, perfections, and attributes.

5a ¶ Thirdly, An actual knowledge that the course of life which he is pursuing, is according to his will.—

5b For without an acquaintance with these three important facts, the faith of every rational being must be imperfect and unproductive;

5c But with this understanding, it can become perfect and fruitful, abounding in righteousness unto the praise and glory of God the Father, and the Lord Jesus Christ.

6 ¶ Having previously been made acquainted with the way the idea of His existence came into the world, as well as the fact of His existence, we shall proceed to examine His character, perfections and attributes, in order that this class may see, not only the just grounds which they have for the exercise of faith in Him, for life and salvation, but the reasons that all the world, also, as far as the idea of His existence extends, may have to exercise faith in Him, the Father of all living.

7a ¶ As we have been indebted to a revelation which God made of Himself to His creatures in the first instance, for the idea of His existence, so in like manner we are indebted to the revelations which He has given to us, for a correct understanding of His character, perfections and attributes;

7b Because without the revelations which he has given to us, no man by searching could find out God. Job 11:7, 8, 9.

7c First Cor. 2:9-11: But as it is written, eye has not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love him;

Theology

7d But God has revealed them unto us by his Spirit: for the Spirit searches all things, yea, the deep things of God.

7e For what man knows the things of a man, save the spirit of man which is in him? Even so, the things of God no man knows but by the Spirit of God.

8 Having said so much, we proceed to examine the character which the revelations have given of God.

9a ¶ Moses gives us the following account in Exodus, 34:6: And the Lord passed by before him, and proclaimed, The Lord God, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth.

9b Psalm 103:6-8: The Lord executes righteousness and judgment for all that are oppressed.

9c He made known his ways unto Moses, his acts unto the children of Israel.

9c The Lord is merciful and gracious, slow to anger and plenteous in mercy:

9d Psalm 103:17-18: But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children,

9e To such as keep his covenant, and to those that remember his commandments to do them.

9f Psalm 90:2: Before the mountains were brought forth, or ever you had formed the earth and the world, even from everlasting to everlasting, you are God.

9g Hebrews 1:10-12: And you, Lord, in the beginning have laid the foundation of the earth; and the heavens are the works of your hands:

9h They shall perish, but you shall remain; and they shall wax old as a garment; and as a vesture shall you fold them up, and they shall be changed: but you are the same, and your years shall not fail.

9i James 1:17: Every good gift, and every perfect gift, is from above, and comes down from the Father of lights; with whom is no variableness, neither shadow of turning.

9j Malachi 3:6. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.

10a ¶ Book of Commandments (*DaC 2:1 CoC, 3:1-2 CJCLdS, Avahr 12:6-8*): For God does not walk in crooked paths, neither does he turn to the right hand or the left, or vary from that which he has said, therefore his paths are strait, and his course is one eternal round:

10b Book of Commandments 37:1 (*DaC 1a CoC, 3:1 CJCLdS, DoS 23a:2*): Listen to the voice of the Lord your God, even Alpha and Omega, the beginning and the end, whose course is one eternal round, the same yesterday today and forever.

11a ¶ Numbers, 23:19. God is not a man, that he should lie; neither the son of man that he should repent.

11b 1 John, 4:8. He that loves not, knows not God; for God is love.

11c Acts, 10:34: Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons, but in every nation he that fears God and works righteousness is accepted with him.

12 ¶ From the foregoing testimonies, we learn the following things respecting the character of God.

13 ¶ First, That he was God before the world was created, and the same God that he was, after it was created.

14 ¶ Secondly, That he is merciful, and gracious, slow to anger, abundant in goodness, and that he was so from everlasting, and will be to everlasting.

15 ¶ Thirdly, That he changes not, neither is there variableness with him; but that he is the same from everlasting to everlasting, being the same yesterday today and forever; and that his course is one eternal round, without variation.

16 ¶ Fourthly, That he is a God of truth and cannot lie.

Theology

17 ¶ Fifthly, That he is no respecter of persons; but in every nation he that fears God and works righteousness is accepted of him.

18 ¶ Sixthly, That he is love.

19a ¶ An acquaintance with these attributes in the divine character, is essentially necessary, in order that the faith of any rational being can center in him for life and salvation.

19b For if he did not, in the first instance, believe him to be God, that is, the creator and upholder of all things, he could not center his faith in Him for life and salvation, for fear there should be a greater than He, who would thwart all his plans, and He, like the gods of the heathen, would be unable to fulfil His promises;

19c But seeing he is God over all, from everlasting to everlasting, the creator and upholder of all things, no such fear can exist in the minds of those who put their trust in him, so that in this respect their faith can be without wavering.

20a ¶ But secondly: Unless he was merciful, and gracious, slow to anger, long suffering, and full of goodness, such is the weakness of human nature, and so great the frailties and imperfections of men, that unless they believed that these excellencies existed in the divine character, the faith necessary to salvation could not exist;

20b For doubt would take the place of faith, and those who know their weakness and liability to sin, would be in constant doubt of salvation, if it were not for the idea which they have of the excellency of the character of God, that He is slow to anger, and long suffering, and of a forgiving disposition, and does forgive iniquity, transgression and sin.

20c An idea of these facts does away doubt, and makes faith exceedingly strong.

21a ¶ But it is equally as necessary that men should have the idea that He is a God who changes not, in order to have faith in Him, as it is to have the idea that he is gracious and long suffering.

21b For without the idea of unchangeableness in the character of the Deity, doubt would take the place of faith.

21c But with the idea that He changes not, faith lays hold upon the excellencies in His character with unshaken confidence, believing He is the same yesterday, today and forever, and that His course is one eternal round.

22a ¶ And again, the idea that he is a God of truth and cannot lie, is equally as necessary to the exercise of faith in Him, as the idea of His unchangeableness.

22b For without the idea that He was a God of truth and could not lie, the confidence necessary to be placed in His Word in order to the exercise of faith in him, could not exist.

22c But having the idea that He is not man that He can lie, it gives power to the minds of men to exercise faith in him.

23a ¶ But it is also necessary that men should have an idea that He is no respecter of persons;

23b For with the idea of all the other excellencies in His character, and this one wanting, men could not exercise faith in Him,

23c Because if He were a respecter of persons, they could not tell what their privileges were, nor how far they were authorized to exercise faith in Him, or whether they were authorized to do it at all, but all must be confusion;

23d But no sooner are the minds of men made acquainted with the truth on this point, that He is no respecter of persons, than they see that they have authority by faith to lay hold on eternal life the richest boon of heaven, because God is no respecter of persons, and that every man in every nation has an equal privilege.

24a ¶ And lastly, but not less important to the exercise of faith in God, is the idea that He is love;

Theology

24b For with all the other excellencies in His character, without this one to influence them, they could not have such powerful dominion over the minds of men;

24c But when the idea is planted in the mind that He is love, who cannot see the just ground that men of every nation, kindred and tongue, have to exercise faith in God so as to obtain eternal life?

25 ¶ From the above description of the character of the Deity which is given him in the revelations, to men, there is a sure foundation for the exercise of faith in Him among every people, nation, and kindred, from age to age, and from generation to generation.

26a ¶ Let us here observe that the foregoing is the character which is given of God in His revelations to the Former Day Saints,

26b And it is also the character which is given of Him in His revelations to the Latter Day Saints, so that the Saints of former days, and those of latter days, are both alike in this respect;

26c The Latter Day Saints having as good grounds to exercise faith in God, as the former day Saints had; because the same character is given of Him to both.

Section IV Lecture Fourth: of Faith

1a Having shown in the third lecture, that correct ideas of the character of God are necessary in order to the exercise of faith in him unto life and salvation, and that without correct ideas of his character, the minds of men could not have sufficient power with God to the exercise of faith necessary to the enjoyment of eternal life,

1b And that correct ideas of His character lay a foundation as far as His character is concerned, for the exercise of faith, so as to enjoy the fulness of the blessing of the gospel of Jesus Christ, even that of eternal glory;

1c We shall now proceed to show the connection there is between correct ideas of the attributes of God, and the exercise of faith in Him unto eternal life.

2a ¶ Let us here observe, that the real design which the God of heaven had in view in making the human family acquainted with His attributes, was, that they through the ideas of the existence of His attributes, might be enabled to exercise faith in Him, and through the exercise of faith in Him, might obtain eternal life.

2b For without the idea of the existence of the attributes which belong to God, the minds of men could not have power to exercise faith on Him so as to lay hold upon eternal life.

2c The God of heaven understanding most perfectly the constitution of human nature, and the weakness of man, knew what was necessary to be revealed, and what ideas must be planted in their minds in order that they might be enabled to exercise faith in Him unto eternal life.

3a ¶ Having said so much we shall proceed to examine the attributes of God, as set forth in His revelations to the human family, and to show how necessary correct ideas of his attributes are, to enable men to exercise faith in Him.

3b For without these ideas being planted in the minds of men, it would be out of the power of any person or persons to exercise faith in God so as to obtain eternal life.

3c So that the divine communications made to man in the first instance, were designed to establish in their minds the ideas necessary to enable them to exercise faith in God, and through this means to be partakers of his glory.

4 ¶ We have, in the revelations which He has given to the human family, the following account of His attributes.

5a ¶ First, Knowledge.

5b Acts 15:18: Known unto God are all His works from the beginning of the world.

5c Isaiah 46:9-10: Remember the former things of old; for I am God and there is none else; I am God, and there is none like me,

5d Declaring the end from the beginning, and from ancient time the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.

6a ¶ Secondly, Faith, or power.

6b Hebrews 11:3: Through faith we understand that the worlds were framed by the word of God.

6c Genesis 1:1: In the beginning God created the heaven and the earth.

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6d Isaiah 14:24, 27: The Lord of hosts has sworn, saying: Surely as I have thought so shall it come to pass; and as I have purposed, so shall it stand.

6e For the Lord of hosts has purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?

7a ¶ Thirdly, Justice.

7b Psalm 89:14: Justice and judgment are the habitation of thy throne.

7c Isaiah 45:21. Tell ye, bring them near; yea, let them take council together: who has declared this from the ancient time? Have not I the Lord? and there is no God else beside me; a just God and a Savior.

7d Zephaniah 5:5. The just Lord is in the midst thereof.

7e Zechariah 9:9: Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King comes unto thee: he is just, and having salvation.

8a ¶ Fourthly, Judgment.

8b Psalm 89:14: Justice and judgment are the habitation of thy throne.

8c Deuteronomy 32:4: He is the Rock, His work is perfect; for all His ways are judgment: a God of truth, and without iniquity: just and right is He.

8d Psalm 9:7: But the Lord shall endure forever: He has prepared his throne for judgment.

8e Psalm 9:16: The Lord is known by the judgment which He executes.

9a ¶ Fifthly, Mercy.

Psalm 89:15: Mercy and truth shall go before His face.

9b Exodus 34:6: And the Lord passed by before him, and proclaimed: The Lord, the Lord God, merciful and gracious.

9c Nehemiah 9:17: But thou art a God ready to pardon, gracious and merciful.

10a ¶ And Sixthly, Truth.

10b Psalm 89:14: Mercy and truth shall go before thy face.

10c Exodus 34:6: Long suffering and abundant in goodness and truth.

10d Deuteronomy 32:4: He is the Rock, His work is perfect; for all his ways are judgment: a God of truth and without iniquity: just and right is he.

10e Psalm 31:5: Into thy hand I commit my spirit: thou hast redeemed me, O Lord God of truth.

11a ¶ By a little reflection it will be seen that the idea of the existence of these attributes in the Deity, is necessary to enable any rational being to exercise faith in Him.

11b For without the idea of the existence of these attributes in the Deity, men could not exercise faith in him for life and salvation;

11c Seeing that without the knowledge of all things, God would not be able to save any portion of his creatures;

11d 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;

11e 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.

12a ¶ And it is not less necessary that men should have the idea of the existence of the attribute power in the Deity.

12b For, unless God had power over all things, and was able, by His power, to control all things, and thereby deliver His creatures who put their trust in Him, from the power of all beings that might seek their destruction, whether in heaven, on earth, or in hell, men could not be saved;

12c But with the idea of the existence of this attribute, planted in the mind, men feel as though they had nothing to fear, who put their trust in God, believing that He has power to save all who come to him, to the very uttermost.

13a ¶ It is also necessary, in order to the exercise of faith in God, unto life and salvation, that men should have the idea of the existence of the attribute justice, in Him.

13b For without the idea of the existence of the attribute Justice, in the Deity, men could not have confidence sufficiently to place themselves under His guidance and direction;

13c For they would be filled with fear and doubt, lest the Judge of all the earth would not do right;

13d And thus fear, or doubt, existing in the mind, would preclude the possibility of the exercise of faith in Him for life and salvation.

13e But, when the idea of the existence of the attribute justice, in the Deity, is fairly planted in the mind, it leaves no room for doubt to get into the heart, and the mind is enabled to cast itself upon the Almighty without fear and without doubt, and with most unshaken confidence, believing that the Judge of all the earth will do right.

14a ¶ It is also of equal importance that men should have the idea of the existence of the attribute judgment, in God, in order that they may exercise faith in him for life and salvation;

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14b For without the idea of the existence of this attribute in the Deity, it would be impossible for men to exercise faith in Him for life and salvation, seeing that it is through the exercise of this attribute that the faithful in Christ Jesus are delivered out of the hands of those who seek their destruction;

14c For if God were not to come out in swift judgment against the workers of iniquity and the powers of darkness, his Saints could not be saved;

14d For it is by judgment that the Lord delivers His Saints out of the hands of all their enemies, and those who reject the gospel of our Lord Jesus Christ.

14e But no sooner is the idea of the existence of this attribute, planted in the minds of men, than it gives power to the mind for the exercise of faith and confidence in God, and they are enabled, by faith, to lay hold on the promises which are set before them,

14f And wade through all the tribulations and afflictions to which they are subjected by reason of the persecution from those who know not God, and obey not the gospel of our Lord Jesus Christ:

14g Believing, that in due time the Lord will come out in swift judgment against their enemies,

14h And they shall be cut off from before him, and that in His own due time He will bear them off conquerors and more than conquerors in all things.

15a ¶ And again, it is equally important that men should have the idea of the existence of the attribute mercy, in the Deity, in order to exercise faith in him for life and salvation.

15b For, without the idea of the existence of this attribute in the Deity, the spirits of the Saints would faint in the midst of the tribulations, afflictions and persecutions which they have to endure for righteousness' sake;

15c But when the idea of the existence of this attribute is once established in the mind it gives life and energy to the spirits of the Saints:

15d Believing that the mercy of God will be poured out upon them in the midst of their afflictions, and that He will compassionate them in their sufferings;

15e And that the mercy of God will lay hold of them and secure them in the arms of his love, so that they will receive a full reward for all their sufferings.

16a ¶ And lastly, but not less important to the exercise of faith in God, is the idea of the existence of the attribute truth, in Him.

16b For, without the idea of the existence of this attribute the mind of man could have nothing upon which it could rest with certainty: all would be confusion and doubt;

16c But with the idea of the existence of this attribute in the Deity, in the mind, all the teachings, instructions, promises and blessings become realities, and the mind is enabled to lay hold of them with certainty and confidence:

16d Believing that these things, and all that the Lord has said, shall be fulfilled in their time; and that all the cursing, denunciations and judgments, pronounced upon the heads of the unrighteous will also be executed in due time of the Lord:

16e And by reason of the truth and veracity of him, the mind beholds its deliverance and salvation as being certain.

17a ¶ Let the mind once reflect sincerely and candidly upon the ideas of the existence of the before mentioned attributes in the Deity, and it will be seen, that as far as his attributes are concerned, there is a sure foundation laid for the exercise of faith in him for life and salvation.

17b For in as much as God possesses the attribute knowledge he can make all things known to His Saints necessary for their salvation;

17c And as He possesses the attribute power He is able thereby to deliver them from the power of all enemies;

17d And seeing also, that justice is an attribute of the Deity, He will deal with them upon the principles of righteousness and equity, and a just reward will be granted unto them for all their afflictions and sufferings for the truth's sake.

17e And as judgment is an attribute of the Deity also, His Saints can have the most unshaken confidence, that they will, in due time, obtain a perfect deliverance out of the hands of all their enemies, and a complete victory over all those who have sought their hurt and destruction.

17f And as mercy is also an attribute of the Deity, His Saints can have confidence that it will be exercised toward them; and through the exercise of that attribute toward them, comfort and consolation will be administered unto them abundantly, amid all their afflictions and tribulations.

17g And lastly, realizing that truth is an attribute of the Deity, the mind is led to rejoice amid all its trials and temptations, in hope of that glory which is to be brought at the revelation of Jesus Christ,

17h And in view of that crown which is to be placed upon the heads of the Saints in the day when the Lord shall distribute rewards unto them,

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17i And in prospect of that eternal weight of glory which the Lord has promised to bestow upon them when He shall bring them into the midst of his throne to dwell in his presence eternally.

18a ¶ In view, then, of the existence of these attributes, the faith of the Saints can become exceedingly strong:

18b Abounding in righteousness unto the praise and glory of God, and can exert its mighty influence in searching after wisdom and understanding, until it has obtained a knowledge of all things that pertain to life and salvation.

19a ¶ Such, then, is the foundation, which is laid, through the revelation of the attributes of God, for the exercise of faith in him for life and salvation;

19b And seeing that these are attributes of the Deity, they are unchangeable—being the same yesterday to day and forever—which gives to the minds of the Latter Day Saints the same power and authority to exercise faith in God, which the Former Day Saints had:

19c So that all the Saints, in this respect have been, are and will be alike, until the end of time; for God never changes, therefore his attributes and character remain forever the same.

19d And as it is through the revelation of these that a foundation is laid for the exercise of faith in God unto life and salvation, the foundation;

19e Therefore, for the exercise of faith, was, is and ever will be the same: so that all men have had and will have an equal privilege.

Section V

Lecture Fifth: of Faith

1a In our former lectures we treated of the being, character, perfections, and attributes of God.

1b What we mean by perfections, is, the perfections which belong to all the attributes of His nature.

1c We shall, in this lecture speak of the Godhead: we mean the Father, Son and Holy Spirit.

2a ¶ There are two personages who constitute the great matchless, governing and supreme power over all things—

2b By whom all things were created and made, that are created and made, whether visible or invisible:

2c Whether in heaven, on earth, or in the earth, under the earth, or throughout the immensity of space—

2d They are the Father and the Son:

2e The Father being a personage of spirit, glory and power: possessing all perfection and fulness:

2f 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;—

2g 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;

2h Being begotten of him, and was ordained from before the foundation of the world to be a propitiation for the sins of all those who should believe on his name, and is called the Son because of the flesh—

2i And descended in suffering below that which man can suffer, or, in other words, suffered greater sufferings, and was exposed to more powerful contradictions than any man can be.

2j But notwithstanding all this, He kept the Law of God, and remained without sin:

2k Showing thereby that it is in the power of man to keep the Law and remain also without sin.

2l And also, that by Him a righteous judgment might come upon all flesh, and that all who walk not in the Law of God, may justly be condemned by the Law, and have no excuse for their sins.

2m And He being the only begotten of the Father, full of grace and truth, and having overcome, received a fulness of the glory of the Father—

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2n Possessing the same mind with the Father, which mind is the Holy Spirit, that bears record of the Father and the Son:

2o And these three are one, or in other words, these three constitute the great, matchless, governing and supreme power over all things: by whom all things were created and made, that were created and made:

2p And these three constitute the Godhead, and are one:

2q The Father and the Son possessing the same mind, the same wisdom, glory, power and fulness: Filling all in all—

2r The Son being filled with the fulness of the Mind, glory and power, or, in other words, the Spirit, glory and power of the Father—

2s Possessing all knowledge and glory, and the same kingdom: sitting at the right hand of power, in the express image and likeness of the Father—

2t A Mediator for man—being filled with the fulness of the Mind of the Father, or, in other words, the Spirit of the Father: which Spirit is shed forth upon all who believe on His name and keep His commandments:

2u And all those who keep His commandments shall grow up from grace to grace, and become heirs of the heavenly kingdom, and joint heirs with Jesus Christ;

2v Possessing the same mind, being transformed into the same image or likeness, even the express image of him who fills all in all:

2w Being filled with the fulness of His glory, and become one in him, even as the Father, Son and Holy Spirit are one.

3a ¶ From the foregoing account of the Godhead, which is given in His revelations, the Saints have a sure foundation laid for the exercise of faith unto life and salvation,

3b Through the atonement and mediation of Jesus Christ, by whose blood they have a forgiveness of sins, and also, a sure reward laid up for them in heaven, even that of partaking of the fulness of the Father and the Son, through the Spirit.

3b As the Son partakes of the fulness of the Father through the Spirit, so the Saints are, by the same Spirit, to be partakers of the same fulness, to enjoy the same glory;

3c For as the Father and the Son are one, so in like manner the Saints are to be one in them, through the love of the Father, the mediation of Jesus Christ, and the gift of the Holy Spirit;

3d They are to be heirs of God and joint heirs with Jesus Christ.

Section VI

Lecture Sixth: of Faith

1 Having treated, in the preceding lectures, of the ideas of the character, perfections and attributes of God, we next proceed to treat of the knowledge which persons must have, that the course of life which they pursue is according to the will of God, in order that they may be enabled to exercise faith in him unto life and salvation.

2a ¶ This knowledge supplies an important place in revealed religion; for it was by reason of it that the ancients were enabled to endure as seeing him who is invisible.

2b An actual knowledge to any person that the course of life which he pursues is according to the will of God, is essentially necessary to enable him to have that confidence in God, without which no person can obtain eternal life.

2c It was this that enabled the ancient Saints to endure all their afflictions and persecutions, and to take joyfully the spoiling of their goods, knowing, (not believing merely,) that they had a more enduring substance (*Hebrews 10:34*).

3a ¶ Having the assurance that they were pursuing a course which was agreeable to the will of God, they were enabled to take, not only the spoiling of their goods, and the wasting of their substance, joyfully, but also to suffer death in its most horrid forms;

3b Knowing, (not merely believing,) that when this earthly house of their tabernacle was dissolved, they had a building of God, a house not made with hands, eternal in the heavens (*2 Corinthians 5:1*).

4a ¶ Such was and always will be the situation of the Saints of God, that unless they have an actual knowledge that the course that they are

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pursuing is according to the will of God, they will grow weary in their minds and faint;

4b For such has been and always will be the opposition in the hearts of unbelievers and those that know not God against the pure and unadulterated religion of heaven, (the only thing which ensures eternal life),

4c That they will persecute, to the uttermost all that worship God according to His revelations, receive the truth in the love of it, and submit themselves to be guided and directed by His will,

4d And drive them to such extremities that nothing short of an actual knowledge of their being the favorites of heaven, and of their having embraced that order of things which God has established for the redemption of man, will enable them to exercise that confidence in Him necessary for them to overcome the world, and obtain that crown of glory which is laid up for them that fear God.

5a ¶ For a man to lay down his all, his character and reputation, his honor and applause, his good name among men, his houses, his lands, his brothers and sisters, his wife and children, and even his own life also, counting all things but filth and dross for the excellency of the knowledge of Jesus Christ, requires more than mere belief, or supposition that he is doing the will of God, but actual knowledge:

5b Realizing, that when these sufferings are ended he will enter into eternal rest; and be a partaker of the glory of God.

6a ¶ For unless a person does know that he is walking according to the will of God, it would be offering an insult to the dignity of the Creator, were he to say that he would be a partaker of His glory when he should be done with the things of this life.

6b But when he has this knowledge, and most assuredly knows that he is doing the will of God, his confidence can be equally strong that he will be a partaker of the glory of God.

7a ¶ Let us here observe, that a religion that does not require the sacrifice of all things, never has power sufficient to produce the faith necessary unto life and salvation;

7b For from the first existence of man, the faith necessary unto the enjoyment of life and salvation never could be obtained without the sacrifice of all earthly things:

7c It was through this sacrifice, and this only, that God has ordained that men should enjoy eternal life;

7d And it is through the medium of the sacrifice of all earthly things, that men do actually know that they are doing the things that are well pleasing in the sight of God.

7e When a man has offered in sacrifice all that he has, for the truth's sake, not even withholding his life, and believing before God that he

has been called to make this sacrifice, because he seeks to do his will, he does know most assuredly, that God does and will accept his sacrifice and offering, and that he has not nor will not seek his face in vain.

7f Under these circumstances, then, he can obtain the faith necessary for him to lay hold on eternal life.

8 ¶ It is in vain for persons to fancy to themselves that they are heirs with those, or can be heirs with them, who have offered their all in sacrifice, and by this means obtained faith in God and favor with him so as to obtain eternal life, unless they in like manner offer unto Him the same sacrifice, and through that offering obtain the knowledge that they are accepted of him.

9a ¶ It was in offering sacrifices that Abel, the first martyr, obtained knowledge that he was accepted of God.

9b And from the days of righteous Abel to the present time, the knowledge that men have that they are accepted in the sight of God, is obtained by offering sacrifice: and in the last days, before the Lord comes, he is to gather together his Saints who have made a covenant with him by sacrifice.

9c Psalm 50:3-5: Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

9d He shall call to the heavens from above, and to the earth, that he may judge his people.

9e Gather my Saints together unto me; those that have made a covenant unto me by sacrifice.

10a ¶ Those, then, who make the sacrifice will have the testimony that their course is pleasing in the sight of God, and those who have this testimony will have faith to lay hold on eternal life, and will be enabled, through faith, to endure unto the end, and receive the crown that is laid up for them that love the appearing of our Lord Jesus Christ.

10b But those who do not make the sacrifice cannot enjoy this faith, because men are dependent upon this sacrifice in order to obtain this faith;

10c Therefore, they cannot lay hold upon eternal life, because the revelations of God do not guarantee unto them the authority so to do; and without this guarantee faith could not exist.

11a ¶ All the Saints of whom we have account in all the revelations of God which are extant, obtained the knowledge which they had of their acceptance in His sight, through the sacrifice which they offered unto Him:

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11b And through the knowledge thus obtained, their faith became sufficiently strong to lay hold upon the promise of eternal life, and to endure us seeing Him who is invisible;

11c And were enabled, through faith, to combat the powers of darkness, contend against the wiles of the adversary, overcome the world, and obtain the end of their faith, even the salvation of their souls.

12a ¶ But those who have not made this sacrifice to God, do not know that the course which they pursue is well pleasing in his sight;

12b For whatever may be their belief or their opinion, it is a matter of doubt and uncertainty in their mind; and where doubt and uncertainty is, there faith is not, nor can it be.

12c For doubt and faith do not exist in the same person at the same time.

12d So that persons whose minds are under doubts and fears cannot have unshaken confidence, and where unshaken confidence is not, there faith is weak, and where faith is weak, the persons will not be able to contend against all the opposition, tribulations and afflictions which they will have to encounter in order to be heirs of God, and joint heirs with Christ Jesus;

12e And they will grow weary in their minds, and the adversary will have power over them and destroy them.

Note: This lecture is so plain, and the facts set forth so self-evident, that it is deemed unnecessary to form a catechism upon it: the student is therefore instructed to commit the whole to memory.

Section VII Lecture Seventh: Of Faith

1 In the preceding lectures, we treated of what faith was, and of the object on which it rested; agreeably to our plan we now proceed to speak of its effects:

2a ¶ As we have seen in our former lectures, that faith was the principle of action and of power in all intelligent beings, both in heaven and on earth, it will not be expected that we will, in a lecture of this description attempt to unfold all its effects;

2b Neither is it necessary to our purpose so to do; for it would embrace all things in heaven and on earth, and encompass all the creations of God, with all their endless varieties:

2c For no world has yet been framed that was not framed by faith; neither has there been an intelligent being on any of God's creations who did not get there by reason of faith, as it existed in himself or in some other being;

2d Nor has there been a change or a revolution in any of the creations of God but it has been effected by faith:

2e Neither will there be a change or a revolution unless it is effected in the same way, in any of the vast creations of the Almighty; for it is by faith that the Deity works.

3a ¶ Let us here offer some explanation in relation to faith that our meaning may be clearly comprehended:

3b We ask, then, what are we to understand by a man's working by faith?

3c We answer: We understand that when a man works by faith he works by mental exertion instead of physical force:

3d It is by words instead of exerting his physical powers, with which every being works when he works by faith—

3e God said, Let there be light, and there was light—

3f Joshua spake and the great lights which God had created stood still—

3g Elijah commanded and the heavens were stayed for the space of three years and six months, so that it did not rain: He again commanded, and the heavens gave forth rain,—

3h All this was done by faith.

3i And the Savior says: If you have faith as a grain of mustard seed, say to this mountain: Remove, and it will remove;

3j Or say to that sycamine tree: Be ye plucked up and planted in the midst of the sea, and it shall obey you.

3j Faith, then, works by words; and with these its mightiest works have been, and will be performed.

4a ¶ It surely will not be required of us to prove, that this is the principle upon which all eternity has acted and will act;

4b For every reflecting mind must know, that it is by reason of this power that all the hosts of heaven perform their works of wonder, majesty and glory:

4c Angels move from place to place by virtue of this power—it is by reason of it that they are enabled to descend from heaven to earth;

4d And were it not for the power of faith they never could be ministering spirits to them who should be heirs of salvation, neither

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could they act as heavenly messengers; for they would be destitute of the power necessary to enable them to do the will of God.

5a ¶ It is only necessary for us to say, that the whole visible creation, as it now exists, is the effect of faith—

5b It was faith by which it was framed, and it is by the power of faith that it continues in its organized form, and by which the planets move round their orbits and sparkle forth their glory:

5c So, then, faith is truly the first principle in the science of theology, and when understood, leads the mind back to the beginning and carries it forward to the end, or in other words, from eternity to eternity.

6a ¶ As faith, then, is the principle by which the heavenly hosts perform their works, and by which they enjoy all their felicity, we might expect to find it set forth in a revelation from God as the principle upon which His creatures, here below, must act in order to obtain the felicities enjoyed by the Saints in the eternal world,

6b And that when God would undertake to raise up men for the enjoyment of Himself, He would teach them the necessity of living by faith, and the impossibility there was of their enjoying the blessedness of eternity without it, seeing that all the blessings of eternity are the effects of faith.

7a ¶ Therefore, it is said, and appropriately too, that without faith it is impossible to please God.

7b If it should be asked: Why is it impossible to please God without faith? the answer would be, because, without faith it is impossible for men to be saved;

7c And as God desires the salvation of man he must of course desire that they should have faith, and He could not be pleased unless they had, or else He could be pleased with their destruction.

8a ¶ From this we learn that the many exhortations which have been given by inspired men to those who had received the word of the Lord, to have faith in Him, were not mere common-place matters, but were for the best of all reasons,

8b And that was because without it there was no salvation, neither in this world nor in that which is to come.

8c When men begin to live by faith they begin to draw near to God; and when faith is perfected they are like Him; and because He is saved they are saved also;

8d For they will be in the same situation He is in, because they have come to Him; and when He appears they shall be like Him, for they will see Him as He is.

9a ¶As all the visible creation is an effect of faith, so is salvation, also (we mean salvation in its most extensive latitude of interpretation, whether it is temporal or spiritual).

9b In order to have this subject clearly set before the mind, let us ask what situation must a person be in, in order to be saved? or, what is the difference between a saved man and one who is not saved?

9c We answer from what we have before seen of the heavenly worlds, they must be persons who can work by faith, and who are able, by faith to be ministering spirits to them who shall be heirs of salvation.

9d And they must have faith to enable them to act in the presence of the Lord, otherwise they cannot be saved.

9e And what constitutes the real difference between a saved person and one not saved, is the difference in the degree of their faith?

9f One's faith has become perfect enough to lay hold upon eternal life, and the other's has not.

9g But to be a little more particular, let us ask, where shall we find a prototype into whose likeness we may be assimilated, in order that we may be made partakers of life and salvation?

9h Or in other words, where shall we find a saved being? for if we can find a saved being, we may ascertain, without much difficulty, what all others must be, in order to be saved—

9i They must be like that individual or they cannot be saved:

9j We think, that it will not be a matter of dispute, that two beings, who are unlike each other, cannot both be saved; for whatever constitutes the salvation of one, will constitute the salvation of every creature which will be saved:

9k And if we find one saved being in all existence, we may see what all others must be, or else not be saved.

9l We ask, then, where is the prototype? or where is the saved being?

9m We conclude as to the answer of this question there will be no dispute among those who believe the bible, that it is Christ:

9n All will agree in this that He is the prototype or standard of salvation, or in other words, that He is a saved being.

9o And if we should continue our interrogation, and ask how it is that He is saved, the answer would be, because He is a just and holy being;

9p And if he were anything different from what He is he would not be saved; for His salvation depends on His being precisely what he is and nothing else;

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9q For if it were possible for Him to change in the least degree, so sure He would fail of salvation and lose all His dominion, power, authority and glory, which constitutes salvation;

9q For salvation consists in the glory, authority, majesty, power and dominion which Jehovah possesses, and in nothing else; and no being can possess it but himself or one like him:

9s Thus says 1 John 3:2-3: Behold, now we are the sons of God, and it doth not 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.

9t And any man that has this hope in him purifies himself, even as he is pure.—

9u Why purify himself as he is pure? because, if they do not they cannot be like him.

10a ¶ The Lord said unto Moses, Leviticus, 19:2:— Speak unto all the congregation of the children of Israel, and say unto them: Ye shall be holy: for I the Lord your God am holy.

10b And 1 Peter 1:15-16: But as he who has called you is holy, so be ye holy in all manner of conversation;

10c Because it is written, Be ye holy; for I am holy.

10d And the Savior says, Matthew, 15:48: Be ye perfect, even as your Father who is in heaven is perfect.

10e If any should ask, why all these sayings?

10f The answer is to be found from what is before quoted from John's epistle, that when He (the Lord) shall appear, the Saints will be like Him:

10g And if they are not holy, as He is holy, and perfect as He is perfect, they cannot be like Him;

10h For no being can enjoy his glory without possessing His perfections and holiness, no more than they could reign in His kingdom without his power.

11a This clearly sets forth the propriety of the Savior's saying, recorded in John's testimony, 4:12: Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these, because I go unto the Father.—

11b This taken in connection with some of the sayings in the Savior's prayer, recorded in chapter 17, gives great clearness to his expressions: He says, in 20-24: Neither pray I for these alone; but for them also who shall believe on me through their words;

11c That they all may be one, as thou, Father art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

11d And the glory which thou gavest me, I have given them, that they may be one, even as we are one;

11e I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.

11f Father, I will that they also whom thou hast given me be with me where I am: that they may behold my glory which thou hast given me; for thou did love me before the foundation of the world.

12a ¶ All these sayings put together, give as clear an account of the state of the glorified Saints as language could give—

12b The works that Jesus done they were to do, and greater works than those which he done among them should they do, and that because he went to the Father.

12c He does not say that they should do these works in time; but they should do greater works because He went to the Father.

12d He says, in the 24th verse: Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory.

12e These sayings, taken in connection, make it very plain, that the greater works, which those that believed on His name, were to do, were to be done in eternity, where He is going, and where they should behold His glory.

12f He had said, in another part of his prayer, that he desired of his Father, that those who believed on him should be one in him, as he, and the Father were one in each other:

12g Neither pray I for these (the apostles) alone, but for them also who shall believe on me through their words; that they all may be one:

12h That is, they who believe on Him through the apostles' words, as well as the apostles themselves:

12i That they all may be one, as thou, Father, art in me and I in thee: that they also may be one in us.

13a ¶ What language can be plainer than this?

13b The Savior surely intended to be understood by His disciples: and He so spake that they might understand him;

13c For he declares to his Father, in language not to be easily mistaken, that He wanted His disciples, even all of them, to be as himself and the Father: for as he and the Father were one, so they might be one with them.

13d And what is said in the 22nd verse is calculated to more firmly establish this belief, if it needs anything to establish it.

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13e He says: And the glory which thou gavest me, I have given them, that they may be one, even as we are one.

13f As much as to say, that unless they have the glory which the Father had given Him, they could not be one with them:

13g For he says he had given them the glory that the Father had given him, that they might be one; or in other words, to make them one.

14 ¶ This fills up the measure of information on this subject, and shows most clearly, that the Savior wished his disciples to understand, that they were to be partakers with him in all things: not even his glory excepted.

15a ¶ It is scarcely necessary here to observe what we have previously noticed:

15b That the glory which the Father and the Son have, is because they are just and holy beings;

15c And that if they were lacking in one attribute or perfection which they have, the glory which they have, never could be enjoyed by them; for it requires them to be precisely what they are in order to enjoy it:

15d And if the Savior gives this glory to any others, He must do it in the very way set forth in His prayer to his Father: by making them one with Him, as He and the Father are one.—

15e In so doing He would give them the glory which the Father has given Him;

15f And when His disciples are made one with the Father and the Son, as the Father and the Son are one, who cannot see the propriety of the Savior's saying: The works which I do, shall they do; and greater works than these shall they do, because I go to the Father?

16a ¶ These teachings of the Savior most clearly show unto us the nature of salvation; and what He proposed unto the human family when He proposed to save them—

16b That he proposed to make them like unto Himself; and He was like the Father, the great prototype of all saved beings:

16c And for any portion of the human family to be assimilated into their likeness is to be saved; and to be unlike them is to be destroyed: and on this hinge turns the door of salvation.

17a ¶ Who cannot see, then, that salvation is the effect of faith?

17b For as we have previously observed, all the heavenly beings work by this principle; and it is because they are able so to do that they are saved: for nothing but this could save them.

17c And this is the lesson which the God of heaven, by the mouth of all His holy prophets, has been endeavoring to teach to the world.

17d Hence we are told, that without faith it is impossible to please God; and that the salvation is of faith, that it might be by grace to the end, the promise might be sure to all the seed (*Romans 4:16*).—

17e And that Israel, who followed after the law of righteousness, has not attained to the law of righteousness. Wherefore? because they sought it not by faith, but as it were by the works of the law; for they stumbled at that stumbling stone (*Romans 9:32*).

17f : And Jesus said unto the man who brought his son to him, to get the devil who tormented him, cast out, If thou canst believe, all things are possible to him that believeth (*Mark 9:23*).

17g These with a multitude of other scriptures, which might be quoted, plainly set forth the light, in which the Savior, as well as the Former Day Saints, viewed the plan of salvation.—

17h That it was a system of faith—it begins with faith, and continues by faith; and every blessing which is obtained, in relation to it, is the effect of faith, whether it pertains to this life or that which is to come.—

17i To this, all the revelations of God bear witness.

17j If there were children of promise, they were the effects of faith: not even the Savior of the world excepted:

17k Blessed is she that believed, said Elizabeth to Mary, when she went to visit her;—for there shall be a performance of the things which were told her of the Lord (*Luke 1:45*).

17l Nor was the birth of John the baptist the less a matter of faith; for in order that his father Zacharias might believe he was struck dumb.

17m And through the whole history of the scheme of life and salvation, it is a matter of faith:

17n Every man received according to his faith: according as his faith was, so were his blessings and privileges; and nothing was withheld from him when his faith was sufficient to receive it.

17o He could stop the mouths of lions, quench the violence of fire, escape the edge of the sword, wax valiant in fight, and put to flight the armies of the aliens;

17p Women could, by their faith, receive the dead children to life again: in a word, there was nothing impossible with them who had faith.

17q All things were in subjection to the Former Day Saints, according as their faith was—

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17r By their faith they could obtain heavenly visions, the ministering of angels,

17s Have knowledge of the spirits of just men made perfect, of the general assembly and church of the first born, whose names are written in heaven, of God the judge of all, of Jesus the Mediator of the new covenant, and become familiar with the third heavens, see and hear things which were not only unutterable, but were unlawful to utter.

17t Peter, in view of the power of faith, 2nd epistle, 1:2-3 says to the Former Day Saints: Grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord,

17u According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that has called us unto glory and virtue.

17v In the 1 Peter 1:3-5 he says: Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy, has begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

17w To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you,

17x Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

18a ¶ These sayings put together, show the Apostle's views, most clearly, so as to admit of no mistake on the mind of any individual.

18b He says that all things that pertain to life and godliness were given unto them through the knowledge of God and our Savior Jesus Christ.

18c And if the question is asked, how were they to obtain the knowledge of God?

18d (For there is a great difference between believing in God and knowing Him: knowledge implies more than faith.

18e And notice, that all things that pertain to life and godliness, were given through knowledge of God;)

18f The answer is given, through faith they were to obtain this knowledge; and having power by faith to obtain the knowledge of God, they could with it obtain all other things which pertain to life and godliness.

19a By these sayings of the Apostle we learn that it was by obtaining a knowledge of God, that men got the all things which pertain to life and godliness;

19b And this knowledge was the effect of faith, so that all things which pertain to life and godliness are the effects of faith.

20a ¶ From this we may extend as far as any circumstances may require whether on earth or in heaven, and we will find it the

testimony of all inspired men, or heavenly messengers, that all things that pertain to life and godliness are the effects of faith and nothing else:

20b All learning, wisdom, and prudence fail, and everything else as a means of salvation but faith.

20c This is the reason that the fishermen of Galilee could teach the world—because they sought by faith and by faith obtained.

20d And this is the reason that Paul counted all things but filth and dross—what he formerly called his gain he called his loss; yea, and he counted all things but loss for the excellency of the knowledge of Christ Jesus the Lord (*Philippians 3:7-10*).

20e Because, to obtain the faith by which he could enjoy the knowledge of Christ Jesus the Lord, he had to suffer the loss of all things:

20f This is the reason that the Former Day Saints knew more, and understood more of heaven, and of heavenly things than all others beside, because this information is the effect of faith—to be obtained by no other means.

20g And this is the reason, that men, as soon as they lose their faith, run into strife, contentions, darkness and difficulties;

20h For the knowledge which tends to life disappears with faith, but returns when faith returns;

20i For when faith comes, it brings its train of attendants with it—apostles, prophets, evangelists, pastors, teachers, gifts, wisdom, knowledge, miracles, healings, tongues, interpretation of tongues, &c.

20j All these appear when faith appears on the earth and disappear when it disappears from the earth.

20k For these are the effects of faith and always have, and always will attend it.

20l For where faith is, there will the knowledge of God be also, with all things which pertain thereto—

20m Revelations, visions, and dreams, as well as every other necessary thing in order that the possessors of faith may be perfected and obtain salvation; for God must change, otherwise faith will prevail with him.

20n And he who possesses it will, through it, obtain all necessary knowledge and wisdom, until he shall know God, and the Lord Jesus Christ, whom he has sent: whom to know is eternal life: Amen.

Section I Q&A Of Theology

Question—What is theology?

Answer—It is that revealed science which treats of the being and attributes of God, his relations to us, the dispensations of his providence, his will with respect to our actions and his purposes with respect to our end. (Buck's Theological Dictionary, page 582)

Q. What is the first principle in this revealed science?

A. Faith. (1:1)

Q. Why is faith the first principle in this revealed science?

A. Because it is the foundation of all righteousness. Hebrews 11:6: Without faith it is impossible to please God. 1 John 3:7: Little children, let no man deceive you: he that doeth righteousness, is righteous, even as he [God] is righteous. (1:1)

Q. What arrangement should be followed in presenting the subject of faith?

A. First, Should be shown what faith is: (1:3)

Secondly, The object upon which it rests; and (1:4)

Thirdly, The effects which flow from it. (1:5)

Q. What is faith?

A. It is the assurance of things hoped for, the evidence of things not seen: Hebrews 11:1. That is, it is the assurance we have of the existence of unseen things. And being the assurance which we have of the existence of unseen things, must be the principle of action in all intelligent beings. Hebrews 11:3: Through faith we understand the worlds were framed by the word of God. (1:8-9)

Q. How do you prove that faith is the principle of action in all intelligent beings?

A. First, By duly considering the operations of my own mind; and secondly, by the direct declaration of scripture. Hebrews 11:7: By

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faith Noah, being warned of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. Hebrews 11:8: By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went. Hebrews 11:9: By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. Hebrews 11:27: By faith Moses forsook Egypt, not fearing the wrath of the king: for he endured as seeing him who is invisible. (1:10-11)

Q. Is not faith the principle of action in spiritual things as well as in temporal?

A. It is.

Q. How do you prove it?

A. Hebrews 11:6: Without faith it is impossible to please God. Mark 16:16: He that believeth and is baptized, shall be saved. Rom. 4:16: Therefore, it is of faith, that it might be by grace; to the end the promise might be sure to all the seed: not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all. (1:12-13)

Q. Is faith any thing else beside the principle of action?

A. It is.

Q. What is it?

A. It is the principle of power, also (1:13)

Q. How do you prove it?

A. First, It is the principle of power in the Deity, as well as in man. Hebrews 11:3: Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. (1:14-16)

Secondly, It is the principle of power in man also. Book of Mormon, Alma 14:23-29: Alma and Amulek are delivered from

prison. Helaman 5:37-50: Nephi and Lehi, with the Lamanites, are immersed with the Spirit. Ether 12:30: The mountain Zerin, by the faith of the brother of Jared, is removed. Joshua 10:12: Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon, and thou Moon, in the valley of Ajalon. Joshua 10:13: And the sun stood still, and the moon stayed, until the people had avenged themselves of their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. Matthew 17:19: Then came the disciples to Jesus apart, and said, Why could not we cast him out? Matthew 17:20: And Jesus said unto them, Because of your unbelief: for verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Hebrews 11:32 and the following verses: And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah, of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again, and other were tortured, not accepting deliverance; that they might obtain a better resurrection. (1:16-22)

Q. How would you define faith in its most unlimited sense?

A. It is the first great governing principle, which has power, dominion, and authority over all things. (1:24)

Q. How do you convey to the understanding more clearly, that faith is the first great governing principle, which has power, dominion and authority over all things?

A. By it they exist, by it they are upheld, by it they are changed, or by it they remain, agreeably to the will of God; and without it

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there is no power; and without power there could be no creation, nor existence! (1:24)

Section II Q&A Of Faith

Question—Is there a being who has faith in himself independently?

Answer—There is.

Q. Who is it?

A. It is God.

Q. How do you prove that God has faith in himself independently?

A. Because he is omnipotent, omnipresent, and omniscient; without beginning of days or end of life, and in him all fulness dwells Eph. 1:23: Which is his body, the fulness of him that filleth all in all. Col. 1:19: For it pleased the Father, that in him should all fulness dwell. (2:12)

Q. Is he the object in whom the faith of all other rational and accountable beings centers, for life and salvation?

A. He is.

Q. How do you prove it?

A. Isaiah 45:22: Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. Romans 11:34-36: For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory forever. Amen. Isaiah 40, from the 8th to the 18th: O Zion that bringest good tidings, (Or, O thou that tellest good tidings to Zion) get thee up into the high mountain: O Jerusalem, that bringest good tidings, Or, O thou that

telles good tidings to Jerusalem,) lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold the Lord you God will come with strong hand, (Or, against the strong) and his arm shall rule for him: behold, his reward is with him, and his work before him. (Or, recompense for his work) He shall feed his flock like a shepherd: he shall gather his lambs with his arms, and carry them in his bosom, and shall gently lead those that are with young. Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or being his counsellor, hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations are before him as nothing; and they are counted to him less than nothing, and vanity! Jeremiah 51:15-16: He (the Lord) hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding. When he uttereth his voice there is a multitude of waters in the heavens; And he causeth the vapors to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures. 1 Corinthians 8:6: But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. (2:12)

Q. How did men first come to the knowledge of the existence of a God, so as to exercise faith in him?

A. In order to answer this question, it will be necessary to go back and examine man at his creation; the circumstances in which he was placed, and the knowledge which he had of God. (2:3-11)

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First, When man was created he stood in the presence of God (Genesis 1:27-28.) From this we learn that man, at his creation, stood in the presence of his God, and had most perfect knowledge of his existence.

Secondly, God conversed with him after his transgression. (Genesis 3: from the 8th to the 22nd; 2:13-17)

From this we learn, that, though man did transgress, he was not deprived of the previous knowledge which he had of the existence of God. (2:19)

Thirdly, God conversed with man after he cast him out of the garden. (2:22-25)

Fourthly, God also conversed with Cain after he had slain Abel. (Genesis 4: from the 4th to the 6th; 2:26-29)

Q. What is the object of the foregoing quotation?

A. It is that it may be clearly seen how it was that the first thoughts were suggested to the minds of men, of the existence of God, and how extensively this knowledge was spread among the immediate descendants of Adam. (2:30-33)

Q. What testimony had the immediate descendants of Adam, in proof of the existence of a God?

A. The testimony of their father. And after they were made acquainted with his existence, by the testimony of their father, they were dependent upon the exercise of their own faith, for a knowledge of his character, perfections and attributes. (2:23-26)

Q. Had any others of the human family, beside Adam, a knowledge of the existence of God, in the first instance, by any other means than human testimony?

A. They had not. For previous to the time that they could have power to obtain a manifestation for themselves, the all-important fact had been communicated to them by their common father: and so, from father to child, the knowledge was communicated as extensively, as the knowledge of his existence was known; for it was

by this means, in the first instance, that men had a knowledge of his existence. (2:35, 36)

Q. How do you know that the knowledge of the existence of God was communicated in this manner, throughout the different ages of the world?

A. By the chronology obtained through the revelations of God.

Q. How would you divide that chronology in order convey it to the understanding clearly?

A. Into two parts: First, by embracing that period of the world from Adam to Noah; and secondly, from Noah to Abraham: from which period the knowledge of the existence of God has been so general, that it is a matter of no dispute in what manner the idea of his existence has been retained in the world.

Q. How many noted righteous men lived from Adam to Noah?

A. Nine; which includes Abel, who was slain by his brother.

Q. What are their names?

A. Abel, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methusalah, and Lamech.

Q. How old was Adam when Seth was born?

A. One hundred and thirty years. (Genesis 5:3.)

Q. How many years did Adam live after Seth was born?

A. Eight hundred. (Genesis 5:4.)

Q. How old was Adam when he died?

A. Nine hundred and thirty years. (Genesis 5:5.)

Q. How old was Seth when Enos was born?

A. One hundred and five years. (Genesis 5:6.)

Q. How old was Enos when Cainan was born?

A. Ninety years. (Genesis 5:9.)

Q. How old was Cainan when Mahalaleel was born?

A. Seventy years. (Genesis 5:12.)

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Q. How old was Mahalaleel when Jared was born?

A. Sixty five years. (Genesis 5:15.)

Q. How old was Jared when Enoch was born?

A. One hundred and sixty two years. (Genesis 5:18.)

Q. How old was Enoch when Methusaleh was born?

A. Sixty five. (Genesis 5:21.)

Q. How old was Methuselah when Lamech was born?

A. One hundred and eighty seven years. (Genesis 5:25.)

Q. How old was Lamech when Noah was born?

A. One hundred and eighty two years. (Genesis 5:28.) For this chronology see (2:37).

Q. How many years, according to this account, was it from Adam to Noah?

A. One thousand and fifty six years.

Q. How old was Lamech when Adam died?

A. Lamech, the ninth from Adam, (including Abel,) and father of Noah, was fifty six years old when Adam died.

Q. How old was Methuselah?

A. Two hundred and forty three years.

Q. How old was Enoch?

A. Three hundred and eight years.

Q. How old was Jared?

A. Four hundred and seventy years.

Q. How old was Mahalaleel?

A. Five hundred and thirty five.

Q. How old was Cainan?

A. Six hundred and five years.

Q. How old was Enos?

A. Six hundred and ninety five years.

Q. How old was Seth?

A. Eight hundred. For this item of the account see section second, paragraph 38.

Q. How many of these noted men were contemporary with Adam?

A. Nine.

Q. What are their names?

A. Abel, Seth; Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, and Lamech. (2:39)

Q. How long did Seth live after Enos was born?

A. Eight hundred and seven years. (Genesis 5:7.)

Q. What was Seth's age when he died?

A. Nine hundred and twelve years. (Genesis 5:8.)

Q. How long did Enos live after Cainan was born?

A. Eight hundred and fifteen years. (Genesis 5:10.)

Q. What was Enos's age when he died?

A. Nine hundred and five years. (Genesis 5:11.)

Q. How long did Cainan live after Mahalaleel was born?

A. Eight hundred and forty years. (Genesis 5:13.)

Q. What was Cainan's age when he died?

A. Nine hundred and ten years. (Genesis 5:14.)

Q. How long did Mahalaleel live after Jared was born?

A. Eight hundred and thirty years. (Genesis 5:16.)

Q. What was Mahalaleel's age when he died?

A. Eight hundred and ninety five years. (Genesis 5:17.)

Q. How long did Jared live after Enoch was born?

A. Eight hundred years. (Genesis 5:19.)

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Q. What was Jared's age when he died?

A. Nine hundred and sixty two years. (Genesis 5:20.)

Q. How long did Enoch walk with God after Methuselah was born?

A. Three hundred years. (Genesis 5:22.)

Q. What was Enoch's age when he was translated?

A. Three hundred and sixty five years. (Genesis 5:23.)

Q. How long did Methuselah live after Lamech was born?

A. Seven hundred and eighty two years. (Genesis 5:26.)

Q. What was Methuselah's age when he died?

A. Nine hundred and sixty nine years. (Genesis 5:27.)

Q. How long did Lamech live after Noah was born?

A. Five hundred and ninety five years. (Genesis 5:30.)

Q. What was Lamech's age when he died?

A. Seven hundred and seventy seven years. (Genesis 5:31.) For the account of the last item see (11:40).

Q. In what year of the world did Adam die?

A. In the nine hundred and thirtieth.

Q. In what year was Enoch translated?

A. In the nine hundred and eighty seventh.

Q. In what year did Seth die?

A. In the one thousand and forty second.

Q. In what year did Enos die?

A. In the eleven hundred and fortieth.

Q. In what year did Cainan die?

A. In the twelve hundred and thirty fifth.

Q. In what year did Mahalaleel die?

A. In the twelve hundred and ninetieth.

Q. In what year did Jared die?

A. In the fourteen hundred and twenty second.

Q. In what year did Lamech die?

A. In the sixteen hundred and fifty first.

Q. In what year did Methuselah die?

A. In the sixteen hundred and fifty sixth. For this account see (2:41)

Q. How old was Noah when Enos died?

A. Eighty four years.

Q. How old when Cainan died?

A. One hundred and seventy nine years.

Q. How old when Mahalaleel died?

A. Two hundred and thirty four years.

Q. How old when Jared died?

A. Three hundred and sixty six years.

Q. How old when Lamech died?

A. Five hundred and ninety five years.

Q. How old when Methuselah died?

A. Six hundred years. See (2:42) for the last item.

Q. How many of those men lived in the days of Noah?

A. Six.

Q. What are their names?

A. Seth, Enos, Cainan, Mahalaleel, Jared, Methuselah, and Lamech. (2:43)

Q. How many of those men were contemporary with Adam and Noah both?

A. Six.

Q. What are their names?

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A. Enos, Cainan, Mahalaleel, Jared, Methuselah, and Lamech. (2:43)

Question 71: According to the foregoing account, how was the knowledge of the existence of God first suggested to the minds of men?

A. By the manifestation made to our father Adam, when he was in the presence of God, both before and while he was in Eden. (2:44)

Question 72: How was the knowledge of the existence of God disseminated among the inhabitants of the world?

A. By tradition from father to son. (2:44)

Q. How old was Noah when Shem was born?

A. Five hundred and two years. (Genesis 5:32.)

Q. What was the term of years from the birth of Shem to the flood?

A. Ninety eight.

Q. What was the term of years that Noah lived after the flood?

A. Three hundred and fifty. (Genesis 9:28.)

Q. What was Noah's age when he died?

A. Nine hundred and fifty years. (Genesis 9:29; 2:45)

Q. What was Shem's age when Arphaxed was born?

A. One hundred years. (Genesis 11:10.)

Q. What was Arphaxed's age when Salah was born?

A. Thirty five years. (Genesis 11:12.)

Q. What was Salah's age when Eber was born?

A. Thirty. (Genesis 11:14.)

Q. What was Eber's age when Peleg was born?

A. Thirty four years. (Genesis 11:16.)

Q. What was Peleg's age when Reu was born?

A. Thirty years. (Genesis 11:18.)

Q. What was Reu's age when Serug was born?

A. Thirty two years. (Genesis 11:20.)

Q. What was Serug's age when Nahor was born?

A. Thirty years. (Genesis 11:22.)

Q. What was Nahor's age when Terah was born?

A. Twenty nine years. (Genesis 11:24.)

Q. What was Terah's age, when Nahor (the [brother] of Abraham) was born?

A. Seventy years. (Genesis 11:26.)

Q. What was Terah's age when Abraham was born?

A. Some suppose one hundred and thirty years, and others seventy. (Genesis 12:4; 2:46)

Q. What was the number of years from the flood to the birth of Abraham?

A. Supposing Abraham to have been born when Terah was one hundred and thirty years old, it was three hundred and fifty two years: but if he were born when Terah was seventy years old, it was two hundred and ninety two years. (2:47)

Q. How long did Shem live after Arphaxed was born?

A. Five hundred years. (Genesis 11:11.)

Q. What was Shem's age when he died?

A. Six hundred years. (Genesis 11:11.)

Q. What number of years did Arphaxed live after Salah was born?

A. Four hundred and three years. (Genesis 21:13.)

Q. What was Arphaxed's age when he died?

A. Four hundred and thirty eight years.

Q. What number of years did Salah live after Eber was born?

A. Four hundred and three years. (Genesis 11:15.)

Q. What was Salah's age when he died?

A. Four hundred and thirty three years.

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Q. What number of years did Eber live after Peleg was born?

A. Four hundred and thirty years. (Genesis 11:17.)

Q. What was Eber's age when he died?

A. Four hundred and sixty four years.

Q. What number of years did Peleg live after Reu was born?

A. Two hundred and nine years. (Genesis 11:19.)

Q. What was Peleg's age when he died?

A. Two hundred and thirty nine years.

Q. What number of years did Reu live after Serug was born?

A. Two hundred and seven years. (Genesis 11:21.)

Q. What was Reu's age when he died?

A. Two hundred and thirty nine years.

Q. What number of years did Serug live after Nahor was born?

A. Two hundred years. (Genesis 11:23.)

Q. What was Serug's age when he died?

A. Two hundred and thirty years.

Q. What number of years did Nahor live after Terah was born?

A. One hundred and nineteen years. (Genesis 11:25.)

Q. What was Nahor's age when he died?

A. One hundred and forty eight years.

Q. What number of years did Terah live after Abraham was born?

A. Supposing Terah to have been one hundred and thirty years old when Abraham was born, he lived seventy five years; but if Abraham was born when Terah was seventy years old, he lived one hundred and thirty five.

Question 105: What was Terah's age when he died?

A. Two hundred and five years. (Genesis 11:32.) For this account from the birth of Arphaxed, to the death of Terah, see (2:48)

Q. In what year of the world did Peleg die?

A. Agreeably to the foregoing chronology, he died in the nineteen hundred and ninety sixth year of the world.

Q. In what year of the world did Nahor die?

A. In the nineteen hundred and ninety seventh.

Q. In what year of the world did Noah die?

A. In the two thousand and sixth.

Q. In what year of the world did Reu die?

A. In the two thousand and twenty sixth.

Q. In what year of the world did Serug die?

A. In the two thousand and forty ninth.

Q. In what year of the world did Terah die?

A. In the two thousand and eighty third.

Q. In what year of the world did Arphaxed die?

A. In the two thousand and ninety sixth.

Q. In what year of the world did Salah die?

A. In the twenty one hundred and twenty sixth.

Q. In what year of the world did Abraham die?

A. In the twenty one hundred and eighty third.

Q. In what year of the world did Eber die?

A. In the twenty one hundred and eighty seventh.

For this account of the year of the world in which those men died, see (2:49-50)

Q. How old was Nahor, Abraham's brother, when Noah died?

A. Fifty eight years.

Q. How old was Terah?

A. One hundred and twenty eight.

Q. How old was Serug?

A. One hundred and eighty seven.

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Q. How old was Reu?

A. Two hundred and nineteen.

Q. How old was Eber?

A. Two hundred and eighty three.

Q. How old was Salah?

A. Three hundred and thirteen.

Q. How old was Arphaxed?

A. Three hundred and forty eight.

Q. How old was Shem?

A. Four hundred and forty eight.

For the last account see (2:51)

Q. How old was Abraham when Reu died?

A. Eighteen years, if he were born when Terah was one hundred and thirty years old.

Q. What was his age when Serug, and Nahor, Abraham's brother died?

A. Forty one years.

Q. What was his age when Terah died?

A. Seventy five years.

Q. What was his age when Arphaxed died?

A. Eighty eight.

Q. What was his age when Salah died?

A. One hundred and eighteen years.

Q. What was his age when Shem died?

A. One hundred and fifty years. For this see (2:52)

Q. How many noted characters lived from Noah to Abraham?

A. Ten.

Q. What are their names?

A. Shem, Arphaxed, Salah, Eber, Peleg, Reu; Serug, Nahor, Terah, and Nahor, Abraham's brother. (2:52)

Q. How many of these were contemporary with Noah?

A. The whole.

Q. How many with Abraham?

A. Eight.

Q. What are their names?

A. Nahor, Abraham's brother, Terah, Serug, Reu, Eber, Salah, Arphaxed, and Shem. (2:52)

Q. How many were contemporary with both Noah and Abraham?

A. Eight.

Q. What are their names?

A. Shem, Arphaxed, Salah, Eber, Reu, Serug, Terah, and Nahor, Abraham's brother. (2:52)

Q. Did any of these men die before Noah?

A. They did.

Q. Who were they?

A. Peleg, in whose days the earth was divided, and Nahor Abraham's grand-father. (2:49)

Q. Did any one of them live longer than Abraham?

A. There was one. (2:50)

Q. Who was it?

A. Eber, the fourth from Noah. (2:50)

Q. In whose days was the earth divided?

A. In the days of Peleg.

Q. Where have we the account given that the earth was divided in the days of Peleg?

A. Genesis 10:25.

Q. Can you repeat the sentence?

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A. Unto Eber were born two sons; the name on one was Peleg; for in his days the earth was divided.

Q. What testimony have men, in the first instance, that there is a God?

A. Human testimony, and human testimony only. (2:56)

Q. What excited the ancient saints to seek diligently after a knowledge of the glory of God, his perfections and attributes?

A. The credence they gave to the testimony of their fathers. (2:56)

Q. How do men obtain a knowledge of the glory of God, his perfections and attributes?

A. By devoting themselves to his service, through prayer and supplication incessantly, strengthening their faith in him, until like Enoch, the brother of Jared, and Moses, they obtain a manifestation of God to themselves. (2:55)

Q. Is the knowledge of the existence of God a matter of mere tradition, founded upon human testimony alone, until a person receives a manifestation of God to themselves?

A. It is.

Q. How do you prove it?

A. From the whole of the first lecture of the second section.

Section III Q&A Of Faith

Question—What was shown in the second lecture?

Answer—It was shown how the knowledge of the existence of God came into the world. (3:1)

Q. What is the effect of the idea of his existence among men?

A. It lays the foundation for the exercise of faith in him. (3:1)

Q. Is the idea of his existence, in the first instance, necessary in order for the exercise of faith in him?

A. It is. (3:11)

Q. How do you prove it?

A. By the 16 chapter to Romans and verse 14. (3:1)

Q. How many things are necessary for us to understand, respecting the Deity and our relation to him, in order that we may exercise faith in him for life and salvation?

A. Three. (3:2)

Q. What are they?

A. First, that God does actually exist: Secondly, correct ideas of his character, his perfections and attributes; and Thirdly, that the course which we pursue is according to his mind and will. (3:3-5)

Q. Would the idea of any one or two of the above mentioned things, enable a person to exercise faith in God?

A. It would not, for without the idea of them all, faith would be imperfect and unproductive. (3:15)

Q. Would an idea of these three things lay a sure foundation for the exercise of faith in God, so as to obtain life and salvation?

A. It would; for by the idea of these three things, faith could become perfect, and fruitful, abounding in righteousness unto the praise and glory of God. (3:5)

Q. How are we to be made acquainted with the before mentioned things respecting the Deity, and respecting ourselves?

A. By revelation. (3:6)

Q. Could these things be found out by any other means than by revelation?

A. They could not.

Q. How do you prove it?

A. By the scriptures: Job 11:7-9. 1 Corinthians 2:9-11. (3:17)

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Q. What things do we learn in the revelations of God respecting his character?

A. We learn the six following things. First, that he was God before the world was created, and the same God that he was after it was created. Secondly, that he is merciful and gracious, slow to anger, abundant in goodness, and that he was so from everlasting, and will be so to everlasting. Thirdly, that he changes not, neither is there variableness with him, and that his course is one eternal round. Fourthly, that he is a God of truth and cannot lie. Fifthly, that he is no respecter of persons; and Sixthly, that he is love. (3:12-18)

Q. Where do you find the revelations which give us this idea of the character of the Deity?

A. In the bible and book of commandments, and they are quoted in the third lecture. (3:9-11)

Q. What effect would it have on any rational being not to have an idea that the Lord was God, the creator and upholder of all things?

A. It would prevent him from exercising faith in him unto life and salvation.

Q. Why would it prevent him from exercising faith in God?

A. Because he would be as the heathen not knowing but there might be a being greater and more powerful than he, and thereby he be prevented from fulfilling his promises. (3:19)

Q. Does this idea prevent this doubt?

A. It does; for persons having this idea are enabled thereby to exercise faith without this doubt. (3:19)

Q. Is it not also necessary to have the idea that God is merciful, and gracious, long suffering and full of goodness?

A. It is. (3:20)

Q. Why is it necessary?

A. Because of the weakness and imperfections of human nature, and the great frailties of man; for such is the weakness of man, and such his frailties, that he is liable to sin continually, and if God were

not long suffering, and full of compassion, gracious and merciful and of a forgiving disposition, man would be cut off from before him in consequence of which he would be in continual doubt and could not exercise faith: for where doubt is, there faith has no power, but by man's believing that God is full of compassion and forgiveness, long suffering and slow to anger, he can exercise faith in him and overcome doubt, so as to be exceedingly strong. (3:20)

Q. Is it not equally as necessary that man should have an idea that God changes not, neither is there variableness with him, in order to exercise faith in him unto life and salvation?

A. It is; because without this, he would not know how soon the mercy of God might change into cruelty, his long suffering into rashness, his love into hatred, and in consequence of which doubt, man would be incapable of exercising faith in him, but having the idea that he is unchangeable, man can have faith in him continually, believing that what he was yesterday he is to day, and will be forever. (3:21)

Question 20: Is it not necessary also, for men to have an idea that God is a being of truth, before they can have perfect faith in him?

A. It is; for unless men have this idea they cannot place confidence in his word, and not being able to place confidence in his word, they could not have faith in him; but believing that he is a God of truth, and that his word cannot fail, their faith can rest in him without doubt. (3:22)

Q. Could man exercise faith in God so as to obtain eternal life unless he believed that God was no respecter of persons?

A. He could not; because without this idea he could not certainly know that it was his privilege so to do, and in consequence of this doubt his faith could not be sufficiently strong to save him. (3:23)

Q. Would it be possible for a man to exercise faith in God, so as to be saved, unless he had an idea that God was love?

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A. He could not; because man could not love God, unless he had an idea that God was love, and if he did not love God, he could not have faith in him. (3:24)

Q. What is the description which the sacred writers give of the character of the Deity calculated to do?

A. It is calculated to lay a foundation for the exercise of faith in him, as far as the knowledge extends among all people, tongues, languages, kindreds, and nations and that from age to age, and from generation to generation. (3:25)

Q. Is the character which God has given of himself uniform?

A. It is, in all his revelations whether to the Former Day Saints, or to the Latter day saints, so that they all have the authority to exercise faith in him, and to expect by the exercise of their faith, to enjoy the same blessings. (3:26)

Section IV Q&A Of Faith

Question—What was shown in the third lecture?

Answer—It was shown that correct ideas of the character of God are necessary in order to exercise faith in him unto life and salvation; and that without correct ideas of his character, men could not have power to exercise faith in him unto life and salvation, but that correct ideas of his character, as far as his character is concerned in the exercise of faith in him, lay a sure foundation for the exercise of it. (4:1)

Q. What object had the God of heaven in revealing his attributes to men?

A. That through an acquaintance with his attributes they might be enabled to exercise faith in him so as to obtain eternal life. (4:2)

Q. Could men exercise faith in God without an acquaintance with his attributes, so as to be enabled to lay hold of eternal life?

A. They could not. (4:2,3)

Q. What account is given of the attributes of God in his revelations?

A. First, Knowledge, secondly, Faith, or power, thirdly, Justice, fourthly, Judgment, fifthly, Mercy, and sixthly truth. (4:4-10)

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

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

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

A. It is.

Q. How do you prove it?

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

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

A. It does.

Q. How do you prove it?

A. By the seventeenth and eighteenth paragraphs.*

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

A. They have.

Q. How do you prove it?

A. By the nineteenth paragraph of this lecture.

—Let the student turn and commit paragraphs 11-19 to memory.

Section V Q&A Of Faith

Question—Of what do the foregoing lectures treat?

Answer—Of the being, perfections and attributes of the Deity. (5:1)

Q. What are we to understand by the perfections of the Deity?

A. The perfections which belong to His attributes.

Q. How many personages are there in the Godhead?

A. Two: the Father and the Son. (5:1)

Q. How do you prove that there are two personages in the Godhead?

A. By the Scriptures. Genesis 1:26: (Also 2:6): And the Lord God said unto the Only Begotten, who was with him from the beginning, Let us make man in our image, after our likeness:—and it was done. Genesis 3:22: And the Lord God said unto the Only Begotten, Behold, the man is become as one of us: to know good and evil. John 17:5: And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. (5:12)

Q. What is the Father?

A. He is a personage of glory and of power. (5:2)

Q. How do you prove that the Father is a personage of glory and of power?

A. Isaiah 60:19: The Sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee: but the Lord

shall be unto thee an everlasting light, and thy God thy glory. 1 Chronicles 29:11: Thine, O Lord, is the greatness, and the power, and the glory. Psalms 29:3: The voice of the Lord is upon the waters: the God of glory thunders. Psalms 79:9: Help us, O God of our salvation, for the glory of thy name. Romans 1:23: And changed the glory of the incorruptible God into an image made like to corruptible men.

Secondly, of power. 1 Chronicles 29:11: Thine, O Lord, is the greatness and the power, and the glory. Jeremiah 32:17: Ah! Lord God, behold thou hast made the earth and the heavens by thy great power, and stretched-out arm; and there is nothing too hard for thee. Deuteronomy 4:37: And because he loved thy fathers therefore he chose their seed after them, and [brought] them out in his sight with his mighty power. 2 Samuel 22:33: God is my strength and power. Job 26, commencing with the 7 verse, to the end of the chapter. He stretches out the north over the empty place, and hangs the earth upon nothing. He binds up the waters in his thick clouds; and the cloud is not rent under them. He holds back the face of his throne, and spreads his cloud upon it. He has compassed the waters with bounds, until the day and night come to an end. The pillars of heaven tremble, and are astonished at his reproof. He divides the sea with his power, and by his understanding he smites through the proud. By his Spirit he has garnished the heavens; his hand has formed the crooked serpent. Lo, these are parts of his ways: but how little a portion is heard of him? But the thunder of his power who can understand?

Q. What is the Son?

A. First, he is a personage of tabernacle. (5:2)

Q. How do you prove it?

A. John 14:9-11: Jesus says unto him, Have I been so long time with you, and yet have you not known me, Philip? He that has seen me has seen the Father; and how do you say then, Show us the Father? Do you not believe, that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself: but the

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Father that dwells in me, he does the works. Believe me that I am in the Father, and the Father in me.

Secondly, and being a personage of tabernacle, was made or fashioned like unto man, or being in the form and likeness of man. (5:2)

Philippians 2:5: Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man, and, being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Hebrews 2:14,16: Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same. For verily he took not on him the nature of angels: but he took on him the seed of Abraham.

Thirdly, he is also in the likeness of the personage of the Father. (5:2)

Hebrews 1:1-3: God, who at sundry times, and in divers manners, spake in time past to the fathers, by the prophets, has in these last days spoken unto us by his Son, whom he has appointed heir of all things, by whom also he made the worlds; who, being the brightness of his glory, and the express image of his person. Again, Philippians 2:5-6: Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God.

Q. Was it by the Father and the son that all things were created and made, that were created and made?

A. It was. Colossians 1:15-17. Who is the image of the invisible God, the first born of every creature; for by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, principalities or powers; all things were created by him and for him; and he is before all things, and by him all things consist. Genesis 1:1: In the beginning God

created the heavens and the earth. Hebrews 1:2: [God] Has in these last days spoken unto us by his Son, whom he has appointed heir of all things, by whom also he made the worlds.

Q. Does he possess the fulness of the Father?

A. He does. Colossians 1:19: For it pleased the Father that in him should all fulness dwell. [2:9]: For in him dwells all the fulness of the Godhead bodily. Ephesians 1:23: Which is his [Christ's] body, the fulness of him that fills all in all.

Q. Why was he called the Son?

A. Because of the flesh. Luke 1:33: That holy thing which shall be born of thee, shall be called the Son of God—Matthew 3:16-17: And Jesus, when he was baptized, went up straitway out of the water: and lo, the heavens were opened unto him, and he [John] saw the Spirit of God descending like a dove and lighting upon him: and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Q. Was he ordained of the Father, from before the foundation of the world, to be a propitiation for the sins of all those who should believe on his name?

A. He was. 1 Peter 1:18-20: For as much as you know that you were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifested in these last times for you. Revelation 13:8: And all that dwell upon the earth shall worship him, [the beast] whose names are not written in the book of life of the Lamb slain from the foundation of the world. 1 Corinthians 2:7: But we speak the wisdom of God in a mystery, even the hidden mystery, which God ordained before the world unto our glory.

Q. Do the Father and the Son possess the same mind?

A. They do. John 5:30: I [Christ] can of my own self do nothing: as I hear, I judge, and my judgment is just; because I seek not my

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own will, but the will of the Father who sent me. John 6:38: For I [Christ] came down from heaven, not to do my own will, but the will of him that sent me. John 10:30: I [Christ] and my Father are one.

Q. What is this mind?

A. The Holy Spirit. John 15:26: But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceeds from the Father, he shall testify of me [Christ]. Galatians 4:6: And because you are sons, God has sent forth the Spirit of his Son into your hearts.

Q. Do the Father, Son and Holy Spirit constitute the Godhead?

A. They do. (5:2) Let the student commit this paragraph to memory.

Q. Does the believer in Christ Jesus, through the gift of the Spirit, become one with the Father and the Son, as the Father and the Son are one?

A. They do. John 17:20-21: Neither pray I for these (the apostles) alone, but for them also who shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me.

Q. Does the foregoing account of the Godhead lay a sure foundation for the exercise of faith in him unto life and salvation?

A. It does.

Q. How do you prove it?

A. By the third paragraph of this lecture. *Let the student commit this also.*

Epistles of the Saints

Lection of faith given to the Church of Christ

Formerly known as
**Covenants and Commandments
of the Lord to His Servants
of the Church of Latter Day Saints**

Also known as
The Lectures on Faith

The First Book of Sidney Rigdon

The following epistle was written by Sidney Rigdon August 31, 1831. This epistle was written This version was taken from The Book of John Whitmer, Chapter 9. Inspired changes made for its use for the Church of Jesus Christ in Christian Fellowship and other known changes are in italics. This Epistle has not been voted on and sustained as canon for use in the Church of Jesus Christ in Christian Fellowship by the Assembly of Saints.

Chapter 1

Call to the Center Place

1 I, Sidney Rigdon, a servant of Jesus Christ by the will of God the Father and through the faith of our Lord Jesus Christ, unto the Saints who are scattered abroad in the last days:

2 May grace, mercy and peace, rest upon you from God the Father and from our Lord Jesus Christ, who is greatly to be feared, among His Saints, and to be had in reverence of all them who obey him.

3 Beloved brethren, it has pleased God, even the Father, to make known unto us in these last days, the good pleasure of His will concerning His Saints;

4 And to make known unto us the things which He has decreed upon the nations:

1 Rigdon

5 Even wasting and destruction until they are utterly destroyed, and the earth made desolate by reason of the wickedness of its inhabitants according as He has made known in times past by the prophets and apostles,

6 That such calamities should befall the inhabitants of the earth in the last days, unless they should repent, and turn to the living God.

7 And as the time is now near at hand for the accomplishment of His purposes and the fulfillment of His prophesies, which have been spoken by all the holy prophets, ever since the world began,

8 He has sent and signified, unto us by the mouths of his holy prophets, that he has raised up in these last days—

9 The speedy accomplishment of his purposes which shall be accomplished, on the heads of the rebellious of this generation—

10 Among whom He has been pleased in much mercy and goodness, to send forth the fullness of His Gospel in order that they might repent and turn to the living God, and be made partakers of his Holy Spirit.

11 But by reason of their wickedness and rebellion against Him, and wicked and unbelieving hearts, the Lord withdrew His spirit from them, and gives them up to work all uncleanness with greediness, and to bring swift destruction on themselves—

12 And through their wickedness to hasten the day of their calamity, that they may be left without excuse in the day of vengeance.

13 But it has pleased our Heavenly Father to make known some better things concerning His Saints, and those who serve him in fear and rejoice in meekness, before Him,

14 Even things which pertain to life everlasting, for godliness has the promise of the life, that now is, and that which is to come;

15 Even so, it has pleased our Heavenly Father to make provisions for His Saints in these last days of tribulation that they, through faith and patience, and by continuing in well doing may preserve their lives, and attain unto rest and endless felicity;

16 But by no other means than that of a strict observance of his commandments and teachings in all things as there is and can be no ruler nor lawgiver in the Kingdom of God save it be God our Savior himself—

17 And before Him, He requires that all His Saints and those who have named the name of Jesus, should be careful to depart from iniquity and serve Him with fear, rejoicing and trembling, lest He be angry and they perish from their way.

18 According to the prediction of the ancient prophets, that the Lord would send His messengers in the last days, and gather His elect

19 (Which is the elect, according to the covenant, *as* those who, like Abraham, are faithful to God and the Word of His Grace)

20 From the four winds, even from one end of the earth to the other, as testified of by the Savior himself—

21 So in these last days, He has commenced to gather together, into a place provided before of God and had in reserve in days of old, being kept by the power and providence of God, for this purpose and which he now holds in his own hands, that they through faith, and patience may inherit the promises—

22 A land which God by His own commandment has consecrated to Himself, where He has said that His laws shall be kept,

23 And where His Saints can dwell in safety, through their perseverance in well doing and their unfeigned repentance of all their sins,

24 Our heavenly Father has provided this land Himself because it was the one which was best adopted for His children, where Jew and Gentile might dwell together:

25 For God has the same respect to all those who call upon Him in truth and righteousness whether they be Jew or Gentile; for there is no respect of persons with Him.

26 This land being situated in the center of the continent on which we dwell, with an exceeding fertile soil and ready cleared for the hand of the cultivator bespeaks the goodness of our God, in providing so goodly a heritage,

27 And its climate suited persons from every quarter of this continent, whether East, West, North, or South.

28 Yea, I think I may say, for all constitutions from every part of the world and its productions nearly all varieties of both grain and vegetables which are common in this country together with all means, clothing.

29 In addition to this, it abounds with fountains of pure water, the soil climate and surface all adapted to health;

30 Indeed, I may say that the whole properties of the country invite the Saints to come, and partake their blessings.

31 But what more need I say about a country which our Heavenly Father holds in His own hands?

32 For if it were unhealthy, He could make it healthy, and if barren He could make it fruitful.

33 Such is the land which God has provided for us. in these last days for an inheritance, and truly it is a goodly land, and none other so well suited for all the Saints as this and all those who have faith and confidence in God.

1 Rigdon

34 Who has ever seen this land will bear the same testimony.

35 In order that you may understand the will of God respecting this land, and the way and means, of possessing it, I can only refer you to commandments which the Lord has delivered, by the mouth of his Prophet which will be read, to you, by our brethren Oliver Cowdery and Newel K. Whitney.

36 Whom the Lord has appointed to visit the churches and obtain means for purchasing this land of our inheritance that we may escape in the day of tribulation which is coming on the earth.

38 I conclude by exhorting you to hear the voice of the Lord your God, who is speaking to you in much mercy and who is sending forth His word and His revelation in these last days,

39 In order that we may escape impending vengeance and the judgments which await this generation, and which will speedily overtake them—

40 Brethren pray for me, that I may be counted worthy to obtain an inheritance in the land of Zion and to overcome the World through faith, and dwell with the sanctified, forever, and ever: Amen.

1 Joseph

Chapter 1

Letter to W.W. Phelps

The following epistle was written by Joseph Smith Jr. to William W. Phelps, November 27, 1832. Part of this Epistle as canon for use in the Church of Jesus Christ of Latter-day Saints as Section 85 of their Doctrine and Covenants. Inspired changes to the text have been placed in italics.

1 Brother William W. Phelps, I say brother because I feel so from the heart, and although it is not long since I wrote a letter unto you, yet I feel as though you would excuse me for writing this, as I have many things which I wish to communicate; some things which I will mention in this letter which are laying great with weight upon my mind.

2 I inform you I am well, and family; God grant that you may enjoy the same, and yours, and all the brethren and sisters who remember to inquire after the commandments of the Lord and the welfare of Zion and such a being as me.

3 And while I dictate this letter, I fancy to myself that you are saying or thinking something similar to these words:

4 My God, great and mighty art thou! Therefore, shew unto thy servant what shall become of all these who are assaying to come up unto Zion in order to keep the commandments of God, and yet receive not there inheritance by consecration,

5 By order or deed from the Bishop, the man that God has appointed in a legal way, agreeable to the Law given to organize and regulate the Church and all the affairs of the same;

6 Brother William, in the love of God, having the most implicit confidence in you as a man of God, having obtained this confidence by a vision of heaven;

7 Therefore, I will proceed to unfold to you some of the feelings of my heart and proceed to answer the questions.

8 [85:1-2a] Firstly, 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 there manner of life, and their faith and works;

1 Joseph

9 [85:2b] And also of all the apostates who apostatize after receiving there inheritances; who^a in that day shall not find an inheritance among the Saints of the Most High;

10 Therefore, it shall be done unto them as unto the children of the Priest, as you will find recorded in the second chapter and sixty first and second verses of Ezra.

11 Now Brother William, if what I have said is true, how careful then had men aught to be what they do in the last days, lest they think they stand should fall because they keep not the Lord's commandments;

12 Whilst you who obey, who do the will of the Lord, and keep His commandments have need to rejoice with unspeakable joy;

13 For such shall be exalted very high, and shall be lifted up in triumph above all the kingdoms of the world.

14 But I must drop this subject at the beginning: O Lord, when will the time come when Brother William, thy servant, and myself behold the day that we may stand together and gaze upon eternal wisdom engraven upon the heavens?

15 While the majesty of our God holdeth up the dark curtain, until we may read the record of eternity to the fullness of our immortal souls?

16 O Lord God, deliver us in thy due time from the little narrow prison, almost as it were total darkness of paper, pen and ink, and a crooked broken scattered and imperfect language.

17 [85:3] I would inform secondly; 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 there names enrolled with the people of God;

18 [85:4] 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;

19 [85:5] There names shall not be found, neither the names of their father or the names of their children written in the Book of the Law of God, saith. the Lord of hosts.

20 [85:6] Yea^b, thus saith the still small voice which whispereth through and pierceth all things, and often times it maketh my bones to quake while it maketh manifest, saying:

21 [85:7-8] And it shall come to pass that I, the Lord God, will send one mighty and strong, holding the scepter of power in his hand,

22 Clothed with light for a covering, whose mouth shall utter words, eternal words, while his bowels shall be a fountain of truth to set in order the house of God,

23 And to arrange by lot the inheritance of the Saints whose names are found;

24 And the names of their fathers, and of their children enrolled in the Book of the Law of God while that man, who was called of God and appointed,

25 That putteth forth his hand to steady the ark of God shall fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning.

26 [85:9] And all they who are not found written in the Book of Remembrance shall find none inheritance in that day,

27 But they shall be cut asunder, and their portion shall be appointed them among unbelievers where is wailing and gnashing of teeth.

28 [85:10] These things I say not of myself; therefore, as the Lord speaketh He will also fulfill,

29 [85:11] And^c they who are of the High Priesthood, as well as the lesser Priesthood, or the members whose names are not found written in the Book of the Law, or that are found to have apostatized, or to have been cut off out of the Church, in that day shall not find an inheritance among the Saints of the Most High;

30 [85:12] Therefore, it shall be done unto them as unto the children of the Priest as you will find recorded in the second chapter and sixty first and second verses of Ezra^d.

31 Now, Brother William, if what I have said is true, how careful then had men *and women* aught to be what they do in the last days,

32 Lest they are cut short of their expectations and they that think they stand should fall, because they keep not the Lords commandments whilst you who do the will of the Lord and keep his commandments have need to rejoice with unspeakable joy;

33 For such shall be exalted very high and shall be lifted up in triumph above all the kingdoms of this world; but I must drop this subject at the beginning.

34 O Lord, when will the time come when Brother William, thy servant, and myself behold the day that we may stand together and gaze upon eternal wisdom engraven upon the Heavens,

35 While the majesty of our God holdeth up the dark curtain; until we may read the sound of eternity to the fullness and satisfaction of our immortal souls?

36 O Lord God, deliver us in thy due time from the little narrow prison, almost as it were total darkness of paper, pen, and ink and a crooked broken scattered and imperfect language^e.

37 29 No more, my love for all the Brethren; yours in bonds, Amen.
-Joseph Smith Jr

1 Joseph

Note:

a Word added for clarification.

B At this point, Frederick G. Williams handwriting ends and Joseph Smith Jr.'s begins.

c This text was changed for clarity, it originally read: *And they who are of the High Priesthood, whose names are not found written in the Book of the Law, or that are found to have apostatized, or to have been cut off out of the Church, as well as the lesser Priesthood, or the members, in that day shall not find an inheritance among the Saints of the Most High;*

d Ezra 2:61-62: "And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai; which took a wife of the daughters of Barzillai the Gileadite, and was called after their name: these sought their register among those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood."

e Text omitted between this and the next verse is as follows: "I would inform you that I have obtained ten subscribers for the Star and received pay their names and place of residence are as follows: John McMahan, James McMahan, James White, William Brown, Henry Kingery, Micayer Dillions, Abraham Kingery, John A Fisher, David Houghs, Thomas Singers, the papers and all to be sent to Guynodette Post office Verginea, except David Houghs his is to be sent to Wayne County, Worster Township, Ohio. Vienna Jaqis has not received her papers, please inform her Sister Hariet, that Shee is well and give my respects to her. Tell her that Mr. Angels Brother came after her and the child soon after she went from here, All he wanted wanted was the child."

Chapter 2

Adam Ondi Awmen

The following was taken from The Scriptor Book of Joseph Smith Jr. President of The Church of Jesus Christ, of Latter Day Saints In all the World, Journal, March-September 1838, pages 43-44 dates May 19, 1838. The entry concerns a statement Joseph made near Wight's Ferry, at Spring Hill, Daviess County, Missouri, May 19, 1838. Part of this Epistle as canon for use in the Church of Jesus Christ of Latter-day Saints as Section 116 of their Doctrine and Covenants. Inspired changes to the text have been placed in italics.

1 The next morning, we struck our tents and marched crossed Grand River at the mouth of Honey Creek at a place called Nelsons ferry.

2 Grand River is a large, beautiful, deep, and rapid stream and will undoubtedly admit of steamboat and other watercraft navigation;

3 And at the mouth of honey creek is a splendid harbor for the safety of such crafts, and also for landing freight.

4 We next kept up the river mostly in the timber for ten miles, until we came to Colonel Lyman Wight's, who lives at the foot of Tower Hill,

5 A name appropriated by President Joseph Smith Jr., in consequence of the remains of an old Nephitish altar and Tower, where we camped for the Sabbath.

6 In the after part of the day, presidents Joseph Smith Jr., and Sidney Rigdon, and myself, went to Wights Ferry about a half mile from this place up the river,

7 For the purpose of selecting and laying claims to city plot near said Ferry, in Daviess County Township 60, Range 27 and 28, and Sections 25, 36, 31, 30, which was called Spring Hill a name appropriated by the brethren present,

8 [116:1a] But after wards named by the mouth of the Lord, and was called Adam Ondi Awmen; because, said Joseph Smith Jr.:

9 [116:1b] It is the place where Adam shall come to visit his people, or the Ancient of days shall sit as spoken of by Daniel the Prophet.

Chapter 3

In Liberty Jail

The following epistles were written by Joseph Smith Jr., Hyrum Smith, Lyman Wight, Caleb Baldwin, and Alexander McRae while imprisoned in Liberty Missouri, to the Church March 20 and 22, 1839. They were written in the handwriting of Alexander McRae and Caleb Baldwin, with insertions by Joseph Smith Jr. and signed by Joseph Smith Jr., Hyrum Smith, Lyman Wight, Caleb Baldwin, and Alexander McRae. Recorded as Doctrine and Covenants Sections 121-123 for the Church of Jesus Christ of Latter-day Saints. Inspired changes made for its use for the Church of Jesus Christ in Christian Fellowship and other known changes are in italics.

1 To the Church of Latter Day Saints, at Quincy Illinois and scattered abroad, and to Bishop Edward Partridge in particular.

2 Your humble servant Joseph Smith Jr., prisoner for the Lord Jesus Christ's sake and for the Saints, taken and held by the power of mobocracy under the exterminating reign of his excellency, the Governor Lilburn W. Boggs, in company with his fellow prisoners and beloved Brethren: Caleb Baldwin, Lyman Wight, Hyrum Smith, and Alexander McRae.

1 Joseph

3 Send unto you all greeting; may the Grace of God the Father, and of our Lord and Savior Jesus Christ rest upon you all and abide with you forever.

4 May knowledge be multiplied unto you by the mercy of God.

5 And may faith, and virtue, and knowledge and temperance, and patience, and godliness, and brotherly kindness, and charity be in you and abound that you may not be barren in anything nor unfruitful.

6 Forasmuch as we know that the most of you are well acquainted with the rings and the high toned injustice and cruelty that is practiced upon us.

7 Whereas we have been taken prisoners charged falsely with every kind of evil and thrown into prison,

8 Enclosed with strong walls, surrounded with a strong guard who continually watch day and night as indefatigable as the devil is in tempting and laying snares for the people of God;

9 Therefore, dearly and beloved brethren, we are the more ready and willing to lay claim to your fellowship and love.

10 For our circumstances are calculated to awaken our spirits to a sacred remembrance of everything, and we think that yours are also,

11 And that nothing therefore can separate us from the love of God, and fellowship one with another;

12 And that every species of wickedness and cruelty practiced upon us will only tend to bind our hearts together, and seal them together in love.

13 We have no need to say to you that we are held in bonds without cause, neither is it needful that you say unto us we are driven from our homes and smitten without cause.

14 We mutually understand that if the inhabitation of the state of Missouri had let the Saints alone and had been as desirable of peace as they were there would have been nothing but peace and quietude in this State unto this day,

15 We should not have been in this hell, surrounded with demons, if not those who are damned, they are those who shall be damned;

16 And where we are compelled to hear nothing but blasphemous oaths, and witness a scene of blasphemy, and drunkenness, and hypocrisy, and debaucheries of every description.

17 And again, the cry cries of orphans and widows would not have ascended up to God.

18 The blood of innocent women and children, yea and of men also, would not have cried to God against them; It would not have stained the soil of Missouri.

19 But O! The unrelenting hand the inhumanity and murderous disposition of this people it shocks all nature; it beggars^a and defies all description.

20 It is a tale of wo, a lamentable tail, yea a sorrowful tail, too much to tell, too much for contemplation, too much to think of for a moment, too much for human beings—

21 It cannot be found among the heathens, it cannot be found among the nations where kings and tyrants are enthroned, it cannot be found among the savages of the wilderness;

22 Yea, and I think it cannot be found among the wild and ferocious beasts of the forest that a man should be mangled for sport,

23 Women be violated, robbed of all that they have, their last morsel for subsistence, and then be violated to gratify the hellish desires of the mob, and finally left to perish with their helpless offspring clinging around their necks!

24 But this is not all: after a man is dead, he must be dug up from his grave and mangled to pieces for no other purpose than to gratify their spleen against the religion of God.

25 They practice these things upon the Saints who have done them no wrong, who are innocent and virtuous, who loved the Lord their God and were willing to forsake all things for Christ's sake.

26 These things are awful to relate, but they are verily true.

27 It must needs be that offences come, but WO! to them by whom they come.

Note:

a "BEG'GAR, verb transitive To reduce to beggary; to impoverish. 1. To deprive or make destitute; to exhaust; as, to beggar description." -Webster's Dictionary 1828

Chapter 4

1 [121:1] O God, where art thou? and where is the pavilion that covereth thy hiding place?

2 [121:2] How long shall thy hand be stayed and thine eye, yea thy pure eye, behold from the eternal heavens the wrongs of thy people, and of thy servants and thine ear be penetrated with their cries?

3 [121:3] Yea, O Lord, how long shall they suffer these wrongs and unlawful oppressions before thine heart shall be softened towards them, and thy bowels be moved with compassion towards them?

1 Joseph

4 [121:4a] O Lord, God Almighty, Maker of Heaven, Earth, and Seas, and of all things that in them *are* and who controleth and subjecteth the devil, and the dark, and benighted dominion of Sheol—

5 [121:4b] Stretch forth thy hand, let thine eye pierce, let thy pavilion be taken up, let thy hiding place no longer be covered, let thine ear be inclined, let thine heart be softened and thy bowels moved with compassion toward us;

6 [121:5] Let thine anger be kindle against our enemies, and in the fury of thine hart, with thy sword, avenge us of our wrongs.

7 [121:6] Remember thy suffering *Saints*, O our God, and thy servants will rejoice in thy name forever.

8 Dearly and beloved brethren, we see that perilous times^a have come, as was testified of.

9 We may look then with most perfect assurance for the rolling in of all those things that have been written, and with more confidence than ever before.

10 Lift up our eyes to the luminary of day and say in our hearts: Soon thou wilt veil thy blushing face, he that said: Let there be light, and there was light! hath spoken this word.

11 And again; thou moon, thou dimmer light, thou luminary of night shall turn to blood.

12 We see that everything is fulfilling, and the time shall soon come, when the Son of Man shall descend in the clouds of heaven;

13 Our hearts do not shrink, neither are our spirits altogether broken at the grievous yoke which is put upon us.

14 We know that God will have our oppressors in derision^b, that he will laugh at their calamity and mock when their fear comith.

Note:

a See 2 Timothy 3:1.

b “DERISION, noun 1. The act of laughing at in contempt. 2. Contempt manifested by laughter; scorn. I am in derision daily. Jeremiah 20:7. 3. An object of derision or contempt; a laughing-stock. I was a derision to all my people. Lamentations 3:14.” - Webster’s Dictionary 1828

Chapter 5

1 O that we could be with you Brethren and unbosom our feeling to you we would tell that we should have been liberated at the time Elder Sidney Rigdon was on the writ of habeas corpus,

2 Had not our own lawyers interpreted the law contrary to what it reads against us, which prevented us from introducing our evidence before the mock court.

3 They have done us much harm from the beginning.

4 They have of late acknowledged that the law was misconstrued and tantalized our feelings with it,

5 And have entirely forsaken us, and have forfeited their oaths and their bonds, and we have a comeback on them for they are co-workers with the mob.

6 As nigh as we can learn, the public mind has been for a long time turning in our favor, and the majority *are* now friendly,

7 And the lawyers can no longer browbeat us by saying that this or that is a matter of public opinion;

8 For public opinion is not willing to brook it for it is beginning to look with feelings of indignation against our oppressors and to say that the Mormons were not in the fault.

9 In the least, we think that truth honor and virtue and innocence will eventually come out triumphant.

10 We should have taken a habeas corpus before the high Judge and escaped the mob in a summary way;

11 But unfortunately for us, the timber of the wall being very hard, our auger handles gave out and hindered us longer than we expected.

12 We applied to a friend and a very slight incautious act gave rise to some suspicion, and before we could fully succeed our plan was discovered.

13 We had everything in readiness, but the last stone;

14 And we could have made our escape in one minute and should have succeeded admirably, had it not been for a little imprudence or over anxiety on the part of our friend.

15 The sheriff and jailor did not blame us for our attempt, it was a fine breach and cost the county a round sum;

16 But public opinion says that we ought to have been permitted to have made our escape;

17 That then the disgrace would have been on us, but now it must come on the state.

18 That there cannot be any charge sustained against us, and that the conduct of the mob, the murders committed at Hawn's Mill,

19 And the exterminating order of the Governor Lilburn W. Boggs, and the one sided rascally proceedings of the Legislature has damned the state of Missouri to all eternity.

20 I would just name also that General David R. Atchison has proved himself to be as contemptible as any of them.

1 Joseph

21 We have tried for a long time to get our lawyers to draw us some petitions to the supreme Judges of this state. but they utterly refused.

22 We have examined the law and drawn the petitions ourselves and have obtained abundance of proof to counter act all the testimony that was against us,

23 So that if the supreme Judge does not grant us our liberty, he has got to act without cause contrary to honor evidence law or justice surely to please the devil.

24 But we hope better things and trust that before many days God will so order our case that we shall be set at liberty and take up our habitation with the Saints.

Chapter 6

1 We received some letters last evening, one from Emma Smith one from Don Carlos Smith, and one from Bishop Edward Partridge; all breathing a kind and consoling spirit, we were much gratified with their contents.

2 We had been a long time without information, and when we read those letters, they were to our souls as the gentle air is refreshing;

3 But our joy was mingled with grief because of the suffering of the poor and much injured Saints,

4 And we need not say to you that the flood gates of our hearts were hoisted, and our eyes were a fountain of tears.

5 But those who have not been enclosed in the walls of a prison without cause or provocation can have but a little idea how sweet the voice of a friend is,

6 One token of friendship from any source whatever awakens and called into action, every sympathetic feeling it brings up in an instant,

7 Everything that is passed it seizes the present with a vivacity of lightning it grasps after the future with the fierceness of a tiger;

8 It retrogrades from one thing to another until finally all enmity malice and hatred and past differences misunderstandings and mismanagements lie slain victims at the feet of hope.

9 [121:7] And when the heart is sufficiently contrite, and then the voice of inspiration steals along and whispers:

10 [121:8a] My son, peace be unto thy soul, thine adversity and thy afflictions shall be but a small moment, and then if thou endure it well, God shall exalt thee on high;

11 [121:8b-9] Thou shalt triumph over all they foes, thy friends do stand by thee and they shall hail thee again with warm hearts and friendly hands.

12 [121:10] Thou art not yet as Job, thy friends do not contend against thee, neither charge thee with transgression as they did Job;

13 [121:11] And they who do charge thee with transgression, their hope shall be blasted, and their prospects shall melt away as the hoary frost melteth before the burning rays of the rising sun.

14 [121:12] And also, that God hath set to his hand and seal to change the times and seasons, and to blind their minds that they may not understand his marvelous workings that he may prove them also and take them in their own craftiness;

15 [121:13] Also because their hearts are corrupt, and the thing which they are willing to bring upon others and love to have others suffer may come upon themselves to the very utmost,

16 [121:14-15] That they may be disappointed also and their hopes may be cut off and not many years hence that they and their posterity shall be swept from under heaven, saith God, that not one of them is left to stand by the wall.

17 [121:16] Cursed are all those that shall lift up *their heels* against mine anointed, saith the Lord, and cry they have sinned when they have not sinned before me, saith the Lord, but have done that which was meat in mine eyes and which I commanded them;

18 [121:17] But those who cry transgression! do it because they are the servants of sin, and are the children of disobedience themselves;

19 [121:18-19a] And those who swear false against my servants, that they might bring them unto bondage, and death: Wo unto them! because they have offended my little ones.

20 [121:19b-20] They shall be severed from the ordinances of mine house, their basket shall not be full, their houses and their barns shall famish, and they themselves shall be despised by those that flattered them.

21 [121:21] They shall not have right to the priesthood, nor their posterity after them, from generation to generation:

22 [121:22] It had been better for them that a millstone had been hanged about their necks, and they drowned in the depth of the sea.

23 [121:23a] Wo unto all those that discomfort my people, and drive, and murder, and testify against them, saith the Lord of *hosts*.

[121:23b] A generation of *vipers* shall not escape the damnation of hell!

24 [121:24-25] Behold, mine eyes seeth and knoweth all their works, and I have in reserve a swift judgement in the season thereof for

1 Joseph

them all; for there is a time appointed for *everyone*, according as their works shall be.

Chapter 7

1 And now beloved Brethren, we say unto you: That inasmuch as God hath said that he would have a tried people, that he would purge them as gold, now we think that this time he has chosen his own crucible wherein we have been tried,

2 And we think if we get through with any degree of safety and shall have kept the faith that it will be a sign to this generation all together sufficient to leave them without excuse.

3 And we think also that it will be a trial of our faith equal to that of Abraham; and that the ancients will not have whereof to boast over us in the day of judgment, as being called to pass through heavier afflictions, that we may hold an even weight in the balances with them.

4 But now, after having suffered so grate a sacrifice, and having passed through so grate a scene of sorrow, we trust that a ram may be caught in the thicket, speedily to relieve the sons and daughters of Abraham from their great anxiety,

5 And to light up the lamp of salvation upon their countenances, that they may hold upon now, after having gone so far unto everlasting life.

6 Now brethren, concerning the places for the location of the Saints, we cannot counsel you as we could if we were present with you;

7 And as to the things that were written heretofore, we did not consider them anything very binding;

8 Therefore, we now say once for all that we think it most proper that the general affairs of the Church which are necessary to be considered while your humble servant remains in bondage should be transacted by a General Conference of the most faithful, and the most respectable of the authorities of the church.

9 And a minute of those transactions may be kept and forwarded from time to time to your humble servant.

10 And if there should be any corrections by the Word of the Lord, they shall be freely transmitted, and your humble servant will approve all things whatsoever is acceptable unto God

11 If anything should have been suggested by us or any names mentioned, except by commandment, or thus saith the Lord, we do not consider it binding;

12 Therefore, our hearts shall not be grieved if different arrangements should be entered into.

13 Nevertheless, we would suggest the propriety of being aware of an aspiring spirit, which spirit has oftentimes urged men forward, to make foul speeches and influence the Church,

14 And to reject milder councils and has eventually by been the means of bringing much death and sorrow upon the Church.

15 We would say: be aware of pride also, for well and truly hath the wise man said that pride goeth before destruction, and a haughty spirit before a fall.

16 And again, outward appearance is not always a criteria for us to judge our fellow man, but the lips betray the haughty and over baring imaginations of the heart, by *their* words and *their* deeds let *them* be scanned.

17 Flattery also is a deadly poison; a frank and open rebuke provoketh a good man to emulation, and in the hour of trouble he will be your best friend;

18 But on the other hand, it will draw out all the corruption of a corrupt heart, and lying and the poison of asps shall be under their tongues;

19 And they do cause the pure in heart to be cast into prison because they want them out of their way.

20 A fanciful and flowery and heated imagination be aware of, because the things of God are of deep import,

21 And time and experience and careful and ponderous and solemn thoughts can only find them out.

22 Thy mind O Man, if thou wilt lead a soul unto salvation, must stretch as high as the utmost Heavens,

23 Snd search in to and contemplate the lowest considerations of the darkest abyss,

24 And expand upon the broad considerations of Eternal Expanse; he must commune with God.

25 How much more dignified and noble are the thoughts of God, than the vane imagination of the human heart none but fools, will trifle with the souls of mankind.

26 How vain and trifling have been our spirits, our Conferences, our Councils, our meetings, our private as well as public conversations; too low, too mean, too vulgar, too condescending;

1 Joseph

27 For the dignified characters of the called and chosen of God, according to the purposes of his will from before the foundation of the world.

28 To hold the keys of the mysteries of those things that have been kept hid from the foundation until now, of which some have tasted a little,

29 And which many of them are to be poured down from heaven upon the heads of babes, yea, the weak, obscure, and disposable ones of this earth.

30 Therefore, we beseech of you brethren that you bear with those who do not feel themselves more worthy than yourselves, while we exhort one another,

31 To a reformation, with one an all, both old and young, teachers and taught, both high and low, rich and poor, bond and free, male and female.

32 Let honesty and sobriety, and candor and solemnity, and virtue and pureness, and meekness and simplicity crown our heads in every place, and in fine become as little children without malice, guile, or hypocrisy.

Chapter 8

1 [121:26a] And now brethren, after your tribulations, if you do these things, and exercise fervent prayer, and faith in the sight of God always, he shall give unto you knowledge by his Holy Spirit;

2 [121:26b-27] Yea, by the unspeakable gift of the Holy Ghost that has not been revealed since the world was until now, which our fathers have waited with anxious expectation to be revealed in the last times,

3 [121:27b] Which their minds were pointed to by the angels, as held in reserve for the fullness of their glory;

4 [121:28] A time to come in the which nothing shall be withheld, whither there be one god or many god's they shall be manifest.

5 [121:29] All thrones and dominions principalities and powers shall be revealed and set forth upon all who have endured valiantly for the Gospel of Jesus Christ.

6 [121:30] And also, if there be bounds set to the heaven, or to the seas, or to the dry land, or to the sun, moon, or stars:

7 [121:31] All the times of their revolutions, all their appointed days, *months*, and years, and all the days of their days, months, and years

and all their glories, laws, and set times shall be revealed in the days of the dispensation of the fullness of times,

8 [121:32a] According to that which was ordained in the midst of the Council of the Eternal God of all other gods before this world was,

9 [121:32b] That should be reserved unto the finishing and the end thereof when I everyone shall enter into his eternal presence and into his immortal rest.

10 But I beg leave to say unto you, brethren, that ignorance, superstition, and bigotry placing itself where it ought not *be* is often times in the way of the prosperity of this Church.

11 Like the torrent of rain from the mountains that floods the most pure, and crystal stream with mire, and dirt, and filthiness and obscures everything that was clear before, and all hurls along in one general deluge.

12 But time withers tide, and notwithstanding we are rolled in for the time being by the mire of the flood.

13 The next surge, peradventure, as time roles on may bring us to the fountain as clear as crystal and as pure as snow, while all the filthiness, flood, wood, and rubbish is left is left and purged out by the way.

14 [121:33a] How long can rolling waters remain impure? what power shall stay the heavens?

15 [121:33b] As well, might man stretch forth his puny arm to stop the Missouri River in its decreed course, or to turn it up stream as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter Day Saints

16 What is Boggs or his murderous party but wimbling willows upon the shore to catch the flood wood as will.

17 Might we argue that water is not water because the mountain torrents send down mire, and riles the crystal stream, although afterwards renders it more pure than before?

18 Or that fire is not fire because it is of a quenchable nature by pouring on the flood, as to say that our cause is down because renegades, liars, priests, thieves, and murderers who are all alike,

19 Tenacious of their crafts and creeds have poured down from their spiritual wickedness in high places,

20 Snd from their strong holds of the divine, a flood of dirt, and mire, and filthiness, and vomit upon our heads?

21 No, God forbid!

22 Hell may poor forth its rage, like the burning lava of Mount Vesuvius, or of Etna, or of the most terrible of the burning mountains, and yet shall Mormonism stand.

1 Joseph

23 Water, fire, truth, and God are all the same; truth is Mormonism, God is the author of it, he is our shield.

24 It is by him we received our birth, it was by his voice that we were called to in a dispensation of his Gospel in the beginning of the fullness of times;

25 It was by him we received the Book of Mormon, and it was by him that we remain unto this day, and by him we shall remain if it shall be for our glory and in his almighty name.

26 We are determined to endure tribulation as good soldiers unto the end, but brethren we shall continue to offer further reflections in our next epistle.

27 You will learn by the time you have read this, and if you do not learn it you may learn it, that walls and iron doors and screaming hinges,

28 And half scared to death guards and jailors grinning like some damned spirit lest an innocent man should make his escape,

29 To bring to light the damnable deeds of a murderous mob is calculated in its very nature to make the sole of an honest man feel stronger than the powers of hell.

30 But we must bring our epistle to a close, we send our respects to Fathers, Mothers, Wives, and Children, Brothers and Sisters, we hold them in the most sacred remembrance.

31 We feel to inquire after Elder Sidney Rigdon, if he has not forgotten us it has not been signified to us by his scrawl.

32 Brother George W. Robinson also, and Elder Reynolds Cahoon, we remember him, but would like to jog his memory a little on the fable of the bear and the two friends^a who mutually agreed to stand by each other.

33 And perhaps it would not be amiss to mention Uncle John Smith, and various others;

34 A word of consolation and a blessing would not come amiss from anybody while we are being so closely whispered by the Bear; but we feel to excuse everybody and everything.

35 Yea the more readily when we contemplate that we are in the hands worse than a bear, for the bear would not pray upon a dead carcass.

36 Our respects and love and fellowship to all the virtuous Saints; we are your Brethren and fellow sufferers and prisoners of Jesus Christ for the Gospels sake, and for the hope of glory which is in us: Amen.

Joseph Smith Jr
Hyrum Smith

Chapter 9

Continued to the Church of Latter Day Saints.

1 We continue to offer further reflections to Bishop Edward Partridge, and to the Church of Jesus Christ of Latter Day Saints, whom we love with a fervent love, and do always bear them in mind in all our prayers to the throne of God.

2 It still seems to bear heavily in our minds that the Church would do well to secure to themselves the contract of the land which is proposed to them by Mr. Isaac Galland,

3 And to cultivate the friendly feelings of that gentleman, in as much shall as he shall prove himself to be a man of honor, and a friend to humanity.

4 We really think that his letter breaths that kind of spirit, if we can judge correctly.

5 And Isaac Van Allen Esquire, the attorney General of Iowa Territory that peradventure such men may be wrought upon by the providence of God to do good unto his people, Governor Robert Lucas also.

6 We suggest the idea of praying fervently for all men who manifest any degree of sympathy for the suffering children of God.

7 We think that peradventure the United States surveyor of the Iowa Territory may be of grate benefit to the Church,

8 If it be the will of God to this end, if righteousness should be manifested as the girdle of our loins.

9 It seems to be deeply impressed upon our minds that the Saints ought to lay hold of every door that shall seem to be opened unto them to obtain foothold on the Earth, and make all the preparations that is within the power of possibilities;

10 For the terrible storms that are now gathering in the heavens with darkness, and gloominess, and thick darkness as spoken of by the prophets which cannot be now of a long time lingering,

11 For there seems to be a whispering that the angels of heaven who have been entrusted with the counsel of these matters, for the last days have taken counsel together:

1 Joseph

12 And among the rest of the general affairs that *must* be transacted in their honorable counsel, they have taken cognizance of the testimony of those who were murdered at Hawn's Mill,

13 And also those who were martyred with David W. Patten and elsewhere and have passed some decisions peradventure in favor of the Saints and those who were called to suffer without cause.

14 These decisions will be made known in their time, and they will take into consideration all those things that offend.

Chapter 10

1 We have a fervent desire that in your General Conferences that everything should be discussed with a great deal of care and propriety,

2 Lest you grieve the Holy Spirit which shall be poured out at all times upon your heads when you are exercised with those principals of righteousness that are agreeable to the mind of God,

4 And are properly affected one toward another, and are careful by all means to remember those who are in bondage, and in heaviness, and in deep affliction for your sakes.

5 And if there are any among you who aspire after their own aggrandizement and seek their own opulence while their brethren are groaning in poverty, and are under sore trials and temptations,

6 They cannot be benefited by the intercession of the Holy Spirit which maketh intercession for us day and night with groaning that cannot be uttered.

7 We ought at all times to be very careful that such high mindedness never have place in our hearts, but condescend to men of low estate and with all long suffering bear the infirmities of the weak.

8 [121:34] Behold, there are many called but few are chosen. And why are they not chosen?

9 [121:35] Because their hearts are set so much upon the things of this world and aspire to the honors of men that they do not learn this one lesson:

10 [121:36] That the rights of priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principals of righteousness.

11 [121:37a] That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride or vain ambition, or to exercise control or dominion or compulsion upon

the souls of the children of men in any degree of unrighteousness; behold, the heavens withdraw themselves, the Spirit of the Lord is grieved.

12 [121:37b] And when it has withdrawn, Amen to the Priesthood or the authority of that man!

13 [121:38] Behold, ere he is aware, he is left unto himself to kick against the pricks, to persecute the Saints and to fight against God.

14 [121:39] We have learned by sad experience that it is the nature and disposition of almost all *mankind*, as soon as they get a little authority, as they suppose they will immediately begin to exercise unrighteous dominion.

15 [121:40] Hence many are called, but few are chosen.

16 [121:41] No power or influence can or ought to be maintained by virtue of the Priesthood; only by persuasion, by long suffering, by gentleness and meekness, and by love unfeigned:

17 [121:42] By kindness, by pure knowledge which shall greatly enlarge the soul, without hypocrisy, and without guile;

18 [121:43] Reproving betimes with sharpness when moved upon by the Holy Ghost, and then showing forth afterwards an increase of love toward *they* whom thou hast reprov'd, lest *they* esteem thee to be *their* enemy,

19 [121:44-45a] That *they* may know that thy faithfulness is stronger than the cords of death, thy bowels also being full of charity towards all *mankind* and to the household of faith, and virtue garnish thy thoughts unceasingly;

20 [121:45b] Then shall thy confidence wax strong in the presence of God, and the doctrines of the Priesthood shall distill upon thy soul as the dews from heaven:

21 [121:46a] The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth,

22 [121:46b] And thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever.

23 [122:1a] The ends of the Earth shall enquire after thy name.

24 [122:1b-2] And fools shall have thee in derision, and hell shall rage against thee while the pure in heart, and the wise, and the noble, and the virtuous shall seek counsel, and authority, and blessings constantly from under thy hand;

25 [122:3] And thy people shall never be turned against thee by the testimony of traitors.

26 [122:4a] And although their influence shall cast thee into trouble, and into bars, and walls, thou shalt be had in honor.

1 Joseph

27 [122:4b] And but for a small moment and thy voice shall be more terrible in the midst of thine enemies than the fierce Lion because of thy righteousness;

28 [122:4c] And thy God shall stand by thee forever and ever.

Chapter 11

1 [122:5a] If thou art called to pass through tribulation.

2 [122:5b] If thou art in pearls among false brethren.

3 [122:5c] If thou art in pearls amongst robbers.

4 [122:5d] If thou art in pearls by land or by sea.

5 [122:6a] If thou art accused with all manner of false accusations.

6 [122:6b] If thine enemies fall upon thee.

7 [122:6c] If they tear thee from the society of thy father and mother and brethren and Sisters.

8 [122:6d] And if with a drawn sword thine enemies tear thee from the bosom of thy wife and of thine offspring,

9 [122:6e] And thine elder son, although but six years of age shall cling to thy garments and shall say: My Father, my Father why can't you stay with us? O my Father what are the men going to do with you?

10 [122:6f] And if then he shall be thrust from thee by the sword, and thou be dragged to prison and thine enemies prowl around thee like wolves for blood of the Lamb,

11 [122:7a] And if thou shouldst be cast into the pit, or into the hands of murderers, and the sentence of death passed upon thee.

12 [122:7b] If thou be cast into the deep.

13 [122:7c] If the billowing surge conspire against thee.

14 [122:7d] If fierce wind become thine enemy.

15 [122:7e] If the heavens gather blackness and all the elements combine to hedge up the way;

16 [122:7f] And above all, if the verry jaws of hell shall gap open her mouth wide after thee, know thou my son that all these things shall give thee experience and shall be for thy good.

17 [122:8] The son of man hath descended below them, all art thou greater than he?

18 [122:9a] Therefore, hold on thy way and the priesthood shall remain with thee; for their bounds are set, they cannot pass.

19 [122:9b] Thy days are known, and thy years shall not be numbered less;

20 [122:9c] Therefore, fear not what man can do, for God shall be with you forever and ever.

Chapter 12

1 Now brethren, I would suggest for the consideration of the conference, of its being carefully and wisely understood by the counsel or conferences that our brethren scattered abroad who understand the Spirit of the gathering,

2 That they fall into the places of refuge and safety, that God shall open unto them between Kirtland and Far West.

3 Those from the East, and from the West, and from far countries; let them fall in somewhere between those two boundaries in the most safe and quiet places they can find.

4 And let this be the present understanding until God shall open a more effectual door for us for further considerations.

5 And again, we further suggest for the consideration of the counsel, that there be no organizations of large bodies upon common stock principals in property or of large companies of firms until the Lord shall signify it in a proper manne,

6 As it opens such a dreadful field for the avaricious, and the indolent, and corrupt hearted to prey upon the innocent, and virtuous, and honest.

7 We have reason to believe that many things were introduced among the Saints before God had signified the times,

8 And notwithstanding the principles and plans may have been good, yet aspiring men, or in other word men who had not the substance of Godliness about them, perhaps undertook to handle edge tools; children you know are fond of tools while they are not yet able to use them.

9 Time and experience however is the only safe remedy against such evils.

10 There are many teachers, but perhaps not many Fathers.

11 There are times coming when God will signify many things which are expedient for the wellbeing of the Saints, but the times have not yet come, but will come as fast as there can be found place and receptions for them.

1 Joseph

12 [123:1] And again, we would suggest for your consideration the propriety of all the Saints gathering up a knowledge of all the facts, and suffering, and abuses put upon them by the people of this state,

13 [123:2] And also of all the property and amount of damages which they have sustained, both of character and personal injuries, as well as real property;

14 [123:3] And also the names of all persons that have had a hand in their oppressions as far as they can get hold of them and find them out.

15 [123:4a] And perhaps a committee can be appointed to find out these things, and to take statements and affidavits,

16 [123:4b-5] And also to gather up the libelous publications that are afloat, and all that are in the magazines and in the encyclopedias, and all the libelous histories that are published and that are writing, and by whom and present the whole concatenation of diabolical rascality and nefarious and murderous impositions that have been practiced upon this people—

17 [123:6a] That we may not only publish to all the world, but present them to the heads of the government in all there dark and hellish hue as the last effort which is enjoined on us by our Heavenly Father;

18 [123:6b] Before we can fully and completely claim that promise which shall call him forth from his hiding place and also the whole nation may be left without excuse; before he can send forth the power of his mighty arm.

19 [123:7a] It is an imperious duty that we owe to God, to angels with whom we shall be brought to stand,

20 [123:7b] And also to ourselves, to our wives, and our children who have been made to bow down with grief sorrow and care under the most damning hand of murder, tyranny, and oppression:

21 [123:7c] Supported and urged on and upheld by the influence of that spirit which hath so strongly riveted the creeds of the fathers,

22 [123:7d] Who have inherited lies upon the hearts of the children and filled the world with confusion, and has been growing stronger and stronger, and is now the very mainspring of all corruption, and the whole Earth groans under the weight of its iniquity.

23 [123:8] It is an iron yoke, it is a strong band, they are the very handcuffs, and chains, and shackles, and fetters of hell;

24 [123:9] Therefore, it is an imperious duty that we owe not only to our own wives and children but to the widows and fatherless whose husbands and fathers have been murdered under its iron hand,

25 [123:10] Which dark and blackening deeds are enough to make Hell itself shudder, and to stand aghast and pale, and the hands of the very devil tremble and palsy.

26 [123:11] And also, it is an imperious duty that we owe to all the rising generation, and to all the pure in heart,

27 [123:12] Which there are many yet on the Earth among all sects, parties, and denominations who are blinded by the subtle craftiness of men whereby they lie in wait to deceive, and only kept from the truth because they know not where to find it;

28 [123:13] Therefore, that we should waist and ware out our lives in bringing to light all the hidden things of darkness wherein we know them, and they are truly manifest from heaven.

29 [123:14] These should then be attended to with great earnestness:

30 [123:11] Let no *one* count them as small things for there is much which lieth in futurity pertaining to the *Saints* which depends upon these things.

31 [123:11] You know, brethren, that a very large ship is benefited very much by a very small helm in the time of a storm by being kept work ways with the wind and the waves;

32 [123:17] Therefore, dearly beloved brethren, let us cheerfully do all things that lieth in our power, and then may we stand still with the utmost assurance to see the salvation of God, and for his arm to be revealed.

Chapter 13

1 And again, I would further suggest the impropriety of the organization of bands or companies by covenant or oaths by penalties or secrecy secrecies,

2 But let the time past of our experience and sufferings by the wickedness of Doctor Sampson Avard suffice,

3 And let our covenant be that of the Everlasting Covenant, as is contained in the Holy writ, and the things that God hath revealed unto us.

4 Pure friendship always becomes weakened the very moment you undertake to make it stronger by penal oaths and secrecy.

5 Your humble servant or servants intend from henceforth to disapprove^b everything that is not in accordance with the fulness of the Gospel of Jesus Christ, and is not of a bold and frank and an upright nature:

1 Joseph

6 They will not hold their peace as in times past when they see iniquity beginning to rear its head for fear of traitors or the consequences that shall follow by reproofing those who creep in unawares, that they may get something to destroy the flock.

7 We believe that the experience of the Saints in times past has been sufficient that they will from henceforth be always ready to obey the truth, without having men's persons in admiration because of advantage, it is expedient that we should be aware of such things.

8 And we ought always to be aware of those prejudices which sometimes so strangely presented themselves and are so congenial to human nature against our neighbors' friends and brethren of the world who choose to differ with us in opinion and in matters of faith.

9 Our religion is between us and our God; their religion is between them and their God.

10 There is a tie from God that should be exercised towards those of our faith who walk uprightly, which is peculiar to itself, but it is without prejudice;

11 But gives scope to the mind which enables us to conduct ourselves with grater liberality towards all others that are not of our faith than what they exercise towards one another:

12 These principals approximate nearer to the mind of God because it is like God or God like.

13 There is a principal also which we are bound to be exercised with that is in common with all *mankind*, such as governments, and laws, and regulations in the civil concerns of life.

14 This principal guarantees to all parties, sects, denominations, and classes of religion equal, coherent, and indefeasible rights:

15 They are things that pertain to this life; therefore, all are alike interested they make our responsibilities one towards another in matters of corruptible things,

16 While the former principals do not destroy the latter but bind us stronger and make our responsibilities not only one to another, but unto God.

17 Also, hence we say that the Constitution of the United States is a glorious standard, it is founded in the wisdom of God; it is a heavenly banner.

18 It is to all those who are privileged with the sweats of its liberty, like the cooling shades and refreshing waters of a great rock in a thirsty and a weary land.

19 It is like a great tree under whose branches men from every clime can be shielded from the burning rays of an inclement sun.

20 We brethren are deprived of the protection of this glorious principal by the cruelty of the cruel,

21 By those who only look for the time being for pasturage, like the beasts of the field, only to fill themselves and forget that the Mormons, as well as the Presbyterians, and those of every other class and description have equal rights to partake of the fruit of the great tree of our national liberty.

22 But notwithstanding, we see what we see, and we feel what we feel, and know what we know.

23 Yet that fruit is no less precious, and delicious to our taste;

24 We cannot be weaned from the milk, neither can we be drawn from the breast, neither will we deny our religion because of the hand of oppression, but we will hold on until death:

25 We say that God is true, that the Constitution of the United States is true,

26 That the Bible is true, that the Book of Mormon is true, that the Book of Covenants^c are true,

27 That Christ is true, that the ministering angels sent forth from God are true, and that we know that we have an house not made with hands eternal in the heavens, whose builder and maker is God:

28 A consolation which our oppressors cannot feel when fortune or fate shall lay its iron hand on them as it has on us.

29 Now we ask: What is man? Remember brethren that time and chance happeneth to all *mankind*.

30 We shall continue our reflections in our next^d.

31 We subscribe ourselves your sincere friends and brethren in the bonds of the Everlasting Gospel, prisoners of Jesus Christ for the sake of the Gospel and the Saints.

32 We pronounce the blessing of heaven upon the heads of the Saints who seek to serve God with an undivided heart, in the name of Jesus Christ: Amen.

Joseph Smith Jr.
Hyrum Smith
Lyman Wight
Caleb Baldwin
Alexander. McRae

Note:

a Also known as “The Bear and the Travelers,” a fable attributed to Aesop.

b “DISAPPROBATION, noun [dis and approbation.] A disapproving; dislike; the act of the mind which condemns what is supposed to be wrong, whether the act is

1 Joseph

expressed or not. We often disapprove, when we do not express disapprobation.” - Webster's Dictionary 1828

c The Book of Commandments, Doctrine and Covenants, or Doctrines of the Saints.

d This was the last letter known to have traveled from Liberty Jail.

Wilford Woodruff

A Great Work

The following account was taken from Wilford Woodruff's journal relating an experience he had on October 2, 1840, while he was serving in the British Mission with the Quorum of Apostles.

Chapter 1

1 Elder Heber C. Kimball and myself arose from our beds in the morning with the power of God resting upon us; yea, the Spirit of God is like fire shut up in my bones.

2 O my God! Why is Thy Spirit thus upon me? Why is mine eyes this morning a fountain of tears? What art Thou about to do, O my God, that does this thing?

3 I ask Thee, Father, to tell it unto me in the name of Jesus Christ, Thy Son.

4 Thus saith the Lord God unto thee, My servant Wilford: This is My Spirit that resteth upon thee to enlighten thy mind, to show thee things to come;

5 Not only upon thee, but upon all My faithful servants upon the face of the whole earth;

6 Therefore, lift up thy voice and spare not, for I am about to perform a great work upon the face of the earth, saith the LORD.

7 Mine indignation is about to be poured out without measure upon the heads of this nation, and all the nations of the earth, and they shall not escape.

8 The cry of the poor, the widow and orphan is ascending into Mine ears, saith the LORD, and I am about to avenge the cry of Mine elect by laying low the oppressor, and executing the decree of Mine heart upon all the ungodly from among men.

9 Therefore, I put My Spirit upon thee and say unto thee: Lift up thy voice and spare not!

10 And call upon all men to repent that come within the sound of thy voice—and many souls shall be given unto thee, and great shall be thy reward, and eternal shall be thy glory, saith the LORD.

2 Joseph

The Wentworth Letter

The following epistle was written by Joseph Smith Jr. to Mr. John Wentworth, Editor, and Proprietor of the Chicago Democrat, published in the Latter Day Saint newspaper, Times and Seasons, March 1, 1842. This Epistle was said newspaper, pages 706-710.

Chapter 1

1 At the request of Mr. John Wentworth, Editor, and Proprietor of the Chicago Democrat, I have written the following sketch of the rise, progress, persecution, and faith of the Latter Day Saints, of which I have the honor, under God, of being the founder.

2 Mr. Wentworth says that he wishes to furnish Mr. Bastow, a friend of his, who is writing the history of New Hampshire, with this document.

3 As Mr. Bastow has taken the proper steps to obtain correct information all that I shall ask at his hands, is, that he publish the account entire, ungarnished, and without misrepresentation.

4 ¶ I was born in the town of Sharon Windsor co., Vermont, on the 23rd of December, A. D. 1805.

5 When ten years old my parents removed to Palmyra New York, where we resided about four years, and from thence we removed to the town of Manchester.

6 ¶ My father was a farmer and taught me the art of husbandry.

7 When about fourteen years of age I began to reflect upon the importance of being prepared for a future state, and upon inquiring the plan of salvation I found that there was a great clash in religious sentiment;

8 If I went to one society they referred me to one plan, and another to another; each one pointing to his own particular creed as the summum bonum of perfection:

9 Considering that all could not be right, and that God could not be the author of so much confusion, I determined to investigate the subject more fully, believing that if God had a church it would not be split up into factions,

10 And that if he taught one society to worship one way, and administer in one set of ordinances, he would not teach another principles which were diametrically opposed.

11 Believing the word of God, I had confidence in the declaration of James:

12 If any man lack wisdom let him ask of God who giveth to all men liberally and upbraideth not and it shall be given him.

13 I retired to a secret place in a grove and began to call upon the Lord.

14 While fervently engaged in supplication, my mind was taken away from the objects with which I was surrounded,

15 And I was enwrapped in a heavenly vision and saw two glorious personages who exactly resembled each other in features, and likeness, surrounded with a brilliant light which eclipsed the sun at noon-day.

16 They told me that all religious denominations were believing in incorrect doctrines, and that none of them was acknowledged of God as his Church and kingdom.

17 And I was expressly commanded to go not after them, at the same time receiving a promise that the fullness of the gospel should at some future time be made known unto me.

Chapter 2

1 On the evening of the 21st of September, A. D. 1823, while I was praying unto God, and endeavoring to exercise faith in the precious promises of scripture on a sudden a light like that of day, only of a far purer and more glorious appearance, and brightness burst into the room,

2 Indeed, the first sight was as though the house was filled with consuming fire; the appearance produced a shock that affected the whole body;

3 In a moment a personage stood before me surrounded with a glory yet greater than that with which I was already surrounded.

4 This messenger proclaimed himself to be an angel of God sent to bring the joyful tidings,

5 That the covenant which God made with ancient Israel was at hand to be fulfilled,

6 That the preparatory work for the second coming of the Messiah was speedily to commence;

7 That the time was at hand for the gospel, in all its fullness to be preached in power, unto all nations that a people might be prepared for the millennial reign.

2 Joseph

8 ¶ I was informed that I was chosen to be an instrument in the hands of God to bring about some of his purposes in this glorious dispensation.

9 ¶ I was also informed concerning the aboriginal inhabitants of this country, and shown who they were, and from whence they came;

10 A brief sketch of their origin, progress, civilization, laws, governments, of their righteousness and iniquity, and the blessings of God being finally withdrawn from them as a people was made known unto me:

11 I was also told where there was deposited some plates on which were engraven an abridgment of the records of the ancient prophets that had existed on this continent.

12 The angel appeared to me three times the same night and unfolded the same things.

13 After having received many visits from the angels of God unfolding the majesty, and glory of the events that should transpire in the last days, on the morning of the 22d of September A. D. 1827, the angel of the Lord delivered the records into my hands.

14 ¶ These records were engraven on plates which had the appearance of gold, each plate was six inches wide and eight inches long and not quite so thick as common tin.

15 They were filled with engravings, in Egyptian characters and bound together in a volume, as the leaves of a book with three rings running through the whole.

16 The volume was something near six inches in thickness, a part of which was sealed.

17 The characters on the unsealed part were small, and beautifully engraved.

18 The whole book exhibited many marks of antiquity in its construction and much skill in the art of engraving.

19 With the records was found a curious instrument which the ancients called "Urim and Thummim," which consisted of two transparent stones set in the rim of a bow fastened to a breastplate.

20 ¶ Through the medium of the Urim and Thummim I translated the record by the gift, and power of God.

21 ¶ In this important and interesting book the history of ancient America is unfolded, from its first settlement by a colony that came from the tower of Babel, at the confusion of languages to the beginning of the fifth century of the Christian era.

22 We are informed by these records that America in ancient times has been inhabited by two distinct races of people.

23 The first were called Jaredites and came directly from the tower of Babel.

24 The second race came directly from the city of Jerusalem, about six hundred years before Christ; they were principally Israelites, of the descendants of Joseph.

25 The Jaredites were destroyed about the time that the Israelites came from Jerusalem, who succeeded them in the inheritance of the country.

26 The principal nation of the second race fell in battle towards the close of the fourth century; the remnant are the Indians that now inhabit this country.

27 This book also tells us that our Savior made his appearance upon this continent after his resurrection, that he planted the gospel here in all its fullness, and richness, and power, and blessing;

28 That they had apostles, prophets, pastors, teachers and evangelists; the same order, the same priesthood, the same ordinances, gifts, powers, and blessing, as was enjoyed on the eastern continent,

29 That the people were cut off in consequence of their transgressions, that the last of their prophets who existed among them was commanded to write an abridgment of their prophecies, history &c.,

30 And to hide it up in the earth, and that it should come forth and be united with the bible for the accomplishment of the purposes of God in the last days.

31 For a more particular account I would refer to the Book of Mormon, which can be purchased at Nauvoo, or from any of our traveling Elders.

32 ¶ As soon as the news of this discovery was made known, false reports, misrepresentation and slander flew as on the wings of the wind in every direction, the house was frequently beset by mobs, and evil designing persons,

33 Several times I was shot at, and very narrowly escaped, and every device was made use of to get the plates away from me,

34 But the power and blessing of God attended me, and several began to believe my testimony.

Chapter 3

2 Joseph

1 On the 6th of April 1830, the Church of Jesus Christ of Latter Day Saints was first organized in the town of Manchester, Ontario co., state of New York.

2 Some few were called and ordained by the spirit of revelation, and prophesy, and began to preach as the spirit gave them utterance,

3 And though weak, yet were they strengthened by the power of God, and many were brought to repentance, were immersed in the water, and were filled with the Holy Ghost by the laying on of hands.

4 They saw visions and prophesied, devils were cast out and the sick healed by the laying on of hands.

5 From that time the work rolled forth with astonishing rapidity, and churches were soon formed in the states of New York, Pennsylvania, Ohio, Indiana, Illinois and Missouri;

6 In the last named state a considerable settlement was formed in Jackson co.; numbers joined the church and we were increasing rapidly;

7 We made large purchases of land, our farms teemed with plenty, and peace and happiness was enjoyed in our domestic circle and throughout our neighborhood;

8 But as we could not associate with our neighbors who were many of them of the basest of men and had fled from the face of civilized society, to the frontier country to escape the hand of justice,

9 In their midnight revels, their sabbath breaking, horseracing, and gambling, they commenced at first ridicule, then to persecute, and finally an organized mob assembled and burned our houses,

10 Tarred, and feathered, and whipped many of our brethren and finally drove them from their habitations;

11 Who, houseless and homeless, contrary to law, justice, and humanity, had to wander on the bleak prairies till the children left the tracks of their blood on the prairie,

12 This took place in the month of November, and they had no other covering but the canopy of heaven, in this inclement season of the year;

13 This proceeding was winked at by the government and although we had warrantee deeds for our land, and had violated no law we could obtain no redress.

14 ¶ There were many sick, who were thus inhumanely driven from their houses and had to endure all this abuse and to seek homes where they could be found.

15 The result was, that a great many of them being deprived of the comforts of life, and the necessary attendances, died; many children were left orphans; wives, widows; and husbands widowers.

16 Our farms were taken possession of by the mob, many thousands of cattle, sheep, horses, and hogs, were taken and our household goods, store goods, and printing press, and type were broken, taken, or otherwise destroyed.

17 ¶ Many of our brethren removed to Clay where they continued until 1836, three years; there was no violence offered but there were threatenings of violence.

18 But in the summer of 1836, these threatenings began to assume a more serious form;

19 From threats, public meetings were called, resolutions were passed, vengeance and destruction were threatened, and affairs again assumed a fearful attitude, Jackson county was a sufficient precedent, and as the authorities in that county did not interfere,

20 They boasted that they would not in this, which on application to the authorities we found to be too true, and after much violence, privation and loss of property we were again driven from our homes.

21 ¶ We next settled in Caldwell, and Davies counties, where we made large and extensive settlements, thinking to free ourselves from the power of oppression, by settling in new counties, with very few inhabitants in them;

22 But here we were not allowed to live in peace, but in 1838 we were again attacked by mobs an exterminating order was issued by Gov. Boggs,

23 And under the sanction of law an organized banditti ranged through the country, robbed us of our cattle, sheep, horses, hogs &c.,

24 Many of our people were murdered in cold blood, the chastity of our women was violated, and we were forced to sign away our property at the point of the sword,

25 And after enduring every indignity that could be heaped upon us by an inhuman, ungodly band of marauders, from twelve to fifteen thousand souls;

26 Men, women, and children were driven from their own fire sides, and from lands that they had warrantee deeds of;

27 Houseless, friendless, and homeless (in the depth of winter,) to wander as exiles on the earth or to seek an asylum in a more genial clime, and among a less barbarous people.

28 ¶ Many sickened and died, in consequence of the cold, and hardships they had to endure; many wives were left widows, and children orphans, and destitute.

29 It would take more time than is allotted me here to describe the injustice, the wrongs, the murders, the bloodshed, the theft, misery and woe that has been caused by the barbarous, inhumane, and lawless, proceedings of the state of Missouri

2 Joseph

30 ¶ In the situation before alluded to, we arrived in the state of Illinois in 1839, where we found a hospitable people and a friendly home; a people who were willing to be governed by the principles of law and humanity.

31 We have commenced to build a city called Nauvoo in Hancock co.,

32 We number from six to eight thousand here besides vast numbers in the county of the state.

33 We have a city charter granted us and a charter for a legion the troops of which now number 1500.

34 We have also a charter for a university, for an agricultural and manufacturing society, have our own laws and administrators, and possess all the privileges that other free and enlightened citizens enjoy.

Chapter 4

1 Persecution has not stopped the progress of truth, but has only added fuel to the flame, it has spread with increasing rapidity,

2 Proud of the cause which they have espoused and conscious of their innocence and of the truth of their system amidst calumny and reproach have the Elders of this Church gone forth, and planted the Gospel in almost every state in the Union;

3 It has penetrated our cities, it has spread over our villages, and has caused thousands of our intelligent, noble, and patriotic citizens to obey its divine mandates, and be governed by its sacred truths.

4 It has also spread into England, Ireland, Scotland and Wales:

5 In the year of 1839 where a few of our missionaries were sent over five thousand and joined the standard of truth, there are numbers now joining in every land.

6 ¶ Our missionaries are going forth to different nations, and in Germany, Palestine, New Holland, the East Indies, and other places, the standard of truth has been erected:

7 No unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame,

8 But the truth of God will go forth boldly, nobly, and independent till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear,

9 Till the purposes of God shall be accomplished and the great Jehovah shall say the work is done.

10 ¶ We believe in God the Eternal Father, and in his son Jesus Christ, and in the Holy Ghost.

11 ¶ We believe that men will be punished for their own sins and not for Adam's transgression.

12 ¶ We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the Gospel.

13 ¶ We believe that these ordinances are 1st, Faith in the Lord Jesus Christ; 2d, Repentance; 3d, Baptism by immersion for the remission of sins; 4th, Laying on of hands for the gift of the Holy Ghost.

14 ¶ We believe that a man must be called of God by prophesy, and by laying on of hands by those who are in authority to preach the Gospel and administer in the ordinances thereof.

15 ¶ We believe in the same organization that existed in the primitive church, viz: apostles, prophets, pastors, teachers, evangelists &c.

16 ¶ We believe in the gift of tongues, prophesy, revelation, visions, healing, interpretation of tongues &c.

17 ¶ We believe the Bible to be the word of God as far as it is translated correctly;

18 We also believe the Book of Mormon to be the word of God.

19 ¶ 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.

20 ¶ We believe in the literal gathering of Israel and in the restoration of the Ten Tribes;

21 That Zion will be built upon this continent;

22 That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaic glory.

23 ¶ We claim the privilege of worshipping Almighty God according to the dictates of our conscience and allow all men the same privilege let them worship how, where, or what they may.

24 ¶ We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring and sustaining the law.

25 ¶ We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men;

26 Indeed we may say that we follow the admonition of Paul, we believe all things we hope all things;

27 We have endured many things and hope to be able to endure all things.

2 Joseph

28 If there is anything virtuous, lovely, or of good report or praiseworthy we seek after these things.

Respectfully &c., Joseph Smoth Jr.

3 Joseph

Happiness Letter

The following epistle was written by Joseph Smith Jr. to Nancy Rigdon, the daughter of early Church Leader Sidney Rigdon, in 1842. It may also be found recorded in Joseph Smith, History Volume D, dated August 27, 1842. This Epistle was voted on and sustained as canon for use in the Church of Jesus Christ in Christian Fellowship by the Assembly of Saints April 6, 2020.

Chapter 1

1 Happiness is the object and design of our existence, and will be the end thereof if we pursue the path that leads to it;

2 And this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God.

3 But we cannot keep all the commandments without first knowing them, and we cannot expect to know all, or more than we now know, unless we comply with or keep those we have already received.

4 That which is wrong under one circumstance, may be and often is, right under another.

5 God said thou shalt not kill,—at another time he said thou shalt utterly destroy.

6 This is the principle on which the government of heaven is conducted—by revelation adapted to the circumstances in which the children of the kingdom are placed.

7 Whatever God requires is right, no matter what it is, although we may not see the reason thereof till long after the events transpire.

8 If we seek first the kingdom of God, all good things will be added.

9 So with Solomon—first he asked wisdom, and God gave it him,

10 And with it every desire of his heart, even things which may be considered abominable to all who do not understand the order of heaven only in part,

11 But which, in reality, were right, because God gave and sanctioned by special revelation.

12 A parent may whip a child, and justly too, because he stole an apple;

13 Whereas, if the child had asked for the apple, and the parent had given it, the child would have eaten it with a better appetite, there would have been no stripes—

3 Joseph

14 All the pleasures of the apple would have been received, and all the misery of stealing lost.

15 This principle will justly apply to all of God's dealings with his children.

16 Everything that God gives us is lawful and right, and 'tis proper that we should enjoy his gifts and blessings whenever and wherever he is disposed to bestow;

17 But if we should seize upon these same blessings and enjoyments without Law, without revelation, without commandment, those blessings and enjoyments would prove cursings and vexations in the end, and we should have to go down in sorrow and wailings of everlasting regret.

18 But in obedience there is joy and peace unspotted, unalloyed;

19 And as God has designed our happiness, the happiness of all his creatures, He never has, He never will institute an ordinance, or give a commandment to His people that is not calculated in its nature to promote that happiness which He has designed, and which will not end in the greatest amount of good and glory to those who become the recipients of his laws and ordinances.

20 Blessings offered, but rejected are no longer blessings, but become like the talent hid in the earth by the wicked and slothful servant—

21 The proffered good returns of the giver, the blessing is bestowed on those who will receive, and occupy;

22 For unto him that hath shall be given, and he shall have abundantly; but unto him that hath not, or will not receive, shall be taken away that which he hath, or might have had.

23 "Be wise to-day, 'tis madness to defer.

24 Next day the fatal precedent may plead;

25 Thus on till wisdom is pushed out of time," —Into eternity.

26 Our Heavenly Father is more liberal in His views, and boundless in His mercies and blessings, than we are ready to believe or receive,

27 And at the same time is as terrible to the workers of iniquity, more awful in the executions of His punishments, and more ready to detect every false way than we are apt to suppose Him to be.

28 He will be enquired of by His children—He says ask and ye shall receive, seek and ye shall find;

29 But if ye will take that which is not your own, or which I have not given you, you shall be rewarded according to your deeds,

30 But no good thing will I withhold from them who walk uprightly before me, and do my will in all things, who will listen to my voice, and to the voice of my servant whom I have sent,

31 For I delight in those who seek diligently to know my precepts,
and abide by the laws of my kingdom,

32 For all things shall be made known unto them in mine own due
time, and in the end they shall have joy.

Note:

A few days after this letter was written, President Joseph Smith Jr. had the following to say addressing the Sisterhood of the Female Relief Society of Nauvoo:

“I have come here to bless you. The Society has done well— their principles are to practice holiness— God loves you and your prayers in my behalf shall avail much— Let them not cease to ascend to God in my behalf. The enemy will never get weary— I expect he will array everything against me— I expect a tremendous warfare. He that will war the Christian warfare will have the angels of devils and all the infernal powers of darkness continually array’d against him. When wicked and corrupt men oppose, it is a criterion to judge if a man is warring the Christian warfare. When all men speak evil of you, blessed are ye &c. Shall a man be considered bad, when men speak evil of him? No: If a man stands and opposes the world of sin, he may expect all things array’d against him. But it will be but a little season and all these afflictions will be turn’d away from us inasmuch as we are faithful and are not overcome by these evils. By seeing the blessings of the endowment rolling on, and the kingdom increasing and spreading from sea to sea; we will rejoice that we were not overcome by these foolish things.” -Joseph Smith Jr. August 31, 1842, from The Female Relief Society of Nauvoo Minute Book, pgs 81-82

4 Joseph

To All the Saints in Nauvoo

The following epistle was from Joseph Smith Jr. to the Saints in Nauvoo September 1, 1842. The largest portion of this revelation was recorded as Doctrine and Covenants Section 109 for Community of Christ, but was moved to their appendix in 1970, and in 2016 removed this section entirely. It may be found as Section 127 for the Church of Jesus Christ of Latter-day Saints. This text was taken from Joseph Smith Jr.'s Journal, December 1841-December 1842, pages 189-190.

Chapter 1

1 Sunday *the* fourth: This day President Hyrum Smith and President William Law started for the East accompanied by brothers Erastus Derby and Edwin Woolley.

2 President Joseph Smith Jr. sent the following letter to William Clayton, by brother Erastus H. Derby.

3 The President wrote it and requested it to be read before the Saints when assembled at the Grove near the Temple for preaching, which was done according to his request.

4 [109:1a/127:1] ¶ September 1, 1842; To all the Saints in Nauvoo—Forasmuch as the Lord has revealed unto me that my enemies, both of Missouri and this State, were again on the pursuit of me;

5 [NA/NA] And inasmuch as they pursue me without cause, and have not the least shadow, or coloring of justice, or right on their side, in the getting up of their prosecutions against me;

6 [109:1b/127:1b] And inasmuch as their pretensions are all founded in falsehood of the blackest dye, I have thought it expedient and wisdom in me to leave the place for a short season, for my own safety and the safety of this people.

7 [109:1c1/127:1c] I would say to all those with whom I have business, that I have left my affairs with agents and Clerks, who will transact all business in a prompt and proper manner;

8 [109:1c2/127:1d] And will see that all my debts are cancelled in due time, by turning out property or otherwise as the case may require, or as the circumstances may admit of.

9 [109:1d/127:1e] When I learn that the storm is fully blown over, then, I will return to you again:

10 [109:2a/127:2a] And as for the perils which I am called to pass through, they seem but a small thing to me, as the fury and wrath of man have been my common lot all the days of my life;

11 [109:2b1/127:2b] And for what cause, it seems mysterious, unless I was ordained from before the foundation of the world, for some good end, or bad, as you may choose to call it:

12 [109:2b2/127:2c] Judge ye for yourselves, God knoweth all these things whether it be good or bad;

13 [109:2c1/127:2d] But nevertheless, deep water is what I am wont to swim in;

14 [109:2c2-2d1/127:2e] It all has become a second nature to me and I feel like Paul, to glory in tribulation,

15 [109:2d2/127:2f] For unto this day, has the God of my fathers delivered me out of them all, and will deliver me from henceforth;

16 [109:2d3/127:2g] For behold and lo! I shall triumph over all my enemies, for the Lord God hath spoken it.

Chapter 2

1 [109:3/127:3] Let all the Saints rejoice therefore, and be exceeding glad, for Israel's God is their God, and he will meet out a just recompence of reward upon the heads of all your oppressors.

2 [109:4a1/127:4a] And again, verily, thus saith the Lord: Let the work of my Temple, and all the works which I have appointed unto you, be continued on and not cease;

3 [109:4a2/127:4b] And let your diligence and your perseverance, and patience and your works be redoubled, and you shall in no wise lose your reward saith the Lord of Hosts.

4 [109:4b/127:4c] And if they persecute you, so persecuted they the prophets and righteous men that were before you: for all this, there is a reward in heaven.

5 [109:5a/127:5] ¶ And again, I give unto you a word in relation to the baptism for your dead:

6 [109:5b1/127:6a] Verily, thus saith the Lord unto you concerning your dead: Let there be a recorder, and let him be eyewitness of your baptisms;

7 [109:5b2-c1/127:6b-7a] Let him hear with his ears that he may testify of a truth saith the Lord; that in all your recordings, it may be recorded in heaven;

4 Joseph

8 [109:5c2/127:7b] That whatsoever you bind on earth may be bound in heaven, and whatsoever you loose on earth may be loosed in heaven;

9 [109:1a/127:8] For I am about to restore many things to the earth pertaining to the Priesthood saith the Lord of Hosts.

10 [109:6/127:9] And again, let all the Records be had in order, that they may be put in the archives of my holy Temple, to be held in remembrance from generation to generation, saith the Lord of Hosts.

11 [109:7a/127:10] ¶ I will say to all the Saints: That I desired with exceeding great desire, to have addressed them from the Stand, on the subject of baptism for the dead, on the following sabbath:

12 [109:7b/127:10] But inasmuch as it is out of my power to do so, I will write the Word of the Lord from time to time, on that subject, and send it you by mail, as well as many other things.

13 [109:8a1/127:10] ¶ I now close my letter for the present, for the want of more time; for the enemy is on the alert,

14 [109:8a2/127:10] And as the Savior said: The prince of this world cometh, but he hath nothing in me.

15 [109:8b/127:10] Behold! my prayer to God, is, that you all may be saved, and I subscribe myself, your servant in the Lord; prophet and Seer of the Church of Jesus Christ, of Latter-Day Saints, Joseph Smith Jr.

16 ¶ When this letter was read before the brethren it cheered their hearts and evidently had the effect of stimulating them and inspiring them with courage, and faithfulness.

5 Joseph

Baptism for the Dead

The following epistle was from Joseph Smith Jr. to the Saints in Nauvoo September 6 or 7, 1842. This revelation was recorded as Doctrine and Covenants Section 110 for Community of Christ, but was moved to their appendix in 1970, and in 2016 removed this section entirely. It may be found as Section 128 for the Church of Jesus Christ of Latter-day Saints. This text was taken from Letter to the Church of Jesus Christ of Latter Day Saints written in the handwriting of William Clayton, signed by Joseph Smith Jr. Inspired changes made for its use for the Church of Jesus Christ in Christian Fellowship and other known changes are in italics.

Chapter 1

1 To the Church of Jesus Christ of Latter Day Saints, Sendeth Greeting—

2 [110:1a-b/128:1] As I stated to you in my letter before I left my place that I would write to you from time to time and give you information in relation to many subjects,

3 I now resume the subject of the Baptism for the dead as that subject seems to occupy my mind and press itself upon my feelings the strongest since I have been pursued by my enemies.

4 [110:2a/128:2a] I wrote a few words of revelation to you, concerning a recorder; I have had a few additional views in relation to this matter which I now Certify:

5 [110:2b/128:2b] It was declared in my former letter that there should be a recorder who should be eyewitness, and also to hear with his ears, that he might, make a record of a truth before the Lord.

6 [110:3a/128:3a] Now in relation to this matter, it would be very difficult for one recorder to be present at all times and to do all the business.

7 [110:3b1/128:3b] To obviate this difficulty there can be a recorder appointed in each Ward of the City who is well qualified for taking accurate minutes;

8 [110:3b2/128:3c] And let him be very particular and precise in making his record, in taking the whole proceeding certifying in his record that he saw with his eyes, and heard with his ears, giving the date, and names and the history of the whole transaction,

9 [110:3c/128:3d] Naming also some three individuals that are present if there be any present who can at any time when called upon

5 Joseph

certify to the same that in the mouth of two or three witnesses every word may be established.

10 [110:4a/128:4a] Then let there be a general recorder to whom these other records can be handed being attended with certificates over their own signatures certifying that the Record which they have made is true.

11 [110:4b/128:4b] Then, the General Church Recorder can enter the record on the General Church Book with the certificates and all the attending witnesses, with his own statement that he verily believes the above statement and records to be true from his knowledge of the general characters and appointment of those men *and women* by the Church.

12 [110:4c/128:4c] And when this is done on the General Church Book, the Record shall be just as Holy and shall answer the ordinance just the same as if he had seen with his eyes and heard with his ears and made a record of the same on the General Book.

Chapter 2

1 [110:5/128:5] You may think this order of things to be very particular but let me tell you, that they are only to answer the will of God by conforming to the ordinance and preparation that the Lord ordained and prepared before the foundation of the world for the salvation of the dead who should die without a knowledge of the Gospel.

2 [110:6a/128:6a] And further, I want you to remember that John the Revelator was contemplating this very subject in relation to the dead when he declared, as you will find recorded in Revelation twenty, verse twelve:

3 [110:6b/128:6b/Revelation 20:12] 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.

4 [110:7a1/128:7a] You will discover in this quotation that the books were opened, and another book was opened which was the book of life,

5 [110:7a2/128:7b] But the dead were judged out of those things which were written in the books according to their works,

6 [110:7b/128:7c] Consequently, the books spoken off must be the books which contained the record of their works and refers to the records which are kept on the earth.

7 [110:7c/128:7d] And the book which was the Book of Life is the record which is kept in heaven; the principal agreeing precisely with the doctrine which is commanded you in the revelation contained in the letters which I wrote you previous to my leaving my place that in all your recordings it may be recorded in Heaven.

8 [110:8a/128:8a] Now the nature of this ordinance consists in the power of the Priesthood, by the revelations of Jesus Christ, wherein it is granted that whatsoever you bind on earth shall be bound in heaven, and whatsoever you loose on earth shall be loosed in heaven:

9 [110:8b/128:8b] Or in other words, taking a different view of the translation: Whatsoever you record on earth shall be recorded in Heaven; and whatsoever you do not record on earth, shall not be recorded in Heaven,

10 [110:8c/128:8c] For out of the books shall your dead be judged, according to their works, whether they themselves have attended to the ordinances in their own propria persona,

11 [110:8d/128:8d] Or by the means of their own agents according to the ordinance which God has prepared for their salvation from before the foundation of the world, according to the records which they have kept concerning their dead.

12 [110:9a1/128:9a] It may seem to some to be a very bold doctrine that we talk of; a power which records, or binds on earth, and binds in heaven;

13 [110:9a2/128:9b] Nevertheless, in all ages of the world whenever the Lord has given a dispensation of the priesthood to *anyone*, by actual revelation or any set of men *and women* this power has always been given;

14 [110:9b1/128:9c] Hence, whatsoever those men did, in authority in the name of the Lord, and did, it truly, and faithfully, and kept a proper and faithful record of the same, it became a law on earth and in Heaven and could not be annulled according to the decrees of the great Jehovah.

15 [110:9b2/128:9d] This is a faithful saying!, who can hear it?

Chapter 3

5 Joseph

1 [110:10a1/128:10a] And again, for a precedent Matthew chapter sixteen, verses eighteen and nineteen:

2 [110:10a2/128:10b/Matthew 16:18] And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

3 [110:10a3/128:10c/Matthew 16:19] And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

4 [110:11a/128:11a] Now, the great and grand secret of the whole matter and the sum and bonum of the whole subject that is lying before us consists in obtaining the powers of the Holy priesthood.

5 [110:11b/128:11b] For *them*, 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.

6 [110:12a1/128:12a] Herein is glory, and honor, and immortality and eternal life.

7 [110:12a2/128:12b] The ordinance of Baptism by water, to be immersed therein in order to answer to the likeness of the dead, that one principal might accord with the others.

8 [110:12b1/128:12c] To be immersed in the water and come forth out of the water is in the likeness of the Resurrection of the dead in coming forth out of their graves;

9 [110:12b2/128:12d] Hence, this ordinance was instituted to form a relationship with the ordinance of baptism for the dead, being in likeness of the dead.

10 [110:13a/128:13a] Consequently the baptismal font was instituted as a simile of the grave, and was commanded to be in a place underneath where the living are wont to assemble to shew forth the living and the dead;

11 [110:13b/128:13b] And that all things may have their likeness, and that they may accord one with another; that which is earthly, conforming to that which is heavenly as Paul hath declared:

12 [110:14a1/128:14a/1 Corinthians 15:46] Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

13 [110:14a2/128:14b/1 Corinthians 15:47] The first man is of the earth, earthy: the second man is the Lord from heaven.

14 [110:14a3/128:14c/1 Corinthians 15:48] As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

15 [110:14b1/128:14d] And as are the records on the earth in relation to your dead, which are truly made out, so also are the records in Heaven;

16 [110:14b2/128:14e] This, therefore, is the sealing and binding power, and in one sense of the word, the keys of the kingdom which consists in the key of knowledge.

Chapter 4

1 [110:15a/128:15a] And now my dearly and beloved brethren and sisters, let me assure you that there are principals in relation to the dead and the living that cannot be lightly passed over, as pertaining to our salvation;

2 [110:15b1/128:15b/Hebrews 11:10] For their salvation is necessary and essential to our salvation, as Paul says concerning the fathers: That they without us cannot be made perfect;

3 [110:15b2/128:15c] Neither can we without our dead be made perfect.

4 [110:16a/128:16a] And now in relation, to the baptism for the dead, I will give you another quotation of Paul:

5 [110:16b/128:16b/1 Corinthians 15:29] Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

6 [110:17a1/128:17a] And again in connection with this quotation, I will give you a quotation from one of the Prophets which had his eye fixed on the restoration of the priesthood,

7 [110:17a2/128:17b] The glories to be revealed in the last days, and in an especial manner;

8 [110:17a3/128:17c] This most glorious of all subjects belonging to the everlasting gospel viz the baptism for the dead,

9 [110:17b1/128:17d/Malachi 4:5] For Malachi says: Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:

10 [110:17b2/128:17e/Malachi 4:6] 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.

11 [110:18a/128:18a] I might have rendered a plainer translation to this, but it is sufficiently plain, to suit my purpose as it stands.

12 [110:18b1/128:18b] It is sufficient to know in this case that the earth will be smitten with a curse, unless there is a welding link of some

5 Joseph

kind or other, between the fathers and the children, upon some subject or other.

13 [110:18b2-c1/128:18c] And behold, what is that subject? It is the baptism for the dead.

14 [110:18c2-d1/128:18d] For we without them cannot be made perfect; neither can they without us be made perfect.

15 [110:18d2/128:18e] Neither can they, or us, be made perfect without those who have died in the gospel also;

16 [110:18d3/128:18f] For it is necessary in the ushering in of the dispensation of the fulness of times;

17 [110:18d4/128:18g] Which dispensation is now beginning to usher in that a whole, and complete, and perfect union,

18 [110:18d5/128:18h] 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;

19 [110:18e/128:18h] And not only this, but that those things which never have been revealed from the foundation of the world but have been kept hid from the wise and prudent shall be revealed unto babes and sucklings in this the dispensation of the fulness of times.

Chapter 5

1 [110:19a/128:19a] Now what do we hear in the gospel which we have received?

2 [110:19b1/128:19b] A voice of gladness! a voice of mercy from heaven! and a voice of truth out of the earth, glad tidings for the dead;

3 [110:19b2/128:19c] A voice of gladness for the living and the dead; glad tidings of great joy;

4 [110:19b3/128:19d] How beautiful upon the mountains are the feet of those that bring glad tidings of good things;

5 [110:19b4/128:19e] And that say unto Zion, behold! thy God reigneth as the dews of Carmel, so shall the knowledge of God descend upon them.

6 [110:20a/128:20a] 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.

7 [110:20b/128:20b] A voice of the Lord in the wilderness of Fayette, Seneca County, declaring the three witnesses to bear record of the book.

8 [110:20c/128:20c] The voice of Michael on the banks of the Susquehanna detecting the devil when he appeared as an angel of light.

9 [110:20d/128:20d] The voice of Peter, James, and John in the wilderness between Harmony, Susquehanna County, and Colesville, Broome County;

10 [110:20e/128:20e] On the Susquehanna river, declaring themselves as possessing the keys of the kingdom, and of the dispensation of the fulness of times.

11 [110:21a/128:21a] And again, the voice of God in the chamber of old Father Peter Whitmer Sr.'s in Fayette, Seneca County and at sundry times, and in diverse places, throughout all the travels, and tribulations, of this Church of Jesus Christ of Latter Day Saints.

12 [110:21b/128:21b] 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;

13 [110:21c/128:21c] All declaring each one their dispensation, their rights, their keys, their honors, their majesty and glory, and the power of their priesthood;

14 [110:21d/128:21d] Giving line upon line; precept upon precept; here a little and there a little.

15 [110:21d2/128:21e] Giving us consolation by holding forth that which is to come and confirming our hope.

Chapter 6

1 [110:22a1/128:22a] Brethren, shall we not go on in so great a cause Go forward and not backward.

2 [110:22a2/128:22b] Courage brethren; and on—on to the victory.

3 [110:22b1/128:22c] Let your hearts rejoice and be exceeding glad.

4 [110:22b2/128:22d] Let the earth break forth into singing.

5 [110:22c/128:22e] 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 prisons; for the prisoner shall go free.

5 Joseph

6 [110:23a/128:23a] Let the mountains shout for joy and all ye valleys cry aloud; and all ye seas and dry lands tell the wonders of your eternal king.

7 [110:23b1/128:23b] And ye rivers, and brooks, and rills, flow down with gladness.

8 [110:23b2/128:23c] Let the woods, and all the trees of the field praise the Lord; and ye solid rocks, weep for joy.

9 [110:22c1/128:23d] And let the Sun, Moon, and the Morning Stars, sing together, and let all the Sons of God shout for joy.

10 [110:22c2/128:23e] And let the eternal creations declare his name forever and ever.

11 [110:23da/128:23f] And again I say: How glorious is the voice we hear, from heaven proclaiming in our ears, glory, and salvation, and honor, and immortality and eternal life; kingdoms, principalities, and powers.

12 [110:24a1/128:24a] Behold, the great day of the Lord is at hand, and who can abide the day of his coming? and who can stand when he appeareth?

13 [110:24a2-b1/128:24b] For he is like a refiners fire and like fullers soap; and he shall sit as a refiner and purifier of silver,

14 [110:22b2/128:24c] 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.

15 [110:22c1/128:24d] Let us therefore, as a Church and a people, and as Latter Day Saints, offer unto the Lord an offering in righteousness.

16 [110:22c2/128:24e] And let us, present in his Holy Temple when it is finished, a book, containing the Records of our dead, which shall be worthy of all acceptation.

17 [110:25a/128:25a] ¶ Brethren, I have many things to say to you on the subject; but shall now close for the present and continue on the subject another time.

18 [110:25b/128:25b] ¶ I am as ever your humble servant, and never deviating friend; Joseph Smith Jr.

6 Joseph

Testing the Spirits

Chapter 1 from Wilford Woodruff's Journal, volume 2, page 85 written in the handwriting of Wilford Woodruff. Chapter 2 from the prophet Joseph Smith Jr. Instruction, pages 53- 55 in the handwriting of William Clayton. Parts of these journal entries may be found in the Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints, Section 129. Inspired changes made for its use for the Church of Jesus Christ in Christian Fellowship are in italics.

Chapter 1

Wilford Woodruff June 27, 1839

1 I spent the day in Commerce in Council with the Presidency and Twelve. We had an interesting day; Joseph Smith Jr. was president of the Council.

2 Brother Orson Hide was restored to the Church and the quorum of the Twelve in full fellowship by a full vote of the Council, after making an humble confession and acknowledgement of his sins and so forth.

3 ¶ Among the vast number of the Keys of the Kingdom of God, Joseph Smith Jr. presented the following one to the Twelve for their benefit in their experience and travels in the flesh, which is as follows:

4 ¶ In order to detect the devil when he transforms himself nigh unto an angel of light:

5 [129:4-5] When an angel of God appears unto man face to face in personage and reaches out his hand unto the man, and he takes hold of the angels hand and feels a substance the same as one man would in shaking hands with another, he may then know that it is an angel of God, and he should place all Confidence in him.

6 Such personages or angels are Saints with their resurrected bodies.

7 [129:8] But if a personage appears unto man and offers him his hand, and the man takes hold of it, and he feels nothing or does not sense any substance, he may know it is the devil,

8 [129:6-7] ¶ Or when a Saint whose body is not resurrected appears unto man in the flesh, he will not offer him his hand, for this is against the Law given him;

9 And in keeping in mind these things, we may detect the devil that he deceived us not.

Chapter 2

William Clayton February 9, 1843

1 Thursday 9PM; At Joseph Smith Jr.'s with Orson Hyde, Parley P. Pratt, and others; President Joseph Smith Jr. related some of his history and gave us a key whereby we might know whether any administration was from God.

2 [129:1] ¶ There are two kinds of beings in heaven, *the first are* angels who are resurrected personages having bodies of flesh and bones,

3 [129:2] For instances, Jesus said: Handle me and see for a spirit hath not flesh and bones as ye see me have.

4 [129:3] ¶ The second: The spirits of just men made perfect, they who are not resurrected, but inherit the same glory.

5 [129:4] When a messenger comes saying they have a message from God, offer them your hand and request them to shake hands with you.

6 [129:5] If they be an angel, they will do so, and you will feel their hand.

7 [129:6] If they be the spirit of a just man or woman made perfect, they will come in their glory, for that is the only way they can appear.

8 [129:7] Ask them to shake hands with you, but they will not move, because it is contrary to the order of Heaven for a just man to deceive, but he will still deliver his message.

9 [129:8] ¶ If it be a devil as an angel of light, when you ask them to shake hands, they will offer you their hand, and you will not feel anything; you may therefore detect them.

10 [129:9] These are the three grand keys whereby you may know whether any administration is from God.

11 ¶ President Joseph Smith Jr. also shewed from various circumstances that any man who would seek after a sign was an adulterer and mentioned several instances wherein he had detected men.

7 Joseph

Sealed Up unto Eternal Life

From the journal entries of William Clayton taken from archive.org. Parts of these journal entries may be found in the Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints, Section 131. Inspired changes made for its use for the Church of Jesus Christ in Christian Fellowship are in italics.

Chapter 1

May 16, 1843

1 Went to see President Joseph Smith Jr. who ordered me to prepare for Carthage.

2 I returned home, got ready, and started about eleven o'clock in the new carriage with President Joseph Smith Jr., George Miller, Eliza Partridge, Lydia Partridge, and J.M. Smith.

3 We stayed at W. G. Perkins; President Joseph Smith Jr. and I went to B.F. Johnsons to sleep.

4 ¶ Before we retired, President Joseph Smith Jr. gave brother Johnson and his wife some instructions on the priesthood.

5 He put his hand on my knee and said: Your life is hid with Christ in God, and so are many others.

6 Addressing Benjamin he said: Nothing but the unpardonable sin can prevent him speaking of me, from inheriting eternal glory,

7 For he is sealed up by the power of the priesthood unto eternal life; having taken the step which is necessary for that purpose.

8 ¶ President Joseph Smith Jr. said: Except a husband and wife *or husband and husband, wife and wife, etc.* enter into an everlasting covenant, and be married for eternity while in this probation, by the power and authority of the Holy Priesthood, they will cease to increase when they die.

9 (In other words, they will not have any children in the resurrection.)

10 But, those who are married by the power and authority of the priesthood in this life, and continue without committing the sin against the Holy Ghost, will continue to increase and have children in the celestial glory.

11 The unpardonable sin, that will break the Sealing of the Holy Spirit of Promise, is to shed innocent blood or be accessory thereto.

7 Joseph

12 All other sins will be visited with judgement in the flesh and the spirit being delivered to the buffetings of Satan until the day of the Lord Jesus.

13 ¶ I feel desirous to be united in an everlasting covenant to my wife and pray that it may soon be.

14 ¶ President Joseph Smith Jr. said that the way he knew in whom to confide, God told him in whom he might place confidence.

15 [131:1-3] ¶ He also said that in the celestial glory was three heavens or degrees, and in order to obtain the highest a man must enter into this order of the priesthood, and if he does not, he can't obtain it;

16 [131:4] He may enter into the other but that is the end of his kingdom he cannot have increase.

Chapter 2

May 17, 1843, Entry One

1 At 10 President Joseph Smith Jr. preached on 2 Peter 1.

2 He taught that knowledge is power and the man who has the most knowledge has the greatest power.

3 Also, that salvation means a man has been placed beyond the powers of all his enemies.

4 [131:5] He said the more sure word of prophecy meant a man's knowing that he was sealed up unto eternal life by revelation and the spirit of prophecy through the power of the Holy Priesthood.

5 [131:6] He also taught that it was impossible for a man to be saved in ignorance.

6 ¶ Paul had seen the third heavens and I more.

7 ¶ Peter penned the most sublime language of any of the apostles.

Chapter 3

May 17, 1843, Entry Two

1 Dined at Brother Babbit's; President Joseph Smith Jr. said to Brother Johnson and I that J.B. Nobles, when he was first taught this doctrine, set his heart on one and pressed Joseph to seal the contract, but he never could get opportunity.

2 It seemed that the Lord was unwilling.

3 Finally, another came along, and he then engaged that one and is a happy man.

4 I learned from this anecdote never to press the prophet but wait with patience and God will bring all things right.

5 ¶ I feel to pray that God will let me live so that I may come to the full knowledge of truth and salvation and be prepared for the enjoyment of a fullness of the third heavens.

6 ¶ In the evening we went to hear a Methodist preacher lecture.

7 After he got through President Joseph Smith Jr. offered some corrections as follows.

8 ¶ The 7th verse of Chapter 2 of Genesis ought to read God breathed into Adam his spirit or breath of life.

9 But, when the word ruach applies to Eve it should be translated lives.

10 [131:7a] ¶ Speaking of eternal duration of matter, he said: There is no such thing as immaterial matter.

11 [131:7b] All spirit is matter but is more fine or pure and can only be discerned by purer eyes.

12 [131:8] We cannot see it, but when our bodies are purified, we shall see that it is all matter.

13 ¶ The gentleman seemed pleased and said he should visit Nauvoo immediately.

8 Joseph

On God and Scripture

From the Joseph Smith Jr. Journals, 1842–1844, Book 2, pp. 35, 37–44 and President Joseph Smith’s Journal Dec. 1842–June 1844 pages 3–4 in the handwriting of Willard Richards. Parts of these journal entries may be found in the Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints, Section 130. Seeing that the Section 130 came from two sources, for the purposes of the Church of Jesus Christ in Christian Fellowship, both are presented here in their entirety. The second entry, from William Clayton Journal, 2 April, 1843, pages 66–74, written in his own handwriting, is included as Note a. of this Section. Inspired changes made for its use for the Church of Jesus Christ in Christian Fellowship are in italics.

Chapter 1

WILLARD RICHARDS

1 Elder Orson Hyde preached the first epistle of John verses 1-3; when he shall appear we shall be like him:

2 [1 John 1:1] ¶ Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

3 [1 John 1:2] 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.

4 [1 John 1:3] And every man that hath this hope in him purifieth himself, even as he is pure.

5 ¶ Elder Orson Hyde stated He, Jesus Christ, will appear on a white horse, as a warrior, and maybe we shall have some of the same spirit; our God is a warrior.

6 [John 14.23] ¶ 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.

7 ¶ Elder Orson Hyde stated: it is our privilege to have the father and son dwelling in our hearts.

8 ¶ We dined at Sophronia’s as soon as we arrived; Joseph Smith Jr. said: Elder Hyde, I am going to offer some corrections to you.

9 Elder Orson Hyde replied, they shall be thankfully received.

10 [130:1] ¶ Joseph Smith Jr. said: When Jesus Christ shall appear, we shall see Him as He is; we shall see that He is a man like ourselves;

11 [130:2] And that same society which exists amongst us here will exist among us there, only it will be coupled with eternal glory, which glory we do not now enjoy.

12 [130:3a] ¶ And in regards to John 14:23 Joseph said: The appearance of the Father and of the Son in that verse is a personal appearance;

13 [130:3b] To say that the Father and the Son dwells in a person's heart is an old Sectarian notion and is not correct.

14 [130:5] ¶ There are no angels who administer to this earth but who belong to or have belonged to this earth.

15 [130:6-7] The angels do not reside on a planet like this earth, but they reside in the presence of God—on a Globe like a sea of glass and fire where all things are manifest; past present, and to come.

16 He then quoted Revelation 4:6: And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

17 [130:8] ¶ Joseph Smith Jr. said: The place where God resides is a great Urim and Thummim.

18 [130:9] This earth, in its sanctified and immortal state, will be a Urim and Thummim for all things below it in the scale of creation, but not above it.

Notes:

a 1:1-7 from the journal entry dated April 1843, Sunday Nauvoo.

b 1:8-13 were dated "Tuesday April 4, 1843" at the top of the page, but that date is crossed off.

c 1:14-18 & 2:5-12 are dated Sunday April 2, 1843 written at the top of page 38.

Chapter 2

1 Joseph Smith Jr. then related a dream he had March 11 of this same year: I dreamed that an old man came to me and said there was a mob force coming upon him, and he was likely to lose his life;

2 That I was Lieutenant General, and had the command of a large force, and I was also a patriot, and disposed to protect the innocent and unoffending, and he desired that I should assist him.

3 ¶ I told him I wanted some written documents to show the facts that they are the aggressors, and I would raise a force sufficient for his protection, that I would call out the Nauvoo Legion.

8 Joseph

4 He turned to go from me but turned again and said to me: I have any amount of men at my command and will put them under your command.

5 ¶ As sure as there is a God who sits enthroned in the heavens, and as sure as He ever spoke by me, so sure there will be a speedy and bloody war, and the broad sword seen last evening is the sure sign thereof.

6 ¶ Orson Hyde interpreted the dream, saying: The old man is the government of these United States of America, who will be invaded by a foreign foe, probably England.

7 The US government will call on General Joseph Smith Jr. to defend probably all this Western territory and offer him any amount of men he shall desire, and put them under his command.

8 Joseph Smith Jr. then said: I prophecy in the Name of the Lord God that the commencement of bloodshed as preparatory to the coming of the Son of Man will commence in South Carolina,

9 [130:13a] (It probably may arise through the slave trade),

10 [130:13b] This a voice declared to me. while I was praying earnestly on the subject on the twenty-fifth of December 1832.

11 ¶ [130:14] I earnestly desired to know concerning the coming of the Son of Man and prayed when a voice said to me:

12 [130:15] Joseph, my, son, if thou livest until thou art eighty-five years old thou shalt see the face of the Son of Man; therefore, let this suffice and trouble me no more on this matter.

Notes:

a 1:14-18 & 2:5-12 are dated Sunday April 2, 1843 written at the top of page 38.

b 2:1-4 are from President Joseph Smith's Journal Dec. 1842-June 1844 pages 3-4.

Chapter 3

1 Joseph Smith Jr. read the fifth chapter of John's revelation, referring particularly to the sixth verse:

2 [Revelation 5:6] ¶ And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

3 And he taught from this that the actual existence of beasts in heaven probably meant that those were beasts which had lived on another planet than ours.

4 ¶ And he said: God never made use of the figure of a beast to represent the kingdom of heaven, and that the beast's seven eyes represent the Priesthood.

5 ¶ Joseph said: This is the first time I have ever taken a text in Revelation; and if the young elders would let such things alone it would be far better; he then corrected Elder Orson Hyde in private.

6 ¶ We supped at Benjamin F. Johnson's; expected to start for Carthage, Illinois, but bad weather prevented it, and we called another meeting by bell.

7 I read Revelation between Meetings with Elder Orson Hyde, expounding.

8 During this time, several came in and expressed fear that I had contacted the old scripture.

9 ¶ The meeting resumed at seven in the evening on the subject of the beast; it was shewed very plainly that John's vision was very different from Daniel's Prophecy—one referring to things existing in heaven, the other a figure of things which are on the earth.

10 ¶ [130:18] Joseph Smith Jr. stated that whatever principle of intelligence we attain unto in this life, it will rise with us in the revelation,

11 [130:19] And if a person gains more knowledge and intelligence through their obedience and diligence than another, he will have so much the advantage in the world to come.

12 ¶ [130:20] There is a Law irrevocably decreed in heaven, before the foundation of the world, upon which all blessings are predicated; and when we obtain a blessing it is by obedience to the Law upon which that blessing is predicated.

13 ¶ [130:22a] Speaking to correct Elders Orson Hyde's mistake, Joseph Smith Jr. stated also that the Father has a body of flesh and bones as tangible as man's, the Son also; but the Holy Ghost is a personage of spirit;

14 [130:23] And a person cannot have the personage of the Holy Ghost in his heart, he may receive the Gift of the Holy Ghost; it may descend upon him, but not to tarry with him.

15 ¶ What is the meaning of the scriptures: he that is faithful over a few things shall be made ruler over many? and he that is faithful over many shall be made ruler over many more?

16 What is the meaning of the Parable of the 10 talents?

8 Joseph

17 Also the conversation with Nicodemus: except a man be born of water and of the spirit, I shall not tell you?

18 ¶ Closed by flagellating the audience for their fears, and called upon Elder Orson Hyde to get up and fulfill his covenant to preach a quarter of an hour; otherwise I will give you a good whipping.

19 ¶ Elder Orson Hyde arose and said: Brothers and Sisters, I feel as though all had been said that can be said; I can say nothing but bless you.

20 And Joseph Smith Jr, said to Benjamin F. Johnson: The 144 thousand sealed are the priests who are appointed to administer in the daily sacrifice.

Notes:

a 3:1-8 are from a 1pm Meeting, likely April 2, 1843.

b 3:9-20 are from a 7pm Meeting, likely April 2, 1843

Chapter 4

WILLIAM CLAYTON

1 April 1843, Sunday Nauvoo: In the afternoon, Joseph preached on Revelations chap. 5. he called on me to open the meeting; he also preached on the same subject in the evening.

2 ¶ During the day president Joseph made the following remarks on doctrine:

3 [130:14] I was once praying very earnestly to know the time of the coming of the son of man when I heard a voice repeat the following:

4 [130:15] Joseph my son, if thou livest until thou art eighty-five years old thou shalt see the face of the son of man, therefore let this suffice and trouble me no more on this matter.

5 [130:16] I was left thus without being able to decide whether this coming referred to the beginning of the millennium, or to some previous appearing, or whether I should die and thus see his face.

6 [130:17] I believe the coming of the son of man will not be any sooner than that time.

7 ¶ In correcting two points in Elder Orson Hyde's discourse he observed as follows: The meaning of that passage where it reads when he shall appear, we shall be like him for we shall see him as he is this:

8 [130:1] When the Savior appears, we shall see that he is a man like unto ourselves,

9 [130:2] And that same socially which exists amongst us here will exist among us there only it will be coupled with eternal glory which we do not enjoy now.

10 Also the appearing of the Father and the Son in John 14:23 is a personal appearing and the idea that they will dwell in a man's heart is a sectarian doctrine and is false.

Chapter 5

1 [130:4] In answer to a question which I proposed to him as follows: Is not the reckoning of God's time, angels time, prophets time, and man's time according to the planet on which they reside?

2 [130:5] He answered: Yes, but there is no angel ministers to this earth only what either does belong or has belonged to this earth,

3 [130:6-7a] And the angels do not reside on a planet like our earth, but they dwell with God,

4 [130:7b] And the planet where He dwells is like crystal, and like a sea of glass before the throne.

5 [130:8] This is the great Urim and Thummim whereon all things are manifest both things past, present and future and are continually before the Lord.

6 The Urim and Thummim is a small representation of this globe.

7 [130:9a] The earth when it is purified will be made like unto crystal and will be a Urim and Thummim whereby all things pertaining to an inferior kingdom on all kingdoms of a lower order will be manifest to those who dwell on it.

8 [130:9b] And this earth will be with Christ.

9 [130:10] Then the white stone mentioned in Revelation 2:17 is the Urim and Thummim whereby all things pertaining to an higher order of kingdoms even all kingdoms will be made known;

10 [130:11a] And a white stone is given to each of those who come into this celestial kingdom, whereon is a new name written which no man knoweth save he that receiveth it.

11 [130:11b] The new name is the key word.

Chapter 6

1 [130:18] Whatever principle of intelligence we obtain in this life will rise with us in the resurrection:

2 [130:19] And if a person gains more knowledge in this life through his diligence and obedience than another, he will have so much the advantage in the world to come.

3 [130:20] There is a law irrevocably decreed in heaven before the foundation of this world upon which all blessings are predicated;

4 [130:21] And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.

5 ¶ [see 130:22b] The Holy Ghost is a personage, and a person cannot have the personage of the Holy Ghost in his heart.

6 [130:23] A man receive the gifts of the Holy Ghost, and the Holy Ghost may descend upon a man but not to tarry with him.

Chapter 7

1 He, *Joseph Smith Jr.*, also related the following dream: I dreamed that a silver-headed old man came to see me and said he was invaded by a gang of robbers, who were plundering his neighbors and threatening destruction to all his subjects.

2 He had heard that I always sought to defend the oppressed, and he had come to hear with his own ears what answer I would give him.

3 I answered, if you will make out the papers and shew that you are not the aggressor, I will call out the Legion and defend you while I have a man to stand by me.

4 The old man then turned to go away: when he got a little distance, he turned suddenly round and said I must call out the Legion and go and he would have the papers ready when I arrived, and says he I have any amount of men which you can have under your command.

5 Elder Hyde gave this interpretation: The old man represents the government of these United States who will be invaded by a foreign foe, probably England.

6 The U. S. government will call on you to defend probably all this Western Territory and will offer you any amount of men you may need for that purpose.

7 [130:12, 14] Once when President Joseph Smith Jr. was praying earnestly to know concerning the wars which are to precede the

coming of the Son of Man, he heard a voice proclaim that the first outbreak of general bloodshed would commence at South Carolina.

8 The sealing of the 144,000 was the number of priests who should be anointed to administer in the daily sacrifice &c.

9 During President Joseph Smith jr.'s remarks he said there was a nice distinction between the vision which John saw as spoken of in Revelations and the vision which Daniel saw,

10 The former relating only to things as they actually existed in heaven—the latter being a figure representing things on the earth.

11 God never made use of the figure of a beast to represent the kingdom of heaven—when they were made use of it was to represent an apostate church.

Notes:

a Verse 1-4 were crossed through with a penciled line and at the beginning, in handwriting that is not William Clayton's handwriting, a comment simply says "repeated his of 10 March."

9 Joseph

Epistle and Revelation to James Strang

The letter and revelation by Joseph Smith Jr. to James Strang, written from Nauvoo, June 18th, 1844, nine days prior to his Martyrdom. Emma Smith verified that Joseph Smith Jr. did write this letter, and the handwriting was verified by the firm Tyrell and Doud, who stated: "A brief observation of these four documents indicates that the education and word usage was consistent with the theory that all four documents were authored by one individual" (Shepard, William 1977; James J. Strang: Teachings of a Mormon Prophet. Burlington, WI). Grammatical changes by the First Elder of the Church of Jesus Christ in Christian Fellowship.

Chapter 1

1 My Dear Son: Your epistle of May twenty-fourth, proposing the planting a stake of Zion in Wisconsin and the gathering of the Saints there, was duly received,

2 And I with most of the brethren whose advice I called in were of opinion that you was deceived by a spirit not of this world, great but not good.

3 Brother Hyrum however thought otherwise and favored the project, not doubting it was of God.

4 I however determined to return you an unfavorable answer for the present.

5 But O the littleness of man in his best earthly state, not so the will of the Almighty.

6 God hath ruled it otherwise, and a message from the throne of grace directed me as it hath inspired you,

7 And the faith which thou hast in the Shepherd, the Stone of Israel, hath been repaid to thee a thousand-fold, and thou shalt be like unto him;

8 But the flock shall find rest with thee, and God shall reveal to thee his will concerning them.

9 I have long felt that my present work was almost done and that I should soon be called to rule a mighty host,

10 But something whispers me it will be in the land of spirits where the wicked cease from troubling and the bands of the prisoner fall off.

11 My heart yearns for my little ones, but I know God will be a father to them,

12 And I can claim face to face the fulfillment of promises from Him who is a covenant keeping God and who sweareth and performeth and faileth not to the uttermost.

Chapter 2

1 The wolves are upon the scent, and I am waiting to be offered up, if such be the will of God,

2 Knowing that though my visage be more marred than that of any, it will be unscarred and fair when archangels shall place on my brow the double crown of martyr and king in a heavenly world.

3 In the midst of darkness and boding danger, the spirit of Elijah came upon me, and I went away to inquire of God how the Church should be saved.

4 I was upon the hill of the temple; the calm father of waters rolled below changeless and eternal.

5 I beheld a light in the heavens above, and streams of bright light illuminated the firmament, varied and beautiful as the rainbow, gentle yet rapid as the fierce lightning.

6 The Almighty came from His throne of rest; He clothed himself with light as with a garment.

7 He appeared, and moon and stars went out; the earth dissolved in space; I trod on air and was borne on wings of Cherubims.

8 The sweetest strains of heavenly music thrilled in my ear, but the notes were low and sad as though they sounded the requiem of martyred prophets.

9 ¶ I bowed my head to the earth and asked only wisdom and strength for the Church.

10 The voice of God answered: My servant Joseph, thou hast been faithful over many things and thy reward is glorious, the crown and scepter are thine and they wait thee.

11 But thou hast sinned in some things and thy punishment is very bitter.

12 The whirlwind goeth before and its clouds are dark, but rest followeth and to its days there shall be no end.

13 Study the words of the vision for it tarrieth not.

1 And now behold, my servant James J. Strang hath come to thee from far, for truth when he knew it not and hath not rejected it but had faith in thee, the Shepherd and Stone of Israel;

2 And to him shall the gathering of the people be, for he shall plant a stake of Zion in Wisconsin, and I will establish it, and there shall my people have peace and rest, and shall not be moved;

3 For it shall be established on the prairie on White River in the lands of Racine and Walworth, and behold, my servants James and Aaron shall plant it, for I have given them wisdom;

4 And Daniel shall stand in his lot on the hill beside the river looking down on the prairie and shall instruct my people and plead with them face to face.

5 Behold, my servant James shall lengthen the cords and strengthen the stakes of Zion;

6 And my servant Aaron shall be his counsellor, for he hath wisdom in the gospel and understandeth the doctrines and erreth not therein.

7 ¶ And I will have a house built unto me there of stone, and there will I show myself to my people by many mighty works,

8 And the name of the city shall be called Voree, which is, being interpreted, Garden of Peace, for there shall my people have peace and rest and wax fat and pleasant in the presence of their enemies.

9 ¶ But I will again stretch out my arm over the river of waters, and on the banks thereof shall the house of my choice be.

10 But now the city of Voree shall be a strong hold of safety to my people, and they that are faithful and obey me I will there give them great prosperity, and such as they have not had before,

11 And unto Voree shall be the gathering of my people, and there shall the oppressed flee for safety and none shall hurt or molest them.

12 And by this shall they know that I have spoken it: the people there and the owners of the land shall show kindness to them, for great calamities are coming on the church, and such as have not been;

13 And if they scatter, the ungodly of the world shall swallow them up; but if they gather to my city of Voree, there will I keep them under the shadow of my wing,

14 And the cities from whence my people have been driven shall be purged with a high hand, for I will do it, and my people shall be again restored to their possessions;

15 But dark clouds are gathering, for the church is not yet wholly purged.

Chapter 4

1 And now I command my servants, the Apostles and Priests and Elders of the Church of the Saints, that they communicate and proclaim this my word to all the Saints of God in all the world,

2 That they may be gathered unto and round about the city of Voree and be saved from their enemies, for I will have a people to serve me.

3 And I command my servant Moses Smith, that he go unto the Saints with whom he is acquainted and unto many people, and command them in my name to go unto my city of Voree and gain inheritance therein;

4 And he shall have an inheritance therein, for he hath left all for my sake, and I will add to him many fold if he is faithful; for he knows the land and can testify to them that it is very good.

5 So spake the Almighty God of heaven.

6 ¶ Thy duty is made plain; and if thou lackest wisdom, ask of God in whose hands I trust thee, and he will give thee unsparingly;

7 For if evil befall me, thou shalt lead the flock to pleasant pastures. God sustain thee. -Joseph Smith Jr.

10 Joseph

Martyrdom of Joseph Smith and his Brother Hyrum Smith

Recorded as Doctrine and Covenants Section 113 for Community of Christ, and Section 135 for the Church of Jesus Christ of Latter-day Saints. Taken from the 1844 Doctrine and Covenants, Section CVI, pages 444-445.

Chapter 1

1 To seal the testimony of this book and the Book of Mormon, we close with the martyrdom of Joseph Smith the prophet and Hyrum Smith the patriarch.

2 They were shot in Carthage jail on the 27th of June, 1844, about 5 o'clock P. M., by an armed mob, painted black—of from 150 to 200 persons.

3 Hyrum was shot first and fell calmly exclaiming: I am a dead man!

4 Joseph leaped from the window, and was shot dead in the attempt, exclaiming “O Lord my God!”—

5 They were both shot after they were dead in a brutal manner, and both received four balls.

6 ¶ John Taylor and Willard Richards, two of the Twelve, were the only persons in the room at the time;

7 The former was wounded in a savage manner with four balls, but has since recovered: the latter, through the promises of God escaped without even a hole in his robe.

8 ¶ Joseph Smith, the prophet and seer of the Lord, has done more, (save Jesus only,) for the salvation of men in this world, than any other man that ever lived in it.

9 In the short space of twenty years, he has brought forth the Book of Mormon, which he translated by the gift and power of God, and has been the means of publishing it on two continents:

10 Has sent the fulness of the everlasting gospel which it contained, to the four quarters of the earth;

11 Has brought forth the revelations and commandments which compose this book of Doctrine and Covenants, and many other wise documents and instructions for the benefit of the children of men:

12 Gathered many thousands of the Latter Day Saints: founded a great city: and left a fame and name that cannot be slain.

13 He lived great, and he died great in the eyes of God and his people,

14 And, like most of the Lord's anointed in ancient times, has sealed his mission and works with his own blood—and so has his brother Hyrum.

15 In life they were not divided, and in death they were not separated!

16 ¶ When Joseph went to Carthage to deliver himself up, to the pretended requirements of the law, two or three days previous to his assassination, he said:

17 I am going like a lamb to the slaughter; but I am calm as a summer's morning; I have a conscience void of offence, towards God, and towards all men—

18 I shall die innocent, and it shall yet be said of me, he was murdered in cold blood.

19 The same morning, after Hyrum had made ready to go—shall it be said to the slaughter?

20 Yes, for so it was—he read the following paragraph near the close of the fifth chapter [*RAV, twelfth chapter OPV*] of Ether, in the Book of Mormon, and turned down the leaf upon it:

21 ¶ And it came to pass that I prayed unto the Lord that he would give unto the Gentiles grace, that they might have charity.

22 And it came to pass that the Lord said unto me: If they have not charity, it mattereth not unto you, thou hast been faithful; wherefore thy garments are clean.

23 And because thou hast seen thy weakness, thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of my Father.

24 And now I —— bid farewell unto the Gentiles; yea, and also unto my brethren whom I love, until we shall meet before the judgment seat of Christ,

25 Where all men shall know that my garments are not spotted with your blood.

26 The testators are now dead and their testament is in force.

27 ¶ Hyrum Smith was 44 years old last February, and Joseph Smith was 38 last December, and hence forward their names will be classed among the martyrs of religion:

28 And the reader in every nation, will be reminded that the Book of Mormon and this Book of Doctrine and Covenants of the Church, cost the best blood of the nineteenth century, to bring it forth for the salvation of a ruined world.

29 And that if the fire can scathe a green tree for the glory of God, how easy it will burn up the dry trees to purify the vineyard of corruption.

10 Joseph

30 They lived for glory: they died for glory, and glory is their eternal reward.

31 From age to age shall their names go down to posterity as gems for the sanctified.

32 ¶ They were innocent of any crimes, as they had often been proved before, and were only confined in jail by the conspiracy of traitors and wicked men;

33 And their innocent blood on the floor of Carthage jail, is a broad seal affixed to Mormonism, that cannot be rejected by any court on earth:

34 And their innocent blood on the escutcheon of the State of Illinois, with the broken faith of the State as pledged by the Governor, is a witness to the truth of the everlasting gospel, that all the world cannot impeach;

35 And their innocent blood on the banner of liberty, and on the magna carta of the United States, is an ambassador for the religion of Jesus Christ, that will touch the hearts of honest men among all nations;

36 And their innocent blood, with the innocent blood of all the martyrs under the altar that John saw, will cry unto the Lord of Hosts, till he avenges that blood on the earth: Amen.

The First Book of James J. Strang

Epistles, visions and writings of the prophet James Strang, taken from Voree Herald by Alexei Christopher Mattanovich, The Dimond, and other sources as noted. Reorganized and edited for the use of the Fellowship of Christ.

Chapter 1

James Strang is ordained by an angel shortly after Joseph Smith Jr. was taken from the earth. Originally recorded as Chapter 2 of The Dimond.

1 [2:1-2a] On June 27, 1844, at five and a half o'clock in the afternoon, James J. Strang was in the Spirit, and the Angel of God came unto him and saluted him, saying: Fear God and be strengthened and obey him, for great is the work which he hath required at thy hand.

2 [2:2b] Go on in hope and strength, and falter not, and He will sustain thee, and thou shalt triumph, for the voice of the Lord by the mouth of Joseph will he fulfill.

3 [2:3a] And the Angel of the Lord stretched forth his hand unto him and touched his head and put oil upon him and said: Grace is poured upon thy lips, and God blesseth thee with the greatness of the Everlasting Priesthood;

4 [2:3b] He putteth might and glory and majesty upon thee, and in meekness and truth and righteousness will He prosper thee.

5 [2:4a] Thou shalt save his people from their enemies when there is no arm to deliver, and shalt bring salvation when destruction walketh in the house of thy God.

6 [2:4b] Thou hast loved righteousness and hated iniquity; therefore, thy God hath anointed thee with oil and set thee above all thy fellows.

7 [2:5a] Thy words shall be like sharp arrows in the heart of the wicked; thou shalt rebuke those who pervert the word of thy God;

8 [2:5b] Thou shalt preach righteousness and the sublime mysteries in the ears of many people and shall bring the gospel to many who have not known it and to the nations afar off.

9 [2:6a] Thou shalt drive backward and put to shame those that do evil, and the workers of iniquity shall fall;

10 [2:6b] They shall be cast down and shall not be able to rise. With purity will the Lord thy God arm thee, and purity and truth shalt thou teach.

1 Strang

11 [2:7a] Keep the Law of the Lord thy God in thy heart, and none of thy steps shall slide, with thee is the fountain of truth.

12 [2:7b] In thy light shall the people of thy God see, for thou shalt speak his word unto them, and from thy lips shall they receive it.

13 [2:8a] The blessing of their God shalt thou put upon them, and his curse upon evil doers, if, after being oft rebuked, they repent not;

14 [2:8b-9a] And before my people shalt thou go to lead them into my ways, for unto thee has the Lord thy God given salvation; in righteousness shalt thou rule.

15 [2:9b-10a] Thou shalt redeem the poor and the needy from suffering and violence, and to thee God giveth judgment for them:

16 [2:-10b] Thou shalt deliver the prey from the spoiler, for God, thy God, hath put them in thy hand; and in weakness will He make thee strong; thou shalt rule among His people:

17 [2:10c] Thou shalt break in pieces the rod of the oppressor and the yoke of the unjust ruler; they shall flee away, but the way of peace shall they not find.

18 [2:11a] While the day of the wicked abideth, shalt thou prepare a refuge for the oppressed and for the poor and needy.

19 [2:11b] Unto thee shall they come, and their brethren who are scattered shall come with them, and the destruction of the ungodly shall quickly follow, for it already worketh. Go thy way and be strong.

Chapter 2

The history of the letter sent from Joseph Smith Jr. to James Strang regarding his appointment as the next president of the Church of Jesus Christ of Latter Day Saints. James was not given the opportunity to have Joseph's wishes voted upon by the Saints of the Church as the Church of Jesus Christ of Latter Day Saints was broken up and divided upon the death of the Prophet. From Chapter 1 of The Dimond. Inspired changes made for its use for the Church of Jesus Christ in Christian Fellowship and other known changes are in italics.

1 This letter^a was received at Burlington by regular course of mail, coming through the distributing office at Chicago, and bears the Nauvoo post-mark of June 19, the day following its date.

2 It arrived at Burlington July 9th, and was immediately taken from the office by C. P. Barnes, Esq., a distinguished lawyer at that place, who, in consequence of the rumors of persecution and civil war against the Mormons,

3 And a general anxiety to hear the latest news, immediately carried it to Mr. Strang, with the request to be informed of any news of public interest which it might contain; it therefore became public the same evening.

4 ¶ As much pains have been taken to belie this document and to derogate from its authority, it is proper to add that from the day of its reception to this (April, 1848), it has always been kept open to public inspection, and not an iota of evidence has yet been produced derogatory to its authenticity.

5 The Brighamites and *others* have reported far and near that it had a black postmark, and that such were not used in the office at Nauvoo; this report is a falsehood, the postmark is red.

6 They also started a story that no proper entry of the mailing of such a letter could be found in the register of "mails sent" from Nauvoo.

7 But Mr. Strang caused the register to be examined, and under date of June 19th, 1844, the proper entry was found of such a letter to the distributing P.O. at Chicago, and the register at Burlington of "mails received" contains the proper entry from Chicago.

8 In the winter of 1845-6 these facts were publicly proclaimed in the Temple at Nauvoo by Moses Smith, Samuel Shaw, and others, and an examination of the registers called for.

9 The next day crowds were at the P.O. to inspect the register; but, though the register of every other quarter of the establishment of that P.O. was safely there, that particular quarter was nowhere to be found.

10 It has never since been produced; comment is unnecessary.

11 ¶ Mrs. Emma Smith recollects well of her husband receiving a letter from Mr. Strang, and holding a council on the subject, and names Hyrum Smith, Willard Richards, and John P. Green as present at that council;

12 And also, that a letter was sent to Mr. Strang in answer, but of the import of the answer she was not informed.

13 Immediately after the martyrdom of Joseph, John Taylor, Willard Richards, and William W. Phelps took a kind of temporary direction of the affairs of the Church, instructing the Saints to wait patiently the hand of the Lord, assuring them that he had not left them without a shepherd, and that all things would be made known in due season.

14 To every question of the Saints: Who is the prophet? replies were made in substance that the Saints would know in due season, but that nothing could be done till the Twelve got home, because the appointment of a prophet, and the directions for salvation of the

1 Strang

Church from the perils they were in, was contained in sealed packages directed to them.

15 Orson Hyde, and others of the Twelve who were then in the east, stated in public congregations in New York, Philadelphia, and other cities, that Willard Richards had written to them that the appointment of a prophet was left with him under seal, to be opened on the return of the Twelve.

16 This assertion was so often made that the whole Church was daily expecting to hear a new prophet proclaimed.

17 On the eighth of August, 1844, when Sidney Rigdon endeavored to obtain authority to lead the Church, John P. Green, marshal of the city of Nauvoo, told^b them: They need not trouble themselves about it for Joseph had appointed one James J. Strang, who lived up north, to stand in his stead.

18 The sudden death of John P. Green immediately after this declaration (under very extraordinary circumstances) left Willard Richards and John Taylor sole repositories of all documents on this subject, except this letter^a.

19 They had simply to suppress documents in their hands to set themselves up in power or overthrow themselves and their pretensions by publishing them.

20 These and many other facts, which we have not room to state, make an array of testimony of the strongest kind in favor of this letter.

21 It is worthy of consideration that no one fact has been relied on against it, but that in various quarters different false tales have been told to disparage it, which a mere inspection of the letter or of public records would prove false.

22 The only reason which can be given for this continued resort to falsehood is that there is no truth against it.

Note:

a See 9 Joseph

b Testimony of Johnathan Sumner: "I, Jonathan Sumner, do hereby testify, that I was present at the Conference held in Nauvoo, soon after the martyrdom of Joseph and Hyrum Smith, which was called by those who sought to place Sidney Rigdon at the head of the Church, while in conversation with a squad of Elders talking on the question of Rigdon's right to lead.--John P. Green, Marshall of the City, said they need not trouble themselves about it, for Joseph had appointed one to stand in his stead. I asked him why he was not here to take his place. He said he was not ready, but would be there after a time. I asked him where he lived; and he said up North a considerable distance. I asked his name and he said Strang, James J. Strang. I asked what sort of a man, and he said a young man. I then asked whether he had ever been in Nauvoo, and he said he had been and that Joseph

baptized him.” -Jonathan Sumner, Voree, June 30th, 1846. Signed in the presence of: Benjamin C. Ellsworth, George Eberson, and Phineas Wright.

Chapter 3

The history of the letter sent from Joseph Smith Jr. to James Strang regarding his appointment as the next president of the Church of Jesus Christ of Latter Day Saints. James was not given the opportunity to have Joseph's wishes voted upon by the Saints of the Church as the Church of Jesus Christ of Latter Day Saints was broken up and divided upon the death of the Prophet. See Joseph IX I Epistles of the Saints.

1 And now it appears that this letter^a was written on this wise: In February, in the year eighteen hundred and forty-four, James J. Strang, in company with Aaron Smith and under his teaching, visited Nauvoo, the city of the Saints, and there was more fully instructed by Joseph Smith, Hyrum Smith, and Sidney Rigdon in the Gospel.

2 On the twenty-fifth day of February, in that year, he was baptized by Joseph Smith, who gave him the gift of the Holy Ghost by the laying on of hands, and blessed him with many and great blessings, and said: I seal upon thy head, against God's own good time, the keys of the Melchizedek Priesthood;

3 And afterwards, but in the same ordinance: Thou shalt hold the keys of the Melchizedek Priesthood, shalt walk with Enoch, Moses, and Elijah, and shalt talk with God face to face.

4 And on the third day of March, in the same year, he was ordained an Elder of the Church of Jesus Christ of Latter Day Saints, by the laying on of hands of Hyrum Smith,

5 According to the testimony of the Spirit of prophecy and the word of the Holy Ghost, Hytun said: I perceive, by the Spirit which is within me, that thou shalt carry the Gospel with the Spirit like flaming fire to many nations, and by thee shall God save the pure of his people.

6 At this time much was said of the necessities of the Saints, for want of a suitable country for settlement where they could avoid persecution and continual molestation,

7 And the prophet Joseph asked counsel of James J. Strang, who was greatly learned in geography in regard to many countries, especially California, New Mexico, and Oregon.

8 And he advised an exploration of those countries for determining what facilities for settlement they offered, and gave much

1 Strang

information in regard to them, both for the guidance of the explorers and to determine what parts were worth exploration.

9 He also advised a settlement of the Saints to be formed immediately on White River in Wisconsin, to consist of mechanics and artisans from the northern and eastern states and provinces of America and from Europe,

10 Because the climate of Nauvoo is unfavorable to the health of such, and the place does not furnish business wherewith to employ them;

11 Both which difficulties would be entirely obviated by such an arrangement, and many other advantages would be gained in peaceable, law-abiding neighbors, cheapness of access, and facility of building.

12 The exploration of the Nebraska country, New Mexico, and upper California was immediately determined on, and arrangements commenced for sending out twenty-five explorers during the following summer.

13 It was enjoined upon James J. Strang by Joseph Smith, Hyrum Smith, and Sidney Rigdon to return to Wisconsin and make more full examinations of the country with direct reference to the advantages it might offer to the Saints,

14 And to write to Joseph the results of that examination, upon which he would determine, by the best light that God should give him, what ought to be done.

15 Aaron Smith concurred with James J. Strang in recommending a gathering in Wisconsin, and counselled the selection of the country on White River as the place for planting a stake of Zion;

16 And it was agreed by all that the thing should be looked upon with favor and prosecuted with vigor to a final result.

17 On the twenty-fourth day of May, eighteen hundred and forty-four, James J. Strang, having completed his examinations and inquiries, wrote the result in a letter to Joseph Smith, to which Aaron Smith a few days after added a note concurring therein and attesting the facts therein stated.

18 This letter contained a minute statement of the advantages for the settlement of the Saints which the southeastern section of Wisconsin offered, more especially for the building of a town on White River, immediately west of Burlington.

19 It was put in the post office at Burlington, directed to Joseph Smith at Nauvoo, about the last of May, by Aaron Smith.

20 Moreover, the preceding letter^a is in answer thereto, and was mailed at Nauvoo on the nineteenth day of June, which plainly appears by the postmark thereon, and directed to James J. Strang at

Burlington, in Wisconsin, at which place it arrived by mail at the time before stated, and was taken from the post office on the same day by Caleb P. Barnes, an attorney-at-law,

21 And by him delivered to James J. Strang in the presence of Aaron Smith, who immediately sat down together and opened and read the letter.

Note:

a See 9 Joseph

Chapter 4

The First Pastoral letter of James the Prophet, Voree, December 25, 1845; taken from Chapter IV of The Dimond.

1 JAMES J. STRANG, a Prophet of the Most High God, and an Apostle of the Lord Jesus Christ, unto the Elders of the Church of Jesus Christ of Latter Day Saints.

2 ¶ I am in continued remembrance of your past works in the upbuilding of the Kingdom of God and of the evils done at the hands of ungodly men,

3 And I would have you remain no longer ignorant of the refuge that God has appointed you, and follow not after any who usurp the authority of God in the Holy City.

4 ¶ Be not unmindful of the flock who know not the true Shepherd, but are following hirelings, among whom are grievous wolves, and they bleat like sheep by day and devour by night.

5 God be praised that some of you have escaped them.

6 I would that none of you go astray but that you all unitedly might follow after the true Shepherd; lest coming short after escaping the first perils you enter not into your rest.

7 ¶ I beseech you, brethren, that you be not unmindful of the words of the Lord by the mouth of the prophet Joseph, that you be not deceived;

8 That you receive not the teachings of any that come before you as revelations and commandments, except they come in at the gate and be ordained according to the command of God.

1 Strang

9 ¶ I wist ye are not ignorant of the office and place of the prophet Joseph, that he was an Elder and an Apostle Prophet, Seer, Revelator and Translator, called to go before the Church as Moses went before Israel.

10 ¶ Suffer me in all patience to remind you of the law of the Lord which he revealed unto us aforetime that the place of the prophet Joseph should be filled by another, that the appointment of his successor is by revelation from God; and that, through Joseph only could that appointment be made.

11 ¶ For it is said in one place that if his gift be taken from him he shall not have power except to appoint another in his stead;

12 And in another place it is said, if he abide not in me another will I plant in his stead.

13 And at the organization of the High Council of the Church it was written that the President of the Church, who is also President of the council, is appointed by revelation.

14 Finally, it is said, I have given unto him the keys of the mysteries and revelations which are sealed until I appoint unto them (the Church) another in his stead.

15 ¶ By these testimonies and by many more doth clearly appear that it was the duty of the prophet Joseph before his martyrdom to appoint another to fill his place when he should be removed.

16 If he has not done so then have we no evidence that he was a prophet for what he hath spoken hath not come to pass.

17 ¶ The only rational conclusion which any man can arrive at in view of these testimonies is that in the order of this Church the Presidency, with its several gifts, officers, and duties, is perpetual.

18 God having thus organized the Church, and the power of the devil having accomplished the martyrdom of two of the chief officers,

19 Will any Saint teach that Satan has changed the order of the Church and abolished these officers which God instituted, and by the martyrdom of prophets established a new and better order?

20 I trust not.

21 ¶ I am well aware that Sidney Rigdon claimed his place above the Twelve, and that he sought to do some acts by virtue of his office as one of the First Presidency which were generally very much disapproved of,

22 But though he had a perfect right to officiate in his place he had no right to place himself at the head of the Church.

23 ¶ His office as an associate or member of the First Presidency does not constitute him a regular successor to Joseph Smith,

24 The claim in his favor to succeed as the highest surviving officer of the Church, not being a claim of an appointment of God by revelation through Joseph Smith to fill his place, which is the only form of appointment known to the law of God.

Chapter 5

The First Pastoral letter of James the Prophet continued, taken from Chapter IV of The Dimond.

1 ¶ I am aware also that the Twelve claim in their first Apostolic letter after the death of Joseph (Letter of Brigham Young, Aug. 15, 1844, in the Times and Seasons of that date) to preside over and dictate all the affairs of the Church in all the world.

2 And they emphatically charge us: Let no man presume for a moment that his place (Joseph's) will be filled by another;

3 Thus they assumed to abolish the First Presidency of the Church and usurp its duties with themselves.

4 ¶ This claim, however, is not only utterly unsupported by any one testimony, but is in many points directly contrary to the word of God.

5 The Twelve are a traveling, and not a local or general, high council, and though they are required to build up the Church, and regulate all the affairs thereof in all nations, they are to do so expressly under the direction of the Presidency of the Church, agreeable to the institution of Heaven.

6 They hold the keys of the opening of the Gospel to the nation but the keys of mysteries and revelations belong to Joseph as First President, Prophet, Seer, and so forth, and to his successors regularly appointed by revelation through him.

7 The keys of the kingdom belong to Joseph for time and eternity, but still with a regular succession as to the oracles or gift of receiving revelation for the Church.

8 The Melchizedek priesthood, by its presidency, holds the keys of ordinances and spiritual blessings.

9 And in all these things the Twelve are without power, their duties being to open the preaching of the gospel.

1 Strang

10 ¶ Moreover, it cannot be that the Twelve should dictate all the affairs of the Church in all the world, because they not only are under the direction of the First Presidency, but the high council is above them, and they are amenable to it:

11 The most important business of the Church, and the most difficult cases of the Church, in as much as there is not satisfaction upon the decision of the Bishop or Judges, it shall be handed over and carried up to the council of the Church before the Presidency of the high priesthood;

12 And the Presidency of the council of the high priesthood shall have power to call other high priests, even twelve, to assist as counselors;

13 And thus the Presidency of the high priesthood and its counselors have power to decide upon testimony according to the laws of the Church.

14 And after this decision it shall be had in remembrance no more before the Lord, for this is the highest council of the Church of God, and a final decision upon controversies in spiritual matters.

15 There is not any person belonging to the Church who is exempt from this council of the Church.

16 ¶ Upon what pretense is this claim of the Twelve founded?

17 Upon the trial of Sidney Rigdon, they took pains to state it as strongly as possible,

18 And they make out no more than this, that when Joseph Smith was candidate for President of the United States,

19 And knew by the Spirit that some great thing was to happen, but did not know what it was,

20 He (*Joseph*) gave them an endowment of ordinances (not the oracles), and told them that on their shoulders would rest the responsibility.

21 These ordinances are intended for the whole Church—men, women and children.

22 Will they all have power to dictate all the affairs of the Church in all the world then?

23 If not, how do these ordinances give the Apostles that power now?

24 If these ordinances gave certain power to some men, why not to others?

25 ¶ All the Twelve were not present and did not receive these ordinances.

26 Whence their claim of power? Several persons, not of the Twelve, were present and received all these ordinances with such of the Twelve as were there.

27 Why are not they included in the favored number? Joseph survived this meeting some months.

28 Why did not they find out that he had resigned his office and devolved its duties on them, till after he was dead?

29 If his giving an endowment of ordinances, and rolling the responsibility of giving counsel, etc., upon some twenty-five men with their wives,

30 As he commenced a political career, vacated his office and those of his counselors, and superseded the First Presidency and an entire quorum of the Church, it is certainly most extraordinary.

31 A very moderate share of common sense, or any acquaintance whatever with the laws of the Church, accompanied with integrity of heart, will reject so preposterous a claim at first blush.

32 The responsibility of leading the Church by good counsels, in proper order, would devolve on a few of its most influential members, necessarily, whenever Joseph's attention was turned from them, by any means whatever, not in virtue of any offices they might hold, but as leading men.

33 Since the death of Joseph, they have used that responsibility to lead the Church from the rock of revelation, out of the true order, and from the place of refuge God had appointed unto them.

34 Thus have a few led, sanctioned by the votes of Conferences instead of the voice of God, till the destruction which not only lurks in midnight darkness, but stalks boldly at noonday, is upon them.

35 ¶ The Twelve have never, in any known publication, claimed, either for themselves or any one of their number, to be First President of the Church, or President of the high priesthood.

36 Their claim is to supersede the First Presidency, put the high council which God has made the highest council of the Church, below themselves,

37 And put a bishop over it, where God placed a President, and finally, that ex officio, as Apostles and not as Presidents of the high priesthood,

38 They are to hold the keys and powers which devolved on the First Presidency and its counselors, and to discontinue the offices of Seer, Revelator and Translator in the Church.

Chapter 6

1 Strang

The First Pastoral letter of James the Prophet continued, taken from Chapter IV of The Dimond.

1 Nothing is more certain than that no law was made at the death of Joseph, or for some years previous, changing the order of the Church, or abolishing any of its offices or quorums.

2 Down to the time of his death, it was properly understood by the whole of the Church that he alone received revelations from God,

3 To be taught by way of commandment in the Church;

4 That he and his two associates in the Presidency had the chief administration of the affairs of the church and that they, with the twelve high counselors, were a court of judicatory of final resort in all important cases,

5 And that the Twelve Apostles were the chief traveling elders, and under the direction of the Presidency.

6 And the man who, during the life-time of Joseph, had said that the Twelve were at the head of the Church, would have been looked upon either as a reckless and hair-brained liar, or utterly insane.

7 To have held this then was unblushing apostasy.

8 To hold now that they are not so, is equally apostasy with the leaders in Nauvoo.

9 Whence is the change? In God or man? Does truth thus belie itself?

10 ¶ Why should not the place of Joseph be filled by another?

11 Says Brigham Young: Because he stands in his own place and always will. (*Apostolic letter, Aug. 15, 1844*).

12 But in the same paragraph he also says the Twelve Apostles of this dispensation stand in their own places and always will.

13 Brother Young will not their places be filled by others when they fill the measure of their days?

14 Then why was Brother Patten's place filled? Again: Who will be at the head of the church when the Twelve are all fallen asleep?

15 Will not the High Priests and the Seventies all hold their own places?

16 If so, shall any one succeed them? Then where will the priesthood be when the present generation is dead?

Chapter 7

The First Pastoral letter of James the Prophet continued, taken from Chapter IV of The Dimond.

1 But, says someone, God promised Joseph that the keys of the kingdom should never be taken from him in this world, neither in the world to come.

2 Very well; they were never taken from Christ, but his holding them did not prevent Joseph, and in the eternal worlds all who are joint heirs with Jesus Christ will hold them at one and the same time.

3 ¶ Brethren, I exhort you as you look for the coming of the Lord Jesus, follow not after these blinding fables.

4 Set up no more the work of men's hands against the voice of God.

5 Trust not in your own wisdom to improve or alter the law of God.

6 You that have gone astray return to the order of God's house.

7 Let all the quorums take their proper order as God has established them.

8 Let the President who has wandered in darkness return to his proper place which God gave, nor covet that which men may offer.

9 Let the Twelve take their place as a traveling high council with the keys of the opening of the gospel to the nations.

10 Let the high counselors give counsel and assistance to the Presidency, which has been called to the high and responsible calling of leading the Church to peace and happiness and preparing a people for the coming of the Son of God.

11 Let the high priests teach the law of God unto the people.

12 Let all the elders learn not to put their faith in some great man and say all is well, but let them buckle on the whole armor of God and stand up, bold defenders of truth, rather than men.

Chapter 8

The First Pastoral letter of James the Prophet continued, taken from Chapter IV of The Dimond.

1 Strang

1 Now in my weakness and in the infancy of my ministry I call upon you to assist me.

2 It hath pleased God to put it into the heart of Joseph to appoint me to receive mysteries and revelations unto this Church.

3 And he has been faithful unto the vision and voice of God by sending me his epistle containing the revelation which Cod gave him,

4 The Lord God confirming the same by sending his angels unto me to charge me with his ministry in the same hour that Joseph was taken away,

5 And by witnessing the same to the brethren in those wonderful works which the brethren here are ready to testify unto you.

6 ¶ Let not my call to you be vain; the destroyer has gone forth among you and has prevailed.

7 You are preparing to resign country and houses and lands to him.

8 Many of you are about to leave the haunts of civilization and of men to go into an unexplored wilderness among savages, and in trackless deserts, to seek a home in the wilds where the footprints of the white man is not found.

9 The voice of God has not called you to this; His promise has not gone before to prepare a habitation for you.

10 The hearts of the Lamanites are not turned unto you, and they will not regard you.

11 When the herd comes the savages shall pursue.

12 The cloud which surrounds by day shall bewilder, and the pillar of fire by night shall consume and reveal you to the destroyer,

13 And the men in whom you trusted when you rejected the promises of God shall leave you early and not be found of you in your greatest need.

14 Let the oppressed flee for safety unto Voree and let the gathering of the people be there.

15 Let the evil who have gone to the holy city be rejected and given to the law.

16 Let the Twelve go out and preach the Gospel to the nations according to the command of God, instead of staying at home as a prominent mark to bring cruel enemies on their brethren.

17 Let the filth of Zion be cleansed and her garments of peace put on.

18 Let neither gun nor sword be lifted in defiance, nor rest be taken upon arm of flesh,

19 And the city of our God shall be saved and the Temple of his holiness be unpolluted by the hand of the Gentile.

20 Causeless the curse has not come, and causeless it shall not fall.

21 They that ask justice let them do it; they that cry out against mobs let them abstain from violence;

22 Those who hate persecution let them regard the rights of others.

23 They that preach God and the Gospel let them remember the law and forget not the order which he has revealed, and their own mouths have proclaimed.

24 Let them not buffet others for changing the ordinances and breaking the everlasting covenant, unless they themselves will abide the word of God. JAMES J. STRANG..

Chapter 9

The True Shepherd to the Saints Emigrating from Great Britain and Ireland to America: Greeting. Voree, May 1st, 1848. Taken from Chapter V of The Dimond

1 God, who in days of old spoke on divers occasions and in many ways to the house of Israel by the prophets,

2 And afterwards to all the earth by his son whom he made ruler over all things, last of all in these days restored the gospel to the earth by the ministry of angels,

3 And the priesthood which he conferred on the prophet Joseph by their hands; and has thereby established a church by an everlasting and unchanging order,

4 Conferring upon that priesthood the keys of the kingdom of God, and of the rest which he has reserved to the Saints, and of everlasting righteousness.

5 ¶ Apostles, High Priests, and Elders have received from the highest authority of this priesthood mission and commandments to visit you,

6 And in the name of the God of all the earth to preach the Gospel unto you,

7 And have, in virtue of the jurisdiction thus obtained, taught you the law of the Gospel and inducted you into the household of faith.

8 From the first proclamation of the Gospel in Great Britain you were taught that God spoke now, as in days of old, by the mouths of prophets,

1 Strang

9 And that a priesthood elected and chosen by kings, magistrates, or people, was unauthorized, and its administrations would not avail to salvation.

10 Truly have they cried out to you that all your administrations by a man-made priesthood, whether they be Catholics, Episcopalians, or Protestants were vain, and but a mockery of God's ordinances.

11 And that unless men are truly called by revelation of God, and set apart to the ministry by the hands of those who were thus called and set apart they cannot act as ministers and priests of the true Church.

12 ¶ I rejoice that so many of you have received these truths, and laid hold on salvation.

13 And it would be serious cause of grief, if, after all the buffetings and persecutions you have endured for receiving the faith, and the perils you have passed through in coming to this country,

14 You should still throw yourselves under the authority of a mere man-made priesthood, and trust your salvation to the administration of men merely elected by the people.

15 Joseph, our martyred prophet, became a prophet and the first and presiding elder of the Church of God by revelation of God and the ordination of angels.

16 And what authority and ceremonies it took to make him a prophet and the first presiding elder, the same authority and ceremonies it would also take to confer the same office and priesthood on anyone to stand in his place.

17 ¶ As much as has been said on this subject, and little to the purpose, I beg leave to call to your minds particularly the principles involved in the ordination of a prophet to stand at the head of a dispensation.

18 When Moses received the dispensation of Israel, Jethro, and probably many others, were priests of the true God.

19 But as Moses was called to a higher authority than any of them possessed, the Lord himself spoke to Moses to give him the authority;

20 And though we are not expressly told that he was ordained by the hand of angels, yet we are plainly told that the angel of the Lord appeared to him and are left to infer that he appeared for some rational purpose.

21 ¶ When Christ received the dispensation of the Gospel, though he found John the Baptist, a priest of the order of Aaron, yet he could not receive the priesthood from him,

22 But had a dispensation and a higher priesthood immediately from God, who made him a high priest by his oath.

23 For when John baptized him, the voice of God was heard, saying: This is my Son, hear ye him.

24 And a messenger from heaven descended on His head and designated Him as the Messiah.

25 So likewise, when the dispensation of the fullness of times was committed to Joseph,

26 God not only spoke to him and gave him commandments by His voice and sent also his angels to ordain him to the priesthood which they also had before held.

Chapter 10

The True Shepherd to the Saints Emigrating from Great Britain and Ireland to America: Greeting, continued. Taken from Chapter V of The Dimond

1 When Moses failed to make Israel a nation of priests unto God, and brought them in under the law of curse,

2 Making one tribe only priests to all the rest, and God saw fit to take away the most holy priesthood.

3 Moses, by revelation of God, ordained Joshua to an inferior species of priesthood.

4 So Christ, when he was rejected as the Messiah, the king of the Jews, and the offer of deliverance to Israel was withdrawn,

5 Conferred on Peter the keys of the dispensation, with the power of binding and loosing both on earth and in heaven, and of remitting and retaining sins.

6 In each of these cases the authority conferred was less than that of him who conferred it.

7 Two persons could not stand at the same time holding the authority which God conferred on Moses.

8 Consequently, Moses could not ordain anyone to it, but he put part of his honor on Joshua.

9 Two persons could not stand at the same time having the authority of Christ as king of Israel and head of the Gospel dispensation.

10 Consequently, Christ, did not ordain Peter to the same authority which he held, but to a less.

11 ¶ Likewise, two persons cannot stand at the head of the dispensation of the fullness of times, holding the keys of mysteries, revelations, and commandments,

1 Strang

12 And consequently Joseph could not in any way ordain or bring any one into his authority, but the act of God is necessary to consummate such priesthood.

13 In other words, it requires the same power and the same ordinances to confer that priesthood on the successor to Joseph as it required to confer it on Joseph.

14 And as Joseph was called by revelation, and ordained by angels so must his successor be.

15 And, as Joseph was established as the Prophet, Seer and Revelator, it was necessary that the revelation appointing his successor should come through him,

16 Because the Church are forbidden to receive revelations and commandments from others.

17 And, as this is established as a positive law, no instances are necessary to justify it;

18 But if any were wanting, they might be found in the case of Samuel and Elisha.

19 Samuel succeeded Eli, who fell by wickedness, and the Lord revealed to Eli, and then to Samuel, that Samuel should stand as prophet in his stead.

20 Elisha succeeded Elijah as a prophet.

21 Elijah abode faithful to God in all things, but many years before he was translated, God had, through him, chosen Elisha to be his successor.

22 Yet, after he was translated to the chariot of the Lord, and ceased to be of the earth, he conferred that priesthood on Elisha, which he alone held while he ministered among men.

Chapter II

The True Shepherd to the Saints Emigrating from Great Britain and Ireland to America: Greeting, continued. Taken from Chapter V of The Dimond

1 Joseph, if he had abided in God in all things, would have stood on the earth and at the head of the dispensation at the coming of Christ.

2 When Christ sent forth the fullness of the Gospel by him, it was with promise that if Joseph abided in him, the keys of mysteries and revelations (which pertain to earth and not to heaven) should not be taken from him till Christ came.

3 In February, 1831, a new promise was made that if Joseph did not stand, whether taken away or being rejected, he should appoint another in his stead;

4 But with this distinction: that if his priesthood was taken from him he should only have power to appoint another;

5 But if God took him (which he did June 27th, 1844), there was no limit or cutting short of his priesthood while he remained.

6 In 1833, as Joseph had not abided in Christ perfectly, but had committed sin, God said he should give the oracles to another, to the end that they might remain in the Church as before.

7 But as Joseph had repented of his sins, God also accepted his offering, and sealed him up to everlasting life by promising him the keys of the kingdom in this world and the world to come.

8 This promise was sure and unconditional; but it was less than the former promise, which was of life everlasting without seeing death.

9 For if he held the keys of mysteries and revelations until Christ came, he would, at the head of all the saints, ascend on high to dwell with him.

10 So, likewise, no one can be elected to the place which Joseph held, for that would both be contrary to first principles,

11 Which require as much authority to place any other in that priesthood as it took to confer it on Joseph, but also contrary to the law which says his gift shall not be conferred on any other except it be through him (Joseph).

12 But even conceding that one might be elected to stand as First President and prophet, the question returns, by whom shall he be ordained?

13 Not by Apostles, High Priests, or Elders, for all are below him in priesthood, and none can confer higher authority than he possesses.

14 None can ordain to a higher priesthood than he holds.

15 Elders cannot confer the high priesthood, and apostles cannot make prophets with the keys of the dispensation because, though the priesthood is of the same order, it is higher.

16 ¶ The question returns: Who can ordain? God has answered it.

17 In February 1831, God said: He that is ordained of me (God) shall come in at the gate (be appointed by revelation, for that is the gate or lawful place of coming in), and be ordained as I have told you (Joseph) before.

18 So if we can learn what God told Joseph before on this subject, the answer is perfect.

1 Strang

19 In September 1830, five months before, and only five months after the organization of the Church, God said: I have sent unto you Peter, James, and John (angels), by whom I have ordained you, etc.

20 Most clear and true, therefore, is it that a prophet of this dispensation cannot be either elected or ordained of man, but must be chosen by revelation and ordained by angels.

Chapter 12

The True Shepherd to the Saints Emigrating from Great Britain and Ireland to America: Greeting, continued. Taken from Chapter V of The Dimond

1 Against this rule, those who wish to pervert the word of God sometimes quote the law concerning the three presiding high priests.

2 It will be observed, however, that that is not a revelation, but only a law of the Church, and cannot change the interpretation of a revelation.

3 Second, that those three are not the Presidents of the Church, but the Presidents of the high priests.

4 For we are told expressly that their necessity grows not out of the organization of the Church, but of the priesthood.

5 Whereas, the Presidency of the Church existed of necessity before the priesthood was organized at all.

6 Third, that they are inferior to the First Presidency in power, for they are only equal with the Twelve, either seventy or a high council of a stake, all of which councils and quorums are inferior to the First Presidency, and subject to it.

7 Fourth, these three presiding high priests are chosen by the body and ordained by the Church.

8 Whereas, we have shown, both by the letter of the law, and the force of fundamental principles, that the First Presidency cannot be thus chosen and ordained.

9 To say that this law relates to the First Presidency is equivalent to saying that all the revelations concerning the appointment, ordination, and power of the prophet are false.

10 ¶ It should not be forgotten that for nearly four years past the Church has suffered continual perils, and such calamities as never before fell on it.

11 If God has all that time left them without a prophet, there is no hope that he will give them one.

12 And if the power existed in the Church to make one (which I have shown does not), it was the last degree of folly not to exercise it.

13 Most truly do I say to you that the only reason why usurpers and apostates are now promising you to organize the Church according to the original pattern with a First Presidency is because so many have appealed to the law and said: A church without a prophet is not the Church for me.

14 Having no God-made prophet, they are about to offer you one made by themselves.

15 Since you have rejected man-made parsons, bishops, and archbishops, will you accept a man-made prophet?

16 ¶ Brethren, in this appeal to you I have spoken upon principles and not men.

17 Those who say they are apostles but are not, have gone beforehand to you with terrible accusations against me.

18 I shall not retaliate on them by so much as naming their real errors.

19 If they have the authority to lead the Church, in spite of all their faults, their authority is good till regularly taken away.

20 On the other hand, if I have not the authority, no matter what the sanctity of my life, I have no right to assume it till it is regularly conferred.

21 I am ready to test these matters by the word of God.

22 Fully persuaded that no man can do me any real or lasting injury by myself, I am content to leave both accusation and defense to others.

Chapter 13

The True Shepherd to the Saints Emigrating from Great Britain and Ireland to America: Greeting, continued. Taken from Chapter V of The Dimond

1 As your true Shepherd, I invite you to the fold and refuge God has prepared for you.

2 Both at Voree and Beaver Island God has provided for the Saints peace, abundance and safety.

3 The saints are gathering in a Church with a God-made prophet, and an authorized priesthood,

1 Strang

4 And keeping the law of God, having all their goods and possessions in common and wanting nothing.

5 We do not claim authority in virtue of numbers.

6 We have never yet subscribed to the doctrine that the voice of the people is the voice of God, or that men are made prophets by the will of man.

7 We know very well that Christ was rejected by the voice of the people.

8 Truly did he say to the Israel of his day, ye are the children of those that slew the prophets.

9 Moreover, the prophet Joseph has given us a full test of those who say they are apostles and are not.

10 Though we will not accuse them, yet we believe the word of God by His prophet will stand, and by that they must fall.

11 After the Saints had gathered to Nauvoo God gave them the following promise:

12 ¶ If ye labor with all your might's, I will consecrate that spot, that it shall be made holy;

13 And if my people will harken unto my voice, and unto the voice of my servants whom I have appointed to lead my people, behold, verily I say unto you: They shall not be moved out of their place.

14 But if they will not harken unto my voice, nor unto the voice of these men whom I have appointed, they shall not be blest, because they pollute mine holy grounds, and mine holy ordinances, and charters, and my holy words, which I give unto them.

15 ¶ And it shall come to pass that if you build a house unto my name, and do not do the things that I say, I will not perform the oath which I make unto you, neither fulfill the promises which ye expect at my hands, saith the Lord;

16 For instead of blessings, ye, by your own works, bring cursings, wrath, indignation and judgments upon your own heads, by your follies, and by all your abominations which you practice before me, saith the Lord.

17 ¶ That the Saints in Nauvoo obeyed faithfully the words of Brigham Young and his associates from the death of Joseph till their final expulsion from that place,

18 And the laws which they gave as the law of God, they themselves have abundantly proved.

19 Heber C. Kimball and others of the Twelve at the April Conference, 1845, and at other times, said they were the most obedient people that ever existed.

20 Why were they removed out of their place? Was it because the arm of God is shortened that he cannot save? or was it because they obeyed the voice of men whom God did not appoint to be their leaders?

21 The promise is express, that if they will obey they shall not be removed, and if they will not obey they shall be cursed.

22 They were removed, and bitterly have they been cursed, for they are plundered, exiled, scattered, and vast numbers of them have perished of exposure and want.

23 The only conclusion to which anyone can arrive who believes in Joseph, is that they have not followed the leaders whom God appointed, but only such as are appointed by men.

24 ¶ Brethren, will you run the same race? Will you drag the same curses on your heads which have fallen so heavily on them?

25 Will you expose not only yourself but wives and children to all the perils of wicked men in a waste, desolate wilderness a thousand miles from the utmost verge of civilization, for the sake of having your trust in an arm of flesh.

26 Or in a man-made priesthood, departing from the Lord and dwelling in the heart of the desert, and inhabiting the parched places of the wilderness, in a salt land, and not inhabited

27 Rather see good for it has come, and flee from the evil while there is refuge. JAMES J. STRANG.

The Second Book of James J. Strang

Selections of the writing of the prophet James Strang taken from the 1856 edition of the Book of the Law of the Lord. Edited for the use of the Fellowship of Christ.

Chapter 1

Notes on the Decalogue: Thou shalt love the Lord thy God

1 These Commandments were given by the voice of God, in Mount Sinai, to Moses, and to all Israel;

2 For though Moses and the Elders of Israel only went into the Mount, and Moses alone received the Tables of the Law;

3 Yet all Israel heard the voice of God, when he gave the Commandments.

4 ¶ The Commandments were written on two tables of stone, by the finger of God.

5 Moses broke these tables; after which he prepared two others, on which God wrote the same words,

6 And the tables were placed in the Ark of the Covenant, and kept within the Tabernacle and the Temple until the Babylonish captivity.

7 ¶ They were not restored to the Esdras Temple, and the Jews have not possessed them since going into Babylon.

8 ¶ It was never allowable to write the exact words of the tables except in the Exemplar of the Law, kept in the Sanctuary.

9 But the substance of them, as written out by the Prophets for public use, is now restored by divine authority.

THOU SHALT LOVE THE LORD THY GOD

10 ¶ The design of the Almighty evidently is to found His government in love; and to make that the chief sanction of his law.

11 Love is the first thing required of all men; love unto God, who first loved us, and who bestows on us all the good which we possess.

12 ¶ The adoration service and obedience, which he demands of us, are but the natural sequence of that love;

13 And the universal prohibition of false gods, is a necessary means of keeping our hearts unto him; for if we were allowed to bestowal.

14 ¶ Thus the earth is filled with examples of nations relapsing to idolatry through such small beginnings as setting up apt symbols of God's perfections,

15 To be worshipped by the ignorant, instead of the God whose majesty they symbolized.

16 ¶ The priesthood and the generality of the learned in most pagan nations, do not worship the idols which they set up for the ignorant to adore;

17 But rather the majesty who is above them, or the power and beneficence which they represent.

18 ¶ And in Roman Catholic countries, it is to be feared that many of the ignorant, really terminate their adoration on the cross,

19 The images and pictures, with which their churches are filled: though the mere presence of them in the church is not objectionable.

20 ¶ Though God has founded his government in love, and made that the chief sanction of his law, we are not allowed for one moment to imagine that he will not punish sin, or that he will look upon it with any degree of allowance.

21 ¶ For in the same breath He tells us that He is a jealous God, visiting iniquity on all that hate him; not as some have said, visiting the iniquity of the fathers upon their innocent posterity; but upon their children who abide in their sins.

22 ¶ Often it happens that though the father alone may have committed the sin, the children are its beneficiaries.

23 If the fathers have obtained property by fraud and violence, the children who inherit it, receive it, subject to the curse;

24 And unless they make reparation for the iniquity, must expect to be visited with the wrath of God, as for a sin done in their own persons.

Chapter 2

Notes on the Decalogue: Thou shalt not take the name of the Lord thy God in vain

1 By the first Commandment God establishes a government among men, which he makes supreme in all things.

2 But as every government, besides laws and the sovereign power whence they emanate, must also have officers by whom the laws shall be administered;

3 So those officers must derive their authority from the sovereign, in legal form.

4 ¶ All officers act in the name of him from whom they derive their authority.

2 Strang

5 In the several American States the official acts of most State officers are done in the name of the people of the State.

6 ¶ Officers of the Federal Government, act in the name of the United States of America.

7 In the monarchies of Europe, official acts are done in the name of the sovereign.

8 And in voluntary societies and corporations, the officers act "in the name" of the society or corporation.

9 ¶ It therefore appears that to act in the name of anyone, is to act by his authority; and to act in the name of God, is to act by his authority.

10 ¶ Hence taking the name of God in vain, is taking his authority without being authorized;

11 It is attempting to govern, without being called to that office; in any matter wherein God has declared a law, and appointed an administrator of the law.

12 ¶ It follows, therefore, that every form of government among men, which was not instituted of God, is a usurpation,

13 And that every exercise of the proper functions of government under it, is a taking of the name of God in vain, as every exercise of functions not proper to government, is tyranny.

14 ¶ Priests made by the authority of man, and not called of God;

15 Priests who constantly profess to have received no dispensation from God, and who deny that He has revealed Himself to any for eighteen hundred years, do constantly administer in His name, as boldly as though they were sent by him.

16 ¶ They baptize in the name of the Father, the Son, and the Holy Spirit; they go about doing works in the assumed power and might of God's ministers, of whom Jesus Christ said: I never knew you; depart from me, ye that work iniquity.

17 ¶ He did not deny that they had preached, prophesied, or worked miracles in his name.

18 He denounced them as workers of iniquity, because they were unknown to him; that is, were not his ministers.

19 They took God's name in vain.

Chapter 3

Notes on the Decalogue: Remember the Sabbath day, to keep it holy

1 God has appointed a door to the priesthood; a call of God by revelation, and an ordaining by the hands of his ministers;

2 And Christ declares that he that comes not in by the door, but climbs up some other way, is a thief and a robber.

3 ¶ The day of rest originated in the rest of God, when he ceased the work of creation, at the making of man, to have dominion over the earth.

4 ¶ It was had in remembrance as an institution of God, before promulgated by his voice in Sinai;

5 And there is no ground for believing that the sanctifying of the Sabbath, was not a law among the Patriarchs and the Antediluvians, because it is not mentioned in the scriptures;

6 For from the time of Moses until that of Solomon, when it was unquestionably in force, it is nowhere mentioned.

7 ¶ Throughout Christendom, with some slight exceptions, the first day, and not the seventh, is kept as a Sabbath.

8 For this they have no warrant in the scriptures and pretend to none.

9 The reason given for the change, is, that Christ raised from the dead the first day, and the attempt is to justify it by tradition, and the practice of the Church.

10 ¶ But, evidently, the Church have no power to change or abrogate a commandment of God, who required us to keep the seventh day, not any other day in the seven.

11 ¶ The early Christians did undoubtedly frequently meet on the first day for religious worship, precisely as the Saints do nowadays, in exclusively Christian communities;

12 Not because they regarded it as the Sabbath of God, but because on that day, being the regular day of heathen festivals, men would come together to hear them.

13 ¶ Keeping the first day as a Sabbath, instead of the seventh, is one of the innovations forced upon Christianity by the Emperor Constantine, to make the change of national religion less difficult.

14 ¶ The very language of this Commandment, seems to pre-sage the propensity of man to change the Sabbath; remember the Sabbath day;

15 And God, foreseeing what wicked men would do, has placed on His chosen a special injunction that they keep that day in all their generations for a perpetual covenant;

16 And awful penalties are denounced against those who abolish it.

17 ¶ The Sabbath is appointed for *mankind* in every station in life.

2 Strang

18 The crime of exacting labor of children and servants on the Sabbath day, is a great offence unto God.

19 But it is the Sabbath of the beast as well as of men, and to work beasts for our pleasure or profit, is an offence unto God.

Chapter 4

Notes on the Decalogue: Thou shalt love thy neighbor as thyself

1 As God has founded His government on the dominion of love, and as our principal relations in life are to God as a superior,

2 And to our neighbors as fellows, love to our neighbor is as necessary to a faithful observance of His law, as love to Him.

3 ¶ All the Commandments which follow after, are but the elaboration of the law: Thou shalt love thy neighbor as thyself;

4 A law very aptly expressed in that other form of words: Whatsoever ye would that men should do to you, do ye even so to them.

5 ¶ Many infidel writers of late years, have attempted to derive this precept, under the name of the golden rule,

6 From heathen philosophers, and have claimed that Christ borrowed it from Zoraster, or Confucius;

7 Whereas, they, as well as he, have only copied it, with a slight change of words, from the Commandment: Thou shalt love thy neighbor as thyself.

8 ¶ The doctrine contained in it, is original with God, and does not even date with Moses, but was known in the days of Adam;

9 And it was in violation of this law, as well as that which says, thou shalt not kill, that Cain lifted up his hand against Abel.

10 ¶ If all men were under the law of God, this law would introduce a universal brotherhood: a consummation most desirable.

11 But so long as men *and women* are found in rebellion against the law of God, it is most important that those who cleave unto it should remember this thing, that they love one another.

12 ¶ If anyone has really done us an injury, we ought, as far as possible, to believe that *they were* blinded to the right by the common infirmities of our corrupt nature,

13 Rather than that *they have* deliberately, and of malice aforethought, designed to do a wrong.

14 ¶ But if the utmost stretch of charity will not bring us to so favorable a conclusion, still we should remember that his corrupt conduct will injure him more than us,

15 And so remembering, should look upon him as an object of compassion, whom we ought to reclaim, rather than an object of vengeance, to be destroyed.

16 ¶ Even when we are obliged to bring him to judgment, our prayer should be that he be not utterly condemned;

17 But that when he is found in the wrong, there may be found room for repentance.

Chapter 5

Notes on the Decalogue: Honor thy father and thy mother

1 The Patriarchal ages were distinguished by veneration for parents, and deference to age,

2 As well as by a proper regard for those who by their priesthood, or office, stood as fathers of the people.

3 ¶ Even at this day, in some Oriental and Levantine countries, children so honor their fathers and mothers.

4 ¶ But in no country on earth, have men so far departed from this rule, as in the United States.

5 ¶ It is the continual scandal of the time and country, that children constantly speak of their parents as the old man and woman;

6 And as age grows upon them, rather look upon them as encumbrances upon the estate, than as heads of the house.

7 ¶ This evil is increasing with time.

8 A single generation back, children were instructed at home and at school, to make obeisance to parents, teachers, and to men and women generally,

9 At entering and leaving a house, at meeting them on all occasions, and especially on receiving favors from them.

10 ¶ All this is changed now; very small children pride themselves on wanting respect to age, station, and parentage, this is all wrong.

11 ¶ The general lawlessness which pervades the continent, the boldness with which laws and the ministers of justice are defied,

12 By small bodies of men, grow naturally out of the education of boys, in the customary manner.

13 ¶ But due honor to parents, does not consist solely in mere forms.

2 Strang

14 The whole idea that at a certain age a son becomes independent of his father, is vicious.

15 ¶ A son should be subject to his father all his days.

16 He should ever look up to him as the head of the house, and though separately established on his own inheritance, should pay such deference to him, as he in turn would desire from his own sons.

17 ¶ If parents attempt to use their authority over their sons, for selfish and private ends, endeavoring to make mere servants of them, instead of building them up, they greatly abuse their authority.

18 ¶ But for that or greater causes, children cannot justify dishonoring their parents, though they may refuse submission to mere usurpation.

19 ¶ It is every man's duty, as far as in his power, and at as early a period as possible, to establish his sons in such position as to make them useful members of society,

20 Remembering that when so established they are yet his sons, and their honor is his honor.

Chapter 6

Notes on the Decalogue: Thou shalt not kill

1 In very few Christian countries, have public men had the moral courage to refuse dueling which once became so thoroughly established as an honorable arbitrament of controversies, as to have a force little less than that of law.

2 ¶ Dueling is now, to some extent, discarded.

3 But in place of it has risen up the more barbarous Lynch law, in pursuance of which mobs get up mock courts, to judge those they have already doomed to exile or death.

4 ¶ To execute the judgments of such courts, is as much murder, as any killing under any circumstances can be.

5 No amount of evidence of the real guilt of the condemned can give the slightest color of justification to such a deed.

6 ¶ All killing by mobs, or bodies of unauthorized men, acting upon no matter what provocation, and not in open and legal war, belong to the category of mere murder.

7 ¶ Nor should that be regarded as legal war, which men by their law have authorized, but only that which the law of God authorizes.

8 ¶ Consequently, he who voluntarily enters upon an unjust war, is guilty of murder.

9 As part of the force, he is guilty, when death is inflicted by others.

10 ¶ Nor will he be justified, though required by the law of his country;

11 For that which the law of God declares to be sin, man cannot make lawful.

12 ¶ It is, therefore, the duty of the Saints, to abstain from all wars which are not authorized by the express word of God, or the plain principles of his law; as from murder.

13 ¶ Many laws have been made among men, especially among barbarous nations, which are themselves opposed to the divine law, and enforced with the punishment of death.

14 ¶ To have any share, however indirectly, in enforcing such laws, or inflicting the penalties for their violation, is in the last degree culpable.

15 ¶ It does not follow, however, that one should rebel against such governments.

16 In most cases it is better to remove beyond their dominion.

17 ¶ To those who remain, remonstrance is better than resistance.

18 If one is thus involved in punishment, patient, unresisting submission, is a faithful testimony against sin.

19 ¶ Even those trades and employments not necessary for the happiness of mankind, and which minister principally to vices destructive of life, are in their nature murderous, and should be avoided as deadly sins, which God will judge.

Chapter 7

Notes on the Decalogue: Thou shalt not commit adultery

1 Few crimes have worked so terrible destruction among men as adultery, that popular vice,

2 Which, in these degenerate days, is rather boasted of, than concealed, by the guilty.

3 ¶ The most wicked delusion of the times, is that which places the obligation of chastity, on woman alone; visiting the penalty of crime on the victim, rather than on the criminal.

2 Strang

4 ¶ Every man of the world understands very well, that within certain trifling limitations,

5 He can indulge in unrestrained licentiousness, without suffering reproach in fashionable society.

6 ¶ Worse than this; those who are reputed successful in this crime, are most popular among women, and envied by men.

7 Thus, society offers bounties for the crime which, of all others, most desolates the household, and the social circle.

8 ¶ There can be no remedy for these evils until chastity becomes the duty of men, as well as women.

9 Such is the rule of God's law.

10 The interdict of adultery is addressed principally to men, as the persons chiefly bound to preserve the sanctity of this Commandment.

11 ¶ This rule was well understood in the days of the Patriarchs, as well as in later times.

12 Joseph resisted the seductions of his master's wife, and numerous instances are recorded where crimes against chastity, were visited on the guilty men, rather than on their victims.

13 ¶ Happily for the people of God, this rule, in spite of the corrupt education, which, as Gentiles, they received, has become a sentiment among the Saints, so strong that treating it lightly produces universal indignation.

14 ¶ Among Gentiles a man would be laughed at and lose caste, who professed to practice chastity in the face of strong temptation;

15 But a woman once overtaken in sin, is irrecoverably disgraced, no matter by what false practices overcome.

16 ¶ But among the Saints, a man guilty of adultery, would be avoided as though infected with a plaguespot,

17 And his victim, though deeply disgraced, might hope, by a long course of humility and penitence,

18 For some of that forgiving charity, which, from the infirmities of human nature, all so much need.

19 ¶ The crime of fornication is only an inferior kind of adultery.

20 For, as adultery is a pollution of the marriage bed, so fornication is the pollution of the bed of celibacy.

21 ¶ Nor should anyone imagine for a moment, that any subsequent reparation can justify fornication.

22 For though the law compels the guilty seducer to marry the victim on whom he has begotten seed, he is yet guilty.

Chapter 8

Notes on the Decalogue: Thou shalt not steal

1 The general interdict: Thou shalt not steal, does not prohibit larceny alone,

2 But all those modes and contrivances, by which one person appropriates the labor or property, of another, unjustly.

2 ¶ Even if the unjust appropriation be consummated through legal forms;

3 Or the consent of the victim be obtained through deception or fraud; or by taking advantage of mental imbecility;

4 It is stealing as much as where the taking is done secretly, without the consent of the owner.

5 ¶ Obtaining property by gambling is stealing; for the owner receives nothing for that with which he parts;

6 And the inducement of each to the undertaking, is the hope of obtaining of the other something for nothing.

7 ¶ Taking property in pledge for debts or advances disproportionate to the amount pledged,

8 And retaining it forfeited for nonpayment, is another mode of stealing.

9 ¶ Letting money on mortgage, and buying the mortgaged property at the mortgage sale for less than its value, is stealing;

10 And if two combine, one to take the mortgage, and the other to buy the property, both are alike guilty.

11 ¶ Buying or selling property to be delivered on time, at a fixed price, and operating on the markets to produce an artificial scarcity or abundance,

12 So as to obtain money for releasing the contract, or damages for the nonperformance of it, or any similar transaction, equivalent to that, is only a civil mode of stealing.

13 ¶ In fine, all those speculative transactions, by which one man obtains from another anything valuable,

14 Without making what is esteemed by both parties a just and full equivalent partakes of the nature and guilt of theft.

15 ¶ But these definitions do not include letting money at reasonable interest.

2 Strang

16 For the use of money is of substantial worth, and it is just that one who borrows money to make money by the investment of it, should pay for the use of it.

17 ¶ Nor do they extend to buying property in quantity, to be retailed at a higher price;

18 For the subdivision and keeping open market is a just consideration for a higher price.

19 And so of all legitimate commercial transactions, where a real difference in the value of property is produced by transportation, transmutation, or timely retention.

20 ¶ Neither do they extend to cases where bounties are offered to the successful competitors in any laudable undertaking, and truly awarded, and so received.

Chapter 9

Notes on the Decalogue: Thou shalt not bear false witness

1 At Common Law a man is liable to be punished for bearing false witness, only when under oath;

2 And then only in cases where the proceeding is judicial, the oath false, the intention willful, the assertion absolute, the falsehood material to the matter in question, and the person legally sworn.

3 ¶ So narrow is this rule, that any person may swear in the most solemn manner to anything whatever, no matter how false, in any case not in the course of proceedings at law, and he is subject to no punishment.

4 ¶ And on a trial for perjury, if it should turn out that the Magistrate before whom the perjury was committed was not duly qualified,

5 Or that in some manner he had failed to get jurisdiction of the cause,

6 Or that the particular part of the testimony wherein the perjury was committed was not material to the issue,

7 No matter how corrupt the intention, or how false the testimony of the accused, he would go clear, legally.

8 ¶ Indeed, so loose is the rule of law among Gentiles on this subject, that for all practical purposes nearly all perjury, and every form of false witness not under oath, is lawful.

9 ¶ If it should be alleged that the laws against libel and slander are a restraint upon false witness in cases less than perjury,

10 It should be remembered that the action for a libel is not founded on its falsehood, but on its tendency to cause a breach of the peace;

11 And an indictment for a libel pays for printing the truth, as well as a falsehood, though lately this rule has been slightly modified.

12 ¶ And the action for slander cannot be maintained, simply for bearing false witness against another;

13 But for falsely accusing him of some indictable offence, involving moral turpitude, or subjecting him to infamous punishment;

14 Some act injurious to him in his profession or business; or anything by which he suffers a pecuniary injury.

15 ¶ Under these rules perjury and slander, false witness in nearly every form, are actually legal.

16 One may, by his falsehoods, keep the neighborhood in a perpetual broil;

17 Speak evil of dignities, and almost all manner of falsehood of the purest of God's creatures, and the law has no bridle for his tongue.

18 ¶ The Law of God changes all this.

19 It exacts truth of all men, in all places, when it allows anything to be put in issue; and takes no denial, when it makes inquisition.

20 ¶ Its searching supervision goes into the family circle, and forbids that a man speak falsely to his wife, his child, or his servant;

21 And among the multitude it rebukes the talebearer and forbids all men to raise a false report.

Chapter 10

Notes on the Decalogue: Thou shalt not covet thy neighbors inheritance

1 Other systems of Law are satisfied with external actions.

2 God's Law demands the allegiance of the heart.

3 It will not be satisfied because our actions appear to be righteous; only when we are moved to them by just motives.

4 ¶ Thus we are not merely forbidden to steal, but we are forbidden to desire our neighbor's property.

5 We are not merely forbidden to usurp dominion which God has bestowed on another, but we are forbidden to desire the possession of it.

6 ¶ Covetousness does not consist in the desire to increase our substance and multiply riches; for that desire is laudable.

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7 Covetousness is the desire to obtain that which is another's, rather than to increase our own by production.

8 ¶ Many men, possessed of industry and talent, spend their lives in a series of efforts to make themselves rich on the possessions, or out of the earnings of others; when, with equal efforts, they could produce wealth.

9 ¶ So great is this propensity, that there are numerous occupations and professions, the chief business of which is, not to make anything valuable, or add value to anything in being,

10 But to get away something from the owner; and either leave him destitute, or to new toils to supply himself.

11 ¶ Such business is unlawful.

12 If our neighbor has a good farm, we have a right to desire as good; but we have no right to desire his, even for a price.

13 Our desires ought to be to our own, and we should seek to improve that, and make it desirable, rather than get away that of another.

14 ¶ God created all the land for man, *mankind* made none of it.

15 Why should he sell it? There is enough for all, if they will but go and possess it.

16 Why take that of any man, when there is countless millions as good, unoccupied?

17 ¶ It is the duty of every man to obtain an inheritance, if he has none, and labor faithfully to improve it, and make it a good inheritance for his posterity;

18 And that his desire be unto it, and to the substance which he shall accumulate, and not to that of his neighbor.

19 ¶ And it is not right to seek to purchase, or to tempt any one to sell that which he needs for himself, or his household.

20 We should rather produce for ourselves, or buy that which was produced for the market.

Chapter 11

Note on the decalogue

1 From time immemorial the Constitution of God's Kingdom has been entitled: The Decalogue, or, the Ten Commandments.

2 There can be no greater evidence how poorly the oracles of God have been kept, than the fact that among Christian sects none know what these Commandments are.

3 ¶ Protestants read and divide them as follows:

I. Thou shalt have none other gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the waters under the earth. Thou shalt not bow down to them, nor worship them; for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and show mercy unto thousands in them that love me, and keep my commandments.

III. 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.

IV. Remember that thou keep holy the Sabbath day. Six days shalt thou labor and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy manservant, and thy maidservant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day and hallowed it.

V. Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his. (Common Prayer. Catechism.)

4 ¶ The objection to this reading and division is, that the first and second are one and the same Commandment;

5 For the language: Thou shalt not make unto thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the waters under the earth; thou shalt not bow down thyself to them, nor worship them,"

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6 Are but an elaborating of the previous language: "Thou shalt have no other gods before me.

7 The Commandment contained in them is one.

8 ¶ As these are one Commandment, and only eight follow after, Protestants have but nine.

9 To conceal this error some theologians have asserted that the first Commandment was contained in the words: I am the Lord thy God;

10 Which are no Commandment, for they are in the affirmative, not the imperative;

11 And are not the substance of what Jesus asserts to be the first Commandment: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

12 ¶ These words of Jesus, though not found in the Old Testament, are sometimes used by Protestants as the first Commandment.

13 But the intent of the Commandment evidently is, that we shall bestow divine adoration on God alone;

14 And it therefore as truly includes the interdiction: Him only shalt thou serve, as the mandate: Thou shalt love the Lord thy God:

15 So, if these words are taken for a portion of the first Commandment, the number ten is not supplied.

16 As well might the Sabbath day Commandment be divided so as to make that one Commandment which requires us to work six days,

17 And another which requires us to sanctify the seventh day, and still another which interdicts all work on the seventh day.

18 ¶ Roman Catholics divide and read the Commandments as follows:

I. am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt not have strange gods before me. Thou shalt not make to thyself a graven thing, nor the likeness of anything that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them, nor serve them.

II. Thou shalt not take the name of the Lord thy God in vain.

III. Remember that thou keep holy the Sabbath day.

IV. Honor thy father and thy mother.

V. Thou shalt not kill.

VI. Thou shalt not commit adultery.

VII. Thou shalt not steal.

VIII. Thou shalt not bear false witness against thy neighbor.

IX. Thou shalt not covet thy neighbor's wife.

X. Thou shalt not covet thy neighbor's goods. (Metropolitan Catholick Directory, 1843, p. 7.)

19 ¶ By this reading it is evident they have but nine Commandments; for it is certain that the interdict: Thou shalt not covet thy neighbor's wife,"

20 And, "Thou shalt not covet thy neighbor's goods," are but an elaboration of the general interdict: "Thou shalt not covet anything that is thy neighbor's.

21 ¶ To this it is sometimes objected that coveting, or desiring, a neighbor's wife, is a different crime from coveting a neighbor's ox; because the ox is property, but the wife is not.

22 It is equally true that by the Law of God, manservants and maidservants are not property.

23 They are all persons, over whom man exercises some sort of dominion,

24 And in whom, by virtue of that dominion, he has some kind of interest, though that interest is not a property.

25 ¶ Therefore, if the interdict: Thou shalt not covet or desire thy neighbor's wife," is a different command from that, "Thou shalt not covet thy neighbor's ox, so also is that: Thou shalt not covet his manservant."

26 But neither is a different Commandment, for this only is contained in all: Thou shalt not covet anything that is thy neighbor's, whether it is his property, or his dominion.

Chapter 12

Note on the decalogue, continued

1 Josephus has also preserved a version of the Commandments, much abbreviated, as follows:

I. The first Commandment teaches us that there is but one God, and that we ought to worship him only.

II The second, commands us not to make the image of any living creature, to worship it.

III. The third, that we must not swear by God in a false manner.

IV. The fourth, that we must keep the seventh day, by resting from all sorts of work.

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V. The fifth, that we must honor our parents.

VI. The sixth, that we must abstain from murder.

VII. The seventh, that we must not commit adultery.

VIII. The eighth, that we must not be guilty of theft.

IX. The ninth, that we must not bear false witness.

X. The tenth, that we must not admit of the desire of anything that is another's. (Josephus' Ant., B. iii, ch. v, 5.)

2 ¶ The works of Josephus have been preserved and brought down to us by Christians, who have been so anxious to avail themselves of the testimony of so distinguished a writer,

3 That they have made several alterations in his writings, which have materially diminished the value of his testimony on any question depending on verbal accuracy.

4 ¶ Among other things, these Commandments must have been tampered with;

5 For, by the first, we are commanded to worship the true God, and Him only.

6 Yet, by the second, we are forbid to worship the image of any living creature, which is tautology; for that would be worshipping another God.

7 ¶ And the third Commandment forbids swearing falsely by God;

8 Whereas, the ninth forbids bearing false witness; which is nearly the same thing;

9 The chief difference being, that under the third, any oath except that by God, might be broken with impunity.

10 ¶ It is possible that the Commandments were in a much mutilated form as early as Josephus' time, though not equal to this.

11 Be that as it may, it is certain that this is not the form in which they were given.

12 ¶ For as in this reading, the first and second are one Commandment, and the third and ninth one, there are but eight in all:

13 Both that which forbids assuming the name of God in vain, and that requiring us to love our neighbor as ourself, being wanting.

14 ¶ The erasure of the second Commandment must be a post Christian work,

15 For no Jew could be suspected of attempting to blot out the fact that God was King in Israel;

16 That he had established his own Law there, and called men to govern in His name, and that He will not hold guiltless those who take his name in vain.

17 ¶ This lack in the number of the Commandments, and the consequent disingenuousness in dividing them, is the more singular,

18 And evinces so much more the theological blindness of mankind from the fact that the lost Commandment is, nevertheless, contained in, the Scriptures, both of the Old and New Testament.

19 ¶ In the same discourse in which Jesus Christ says: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; this is the first and great Commandment;

20 He also says: And the second is like unto it; Thou shalt love thy neighbor as thyself.

21 The same language had been used before by Moses, though in the present state of the Scriptures, it is not in its proper place among the Commandments.

22 ¶ Thus, though the Bible does not contain above nine Commandments, in a body, in any one place, nor the New Testament above six, the ten are substantially contained in them.

23 ¶ Had the divine spirit guided and inspired the theologians of Christendom;

24 In the impossibility of making more than nine Commandments, in the reading which they adopted, they would have looked to the words of Christ:

25 Thou shalt love thy neighbor as thyself; to supply the lack, as he declared this to be one of the Commandments.

26 ¶ The wisdom of men never made the discovery.

27 It was left till the translation of the plates of Laban, by the gift and power of God.

28 But the discovery once made, the Bible of all the sects is our witness.

Chapter 13

Note on the decalogue, continued

1 The Commandments, as here given, were translated by the Prophet James,

2 Strang

2 From the plates which were taken by Nephi from Laban, in Jerusalem, and brought to America, in the time of Zedekiah, King of Judah;

3 And are the substance of the two tables, written by the finger of God in the days of Moses.

4 ¶ Though the exact words of the two tables were never written in any book, except that kept in the most holy place,

5 The substance was carefully written out by the inspired Prophets, and to the paraphrases so prepared, all transcribers of repute made their copies conform.

6 ¶ Subsequent to the Babylonish captivity, the Jews were without the Divine Tables, and the literal copy of the Law which belonged to the Sanctuary.

7 They had only the copies used by the Prophets. These have long since been lost.

8 ¶ The Jews were not fond of allowing their sacred books to pass into the hands of the Gentiles.

9 Jews had become very numerous in Alexandria, and the use of the Greek language among them was so general,

10 That vast numbers were unable to read Hebrew, before the translation of the Old Testament into that language.

11 ¶ Even then the translation into the Greek language was made at the instance of a powerful and liberal King, Ptolemy Philadelphus,

12 Who obtained this favor of the Jews by liberating many of them from captivity, rather than of their own disposition.

13 From the account of Josephus it is doubtful how much of the Sacred Oracles were then translated;

14 But the reasonable inference is, that it was so much of the Old Testament as in the tripartite division of Law, Prophets and Psalms, was called the Law,

15 To wit, the books of Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, the two books of Samuel, and the two books of Kings.

16 ¶ But these are not the Book of the Law of the Lord, for that was written by Moses, and placed in the Ark of the Testimony in his day; whereas, many of these books were written subsequently.

17 ¶ This tripartite division of the Old Testament was subsequent to the Babylonish captivity, and the name, Law, appears to have been adopted,

18 Because those books contained numerous recitals and illustrations of the Law, and were a convenient substitute for the book itself, which had become very rare.

19 It is reputed, however, that the genuine Book of the Law, that is, an authorized paraphrase of it, was actually, translated into Greek in the time of Ptolemy Philadelphus;

20 And numerous incredible tales are found on the subject in old Jewish legends, nearly all of which, in a still less credible form,

21 Have been preserved by the Christians of the third and fourth centuries, as applicable to the Septuagint Bible.

22 ¶ The most credible history of this translation is that contained in the Hebrew preface to the Book of Jasher,

23 Where, after giving an account of the translation of the other sacred books for Ptolemy Philadelphus, the writer says:

24 After some time the persecutors of Israel became aware of this, that the Israelites had not sent the Book of the Law to the King, and they came and said unto him,

25 O King, the Israelites have treated thee with contempt; for they did not send to thee the Book of the Law, which we had mentioned to thee,

26 But they sent to thee another book, which they had in their hands;

27 Therefore send to them that they may forward unto thee the Book of their Law;

28 For from that book thou wilt obtain thy desire, much more than from the book which they have sent to thee.

29 So when the King heard their words, he became exceedingly wroth against the Israelites,

30 And his anger burned within him until he sent again to them for them to forward to him the Book of the Law.

31 Fearing that they might still continue to scorn him, he acted prudently with them, and sent to seventy of their Elders,

32 And placed them in seventy houses, that each should write the Book of the Law,

33 So that no alteration might be found in it, and the divine spirit rested upon them,

34 And they wrote for him seventy books, and they were all of one version, without addition or diminution.

35 At this the King rejoiced greatly, and he honored the Elders, together with all the Jews;

36 And he sent offerings and gifts to Jerusalem, as it is written there.

1 At his death the Israelites acted cunningly with his son and took from his treasures the Book of the Law,

2 But left the Book of Jasher there, and took it not away, in order that every future King might know the wonders of the Lord, blessed be His name,

3 And that he had chosen Israel from all nations, and that there is no God beside him."

4 ¶ All this carries with it the air of probability, except the assertion that seventy separate translations were made, of the entire book,

5 Which is doubtless a mere mistake in the relation, by some person over fond of the marvelous.

6 Each translator was assigned his portion or seventieth part of the Law to translate, without communicating with the others;

7 And as the parts, when put together, formed a continuous series or code of laws, the King was satisfied that they had furnished him the genuine Book of the Law;

8 Though the translation was not quite as perfect as it might have been, had the seventy been allowed to help each other.

9 ¶ But this book, so placed in the Alexandrian Library, it is expressly asserted, was withdrawn from the Library at the end of that reign,

10 And no trace of it is found in the history of the Eastern Continent, at any subsequent period.

11 The anxiety of the Jews to prevent its falling into the hands of the Gentiles was so great, as to preclude the multiplication of copies,

12 And in their various persecutions the few copies in existence were lost.

13 ¶ The tables of stone had never been restored since the Babylonish captivity.

14 Consequently, before the Christian era, the sole evidence of the import of the Ten Commandments was oral tradition,

15 And such books as incidentally related the substance, without attempting to give the words of them.

16 Had not God preserved them, we should now be without them, as our fathers were, and Christians are.

Chapter 15

Notes on the one true God

1 It is apparent that the God of Abraham, the God of Isaac, and the God of Jacob, is not the God of the Christian Churches; either of the Mother Church, or of the generality of the Daughters.

2 ¶ The Creed of Saint Athanasius, composed during the reign of the Emperor Constantine, is the most perfect and elaborate statement of the Christian doctrine on that subject in existence, and is adopted by nine-tenths of all Christendom.

3 ¶ It is as follows:

Whosoever will be saved, before all things it is necessary that he hold the Catholic faith.

Which faith, except everyone do keep whole and undefiled, without doubt he shall perish everlastingly.

And the Catholic faith is this: That we worship one God in Trinity, and Trinity in Unity.

Neither confounding the Persons, nor dividing the Substance.

For there is one Person of the Father, another of the Son, and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty coeternal.

Such as the Father is, such is the Son; and such is the Holy Ghost.

The Father uncreate, the Son uncreate, and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal, and the Holy Ghost eternal.

And yet they are not three eternals, but one eternal.

As also there are not three incomprehensible, nor three uncreated; but one uncreated, and one incomprehensible.

So likewise, the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty.

And yet they are not three Almighties, but one Almighty.

So, the Father is God, the Son is God, and the Holy Ghost is God.

And yet they are not three Gods, but one God.

So likewise, the Father is Lord, the Son Lord, and the Holy Ghost Lord.

And yet they are not three Lords, but one Lord.

For like as we are compelled by the Christian verity, to ac-knowledge every Person by himself to be God and Lord;

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So are we forbidden by the Catholic Religion to say, there are three Gods, or three Lords.

The Father is made of none; neither created, nor begotten.

The Son is of the Father alone; not made, nor created, but begotten.

The Holy Ghost is of the Father and of the Son; neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.

And in this Trinity, none is afore, or after other; none is greater, or less than another;

But the whole three Persons are coeternal together, and co-equal.

So that in all things, as is aforesaid, the Unity in Trinity, and the Trinity in Unity, is to be worshipped.

He therefore that will be saved, must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation, that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is God and Man:

God, of the Substance of the Father, begotten before the worlds: and Man, of the Substance of his Mother, born in the world;

Perfect God, and perfect Man: of a reasonable soul and human flesh subsisting:

Equal to the Father, as touching his Godhead; and inferior to the Father, as touching his Manhood.

Who, although he be God and Man, yet he is not two, but one Christ;

One, not by conversion of the Godhead into flesh, but by taking of the Manhood into God;

One altogether, not by confusion of Substance, but by unity of Person.

For as the reasonable soul and flesh is one Man, so God and Man is one Christ;

Who suffered for our salvation; descended into hell, rose again the third day from the dead.

He ascended into heaven; he sitteth on the right hand of the Father, God Almighty; from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies, and shall give account for their own works.

And they that have done good shall go into life everlasting; and they that have done evil into everlasting fire.

This is the Catholic Faith; which except a man believe faithfully, he cannot be saved.

Glory be to the Father, and to the Son, and to the Holy Ghost.

*As it was in the beginning, is now, and ever shall be; world without end.
Amen.*

4 ¶ Among all Christian denominations, except the few small sects known as Unitarians, this creed is substantially, if not literally, subscribed to;

5 The principal departure from it being that the Greek, and a few small Eastern Churches, hold that the Holy Spirit proceeds from the Father only; not the Father and Son.

6 ¶ In the Catholic and most of the Protestant Churches, this is the declared Creed;

7 But in those where it is not read, and its existence probably unknown, the same doctrine is set down in some different form of words:

8 Thus, they all bow down before the same God: but not the God of Patriarchs, Prophets, and Apostles.

9 ¶ Among the Articles of Religion, of the Episcopal Churches, are the following:

I. There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom and goodness; the Maker and Preserver of all things, both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

II. The Son, which is the Word of the Father, begotten from everlasting of the father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead, and buried, to reconcile his

Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

V. The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

10 ¶ The Methodist Articles of Religion are a transcript, with slight variations, from the Episcopal;

11 The chief variation being that in the later editions of the Discipline of the Methodists of America, it is not alleged that God is passionless.

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12 ¶ Abraham, Isaac and Jacob worshipped no such God.

13 None of the Patriarchs knew him. None of the Prophets gave us his word. None of the Apostles were his witnesses.

14 ¶ The God who created Adam had a body, with all its parts; for as truly as Adam, when he begat a son, begat him in his own likeness, after his image,

15 So truly God, when he created Adam, made him in the likeness and after the image of God.

16 ¶ Abraham worshipped the same God; for when God visited him, Abraham at first mistook him for a man;

17 And, with genuine Patriarchal hospitality, invited him into the tent to eat, and offered to wash his feet.

18 ¶ Jacob also, worshipped the same God; for after wrestling with him, he tells us he saw him face to face.

19 Surely the God of Abraham, the God of Isaac, and the God of Jacob, has a body and parts, face and feet.

20 ¶ The God who spoke to Moses from the fire in the bush, and in a voice of thunder in Sinai, gave the Commandments;

21 Wrote the Commandments on tables of stone, with his finger;

22 ¶ Conversed with Moses face to face, as a man converses with his friend;

24 Passed by covering Moses with his hand, and allowed him to behold his back parts.

25 Truly this is not the God without body or parts, which Episcopalians, Methodists, and all other Christians worship.

Chapter 16

Notes on the one true God, continued

1 The God of the Prophets and Apostles was in bodily form, with all the appropriate parts, as imaged in his creature man; for he had:

2 Arms, hands, loins, feet, face, eyes, ears, nostrils, mouth, lips, and tongue.

3 ¶ The appearance of God was the likeness of man, when he appeared to Ezekiel, and called him to the Prophetic office;

4 Though he was surrounded with fire and a glorious radiance, from his loins upwards and downwards.

5 ¶ Their God was stirred up with the passions of love, jealousy, anger, indignation, wrath, hatred, fury, and revenge.

6 ¶ It is sometimes objected, that God is a spirit.

7 So are angels spirits sent forth to minister to them who shall be heirs of salvation:

8 Yet when Abraham and Lot saw them they mistook them for men,

9 And John the Revelator mistook one for God, and was about to worship him,

9 But he said: See thou do it not: for I am thy fellow servant, and of thy brethren the Prophets.

10 ¶ Those who worship a God without body, parts, or passions, do not worship the God of Abraham, of whom Prophets spoke and Apostles bore witness;

11 But an idol—a false god, which their imagination conceives of; and as by their Creed, he is a nonentity, their faith is Atheism.

12 ¶ Close upon the tail of this Atheism, follows Polytheism;

13 For as the Creed declares that the Father is Lord God Almighty, uncreate, eternal, and incomprehensible;

14 The Son, Lord God Almighty, uncreate, eternal, and incomprehensible; and the Holy Ghost, Lord God Almighty, uncreate, eternal, and incomprehensible;

15 It is most indisputably the Creed of three gods, notwithstanding the disclaimer, which says they are one God.

16 ¶ Thus they worship God the Father without body, parts, or passions;

17 And God the Son, begotten by the Father, with body, flesh, and bones, and all things appertaining to the perfection of man's nature, sitting at the right hand of God, the Father, who has no hand;

18 And God the Holy Ghost, who proceeded from the Father and the Son, who is, nevertheless, eternal, though he could not have proceeded from the Son, until he was begotten;

19 Three gods, all unlike; and require men to believe these three, but one, on pain of being damned everlastingly.

20 ¶ It is no wonder that those who preach this doctrine declare it a mystery.

21 It is a greater mystery, that men have been found to believe it.

22 Well did John the Revelator name the Church in which it originated: Mystery, Babylon the Great, the Mother of Harlots and abominations of the earth.

23 ¶ She was once the Apostolic Church; the Lamb's wife;

24 But when she lost the Apostolic Priesthood, and went off in an unholy union with the Kingdoms of this world as her Lord, she became what the Angel declared her to be, a whore;

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25 As all her daughters, prostituting themselves to the various national governments, without ever being lawfully joined to Christ are only harlots.

26 ¶ To make their Creeds as ridiculous as they are infidel; false as they are heathenish;

27 Catholics teach that Christ's mother is the Mother of God; as though God was begotten by himself, on a creature of his hands, that he might be eternally begotten.

Chapter 17

Notes on the one true God, continued

1 And Protestants, not willing that Catholics should monopolize all the folly and all the falsehood, have invented, or borrowed from their mother, the doctrine of an infinite atonement, by means of infinite sufferings in the crucifixion of one of these three gods.

2 ¶ And, as by their faith, these three gods are one and the same god, it follows that the Lord God Almighty, uncreate, incomprehensible,

3 And eternal, became a Priest unto himself, and offered himself a sacrifice unto himself,

4 To make propitiation unto himself for sins against himself, and became a mediator between himself and his rebellious creatures;

5 And has risen from the dead, though he alone hath immortality, and ascended on high, where he has received all power from himself,

6 And sat down at his own right hand; where, with his human body, flesh and bones, and all that pertains to the perfection of man's nature,

7 Raised to immortality and everlasting life, he is the express image of the invisible God,

8 And the express image of his Father's person, who has not any such body or any part of it, and is nevertheless the same identical person with himself.

9 ¶ This is not the God of Abraham, Isaac and Jacob.

10 Ye shall not bow down to the God of Babylon, for the God who spoke in Sinai, said: Thou shalt not bow down unto, nor adore anything that thy imagination conceiveth of; but the Lord thy God only.

11 ¶ The God of Abraham, Isaac and Jacob, was not the offspring of adultery; nor was he born of woman;

12 He was not carried about in a nurse's arms, nor dependent on his mother's milk for sustenance;

13 He never died, nor did he cry to himself, and find no helper.

14 Eternal ages are but pulsations in his lifetime, and his might is omnipotence.

15 ¶ This incommunicable name is not Jehovah; that is written instead of it.

16 For His secret name was only written in that copy of the Law kept in the Ark of the Testimony.

17 How ridiculous to believe with Christians, that the name of God which Abraham was not permitted to know, was written in a published book, for all the Heathen to read.

18 It was never spoken out of the Sanctuary, nor above the breath, and then only between three High Priests, after the order of Melchizedek.

Chapter 18

Note on the one true God

1 During the ages immediately following the apostacy of the Christian Church, when nearly all the world had fallen into a state of barbarism, ignorance and superstition,

2 The knowledge which mankind had formerly possessed was so far lost that the wisest and most learned nations had little left of the natural or moral sciences, or the industrial arts.

3 ¶ The civilization of modern times is the emergence of the human race from the barbarism of the dark ages.

4 But in this emergence little new has been developed.

5 The chapter of lost arts is nearly a duplicate of that of modern discoveries and inventions.

6 The few streams of learning which flowed on through that period of barbarism, were deep and narrow.

7 A few houses, closed to the gaze of all but their inmates, brought down to modern times much of the old learning.

8 ¶ But during the same period, the nations of Europe, and around the Mediterranean, engrafted on their religion all manner of superstition, partaking of the popular ignorance and prejudice.

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9 ¶ Not only was the keeping of the Oracles of God in the hands of the ignorant and superstitious, who by that means not unfrequently corrupted them,

10 But most of the translations into modern languages were made before the light of the newly developed sciences dispelled those superstitions.

11 ¶ As a consequence, nearly all religious knowledge among Christian nations was more or less mixed with the falsehood which the ignorance and superstition of the preceding ages inculcated.

12 ¶ And as the different systems of religion were fixed and unchangeable, bound up by creeds which it was heresy to question,

13 Almost every advance in knowledge was opposed by every influence and injury which ignorance and superstition could inflict.

14 ¶ The Clergy having the control of Courts and Legislatures, opposed the progress of knowledge by pains and penalties,

15 Until religion, designed by the Almighty to be the school of mankind, in which all knowledge should be gained, became the prison house of the lover of knowledge.

16 ¶ Since in a few places on earth, laws have ceased to oppose knowledge,

17 And here and there a benefactor of mankind lives, without the fear of prisons and clanking chains, the superstitious prejudice pursues the friend of man as a shadow,

18 And not unfrequently wreaks on the fame of the dead, the punishment which a virtuous life has scarcely escaped.

19 ¶ These are not the worst ills which false religion has inflicted on mankind.

20 The doctrine has been everywhere inculcated that religion is a mere myth; a thing to be believed, to be sure, in some way, but not to be demonstrated as other sciences, and to stand upon its intrinsic merits;

21 That though true in some mysterious sense, its truth is opposed to what is also true in other sciences, and that what is true in religion, may be impossible in natural philosophy.

21 ¶ A sound mind revolts against this.

22 If the religious sentiments predominate, it believes on, and shuts its eyes to the voice of nature, wandering in the mazes of metaphysics,

23 And wasting in logomachy the talent, which should have developed valuable ideas.

24 ¶ Otherwise, it passes by religion as a thing not to be studied, if believed; rejects the revelations of God's word, as a means of obtaining knowledge;

25 And, perhaps, without denying that God did in some remote time, in some mysterious way, reveal a religion to man;

26 Laughs to scorn the fact that he is known to man in modern times, especially in this enlightened age.

Chapter 19

Note on the one true God, continued

1 Among such men the dogma is universal that the primitive ages of man were ages of barbarism;

2 That civilization originated with man, and was developed in the slow progress of long ages;

3 And that man is the author of the sciences, and the discoverer of the knowledge he possesses.

4 ¶ Nothing could be farther from the truth.

5 The history of all the old nations, brings a shadowy knowledge of a civilization earlier than that of the Greeks,

6 The wisdom of which was lost before the days of the earliest author whose works have reached us, though its monuments remain.

7 ¶ The golden age was the theme of all the early poets, as its return was the hope of the sages.

8 Without additional confirmation, it was hardly probable that a faith so universal was not founded on true history notwithstanding, most of its witnesses had disappeared.

9 ¶ But recent developments in Archaeology have proved it true.

10 Of the Egyptian Empire, the earliest whose history has been rescued from oblivion, it is now beyond question that at the beginning of its history, its civilization was of the highest order.

11 ¶ The classic historians, Herodotus, Manetho, Eratosthenes, and Diodorus, agree with the monuments and papyri, that Menes was the first sovereign of the Egyptian Empire.

12 ¶ His reign is placed by Lepsius at 3,893 years before Christ, or 5,749 years ago; being 1,544 years earlier than the date which Archbishop Usher's Chronology erroneously gives to the flood.

13 ¶ Yet at that early period Egypt was a powerful and highly civilized Empire, eminent in the sciences and the industrial arts.

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14 The name of Menes is gloriously associated with the building of Memphis, the oldest metropolis, of the origin of which we have any knowledge,

15 With foreign conquests, a high state of the arts, a numerous and wealthy population, and a successful system of internal improvements, such as Holland alone affords a parallel, if indeed she does at the present day.

16 ¶ The Nile, an immense river, overflows all the arable land of Egypt, and had to be controlled by dykes and canals, more extensive than are found in America, before the country could sustain any other population than a few wandering herdsmen.

17 For this purpose hydraulic engineering must have existed in the highest perfection;

18 An immense population must have pressed down the valley of the river for room, and industry, such as is never found among barbarians, must have been the national characteristic of teeming millions.

19 ¶ Little of coetaneous records of that age remains; most of its monuments are deep buried in the sands, from the Lybian desert; or removed to construct more modern cities.

20 ¶ But, two or three centuries later, when we reach the period of abundant and undoubted contemporaneous monuments;

21 Walking no longer in a land of shadows, we read Egyptian history upon monuments of granite and paper of papyrus, in the same language which was written during the reign of all the Pharaohs.

22 ¶ Fifty-three centuries ago, sepulchres and pyramids; palaces and temples; highways and canals such as in this age would cost millions;

23 Dykes and bridges of immense extent; statuary sixty feet high, and delicate tissue paper;

24 Reed pens, and red and black ink, which have not yet faded;

25 Chemically prepared paints and varnish, the colors of which are as fresh now as those from the best workshops, laid yesterday;

26 And the preservation of the dead uncorrupted, were among the achievements of Egypt.

27 ¶ The present times have no parallel to that.

28 The result of all inquiry is, that the earliest civilization was of the highest order.

29 The theory that it was developed by man, and grew up from the necessities of dense populations through long ages, is giving way.

30 It originated with God, who is the author of all the arts and sciences, and taught them to his creatures.

Chapter 20

Note on the one true God, continued

1 That which lays at the foundation of all civilization, all wisdom, all knowledge, man did not possess by nature; could not invent, and until possessed, could have no desire for; articulate language.

2 ¶ Man by nature has no articulate language.

3 Certainly no fact is clearer than this.

3 The child never speaks words till he hears them. He uses no words but such as are taught to him.

4 He speaks no language but what he learns from others.

5 If he has no opportunity of learning of others, he never speaks. If he is devoid of the faculty of hearing, he never learns to speak.

6 ¶ All the animals, or, at least, all the domestic animals, and many not domesticated, all the superior kinds of animals, and many of the inferior, have a natural language; a language of the passions.

7 This language is uniform with each species.

8 They learn it from none, but possess it by nature.

9 No one of the species is ever without it.

10 ¶ The dog barks, howls, growls and whines; every dog has these powers by nature.

11 The same species of dog has them substantially alike, and he has the whole of these modes of expression, and all the varieties of them, without learning or hearing them from others.

12 There is a peculiarity in the voice of the dog, when he starts the chase, when he snuffs the track,

13 When he spies the game, when he drives him to tree or burrow, and when he triumphs over him or tastes his blood.

14 ¶ He has a growl of pleasure, a growl of fondness, a growl of anger, and a growl of defiance.

15 And no dog in the species is destitute of it, none learn it; all possess it.

16 Not only do all possess it, but all possess it just in the characteristic of his race and of his particular family or breed.

17 Every hunter distinguishes the voice of each different kind of dog, and the particular passion or fact expressed by the voice and intonation of the dog.

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18 ¶ The dissimilarity and unlikeness between the voice of the hound and the terrier, both used much in hunting, and constantly kenneling together, are very great.

19 Their continual association does not produce any approximation of language, or the slightest change in the tone of the voice.

20 It neither adds to or diminishes from the language of either, one intonation.

21 ¶ Take the spaniel that has never seen the light, and place him with a hound possessed only of his natural habits, and the spaniel never learns one sound that belonged not to his nature.

22 Place him where he never sees or hears another dog, and he is deficient in none.

23 If you cross the breed, the new race will have a language between the two; approximating to both, like to neither.

24 ¶ You can change the language indefinitely by changing the nature, the blood, or race, but none at all by changing the habits or instruction.

25 These remarks are equally true of all the other animals possessed of a voice.

26 Cows all low and bellow, without being taught.

27 Horses all neigh, though they have never heard it.

28 And to their natural knowledge of this language, instruction can add nothing.

Chapter 21

Note on the one true God, continued

1 Man has a natural language of the same kind, rich and prolific in the expression of the passions, but barren in abstractions;

2 Partially inactive by neglect, but lost by none, and resorted to as often as men meet who have no common articulate language.

3 From the new born child to decrepit old age, in every age, in every country, in every clime, and of every race and family of people, there never was one individual that did not possess it.

4 ¶ The common expression of this language is in the laugh, the cry, the shout and the moan, which are the same everywhere.

5 Every child must be taught to speak; none to cry; all have to learn the definition of words, all know what is meant by the laugh.

6 The conqueror speaks of his triumph to men of strange tongue in vain, but the shout that tells of victory is never misunderstood.

7 The dying man's voice articulates bootless words to those who have not learned them, but the moan and the sigh of broken limbs and crushed hearts was never mistaken.

8 The cry of childish fear and pain is comprehended by all ears. How else could infancy tell its sufferings?

9 ¶ No one has an articulate language by nature.

10 If articulate language was natural to man, as is the language of the passions to both man and beast, he would be born with it, which no man is;

11 Or all would come to possess a uniform language at some definite stage of existence, which is not found at all;

12 Or there would be particular forms of language peculiar to particular races, which there is not;

13 And the language would be changed by crossing the breeds, as among animals.

14 ¶ The child knows no word till it has been taught.

15 It will use any sound whatever to express any particular idea, just as the tutor pleases to teach it.

16 The English child, placed in a Dutch family, learns and speaks the Dutch as well as a native.

17 The Chinese child, placed in an American family, will not be possessed of one word of the language of his fathers.

18 There is no peculiarity of race which adapts it to one language more than another.

19 ¶ There have been, in various countries and in different ages, instances of persons growing up to manhood with all their faculties unimpaired,

20 But so entirely separated from the rest of mankind as to have no opportunity of learning articulate language.

21 And every one of them have been as destitute of it as the beasts of the field.

22 Not many years since a wild boy was found in the swamps of Alabama, who, according to the most plausible conjecture, had been lost at the age of three years.

23 He could not speak one word of any known language. Yet all his natural faculties were decidedly good.

24 ¶ Similar examples are of frequent occurrence; scarcely a year passes but the newspapers bring us the account of one.

25 And the facts in every case produce the same conclusion; that man by nature has one uniform and universal language of the passions, and that he has no articulate language.

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26 So uniform have been results thus far, that in case a wild man should be found, men would just as much expect to find him able to laugh, moan and cry, as to have two ears and one mouth;

27 And would just as little expect him to speak an articulate language, as to understand the art of painting or sculpture.

Chapter 22

Note on the one true God, continued

1 An eminent example of the natural inability of man to speak, is found in Caspar Hausar, of Nuremburg, who was imprisoned from the age of four years to sixteen, during which time he never saw the face or heard the voice of man.

2 He was possessed of natural talent of superior order, yet he could neither speak or understand one word. But he could cry.

3 That was natural language. He needed none to teach him that.

4 ¶ The ancients have recorded several cases of children brought up in utter seclusion, for the purpose of determining what language they would speak;

5 Vainly supposing that there was one original language, from which all were derived, and which all the untaught would speak.

6 They spoke none. Why? Simply because they were not taught.

7 ¶ As man has never in any known instance been found in possession of an articulate language, and as in millions on millions of cases he is positively known to be destitute of it, the inevitable conclusion is, that by nature he has no articulate language.

8 Did he invent it? Could he originate it? Vain thought!

9 There is not an instance known where he has added one articulate sound to the store of words which man possessed at the period of the earliest authentic records.

10 ¶ It is hardly conceivable that a man, destitute of language, should know the want of it.

11 Certainly, it is impossible that one who was destitute of all the arts and sciences, should see any need of a language, or have any desire to possess one.

12 And it is not by any means conceivable that a people destitute of language, should possess arts and sciences.

13 ¶ Man untaught is one of the weakest most dependent and inefficient of all animals.

14 Other animals, cast off in the early period of their existence, seem very well able to take care of themselves; *mankind* is almost sure to perish.

15 The knowledge which has been made their universal heritage, is usually sufficient to provide for all their wants.

16 In *mankind*, even under favorable circumstances, it is barely sufficient to preserve life.

17 ¶ Is it possible that man, placed in such circumstances, a mere untutored animal of forests, swamps and meadows, more dependent and inefficient in providing the means of subsistence than any domestic animal, should ever have a desire for an articulate language?

18 Or, that, destitute of such a language, he should ever possess any such knowledge of arts and sciences as would make it desirable?

19 ¶ But if it was possible for such a being to desire any mode of expression, beyond the mere language of the passions, which all animals possess, could he invent it?

20 Could he invent radical articulations, capable of infinite combination, join them in words, and fix a meaning which each word should express?

21 And then, could he compel his fellowman to learn his language?

22 ¶ If all this has happened to man, we may expect some day to see a dog on the errand of Cadmus,

23 Inventing a language to be spoken by dogs, which shall express ideas, instead of passions; reasonings, instead of impulses;

24 And teaching it to his fellow dogs; and, in regular progress, making letters adapted to writing and printing, for general use in the fraternity of dogs.

25 ¶ Unseemly and ridiculous as such an idea is, it is more so of the untaught man than the dog;

26 For, unaided by science, the arts, and instruction, man is less capable of providing a subsistence than a dog; and, therefore, has less means of improvement.

27 ¶ Man, without instruction, such as the child would be, if separated from all the human race, never hearing the voice or seeing the face of man to learn from him, is so far removed from anything we are in the habit of seeing or contemplating, that it is difficult for us to conceive of such a being; and should we meet with such a one, it would require an effort to esteem him human.

1 No man could for a moment suspect such a being of a capacity to develop the state of civilization, which now exists in the world, by his unaided effort.

2 No one could suspect him of inventing or making a language, nor would any addition to the number increase their capacity for such a work.

3 From whom did man derive articulate language? Not from any of the animals of the earth; none of them possess it.

4 They all have a language of the passions, as a natural endowment; always enjoyed, never acquired. None have anything beyond it.

5 ¶ Man, subject to the same wants, and still more helpless by nature, has also a language of the passions, equally expressive; always enjoyed, never acquired.

6 And superadded thereto he has an articulate language, not by original endowment,

7 But by acquisition; altogether artificial, incomparably superior, and capable of infinite forms of expression.

8 ¶ So far it is perfectly clear that he could not originate it, and while entirely destitute of a language, could have no desire to acquire one.

9 It is equally certain that he did not derive it from any existing animal, none possess it.

10 ¶ It must have been learned of the superior; from some one to whom it is a positive faculty; not a transitory endowment.

11 ¶ Who is that superior? An animal similar to man, but one step above him in the scale of being? He is not found on earth.

12 Geologists have not found his fossil remains, anti-quarrians discover none of the works of his hands.

13 The pale faith of the most marvelous tradition has never named him.

14 ¶ Articulate language, the language of ideas, of logic, is the gift of God; by him communicated; revealed by him to man.

15 There is no other teacher, in whose school that lesson could have been learned.

16 ¶ As this proposition is contrary to the theories most prevalent on the subject, and the demonstration of it makes a full end of the Atheistic controversy,

17 It may not be amiss to pursue the theory of the Atheist to its results, and thus reduce it to an absurdity.

18 ¶ No modern pretends that articulate language is a natural endowment The universal experience is too strongly against it.

19 But it is alleged by those who say there is no God, that it originated with man, and grew up with his necessity.

20 ¶ Without attempting to show how man, without one word of articulate language, could make any such progress as to feel the need or appreciate the use of it;

21 Ignoring the fact that he has never in any known case originated anything which was not analogous to something he had already witnessed,

22 They have assumed that he could feel the necessity, could appreciate the use and could invent a thing as unlike anything of which he had any knowledge as articulate language is unlike any natural faculty of man.

23 ¶ In attempting to justify this assertion, they have assumed, further, contrary to the principles of every language on earth, that there is some similarity between the sound and signification of words;

24 And hence, that language originated in the imitation of natural sounds, both of animate and inanimate nature.

25 ¶ The universal rule in articulate language is, that the meaning of words is merely arbitrary; entirely independent of the sound, and determined merely by usage;

25 And consequently, that any word might mean a very different thing from what it does, with the most perfect propriety, if it was only so used.

Chapter 24

Note on the one true God, continued

1 Contrary to this universal rule of language, these infidel theorists allege that the beginning of articulate language was in the imitation of such familiar sounds as the voices of domestic animals,

2 The sound of thunder, wind, and various things in inanimate nature, from which it has gradually progressed to the present state.

3 ¶ It is sufficient answer to all this, that not one of all those sounds has become a word in any spoken language, under heaven.

4 More than that, we do not use one of those sounds in naming the sound itself, or the thing which produces it, or in expressing any idea concerning it;

2 Strang

5 And if we should repeat it, it would not express any idea whatever, in any spoken language under heaven.

6 ¶ None of the sounds in nature are articulate; therefore, an articulate sound could not be derived from them.

7 We write baaa or maaa for the voice of a sheep; not because the spoken word is like the voice of the sheep; for it is not.

8 If it was, we should have but one word for the one sound.

9 The only point of resemblance is a long drawn sound, slightly resembling the continued repetition of short a.

10 There is not the slightest approach to any consonant sound.

11 Consequently, we may substitute any other consonant for the b, or m, and the resemblance to the voice of a sheep will be just precisely the same.

12 ¶ In like manner we write booo, looo, and wooo, for the voice of a cow; changing the consonant freely,

13 And the failure to make the true sound is precisely equal in every form, because the voice of the cow is not an articulation, and does not resemble one.

14 The only approach to likeness is in a long drawn sound, bearing a very slight resemblance to the constant repetition of o long and close, as in move.

15 There is not the slightest approach to any consonant sound whatever.

16 ¶ Similar is the case of every animal whose voice man has attempted to imitate.

17 Not one of them has been found to articulate a single letter.

18 Not one of them has made the slightest approach to a consonant sound.

19 Not one has ever enunciated a vowel, or any sound that could possibly be mistaken for one.

20 ¶ As there are no articulate sounds in nature, either in the voices of men, animals or inanimate nature, man could not get the idea of them from any of those sounds, or learn them by imitating those.

21 ¶ No sound in nature is the representative of an idea, nor is any combination of the natural sounds.

22 The voices of animals are the representatives of passions, of feelings, but not ideas;

23 And as such are a universal language, everywhere understood, nowhere learned;

24 But the sounds in inanimate nature do not come up to that; they represent neither ideas nor feelings.

25 ¶ Therefore, in those cases where articulate language approaches nearest to the sounds heard in nature, there is not the slightest similarity in sense.

26 For instance, the voice of a sheep, which makes some slight approach to aaa, or a rapid repetition of short a, is used with slight variations in every feeling that the voice of a sheep can express; whether of pleasure, or pain; joy, or sorrow; love, or hate; triumph, or despair.

27 ¶ Yet it would be difficult to find a single instance in any language, of the idea of the same passion or feeling represented by that articulate sound.

28 The same is true of every voice of any known domestic animal.

Chapter 25

Note on the one true God, continued

1 The celebrated Lindley Murray has pursued the subject of sounds corresponding with sense, until he has exhausted it.

2 Nothing can be added to the result of his labors, beyond additional examples on the same points, which he has fully illustrated.

3 ¶ And the result of his labors is, that any words whatever, without reference to the articulate sounds of which they are formed, duly arranged in verse, with the proper succession of long and short syllables,

4 May be so read as in some few studied cases, to produce a similarity, in a single point between the sound of the spoken sentence, and some one idea contained in it. He does not get one step beyond this.

5 ¶ In the couplet:

*When Ajax strives some rock's vast weight to throw,
The line too labors, and the words move slow.*

6 There is not one articulate sound which would not be perfectly appropriate in expressing any other sense, no matter how different.

7 The author, by a skillful selection of long syllables, has put it in the power of the reader to make the sound correspond with the single idea of slow moving force.

2 Strang

8 ¶ In other words, if the idea is of a powerful and slow effort, the reader, by speaking with a strong breath and full voice, slowly, deliberately, and with emphasis, a succession of long syllables appears to tax his strength, much as the gigantic Ajax did in lifting a heavy rock.

9 And this is the extent of that similarity of sense and sound, out of which men of learning construct their theory of a human origin and progressive development of articulate language.

10 ¶ The following is the exact opposite:

*Not so when swift Camilla scours the plain,
Flies o'er th' unbending corn, and skims along the main.*

11 Here a skillful combination of short syllables, which the variety of English synonyms puts in the reach of the author, enables the reader to make the sound correspond with the single idea of swiftness.

12 ¶ Pursuing the skillful selections of Mr. Murray, we find the following example of a noisy stanza to express the idea of certain work, attended with great noise:

*Loud sounds the axe, redoubling strokes on strokes;
On all sides round the forest hurls her oaks
Headlong. Deep echoing groan the thickets brown;
Then rustling, crackling, crashing, thunder down.*

13 ¶ In this example the sole similarity of sound to sense consists in the use of words spoken with a full quick sound.

14 So far from there being a real likeness in our sounds and the ideas expressed by them, it is evidence of ability and skill in a writer to so combine his words as to produce some tri-fling resemblance.

16 Should anyone say: In cutting down the oak trees the repeated blows of the axe make a great noise, and in the fall there is a very noisy cracking and crashing of limbs and old dry brush and bushes, with a noise like a clap of thunder when the tree strikes the ground,

17 He would, by the use of different words express the same idea perfectly, without any similarity of sound and sense.

18 ¶ Without pursuing these examples farther, it is sufficient to say that there is no possible similarity between sounds and the great mass of ideas, which language is used to express.

19 ¶ Sound can have no similarity to a color; none to a form.

20 It is not possible that any sound should bear the slightest resemblance to an idea,

21 A reason, a logical sequence, an abstract thought, a ratiocination of the mind; those things which spoken language is chiefly used to express.

22 ¶ There is no likeness whatever in the ideas expressed by the words virtue, vice, good, evil, faith, wisdom, folly, logic, reason, sense, seriousness, and the sounds of the words;

23 And the words might be exchanged indifferently, one for another, without in any sense impairing the language, or the facility of learning it, so the change was generally adopted.

24 ¶ Articulate language is, therefore, an endowment of man; not possessed by nature, which he could not derive from anything in inanimate nature, or any of the animals below him in the scale of being; and which he could not originate, nor, until he was possessed of it, wish to enjoy.

25 ¶ In fine, he must have been instructed in it by a being possessed of a high degree of intelligence, of boundless beneficence and charity to man, to whom it is as much a natural endowment as laughing and crying is to man, or singing to a bird.

26 He must have learned it of just such a being as God has revealed Himself, and as He is shown in all His works.

27 Had there been no God, or had He never revealed himself, and become our teacher, man could never have possessed any other language than that of the passions.

Chapter 26

Note on the one true God, continued

1 The oft repeated assertion that language is progressive, is not proved.

2 It is mutative, undergoing perpetual changes; but there is no evidence that on the whole it gains anything in the progress of change.

3 All the sciences, with their new wants arising from year to year, find their vocabularies in the ancient languages; and the languages the most unlike, have derived their words from common roots.

4 And if the old languages seem barren to us, we have no assurance that we possess half their words, or know well the use of them.

2 Strang

5 ¶ Moreover, man is not formed by nature especially for articulate language.

5 The parrot, the crow, and several other birds, learn to speak words with less difficulty than the infant; though they fail of the intellectual strength to put them to much use.

6 Man, on the other hand, has not a compass of voice sufficient to answer his wants, and frequently finds it difficult or impossible to articulate words which his intelligence develops the want of.

7 There are numerous words, in every language, which most men learn to speak with difficulty, and some not at all;

8 But there is no round in the natural language of all animated nature but every individual of each species can enunciate, without even the trouble of learning it.

9 ¶ Truth will invariably sustain itself against error, in the long race of time; it is only because it is incessantly opposed by new errors, springing up from day to day, that it receives so little credence.

10 All the battle fields of truth have to be new fought from generation to generation.

11 Every exploded attack of infidelity on revealed truth, is renewed as often as men rise up who do not remember it.

12 ¶ Testing the existence of God, and the fact of revelations from him as the great facts in the natural sciences, are most of them tested and proved, and no room is left for doubt.

13 ¶ Geography, natural and political, is proved by the testimony of men. Yet its leading facts are undoubted.

14 There probably may not be a man in the United States who has seen the city of Timbuctoo, the Chinese wall, or the sea of Aral.

15 Who doubts their existence? Only the idiotic.

16 What has produced such universal credence to facts that none of us know? Simple human testimony.

17 The words of men who have seen them, and their words by hearsay, second, third, and fourth handed.

18 ¶ And this testimony has not been by any means uniform.

19 All who had the means of knowing, agree in the main point, the existence of those objects, however much they disagree in the details concerning them.

20 Consequently, all men, except the merely insane, believe their testimony that such places really exist, but disagree according to the several witnesses in their characteristics.

21 ¶ The same is true in all the sciences.

22 The facts are picked up here and there, by men of all classes, in every situation and circumstance in life.

23 The statements of many of the witnesses may be anything but reliable;

24 But in the constant accumulation of testimony, after a time, the truth rises, prominent above all error, and justifies itself before the world.

Chapter 27

Note on the one true God, continued

1 Often the facts are ever present, or at least within our reach, so as to be subject to present experiment, and satisfactory tests.

2 In such cases the triumph of truth is prompt. Ignorance and prejudice take immediate flight.

3 ¶ In others the facts are not in our immediate reach, or at best are accumulated in long years of tiresome labor.

4 In the ordinary course of human affairs, they would scarcely be accumulated in sufficient quantities to lead to any result.

5 Some great scholar, or society of philosophers, gather them with tireless pains from the ends of the earth, or the old records of forgotten ages, and the truth is vindicated.

6 ¶ If, as in Geology, they can be had by looking for, public interest and a spirit of inquiry will explore mines, trace the tunnels and cuts which engineers have opened through mountains,

7 Gather rocks from cleft hillsides, and learn wisdom and divine truth where the door only wasted his strength, and spoiled his utensils on rocks and uncongenial soil.

8 ¶ Or, in Astronomy, the stargazer has, perhaps, noted a fact, not as possessing any consequence of itself, but merely as a phenomenon;

9 A something he could not account for, and had not before witnessed. He cannot repeat it for examination.

10 Perhaps centuries may elapse before it occurs again.

11 ¶ Through long ages the facts accumulate; in the same time many falsehoods are recorded for facts, they also accumulate.

12 When enough is accumulated, some giant mind seizes them.

13 As with a magician's wand he brushes the scales from all eyes; truth stands revealed.

14 ¶ In these cases there can be no experiment; no putting theories to the test.

2 Strang

15 They experiment themselves and test themselves in the revolutions of time.

16 Man has only to see when the universe reveals herself. He cannot question her.

17 ¶ So it is in the knowledge of God.

18 He speaks to man when he will; nor does he respond to presumptuous questioning.

19 The fools, who have said in their hearts there is no God, have no claim upon his charity, that he should walk with those who regard him as vanity, and nothing.

20 ¶ But, though like eclipses, and the conjunctions of planets, He does not appear to every questioner, to demonstrate His being to ignorant doubters;

21 Like them, he is never without witnesses; and like them, the testimony is ever present to the wise.

22 To an Astronomer, an eclipse a hundred ages past, is as certain, and its precise time and appearance as accurately ascertained, as that of yesterday, which he witnessed;

23 And his faith in that which shall occur ten thousand years hence, is as steadfast as it can be in the sunrise of tomorrow.

24 ¶ So is the faith of the righteous, that God is.

25 That man could never have had a language, except God taught him, is already shown.

26 Consequently, he must have visited man's abode, and conversed with him.

27 This necessary sequence is a proved fact: proved by just such testimony as has established the primary facts in all the sciences.

Chapter 28

Note on the one true God, continued

1 God has been seen of men.

2 This fact has been proved by the testimony of men of every nation, kindred, tongue, and people, under the whole heavens, from the days of Adam down till this present time.

3 ¶ Neither savage tribe, nor enlightened republic, has refused its testimony to this great fact.

4 The King upon his throne, the Priest at the altar, the Philosopher in his cabinet,

5 The Reformer in the public assembly, the peasant by his fireside, and the captive in the dungeon, have each and all contributed their share of testimony that God is;

5 Which, if written, would crowd libraries, such as great Kings are proud of.

6 ¶ Notwithstanding the trifling disagreements found in human testimony on all subjects, all nations of men have agreed in the great leading facts of their testimony;

7 That besides the grosser bodies, ever visible around us, there is another, a more volatile world of animate existence, generally invisible,

8 Composed of myriads of persons, of greater or less power, some good and some evil, the greatest and best of whom is God, the Lord.

9 ¶ The Mosaic account is anything but without witnesses in the premises.

10 Nor is it supported alone by the Jewish Prophets.

11 The Egyptians, Chinese, Chaldeans, Hindus, Phoenicians, Greeks, Romans, Scythians, German, Britons and Gaels;

12 All the ancient world; had men standing among them, of all ranks, from the King on his throne to the peasant in the hovel, who testified that they saw God, and conversed with Him.

13 ¶ The modern Chinese, Hindus, Persians, Turks, Greeks, Egyptians, Italians, Germans, French, Britons and Scandinavian, all have men among them,

14 Men of learning and of good report, at this present day, who assert that they have seen God, or some of the myriads of spirits in subjection to him, and in rebellion against Him.

15 ¶ Among the nations of America, Africa, Asia, and the islands of the Indian and Pacific Oceans, not one people is found where similar testimony is not furnished, from generation to generation.

16 ¶ Is this testimony true? Can it be false?

17 Have men in all the ancient nations from China to the Pillars of Hercules, and of all ranks from the king to the beggar, and of all characters from the philosopher to the dunce, with all their national divisions and animosities, conspired together to impose a lie on their fellowmen?

18 And have men of every faith, of every nation, and of every age, from Abraham till James, made their whole lives one living lie, for the purpose of palming off such an imposition on their brothers, their sisters, their wives, and their children?

2 Strang

19 ¶ And in such a cause, with scarcely a point of unity but this, and ten thousand points of diversity, many of which have drenched the earth in blood,

20 Have such men traversed earth and sea to find fellow conspirators, in the unknown isles, which the covetousness of commerce, and the rapacity of conquest never discovered?

21 ¶ Have sages, philosophers and statesmen, joined hands with jugglers, impostors, and frightened fools, to impose bootless lies on posterity and friends, as well as strangers?

22 And is there no truth in man, that when those nearest and dearest to them offered their lives in blood and fire to such a faith, none of these have confessed the imposture, to save a father, a brother, or a child?

23 ¶ In all else, the united testimony of those who have studied the facts, is deemed sufficient and satisfactory proof.

24 The facts of Geology, the facts of Astronomy, the facts of Chemistry, the facts of Botany, the facts of Zoology, are all proved by testimony like this in kind, less in accumulation.

25 And upon facts so proved are based the principles of those sciences. The facts were thus determined.

26 And the principles are but deductions from them.

Chapter 29

Note on the one true God, continued

1 The existence of God, the Lord of the universe, a being of intelligence, motive and will, is proved by more testimony than that of Julius Caesar.

2 And a world of spirits is proved by more living witnesses, and has been in every generation of men, than can or ever could be adduced to prove the existence of one half the species of living animals on the earth.

3 ¶ Enter into the closet of your friends' hearts, open the door that shame and the fear of being called superstitious has shut,

4 Induce men to speak to you as they commune with their own hearts, and how many will you find, who have never beheld the spiritual?

5 How many who have never been spoken to by the invisible? How many who have never been led by the intangible?

6 ¶ The world is now a vast crowd of living witnesses of the spiritual, shamed down to silence by the Atheistically doctrines of modern Christianity.

7 This truth is a spring that can never be dried up.

8 A generation shall yet arise who, taking facts as they find them, will make religion a science, studied by as exact rules as mathematics.

9 Then will these facts be sought for as are new discoveries in Geology and Astronomy.

10 Facts well attested will be generalized, rules be drawn from them.

11 Man's prejudices will cease to minister to his blindness. The mouth of the Seer will be opened, and the whole earth enlightened.

12 ¶ In the transmission of testimony from generation to generation, it is by many supposed to lose much of its credibility.

13 But this is not true, where it is supported by proper monuments.

14 ¶ When a religion has been built up, a new Law, sacrament, or ordinance, engrafted on an existing institution, or any public monument, erected in pursuance of a particular revelation of God,

15 It is evidence to all succeeding generations, that at the time of the event, the testimony of it was believed by those who had the best means of knowing whether it was true or false, and were most interested in the truth.

16 ¶ For instance, the appearance of God to Moses, and to all Israel, in Sinai, could not have been an original falsehood, written by Moses,

17 For if the events did not occur as written, all Israel would have cried out against palming the deception on their children.

18 ¶ Nor could it have been subsequently forged; for the Law then instituted was its monument.

19 All the people would have cried out, we received no such Law from our ancestors.

20 They left us no such history, national or great public events cannot be forged in history.

21 Facts in which multitudes are interested may be distorted, but they cannot be created.

23 ¶ That God has been seen by, and has conversed with men, is the best proved fact in history, whether tested by historic testimony, or by induction.

24 These testimonies remain forever, to confound the unbelieving.

25 But to us he has given the inspiration of his Spirit, and the sure word of prophecy; a perpetual and ever-present witness.

The Third Book of James J. Strang

Selections of the writing of the prophet James Strang taken from the 1856 edition of the Book of the Law of the Lord. Edited for the use of the Fellowship of Christ.

Chapter 1

Notes on Oaths

1 It is imagined by some that Christ abolished the oath, in saying: Swear not at all.

2 There is a slight error in the translation of his words into English, but not enough to conceal the true intent, to wit: that they should not swear by the less, but only by the greater.

3 ¶ Of the legality of oaths, under the dispensation of Christ, an eminent example is found in the Angel, who swear by him that liveth forever, that there should be time no longer.

4 ¶ And in the dispensation of the final gathering and holiness of Israel, God will exact of all men to swear by his name.

5 ¶ It is profaning, the name of God to swear vain oaths, such as are not appointed in the Law, or are not necessary to justice.

6 The oath was appointed of God for great occasions, and not to be made a light thing of by familiar use.

7 ¶ In the conversations and communications of men, let your communication be yes, and no;

8 For he that is not worthy of credit in these, is more to be suspected of falsehood when he swears.

9 Profanity will not prevent falsehood.

10 ¶ Nor should Judges and Rulers, and those set in authority exact an oath in all cases of controversy among men.

11 The habit of always swearing a witness in all cases of litigation about little trifles, tends to destroy the sacredness of the oath, by making it too common, and encourages perjury.

12 ¶ Be not too ready, after asserting anything with ever so much sincerity, to swear to it.

13 Men are sometimes mistaken, when very sure.

14 A word should be spoken on oath only with much deliberation and thoughtfulness.

15 Otherwise, it ceases to be the end of controversy.

16 Great readiness to swear without due deliberation, would reduce the oath of the swearer to another man's yes, and no, or below it.

3 Strang

17 ¶ The practice of swearing by the name of God, or of any holy person, or of any false god, or of any man, or place, or thing, or by any name, word, or place whatever, in our conversations, or in anger, is to be reprehended, and punished as a gross violation of this Law.

18 ¶ And all those modes of speaking which approach to, and resemble profane swearing, should be avoided; and if any one, after admonition, persists in them, he should be punished.

19 ¶ It is the duty of a judge to use the most careful discretion, in requiring an oath of a party or witness before him.

20 If a witness is under reasonable suspicion of willful falsehood, an oath will seldom relieve it.

21 If he is not corrupt, the truth can generally be got out of him without it.

22 ¶ The principal use of the oath, is to bind one for an act long in the future; and to be of any value for that purpose it should only be resorted to on great occasions, and with much deliberation.

23 ¶ In covenants between parties, it is proper only in cases where, from some reason, the Law would scarcely afford a remedy for the breach of the covenant, or there is no sufficient authority to enforce it.

24 ¶ So between a Prince, or Ruler, or Master and his servants; it is right to take an oath of a Steward,

25 For the substance of another is in his hand, and no one knows what he does with it.

26 And if a promise be made to a servant, by a great man, of some great favor, he may confirm it with an oath.

Chapter 2

Notes on Oaths, continued

1 There is, perhaps, no more difficult question in moral philosophy than that arising out of this class of oaths.

2 The discussion of it for near three centuries, has failed of any satisfactory result.

3 ¶ One of the chief accusations of the Protestants against the Roman Catholics was, that the Romish Priests, or some of the higher of them, exercised the prerogative of absolving Christians from their oaths.

4 ¶ This question had most consequence during the political struggles between Protestants and Romanists in Europe, which continued for three centuries,

5 And during which the Pope not unfrequently absolved nations from their oaths of allegiance to Protestant Princes.

6 ¶ The same power had frequently before been exercised against Princes, who were not sufficiently subservient to the Pope, though of the Roman Catholic religion.

7 Indeed, it is not improbable that the dread of that power, more than anything else, induced several Princes to encourage the reformation.

8 ¶ So terrible had this power become in the hands of the Popes, that by means of absolution and interdict the Pope,

9 By a simple writing from the Vatican, could drag a powerful Potentate down from his throne, and the meanest of his subjects would refuse him homage.

10 (Absolution extended not only to pardon of sins, but to releasing from oaths, obligations, or allegiance.)

11 Not unfrequently by the exercise of these prerogatives, renowned Princes had been brought on their knees before the Pope, to kiss his feet, and beg restoration to favor.

12 (By the Pope's interdict public worship ceases, the churches are closed, the sacraments cannot be administered, nor the dead buried.

13 There can be neither marriage nor baptism, or any religious act, till the interdict is withdrawn.)

14 ¶ Protestants maintained that such acts by Popes, Bishops, or Priests, were a mere license to commit perjury,

15 And that the oaths of allegiance were, nevertheless, binding, and no power on earth could absolve the subject from his oath of allegiance to his Prince.

16 ¶ But in the progress of the reformation it not unfrequently happened that Protestants found themselves bound by oath of allegiance to Princes of the Roman Catholic religion;

17 Princes whom they deemed it their duty to God, to oppose in arms.

18 ¶ They did not stand upon the obligations of the oath.

19 The better sort of men, perhaps, in some way, persuaded themselves that the oath was not pleasing to God, and on the whole ought not to be kept, and so took to themselves a dispensation to violate it.

3 Strang

20 ¶ Taking example from them, worse men assume to disregard any oath they wish to be rid of, as often as they can do so without fear of punishment.

21 ¶ If it was dangerous to trust the dispensation of oaths, under circumstances when the propriety of keeping them was exceedingly doubtful,

22 To the leaders, instructors, and pastors of the people, how much more dangerous to trust the same powers to the mass of the people, with all their temptations, to depart from obligations, voluntarily assumed, but which they no longer wished to keep.

23 ¶ This was the opening of a floodgate of crime, which Protestants have never been able to close. And a horrible comment it is on their affected indignation at the Roman Catholic Priests, for dispensing the obligations of an oath.

Chapter 3

Notes on Oaths, continued

1 In the English and German revolutions of the last three centuries, as well as in the American revolution, whole nations of Protestants trampled on their oaths of allegiance, and sundered them as ropes of sand.

2 Indeed, latterly, revolutions seem to have been entered on just as lightly, and upon just as small causes as though subjects were not bound by an oath.

3 ¶ If the mischief ended here, there would be hope for those nations which dispense with the administration of the oath of allegiance.

4 But the doctrine once set on foot that a man may simply throw off the obligation of an oath,

5 Because he thinks it ought not to have been taken, has almost destroyed the force of all oaths.

6 ¶ The practice of the Protestants is grossly contrary to the Bible, as they read it.

7 In the ambiguous statement of the Law, whatever else may be in the dark, it appears that if a soul swear to do good, or to do evil, and it be hid from him, when he knoweth it, he shall be guilty.

8 That is, if, in the result, the oath unexpectedly requires a sinful act, he shall be guilty, whether he keeps or breaks it.

9 ¶ Further, the Law is not clearly set out; but it requires him to confess, and to make a trespass offering,

10 And the Priest shall make an atonement for him, and he shall be forgiven.

11 ¶ This much is, therefore, clear; that a man cannot, of right, put off and break such an oath; and that those who are unfortunately involved in it, must submit themselves to the Priesthood of God.

12 ¶ An eminent case in point is that of Jephthah, Judge of Israel, who, when he went out to battle against the Ammonites, vowed unto the Lord that if he would deliver them into his hands, he would make a burnt offering of whatsoever first met him, as he returned home in peace.

13 ¶ He did not know what would first meet him; therefore, what the oath required, was unknown.

14 He won a great victory; but as he returned home his daughter, his only child, met him.

15 Yet Jephthah dared not to break his vow.

16 (Jephthah's daughter was not slain and burnt.

17 As she was not a lawful sacrifice, she was valued by the Priest according to the Law, and a sacrifice made instead.

18 But as she was devoted, she could not be redeemed; therefore she was given to the service of the Tabernacle as a Nazarite all her life.

19 For this reason it is not said that she or her companions lamented or bewailed her death, but her virginity.

20 She could not be given in marriage; a very great misfortune in Israel; and this is what she and her companions bewailed.)

Chapter 4

Notes on Oaths, continued

1 ¶ A still stronger case is that of the Gibeonites, who by lies and false pretenses obtain a covenant of the Princes of Israel to let them live.

2 ¶ The Law of God forbade Israel to make any league or covenant with the people of the country;

3 And by the deep guile of the Gibeonites they were induced to violate this Law.

4 Yet God held them and their children bound by the oath, throughout all generations.

3 Strang

5 ¶ For when, Saul, King of Israel, slew some of the Gibeonites, in violation of that oath, God punished Israel,

6 At whose instance he did it, with three years famine, until the posterity of Saul were given up to be destroyed;

7 The most conclusive evidence that in the judgment of God the oath was binding on the nation, though the taking it was sinful.

8 ¶ Had the Gibeonites and the Princes of Israel both understood that the oath was unlawful, and unlawfully obtained it seems that it would have been void.

9 ¶ But it would be wrong that the Princes should excuse the breach of an oath, made in favor of strangers,

10 By saying it was contrary to the Law of Israel, which the stranger might be quite ignorant of.

11 ¶ Nor could they excuse themselves because the Gibeonites had deceived them,

12 For that would present a temptation to all men, after receiving the benefit of a covenant, to seek some pretense for casting off the obligation.

13 Deliberation should go before the oath; but, as far as possible, that should be the end of strife.

14 ¶ These cases and Commandments make a strong rule against the doctrine and practice of Protestants.

15 Still the rule of the Romanists is inadmissible.

16 For it is not to be endured that there should be any power within the State which can step between sovereign and subject, and absolve one from his obligation to the other.

17 ¶ Among a people who truly believe their religion, and will not profane their oaths, such a rule would at once transfer the real sovereignty to the Priests, to whom the power of absolution belonged.

18 ¶ If the Priest may absolve a citizen, and give him a dispensation to violate any oath, which, as citizen or subject he is bound by, the State has lost its power over him, and can bind him by no obligation; it depends on the Priest alone.

19 ¶ If he may absolve the Prince, the subject can have no guaranty that what the Prince has sworn to at his coronation, he will perform in his reign.

20 The Priest, in becoming the conscience keeper, becomes the common ruler of Prince and people.

21 ¶ This was doubtless the intention of the Law of Moses.

22 Under that Law, officers of the Church were all officers of the State; for State and Church were one institution.

23 And the delicate question of the obligation of oaths, not proper of themselves,

24 But when the impropriety was unintended, was reserved to the men raised up of God as leaders and pastors of the people.

Chapter 5

Notes on Oaths, continued

1 Wives, children and servants, being subject to an authority which may control their actions, cannot always perform what they may have sworn.

2 Hence, the husband, the father, or the master, is made liable for all the consequences, if permitting them to take the oath, he will not allow them to perform it.

3 ¶ But some oaths he cannot disallow. If a higher authority interposes rightfully, they must yield to it, and that authority will shield them, and will be their avenger.

4 ¶ Those who are thus subject to the control of another, ought to be very careful not to incur any obligation which they may not be allowed to perform, without permission so to do, except upon very grave cause.

5 ¶ It is their duty, also, after incurring the obligation, to seek diligently to perform it.

6 Though the husband, father, or master may interpose to prevent the keeping of the oath, they cannot appeal to him to shield them from their voluntary obligations.

7 On the other hand, they are bound to seek his permission, to do what they have sworn.

8 For so sacred is the obligation of an oath, that to seek a pretense for drawing back from it, is a violation of its intent and purpose.

Chapter 6

Notes on Benedictions

1 If blessings were only an expression of the good will and wishes of him who pronounced them, more appropriate forms of language could be found,

3 Strang

2 And forms which would not seem to trifle with the name and power of God, Angels, and Saints.

3 ¶ Jacob pronounced blessings on his sons, and the sons of Joseph, whom he adopted, because he had power from God to bless, and the blessing should come.

4 Laban and Bethuel blessed Rebecca, when they gave her in marriage to Isaac, (Gen. xxiv, 60,) and the blessing was with her.

5 Melchizedek blessed Abraham.

6 ¶ But blessings are not limited to occasions of so great consequence as these.

7 It is our duty to bless, rather than curse; ever to bless all but the impenitent, who love iniquity.

8 ¶ While we should only curse, as a mere duty, those justly condemned, for whose repentance there is no hope,

9 It should be our pleasure ever to bless, and to honour those from whom blessings flow.

10 ¶ The ancient Saints blessed in their salutations, in their greetings, and in their feastings.

11 In consequence of this practice, John gave a commandment that no one should bid the schematics, who came among them, God speed,

12 Which was a very wholesome commandment, not to be forgotten in these days;

13 For he that blessed such, is partaker of their evil deeds.

14 ¶ The proper manner of the Saints, is, therefore, when they meet those who are entitled to blessings from them,

15 Instead of the ordinary salutations in use among different people, to salute them with blessings in the name of God, Saints, or Angels.

16 ¶ These salutations ought to be adopted on occasions of meeting and separating, and ought to be practiced neither in levity,

17 Nor in a gloomy and misanthropic mood; but in cheerfulness and hearty good will, which tends to blessings and happiness.

18 ¶ Parents should be an example in these things to their children, and Elders to all the people.

19 The effect of the general adoption of this manner would be to put an end to most of the difficulties which occur among neighbors, and to smooth down the asperities of human life.

20 In short, if the Saints bless with all their hearts, the blessing will not fail.

21 ¶ The less cannot bless the greater.

22 But whom you cannot bless, honor them, with becoming reverence, as the Stewards of God, appointed to minister unto you.

Chapter 7

Notes on Maledictions

1 So general and widespread is wickedness among men, that while the salutations so common among the Saints of the former days:

2 Peace be with you, *and*: God speed you, and various others, are nearly forgotten;

3 Cursing and swearing, then rarely heard, have become features in conversation.

4 ¶ Thus the whole order of God in this respect, as in many others, is reversed.

5 Cursing has become the practice, and blessing the exception.

6 It is not singular that the curse has come, after being so oft invoked.

7 ¶ The whole practice of mixing up cursings in conversation, is an offence to God, and to all the Saints, and is a fruitful source of divers mischiefs.

8 ¶ Maledictions should only be invoked on such as, on deliberate and candid thought, are found condemned to them by the Law of God;

9 And then the curse should be invoked as in the presence of God, the searcher of hearts;

10 Conscious that whosoever curses in the bitterness of his own corrupt heart, and not in the light of God's truth, the curse will return upon him.

11 ¶ The different occasions of cursing are marked by different modes.

12 When hospitality is refused to the ambassadors of the Gospel, by the instruction of Jesus, they wash their feet, or wipe the dust from them, as a testimony against the house or city in which they have been refused food and rest.

13 ¶ Maledictions are also pronounced on heretics, schematics, and those guilty of gross and abominable immoralities, and acts of great cruelty and wickedness.

14 For this purpose not unfrequently the Prophets, Apostles and Bishops pronounce the maledictions, and the whole body of the people say: Amen.

Chapter 8

Notes on Prayer

1 A great mistake prevails in regard to the proper occasions of prayer.

2 Many pray at certain appointed times every day, or every week, without regard to the occasion, and think attention to it with perfect regularity a most important duty.

3 ¶ With such, prayer becomes a parrot like repetition of words, and tends more to hypocrisy than communion with God.

4 ¶ *Mankind* ought always to give thanks when he has abundance; always to pray, when in unprovided want.

5 ¶ But his wants are not the occasion of prayer, if he is able to put forth his hand and supply them.

6 Rather should he help himself, and then give thanks that abundance was bestowed, so that he had but to reach forth his hand and enjoy.

7 ¶ How much annoyance do children often make, continually asking for that, which, perhaps, has already been refused them,

8 Or is being prepared with all possible expedition, or possibly is ready and waiting to be taken by them.

9 ¶ Like this is the conduct of the children of our heavenly Father, who continually importune, year after year, for what God has never found them worthy to receive,

10 Or what he is preparing for them, or has already bestowed upon them in abundance.

11 ¶ The Lord Jesus, in His day, taught His Disciples to pray: Give us this day our daily bread, because he had taken them from the business at which they labored, and sent them out preaching without purse or scrip.

12 ¶ But that instruction is no reason why he should pray: Give us this day our daily bread, who has bread for himself and all in his house for a whole year, and a like abundance for all other wants.

13 Such a one should give thanks for what God has bestowed upon him,

14 And, perhaps pray God to inspire him with meekness and charity to so use it that it shall be a blessing, and not a condemnation.

15 ¶ Not only do thousands pray for what is already supplied to them in abundance without the asking, but also mistake the direction of their petitions;

16 Asking of God what they have only to ask their neighbors or their rulers for.

Chapter 9

Notes on Thanksgiving

1 There is a natural buoyancy of spirits in the constitution of *mankind*, which will not live down to the demands of misanthropy.

2 It is the native thankfulness of the heart, for blessings bestowed, favors conferred, and happiness enjoyed.

3 ¶ In that false system of religion, which condemns all the pleasures of life as sinful,

4 And enjoins on us the self-infliction of gloom, pain and misery, in this life, as the price of happiness in another, this natural thankfulness is condemned as sinful.

5 ¶ Give it a voice, and it will speak the praises of God; motion, and it will act the gratitude of the heart, inspired with an afflatus from the heart of the Redeemer of men.

6 ¶ In the Jewish Church, singing, instrumental music feasting, and dancing, were all used in praising God.

7 But it is worthy of remark, that they used them or not, according to the extent of their blessings or calamities.

8 ¶ While in Egyptian bondage they had no national feasts but on the destruction of the firstborn of Egypt, the feast of the Passover was instituted.

9 ¶ On different occasions new feasts, sacrifices, and dances were instituted,

10 And new psalms and songs composed for their various thanksgivings; both national, sectional and individual.

11 ¶ The use of all these modes of praising God, and giving thanks to him, prevailed among them, and were anticipated in the Church of the latter days.

3 Strang

12 They were regarded as most acceptable forms of worship.

13 ¶ Dancing and instrumental music should, therefore, be regarded as forms of religious worship,

14 Acceptable to God, when done to his praise, and the magnifying of His name.

15 ¶ And though it may not be positively sinful to join in a dance which was not instituted to the praise of God,

16 Yet as tending to an unprofitable mixing with unbelievers, the practice should be avoided.

17 It may cause some to stumble.

18 ¶ Be admonished, therefore, that whatsoever you do, you do it in reference to the law of God, being guided thereby in all things;

19 Rendering due thanks and praise unto him for all his goodness and assembling your neighbors with you to be joyful in the Lord.

Chapter 10

Notes on Sacrifice

1 Of the first institution of sacrifices the Divine Oracles make no record. But the date of them goes back to the first of men.

2 ¶ Cain and Abel, the sons of Adam, offered sacrifices; Cain, of the fruits of the field, and Abel of the firstlings of his flocks,

3 And God had respect to the offering of Abel, and not to that of Cain.

4 ¶ Why God had respect to the offering of Abel, and not to that of Cain, is not stated in Genesis;

5 But the most common inference has been that it was merely because Abel offered of the flocks, and Cain of the fields.

6 ¶ This reason alone seems quite insufficient; for other offerings than those of slaughter are often acceptable, and required by the Law.

7 ¶ The Book of Jasher gives as the reason, that Cain had brought of the inferior fruit of the ground before the Lord; whereas, an offering, to be acceptable, should always be of the best.

8 (The name Jasher is not that of a man, the author of a book; but of the book itself; and signifies the upright or just: the Book of the Upright, or the True or Upright Record.)

9 ¶ Sacrifices continued in all ages, from Adam till Christ; but there has been a wide field of argument as to the propriety of their continuance subsequently.

10 ¶ The general, though not quite universal, sentiment among Protestants is, that no form of sacrifice should be offered since the offering of Christ for the redemption of mankind.

11 ¶ Romanists hold that the Eucharist, as often as it is repeated, is an offering anew of Christ a sacrifice for the sins of men;

12 And in supporting their theory, offer some testimonies, clearly enough showing that, in all the ages, the chosen of God will offer unto him acceptable offerings;

13 But fail to show that that in particular is the offering spoken of.

14 ¶ Both Protestants and Romanists are in the dark in this matter;

15 Not only for want of a proper understanding of the true nature of a sacrifice, but also of the prerogatives of the Priesthood, in all its divisions.

16 ¶ It is the prerogative of the Melchizedek Priesthood to offer certain sacrifices, and to administer certain ordinances and sacraments.

17 Wherever that Priesthood is found, there those sacrifices, ordinances and sacraments may be looked for.

18 ¶ The Melchizedek Priesthood existed in the times of the Patriarchs, and offered sacrifices.

19 The same Priesthood, during the continuation of the Jewish nation, existed in the persons of several Prophets,

20 Who erected and sacrificed on altars at other places, than the sanctuary in the keeping of the Aaronic Priesthood, which the Aaronic Priesthood were forbidden to do.

21 ¶ Jesus, as well as most of these Prophets, came of other tribes than that which held the Aaronic Priesthood, and it is witnessed of him that he is a Priest after the order of Melchizedek.

22 ¶ His Apostles were made partakers of the same calling, and inducted into the same Priesthood;

23 For they were of tribes to which the Aaronic Priesthood did not pertain, and administered sacraments and ordinances over which it had no power.

24 ¶ The Apostles, therefore, are Priests after the order of Melchizedek.

25 Being inducted into that Priesthood, they have power to administer the sacraments, and offer the sacrifices which pertain to it.

3 Strang

26 ¶ And it is particularly worthy of remark, that the only offering made by Melchizedek, of which the Bible makes any mention, is that of the bread and wine, which is everywhere recognized as a sacrament, if not a sacrifice.

27 It is, therefore, clear from the testimonies in the Bible, without reference to any other revelation or law, that the rites peculiar to the Melchizedek Priesthood continue.

28 Christ himself is the one sacrifice, great above all others, offered once in fact; offered ever in symbol;

29 Who was offered, not upon an altar, nor by a Priest, after the manner of all instituted sacrifices, but a natural sacrifice;

30 Yielding himself, who had done no sin, to the wrath of sinners; that by his sufferings he might bring them life.

31 ¶ This is the true and proper idea of a sacrifice.

32 It is a something valuable given, or yielded up to be destroyed, as the sole or necessary means of saving something else.

33 From this natural, originated all sacerdotal sacrifices.

34 ¶ And as the Eucharistic Sacrifice is a symbol of the natural sacrifice of Jesus, so sacerdotal sacrifices are all voluntary offerings, in lieu of natural sacrifices.

35 Instead of being burdensome to those who offer them, the design and effect of the institution of sacerdotal sacrifices, is to diminish the necessity for the natural.

Chapter 11

Notes on Monuments

1 The Scriptures mention but a few instances of the erection of monuments, to preserve the memory of the revelations of God's majesty and mercy.

2 But those there mentioned were of an early date and show that the Law was kept in the beginning.

3 ¶ It is worthy of note that travelers find many ancient monuments in the land of Canaan, of Israelite origin, and prophetic ages, which are nowhere spoken of in the Bible.

4 ¶ But that country has so often changed masters; so often been desolated by destructive and long continued wars, that many of its monuments have been destroyed; others lost;

5 And such a multitude of false tales put afloat in regard to them, that little is now known of the genuine Israelite monuments.

6 ¶ The best known ancient nations, whose books are lost, are Egypt, Assyria, and Chaldea, whose histories have been preserved by their monuments;

7 And their claim to ancient renown, which tradition had preserved, but books ignored, has been recently fully vindicated.

8 ¶ The universal practice of erecting monuments, in all the early nations, was the result of Law, not caprice.

9 All Archaeologists concur in this, that as their knowledge of God diminished their monuments became inferior,

10 Till, with the loss of true religion altogether, the construction of monuments was, to a great extent, abandoned.

11 Instead of monuments, they then erected statues, and, forgetting the living God, worshipped them as gods.

12 ¶ The expense of constructing enduring monuments is not great.

13 The most valuable material should not be sought for, as it is more likely to be demolished for new structures;

14 But rather that which, after being demolished, will be of little or no value.

15 ¶ For common monuments, brick, laid in strong mortar, is preferable.

16 The brick should be made of different sizes, with every one a letter sunk into the end, and laid up in order, as type are set.

17 ¶ In this style of building the side of every structure of brick could, with little expense, be made a monument, covered with records;

18 And as the brick would be of little value for any new structure, these works would seldom be demolished.

20 ¶ To make the temptation to demolish them less, the whole interior mass might well be constructed of gravel and rough stones, mixed with lime and sand, which would very soon harden, and become massive stone.

21 ¶ It would be preferable to impress the letters into the brick, rather than emboss them, because they would be more durable;

22 But either style could with propriety be adopted, in interior tablets, properly protected from weather.

23 ¶ In this style of building the walls of houses should be divided in panels, and each panel filled with an inscription,

24 Beginning a little above the earth's surface, and placing each line above the last, in succession, as each is below the last in the pages of a book.

3 Strang

25 ¶ Or, a draught might be made of each panel, with its proper inscription, with regard to the size of the letter bricks,

26 And by that they could be laid up so as to read from top to bottom, in the usual style.

27 ¶ As these monuments would be valuable as structures, and nearly valueless as materials for future structures, they would be most likely to be permanent.

28 ¶ But in the construction of them, some events might well be briefly commemorated on a single brick,

29 And occasionally a brick be laid with the inscribed side within the wall,

30 So that no process of destruction would blot out its testimony, short of tearing the monuments down to the foundation, and breaking up each brick.

31 ¶ Such monuments would withstand the elements as long as any other material, and could be constructed without difficulty, in most countries.

32 When made of pressed brick, they would present a fine appearance.

The Fourth Book of James J. Strang

Selections of the writing of the prophet James Strang taken from the 1856 edition of the Book of the Law of the Lord. Edited for the use of the Fellowship of Christ.

Chapter 1

Notes on Baptism

1 The keys of authority to baptize for the remission of sins belongs to the Priesthood after the order of Melchizedek, in all its grades.

2 Priests of the Aaronic order are also authorized to baptize for the remission of sins.

3 John the Baptist was of the Aaronic Priesthood, yet his principal ministry was in preaching repentance and baptism for the remission of sins; that is, the baptism of repentance.

4 ¶ And when Jesus gave the Apostles the plenary authority, in all cases throughout the earth to remit and retain sins,

5 Their first use of the power in behalf of new converts was in the washing of regeneration, or baptism for the remission of sins.

Chapter 2

Notes on Baptism for the dead

1 When the candidate claims baptism for the dead by revelation, in any form whatever, the Administrator should inquire and judge of the validity of the claim, and the Recorder should briefly state the revelation in the record.

2 ¶ Care should be taken that this record is sufficient in substance; otherwise the baptism may be set aside as invalid.

3 ¶ Baptism for the dead is an ordinance of the Temple, and it is only by special dispensation, in consequence of the poverty of the Saints, that it is ever administered out of a Temple.

4 Hence those who withhold of the funds due for the construction of the Temple, are refused baptism for the dead.

5 ¶ Those who are under condemnation for disobedience to any word of this Law of God, whether it be a Commandment, a statute, a precept, or whatsoever word it may be, are unfit for saviors of others,

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because they are not themselves in a state of salvation, nor even progressing forward towards it.

6 ¶ But those who are not regular members^a of any family, duly organized, have no place to bring those for whom they shall be baptized;

7 They have no home for them to abide in, in the everlasting life.

8 The chief thing in the salvation promised in the Gospel, is in the family relation, and love, of a holy people.

9 They who lack that relationship, are unsaved themselves, unprepared to save others.

Note:

a This is stating that work for the dead should be performed only by members of their own families. Seeing that we are all one human family, the work should then be performed by the closed known living relatives. If there are no known living relatives, the work may be done in love by any member of the human family.

Chapter 3

Notes on Confirmation

1 The birth of the spirit is fully illustrated by Jesus, in his discourse with Nicodemus.

2 Assuming that a ruler of the Jews could not be ignorant what a birth of water was, he seizes upon a familiar illustration of the other, to which the dry hot climate of that country gave peculiar force.

3 ¶ The severity of climate in that country is not in its wintry frosts, but its summer heats; so that the coming of the blessed is compared to the shadow of a great rock in a weary land.

4 ¶ Passing over the parched plains, under a cloudless sky, with the sun's rays pouring down like the blast of a furnace, when the traveler is ready to perish, suddenly he hears a sound of wind.

5 Immediately it sweeps past; The cooling breeze comes upon him.

6 His lungs are inflated, and his strength renewed; he feels himself another man.

7 So is every one that is born of the spirit.

8 ¶ A more splendid exhibition of this power occurred at Jerusalem, at the first Pentecost after the ascension,

9 When the outpouring of the spirit was so abundant that those present spoke in tongues, and everyone understood in his own language.

Chapter 4

Nots on the Eucharist

1 Wine is to be preferred for the blood of the sacrifice, and bread of wheat for the flesh;

2 But the expressed juice of any edible fruit whatever is lawful, and bread of any grain.

3 No article of commerce should be used for wine, on account of the practice of adulterating so perfectly that the fraud cannot be detected.

4 ¶ Jesus Christ was the real sacrifice, of which the bread and wine are the symbols.

5 By consecration, and not by any change in their physical nature, structure, or identity, they become the body and blood of Christ, that by eating them we may truly feast upon him as a sacrifice and live.

6 ¶ It is not right to stay away from the table of the Lord, because any one there has wronged us.

7 The table is the Lord's; not ours.

8 We partake, seeing his body and blood in the bread and wine, and if we stay away, stay in contempt of him.

9 ¶ But it is our duty, as we approach the table, to examine ourselves, whether we have wronged any one;

10 And, if so, to make restitution first, and partake of the sacrifice afterwards.

11 Anyone who persists in going to the table, knowing that another has just cause against him, will be hardened in iniquity.

The Fifth Book of James J. Strang

Selections of the writing of the prophet James Strang taken from the 1856 edition of the Book of the Law of the Lord. Edited for the use of the Fellowship of Christ.

Chapter 1

Notes on Healing

1 An error has got afloat, that if anyone has the gift of healing, *they* can heal whosoever *they* will, and that a failure to heal in any instance is evidence of the lack of that gift.

2 With this, commonly prevails the further error, that the chief object of healing and of all other miraculous gifts is to convince unbelievers.

3 ¶ The healing of the sick is a gift for the benefit of believers; and unbelief alone is sufficient to defeat its operation.

4 And those who have the gift are not sent to all the sick, but only such as the spirit will.

5 The gift is spiritual, not personal.

6 ¶ When the sick receive the ministration of the Elders, no ostentatious display ought to be made;

7 And if any unbelievers are present, they ought first to be removed, especially if they are numerous.

8 Such was always the rule.

9 ¶ Not unfrequently unbelievers say: If they could see the sick healed, or any other miraculous work, they should be convinced, and embrace the faith.

10 But this is not true; all experience shows that the exercise of miraculous gifts induces persecution, rather than faith.

11 ¶ Some thousand healings have occurred in the United States and Great Britain, in the midst of Gentile communities, where the infirmities and the healings were well known to them,

12 And never questioned in the neighborhoods in which they occurred, and it is not known that they have all been the means of bringing one person into the faith.

13 ¶ The fact that the Saints, in their own families, generally call for the Elders, and very seldom for a physician^a, in case of sickness;

14 And all agree that the ministration of the Elders is attended with the best effects, is conclusive;

15 For they cannot deceive themselves and can have no inducement to practice a self-delusion.

16 The administration of the Elders does not forbid^a, though it generally supersedes all medicinal remedies.

Note:

a The Fellowship of Christ recognizes both the power of spiritual gifts, and the divine wisdom granted to mankind through modern medicine. Bless those that are sick in faith unto, and let the physician examine them and practice modern medicine. Vaccines and are given to us by God through the medium of modern science for the blessing of the whole earth.

Chapter 2

Notes on Ordination

1 The Scriptures, in all their parts, show very clearly that no one can lawfully exercise any Priestly office, except he is duly called and duly consecrated to that particular Priesthood.

2 Though many Priests are spoken of, and nothing said of the manner in which they were inducted into the Priesthood;

3 As often as that manner is mentioned, it is shown to be a calling by the word of God, and a setting apart by the hands of those who hold the same or superior power.

4 This has been the uniform rule in every dispensation, whatever the nature or duties of the Priesthood or calling.

5 Kings were called by revelation, anointed, and ordained; and those not so called, were deemed usurpers.

6 ¶ No instance is given in the oracles of God of men, for want of a valid Priesthood, selecting one among themselves, and elevating him to be their Priest, and thus conferring on him a true Priesthood.

7 On the contrary, God has instituted a Priesthood by direct revelation, and the ministration of Angels, as often as the Priesthood, or the superior grade of it, was lost on earth.

Chapter 3

Ordination by Angels

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1 In the general infidelity of the times the doctrine of Angelic ordinations strikes the ear as a discarded old superstition.

2 Though the half converted disciples of Joseph assented to that truth in his case, it was with such a savior of unwilling faith as would not believe that the like would ever again occur.

3 So unwilling are men to believe that God works now, as he did in the ages past.

4 ¶ Jesus commenced His ministry after John the Baptist, the forerunner or porter, opened the door of that dispensation;

5 Being inducted into the Church by baptism, and the Priesthood by a call by the voice of God, and by the ministration of an Angel.

6 ¶ But this was not his final ordination; of the transfiguration, little is said.

7 But it is a blind view of the record which terminates the mystery, with the appearance of Moses and Elijah.

8 After the first admiration of their appearing was so far passed that Peter proposed building Tabernacles for them, a bright cloud overshadowed them, and a voice from out the cloud declared Him His beloved son, and commanded Apostles to hear him; that is, to be obedient unto him.

9 ¶ Speaking of this, Peter says: We have not followed cunningly devised fables, but were eyewitnesses of the majesty of Jesus Christ;

10 For he received from God, honor and glory;

11 And there came a voice to him from the excellent glory, saying: This is my beloved Son, in whom I am well pleased.

12 On another occasion, speaking of the manner in which majesty was conferred on him, Peter said: Him hath God exalted with his right hand, to be a Prince and a Savior.

13 Thus showing, in express words, that he was both called by the voice, and sent by the hand of God.

14 ¶ Moses was called by the voice of God, and sent by the hand of the Angel who appeared to him when God spoke from the flame.

15 Joseph was likewise called by the voice of God, and sent by the hand of Angels.

16 And in the same manner was James called and sent.

17 ¶ In the calling of Joseph there was a necessity that he be called by the direct revelation of the word of God to himself;

18 For there was no Prophet or Priest of God on earth, by whom God should speak and minister in calling and ordaining him to the Prophetic and Apostolic office.

19 Consequently, God called him by His own voice, and sent Peter, James and John to ordain him to the Priesthood,

20 Because they, having been duly called and set apart, and filled an acceptable ministry on earth, had entered into life, capable of ministering in heaven and on earth, as God should send them.

21 ¶ The necessity was equally strong that the successor of Joseph should be ordained by the hand of an Angel.

22 He could not be ordained by any of the surviving Priesthood;

23 Because none were equal to Joseph in authority, and the less is blessed of the greater.

24 Moreover, the keys of David, given him and his house forever, by the oath of God, had to be bestowed on the heir of David on earth, before the Kingdom could prevail and exercise dominion.

25 They could only be bestowed by him who held them.

Chapter 4

The Kingdom of God

1 As clearly as the Scriptures show that God established the Kingdom of Israel, so clearly do they show that he will establish a universal Kingdom in the last days;

2 For Daniel, after prophetically tracing the great national events down to the division of the Roman Empire into the modern European nations, says:

3 In the days of these Kings shall the God of heaven set up a Kingdom, which shall never be destroyed; but it shall break in pieces all these Kingdoms, and it shall stand forever. (Daniel 2:44.)

4 And the Kingdom, and dominion, and the greatness of the Kingdom, under the whole heaven, shall be given to the people of the Saints of the Most High, whose Kingdom is an everlasting Kingdom, and all dominions shall serve and obey him. (Daniel 7:27)

5 ¶ Speaking of the King who shall rule in this Kingdom, David says: They shall fear thee as long as sun and moon endure, throughout all generations.

6 He shall have dominion from sea to sea, and from the river to the ends of the earth." (Psalm. 72:5, 8)

7 ¶ To this many Prophets have borne witness; that, in the latter days, God would gather Israel again upon their own land,

8 And establish them as an undivided Kingdom, and sanctify them unto himself, and be their God forever.

Chapter 5

A Prophet of the Seed of Joseph

1 The prophecies which went before of old demonstrate that, in the latter times, a Prophet, a Chief Shepherd of the flock of God should arise, of the seed of Joseph.

2 Jacob called his sons together to bless them, and to tell them what should befall them in the last days;

3 And told them, from Joseph is the Shepard, the Stone of Israel.

4 And Moses, in blessing the tribes of Israel, blessed Joseph with the good will of him that dwelt in the bush;

5 Which we know, by the call of Moses, was the calling to be the Chief Shepherd of the flock of God.

6 ¶ The Stick, or Book of Joseph, which Ezekiel saw, was in the hands of Ephraim, (one of the tribes of the loins of Joseph,)

7 When God required that it be placed with the Stick, or Book of Judah, that the Book might be one in the hand of the Prophet, to the end that Israel be no more divided.

8 As this Stick, or Book, stands for the word of God, it evidently is in the hands of a Prophet of that tribe, at the time alluded to.

9 ¶ Most clearly was this fact stated to Joseph of old, when God said to him: A Seer will I raise up, out of the fruit of thy loins; and unto him will I give power to bring forth my word unto the seed of thy loins.

10 ¶ These prophecies were fulfilled in the Prophet Joseph, whom God called by his own voice to the Apostolic and Prophetic office,

11 In 1829 and ordained to that calling by the hands of Peter, James, and John, who held that Priesthood in their times of life, and were sent expressly to confer it on him.

12 ¶ He organized the Church of God in 1830, and worked a faithful ministry of fifteen years, as a Prophet of the Most High God;

13 Translating the Book of Mormon, sending the Gospel to every nation and people where the English language is spoken,

14 Bringing two hundred thousand souls into the faith, and gathering together in his city seventeen thousand people, besides as many more in the surrounding country.

15 ¶ In the course of his life he was prosecuted, in the Courts of his enemies, on more than forty criminal charges, always prejudged and foredoomed;

16 Yet so inoffensive was his life, that on every one, except the charge of unlawful banking, he was acquitted.

17 ¶ He was persecuted by the people of Ohio; his property confiscated, his disciples robbed and banished, himself imprisoned, and his life sought by the State of Missouri;

18 And died a martyr, at the hands of the people of Illinois, in the jail at Carthage, (where he was unlawfully thrust,) the 27th day of June, 1844.

19 ¶ On the public pledge of the faith of the State of Illinois, made by Governor Thomas Ford in person, and by a vote of the militia and militia officers, that he should have legal protection and a legal trial,

20 He surrendered himself into the hands of his accusers, and was murdered in the presence of the officers having him in custody, crying: O Lord, my God— and no one lifted a hand in his defense.

21 ¶ Two or three hundred persons were engaged in this deed of blood, and many thousand in abetting it. The perpetrators were well known. (Ford's History of Illinois, pp. 353, 354.)

22 But no effort was ever made to bring them to punishment.

23 On the contrary, to secure the guilty from being brought to punishment in some more healthy state of the public conscience, they were indicted, arraigned, and acquitted, by a jury, and thus a legal bar interposed to any future prosecution for the same offence. (Ford's History of Illinois, p. 368.)

24 ¶ Thus was this Prophet murdered, (in defiance of law, to be sure,) by the highest authority in the State;

25 And by every guaranty which the law can give, were his murderers perpetually secured against punishment.

26 The State of Illinois can give no additional sanction to the deed.

27 She could not, by any other form of action, have made herself more guilty of his martyrdom. His blood is on the State.

28 ¶ With him in persecution and in death, as well as in his ministry, was his brother Hyrum.

29 The malignity of their foes did not cease with their deaths.

30 Though most respectable historians have borne ample testimony to their many virtues, and those who were guilty of their death did not pretend to any legal justification,

31 Christians everywhere, with here and there a solitary exception, are continually pouring out a deluge of falsehood on them, as though they had been overtaken in felony, and slain in vindication of law.

Chapter 6

Another Prophet of the House of David

1 Many prophecies in the Scriptures speak of a Prophet to arise in the last days, of the lineage of David, which, by Christians, are understood as of Christ; though they can be no possibility be applied to him.

2 ¶ The Prophet Isaiah predicts the coming forth of a rod out of the stem of Jesse and a branch from his roots;

3 That is, an heir of the covered or lost stock of the house of David, having the spirit of the Lord,

4 And the spirit of wisdom, understanding, counsel, might, knowledge, and the fear of the Lord;

5 Who shall judge the poor with righteousness, and reprove with equity for the meek;

6 Who shall smite the earth with the rod of his mouth, and with the breath of his lips slay the wicked.

7 ¶ In this reestablishment of the house of David, the enmity of the wild and tame beasts is to come to an end;

8 The knowledge of the Lord is to fill the earth; the tongue of the Egyptian Sea is to be destroyed;

9 Israel are to pass over the seven mouths of the Nile dry shod, and to possess their own land, and be united as one nation forever.

10 Not one of these things have been fulfilled in Jesus Christ.

11 The conquest of Moab and Ammon, the construction of a highway, the governing of foreign nations, the setting up an ensign to the nations, and the gathering in of the Gentiles, mark this as a ministry on earth, like that which Moses entered upon.

12 ¶ The Angel which appeared to Joseph, and revealed to him the Book of Mormon, told him this was about to be fulfilled;

13 But it could not be fulfilled in the person of Joseph, because he was not of the house of David, but of the tribe of Ephraim.

14 ¶ The covenant of God with David establishes in his house the royal authority forever.

15 Though it contemplates the casting down of that authority, in consequence of the departure of his posterity from righteousness,

16 Yet David is assured that God will keep his mercy for his house forever, and will not reject his house as he did that of Saul;

17 And, consequently, that at the end of all these chastisements the house of David will be restored.

18 Accordingly, the various prophecies of the restoration of Israel, promise also the reestablishment of the house of David in the royal authority.

19 ¶ But more especially the Book of Mormon shows that such a Prophet, of the tribe of Judah, must immediately succeed Joseph in the Prophetic office;

20 For by that it appears that God said to Joseph, while in Egypt: The fruit of thy loins shall write, and the fruit of the loins of Judah shall write;

21 And that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together,

22 Unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days.

23 To accomplish this, Joseph's successor was necessarily the heir of David.

24 No other could succeed him.

Chapter 7

Notes on Kings

1 Whoever is called Patriarch, without a dominion, is called a King, if he has dominion.

2 Peter calls David a Patriarch, using the words King and Patriarch as synonyms.

3 ¶ Abraham, though he never reigned as King, but only ruled as the Father of his people, in a country subject to various surrounding Kings, was yet mourned as a King at his death.

4 Numerous Kings attended his burial, and the nations around mourned him.

5 Many of his grandsons became Nobles, and Rulers of cities and nations; and their posterity were finally established as Kings.

6 ¶ The Kingly office has oftenest been merely an appendage of the Prophetic.

7 When not possessed of a dominion, it can exercise no civil prerogative, except by voluntary submission.

8 ¶ In the time of Moses the same individual was Apostle, Prophet, and King.

9 So far as prerogative was concerned, none was before him, till at the transfiguration, when Jesus Christ received an ordination under the hand of God.

5 Strang

10 But the people, being in a lowly condition, Moses practiced great moderation, abstaining from rearing a numerous family, that he might give himself to the service of his brethren;

11 And instead of providing armor for the nation, induced them to arm themselves, making private property supply the place of well stored arsenals.

12 ¶ The nation having become wealthy in the days of David and Solomon, they not only provided large armaments, which were in some degree burdensome to the people,

13 But took so many wives that many of them were left to barrenness, which was an offence to God.

14 ¶ But they were not forbid to have more than one wife, for the Law existed long before David.

15 Yet, though David had a number of wives before the overthrow of Saul, God gave him Saul's widows to his bosom, and was willing to give him more.

The Sixth Book of James J. Strang

Selections of the writing of the prophet James Strang taken from the 1856 edition of the Book of the Law of the Lord. Edited for the use of the Fellowship of Christ.

Chapter 1

Notes on Viceroys

1 Under the Prophet Joseph, in the beginning of his ministry, was Oliver Cowdery.

2 Most of his time he was aided by two such assistants, but the office has not been steadily kept up, and from one to three persons have held it at the same time.

3 It does not seem necessary to a complete organization, but to relieve the Chief Shepherd from duties which otherwise might be too onerous.

4 ¶ A Viceroy would be entitled to rule in the absence of the King without a special authority,

5 Or in case the King was disabled, provided he was associated with him in the general administration;

6 And he is the only officer who can be sent to take authority over the Twelve Apostles.

7 ¶ In the duties of his office, he is in all things subject to the King's Commandment.

8 Though the King may give him such discretion as he thinks fit, he cannot dispense with this duty of obedience.

9 To do so would be a severance of the Kingdom.

10 ¶ This office, like that of the King, is Apostolic, and carries with it the prerogative of administering sacraments, and preaching the Gospel in all places.

11 But the Viceroy is expressly forbid to make Laws, this prerogative belongs only to the conjoint Apostolic, Prophetic and Kingly office.

12 ¶ There were no Viceroys associated with the Kings of Israel and Judah, except occasionally during their minority.

13 But the Prophets who were above them were frequently assisted by such associates.

14 Elisha followed Elijah, and assisted him in the Prophetic office, and succeeded him.

PRIESTHOOD

15 ¶ As Viceroy, this Priesthood is capable of ruling in place of a Lawgiver in matters of administration and judgment.

16 If there was an interregnum in the Priesthood of Lawgiver, the oldest Apostle of this Degree, associated in the administration,

17 Or if none was associated, then the oldest in fact would stand at the head till the place was filled.

18 ¶ Joshua succeeded Moses under this rule, having been ordained to only a part of Moses' authority.

19 By that example Sidney Rigdon had a just claim, as against Brigham Young, to stand at the head, after the martyrdom of the Prophet Joseph and his Counsellor Hyrum.

20 The only reason his claim was not absolutely valid was, that a successor was duly appointed and ordained.

21 ¶ Like nearly every man who sets up a false pretense to the Priesthood, he did not long rest upon this strong position;

22 But, without waiting for the true successor to set up his claim, pretended to have obtained the most holy Priesthood, by some new mode, not known to the Law of God, and so fell.

Chapter 2

Notes on Municipalities

1 To a town five Elders should always be appointed to rule, though there may be but two Synagogues;

2 And one to each Synagogue, though there may be more than five Synagogues.

3 If there are less than five Synagogues, one Elder should be appointed to each, and the rest of the five without any special charge.

4 ¶ One of these Elders should be designated the Chief, and should preside in their assemblies, but each would have one vote in the transaction of business.

5 Each Elder having charge of a Synagogue would have the same authority over other Elders, Priests, Deacons and Teachers, in that Synagogue, as the Elder in the Synagogue of a village.

6 But the Chief Elder of the town has a general charge over them all.

7 ¶ There is to be a Bishop to govern every city.

8 He will be Bishop of a province, if there is but one city in it.

9 If there is more than one city in a province, then at the chief city an Archbishop must be appointed to govern the province, and a Bishop also at each other city, to govern each his city.

10 ¶ The Bishop is Chief of all the Elders in his city, and in all the towns and villages belonging to it; the Archbishop in his, and also Chief of the Bishops of the province.

11 ¶ In conducting the affairs of their governments, Archbishops, Bishops and Elders will require the assistance of various officers, who should be selected from the Priesthood under their authority.

Chapter 3

Notes on the Twelve Apostles

1 The Priesthood of an Apostle is the highest in the Church of God.

2 But in that Priesthood there are different ranks, of which the Twelve is the lower, the highest being that of the Chief Shepherd, whether he is designated a Prophet, an Apostle, or a King.

3 ¶ The Prophet presides over the whole Church, and the whole Priesthood; and hence in this dispensation has usually been called First President;

4 And his two associates or Viceroy, have been called members of the First Presidency, though in other ages they have oftenest all been called Kings, Patriarchs, or Prophets.

5 ¶ The distinction in their duties is chiefly this: that the First President is a Lawgiver, who teaches by revelation and commandment among all people, under the immediate direction of God,

6 And assisted by the Viceroy, proclaims and executes the Law over all Priesthood, and among the children of God, at the places appointed for their dwelling.

7 Whereas the twelve Apostles have no authority over the local administration at the gathering places,

8 But have the keys of opening the Gospel to all nations, the government of the scattered Churches, and the general direction of the missions.

PRIESTHOOD

9 The Apostles have the duty chiefly of preaching the Gospel in all places, where it has not gone.

6 Strang

10 When all the world is brought into the faith, they will be the chief representatives of the supreme authority,

11 To be sent to all places to preside in Conferences, Councils and General Assemblies, and to conduct the affairs of government in all great matters.

12 As the representatives of the Lawgiver, they will exercise royal prerogatives in the great divisions of the earth.

13 ¶ The Degree of an Ambassador is more honorable than that of the Kings of the earth;

14 For these Ambassadors speak by authority, and Kings, who do not obey them, will be cast down.

15 ¶ But high as is the Priesthood conferred on them, they have no right to stand in the place of the Lawgiver.

16 They cannot fill the place of Prophet, Seer, Revelator and Translator; they have not the keys of mysteries and revelations.

17 ¶ It does not appear by the Scriptures that before the time of Jesus Christ this Quorum existed.

18 In Moses' time twelve were appointed to go and look out the land of Canaan, but their office was but for a short period.

19 There seems to have been no office work for this Priesthood, till the Gospel was sent to the nations.

20 ¶ After the time of Jesus, the conducting of the affairs of the Saints remained in the hands of those who were of the Twelve during his time,

21 And many have, therefore, imagined that the Twelve stood at the supreme head of the Church, this is an error.

22 Peter was raised out of the Quorum of the Twelve, to the Presidency of the Church.

23 ¶ The intention to do so was announced previous to the transfiguration.

24 Jesus said to Peter alone: I will give unto thee the keys of the Kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven;

25 And whatsoever thou shalt loose on earth, shall be loosed in heaven."

26 To Peter alone, Jesus, after the resurrection, said: Feed my lambs; feed my sheep; signifying that he was to give the words of life, not only to believers, but to preachers.

27 ¶ And it is evident that Peter was in fact taken out of the Twelve.

28 The apostacy of Judas made but a single vacancy in the Twelve, and that was filled by Matthias.

29 Yet, without the removal of any other of the Apostles, Paul was very soon called to the Apostleship, and Peter took the general supervision of all the affairs of the Church.

30 ¶ Hence Peter, as the general head of the Church, addressed his epistles to the believers throughout the earth;

31 Whereas, Paul, as one of the Twelve, addressed his to those Churches in his jurisdiction.

32 ¶ John, also, after Peter's time, acted as Revelator to the Church, giving them the word of God to guide them in the ages to come;

33 And also wrote a general epistle to guide the fathers of the faith, as well as new disciples.

34 ¶ In the present dispensation twelve Apostles were called and ordained to this ministry.

35 In 1837 a great falling away took place at Kirtland; and the Twelve assumed authority in governing the Church, in derogation of the right of Joseph the Prophet;

36 But God rebuked them, saying: Rebel not against my servant Joseph, for, verily I say unto you, I am with him, and my hand shall be over him.

37 See to it that ye trouble not yourselves concerning the affairs of my Church in this place, but purify your hearts before me, and then go ye into all the world and preach my Gospel unto every creature;

38 For unto you (the Twelve) and those (the First Presidency) who are appointed with you to be your counsellors and your leaders is the power of this Priesthood given, for the last days, and for the last times.

Chapter 5

Notes on the Quorum of Seven

1 The general duties of Evangelists are the same as of the Twelve.

2 But their mission is only to a single nation.

3 Very few have been sent, and a Quorum has never been organized in this dispensation.

Chapter 6

Notes on High Priests

1 This order is sometimes called the High Priesthood, after the order of the Son of God. In the Bible it is generally named the High Priesthood, after the order of Melchizedek.

2 They who hold it are called Sons of God.

PRIESTHOOD

3 ¶ All inferior Kings, Patriarchs, or heads of tribes, and Nobles, or heads of clans, ought to be of this Priesthood.

4 They who are faithful in the calling, have the gift of prophecy.

5 Hence High Priests are frequently spoken of under the name of Prophets.

Chapter 7

Notes on Seventy

1 The Seventies hold no different Priesthood from the Elders.

2 They have only a different mission, for which reason they are differently organized.

3 They are under the immediate direction of the Twelve for the work of their ministry.

4 But this jurisdiction of the Twelve extends only to their missions, and the internal affairs of the Quorum.

5 ¶ Elders, capable of travelling, and able in expounding the word of God, should be selected by the Twelve for the Seventies, and set apart to that ministry, by the laying on of hands.

6 ¶ After they have worked a faithful ministry, they may be relieved from their duties as travelling Elders, and remitted to the duty of ruling and judging, and ministering in the Synagogue.

7 ¶ Though the Elders have the especial duty of presiding, ruling, and ministering, and the Seventy of preaching the Gospel among the nations,

8 Yet, while on their missions, the authority to preside belongs to the Seventy, rather than an Elder.

9 If one of the Seventy builds up a Church, any Elder coming into it would be under his direction.

10 And he has power to ordain and appoint an Elder to preside after him.

PRIESTHOOD

11 ¶ In degree of Priesthood the Seventies are the same as Elders.

12 They have a different mission, and are therefore classed separate, and placed in different Quorums, with a different discipline.

Chapter 8

Notes on Elders

1 Those holding this Priesthood are called Elders, because age and experience are among the chief qualifications.

2 It is the same as Aldermen, Senators, or Seigniors.

3 Age is not indispensable.

4 ¶ The calling of an Elder is very honorable; so honorable is the title of Elder, that Apostles, Prophets and High Priests frequently adopt it.

5 Bishops may be chosen from among the Elders.

6 ¶ Their duties are principally in conducting the general internal affairs of the Kingdom, and ministering in spiritual things, and in judgment among the Saints.

7 But they may be sent on missions, under the direction of the Twelve, and may be placed for the time being under the direction of the Bishops where they may be sent.

Chapter 9

Notes on the Levitical Priesthood

1 The Priesthood of life is commonly called the Aaronic (*Levitical*) Priesthood, after Aaron, who, with his family, in their generations, held that Priesthood, to the exclusion of the rest of Israel, from the time of Moses till Jesus Christ.

2 ¶ This honor was bestowed upon the tribe of Levi, for having stood firm against the rest of Israel while Moses was in the Mount receiving the Ten Commandments;

3 And slaying with the sword those who engaged in idolatry; and they became Priests to the other tribes;

4 Whereas, but for the falling away, all Israel would have been Priests to the rest of the nations of the earth.

6 Strang

5 When the gospel went to other nations, the restriction of this Priesthood to one tribe ceased.

6 ¶ From the Biblical history, it would seem strange that Aaron, who made the calf, should have been placed at the head of this Priesthood.

7 But, in truth, he was compelled, on pain of death, to make it.

8 Aaron had, in fact, induced those worshipping the calf to put off their armor,

9 So that when Moses called for those who were on the Lord's side to take up the sword and slay the idolaters, the tribe of Levi alone were found armed, and made a great slaughter of the other tribes.

10 Aaron, instead of being guilty of idolatry, took the most efficient means of making a full end of it.

11 ¶ Aaron, therefore, by his personal conduct, was worthy to stand at the head of this Priesthood, according to his rank as the Chief, or Prince of the tribe of Levi.

12 This right never extended beyond the Tabernacle, and the Temple at Jerusalem, and the ordinances and ceremonies connected therewith.

Chapter 10

Notes on Priests

1 The duties of the Priests are exceedingly varied.

2 Like the Elders, they are liable to be detached and sent on missions to preach the Gospel, and baptize for the remission of sins.

3 ¶ They are the regular Sacrificators.

4 No one below them in the Priesthood is authorized to slay a victim as a sacrifice.

5 And though those above them really have the authority, the duty so entirely pertains to the Priest that one ought always to be sent for, if any one is at hand, whenever a sacrifice is offered.

6 ¶ Women may be ordained to this Priesthood, but they will not be authorized to kill sacrifices.

7 Their duties would mainly consist in singing and instrumental music.

8 The conducting of matters of music and dancing, and most mere ceremonies, and the keeping of Temples and Synagogues, belongs to the Priest's office.

9 For all their varied duties, where they are numerous, they ought to be classed, and appropriate officers appointed.

PRIESTHOOD

10 ¶ In the Bible the Chief Priest of the Temple is called High Priest, and those next him Chief Priests;

11 But such a translation does violence to the truth, because a Priest might be high in the Priesthood, and not Chief; but Chief is evidently above all.

12 ¶ Until Temples are completed, the principal Courses will be Sacrificators and Singers; after that other Courses will be necessary.

13 ¶ As women may be Priests, of the Course of Singers, so it is not unlawful that a woman should be Leader;

14 And in the Synagogues, it may often be expedient to appoint a woman Leader of the Singers.

Chapter 11

Notes on Teachers

1 The whole subject of public instruction of the young, belongs to the Quorums of Teachers.

2 They ought to teach every Sabbath day, at all the Synagogues, without charge.

3 But, in addition to that, the establishing and conducting of schools depends on them.

4 They ought always to furnish qualified Teachers for all schools.

PRIESTHOOD

5 ¶ This Priesthood, in all its Degrees, may be conferred on women, as well as men;

6 And ought to be conferred on the learned, who aid in improving the public mind, though not professional Teachers.

Chapter 12

Notes on Deacons

1 There is a quorum of Deacons to every city, including the towns and villages nearby.

2 But wherever there is a prison, a Court, or any institution requiring several Deacons, one may be their Chief, and others officers, as good order requires.

PRIESTHOOD

3 ¶ Men never institute a Law, without officers to be the keepers, expounders, and administrators of that Law.

4 Should they do so, the endless questions of interpretation arising in practice would nullify the Law.

5 ¶ When God revealed his Law to *mankind*, He instituted a Priesthood, and set it in order, to be the keepers, the expounders and the administrators of his Law.

6 Hence the saying: No prophecy of Scripture is of any private interpretation.

7 ¶ Without such a Priesthood, qualified to truly expound the word of God, the Scriptures would be wrested by those who do not understand them, to their own destruction.

8 The instructions of the authorized Priesthood should be received as an interpretation of the Law, and as obligatory on the faithful.

9 ¶ If anyone had for a moment imagined that it would be consistent and wise in God to institute a Law among *mankind*, without also instituting a body of men to keep,

10 Expound and administer that Law, the result of the experiment, which has been tried with the Bible, ought to brush away all such imaginings.

Chapter 13

Notes on the Priesthood

1 The Priesthood of an endless life is commonly called the Melchizedek Priesthood, or the Priesthood after the order of Melchizedek, in honor of Melchizedek, who blessed Abraham, and received tithes of him.

2 Before his time it was called the Priesthood of the Sons of God, because those who hold this Priesthood are Sons of God.

3 ¶ There is no word in language which properly expresses the varied duties of this Priesthood.

4 It is the greatness of the everlasting Priesthood; and has all the gifts, and all the keys conferred on man.

5 It is so full of itself that it carries the Church of God with it and can both institute and act in place of every other Priesthood.

6 ¶ This Degree is only necessary for the establishment of the rest of God and bringing in of everlasting righteousness on earth.

7 A less degree of Priesthood has frequently stood at the head of the people of God on earth.

8 ¶ Enoch was called to this Priesthood, and being faithful himself, but failing to redeem the earth, was translated.

9 And it seems that many who followed him were translated with him.

10 ¶ Moses was called to the same Priesthood, and down to the time of receiving the Law of the Tables was engaged in the great work of making Israel a holy nation; a peculiar treasure above all people; a Kingdom of Priests.

11 By this superior Priesthood he was entitled to know the incommunicable name of God, which even Abraham did not know.

The Seventh Book of James J. Strang

Selections of the writing of the prophet James Strang taken from the 1856 edition of the Book of the Law of the Lord. Edited for the use of the Fellowship of Christ.

Chapter 1

Notes on Places of Dwellings

1 Israel, in all ages, when they have been a people, have been gathered in large communities.

2 While they wandered, they were in tribes and families, consisting of large bodies of men.

3 Whenever they settled down, it was in cities, towns, and villages.

4 This was their order from the time of Abraham, till the taking of Jerusalem by the Romans.

5 ¶ The Hebrews, of every lineage, wherever they have a separate existence, follow this Law.

6 The Arabs, descendants of Abraham by Hagar, have never departed from it;

7 And the Tartar tribes, his children in the line of Keturah, keep it till the present time.

8 The American Indians, descended from the Patriarch Joseph, keep up the custom in almost every place.

9 ¶ In Europe the same custom prevails in many States and nations.

10 With the German and Sclavonian nations this order is nearly universal.

11 Of the Russian provinces less is known, but it is thought that the same custom is nearly universal there.

12 It is also found to a great extent in Asia and Africa.

13 It everywhere presents itself as a primeval custom, partially lost in the corruptions of the age.

14 ¶ Man was not designed for solitude and loneliness.

15 Neither sound moral sentiment, the pure affections of the heart, or distinguished intelligence and usefulness are likely to grow up in solitude.

16 Men, by living separate from each other, learn to hate.

17 ¶ Though there may be frequent disagreements among the members of congregated communities,

18 Yet, on the whole, their attachments are necessarily exceedingly strong.

19 Constant association develops the affections of the heart.

20 Ideas are communicated from individual to individual, by which they are made partakers of each other's knowledge.

21 Emulation produces superior excellence.

22 Institutions for public instruction are easily kept up.

23 Knowledge is easily brought within the reach of all.

24 ¶ In a community thus constituted, no ordinary power can exercise tyranny and oppression.

25 In a rural village every man must know the rights and possessions of his neighbor.

26 If either is invaded, all will feel their insecurity, and a burst of indignation from the whole community would nip oppression in the bud.

27 ¶ The congregated numbers who cultivate the soil of a considerable district, would be able to interpose a strong barrier to the progress of lawless bands,

28 Such as *these* have robbed the Saints heretofore, and to defend themselves against any violence short of open warfare.

29 ¶ For the purpose of adding as much as possible to their security, all their dwellings and buildings of every kind, should be erected with reference to joint defense.

30 Every house should be a fortress, and part of a system of fortification.

31 ¶ The gathering of the Saints to places chosen of God would be of little account if they might scatter abroad, every man at his own pleasure.

32 The Commandment of God is to come out from among the wicked, that ye be not partakers of their sins, and receive not of their plagues.

33 The command implies danger that good men may be led away from righteousness, by the prevailing wickedness, as many have been.

34 ¶ But as it is sometimes necessary, on one's private business, and sometimes for the public service,

35 For some to go among them for the time, this mode is provided, subject to needful restraints of obtaining permission.

Chapter 2

Notes on Groves, Forests, and Waters

1 Greece has become a desolation, her fields a desert, and her rivers dried up, by the destruction of the forests.

2 Much of Palestine has suffered in the same manner.

3 The Lybian deserts are slowly but surely advancing on the fertile alluvion of the Nile, because there are no forests there.

4 ¶ In higher latitudes forests are equally necessary as a protection against cold, especially against winter storms.

5 Prairie and timber regions afford a most striking contrast, in winter comforts, in favor of the latter.

6 ¶ But, aside from these advantages, there is a peculiar beneficence in providing abundant public parks and watering places.

7 They are the harbingers of health and happiness.

8 And the common fisheries of the waters, and pasturage of public groves, and unappropriated forests, will be a great relief to such poor people as are to be found at times in the best governed States.

9 The poor you have always with you.

Chapter 3

Notes on Apparel and Ornaments

1 This Command (*Book of the Law of the Lord 34:1*) forbids all those extravagancies in dress which occasionally become fashionable, regardless of health and convenience.

2 But it does not forbid ornamenting and enriching the clothing, in any manner which is seemly and convenient.

3 ¶ The constant change of the style of dress, under the name of new fashions, is exceedingly inconvenient;

4 Requiring great waste in making over, or throwing by clothing;

5 Or the use of inferior material, which, at a slight diminution of cost, will last only the period of short lived fashion.

6 ¶ Every form of dress which pinches and compresses the body or limbs, so as to prevent a full natural growth, is grossly inconvenient and unseemly.

7 The narrow shoes and boots, preferred by most men and women, are liable to this objection; and it is a depraved taste which admires them.

8 More objectionable, because violating more fatally the laws of life, are the small waisted garments, generally worn by women and occasionally by men, for many years back.

9 ¶ Besides these styles of dress, objectionable because they injure health, shorten life, and produce hereditary disease and weakness,

10 There is a numerous class of fashions and styles to be discarded for less reasons;

11 Such as enormous bell crowned hats, sleeves broad enough to cover the whole person, long narrow skirted coats, resembling a tail rather than a garment, skirts swinging below the knees, or enlarged with hoops to enormous proportions, or padded out to the uncouth style of a camel's hump.

12 ¶ A most serious objection to following the fashions of Gentiles, is their tendency to divide the rich against the poor, and the poor against the rich.

13 With fashions changing every season, only the most wealthy are able to wear really rich clothing, and keep up with the fashions.

14 They are tempted to affect distinction, by making the changes so frequent that few can keep up with them.

15 Where custom forbids appearing in public a second time with the same dress, the burden is truly enormous.

16 Poorer people, especially those who, though doing much business, are in debt, are frequently ruined in endeavoring to keep within the circle of fashion.

Chapter 4

Notes on Feasts

1 The direct and positive obligation of the Sabbath is, to make it a day of rest, and to have a holy convocation; that is, an assembly for religious worship.

3 ¶ The obligation to make it a day of rest is upon every house, and upon all that dwell therein;

4 And it is the duty of all to assemble in Temples and Synagogues to worship God, and to execute His Law.

5 ¶ Each of these duties is, in some degree, modified by the necessity of doing some small amount of work which could not be anticipated and provided against during the preceding days of the week,

6 And an occasional necessity for some to remain at home to care for those who are unable to attend at the house of worship.

7 Strang

7 These exceptions will not excuse persons absenting themselves from public worship, on the score of ill health, who are able to give some slight attention to business;

8 Nor to remain at home to take care of those whom they can leave on other days;

9 Nor will they excuse working on the Sabbath because it is very profitable, when by resting they would not absolutely abandon property to destruction.

10 ¶ There are some kinds of business really necessary among men, which cannot be conducted without an occasional departure from the strict rule of the Sabbath.

11 Such labors, being really necessary, are not forbidden; but should be pursued with sincere regard to the sanctity of the Sabbath.

12 ¶ The Priesthood, in their administrations, according to the letter of the Commandment, profane the Sabbath as oft as it occurs; but to its intent they keep it.

13 Sailors are obliged to work more or less on the Sabbath.

14 It is enough for them to keep it as far as the necessities of their business will admit.

15 Some kinds of business require incessant labor for more than six days.

16 In such employments everyone should sanctify as a Sabbath an entire day, either beginning or ending during the Sabbath,

17 By means of which the Sabbath of a part would begin when that of the rest ended, and thus all enjoy Sabbath blessings without preventing the work.

18 ¶ Recreations are not forbidden on the Sabbath, and are appropriate to it; but attending a holy convocation is a duty.

19 Those, therefore, who do not faithfully attend it with sincerity of heart, ought to be excluded from all recreations as profane persons, contemners of the Sabbath.

20 ¶ The Sabbath is for beasts of burden, as well as for *mankind*; they are subject unto man, and ought to rest with him.

21 It is not unlawful, however, to drive them for the purpose of carrying infants, infirm and aged, to the sanctuary,

22 So their load is not burdensome, and the distance such as men usually walk to attend the convocation.

23 But anything which really amounts to labor, it is unlawful to put upon them.

24 ¶ The feast of firstfruits is held once a year, but may, if found desirable, be held oftener, being governed by the times of the principal harvests.

25 It is not necessary that it be held at the same time in all places, but in every place according to the harvests of that country.

26 ¶ Firstfruits are required of all who dwell upon the inheritance of the Saints.

27 Of the Saints, the head of every house is required also to offer a victim, according to his substance; if the stranger offers a victim, it is acceptable.

28 For refusing a victim, or offering an insignificant one, or curtailing the amount of firstfruits, the frown of God and the disdain of the righteous is deemed a sufficient punishment.

29 ¶ It is required, at all times of the year, before you eat of your harvest, to offer firstfruits before the Lord at such places as shall be appointed to receive them.

30 This offering may be as small as you please, so it is entire; for it is only a memorial of firstfruits.

31 ¶ But at the time of the feast of firstfruits all are required to offer according to their abundance;

32 And of those things which are not put to use till the feast of firstfruits, no memorial need be offered, but the offering for the feast.

33 ¶ Those living very remote from the place appointed for receiving firstfruits, who have a real necessity for using of a crop without the delay necessary in making the offering, may conscientiously set out the firstfruits, and they shall be holy to the Lord as if offered at the proper place, and eat of the crop.

34 But if they then fail of bringing forward that which is thus sanctified and duly offering it, they will be guilty, and must make an atonement as for refusing firstfruits.

35 Withholding firstfruits is a grievous offence.

Chapter 5

Notes on Inheritances and Decent of Inheritances

1 Inheritances usually consist of a town lot of about one acre, and a farm of from one hundred and fifty to two hundred acres.

2 ¶ The son of the father's flesh, born of a free woman, before any other of such a mother, is firstborn by the Law.

3 If there is no son of a free woman, the son of a concubine is firstborn by the Law.

7 Strang

4 In either of these cases, if the mother lived with the father as his wife, under a betrothal or a defective marriage, at the time her first son was born, he will not forfeit his right as firstborn thereby.

5 ¶ If there is no son by a wife, the oldest son by any strange woman will inherit as firstborn;

6 But if he has no son of his own flesh, then the son first adopted,

7 If he has made no distinction among them, or the one he has exalted above all others, if he has so exalted anyone, shall inherit as firstborn.

8 ¶ If a son accepts a separate inheritance, he cannot inherit from his father as firstborn, though he is every way worthy, nor can he have a portion as a son, because he is thus already made equal with him.

9 He gains by this a full inheritance, instead of a portion; but his younger brother who inherits as firstborn, will take precedence before him in the family.

10 ¶ An heiress is one whose father has an inheritance, but no son.

11 If there are several of them, such as wish to inherit from their father must retain his name, and name it on their husbands; otherwise they will lose their portions.

12 ¶ If one who has received an inheritance wishes to return after his father's death, and claim a portion, he must give up his own inheritance;

13 And he cannot return without the consent of all the heirs.

14 If one who has already received a portion of his father's inheritance marries an heiress, his portion will return to the head of the house.

14 ¶ An only son, or a son in a small family, ought not to marry an heiress, because, as he cannot perpetuate both houses,

15 He thus becomes the possible means of extinguishing one or the other.

16 Having once assumed the name of his wife's father, he cannot return to his father's house, even to save it from extinction.

17 ¶ In case the inheritance is merely given to him who is needy, without reference to the name of its former possessor, he takes in his own name, and the house of the former is lost.

18 ¶ When the possessor has not improved and given value to his inheritance, if he abandons it one year it may be given to another.

19 But if he has made valuable improvements, it will not be given to another until he evinces a design of total abandonment.

20 ¶ In such a case the custom is to grant the inheritance to some worthy man, requiring him to pay him who gave it up a sum sufficient to improve another in a similar manner.

21 But this will not be done, when the change is without counsel.

22 ¶ While the land is abundant and waiting to be occupied, it is desirable that most of the sons thus go up to new lands, and establish themselves on inheritances, instead of remaining to receive a portion of their fathers'.

23 But, when duly qualified, it is preferable that the firstborn remain to inherit, because otherwise a younger brother will take precedence of him.

24 ¶ The distinction should ever be kept up between an inheritance and a portion; the inheritance is one and indivisible.

25 All that inherit receive their portions in it, unless they choose to occupy it jointly.

27 The division of an inheritance into portions is not desirable, when the whole house can agree in occupying it jointly.

28 It is desirable to double up the portions, but they cannot go to strangers.

Chapter 6

Notes on Social Order and Household Relations

1 This Law (*Book of the Law* 43:16) does not justify slavery; the servitude is voluntary.

2 Every servant can depart from oppression, at his *or her* will.

3 ¶ Though going after strange women is a great sin, the iniquity ought to be visited on the parents, rather than the children of fornication.

4 The child by a strange woman is an heir; and if his father refuses to acknowledge him, may be affiliated.

5 ¶ But the effect of indulgence in such sins is general corruption of the physical systems of the whole people.

6 If persisted in, it would result in the extermination of any people.

7 ¶ The unrestrained indiscriminate intercourse of the sexes, generally practiced, and to some extent justified, in Christian countries, diminishes by a full moiety the natural increase of the race, and greatly aggravates the diseases and all the miseries of life.

8 Yet these evils everywhere accompany Monogamy.

9 ¶ A man is equally forbidden to marry his father's wife, as his mother; and his son's wife, as his daughter; and whom he may not marry; to lie with her, is abominable incest.

7 Strang

10 In either case the offence ought to be punished with dismemberment or death.

11 But when there is a possibility that the accused is a victim of false witness, he ought to be spared these extreme penalties.

12 ¶ Several instances are mentioned in the scriptures where men married their sisters, without any word of disapproval.

13 But the words brother and sister are frequently used to signify any near of kin, and included cousins as well as brothers and sisters, in the modern sense.

14 In some of these cases the relationship was by adoption, and not by blood, and therefore no obstruction to marriage.

15 In no case does it appear that a servant of God married his sister by blood.

Chapter 7

Notes on Polygamy

1 Polygamy has existed from the earliest ages; it is often mentioned in the sacred oracles, and never spoken against.

2 The absence of prohibition will not, as a general rule, amount to a justification.

3 But as this institution began in the lifetime of Adam, and, with a single exception, has continued with most nations through all time, until this present;

4 As it was practiced by a large number of the Patriarchs and Prophets and favored servants of God;

5 The fact that it is not spoken against, raises a very strong presumption that God looks upon it with favor.

6 ¶ It is not however left to rest on presumption, or any doubtful construction.

7 Its sanctity is a matter of distinct divine testimony.

8 Nor is it true, as many have said, that Polygamy is permitted in the Old Testament, but prohibited in the New.

9 It is required by the Old, and not forbidden by the New Testament;

10 And though the Book of Mormon interdicts it in the case of the Nephites, the interdict is expressly stated to be in consequence of general corruptions which prevented the well working of the institution, and not that it was itself noxious;

11 And makes the express reservation that in a future day God will institute polygamy anew, as the means of raising up a holy seed.

12 ¶ In the Commandments which God gave to Moses, concerning the conquest of Midian, they were required to exterminate all the males, but to preserve the women children alive

13 Now the Commandment requires all, men and women, to be fruitful and multiply.

14 By means of war many men in Israel perished, leaving an excess of women.

15 Here was an addition of sixteen thousand women, whom the men of Israel had to take for wives, beyond the excess of women in Israel.

16 Without polygamy, it was impossible to find husbands for so many.

17 ¶ The whole course of the Law given by Moses, assumes the existence of Polygamy as a legal institution, and provides for the relative rights of the wives and their children,

18 Forbidding diminishing the substance of one wife, when he takes another or preferring the son of a favorite wife by giving him the double portion that pertains to the firstborn, when he is not firstborn.

19 ¶ In practice God has in many ways sanctioned polygamy by bestowing great blessings on the parties to such marriages, and upon their posterity.

20 Abraham had two wives; Sarah and Hagar.

21 Though Hagar was only a servant, and never being exalted to the dignity of her husband, is called a concubine; that is, a servant wife;

22 Her son Ishmael was highly blessed, and received great and glorious promises as an heir to Abraham.

23 ¶ Jacob had four wives; two taking rank with him, and two servant women, who are therefore called concubines.

24 By the Law of Monogamy, which prevails in most Christian countries, Leah alone was his lawful wife.

25 Yet God regarded the sons of Rachel, Zilpha and Bilhah as legitimate sons, and made them all Patriarchs, and heirs to Jacob's authority and his favor with God.

26 Joseph, Rachel's son, who, according to the Christian of modern days, was a bastard, God established as the firstborn, and chief of the Patriarchs.

27 ¶ In these cases Polygamy has every mark of God's approbation, both by its being pursued uncondemned by men whose daily walk was guided by the word of God,

28 And by their receiving peculiar and especial blessings which they could not otherwise have attained to.

7 Strang

29 ¶ But there was a Law in the days of the Patriarchs, reiterated by Moses and enforced in Israel in later ages, which required that when a man died, leaving a wife and no sons, his next brother should take the wife and raise up seed to his deceased brother.

30 This requisition was upon him equally, whether married or not.

31 But if unmarried, it became necessary that he should marry a wife to raise up seed to himself, lest in preserving his brother's name he should blot out his own.

32 ¶ In these cases Polygamy became a positive duty, enforced by direct Commandment, as well as by the great principles of the Law of God.

33 As often as a man obtained an inheritance, and died without posterity, it became a duty that one of his kindred have two wives; one to perpetuate his own name, and the other to perpetuate that of his kinsman.

34 ¶ If it is objected that this Law grew out of the Law of Inheritances, the rule will not be changed thereby;

35 For it did not begin with the peculiar policy of Israel as a nation; and the Law of Inheritances, with which it is connected, is perpetual.

36 ¶ Nor will it avail to say that in these cases he is not the real husband of the wife of his deceased brother, but only a proxy for the deceased; for it is equally Polygamy during life.

37 But if it be yielded that marriage concerns the everlasting life, quite as much as this mortal, then it follows that everyone who is truly married to several successive wives, will, in the immortal life, be a polygamist.

38 ¶ As the reason of the Law in these cases was the necessity of heirs to possess the inheritance, and to keep up the name of him who first received it;

39 There are equal reasons in favor of polygamy in every case when he who has an inheritance is childless, and his wife barren.

40 And if there is a well-grounded fear that the posterity may not survive to future generations, the same reasons have more or less force.

41 ¶ Gideon, who seems to have had the favor of God before all the Judges from Joshua to Samuel, had seventy sons, the children of many wives. (*Judges 8:30*).

42 In the fragments which have survived to us of the history of those times, it is impossible to know to what extent Polygamy prevailed.

43 Of most men named, we do not know whether they had any wife.

44 But it is remarkable that of all the great and good men of whose families we know anything, a very large majority had more than one wife.

45 ¶ In the case of David, God approbates Polygamy on a large scale, in the most distinct and emphatic manner.

46 David, before he came to the Kingdom, had married Michal, the daughter of Saul (*1st Samuel 28:27, 2 Samuel 3:13*), Abigale, the widow of Nabal, (*1 Samuel 25:42*), and Ahinoam, of Jezreel. (*1 Samuel 30, 2 Samuel 2:2*).

47 ¶ Yet with these three wives, on the death of Saul, God gave his wives to David, to take them to his bosom (*2 Samuel 12:8*).

48 How many wives Saul had, does not clearly appear; but whatever the number was, God gave them to a man who had three already, and declared his willingness to give him more.

49 And David, fully assured of God's approbation, when he came from Hebron to Jerusalem, took more wives and concubines (*2 Samuel 5:13*).

50 In all this, David is nowhere condemned; but in the matter of Uriah's wife, he is punished with great severity because in the mind of God, taking another man's wife was adultery and robbery, but Polygamy was lawful.

51 God commanded Hosea to marry two wives (*Hosea 1:2, 3:1*).

52 ¶ In the face of such facts, it is doing violence to the word of God, to say that Polygamy was only suffered.

53 It is hardly possible that God should give any further evidence of his approval of it.

54 And there is nothing in all the scriptures to make a different rule, or to alter the force of the argument in favor of this.

55 The clear intention is to approve of it.

56 ¶ The oft repeated assertion, that polygamy is abolished in the New Testament, has no truth in it.

57 There is not a text found in the book which justifies the assertion.

58 Some have said that the language: They twain shall be one flesh, forbade the idea of more than one wife (*Mark 10:9*).

59 But when it is considered that they are not one flesh in their own persons, but in the persons of their children, who are flesh of the flesh of both father and mother, it will appear that those words are just as applicable to polygamic as monogamic families;

60 The true sense of the words being that a man beget children on his wife, and no other woman.

61 In fact, his child, begotten on any other woman, is the flesh of they twain; but God has not joined them, and they sin in joining.

Chapter 8

Notes on Polygamy cont...

1 The injunction that a Bishop shall be the husband of one wife (*1st Timothy 3:2*), has been frequently offered as evidence that God disapproved of Polygamy.

2 This is absurd; the rule is not that he shall be the husband of but one, but that he shall be the husband of one.

3 ¶ But if we were to so construe the language as to forbid a Bishop having more than one wife, the limitation of the interdict to Bishops would clearly imply that other men might lawfully have more than one wife.

4 Unless the general rule was, that men might have more than one wife, there could be no occasion to say Bishops should not.

5 ¶ Indeed, such seems to be the understanding of this text by the most enlightened of those Christians who understand that it limits a Bishop to one wife.

6 For the Christian Missionaries who have instituted Christianity among the Pagan nations of India, receive members into their Churches who have more than one living wife, and allow them to continue to cohabit with them; such members being admitted to all the privileges of the Church, but not allowed to hold any office.

7 ¶ It is also an unquestioned fact in history that Polygamy existed in the Apostolic Church.

8 The Calcutta Missionary Conference. (representing Episcopalians, Presbyterians, Baptists, and Congregationalists) consisting of the Missionaries or the various Societies which have Missionaries in that vicinity, after frequent consultations and much consideration on the subject of Polygamy, as it exists in India, were unanimous in the following conclusion:

9 If a convert before becoming a Christian has married more wives than one, in accordance with the practice of the Jewish and Primitive Christian Churches, he shall be permitted to keep them all; but such a person is not eligible to any office in the Church.—(*INDIA, ANCIENT AND MODERN, etc.; p. 601*)

10 The celibacy of the Clergy and the Monogamy of the laity exist on the same foundation; the authority of the Roman Catholic Church.

11 ¶ And it is worthy of observation that Polygamy was nowhere abolished upon the authority of the divine Law, but either by Canon or by Statute.

12 Indeed, it was not really abolished at all.

13 Legitimate marriages of the Clergy were abolished, but they were allowed to keep unmarried female companions, and in many countries, those who had them, had an extra allowance from the Church for their support.

14 ¶ And, notwithstanding the general prohibition of Polygamy, it exists in fact, though not in Law, in all Christian countries.

15 Kings whose marriages are governed by State reasons, generally use the privilege of taking one or more wives, to whom they are not married strictly according to Law, who are, nevertheless, in no sense under the imputation of unchastity, and numerous citizens followed their example.

16 ¶ Not only have Christian writers of the highest rank justified these departures from the rule of Monogamy, but many of them have defended Polygamy, as the preferable and more moral institution.

17 Luther, Melancthon, and the chief authors of the Protestant Reformation, gave Polygamy their express sanction in favor of the Landgrave of Hesse, and numerous Protestants defended it as scriptural.

18 (His wife was ill-tempered, and a drunkard, and he laid his case before the Theologians of Wittemburg.

19 By an official determination, they allowed him to take another, though he could not divorce her; but asked him to keep the second marriage secret.

20 Two of Luther's letters, of an earlier date, allow Polygamy to be scriptural (*Michelet's Life of Luther*.)

21 ¶ And if Polygamy does not exist in most Protestant countries now as a legal institution, that fact is attributable to statute, and not to the discipline of the Churches.

22 Very few if any of them have one word in their disciplines, which discountenances Polygamy in any way whatever.

23 ¶ And that their testimony is not against Polygamy as a godly institution, but only against violating the law of the State, appears in this: the New Testament allows of divorce only for adultery (*Matthew 19:8-9*).

24 Yet when a Christian man has obtained a divorce for some other cause, which is no cause by the Law of God, and marries a second wife, the first being by the Law of God just as much his wife as she ever was, they receive him into their communion, just as before.

25 ¶ In peaceable times Polygamy would naturally limit itself to a very few cases, because most men desire marriage.

7 Strang

26 But as in all settled communities a considerable number more of women than men desire to marry, there is always a necessity of Polygamy, that they may obtain husbands.

27 ¶ The excess of women seeking marriage, gives to men an undue advantage in obtaining companions for life.

28 Every man who desires a wife can get one, but many women must fail.

29 As a consequence many women are led to make very unequal matches, in despair of a better opportunity;

30 And others, whose greatest joy it would have been to surround themselves with a numerous posterity, waste their solitary lives on pet birds and kittens, rather than bear children to corrupt and degraded sires;

31 Who, had Polygamy existed to a very limited extent, would have been the mothers of eminent sons.

32 ¶ Many of the most eminent statesmen and scholars of modern times have died childless, or left only bastard children of degraded women, and slaves;

33 Who, had Polygamy been reputable, would, like the Patriarchs, have transmitted their virtues and their greatness to a numerous posterity.

34 ¶ And as the lowest order of intellect is most prolific, unless some means is adopted of increasing the progeny of intellectual men, and securing that progeny from mothers of eminent talents, superior virtues,

35 And healthy persons, the effort to elevate the masses will be counteracted by the vast disproportion in the posterity of elevated and degraded.

36 ¶ That means is Polygamy; which will elevate the human race by making it possible for every virtuous woman, capable of bearing healthy, intelligent children, and exercising such self control that she can spend her days in love and kindness,

37 With others like herself, to bear children to men possessed of every moral and intellectual excellence;

38 And leaving jealous, envious, and petulant women, who cannot endure that a sister shall be beloved by the same husband,

39 To pair themselves off with those of like disposition, or with such as have inferior intellects, or bodies wasted upon strange women, or are infirm from hereditary corruptions.

40 ¶ Polygamy elevates man, by giving him more blessings in well doing, a higher reward for a faithful and virtuous life,

41 A more numerous posterity to perpetuate his fame, and inherit his honors, and virtuous and intellectual society as the reward only of a well regulated life, and the devotion of superior intellect to the public service.

42 It elevates woman, by making her man's companion, instead of a piece of furniture in the house as some, or a domestic drudge, as others are; by bringing marriage and suitable companionship in the reach of all;

43 And making so many opportunities of a happy settlement in life, that an amiable and virtuous young woman cannot fail of finding an affectionate and worthy husband.

44 ¶ Under the Law of Monogamy, it is evident that matches are made with trifling regard to fitness; women can have next to no choice.

45 But men have little incentive to discriminate, and less to see to the proper ordering of their households, so as to make good wives of suitable women.

46 If a woman, otherwise unexceptionable, is petulant and subject to violent outbursts of temper, her husband, expecting to have no other wife, may indulge her, rather than assume the unpleasant task of applying a correction.

47 In the end his house becomes a bedlam, and his children are reared in the midst of a tempest.

48 It is no wonder that his prayer is, that they be few; nor that many such seek quiet dalliance with unchaste women; or, with blasted hopes, waste their intellects over intoxicating potations.

49 ¶ Such a one, believing that a multitude of children were a crown of glory to an old man, and looking to the reward of a long and virtuous life, in a numerous posterity,

50 All established in the affections of the people he served, would feel the necessity of curbing in himself, and in all his house, that ill temper which would render such a reward impossible.

51 ¶ It is common to hear Polygamy spoken against, as, at best, licensed lust.

52 With many, indeed with all who make carnal indulgence the chief end, marriage is no less; but such are always opposed to Polygamy.

53 If such a man seeks variety, Polygamy is too expensive; if he does not, one woman is sufficient; and will at the same time serve either as mistress of his house, or domestic drudge.

54 ¶ It is only men who seek congenial companionship in life, and children in their own images to live after them,

7 Strang

55 Who are willing to charge themselves with the care of several wives, and the government of great households;

56 Subjecting themselves to that rigid mental discipline which is necessary to keep proper order, and cultivate all the social virtues in such a family.

57 The blindest can see that the carnal mind can find easier and cheaper modes of indulgence in unbridled lust.

58 ¶ The fact that houses of prostitution are unknown in countries where Polygamy prevails, while they exist everywhere in Monogamous countries, and cannot be suppressed, ought to put to shame those who object to Polygamy on the score of chastity.

59 And, the further fact, that where Polygamy prevails, adultery is exceedingly rare, and in Monogamous countries so common as to scarcely call for a passing remark, should cause such objectors to seal their lips.

60 ¶ But however men may declaim against Polygamy in this life, all who attain to the life everlasting, will, in the presence of God, dwell with it forever.

61 For Polygamic Abraham, and Jacob, whose seed we are by the adoption of faith, if we attain to that estate,

62 And Gideon, David, and Solomon, will be there, and their wives, the mothers of Patriarchs, Princes and Prophets with them;

63 Who were joined to them in the mortal, and will not be sundered from them in the everlasting life.

The Second Book of Sidney Rigdon

A selection of Sidney Rigdon's letters and mission after the death of the prophet, Joseph Smith Jr.

Chapter 1

Guardian of the Church

From Joseph Smith, History, 1838–1856, vol. F-1 created in 1856. Rigdon “related a vision which he said the Lord had shown him concerning the situation of the church and said there must be a guardian appointed to build the church up to Joseph, as he had begun it. He said he was the identical man that the ancient prophets had sung about, wrote and rejoiced over, and that he was sent to do the identical work that had been the theme of all the prophets in every preceding generation. He said that the Lord’s ways were not as our ways, for the Lord said he would ‘hiss for the fly from the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria,’ and thereby destroy his enemies; that the time was near at hand when he would see one hundred tons of metal per second thrown at the enemies of God, and that the blood would be to the horses’ bridles; and that he expected to walk into the palace of Queen Victoria and lead her out by the nose, when none would have power to say, Why do ye so?’ and if it were not for two or three things which he knew, this people would be utterly destroyed, and not a soul left to tell the tale.” (History of the Church vol. 7 pgs. 225-226 archive.org)

1 The object of my mission is to visit the Saints and offer myself to them as a guardian.

2 I had a vision at Pittsburgh, June 27th: this was presented to my mind, not as an open vision, but rather a continuation of the vision mentioned in the Book of Doctrine and Covenants.

3 It was shown to me that this Church must be built up to Joseph Smith Jr., and that all the blessings we receive must come through him.

4 I have been ordained a spokesman to Joseph, and I must come to Nauvoo and see that the Church is governed in a proper manner.

5 Joseph sustains the same relationship to this Church as he has always done: no man can be the successor of Joseph.

6 The kingdom is to be built up to Jesus Christ through Joseph: there must be revelation still.

2 Rigdon

7 The martyred prophet is still the head of this Church; every quorum should stand as you stood in your washings and consecrations.

8 I have been consecrated a spokesman to Joseph and I was commanded to speak for him: the Church is not disorganized though our head is gone.

9 We may have a diversity of feelings on this matter, I have been called to be a spokesman unto Joseph, and I want to build up the Church unto him, and if the people want me to sustain this place,

10 I want it upon the principle that every individual shall acknowledge it for himself.

11 I propose to be a guardian to the people—in this I have discharged my duty, and done what God has commanded me, and the people can please themselves whether they accept me or not.

Chapter 2

The Children of Zion

A revelation through the prophet Sidney Rigdon to Stephen Post received September 10, 1863. Recorded as Book of the Revelations of Jesus Christ to the Children of Zion Section 2.

1 This morning while at my work the Lord, by His Spirit said to me that He had a mission for you, and He required of you the fulfillment of it without suffering anything to hinder you.

2 Among other things manifested to me concerning you was that through myself he had before given you a mission that you did not execute according to the mind of the spirit.

3 He says you acted in relation to it on your own judgment and did not come before the Lord, and by prayer and supplication seek wisdom and power to enable you to execute it.

4 These are things known to you and the Lord, and I only know what I am told about them.

5 ¶ He now says that He requires of you that you should prepare yourself with as little delay as possible and go forth with the “appeal” to the Latter-day Saints which He caused to be published, and travel among that people and show them the error of their ways,

6 And you must cast yourself and all that you have upon the Lord and not get weary in welldoing, and you must not cease doing as He requires.

7 If you or anything pertaining to you are in affliction, you must come before the Lord in mighty prayer as the widow before the unjust judge, and continue until you, prevail unto deliverance.

8 As you, as well as, others, have called upon the Lord to move the cause of Zion:

9 In accordance with the prayers that have been offered up to Him, the Lord gives you this mission.

10 For verily, saith the spirit: The cause of Zion can only be moved by her Priesthood going forth before the Lord in the power of their calling.

12 ¶ And thus it is that Zion will begin to arise from the dust.

13 You will proceed to Pittsburg and there commence the work whereunto you are called.

14 It is required of you also that you shall see Young Joseph Smith III and warn him of the judgments of God which await him unless he ceases his abominations before the Lord.

15 This is your mission until the Lord directs otherwise. You will travel after you leave Pittsburg to the west and North or where you hear of that people and cease not to call on them.

Chapter 3

The Word of the Lord to Zion and Her Children

Letters sent on behalf of Sidney Rigdon via Joseph H. Newton August 4 and 15, 1864. Recorded as Book of the Revelations of Jesus Christ to the Children of Zion Sections 8 and 10 (Section 9 is blank).

August 4, 1864 – Section 8

1 I am directed by Father Rigdon to write to you, as he says he does not know your whereabouts.

2 It appears that the Lord has given you the high calling to go to the state of Iowa as the agent for the Priesthood to purchase land and prepare a home for the Priesthood.

3 The promise originally was given to Brother Stanby, to go alone on this business, but as he lags behind because of his much business;

4 I fear he will lose his crown and glory.

2 Rigdon

5 But as Father Rigdon writes—They may do as seemeth them good till events dreadfully fearful become their teacher, inasmuch as they will not receive any other.

6 But let them do as they may; it does not change our obligations to our Father above.

7 If they are disposed to transfer the burden of Zion on the heads of others, with these burdens they will transfer the glory also;

8 For where the burdens rest there will the glory rest.

9 I say then, according to all the light which I can get of the spirit: Let Brother Post be the agent for the Priesthood to obtain the place for it where they can come together.

1 This duty among others belongs to his calling.

August 15, 1864 – Section 10

1 ¶ I have obtained through the spirit that you and the brethren who operated with you in warning the members of the old Church and calling their attention to the written word of God, has been done in accordance with His (the Father's) will,

2 That He accepts the work at your hands, and releases you from any further obligations in the case.

3 And that He now requires of you to turn your whole attention to getting the priesthood settled in the place appointed for that purpose.

4 Let the united prayers of every brother and sister there and elsewhere be with united voice sent up to this end, that this great object may be obtained.

2 Let this be the unceasing desire of all not to pray for everything but for this one thing with the assurance that if you all do so, your prayers shall be answered.

Chapter 4

A Letter send from Sidney Rigdon to Joseph Newton in September 1864. Recorded as Book of the Revelations of Jesus Christ to the Children of Zion Sections 14.

1 Br Newton: I take this from your letter of the 18th to me.

2 I do not think I could go and leave him (Reeves) behind, and yet I should have to take or send all I have which cannot be a great deal to assist Brother Post in making the purchase building houses for.

3 In relation to the above the Lord by his spirit says to me:

4 ¶ Say to my servant Joseph: Verily, verily, saith the Lord by the Spirit, there is no duty required of you in relation to the work assigned to my servant Stephen except your prayers.

5 I, the Lord, have chosen two presiding priesthoods whose duty before me is to attend faithfully to the respective requirements belonging to their calling.—

6 ¶ To my servant Stephen: I, the Lord, have required the duty of preparing the way for the settlement of the Priesthood in the place appointed,

7 And it is not in accordance with my will, saith the Lord, that you my servant Joseph should leave the duties of your calling by interfering with the duties belonging to his and distinctively,

8 You have been appointed to a presidency pertaining to the revelations.

9 It is the business of your presidency to see that the fountain of revelation is not dried up,

10 For should that be done, it will be vain to build houses or settle priesthoods.

11 Zion has come into existence by the revelations I, the Lord, have given, and it can only continue in the same way.

12 Let the revelations cease and there is an end to Zion and nothing left but a fearful looking for of judgment to come, and fiery indignation, that shall consume the Gentiles.

13 Of necessity therefore your presidency stands first to see that Zion moves on by keeping the fountain of revelation open continually.

14 ¶ Should there be a failure in building houses or other things pertaining to the duties of the presidencies which I the Lord have chosen,;

15 Still, Zion will move onward if the fountain of revelation is open.

16 But if that ceases Lo, and behold! Zion goes to another people, and Wo! wo! To the Gentiles.

17 The Lord will receive no excuses from these presidencies, it matters not how plausibly framed.

18 The fulfillment of the duties assigned, only will I, the Lord, accept.

19 They have been chosen to high callings, and their respective duties must be discharged, in order that they may prove themselves sufficient for the duties of their stations.

20 It is my will, saith the Lord, if they approve themselves worthy to give them a place in the first presidency of Zion, and among her children,

21 But for this to be done they must prove themselves to me, saith the Lord, in the place I have appointed them.

2 Rigdon

22 Let them then each one see to the duties of their calling, saith the Lord, Amen. -*Sidney Rigdon*

Chapter 5

Seven Priesthoods

A Letter send from Sidney Rigdon to Joseph H. Newton October 5, 1864. Recorded as Book of the Revelations of Jesus Christ to the Children of Zion Sections 12.

1 Brother Newton: I received yours of the 30th of Sept. I answer by return mail.

2 The revelation the Lord gave me without my seeking for it, it came to me as to Jeremiah.

3 Indeed, the appointments of you and Brother Post were made without my seeking for them and on my part,

4 I always supposed the Lord would appoint two presidencies to fill the quorum of the First Presidency,

5 But not feeling myself capable of judging any man's faith nor abilities, I waited till the Lord designated them himself.

6 This he has now done and with that designation pointed out to each their duties and I see he has put you both under the same law under which he placed myself.

7 He required of me to accomplish certain objects before him and that I must do, for the Lord would accept no excuse at my hand.

8 ¶ It did appear to me that Satan surrounded me with every opposing circumstance that Satanic ingenuity could invent.

9 Still, the duty I must perform or as far as I was concerned all was lost.

10 I had to travel on road where there were none to direct I had to do it alone.

11 Many times I got strength from what is said in the Book of Mormon about Nephi's getting the plates, and building the ship,

12 And my heart would say: Keep the commandments of God, and triumph gloriously.

13 I did so solitary and alone in the midst of poverty and necessity year after year for 16 years, and the result of this gloomy conflict is to be the Salvation of a world.

14 In relation to the duties required of the two presidencies the Father has appointed to preside over the operative priesthood,

15 I have been told that the Lord intends to instate first in Zion the offering of the first fruits as had in ancient Israel, to be given to his priesthood so that their cup may overflow.

16 And yet it shall not cost the Children of Zion one cent, but it shall be to them a source of income instead of outgo.

17 For the Spirit says: That the Lord will cause their floors and their fields to produce more abundantly than they ever would without that.

18 Thus saith the Spirit: The Lord will support his own Priesthood which he appoints himself so that it shall cost not one cent to any soul but be a source of income to all;

19 Therefore, saith the Spirit, let the priesthood of Zion and her children devise liberal things, for by liberal things shall they live.

20 Let the commandment of the Father be kept with joy and gladness of heart,

21 Knowing that the Lord will recompence it by and by when they have proven themselves to Him by their diligence and liberality an hundred fold into their own bosom.

22 ¶ Let them cheer the heart of him through whose faith, diligence and perseverance before me, saith the Lord,

23 (When no eye saw nor ear heard but the Lord his Redeemer),

24 Salvation comest to them, for I, the Lord his God, have made him a Savior unto Zion

25 Therefore let all Zion hear and not only hear but obey.

26 ¶ These two presidencies will each have a quorum over which they will preside in addition to their place in the quorum of the first presidency.

27 There will be two priesthoods ordained with the same priesthood of themselves to each quorum to assist in the duties of their respective presidencies.

28 Thus, making the head council of Zion to consist of seven priesthoods.

29 The Lord says to his handmaiden Sarah: Let her arise and shake herself from the dust of Babylon and clothe herself with righteousness as with a garment,

30 And store her mind and heart with the treasures of eternal truth as I, the Lord, have caused it to be written in my Word,

31 That she may be adorned with a divine gracefulness and be able to teach those who are ignorant and out of the way when I, the Lord, take the Priesthood to the place chosen for that purpose. Sidney Rigdon.

Chapter 6

Seven Priesthoods

*A Letter send from Sidney Rigdon to Joseph Newton October 5, 1864.
Recorded as Book of the Revelations of Jesus Christ to the Children of
Zion Section 12.*

1 Brother Newton: I answer by return mail.

2 The revelation the Lord gave me without my seeking for it; it came to me as to Jeremiah.

3 Indeed the appoint's of you and Brother Post were made without my seeking for them and on my part,

4 I always supposed the Lord would appoint two presidencies to fill the quorum of the First Presidency,

5 But not feeling myself capable of judging any man's faith nor abilities, I waited till the Lord designated them himself.

6 This he has now done and with that designation pointed out to each their duties and I see he has put you both under the same law under which he placed myself.

7 He required of me to accomplish certain objects before him and that I must do for the Lord would accept no excuse at my hand.

8 ¶ It did appear to me that Satan surrounded me with every opposing circumstance that Satanic ingenuity could invent.

9 Still the duty I must perform or as far as I was concerned all was lost.

10 I had to travel on road where there were none to direct I had to do it alone.

11 Many times I got strength from what is said in the Book of Mormon about Nephi's getting the plates, and building the ship,

12 And my heart would say keep the commandments of God, and triumph gloriously.

13 I did so solitary and alone in the midst of poverty and necessity year after year for sixteen years, and the result of this gloomy conflict is to be the Salvation of the world.

14 In relation to the duties required of the two presidencies the Father has appointed to preside over the operative priesthood.

15 I have been told that the Lord intends to instate first in Zion the offering of the first fruits as had in ancient Israel, to be given to his priesthood so that their cup may overflow.

16 And yet it shall not cost the Children of Zion one cent but it shall be to them a source of income instead of outgo.

17 For the spirit says that the Lord will cause their floors and their fields to produce more abundantly than they ever would without that.

18 Thus saith the spirit the Lord will support his own priesthood which He appoints Himself so that it shall cost not one cent to any soul but be a source of income to all.

19 Therefore, saith the Spirit, let the priesthood of Zion and her children devise liberal things, for by liberal things shall they live.

20 Let the commandment of the Father be kept with joy and gladness of heart knowing that the Lord will recompense it by and by,

21 When they have proven themselves to Him by their diligence and liberality an hundred fold into their own bosom.

22 ¶ Let them cheer the heart of him through whose faith, diligence and perseverance before me, saith the Lord,

23 (When no eye saw nor ear heard but the Lord his Redeemer), salvation comest to them, for I, the Lord his God, have made him a Savior unto Zion.

24 Therefore let all Zion hear and not only hear but obey.

25 ¶ These two presidencies will each have a quorum over which they will preside in addition to their place in the quorum of the First Presidency.

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29 And store her mind and heart with the treasures of eternal truth as I, the Lord, have caused it to be written in my Word,

30 That she may be adorned with a divine gracefulness and be able to teach those who are ignorant and out of the way when I, the Lord, take the priesthood to the place chosen for that purpose: Amen.

Chapter 7

On the Sealed Plates

2 Rigdon

*A revelation through the prophet Sidney Rigdon October 1868.
Recorded as Book of the Revelations of Jesus Christ to the Children of
Zion Sections 42.*

1 Thus saith the Lord the God of Zion: Knowing the feelings of the hearts of all living and looking at the hearts of the Children of Zion,

2 As well as that of others and seeing their anxiety to grasp after unrevealed things,

3 When they know there are matters of great consequence in reserve to be brought to light in due time,

4 And seeing their inclination to form conjectures in relation to the character of those things and form opinions concerning them which are not correct.

5 All of which are calculated to lead them astray.

6 And seeing as I, the Lord, do that such things are now among the Children of Zion in relation to the sealed plates which will eventually lead to discord,

7 Unless the things sought after are placed in a situation to obviate all difficulty and darkness from the face of the subject.

8 Inasmuch as I, the Lord, desire to have peace and unity among the Children of Zion, I will as far as wisdom in me require to give to my people an understanding of the character of the things which are engraven on the sealed plates.

9 Let the Children of Zion therefore know that the record spoken of differs from the Book of Mormon in its being historical instead of doctrinal.

10 ¶ The Book of Mormon teaches of principles showing the Children of Zion the requirements of the Lord pertaining to purification of the laws of obedience and all things pertaining to the Gospel.

11 As also to show unto the Saints the proper application of the prophecies of the of the former prophets to themselves and how to understand them as pertaining to their own salvation.

12 ¶ But the untranslated record deals in history, taking the history of Zion from the coming forth of the Book of Mormon giving its history.

13 I, the Lord, when I say Zion, I mean "Zion," not one thing and every thing that men get up and call Zion,

13 But Zion itself as organized by the Spirit of revelation and the Children of which take the Word of the Lord for their guide.

14 ¶ The sealed record begins with Zion as it existed from the commencement under the administration of Joseph Smith Jr.

15 And gives not only the history of Zion, but of Joseph Smith also under whose administration it first made its appearance,

16 Shewing how it was that *Joseph Smith Jr.* was called to that work, giving the history of *him* corrupting his way before the Lord and using the grace of God bestowed on him to gratify lasciviousness and the prostitution of it to carnal and sensual purposes and gratifications.

17 It gives his history until he was rejected and cut off from before the Lord and it continues his history to his final doom, being cast out with hypocrites into outer darkness where there is weeping and wailing and gnashing of teeth.

18 These plates also give a history of Joseph in Egypt begin lifted up in the pride of his heart and his having desired to use the power he had to obtain worldly fame,

19 And to be thought great among men and to gratify this ambition sought to glorify the name Joseph;

20 And knowing that from his loins was to come the priesthood that should gather Israel in the last days, he desired of the Lord that the name of the seer and revelator might be "Joseph"

21 And by reason of this covenant Joseph Smith was called.

22 ¶ In addition to this, saith the Lord, those plates give the history of the family to which Joseph Smith Jr. belonged,

23 Giving an account of their being lifted up in the pride of their hearts and in consequence of that fell into the condemnation of the devil and were rejected of God.

24 And the God of Zion swore in his wrath that they nor any of their descendants should ever have power or authority in Zion, forever and ever.

35 And now, saith the Lord, cannot the Children of Zion understand the reason why no part of this record could be made known until another revelator stood before the Lord through whom it could come?

36 And had there not another revelator rose up before the Lord, no part of it could ever have come to light,

37 For it was not possible for any man to have brought to light, his own fate as it is written in that record.

38 The sealed plates, saith the Lord, also follows the corrupted church through the period of its existence giving the names of the twelve who succeeded the Smith family in the rule of that people,

39 And how they, like the Smith family, were cut down and cast into the fire from whence there is no return.

2 Rigdon

40 Again, saith the Lord, after giving the history of the first organization until it disappeared from the earth the record gives the history of the coming forth of Zion out of the ruins of the corrupted church;

41 Giving the names through whom it came both men and women, including the twelve, through whose faith and mighty works Zion shall be pushed to her triumph.

42 It also gives their genealogy back from parent to parent till it reaches the recorded line through which they descended from Abraham and it follows Zion as thus redeemed to her eternal glory.

43 For the satisfaction of the Children of Zion let them know that there are of their revelations that they have received some that are taken from that record.

44 The vision of Obadiah is of that number which is recorded on the sealed plates in full.

45 ¶ There are also of the prophecies of the former prophets such as Isaiah, Jeremiah, Ezekiel, Daniel and other prophets transferred onto the sealed plates which were connected with the plates from whence the Book of Mormon was translated,

46 Such as relate to the affairs of the authorities of Zion as redeemed from the corruptions of the whole church and delivered directly to the Children of Zion and none others,

47 Separating those prophecies from all others so that Zion might have her own appropriation to herself.

48 But behold and lo! saith the Lord, the rise and progress of Zion to her perfection are a practical translation of the sealed plates so that Zion as she passes along practically translates the sealed plates. V

49 Verily, verily, saith the Lord, I have hastened to give to the Children of Zion this knowledge of the sealed plates:

50 I, the Lord, could not do it before, but as soon as there was a revelator to give it, and a people to receive it, it has been given to them.

51 Therefore, saith the Lord, let the Children of Zion do all things as the Lord their God requires and all knowledge and understanding shall be given to them: Amen.

The Third Book of Sidney Rigdon

A selection of Sidney Rigdon's revelations given after the death of the prophet, Joseph Smith Jr.

A revelation through the prophet Sidney and the prophetess Phebe Rigdon October 1872. Recorded as Book of the Revelations of Jesus Christ to the Children of Zion Sections 70.

Chapter 1

1 The word of the Lord to his servant Jesse Crosby, whom I, the Lord, have chosen according to the election of Grace and now calls to preside over the department of Zion in Canada.

2 Behold, saith the Lord: Thou hast been separated unto the great work of the Lord the God out of obscurity,

3 And this because the Lord thy God judgeth not as men *judgeth* but according to righteousness.

4 The Lord looks at the heart, for he knows the hearts of all living.

5 None can practice hypocrisy before Him but He sees it.

6 None can lie and He not know it.

7 None can dissemble and He not see it.

8 None can practice deception and He not perceive it.

9 It is not in the power of *mankind* to conceal one thought of *their* heart from Him with whom you have to do.

10 A man *or woman* need not say before the Lord: I cannot do, when he *or she* can, for the Lord knows *they* can do it.

11 Behold and Lo! saith the Lord, consider the character of Him with whom you have to do, and fear and tremble in His sight;

12 For you will be brought for every departure from the law of your holy calling into judgment.

13 Verily, saith the Lord: Many have fallen, after having received the Holy priesthood, because they did not regard the strictness of the law,

14 And Satan took advantage of their transgression, and carried them away at his pleasure and cast them down from whence they never can recover.

15 Mine apostle of the first Christian Church held to the strictness of the law.

3 Rigdon

16 Hence says the apostle James, that he who offends in one point is guilty of the whole (*James 2:10*).

17 I, the Lord, warn you, my servant Jesse, to beware of transgressing any part of the law of your holy calling, otherwise you will fall as your predecessor has done.

18 Behold, saith the Lord: Because punishment does not follow immediately after transgression, transgressors seem to think it is a light thing to set at naught the law of their holy calling.

19 But remember and stand in fear, for lo! the judgment of God is preparing for such when they shall find themselves in the blackness of darkness, where there is weeping and wailing and gnashing of teeth.

20 I, the Lord, say unto all those who receive the holy priesthood: That if they fail to maintain it in purity, their doom is to be cast into hell from whence there is no return;

21 But there remains for all such a fearful looking for of judgment and fiery indignation.

Chapter 2

1 Behold, I, the Lord, say unto you: That Zion is founded and is before my face.

2 The Word which was written from days of old and brought to light in these last times,

3 And those words which were had amongst men from early times have been made to run together and become one in the hand of the holy priesthood.

4 Which I, the Lord, had elected for this purpose before the world was and made *them* manifest in the last times.

5 Before he was made manifest, I sent my Word in all the civilized world as is named among you, and called upon all to hear and they ran together.

6 But now be astonished O ye heavens! And lament O earth!

7 For out of the many thousands who came together there was found one and only one who took my word for his guide;

8 And while the others yea all of them were falling into transgression and prostituting the power which they had received through my word

9 To worldly purposes and the gratification of sensual desires he alone was seen before my face with my word in his hand,

10 With much prayer and unceasing struggles that he might understand my word,

11 And be able to solve all the mysteries of the divine scheme of eternal salvation.

12 Satan, seeing the progress he was making in bringing into subjection those who had professed to walk in righteousness before me, the Lord,

13 And seeing my servant bent on understanding the deep things of the kingdom of heaven,

14 And knowing if Sidney Rigdon, my servant, succeeded in obtaining the knowledge after which he was seeking,

15 That though he could overthrow all the rest, that through my servant Zion would be raised out of the dust and overthrow his kingdom sought with all the fury of his nature to destroy my servant.

16 And having overthrown my servant Joseph Smith Jr. and got his soul turned to the corruptions of the world,

17 The devil used him for the purpose of leading all those who had been gathered to turn also from the service of the Living God to serve the flesh:

18 And after succeeding instead of the Zion of God, there was a habitation of Devils.

19 Now came the great conflict of my servant Sidney, for the devil turned his whole power on to him.

20 And the fury of Satan was hurled upon him, but he withstood the shock.

Chapter 3

1 And I, the Lord, now declare to Zion, as she now exists and will exist forever, that no man ever had so great a trial and so direful a conflict that ever stood before me since the days of Noah.

2 In consequence of this awful corruption of him who had been my servant Joseph Smith Jr.,

3 For after his rebellion against me he ran headlong into all the abominations of the evil servant I, the Lord, had told the fate of to mine apostles at Jerusalem (*see Mathew 24*).

4 And I, the Lord, abandoned him to his enemies, and they cut him off;

5 For he had ceased to be my servant, and the promise I made to him as my servant lost its efficacy,

3 Rigdon

6 For I had promised him the protection of life in spite of all his enemies,

7 For if they marred him I, the Lord, would heal him, but his enemies got power over him and he was slain.

8 My promise to him, saith the Lord, speaking of him, was, that the life of my servant should be in my hand, and though he was marred I would heal him.

9 Well may my people ask how was it that he was slain?

10 I, the Lord, answer: That I said the life of my servant should be in my hand.

11 It was the life of my servant that I would save, not that of a transgressor;

12 And his being cut off from before me is proof that he by rebellion had ceased to be my servant and transferred his allegiance to another,

13 For while he continued my servant no power could destroy him.

14 I, the Lord, caused this to be written, as it is found in the Book of Mormon,

15 Based upon the fact that I knew he, Joseph Smith, would turn from the truth and be cut off,

16 And that all my people might know his being cut off was proof absolute that he was a high handed transgressor of a character,

17 So heaven daring that he transferred his allegiance from the Lord to the devil, so as to be one of Satan's servants instead of the Lord's,

18 For had he been the Lord's servant he could not have been cut off without invalidating the Book of Mormon,

19 And I, the Lord, also had it written that all my people might know that he who brought it to light was a revelator,

20 For none other could have seen it for, I, the Lord, had caused it to be so written that none others could have beheld it as it is.

Chapter 4

1 Again, I, the Lord, would show unto my people why Joseph Smith Jr. was chosen, when all must know that the Lord your God well understood that he would fall and be cut off before he was called.

2 The Lord your Redeemer, He who now speaks to you, will shew unto you how it came to pass.

3 Joseph who was in Egypt by reason of his great power in the world,

4 And knowing that in the character he was sustaining in the world, that he represented one who in the last days would redeem Zion,

5 For Joseph *of Egypt* was a man who understood the things of God.

6 Getting lifted up in the pride of his heart, desired of me, his Redeemer, that as the name of Joseph was glorified above all the names in the world.

7 So he desired of me, that when the time came for the final redemption of the world, that the Seer's name who should bring to light that work should be Joseph, because he wanted the name Joseph to be glorified.

8 I, the Lord, gratified him in his desire, for it was a principle with me your Redeemer, then as now that when my servants desire a thing at my hand, I grant it though, I know it will turn to evil instead of good.

9 But though I, the Lord, granted him his request, I made provision for a spokesman in the covenant,

10 That when he failed, the spokesman might accomplish the gathering of Israel,

11 For it was for this cause the Book of Mormon was brought forth, and not for the purpose of building Gentile Churches,

12 All which was introduced through the transgression of Joseph Smith Jr.

13 When the devil had him fairly under his influence he, Joseph Smith Jr., began to give revelations for building Gentile churches,

14 And to this end came the revelation of polygamy which ignores the gathering of Israel altogether, puts at defiance the Book of Mormon, and casts off the Doctrines and Covenants, and substitutes polygamy for all of them.

15 ¶ Hence the devil made a subtle attempt through him that had been chosen to bring forth the work of the Lord to entirely prevent it,

16 And divest its whole operations into a channel to accomplish worldly purposes and gratify sensual pleasures.

17 Add to this the attempt of Satan through him to destroy the spokesman I, the Lord, had caused to be provided for in the covenant.

18 No spirit of darkness which had sallied out of the habitation of fiends could have fallen upon one whom the devil dreaded with more fury than this fiend of hell, for such he had become, did on my servant Sidney.

19 The devil, fully believing that if he could get him out of the way he could then affect the destruction of the whole Church.

3 Rigdon

20 Hence, he moved every power of earth and hell he could influence to destroy him.

21 He raised up fiends of hell no better than devils to steal his property till he was left without house or home.

22 The devil, through Joseph Smith Jr., having got all his followers who are now at Utah, to run greedily after pernicious ways turned them all on the spokesman.

23 They published lies, wrote lying pamphlets, and circulated all manner of lies in every way they could invent.

24 The devil, to accomplish his destruction, stirred to its foundation the wrath of earth and hell.

Chapter 5

1 Such was the situation that the devil, through his agent Joseph Smith Jr. on earth, had got the work of the Lord completely destroyed:

2 And last of all had got Brigham Young instead of teaching the word of the Lord presiding over a house of polygamy:

3 And the habitation of holiness that the Lord had established entirely gone and the devil ruling the world with a stronger arm than before the Book of Mormon came.

4 I, the Lord, here give to the Children of Zion a short account of the condition of the Zion, of their God, when my spokesman,

5 Which I had chosen began to build the Zion, which had been spoken of by all who had ever spoken in the name of the Lord by authority since the world began;

6 With the history of one of the most heaven-daring apostates that ever lived:

7 I, the Lord, will now give you an account of the Spokesman during this awful reign of corruption!

8 It was ordained from the beginning with the powers and principalities above that the one that should obtain the priesthood of the eternal kingdom should,

9 By his own unceasing exertions and superior ascension, in the knowledge of the truth and in understanding of the things pertaining to the house of the Lord,

10 And the things thereof would by these lawful means, secure the glory to himself.

11 ¶ Now, as the kingdom which was coming into existence was universal in its character belonging to no particular nation but common to all.

12 I, the Lord, after I had brought from the dust the Book of Mormon, I caused it to be sent among all nations.

13 I, the Lord, hastened it and rushed it through the world and brought together thousands of people.

14 I, the Lord your Redeemer, did this to give an equal chance to the nations and give all a chance to shew from whence he should come,

15 That the Holy One of Israel should appoint as ruler over all his goods.

16 Of course, to try all and prove all Satan was let loose among them,

17 And instead of their seeking wisdom and understanding from me, the Lord, through the revelations they had received;

18 They fell an easy prey to the devices and subtleties of the adversary and he led them captive at his will until they all became corrupted before me.

19 It was at this time, and place my servant Sidney presented himself before the powers above in a point of light which distinguished him from all the rest:

20 He cast himself upon me and sought council and wisdom of me and ceased not to do so by day and night by unceasing prayer and supplications,

21 And continued so year after year till the entire house built by Joseph Smith Jr. had corrupted its way before the Lord unto destruction.

22 I, the Lord, let the Smiths be smitten and drove the people whom they corrupted until there was nothing but iniquity before my face, out of the land of Zion and sent them away.

23 The heavens looked down on the abominations they saw among those to whom the Gospel of eternal life had been sent in its purity,

24 And behold, all was corrupt, they saw but one exception who turned not to the right hand or the left,

25 But by prayer and supplication sought to sustain himself in righteousness before the Lord his God.

Chapter 6

1 I, the Lord, must say that great was his conflict and mighty his struggle,

3 Rigdon

2 For he had to sustain himself though he saw the seer and revelator fall before the powers of darkness.

3 And he who had been a prophet of the living God, and revelator to himself, my servant Sidney, become an emissary of the devil;

4 And yet he must stand steadfast and fail not or he could never secure the eternal priesthood.

5 ¶ Here he had a trial peculiar to himself.

6 None who had gone before him had a case of his kind to encounter,

7 But he maintained himself and pursued his course of solving all the laws and principles which pertain to the organization and government of the Zion which was preparing for the gathering of Israel.

8 It was through Smith a school as this saith, the Holy One of Israel,

9 That I, the Lord, He to whom Zion belongs, brought the spokesman of Zion in order to qualify him for the calling of the ruler of my people.

10 And now, saith the Lord, the Mighty One of Jacob, there was but one man in the world who could endure the scourging which he has suffered without failing;

11 For I, the Lord, called on all nations and this one only was found.

12 Now I, the Lord, say unto the Children of Zion: That I gave him no more advantages than I, the Lord, gave to others,

13 So that he might be made manifest in the eyes of men and angels, principalities and powers in Heaven above as well as earth beneath,

14 That he might stand forth in bold relief in time and eternity: which he will do for the heavens have decreed it.

15 ¶ Hear then, all ye children of my Church, saith He who redeemeth Zion through this the spokesman, my servant Sidney Rigdon,

16 Who alone has proven himself capable of standing in the day of trial and conflict through which scene of confusion the devil overcame all the rest of the world.

17 Again, saith the Lord, he was removed into exile and for upwards of twenty years he was before me,

18 Perfecting the priesthood which he had received and which I, the Lord, conferred upon him by reason of the foreknowledge of the Holy One of Israel.

19 This perfection consisted in his understanding the revelations that were put into his hands as had been prophesied from days of old (*Ezekiel 37:16- 17*).

20 Before any priesthood could be perfected in the sight of heaven, *those* holding it must be able to make one out of the books of revelation so as to make them one in his hand,

21 That thereby he can use them as they were designed;

22 And be able to use them for the building of Zion and not as they are now used by all the world to work out their own condemnation.

23 Now I, the Lord, say that since the true priesthood of Zion is brought to light so that all who look may see and know who it is—

24 For I, the Lord, for this purpose have made his name known through all the earth—

25 Wo! wo!! be unto all those who reject my covenant,

26 For those who reject the priesthood, rejects the covenant of my salvation, saith the Lord,

27 For it is by reason of the perfection of this priesthood that the covenant will be fulfilled.

28 In bringing Zion from the deep whither it had been cast by the transgression and abomination of the priesthood by which I, the Lord, brought the Book of Mormon out of the ground.

29 I, the Lord, have respect to the prophecies of those who have gone before and to their fulfilment.

30 My servant John, who is preserved that he might see the actual manifestation of what he saw and heard,

31 Saw a woman clothed upon with the sun, the moon under her feet and the crown of twelve stars on her head.

32 The moon, which according to Jewish symbols, signified dependence,

33 But behold, my servant John saw a woman standing on the moon with it under her feet.

34 Thus representing her as having triumphed over all subjection.

35 In fulfillment of this vision, I, the Lord, have ordained a female priesthood, clothed with all the authority of the highest and holiest priesthood ever bestowed on man!

36 The greatness of which does not yet appear, but will and shall appear, in all the glory in which John saw her before the eyes of all living or who have lived or will live saith the Lord God Omnipotent.

Chapter 7

1 For the fulfilment of this great and glorious vision I, the Lord, have appointed and caused to be set apart my handmaiden Phebe,

3 Rigdon

2 For her among women have I, the Lord, found without guile and without hypocrisy clothed in the pure innocence of female character when she stands before me in perfect righteousness.

3 To her have I assigned the duty of bringing out of the books that which I, the Lord, have caused to be written, the righteousness of the kingdom of heaven!

4 And none other has been appointed to that calling nor will any other be appointed.

5 All others pretending to do that are of the devil and not of me.

6 Therefore, saith the Lord, let all the Presidents, High Priests, Elders, Priests, and Deacons see to it as one of the principal duties of their respective callings:

7 And let all those who are set apart for authorities belonging to the female department of my kingdom be peculiarly careful that the duty of teaching the righteousness of the kingdom is attended to.

8 They must be sure and fail not to call the attention of all the authorities of Zion from the First Presidency to all the authorities of Zion,

9 From the First Presidency to all the authorities to the importance of this the greatest of duties belonging to the kingdom of heaven,

10 For unless this is done the blessings of the kingdom will not come.

11 ¶ At all solemn assemblies convocations and conferences let the daughters of my people who have been ordained enforce the duty of all the Children of Zion's becoming acquainted with the righteousness of the kingdom for it is only such that will be saved.

12 ¶ Let all the Children of Zion know that I, the Lord, have caused to be set apart my servants Stephen Post and Israel Huffaker to be a part of the First Presidency.

13 And their wives have I, the Lord, also had ordained to the prophetic office before me as a part of the First Presidency.

14 Stephen and Israel are chosen to preside in that department of Zion.

15 To them will the Children of Zion seek for direction and they will report to the First Priesthood.

16 Let it be distinctly understood that where there is a conflict of opinions respecting the right of authority as to a presidency:

17 That no individual can decide the case, it must be sent up and placed before me, saith the Lord, and I will decide.

18 Should I, the Lord, admit in Zion for men to decide such questions for themselves, Satan would be ready to cause divisions and thus overthrow the whole Church;

19 And where a difference of opinion exists, let no contention exist; sent it up before me, saith the Lord, and I will decide it, and so let the Children of Zion move on in harmony.

Chapter 8

1 And again, it is necessary for all the Children of Zion to know that the house of God is a house of order,

2 And cases which are sent up before the Lord must first be sent to my servants Stephen and Israel and they must decide on the case, whether it is such a case as ought to be sent up or not.

3 No case can come before the Lord your God, only in the way I have appointed: no individual can send any matter before the Lord.

4 When it is sent to my servant Sidney it is sent to me for it is through him only that I, the Lord, receive questions for settlement.

5 ¶ Thus saith the Lord: I have in this way arranged Zion for your salvation.

6 I, the Lord, have said that Zion is in the world and I have now shewn you how it came here by the sufferings and sacrifices and unceasing perseverance of two individuals,

7 For they are as much the Father and Mother of Zion as was Abraham the father of his family or the father of the faithful.

8 ¶ And now I, the Lord, say to the Children of Zion: That they shall be the objects of your special care.

9 None of you high authorities would ever have existed to rule in my Zion, saith the Lord, had it not been for their devotion and undying perseverance before the Lord your God when you knew nothing of it for years after years in succession.

10 I, the Lord, then require that you shall seek diligently to see that their temporal necessities are all supplied,

11 And I, the Lord, say: That I will supply to those who give of their substance to that end a rich reward; but those who withhold condemnation here and judgment hereafter.

12 ¶ Behold and lo! Verily, verily saith the Lord: I require that the offices in my Church, yea all the Priesthoods will I see to it that these things shall be had and known in all the branches of Zion. Amen.

Sidney Rigdon

Phebe Rigdon

Chapter 9

1 Upon the case of the presidency of Canada mission presented before the Lord He said that Jesse Crosby should preside in Canada affairs. - S.. Rigdon

2 ¶ I however wish to say that the presidency there as it is one of great consequence, the presiding office ought to have two counselors, both ordained to the priesthood of the same grade of himself.

3 And I will authorize you as my representative to choose them as they should be chosen by the First Presidency according to the spirit of revelation.

4 ¶ Having called on my companion, the head and prophetess of the female priesthood, for it is a case I trusted altogether unto you and her decision pertaining to the appointing and setting apart a female priesthood there.

5 After the necessary consultation before the Lord, she says that you shall ordain sister Green to the office of the high priesthood,

6 And I add that she shall be identified with the quorum of the presidency. -Sidney Rigdon.

John Taylor

A Vision, Salt Lake City

Chapter 1

The following is a revelation attributed to apostle of the Church of Christ, and president of the Church of Jesus Christ of Latter-day Saints, John Taylor, as recorded in Wilford Woodruff's Journal, June 15, 1878, titled "A Vision, Salt Lake City, Night of Dec 16, 1877." Inspired changes made for its use for the Church of Jesus Christ in Christian Fellowship are in italics.

I went to bed as usual at about 7:30 PM, I had been reading a revelation in the French language; my mind was calm, more so than usual if possible, so I composed myself for sleep, but could not.

I felt a strange feeling come over me and apparently became partially unconscious; still I was not asleep, nor exactly awake, with dreary feeling.

The first thing that I recognized was that I was in the tabernacle of Ogden, Utah; I was sitting in the back part of the building for fear they would call on me to preach, which however they did, for after singing the second time they called me to the stand.

I arose to speak and said that I didn't know that I had anything especially to say, except to bear my testimony of the Latter-day work, when all at once it seemed as if I was lifted out of myself and I said: Yes, I have something to say and that is this;

Some of my brethren have been asking, 'What is becoming of us? What is the wind blowing?' I will answer you right here what is coming very shortly.

¶ I was then. in a dream, immediately in the city of Salt Lake, and wandering around in the streets and in all parts of the city, and on the doors of the houses I found badges of mourning and I could not find a house but was in mourning.

I passed my own house and found the same sign there, and I asked the question: Is that me that is dead?

Someone gave me the answer: No, you will get through it all.

It seemed strange to me that I saw no person in the streets in all my wandering around the country.

I seemed to be in their houses with the sick, but saw no funeral procession, nor anything of the kind, but the city looking still and as though the people were praying.

John Taylor – A Vision

And it seemed that they had controlled the disease, but what the disease was I did not learn; it was not made known to me.

¶ I then looked over the country, north, east, south, and west, and the same mourning was in every land and in every place.

The next thing I knew I was just this side of Omaha; it seemed though I was above the earth, and looking down upon it.

As I passed along upon my way east I saw the road full of people, mostly women, with just what they could carry in bundles on their backs, traveling to the mountains on foot.

I wondered how they would get through with such a small pack on their backs; it was remarkable to us that there were so few men among them.

It didn't seem to me as though the cars were running, the rails looked rusty and the roads abandoned, and I have no conception of how I traveled as I looked down upon the people.

¶ I continued east by the way of Omaha and Council Bluffs, which were full of disease, there were women everywhere.

The state of Illinois and Missouri were in a tumult, men killing one another, women joining the fighting, family against family in the most horrid manner.

¶ I imagined next that I was in Washington D.C. and I found desolation there, the White House was empty and the Halls of Congress the same, and everything in ruins; the people seemed to have left the city and left it to take care of itself.

¶ I was in Baltimore, in the square where the Monument of 1812 stands in front of the Charles Hotel.

I saw dead piled up so as to fill the street square, I saw mothers cutting the throats of their own children for their blood; I saw them suck it from their throats to quench their own thirst and then lie down and die.

The water of Chesapeake Bay was stagnant, and the stench arising from it on account of their throwing their bodies into it so terrible, that the very smell carried death with it.

I saw no man except they were dead or dying in the streets and very few women, those I saw were crazy and in an ugly condition.

Everywhere I went I beheld the same sights all over the city; it was terrible beyond description to look upon.

¶ I thought this must be the end; but no, I was seemingly in an instant in the city of Philadelphia.

There everything was still; no living soul was there to greet me, it seemed the whole city was without any inhabitants.

In the south of Chestnut Street and in fact everywhere I went, the putrefaction of the dead caused such a stench that it was impossible for any living thing to breathe, nor did I see any living thing in the city.

¶ Next I found myself in Broadway, in the city of New York, and there it seemed the people had done the best they could to overcome the disease, but in wandering down Broadway I saw the bodies of beautiful women lying, some dead and others in a dying condition, on the sidewalks.

I saw men come out of cellars and ravish the persons of some that were yet alive and then kill them and rob their bodies of all the valuables they had upon them; then before they could get back to the cellar they would roll over a time or two and die in agony.

In some of the backstreets I saw them kill some of their own offspring and eat their raw flesh, and in a few minutes die themselves; everywhere I went I saw the same scene of horror and destruction and death and rapine, no carriages, buggies, or cars were running; but death and destruction were everywhere.

¶ Then I saw fire start and just at that moment a mighty East wind sprang up and carried the flames over the city and it burned until there was not a single building left standing there, even down to the waters edge.

Wharves and shipping all seemed to burn and follow in common destruction where the “great city” was a short time ago.

The stench from the bodies that were burning was so great that it was carried a long distance cross the Hudson Bay and carried death and destruction wherever it penetrated.

I cannot paint in words the horror that seemed to compass me about; it was beyond description of man.

¶ I supposed this was the end; but it was not; I was given to understand the same horror was being enacted all over the country, east, west, north, and south; few were left alive, still there were some.

Immediately after I seemed to be standing on the left bank of the Missouri River, opposite e the City of Independence, but there was no city.

I saw the whole state of Missouri and Illinois and all of Iowa, a complete desert with no living being there.

A short distance from the river however, I saw twelve men dressed in temple robes, standing in a square or nearly so and I understood it represented the Twelve Gates of the New Jerusalem.

Their hands were uplifted in consecration of the ground and laying the corner stone of the temple.

John Taylor – A Vision

I saw myriads of angels hovering over them, and saw also an immense pillar of clouds over them and heard the angels singing the most heavenly music.

The words were: Now is established the Kingdom of God and his Christ, which shall never more be thrown down.

I saw people coming from the river and from the desert places a long way off to help build the temple, and it seemed that hosts of angels all helped to get material to build with;

And I saw some of them who wore temple clothes come and build the temple and the city, and all the time I saw the great pillar of clouds hovering over the place.

¶ Instantly, however, I found myself again in the tabernacle at Ogden; and yet, I could still see the building go on and I got quite animated in calling on the people in the tabernacle to listen to the beautiful music,

For the angels were singing the same music I had heard before: “Now is established the Kingdom of God and his Christ, which shall never more be thrown down.”

At this I seemed to stagger back from the pulpit and Brother Francis D. Richards and some others caught my arm and prevented me from falling; then I finished so abruptly, still even then I had not fainted, but was simply exhausted.

Then I rolled over in bed and awoke just as the city clock was striking twelve.

II Joseph

Joseph Smith III's First Vision

The following is from The History of the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri: Herald Publishing House, 1952, volume 3 pages 254–255. Inspired changes made for its use for the Church of Jesus Christ in Christian Fellowship are in italics.

Chapter 1

It was during *the* summer of 1853 and fall that I had the first serious impressions concerning my connection with the work of my father, *Joseph Smith Jr.*

That spring, if my memory is correct, there was a large emigration to Utah; a part of which was camped at Keokuk, twelve miles below Nauvoo, on the Iowa side of the Mississippi River.

A delegation of them visited Nauvoo, and with one of them, whose name if I learned it, I do not now remember, I had a long conversation respecting Mormonism;

I had talked with many upon the matter; but had never taken the subject into very earnest consideration.

¶ This person urged that I was possibly doing a great wrong in allowing the years to pass by unimproved.

I stated to him that I was ready to do any work that might fall to my lot, or that I might be called to do.

I had no fellowship with the leadership in the Salt Lake Church and could not then give my sanction to things there; my prejudices were against them.

¶ In the summer and fall several things occurred that served to bring the question up: my sickness brought me near to death; my coming of age, and my choice of a profession were all coincident events;

And during my recovery I had opportunity for reflection, as for weeks I could do no work.

One day, after my return to health was assured, I had lain down to rest in my room;

The window was open to the south and the fresh breeze swept in through the trees and half closed blinds, I had slept and woke refreshed; my mind recurred to the question of my future life and what its work should be.

11 Joseph

I had been and was still reading law under the care of a lawyer named William McLennan, and it was partially decided that I should continue that study.

¶ While weighing my desires and capabilities for this work, the question came up: Will I ever have anything to do with Mormonism? If so, how and what will it be?

I was impressed that there was truth in the work my father had done, I believed the Gospel so far as I comprehended it. Was I to have no part in that work as left by him?

¶ While engaged in this contemplation and perplexed by these recurring questions, the room suddenly expanded and passed away.

I saw stretched out before me towns, cities, busy marts, courthouses, courts, and assemblies of men, all busy and all marked by those characteristics that are found in the world, where men win place and renown.

This stayed before my vision till I had noted clearly that choice of preferment here was offered to him who would enter in, but who did so must go into the busy whirl and be submerged by its din, bustle, and confusion.

¶ In the subtle transition of a dream I was gazing over a wide expanse of country in a prairie land;

No mountains were to be seen, but far as the eye could reach, hill and dale, hamlet and village, farm and farmhouse, pleasant cot and homelike place, everywhere betokening thrift, industry, and the pursuits of a happy peace were open to the view.

¶ I remarked to him standing by me, but whose presence I had not before noticed: This must be the country of a happy people.

To this he replied: Which would you prefer, life, success, and renown among the busy scenes that you first saw, or a place among these people, without honors or renown?

Think of it well, for the choice will be offered to you sooner or late, and you must be prepared to decide; your decision once made you cannot recall it, and must abide the result.

¶ No time was given me for a reply, for as suddenly as it had come, so suddenly was it gone, and I found myself sitting upright on the side of the bed where I had been lying,

The rays of the declining sun shining athwart the western hills and over the shimmering river, making the afternoon all glorious with their splendor, shone into my room instinct with life and motion, filling me with gladness that I should live.

From that hour, at leisure, at work or play, I kept before me what had been presented, and was at length prepared to answer when the opportunity for the choice should be given.

12 Joseph

A Vision and Revelation

Chapter 1

The following is a revelation and revelation given to president of the Reorganized Church of Jesus Christ of Latter Day Saints, Joseph Smith III in Lamoni, Iowa April 16, 1902, as recorded in Community of Christ Doctrine and Covenants as Section 126. Inspired changes made for its use for the Church of Jesus Christ in Christian Fellowship are in italics.

1 [126:1a] On the night of April 16, I made the condition of the Church a subject of prayer, intensely desirous of receiving light and information in relation thereto and my duty.

2 [126:1b] I awoke at the hour of three and had in presentation the following vision:

3 [126:2a] I saw the assembly of the Saints and the General Authorities, the latter being arranged upon a platform with the seats arranged in lines, each line from the front of the platform slightly raised to the rear.

4 [126:2b] On that platform I saw the Quorum of the Presidency, the Bishopric, the Twelve, and a line above the Twelve on the seat behind them, a number of the brethren, including four of the present members of the Twelve and the patriarchs now ordained and recognized in the Church.

5 [126:2c] The Quorum of the Twelve was filled, and the places of the four whom I saw on the upper tier of seats were occupied by others known to the church.

6 [126:3] I asked the question who these men occupying the upper row of seats were; and I was told that they were evangelical ministers, called to minister in spiritual blessings to the Church and to preach the gospel undeterred by the burden of the care and anxiety of presiding over missions and districts.

7 [126:4] I saw in the Presidency two known to the Church but who have not hitherto been connected with the Presidency.

8 [126:5a] I saw the Bishopric as at present constituted, with the attendant bishops upon either side; I asked: What was the meaning of this?

9 [126:5b] I was told that the Bishop should not be burdened with the spiritual care of the Church except as such might be brought before *them* in pursuance of the Law which provided for the bishop's court.

10 [126:6a] I then asked what was meant by the choosing of members for the Presidency so young in years.

11 [126:6b] I was informed that it was for the purpose that, before the Presidency should be invaded by death, these younger men should be prepared by association to be of assistance to whosoever should be chosen as the President upon the emergency which should occur.

12 [126:7a] The names of those of the present Quorum of Twelve whom I saw upon the upper tier of seats were James Caffall, John H. Lake, Edmund C. Briggs, and Joseph R. Lambert; these were sitting with the other evangelical ministers.

13 [126:7b] Those whom I saw sitting with the Quorum of the Twelve were Frederick A. Smith, Francis M. Sheehy, Ulysses W. Greene, Cornelius A. Butterworth, and John W. Rushton.

14 [126:8] Sitting with the Presidency were Frederick M. Smith and Richard C. Evans.

15 [126:9] The assembly seemed to be large and orderly, with the different officers of the Church in their quorums assembled in much the same order as observed at our annual conferences but did not seem to be so large as at other times I had seen them.

16 [126:10a] In regard to the gathering and the work of the Bishopric in regard to the Law of tithing and consecration, I made inquiry what should be the attitude of the Church in regard thereto.

17 [126:10b] To this question I was answered that the Book of Doctrine and Covenants as accepted by the Church was to guide the advice and action of the Bishopric, taken as a whole, each revelation contained therein having its appropriate bearing upon each of the others and their relation thereto;

18 [126:10c] And unless the liberties of the people of the church should be in jeopardy, the application of the law as stated by the Bishopric should be acceded to.

19 [126:10d] In case there should be a flagrant disregard of the rights of the people, the quorums of the Church in joint council should be appealed to, and their action and determination should govern.

20 [126:10e] I inquired what quorums of the church were meant; and I was answered, the three quorums, the decisions of which are provided for in the law: the Presidency, the Twelve, and the Seventy.

21 [126:11] In case of transgression in his office, the Bishop should be called in question before the council which is provided for in the Law, to which court all the general officers of the church are to be subject.

22 [126:12a] After much thought and pondering upon what I had seen as related above, together with the information contained in the answers to my inquiries,

12 Joseph

23 [126:12b] I did not see my way clear to present the matters therein contained in yesterday's session until the Church had by its votes sustained the officers of the quorums referred to.

24 [126:13a] It will be seen that there is an apparent invasion of the rule which has been supposed to govern the selection of evangelical ministers,

25 [126:13b] But for this I am not responsible; and the whole matter is hereby submitted for the approval or disapproval of the Church.

13 Joseph To the Eldership

Chapter 1

Inspired counsel given by the prophet Joseph Smith III April 18, 1909 in Lamoni, Iowa. Recorded as Doctrine and Covenants Section 128 for Community of Christ. Inspired changes made for its use for the Church of Jesus Christ in Christian Fellowship are in italics.

1 Brethren: So far as the burden of the conference and its peculiar conditions have enabled me to do, I have steadfastly presented the matter stated by the Bishop for our consideration to the Lord for instruction.

2 Whether that which has come to me will bring relief to the situation, I know not; but such as it is, I hereby present it.

3 [128:1a] The conditions surrounding the work, the increase of the membership of the *Reorganized Church of Jesus Christ of Latter Day Saints*, the increasing desire for gathering together, and the necessity existing for the obtaining places for settlement in the regions round about,

4 [128:1b] under the existing laws of the United States, and especially the state of Missouri, require that the Bishopric be authorized to take such measures as will bring to pass the organization of those who are desirous and willing to form parts in colonization under terms of association in different localities,

5 [128:1c] Where settlements may be made and may lawfully secure and hold property for the benefit of themselves, and their fellow Church members, and the whole body of the Church when organized.

6 [128:2a] The work to be done belongs to those who are by command of God made the custodians of the properties of the Church;

7 [128:2b] And these by their appointment are empowered to prosecute the work of caring for and using such properties as are confided to their care to accomplish the end designed.

8 [128:3a] The *Bishops* and *their* counselors, together with the other Bishops of the Church and such other officers as the Bishop may call together, with whom he may confer in council, are authorized to devise the methods of procedure;

1 David

9 [128:3b] And they will be guided by the spirit of wisdom and revelation to do the work intrusted to their care.

10 [128:4a] Counsel has already been given to those gathering into the regions round about to consult with the elders and the bishops before removing into those regions,

11 [128:4b] That such removal may be accomplished through the having of all things prepared before them who seek to remove and become resident in the regions round about.

12 [128:5] It is well to understand that the term "regions round about" must mean more than a small area of country round about the central spot and that the necessity of the great majority of the Church in gathering together can only be provided for by settling carefully together, as many in one region as may be practicable, and profitable, and in accordance with the feelings of the people under the laws existing in the places where such settlements are to be made.

13 [128:6a] The great variety of callings, avocations, and professions will present difficulties precluding the practicability of all settling and living in near proximity to each other.

14 [128:6b] It is therefore within the province of those upon whom the burden of organization may rest to provide for other organizations or associations than those simply pastoral or agricultural.

15 [128:6c] Under this head there may be placed industrial associations of such sorts as the varied qualifications existing among workmen may demand.

16 [128:7a] It has been prophesied that the Gentiles shall assist in rebuilding the waste places of Zion.

17 [128:7b] This cannot refer to the inhabitants of Zion who are the pure in heart, but must refer to the places which have been occupied, or which it may be contemplated to occupy, in the regions round about.

18 [128:7c1] The Saints cannot occupy in any place on the land of Zion which is not under the domination of civil law;

19 [128:7c2] And as citizens of the state, holding their liberties under the law, there must be a proper recognition and observance of these laws.

20 [128:7d] The Lord has said that this condition of obedience to law must continue until he comes, whose right it is to come, and assumes to reign over his people.

21 [128:7e] Under the provisions of the laws, these organizations or associations must be instituted and carried to completion if they shall be of benefit to those who shall be engaged in them.

22 [128:8a] The Spirit saith further: That these organizations contemplated in the law may be effected and the benefits to be derived therefrom be enjoyed by the Saints—in such enjoyment they cannot withdraw themselves so completely from a qualified dependence upon their Gentile neighbors surrounding them as to be entirely free from intercommunication with them;

23 [128:8b] Yet it is incumbent upon the Saints, while reaping the benefits of these organizations, to so conduct themselves in the carrying into operation the details of their organizations as to be in the world but not of it,

24 [128:8c] Living and acting honestly and honorably before God and in the sight of all *mankind*, using the things of this world in the manner designed of God, that the places where they occupy may shine as Zion, the redeemed of the Lord.

25 [128:9] The Bishop should be directed and authorized to proceed as soon as it shall be found practicable by consultation with the general authorities of the Church, who are made the proper counselors in spiritual and temporal things, to carry out the provisions of the law of organization which are by the law made the duty of the Bishop.

The First Book of David

A History

The following are selected dreams and visions given to David regarding the history of the Church of Jesus Christ in Christian Fellowship and its founder.

Chapter 1

God, the Devil, and the Freedom to Choose.

1 As a child, my parents decided to find religion; we visited a few churches as my parents were praying on the subject.

2 As my mother has told it, she was making dinner one evening while my sister and I were playing outside.

3 As she was making dinner, my mother heard a voice tell her to call the Church of Jesus Christ of Latter-day Saints.

4 ¶ Presuming there was an unknown male adult in her backyard with her children, she called us into the house, asking who was outside with us.

5 I told her no one and she had me sit with my sister inside, watching television.

6 Once back in the kitchen, my mother again heard the voice, and once again he told her the same thing: Call the Church of Jesus Christ of Latter-day Saints.

7 Presuming there was someone standing outside, my mother shut the window.

8 ¶ A third time, my mother heard the voice, this time inside the house.

9 At this point she did not know what to think but followed her natural instinct to panic.

10 My mother took my sister and I upstairs, telling us we were playing hide-and-go-seek; we hid in my parents' closet until my father arrived home.

11 ¶ My father was upset that my mother had not call the police; however, my mother stated she had not seen anyone, and the voice sounded as if it were right beside her.

12 She stated that the voice did not frighten her, she only hid out of paranoia.

13 After my father searched the house, and a brief discussion, my father told my mother that if she heard the voice again, she should make the phone call and see what happens.

14 ¶ The next day, my mother heard the voice again, around the same time.

15 This time, she got out the phone book, looked up the phone number and made the call.

16 The phone rang for quite some time; just as she was about to hang up, a woman answered, and he gave my mother the address and time of worship.

17 ¶ It should be noted that this woman, it turned out, had also heard a voice in her car, both days.

18 She also did not heed the direction to go to the Church building the first day.

19 The woman listened the second day and heard the phone ringing as she entered the building.

20 She ran to answer, picking up just as my mother was about to give up.

21 ¶ We attended church for the first time with the Latter-day Saints that Sunday.

Chapter 2

God, the Devil, and the Freedom to Choose.

1 As a small child, I was accustomed to playing with my friends on Sundays and getting ice cream from the ice cream truck.

2 When I discovered that we were going to church for the first time and would miss the ice cream truck, I was devastated.

3 My parents had taught me right from wrong and about God and the Devil and had explained we need to go to church to worship God.

4 ¶ That night I threw a tantrum and camped out in the upstairs hall to protest the idea of being at church all day.

5 I had faith that God and the Devil were real based on the word of my parents; In my childish anger, I got on my knees and prayed to the devil.

6 It may have been a dream, but after my prayer, he appeared to me. I remember it vividly because it has haunted me my entire life.

7 ¶ Satan promised me many things if I would just fight against the Church of God.

1 David

8 He promised me wealth and fame, but I told him all I wanted was candy.

9 He told me I could use the wealth to buy candy, which I thought at the time sounded good.

10 He gave me questions to ask to make the church look bad, such as Joseph Smith saying he was the author of the Book of Mormon in the original print, and other questions that really only make sense to those without faith.

11 In the end, I would not agree to join him; It did not feel right, and I realized I was being selfish, but I remembered what he told me, in case I thought I needed the information.

12 ¶ The next day, I went to church with my parents; I found it boring, yet decided that rather than ask the devil's questions, I wanted to learn for myself.

13 The people were nice, but I still felt like there was something wrong; it was as if the people were too nice, like they wanted something.

14 What, I did not know, but I really enjoyed the Latter-day Saint missionaries playing with us before their discussions.

15 ¶ Wanting to know the truth, I taught myself to read using the Latter-day Saint Church's child scriptures and cassette tapes.

16 I prayed about what I read but did not really feel anything; I could not tell if this religion was correct or not, but believing that I would receive a vision, I knew I had to discover the truth.

17 ¶ Then one day, we were at an open house at the Latter-day Saint church; my parents had been baptized at this point. I needed to know if God was real for myself.

18 I thought that God must be real, as I had seen the devil; yet, to me, the Latter-day Saint Church seemed so silly: A boy had found gold plates and translated them? This just did not make sense to my child mind.

19 I too—like Joseph Smith Jr.—was a child; a younger one, but still a child; how could Smith do this and I not?

20 I knelt down at the pew and started to pray silently to myself; I told the Lord that if he was real, and Joseph Smith was a prophet, then he, Smith, was no better than me—a human boy.

21 I told the Lord that I did not want my parents to be lied to, and I wanted to know the truth.

22 I asked the Lord, telling him that if He could show Himself to Joseph Smith, a mere boy, He could show Himself to me.

23 ¶ I knew this to be true in a profound way; it was black and white: either God would reveal himself to me, or Smith was a liar, for me, it was that simple.

24 The scriptures teach that we should have the faith of a child, I can honestly say that my faith might never been as pure again as it was that day.

25 I had pure faith in a way I can only describe as that of the brother of Jared when he saw the Lord's finger.

26 ¶ As soon as I finished the prayer, my eyes were opened to a vision.

27 In this vision, I heard the voice of the Lord telling me that Joseph Smith was his servant.

28 The Lord showed me the history of the Latter Day Saint movement, Smith following the Lord, making mistakes, but pressing on as he learned and grew.

29 I then saw Joseph Smith Jr. die; he was murdered and the Church split; I saw that most of the Church went west to Utah.

30 I saw that church grow there and from there throughout the world.

31 I also saw other denominations start, falter, stop, and move on but none with the growth of the Church of Jesus Christ of Latter-day Saints.

32 ¶ I would pause, break out of the vision if you will, every so often to ask my father, who was sitting in the pew next to me while I was kneeling, questions.

33 I had such great faith in my father that when he told me that what I asked was true, I had even greater faith in what I was seeing; if he said he did not know something, I would just go back into the vision to learn more.

34 Eventually, I knew my father could not answer any more of my questions, so I fully enveloped myself into the vision.

35 ¶ Up to that point all I has seen was the past, yet I also saw the future.

36 I saw the Latter-day Saint Church split again; a wickedness had entered the Church from its beginnings and grown over time.

37 The majority of the Saints did not follow the Lord, and I saw that in the wickedness of the Saints, their hearts were hardened against their fellow man.

38 Rather than learn from their time as the underdog, they went from being the oppressed to becoming oppressors.

39 ¶ I saw many more things in this vision, a number of them I've read in the visions of other apostles, but I kept them to myself, as I

1 David

had been told over and over that what Smith had seen couldn't be seen by others.

40 I did not think anyone would believe me; but I had seen a vision and the Lord told me he had a work for me and asked me if I would like to know more; I said yes.

41 ¶ From that time, for over a year, I was visited by angels that taught me the will of the Lord.

42 All of my life people have said that I have a way of understanding and teaching spiritual truths that amazes them, but this isn't me; it is because of the lessons I learned from angels as a child and my connection to the Holy Spirit.

43 The angels opened my mind to the gifts of the Spirit in a way that causes me to see things the way I do.

44 This is not to say that I am more holy, or better than anyone else—everyone can have these experiences.

45 I am not special in any way, I was merely given a choice and chose to follow a God that promised nothing but information, rather than a devil that promised everything without really telling me anything.

Note:

- a. Back then, the Church of Jesus Christ of Latter-day Saints broke Sunday worship into two parts: starting in the morning, a break for lunch, then back again in the afternoon.

Chapter 3

Meeting the Lord.

1 By the time I was six years of age, I had seen my angel friends numerous times; they had taught me, and answered many of my questions.

2 I told practically no one of my experiences, as the very few people I tried to share my visions with mocked them, thinking they were the imaginations of a child; yet I knew them to be true.

3 ¶ A number of times I had asked to see the Lord but was told I could not; I surmise now it was because I was too young to receive the gift of the Holy Ghost, or simply not ready; but, in truth I do not know why I was not permitted to see Him.

4 I know my faith allowed me to dream dreams, have visions, and visits from angels, but I fear that my lack of understanding as a child may have stood in the way of seeing the Lord for myself.

5 ¶ One day, I was sent up for quiet time, and as usual, I did not sleep; I was playing when the angel of the Lord appeared and asked me if I would like to speak to the Lord.

6 I answered in the affirmative and was told to go to the window, but that I could not open the curtain.

7 My room was on the second story, so I surmised the Lord would be standing on the ground, but his voice was clearly just on the other side.

8 ¶ I asked the Lord if he was flying; He said, with a voice full of joy, that he was, in a manner.

9 I had been told I was forbidden to touch the angels, and wondered if I could touch the Lord, so I asked him if I could give him a hug, to feel Him with my eyes closed;

10 But the Lord saw through me, asking me if I would peek; I admitted that I would, He laughed with a joy I will never forget, and we talked for some time.

11 ¶ He first answered all of my questions and then began to ask me questions; finally, He asked me if I would covenant to serve Him and I told him I would, as he made me happy.

12 After the covenant was made, He left, and as He did, so too did the joy of being in His presence.

13 Wanting the Lord to return, I opened the curtains, expecting to see Him, asking him to come back; but he was gone.

14 ¶ I turned back to the angel who told me that once I was baptized and received the Holy Spirit, I could feel that joy all of the time; it was also explained to me that there would still be pain, trials, and hardships.

15 The angel of the Lord told me that our time together would be over soon.

16 The angel said that I would still receive visions and revelations, particularly after I had received baptism by Fire—the Gift of the Holy Ghost.

Chapter 4

The Creation.

1 As a teenage boy, one night I sat in my room conversing with the voice of the Lord; I was asking Him questions and He was giving me answers.

2 My vision of the creation came this night when I was in bed, pondering the mysteries of the universe.

3 I had been praying and was filled with the spirit. I was pondering the theory of evolution and the creation story, as told by my religious relatives and as I had learned of it at church^a.

4 As a teenager in high school, this seemed very important to me; the Lord had already shown me a few visions that evening, and I was fearful of the answer I would receive.

5 Would God reveal my understanding of the Bible false, or was all the scientific evidence a lie? How could science and what I thought the scriptures taught be in conflict?

6 ¶ I prayed to see the creation, as recorded in the Bible, and a vision unfolded before my eyes.

7 I saw gases and stars; the materials moved, and the sun was formed.

8 Then the earth; it was as if time was on fast forward, the whole of it happened as a series of events, a timeline shown to me with no explanation.

9 At first, I was amazed at how quickly everything transpired; “seven days,” as recorded in the scriptures, seemed like mere moments to me.

10 As I asked questions, the events rolled back and played again, like a movie; but things were slowed down so I could see clearer.

11 ¶ Very quickly, I realized the problem with what I was seeing; time was not a factor to the Lord.

12 The Earth was not created in mere moments, nor was it created in seven literal days.

13 Visions are given, not in real time, but in the Lord’s time; and, to Him all time is nonexistent.

14 How can one that is eternal measure time in a way comparable to finite beings?

15 ¶ When I asked him about the truth of the battle between evolution and creation, the voice of the Lord spoke to me saying: “What does it matter, know that all things were made by my hand.”

16 But I insisted; I wanted to know the truth, and I pointed out that He was a God of truth.

17 The Lord slowed down the vision again, this time I saw the creation of everything, not just of the planet.

18 I saw small cells multiplying and life forming, life growing and changing, evolving right before my eyes.

19 At a quick glance, it was easy to see how one could think things were being created out of nothing; however, at a closer look, it was clear that life was not simply called out of nothing.

20 ¶ I cannot say exactly how everything worked or in what order, but a few things were made very clear to me:

21 First, nothing was an accident; everything was created for a reason, and these reasons are parts of God's plan.

22 Second, Adam and Eve were not alone on the Earth, nor were they the first people; they were the first people in the story of mankind as it relates to our salvation, the salvation of this human family; not only did spiritual death enter the world through Adam and Eve, but spiritual life as well.

23 Third, revelation is a hard thing to understand, we should not jump to conclusions and sometimes one revelation or vision can have many meanings.

24 Lastly, the Lord does not always tell us what we want to hear, sometimes He gives us the answer we need, even if it is not the answer to the question asked.

25 ¶ At this point the Lord had shown me the creation of the Earth, and enlightened my understanding in many ways, yet I had one other question I was afraid to ask.

26 The Lord eased my mind through the power of the Holy Spirit and knowing it was alright to ask, I inquired as to where He came from.

27 I felt joy from the Lord, knowing he wished for me to ask, and He answered my question with a vision.

28 ¶ I saw, in vision, a pool of what looked like water; there, intelligences were moving on the face of the water. These intelligences began rising up and conversing.

29 Then, they began to glow so bright it was hard to look upon them any longer; these then helped others out of the pool as well.

30 It was then explained to me that what looked like water was in fact "the face of the waters" found in the deep; a great pool of intelligences^b; this pool was where we all came from, we were a part of it.

1 David

31 Whether the first to leave were Gods to our God, as I had been taught by some Latter-day Saints at church, or our Gods, our Heavenly Parents (Elohim) and Jesus Christ, alone was not made known to me.

32 What was made known was that Elohim, our Heavenly Father and Mother, left on their own, creating their own spirit bodies; then they created their own bodies of flesh and bone as they have now, and that YHWH, Jesus Christ, had been with them from the beginning.

33 These then helped other intelligences create their own spirit bodies; the first to create His own Spirit body was Jehovah/Jesus Christ, as he had been with them from the beginning.

34 He, Jesus Christ, was literally the first born of the Father through their help in His spiritual creation; yet He is co-eternal with the Father and a God, just as the Father is a God.

35 From there, other noble and great ones were born to their own created spirit bodies, through the help and instruction of our Heavenly Parents.

36 ¶ It was also clear that the lower the intelligence, the greater they needed help in the creation of their own spirit bodies, yet all humans on this Earth created their spirit bodies themselves.

37 This is why God, in the books of Genesis and Moses, “moved upon the face of the water” but in the book of Abraham, “the Spirits of the gods” were “brooding” or better said, incubating.

38 God the Father and his wife or wives were self-created; as his children we too are self-created, but only through the help of our Heavenly Parents.

39 All that were intelligences understood, to their capacity, what was happening and rejoiced greatly upon leaving the face of the waters in the deep;

40 They understood that this was the first part in creating eternal physical bodies of flesh and bone, as they saw Elohim had.

41 ¶ It should be understood that matter and intelligence are both co-eternal; neither has beginning nor end; the progress of joining these two co-eternal forces is the point of all existence and the end of the first eternity^c.

42 It is the priesthood and the Law that allows this to happen, and only by obedience to the Law can the priesthood work; and, Christ’s Grace shows mercy to us that we may use the priesthood though we are imperfect.

43 This helped me to understand the vision I had of the creation, as I was shown in it that we created the Earth, as we are gods; the children of God the Father and a Heavenly Mother;

44 (Whether we are all from the same Heavenly Mother or if Heavenly Father has more than one wife, I do not know);

45 Just as God the Father created His own body, first in spirit then in the flesh, we are now doing the same, with God's help.

46 However, His identity and intelligence are greater than ours, thus we need His divine guidance; we cannot do this on our own.

47 Likewise, our obedience to the Law is too weak; we need a Savior.

48 This is the role of Jesus Christ, to be the Savior of the world; His perfection is so great that His divinity is also eternally greater than ours; we need a way to converse with our Gods, this is the role of the Holy Ghost or Holy Spirit.

49 This is why they are Gods, worthy of our worship; and we are gods, children of the Most High;

50 This is how God is our Father, He and our Heavenly Mother look out for us, lead us guide us and sent their Sons, Jesus Christ and the Holy Spirit, to walk beside us so that we can find our way.

Note:

- a. The Church of Jesus Christ of Latter-day Saints.
- b. See Genesis 1:2.
- c. See DoS 58:30.

Chapter 5

In the Garden.

1 One night the Lord gave me a vision in the form of a dream; in this dream I was at work, watching the news, everyone's eyes were glued to the TV screen, the reporters were stating that the Garden of Eden had been found here in North America.

2 They were talking to experts in religion, philosophy, archaeology, and more, asking: what did this mean for the world? What did it mean for America? What did it mean for religion?

3 Most of the people talking the loudest used this discovery to "prove" their own religions correct;

4 Jews were outside the Garden praying, Protestants were preaching loudly, Catholics were chanting and using hand signs, some waving containers of smoke; Muslims had gathered and were praying and reading the Quran.

1 David

5 The Church of Jesus Christ of Latter-day Saints' missionaries in that area were talking to people, pointing out that Joseph Smith Jr. had said that the Garden of Eden was here in America.

6 Other world religions were represented as well, and each gave their point of view on what the Garden really was—from Shangri La to Atlantis and more.

7 There was a fear among many that the unholy would die if they entered the Garden, all of these religions seemed to think this spot should belong only to them and their followers; though the Garden had been found, as of yet no one had entered.

8 ¶ The biggest shock came when the people, archaeologists of no particular religious affiliation, that had made the discovery finally walked in, as when they did, they simply came right back out.

9 These explorers looked just a little younger than when they went in, more refreshed and full of life.

10 Though they had been gone but minutes, they stated they were in the Garden for years—a lifetime!

11 Now reporters were talking to physicists; these scientists were talking about string theory and quantum mechanics, all trying to explain what had happened.

12 Doctors were saying that the men and women that had come out were healthy and strong.

13 ¶ Suddenly the push from people trying to get into the Garden was even greater as everyone wanted the “miracle food” inside that they imagined would cure their ills.

14 Some even thought they would drink from the mythical fountain of youth and live forever.

15 There were also ideas being entertained by some that entering would purify sins and that those that came out were now somehow “holy.”

16 These reports went on for days; in my dream, I watched them on my work breaks at work and until I went to sleep at night at home.

17 After the first week, fears of economic collapse due to interest in the Garden had faded, but people all over the world were still making pilgrimages to get to the Garden of Eden.

18 Coworkers kept asking when I was going, shocked to hear that I was waiting until my scheduled time off from work.

19 I felt (in my dream) this was something that should happen at the right time, not just because I wanted it.

20 ¶ Finally, that day came. I drove to Missouri and parked my car; I had to walk for miles from there, due to all the abandoned cars of the people that came before me.

21 As I got closer to the front, I could hear people talking as they came out:

22 “It was really beautiful!” exclaimed one woman, “Yeah, but there wasn’t much to do,” came a response from the man with her.

23 “I’m getting a tee shirt, to remember the occasion,” said yet another.

24 Most of the responses were like this; it seemed that many wanted in, but once there they did not know what to do in the Garden.

25 Besides the religiously fervent, to some this was like an entertainment park, a cool “trick of nature,” to others a “scientific curiosity.”

26 Yet the religious people that went in expecting to see angels or miracles came out disappointed, some were now even calling it a tourist trap.

27 ¶ As I walked passed them on my way into the Garden, a man tried to stop me from going in.

28 “Excuse me, I need you to fill out this survey before you enter,” he said, very politely.

29 “No thank you,” I said just as politely.

30 “I apologize for the inconvenience,” he said with the utmost courtesy, “but I can’t let you in until after you complete the survey.”

31 I tried to move him out of the way with my arm, but he put his hands up, asking that I not touch him.

32 “Can’t you ask someone else?” I asked, waving my hands towards all the people walking past me.

33 “We are asking everyone,” he said.

34 I looked around and saw a few others dressed like him; they too were all asking people to stop, but everyone was just walking past them as if they couldn’t even see them.

35 Annoyed that he was focusing on me, but understanding as no one else was listening, I went with him.

36 ¶ After sitting down, the man explained that people were going in freely and free of charge, but that they wanted to see what they learned while in there, among other things too lengthy to go over in this narrative.

37 I thought this rather scientific and was suddenly a little more willing to help.

38 After filling out the forms and listening to his advice, I again started walking towards the Garden.

39 As I walked in, I noticed that some of the others had found a few people to take the survey, though not many; and the people they found seemed to be of the same mindset as myself, annoyed but

1 David

understanding. I kept going and finally, I went into the Garden of Eden.

40 ¶ Entering the Garden, I was at once in shock and awe of the beauty.

41 There were animals and plants there I had never seen with greens and colors so bright it was impossible not to feel happier just looking at them.

42 The colors of the plants and fruits were so vivid, unlike anything I had ever seen before.

43 The food was so good I felt as though I could eat forever and never feel hungry or full ever again; the wonders and awe that I saw here were too great to describe in written words.

44 I saw many miraculous things, all pointing to the reality of God.

45 I even saw the tree of life at the east of the Garden, guarded by Cherubim and a flaming sword which turned every way.

46 ¶ I noticed that other people did not seem to care to talk to anyone outside the groups they had come in with. As I came in alone, it was as if I were invisible to anyone else.

47 It was clear that some of these people had been there for many years, and out of curiosity I began to study and observe them.

48 I saw people baptizing and being baptized in the waters as I walked around.

49 I saw people trying to teach the people there; some stopped as though they thought they heard something; others walked past them without a thought.

50 Very rarely I would see a few people had stopped and were listening to the teachers; these teachers were dressed in the same manner as the man that had stopped me before entering the garden.

51 There were also merchants selling trinkets, which I found odd as they were selling things that could be easily picked up off the ground; yet people were lining up to buy these items as if there were no other means of obtaining them.

52 Walking around, I also noticed that there were people that would destroy life in the Garden just to watch it grow again; some would cut themselves and pour water over their wounds just to see them heal.

53 The power of the Garden was being used to entertain, not to edify or enlighten; I did not know why, but this made me very sad.

54 ¶ I do not know how long I was in the Garden, but after a time of watching how others were treating this miraculous and wondrous place, and exploring it extensively for myself, I felt the desire to leave.

55 Upon leaving, the man that had stopped me before was there again with his surveys; I was feeling depressed after leaving, trying to process what I saw.

56 I really didn't want to talk to him, but he insisted.

57 I asked if I could come back later, promising that I would return, but he shook his head no; "You will forget," he said. "We must do this now, while it is fresh in your mind."

58 This made sense to me, so I glumly sat down, I went over everything I saw in great detail as he wrote everything down.

59 As my experience poured out, I felt as though the negatives I saw were draining from me, leaving me exhausted but uplifted. It transformed the experience for me.

60 ¶ After I was finished, he looked me in the eyes and asked, "What did you learn from this?"

61 I pondered this for a moment and looked back at him and responded, "It doesn't matter where you are, what matters is who you are."

62 At this he smiled and my understanding of who he was transformed, I instantly recognized him as an angel of the Lord, one I knew from my childhood.

63 As I understood who he was, I warmed up, being filled with the Holy Spirit.

64 Before I could say anything else to him, he responded: "That is correct, now go and tell everyone."

65 ¶ With that, I awoke in my bed, being filled with the Spirit of God and desirous to share this message with the world.

Chapter 6

Ordination.

1 Not realizing I'd ever need to tell my story; I didn't keep the best of records.

2 I was commanded by the Lord to make an appointment to talk to my bishop about being ordained a High Priest as early as 1998, but I didn't heed the command because of my lack of self confidence.

3 This prompting came to me off and on for over a decade.

4 Finally, around 2013 or so, I gave in and followed the Lord's command; at that point I was out of excuses.

1 David

5 I spoke to my bishop who told me that to become a High Priest, I would need to either age out of Elders Quorum or receive a Stake calling.

6 He stated that it was really just for the keys of running the Church at that level or to have peers so priesthood meetings would be more relevant.

7 This did not make sense to me both because the Relief Society didn't separate out grandmothers, and it wasn't in line with the teachings of the Joseph Smith version of the Bible:

8 “And thus, having been approved of God, he was ordained a high priest after the order of the covenant which God made with Enoch... to stand in the presence of God, to do all things according to his will, according to his command, subdue principalities and powers; and this by the will of the Son of God which was from before the foundation of the world. And men having this faith, coming up unto this order of God, were translated and taken up into heaven. And now, Melchizedek was a priest of this order” (IV/JST Genesis 14:28, 31-33).

9 ¶ I went home to pray, had I waited too long? Did the Lord have something else for me to do next?

10 I felt peace, knowing I had finally done what the Lord asked me to do, and blessed by His patients with me.

11 When I prayed that night, I felt the peace of the Lord wash over me; I knew there was more to come; what, I did not know.

12 ¶ A few weeks or so later, I was alone, praying when the Lord told me it was time I was ordained a High Priest, as there was a work He had for me.

13 Presuming it was a work in the Church of Jesus Christ of Latter-day Saints, I asked if I should make another appointment with my Bishop, or if I should speak to the Stake President.

14 Rather than answer my question, a light came into the room, in the light was a man, not quite as tall as myself.

15 His skin was dark, like bronze, his hair black; yet he was white—hair and skin, glowing with spiritual power; he identified himself as Raphael, a servant of the Lord.

16 Though startled at first, I was not afraid, I felt a peace wash over me.

17 Not wanting to be deceived, I stuck out my hand to shake his, he grasped my hand in the token of the Law of Sacrifice and I felt a warmth come over me, washing through me with the love and power of God that he had in him.

18 I was immediately reminded of stories in the scriptures, as I shook his hand, of those that had fallen down to worship angels and understood why they had; but I knew he was not a God.

19 ¶ As I let go of his hand, he told me he had been send by God to ordain me a High Priest and set me apart. His blessing^a was as follows:

20 David, servant of God, I bless thee and place upon your head all of the keys of the High Priesthood, even as Abraham had.

21 For it was I, Melchizedek, that ordained Abraham; teaching him, blessing and ordaining him with the keys of the Priesthood after the Order of the Son of God.

22 With these keys come the responsibilities of your calling.

23 It was I that taught thee in thy youth, with others in the Lord's name; and, as I told thee then, you will have a hand in completing the restoration of all things.

24 You will see many things and are called to perform a work in preparing the children of men to receive the Lord their God.

25 Even now the horses are chomping at the bits, ready to carry home Christ, our King.

26 Though you are weak, in the Lord you shall be strong; He has prepared you for this day and has prepared others to assist you in this work.

27 And this is your ministry: Unity in the Lord, Holiness to the Lord; to go forward and teach every man, woman, and child to love their neighbors even as they are loved by God; for God loves all.

28 And by this love shall Satan be bound, and Jesus shall reign the one true King over all the earth.

29 Go forward with strength in God, translating the Word of God, and preaching peace in the name of the Most High: Amen.

30 ¶ With this he left, the room seeming dark and bland without the light that had emanated from him.

31 I said a prayer in meditation, repeating his words over and over.

32 I thought now that I should receive a call from someone at church, as I believed the work I was to do was to be in that denomination; it was a call that never came.

Note:

- a. This was not the whole blessing, but all I feel prompted to reveal at this time.

Chapter 7

The Store.

1 In May of 2015, I had a dream, it was one in a series of dreams I have had over the course of several years; I know these dreams are not ordinary dreams, but from the Lord; this one made it clearer to me that the Lord had a work for me to do.

2 In this dream, I obtained a small shop in a mall, but this was no ordinary shop, nor was it an ordinary mall.

3 Even before I unlocked the doors, I was told by other shop owners to come and buy from their stores, not to open this shop; and while there were crowds of curious people looking to see the shop that was re-opening, the other shop owners were pushing them to go to their stores.

4 Once inside the shop, my small team and I had to clean the place up, there was a lot of dirt and dust.

5 Worse yet, there was mold on the books and items we were selling in the shop, the mold was so bad it looked like long hair growing on the books.

6 While some were cleaning up the windows, shelves, and signs, I started to clean the books using a thick mold killer and a razor to cut away the age and clean them.

7 ¶ As I cleaned them, I could see they were made of gold and silver, wrapped in leather; the books were beautiful to behold!

8 Upon closer examination I could see what they were, the Scriptures—the Word of God.

9 Even though we were still cleaning, people insisted they be allowed to shop in the store.

10 They would look around, some mocked us for being so small and left.

11 Others, a small few, could see the beauty under the imperfection from what seemed like decades of neglect and stayed to help clean.

12 Meanwhile, the other store owners would come in and tell us the end was coming, that we all needed to get out of this shop and go to their shops for safety.

13 Even in the court yards between the shops, people argued amongst themselves, with every shop owner insisting they had the only safe shop, with various patrons joining in the debate.

14 I asked those working on this shop not to join the debates, and I let everyone know that they were welcome to come and go in this shop as they pleased, and that they were welcome to their shops, but that we would stay and clean.

15 I let them know that they would indeed be safe in their shops, but that this shop was just as safe; it was the mall itself that protected us, not the stores.

16 ¶ It was at this point that a few things happened:

17 First, I realized that this shop I was in was not really a bookstore, as I had imagined, nor were any of the other shops normal stores that sold things like clothing or electronics.

18 All of the stores in this mall sold the same thing: salvation in the Lord Jesus Christ.

19 Some asked for more or less money than others, some were more or less entertaining; but all offered the same service: salvation.

20 It was then that I realized that all of the stores were the various Christian religions; they all claimed to have the only Christ with the saving grace that leads to salvation.

21 Yet those that came to the shop I had reopened were looking for something more.

22 It seemed that the moment I realized this; the sky caught fire.

23 The ceiling of the mall was made of glass windows, how anyone thought their store with glass windows would survive a meteor shower, I did not know;

24 Yet this was their argument, their store was safe while all the other stores had glass windows. In this dream, however, I knew that we would all be just fine.

25 ¶ I was calmly telling another store owner that we in the reopened shop would be fine as the meteor shower started.

26 We both looked up, and he dropped to the ground fearing his own demise as I calmly watched the meteor disintegrate before hitting the roof of the mall.

27 Looking around, I saw many surprised, running for shelter as they were caught unaware in the courtyards. Yet all in the mall were safe, for they all had Christ.

28 The other shop owner that had been trying to argue with me got up and sheepishly scratched his head. He admitted that he had been incorrect, as it was clear that everyone in the mall was safe.

29 ¶ Once the meteor shower ended, the other shop owners and I went out to survey the land, we found it utterly decimated.

30 All life outside the mall had been destroyed but a few stragglers, saved I know not how, the few that were left went to the mall, stunned that it was there.

31 They all stated that they had never seen it, nor knew of it; that if they had known there was a mall they would have entered and warned their friends and family.

1 David

32 ¶ This dream was a powerful message and warning to me, Doctrines of the Saints 42:31-46 points out that all that accept Christ will be saved by Christ's Grace; this grace was the glass shield around the mall in my dream.

33 I now knew that it does not matter what "store" or church or denomination we belong to, as long as we are His, that is Christ's.

34 Rather than fighting amongst ourselves, we should be working together to share the Good News of Christ with all; and we read in Doctrines of the Saints 42:31 and 33:

35 ¶ "Yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of His wrath, who shall be brought forth by the resurrection of the dead through the triumph and glory of the Lamb who was slain, who was in the bosom of the Father before the worlds were made...

36 "That through Him all might be saved whom the Father had put unto His power, and made by Him who glorifieth the Father and saveth all the work of His hands, except those sons and daughters of perdition who denyeth the Son after the Father hath revealed Him."

37 ¶ Later in 2015 I was given another dream where I was working in a vast field.

38 Every so often I would bump into a sheet or curtain that got in my way; it was annoying, frustrating.

39 Then the voice of the Lord said: This is as man sees, see as I see, and I was pulled up into the clouds.

40 I saw that the vast field was nothing as compared to the true field that seemed to have no end.

41 There were others working in fields with curtain barriers limiting them to their part of the vineyard.

42 The curtains were easy to pass through, yet people stayed where they were.

43 I felt the Spirit enlighten me to understand the vineyard was the Church of God, and the curtains divided this Church here upon the earth to meet the many needs of mankind through all the various denominations.

Chapter 8

Another Dream.

1 As time moved forward, I pondered my dream from the Lord of the Garden of Eden; what it meant, I did not know; I felt called, but in

the Latter-day Saint Church one does not simply start preaching without a call from a Church leader above them.

2 It was after our twins were born that I realized that the dream of the Garden was the Lord's call for me to preach the Gospel, to call others to Christ.

3 I did not fully understand how to go about this and waited for a call from some LdS Church leader, but that call never came.

4 During this time, I was led by the Spirit to learn more about a variety of topics and I gained a number of revelations and insights from the Lord.

5 I kept these to myself, sharing them only with my wife as I did not have the authority to speak on these matters to members of the LdS Church.

6 ¶ During this time, I was saddened often by the rejection of those by the LdS Church that desired to come unto Christ.

7 Why was Christ's Grace powerful enough to cover my sins, but not powerful enough to cover the sins of others, I often pondered?

8 The Lord told me that his Grace was sufficient, but that the Church had yet to learn these truths.

9 ¶ I had felt the Spirit tell me to stop attending the Latter-day Saint Church in the fall of 2014.

10 At this time the Church of Jesus Christ of Latter-day Saints, from my perspective, had started going back to its old ways of exclusion.

11 Just as they had rejected the Lord and had not allowed blacks to receive the Office of the Priesthood, just as they sympathized with Nazis before the U.S. entered WWII, just as they said "no" to women's equality in the workplace, etc. the leaders of the Latter-day Saints now wanted the U.S. government to define marriage for other Churches.

12 The irony in this was that we stopped practicing polygamy for this very reason; the Lord asked us to fight, and when we lost, He asked us to stand down.

13 Now, the Latter-day Saint Church was doing to others the evil that had been done to them.

14 ¶ This meant that my family stopped going to church; my wife was welcome to attend on her own, but did not want to go without me, and I didn't want to go and send a mixed signal to my children that what was happening was correct before the Lord.

15 The Lord had asked me to stop, I do not exactly know why, but in view of my frustration I did not even ask, I just did as the Spirit directed.

1 David

16 My anger towards the manmade policies was great, as these policies rejected the Gospel and teachings of the Church as found in the doctrine, the scriptures of the Church.

17 During my time of inactivity from the Church, I prayed daily for revelation from the Lord: Why had he asked me to stop attending? What was my next step? I really didn't know what I should do.

18 The Spirit told me to return only after I was offered a Stake calling, but after Christmas, I returned anyway.

19 I disobeyed the Lord, and I make no excuse for it.

20 ¶ I knew it meant a lot to my wife, and it felt right to go back on a personal, worldly level; yet I still kept receiving revelations from the Lord.

21 I told the Lord that despite the wickedness of the leaders of the Church, from Brigham Young taking the priesthood from blacks to the attacks against religious freedoms in the United States under Thomas S. Monson, I would not leave unless He came to me in the spirit of peace; and I required my wife to be a second witness to me.

22 I feared that my frustration with the evil I was seeing was driving me away, rather than the Lord, and I begged Him to explain to me why He was giving me these revelations.

23 ¶ One night after much prayer and reflection, I had a dream given me of the Lord; this was a dream and not to be taken literally, but there were things taught to me here by the Spirit.

24 In this dream, I was in Utah with my wife, we were at the LdS General Conference.

25 We had been invited there, with a group of about twenty-five or so people, to meet the Brethren between sessions.

26 It was much like a celebrity event, in that there was much hand waving from the Church leaders, and much swooning from the faithful.

27 We, the people there to meet Church leaders, were a part of a PR campaign to make the Church appear more open.

28 ¶ During the first session, I spoke to the others in my small group, asking them what they planned to do or say to the Church leaders when we met them.

29 No one had really thought of anything to ask up to this point; we decided to kneel in prayer and ask the Lord for guidance.

30 The voice of the Lord came to all of us, telling us to ask the brethren if they had ever seen Jesus Christ; after all, this is what it means to be an apostle—a special witness of Christ.

31 ¶ When our time came, we were still on live TV, the speakers were on; those in the crowd and all across the world could see and hear us and our questions.

32 We had voted in unison that this was the question to ask, and it was decided, though I was not keen to do it, that I would be our spokesperson.

33 Once on the stage, with cameras rolling, I asked the Brethren, “Have you seen Jesus Christ?”

34 They all looked at each other, appearing very troubled by this question, then one of them spoke, stating this was not an appropriate thing to ask on live TV.

35 At this point, fearing they would lose control, they broke us up, and there were about two to three people to each of the fifteen Church leaders; I was taken with the group that was now speaking to Elder Ballard.

36 While all of this was going on, my wife went to the microphone and asked the members of the Church what harm it would be for men that claimed apostleship?

37 What would the harm be to state just once, not to brag but to inform, that they had seen God for all the world to know that He lives?

38 At this point, people started calling the Church, and people in the audience wanted to know, had these men seen the Risen Jesus?

39 ¶ Finally, the Brethren went to the stand and stated they would step off stage and pray to know the will of the Lord in this matter; we waited on stage for their return.

40 Time passed, time for the second session came, and they still had not come out; the time for the second session soon too passed.

41 Just as I was about to go backstage to make sure they were okay, my wife asked me if I would go back and see what was taking so long.

42 I went to the pulpit and let the cameras and those in the building know that due to time, I would just step back to see what was going on, and make sure everything was okay.

43 ¶ When I got backstage, I knocked three times, but no one answered; I was concerned I might be interrupting a major spiritual event, then the Lord whispered: Go in.

44 I went in, and the room, at first, appeared empty; then, after closer inspection I saw the room was filled with demons.

45 Using the Priesthood, I commanded the evil creatures to leave and, obedient to the power of the Priesthood and the name of Jesus Christ, they did flee from my presence and from the building.

1 David

46 As this was happening, my wife was looking at the equipment in the room, as it happened, the equipment had been on, filming, the whole time.

47 We rewound the tape and watched their discussion, and we didn't want to show the world what we saw.

48 We prayed and an angel of the Lord came to us and told us that the people needed to see the tape, so we connected it to the main feed and played it.

49 On the tape, we saw the Brethren state they were unwilling to answer the question, as in doing so it would appear as though they had given in and lost control of the Church.

50 Very worried about losing power, they opted to leave, and hold a press conference later that would state that after prayer they feared for their safety, and to ignore the question all together.

51 They had decided that they would not outrightly accuse those of us invited to meet them and ask them anything of misdoing, as this may also make them look bad; however, they would plant the seed and let the members point fingers for them.

52 After they left, we saw the evil creatures enter the room, there was no longer anyone there with the keys to stop them, and the deception of the Church leaders had invited them in.

53 I asked my wife to turn the tape off, but she wanted the people to know that the power of the Lord was real, so she forwarded the tape to the part where I exercised out the demons.

54 There was more to the dream, but I feel impressed by the Spirit not to record the whole dream, that the Lord will reveal the rest to others as He sees fit.

55 ¶ When I awoke, I remembered the dream perfectly, and asked the Lord what it meant.

56 The Spirit whispered to me: That 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.

57 I understood that this dream was not to call out the Brethren, nor was it to glorify myself; this dream was to point out the fear of losing control the leaders of the Church have, and that they are not alone.

58 Every Latter Day Saint denomination shares this fear and has since the death of Joseph Smith Jr.

59 This revelation in the form of a dream was given to point out that when the Lord is ignored, evil enters.

60 And, this dream was to tell me that though many hold the Keys to the Kingdom, these keys are not all or always being used to their full potential;

61 That the fear of men, at times, can outweigh their fear of the Lord, and this was too was a warning to me to fear the Lord above man.

62 ¶ This dream prepared me for further revelations and my call from God to serve the Lord and help build up his kingdom here on the earth.

Chapter 9

In the Temple.

1 At the time all of this was occurring, I was traveling to Washington D.C. to meet with politicians and their staffers on behalf of one of the groups my company was working with.

2 Having trouble focusing, my mind wondered one day to the dreams and revelations I was receiving; I was receiving revelation continuously but did not know what to do with it.

3 For some reason, that day I was reminded of the revelation I had received the first time I went through the Church of Jesus Christ of Latter-day Saints' temple.

4 While in the Washington DC temple back in the 1990's, it was revealed to me that the endowments were meant to be given as we progressed in the offices of the priesthood.

5 The Lord had tried to reveal more to me at that time, but I had pushed the information away as it was not my role or place to receive revelation for this Church.

6 At this point, I knew the Lord had a work for me and in prayer I asked the Lord what I was to do with all the information He was giving me.

7 Rather than answer this prayer, a vision was opened unto me right there in a certain congressman's office.

8 ¶ In the vision, the Lord revealed to me that the temple was never to be secret, this is the dispensation of revelation when mysteries are to be revealed.

9 I saw that the Saints, as they scattered after the death of Joseph Smith Jr., had both added to and used the revealed information without understanding what it meant or what to do with it.

1 David

10 I saw Priests preparing the sacrament in their temple clothes, and Bishops sitting on the stand in full temple clothing.

11 I also saw men and women gather in the true order of prayer, and I saw that every congregations' building was a temple of the Lord open to the public.

12 My eyes were opened, and I understood that the temple worship was to be simple worship, there was no need for separate temples and meeting houses.

13 ¶ I did not know what to do with this revelation, I felt the Holy Spirit moving me to tell the world!

14 Yet I feared the Church of Jesus Christ of Latter-day Saints and told the Lord that if it was His will to make these changes, that He should tell his servants, the apostles leading this Church.

15 I shared my visions with my wife, but otherwise kept what I knew in my heart.

Chapter 10

God's Work, A Blueprint.

1 From the time I received the dream of cleaning the store, I knew the Lord was calling me to a mighty work to do in His holy name; I began to receive revelation after revelation of how the Lord had wanted His Fellowship organized.

2 The Lord had shown me where the Latter Day Saint Churches would be today had we not let fear and secrecy take precedence over his will.

3 I was shown the true meaning of the temple rituals, how the Lord had wished for it to be used by this time.

4 The Lord showed me the structure of the Church, as the prophet Joseph Smith Jr. was setting it up, and how it should have been set up by this point.

5 To be clear, however, the Lord did not state that the current or former presidents of the Church are or were evil or that they did not hold the keys to the kingdom.

6 It was and is to me clear that these men still hold the required keys, and are inspired, yet have failings like everyone else.

7 It is also clear that there are flaws in the manmade policies and procedures and we have seen how these have led each Church and its members astray in some areas and have led a number of people away from Christ.

8 ¶ The question in my mind after every revelation was, what do I do with this?

9 As a lay member of the largest Latter Day Saint denomination, I could not just fly to Utah and let the Brethren know that the Lord had revealed these things to me, as this is not how the Latter-day Saint branch of the Church of Christ works.

10 I did not understand why I was getting these visions, for I am no one; I am just Dave.

11 I needed to know why I was receiving these visions and revelations; I had asked repeatedly, but the Lord ignored my questions and just gave me more information.

12 Yet rather than feeling confused, I felt overwhelmed.

13 In my heart I knew what the Lord required of me and that this knowledge was why He was not answering me in the manner I desired.

14 ¶ On November 6, 2015, I learned that the Church would be rejecting children of same-sex couples, and that they had been rejecting the children of polygamists wishing to join the LDS Church.

15 It was at this time that I felt a peace come over me; the Spirit of the Lord whispered to me: It is time.

16 With that, I started a website to hold all of the information the Lord has revealed to me over my lifetime.

17 If it is God's will that something becomes of it, then His will be done; if not, I can at least say I followed the Lord and did as He commanded me.

18 The information is not a perfect record, I am dyslexic and so if there are faults and flaws, they are the mistakes of men;

19 Yet I know that in spite of this, those that read over these revelations and will not reject the Lord but will instead pray to the Lord will know the truth of them.

20 ¶ One thing I have learn through all of this is not to condemn the things of God, that we may be found spotless at the judgment seat of Christ;

21 The Lord is perfect and I, as a flawed human, will do my best to get this information out into the world.

22 The Spirit will guide those that read and pray to know the truth and will testify of the meaning of all things.

23 This work is a Holy work, the Work of the Lord; it is not done to condemn or reject the Latter-day Saint branch or any other Church;

24 We are all able to receive God's Grace if we but ask, salvation is not tied to a church; it is tied to our Savior, even Jesus Christ.

25 The Bible won't save us, the Book of Mormon won't save us; Jesus will save us, if we but accept Him.

1 David

26 Regardless of religious denomination, if one has accepted Jesus Christ as their personal Savior this Fellowship is meant to be a place for them.

27 This work is to place to collect revelations and inspiration—the will of the Lord through His servants;

28 A place of hope where those looking to worship Jesus and study the Scriptures without bigotry or rejection can come and find peace.

29 To that end, God bless this work and those that do it; in His name, Jesus Christ, So Mote It Be: Amen.

The Second Book of David

The Fellowship of Christ

A brief history of The Church of Jesus Christ in Christian Fellowship.

Chapter 1

The Church of Jesus Christ in Christian Fellowship, November 6, 2015.

1 On Friday, November 6, 2015, I received a revelation from the Lord.

2 As I read that the Church of Jesus Christ of Latter-day Saints was rejecting children worthy of baptism because the organization disapproved of same-sex couples marrying, I felt a peace wash over me, and I heard the voice of the Lord say: “It is time.”

3 ¶ The only way to describe what happened next is to say that the Holy Spirit descended upon me as a dove.

4 I was fully embraced and enveloped in the Spirit of God in a way I cannot describe with human lips or in terms of human understanding.

5 I spoke to the Lord, being in the Presence of God in a way described in the Books of Moses as, when Moses was in God’s Presence.

6 ¶ I have been told not to record the full conversation as much of it was for me alone; I will however say this: The understanding I had at that moment was beyond comprehension.

7 I was given access to understanding beyond understanding, and when the moment was over, that understanding was gone as well.

8 I retained the memory of the experience, but that limitless flow of pure knowledge and wisdom was taken from me and I was returned to myself.

9 ¶ That morning, on my drive to work, I prayed to the Lord the entire journey, asking Him about the things I was to do.

10 One of the things I knew I needed to do was create a place to begin this ministry, this journey, the Lord had called me to.

11 My first thought was to build a website, a digital portal to the world, but I had to have a name so I could purchase a URL.

12 ¶ As I drove, I asked God: What should this ministry, this thing you have called me to build, be called?

2 David

13 Please Lord, let it be something short that works, like Community of Christ; there are so many churches called 'Church of Jesus Christ' it cannot be that simple, but it does not need to be too long or overly complicated.

14 I am not going to just make something up, I am going to wait for you to give me the name, because this is your work and I wish to do it for your glory not my own.

15 ¶ The prayer was longer than this, but this portion of that prayer is all that is relevant to cover at this time.

16 And, as I went about my day, I listened for the voice of the Lord to come to me, telling me what to name this movement I had been called to create; all day long, nothing.

17 I prayed again on my drive home; I reiterated many of the things the Lord had told me, and things from my prayer that morning.

18 I let the Lord know I could start writing but without a name, I could not start the website.

19 ¶ I ended my prayer after I was in my neighborhood, turning onto the street just before my own.

20 As I was turning onto the circle we lived on, the voice of the Lord spoke to me saying: The name shall be: The Church of Jesus Christ in Christian Fellowship.

21 ¶ When I heard this, my countenance fell; this was not the short name I had ask for or been looking for; however, it was the name given to me from God;

22 I knew I could not go back and tell the Lord He was wrong; I just had to live with it.

23 ¶ Over time, I began to see the wisdom of God in the name given us:

24 We are a Church, a body of religious believers.

25 Faith in Jesus Christ is the core of our different religious beliefs—we are the body of Christ.

26 What we do is gather with fellow Christians of any and all denominations, and with those that do not affiliate with any denominations, to unite as one in Christ.

27 We gather in Christian Fellowship.

28 Thus, we have become exactly what God declared us to be: The Church of Jesus Christ in Christian Fellowship.

Chapter 2

The Book of Remembrance, January 12, 2016.

1 On January 12, 2016 I awoke around 5 am. Knowing the Lord had a revelation for me, I went downstairs to my office and prayed.

2 My prayer ended, I sat at my desk and filled by the Holy Spirit, began to receive a revelation; the revelation I received is now Chapter 4 of the Book of Remembrance.

3 After this revaluation ended, I knelt again in prayer, asking the Lord why I had received this short revelation that seemed completely out of nowhere.

4 After this, I went back upstairs and got ready for work.

5 ¶ Once at the office, I was reading the news for the day and I saw that then Apostle Russel Nelson of the Church of Jesus Christ of Latter-day Saints (Brighamite) had made a statement that the rule his church has made to not to baptize worthy children of same-sex couples was a revelation from God.

6 This had me questioning a number of things, so I took my questions to the Lord.

7 I was then given a revelation telling me to leave it alone, that their policy was not from God but that I was not to war with my fellow Saints.

8 ¶ Later that day, I had finished with my work and was alone in the office, having been asked to stay behind to watch the phones while everyone else was out of the office.

9 I prayed again to the Lord, asking about the revelation I had received that morning.

10 In answer, I was told to put a blessing on the room I was in, to seal it that no evil could enter. While I did not understand, I obeyed.

11 ¶ At this time, I began to receive what is now Chapter 5 of the Book of Remembrance when I saw something move in the hallway outside my office.

12 I called out, asking who was there, but no one answered, I went back to work when I saw again the shadow of a figure in the hallway.

13 I stood up and demanded in the name of Jesus Christ that whoever or whatever was present would manifest themselves.

14 Then, in the doorway stood a woman unlike any I have ever encountered.

15 She had long hair, dirty and matted; so dirty that I could no answer as to what color her hair was.

2 David

16 She was naked, her covering her down to her midcalf, like a dress, but open in the middle; again, her skin was so filthy that I could not see the color of it.

17 Her face had a look of rage, and I knew instantly that she was there because she knew I was writing her story, and she had come to stop me.

18 In my mind's eye I could see the illusion she was trying to project of a beautiful woman dressed in fine, seductive purple clothing, yet I could only see her in her filthiness.

19 ¶ At this time I called upon the heavens for assistance and raised my right arm to the square to cast her out.

20 As I opened my mouth, speaking the words to expel her, a light descended from either the window or the ceiling, I do not know which, and Raphael stepped through carrying a drawn sword.

21 Pointing the sword as Lilith, he commanded her to leave as I was uttering the words of her expulsion. I ended my worded in Jesus' name, and Raphael too commanded her to leave in the name of Jesus Christ.

22 And in rage, screaming with utter wrath, she was gone.

23 ¶ I hadn't noticed the darkness that had come in her presence, but with her gone, Raphael too departed and the room was brighter, as if the sun had just broken free from the clouds.

24 Still in the spirit, I went back to my work, receiving chapters 5, 6, and part of 7.

25 ¶ Later that night at home, I felt compelled to go back to my office at home and there, after blessing my home, property, and neighborhood as I has my office at work, I received the remainder of chapters 7, all of chapters 8 and 9, and most of chapter 10.

26 ¶ It should be noted that per inspiration I initially put the revelations I received in 1889 before these, as can be seen in chapters 2 and 3 of the current version of the Book of Remembrance.

27 When preparing the work later, I prayed and was inspired to move parts of the revelations around to make the narrative clearer for the readers.; what is now 8:27-35 was originally part of the revelation that is now chapter 5.

Chapter 3

*The Book of Remembrance and Kabbalah, January 16-23, 2016-
March 2018.*

1 That weekend, I was given the last few verses of chapter 10 and chapters 11-17 on Saturday January 16 and chapters 18-20 on Sunday January 17, 2016 without incident.

2 I was instructed not to put all of the revelations on the Fellowship website, but to hold portion of the revelations back, specifically the teachings of Raphael, from the world for a time.

3 ¶ On Wednesday, January 20, 2016 I was awakened again early in the morning and received chapters 21-24 that morning; I was instructed not to put all of the revelations on the Fellowship website, but to hold portion of the revelations back.

4 On Saturday January 23, 2016 I received chapters 25-28, ending the revelations; I reviewed them as a whole that day and the next, reading and re-reading both the portions on the website and the portions I was asked not to share.

5 I wondered why I had been given what was clearly the temple drama from the Brighamite tradition.

6 I had received a revelation on January 10, 2016 asking that the Saints of Christ build a temple, was this our temple drama?

7 I was concerned, as if this needed to be acted out, as is done in Brighamite temples and endowment houses, this would be rather lengthy.

8 However, I also knew that these ordinances, the sacraments, were given in stages; line upon line, and precept upon precept so maybe it wouldn't be as lengthy as I was thinking.

9 ¶ In March of 2018 I was praying on the direction of the Church of Jesus Christ in Christian Fellowship and the Lord spoke to me saying: Unite my people in Kabbalah.

10 Not knowing what this meant, I began to study Kabbalah, and after a few months the Lord brought my attention back to the Book of Remembrance.

11 I was told in late July to begin editing the book prayerfully for publication, and re-reading the text with my new found understanding of Kabbalah I realized that this revelation was Kabbalistic teaching, it was a Kabbalistic book.

12 My spirit sank a bit when, while editing, I discovered that the words of Raphael could be found in an ancient Kabbalistic text known as Sefer Raziel HaMalakh.

2 David

13 The portion of the revelation I received that matched the text of Sefer Raziel was not in the same order, nor was it a perfect mirror of it, it was, however, the same portion Raziel had given Adam and Eve.

14 Praying on it, I was told that Raziel was another name for Raphael, and that this was a part of the Book of Melchizedek, thus it is far older than scholars had dated it; this satisfied my concerns, and I went back to work.

15 As I did so the wisdom of the book began to unfold before me, while I was too ignorant to understand when I had received it, this book was the teachings of the ministry of Christ;

16 This was a book given us to help us understand the signs and tokens Joseph Smith Jr. had revealed to us in preparation of the mysteries that would be unlocked when the temple was build.

17 Because of the circumstances in Nauvoo, the temple was not completed, and it was burnt to the ground,

18 I then understood that the Lord was asking us to build a temple that these sacraments would be unlocked for us, for all Latter Day Saints, in these, the last times.

Chapter 4

The Factory, February 17, 2019.

1 Saturday night, I felt very anxious, I had trouble falling asleep; when I woke up around 2:30 in the morning, something was wrong. I could feel it, but I didn't know what it was.

2 I got up; not able to sleep I worked on a manual for the Priesthood for the Fellowship until about 5:30 or 6am; at that point, though still anxious I was finally exhausted enough to sleep.

3 Before I went to bed, I said a prayer; I asked God to help me; I asked for peace and for answers, I needed to know what was wrong and what to do about it.

4 I fell asleep nearly as soon as my head hit the pillow, and I dreamed a dream.

5 ¶ In the dream, I was working in a very clean factory with the members of the Council of Fifty of the Church of Jesus Christ in Christian Fellowship.

6 I was leading, trying to help, but people were arguing, fighting over differences.

7 When we looked at the project, what we were building in the factory, it made no sense; I had no idea what we were even trying to build, and it seemed, neither did anyone else.

8 What was worse, people were placing blame on one another; everyone seemed bent on focusing on their part of what we were building.

9 Each would point at other parts of the project and describe how and why they did not fit; this led to hurt feelings and defensiveness.

10 I asked everyone to stop working and I prayed; then, we all prayed together as one, asking for divine guidance on how to move forward and fix what we thought was clearly broken.

11 ¶ As our prayer ended, an angel of the Lord descended into our midst; he asked us what was wrong and listened as we each in turn explained our views; each seemed to think themselves justified in their own doings.

12 The angel then asked me for my thoughts.

13 I asked why the Lord required this of me when I am not fit to lead, when I couldn't get the project moving as it should.

14 The angel of the Lord told us to come with him and we arose to the highest point of the building, far above what we were building.

15 On the right side of it, he asked us what we saw; it appeared as a puzzle, mismatch and improperly put together.

16 It was as we feared: a mess.

17 He then took us around the backside, to the left side of the building; there he asked us again what we saw.

18 Though it was a different perspective, it appeared the same, though different; it was still a mess, just a different mess, with pieces sticking out as though nothing belonged together.

19 The angel then took us around to above in the front; from there, he stated we could see the project the way God saw it.

20 It was perfect, it was beautiful; everything came together, overlapping to explain rather than hide the overlap—the things we didn't see as fitting together.

21 ¶ The angel of the Lord then told us, it's not about conforming everyone to one will or idea, it's about conforming to one another in spite of our differences.

22 It is about understanding that there are those that need to see the things we saw as ugly or unnecessary or incomplete or even wrong in order to see the whole or bigger picture.

23 He then told us to get back to work and not to be bothered by the things that do not agree, but rather celebrate them, and, build together upon the things we have in common.

2 David

24 He then looked at me and said: Now see that this work is completed because it's not your work, but it is required of you.

25 While I do not see issues in the Fellowship at the moment pulling people apart, I do believe this is a warning not to fall for the traps others have in the past;

26 I see this as a reflection not merely of the Fellowship, but of the whole Latter Day Saint restorational movement: the Lord wants us to look past our differences and get His work done.

Michelle

Apparition by the Waterfall

Michelle's First Vision, August 2007.

Chapter 1

Shared by Michelle G. Wiener, 12/21/2020.

1 Spiritual experiences are never easy to describe, and apparitions even more difficult.

2 This is because when spirit entities go through a process called condescension, they have to reduce themselves to the level at which humans can relate, and so much of that information gets lost in translation—

3 Both because the entity in question cannot adequately communicate everything that needs to be said, while humans cannot comprehend the full message being communicated.

4 Some aspects of the original message may get obscured or overlooked, only to be recovered later by the recipient.

5 In the same way, the process of condescension requires the entity not to reveal itself in its fullness.

6 In that respect, condescension is only a partial revelation of the divinity in attempts to relate to finite humanity.

7 ¶ This is what makes writing about these experiences difficult; but I had such an experience, and I shared that same experience with my now husband before we were married.

8 This was around fall 2007, while we were up in the North Carolina Blue Ridge Mountains near the picturesque waterfalls of DuPont State Forest.

9 Just prior to that, my now husband admitted to me that he had no intentions of getting married again, given his previous bad luck.

10 I, on the other hand, had never been married, was pushing 30, and had been praying for my future husband since I was very young.

11 I should also mention that my husband and I have a significant age difference.

12 I was convinced he was “the one” and believed God had put us together, although I had very little to base those feelings on.

Michelle

13 I yelled at God about the situation; I held nothing back, I was also upset with God over some other things that had happened in my life; it was a very confusing time for me and I just needed some answers.

14 ¶ We got in the car and drove for a while and came to this place called Hooker Falls. I did not realize my husband had been there before.

15 We sat by the water on the rocks, and shortly thereafter three mysterious Hispanic women walked up.

16 One was in her mid-50, the other around my age at the time (mid-to-late 20's), and they had a young girl with them, probably about nine or ten years of age.

17 The woman around my age sat there with me and we talked (I did most of the talking), while the older woman, closer to my husband's age, pulled him aside so she could speak with him.

18 The child played in the water the whole time and kept to herself.

19 ¶ If I had realized at the time who these women were, I would have paid more attention; however, I knew there was something very unusual about this encounter, as did my husband.

20 A month later my husband proposed to me with a ring and we got married a year later.

21 ¶ What exactly happened in that encounter to make my husband change his mind?

22 I found out much later that the older lady had commented on what a lovely couple we made, and she could see how much we loved each other.

23 She understood my husband's reservations due to our age difference, but that it would not matter; then she added: You know she was sent to you.

24 My husband responded: What do you mean?

25 To that she replied: Didn't three people come to you and tell you your prayers had been answered?

26 There was referring to the time when three other mysterious visitors –two men and a woman, wearing black suits, white shirts, and the men ties – showed up at my husband's apartment to tell him his prayers had been answered, and with my husband thinking they were door-to-door evangelists, he dismissed them.

27 Then she added in some personal things about both of us that she had no way of knowing and joked with my husband about my bad cooking.

28 According to my husband: The last thing I remember her saying to me was not to interfere with her religious pursuits and that she would find her way.

29 ¶ Who were these mysterious women? There are three of them, each representing the three phases of life and the moon- the Triple Goddess; however, I will state very clearly that I am not neo-pagan.

30 My husband is from a Jewish background, and I from a Christian background, and shortly after getting married, I converted to Mormonism, which welcomes a belief in Heavenly Mother.

31 I have since completed a doctoral degree in Comparative Theology, where I focused on King Solomon's Temple for my dissertation, and I received my own LDS Temple endowments back in 2018.

32 Nevertheless, my belief in the biblical Goddess remains firm, as personally I believe these three women reflected Heavenly Mother, Mary Magdalene, the Bride, and the Shekinah Presence, or the Holy Spirit^a.

33 ¶ I have a firm testimony of what I saw, and while I would never steal the spotlight from Joseph Smith, I believe that just as he saw God and Jesus Christ – two separate beings – in the Sacred Grove, we beheld the fullness of the Sacred Feminine near that waterfall that day back in 2007.

34 I will add that I did see the women again, on several different occasions, they seem to run together in an entourage of sorts, but you always recognize them and know there is indeed something uniquely otherworldly about them;

35 Although they seem like ordinary women, they have a mysterious way about them.

36 ¶ Heavenly Mother is a biblical Goddess through and through; I could spend forever proving the theology behind Her existence, but that is another topic for another time.

37 I have written on it previously in an article I published entitled "Temple Vision as a Catalyst for Theological Convergence" in the *Journal of Philosophy, Culture and Religion* (v. 48; 2020).

38 For me, my sacred encounter became the catalyst needed to facilitate my own research on this topic, I continue to learn.

Notes:

- a. The Book of Remembrance states that the Holy Ghost is male (28:30-31). In the Hebrew the Holy Spirit is male while the Presence of God is female. The Shekinah is a Hebrew term referring to both the Presence of God and also the Bride, the congregation (us). While these three angelic women with Heavenly Mother may have represented portions of Her divine aspect (the Mother, Bride, and Presence), they may also have been angels accompanying Her.

Victoria

A Visit from the Divine Mother

Teachings received by Victoria Ramirez from the feminine half of Elohim; our Heavenly Mother, Shekinah: the Queen of Heaven on the morning of May 9, 2019. This revelation was voted on and sustained as canon for use in the Church of Jesus Christ in Christian Fellowship by the Assembly of Saints April 6, 2020.

Chapter 1

1 I awoke from sleep at about 3:00 AM and found myself in the Presence of the Divine Mother.

2 As I was passing through that semi-lucid state, in my third eye I saw beautiful, sparkling crystalline forms, quite translucent, around Her.

3 As I gained consciousness She introduced me to the Five Divine Graces who were with Her.

4 I was immediately filled with excitement and amazement, and also gratitude at receiving a new revelation.

5 ¶ As I got out of bed, I asked Her if there was a reason for Her visit.

6 I was going over in my mind, what I had just experienced.

7 Previously before waking, what most stood out to me was how She said Her name or title: Queen of Heaven.

8 Nothing less in my mind would quite capture her majesty.

9 ¶ My mind was suddenly brought back to a petition I wrote to the Divine Mother the previous year on my birthday, when I offered myself to be an open door for Her to enter the physical realm and be an anchor point for the Divine Feminine to express Herself in the physical universe.

10 I committed to share my testimony of my personal encounter with Her as I know that our Heavenly Mother is ready to step forth and embrace humanity so that they may finally learn of Her true role in the process of creation with the Father and embrace Her return^a.

11 ¶ As I lay back down in bed, She and the five Graces remained fully in my presence as I fell back asleep.

12 When I awoke later in the morning, She was still standing over me with the Five Divine Graces gathered around Her.

13 I knew that during the last 180-minute sleep cycle, She had been pouring information into my consciousness.

14 Though I have experienced this pattern many times over the years and do not always remember specific communications, which on this occasion I was allowed to retain Her message to me in my conscious mind.

15 ¶ This is what She taught me: That the Five Divine Graces with her work with the chakras in our human anatomy.

16 These Five Graces have come forward to teach us how the chakras work and that they must be cleansed and purified, as the virgins would trim their lamps, preparing them to burn clean and bright.

17 They showed me that the trimmed lamps are symbols for the chakras in the scriptures, for they bring important lessons.

18 Their names are connected to five of the seven chakras along the spinal column.

19 ¶ The Divine Mother sits at the root chakra and carries the mother light, which is represented as a Pearl^b, as she moves up the spine from the base of the spine to meet the Father at the crown.

20 ¶ The Grace of the Seat of the Soul is located at the level the navel. Her name is Prosperity^c, which expresses the abundant flow of Life that pours out without ceasing from the bosom of the Divine Mother.

21 ¶ The Grace of the solar plexus has the name of Peace^d, as that is the quality that she brings by virtue of maintaining harmony between all the chakras along the spine as they dance together in the creative process.

22 ¶ The Grace of the Secret Chamber of the Heart, whose name is Christiana^e, brings the quality of the Christ-bearer.

23 It is located in the thymus area, also known as the High Heart, where the God Spark resides.

24 ¶ The Grace of the throat chakra, located in the area of the larynx, whose name is Joy^f, brings the quality of Divine Will to serve God in all.

25 ¶ The Grace of the third eye is located just above the brow in the center of the forehead.

26 Her name is Ruby^g, and she reflects the quality of creativity as she joins in the dance of creation with the Language of Light, healing and health with the rest of the Graces as the Mother Light is raised up the spinal column to join the dance of the Beloved with the Divine Lover, who loves all life.

27 ¶ With this revelation, I now know why I was impressed to remove the section on the chakras from my book to be added later.

Note:

- a. See Book of Remembrance 2:11, 8:19-21

Victoria

- b. See Matthew 13:45-46, Revelation 21:21
- c. See Psalm 118:25, Revelation 21:22-23
- d. See Romans 14:17, DoS 53c:62
- e. See DoS 53c:62, BoR 9:13
- f. See Mosiah 1:49 RAV, 2:17 OPV, Romans 12:1, 9-13
- g. See Job 28:12-20, Proverbs 20:15

Alexei

An Epistle to Joel and the Indignant of the Believers

The following is an epistle from Apostle Alexei Christopher Mattanovich to nonbelievers. This epistle was voted on and sustained as canon for use in the Church of Jesus Christ in Christian Fellowship by the Assembly of Saints April 6, 2020.

Chapter 1

1 From he whom you do not accept as an Apostle of Jesus Christ, your Lord and Teacher, but on whose errand, I serve you, greetings!

2 ¶ Come, let us reason together that you may know how the Spirit moves and what the will of the Lord is in these latter days.

3 For I am an enemy to no one, though a disrupter of wickedness in high places, though it is not I, but rather I give voice to the Spirit of truth that lives in all creatures, who cannot abide the misery and oppression born of inequalities.

4 Though you ask by what authority I do these things, and when I said I revealed the will of the Lord to me to translate ancient scripture, you asked “Who made you God?” as if doing the will of God or carrying his message made me God himself.

5 Perhaps you perceive the Spirit of God that is in me. I answered: Who made Joseph Smith God when he did the same as I do?

6 But perhaps I should have asked” Who made you God, or by what authority do you forbid me to do these things? For doing is the right of the doer, and forbidding is the privilege of the oppressor.

7 ¶ I will tell you so that you understand clearly what the will of God is in these latter days and how righteousness will be established on the earth for the first time,

8 For it is given to you and to all to choose for yourselves whom you will serve, and to serve God according to the dictates of your conscience, which is pleasing to God and allows you to come nearer to Him by degree as you are able.

9 He says not to delay the day of our repentance, but to offer a broken heart and contrite spirit, and to perform all the labor we are able while the day lasts and then to rest.

10 ¶ Only you can determine by whose authority I do these things, and that is how it should be, but I appeal to your sworn belief that God lives,

11 And that He is a God of miracles who manifests His will by revelation to as many as call on His name in faith, and who would that we all become a nation of prophets and witnesses,

12 To behold visions and dream dreams and speak by the Spirit of prophecy and revelation.

13 The power by which I do them is agency, which God gives, and has decreed must exist, and that locomotion by which creatures move upon the earth and the freedom to move unoppressed.

14 I have been rendered the power to read and study the scriptures and the voice to seek in earnest prayer, and the soul to receive revelation on that which I inquire with an open mind and the willingness to act upon what I receive.

15 I will be judged, surely, if I do them against the will of the Almighty, and lead His children to sin against Him, however if I do sin with my agency, this is unworthy of surprise or remark in this fallen world.

Chapter 2

1 It would be pleasing to our Heavenly Father that all His children hearken to the voice of His Spirit and follow the example of Joseph Smith Jr. in receiving revelation to shed light on the ancient writings that have been dimmed by time.

2 I honor Joseph to follow his example, which is the end and desire of what he started,

3 And I have been empowered by angelic administration and commanded to publish what others receive in private, even now,

4 Because the message that went forth in the days of Joseph was not received by the majority, nor welcomed among them.

5 The church saw without seeing and heard without hearing.

6 ¶ Joseph declared under inspiration that the book that people called the Bible contains many true books and excludes many true books of sacred scripture, and that we believe it to contain the Word of God as long as it is translated correctly.

7 His Inspired Translation declared by its very existence that it was not translated and maintained correctly,

8 And Nephi testifies that many plain and precious truths were removed by the Great and Abominable Church,

9 And it is well known that his restorative work of translation remains incomplete and is not sought after, because the Great and Abominable Church is ever opening missions in the fallen world.

10 ¶ Joseph's translation offers changes to every single book in the Christian Canon, to show unto us the breadth of the problem,

11 And only the first book of each testament did he change drastically, to show unto us the depth of the problem.

12 This gives us the scope of the work and provides the example of what to do.

13 And notwithstanding those changes, he left them all incomplete, as I will also, to leave ambiguity, for without this there is no room for the Spirit to move, and no possibility for the individual to learn line upon line.

14 We, in our division, and in our oppression, and in our manifest arrogance are wholly unworthy of a pure record.

15 ¶ The Book of Mormon is a great experiment in personal revelation,

16 For none of its blessings of knowledge are available to us without the personal witness of its truth, and then a directive to gather into community based upon that same Spirit, with restored rites and ordinances.

17 It establishes freedom of faith to grow in the shadow of oppressive religion and persecution.

18 Time and again throughout, an individual is called out of fallen society by the Spirit of God and given direct revelation, and preaches,

19 And perhaps one person hears the word and is moved upon by the Spirit to abandon false traditions and interpretations of scripture.

20 The hearer must decide, are we to be the priests of the wicked King Noah or Alma the Elder?

21 Noah's traditions rewarded him with wealth and carnal pleasure, while often ours rewards our ego with carnal security.

Chapter 3

1 If these things were not a clear enough directive from that Spirit who is the giver of all scripture and revelation, the author and

finisher of our faith, who is yet to cease revealing His Word line upon line,

2 He has given us a direct revelation concerning them through the very prophet you suppose I dishonor by doing His Will.

3 He states, knowing that there were many other works outside those that men call apocrypha,

4 And leaving it to us to know of Him that His Word has broader applicability than the answer to Joseph's direct and limited question, that there are many things contained in those books that are TRUE.

5 Are we then, seekers of truth? He says that they contain interpolations by the hands of men, which are not true.

6 Is this not the case for the books of the Bible that Christendom benefitted from for so long?

7 Is it not the case for all books, since the Book of Mormon, though a pure and inspired translation, repeatedly claims to contain errors of men and not God, defying the notion that we may ever consume upon our lusts the purity of the word in written form?

8 He says: Therefore, whoso reads it let him UNDERSTAND, for the SPIRIT MANIFESTS TRUTH; and whoso is enlightened by the Spirit SHALL OBTAIN BENEFIT THEREFROM.

9 Are we enlightened by the Spirit? Do we desire the benefit of the scriptures?

10 He says: whoso receives not by the Spirit cannot be benefited, but not that they should not read it!

11 The same can be said of any scripture.

12 Look upon the history of bloodshed and chaos caused by a bible reading public, who read it into the darkness of their own minds and proclaimed that it was true and authoritative.

13 It is this truth about the scriptures, its ineffectiveness in its current form to transform the minds of fallen humanity, that it is become my mission to carry forth and publish, and to reflect unfiltered light into the darkness.

14 Because we are shown the process that Joseph has demonstrated in his translations, and which is given us to practice in obtaining our witness of the Book of Mormon, it is not needful that the apocrypha be translated by Joseph, himself.

15 If we were enlightened by the Spirit, we would not need any prophet to reveal or translate anything at all,

16 And the object of God by prophets is not to keep us ever dependent upon them, but to transform us into them.

17 But I ask you, by what spirit did fallen Mormonism receive these things?

18 Were we “enlightened by the Spirit” such that we received the benefit from the ‘apocrypha?’ Did we seek any other books?

19 ¶ No, I tell you by the Spirit that is in me, that you are rebuked, O fallen tribes of the Restoration!

20 You did not see the purpose for which the Book of Mormon was given, and you sought forever the Sealed Portion to be revealed by your authorities,

21 But did not seek the Sealed Portion within that which was already translated and sent forth among you because your minds were darkened by disobedience to the higher laws and the call to be One;

22 Not one in thought, because thoughts enter the mind like the winds and travel where they will, but one in Mind, which is ever present and if unified exists in peace and if fractured, produces insanity.

23 You read the book of the New Covenant as another authoritative text on which to found a dead religion, or many variations of one, and did not give place that it would transform you.

24 You did not see the meaning in the Inspired Translations of the Holy Scriptures and did not understand the Message regarding the books that were not esteemed by Fourth Century apostates to support their dead religion or suit their cannons and creeds, which are abominable, says the Lord.

25 They are abominable because it takes no spiritual power to read and agree, no development can take place and no lessons in love and acceptance, so vital for Zion, may be learned by coercing acceptance and obedience.

26 So now, because you failed to understand the Restoration, and to understand that Joseph was only called to take the first steps for you to show you the way,

27 And that you were to take the next steps on your own, because you cannot be carried all the way to Heaven by Jesus or His messengers, I am sent to repeat this message and become your helper.

28 But I too will not carry you far.

Chapter 4

1 Absolute authority leads to dead forms of religion, and fundamentalist approaches that worship the letter of the word, but sacrifice the Spirit.

2 It reinforces our ego to obtain the word only to abuse it by oppressing others by it.

3 This has never been the intention of God or the prophets.

4 If you accept my invitation, you will go on to seek the Spirit to deconstruct the scriptures of men and open the Heavenly Book, and suffer each to do likewise.

5 This is not adding to or deleting from the Word of God that has gone forth, and which is no longer recorded because of wickedness,

6 So long as you do it by the Spirit of Truth and not the Ego, always approaching as a little child, always ready to grow by accepting new and deeper understandings and prepared to receive truth in greater purity, becoming transformed into the very image and person of Christ.

7 But even if you do not accept my invitation, I would that you allow others to do so in peace as the Spirit moves them so that the scriptures find fulfillment of their purpose, being a means for revelation and communion.

8 We are not called of God to know him though reading, but to come into his presence. Dead scriptures paint a distorted picture of God; living scriptures manifest Him.

9 ¶ On the contrary, you have been commanded by God through many scriptures to be at peace with it,

10 And to resist not evil, even if it so be that one such as I should truly hearken to the voice of the Fallen One and create something unknown to the revelations of God.

11 For God has many times commanded his Saints that there should be no contentions, and also directed that all may worship according to the dictates of their own consciences,

12 And again that there should be no law against a person's belief, for it is strictly contrary to the commands of God that there should be a law which should bring individuals onto unequal grounds.

13 And if there should be no law regarding their belief, then there should also be no persecution because of it. And I tell you that anger is oppression and not of God.

14 ¶ I tell you that this is the spirit by which the apostasy happened.

15 Their anger and fear was founded in a lack of faith, the fear of interpretations that the oppressors were uncomfortable with and could not control.

16 They saw their anger as righteous indignation, and justified it by the scriptures they and their fathers like them had caused to be written that distorted the character and nature of God to make him angry like unto themselves.

17 We are never commanded to be angry, and I repeat that anger is a poisonous cup that when drunk gives place in our hearts for the intoxication of Satan,

18 And the peace in our minds is replaced with confusion, and the Spirit of the Lord has no place in our hearts from which to guide our thoughts, our words and our deeds.

Chapter 5

1 I, as His Apostle, called by the manifestation of his person and the appointment of angelic administration, carry a message that will lay the groundwork for future unity,

2 But many are not ready to receive it and it will offend many who are weak in their faith.

3 The apostasy of the early church began with disputations and anger among the people of God over points of doctrine and who held absolute authority, and it worked division and led to bloodshed.

4 The Restoration through Joseph Smith required the foundation for religious liberty, and an environment where it was safe to bring a new perspective into the world and establish it through peaceable means, which is in opposition to the old paradigm of religious persecution masquerading as the defense of truth.

5 Let us not return to former darkness.

6 ¶ If your feet are planted on a solid foundation, you need not fear; reason with me, rather.

7 There are religions in the thousands, perhaps many points of view that are not rooted in the truth of God.

8 Suffer another one that will advocate peace, unity and social conscience and will abandon corruptions that prevent innocents from finding their way to God.

9 I would that you be willing to be present with each tradition in peace and love, whether or not they are willing also, for that is the only way to obey the Savior.

10 It is the only way to leave the door open to inspire their advocates and adherents and perhaps perform the missionary work of the Lord in them;

11 But more importantly, it is an opportunity to put your faith into action, making it more than a personal assurance of correct doctrine and rather making it an opening to be a manifestation of God's love,

as it is incumbent on the ambassadors of Christ to be also ambassadors of world peace.

12 ¶ Some of you seek something new in this day by which to unify the schisms, and seek it among ancient traditions now disused.

13 I tell you to seek it in life and not death, seek the living Spirit, and not dead forms; you cannot fit that which is new into old vessels.

14 Though commandments may have a limited application, God does not vary on Eternal Truth.

15 True religion, pure and undefiled, is love, and its application is service, and He demands mercy and not sacrifice. Once we are unified and provided for temporally, we will be endowed spiritually.

16 ¶ Before condemning my doctrine, ask if it encourages the hurting of any of the children of God, or of animals or the environment or if it advocates the spreading of animosity and hatred.

17 What is the Spirit by which it comes?

18 I tell you it is the will of God that total religious and spiritual freedom be established upon the earth,

19 Because this is the only environment that will give meaning to the choices made and the witnesses received by the children of God, leading to salvation.

20 This is the only atmosphere that supports transformation and ascension.

Chapter 6

1 Religious oppression is not of God or Jesus Christ and never has been,

2 And all those who persecuted or offended their brothers and sisters in their names will be cast off and declared that they were unknown in his Kingdom and their names were not found in his Book of Life.

3 ¶ But you are justified in anger, if that is what you wish, according to human judgment, as it is a human emotion,

4 And if you approach as fallen man with a spirit of fear, placing your scriptures upon the altar as an idol as did the ancients, and perceive in my doctrine a threat to the purposes of your god, taking up his defense because his arm is weak, and serve tradition rather than God.

5 If so, you are well alerted to attack, because I have come to throw down the god of tradition, \

6 Not because his arm is weak, because his arm is flesh and it has always wrought violence against the prophets and Saints,

7 But because his feet are weak and because he has no foundation to stand on but the backs of the people of God, the True God, who will be both our Redeemer and Avenger.

8 ¶ I just now opened the Book of Mormon and laid my eyes on the verse in Alma 3 RAV, 5 OPV which reads:

9 [3:61/5:37] O ye workers of iniquity, ye that are puffed up in the vain things of the world. Ye that have professed to have known the ways of righteousness, nevertheless, have gone astray, as sheep having no shepherd, notwithstanding a shepherd hath called after you and is still calling after you, but ye will not hearken unto his voice.

10 [3:62/5:38a] Behold, I say unto you that the good shepherd doth call you; yea, and in his own name he doth call you, which is the name of Christ;

11 [3:63/5:38b] And if ye will not hearken unto the voice of the good shepherd, to the name by which ye are called, behold, ye are not the sheep of the good shepherd.

12 [3:64/5:39a] And now, if ye are not the sheep of the good shepherd, of what fold are ye?

13 [3:65/5:39b] Behold, I say unto you that the devil is your shepherd, and ye are of his fold; and now, who can deny this?

14 [3:66/5:39c] Behold, I say unto you, Whosoever denieth this is a liar and a child of the devil;

15 [3:67/5:40] For I say unto you that whatsoever is good cometh from God, and whatsoever is evil cometh from the devil.

16 [3:68/5:41a] Therefore, if a man bringeth forth good works, he hearkeneth unto the voice of the good shepherd; and he doth follow him;

17 [3:69/5:41b] But whosoever bringeth forth evil works, the same becometh a child of the devil; for he hearkeneth unto his voice and doth follow him.

18 [3:70/5:42] And whosoever doeth this must receive his wages of him; therefore, for his wages he receiveth death, as to things pertaining unto righteousness, being dead unto all good works.

19 [3:71 [5:43a] And now, my brethren, I would that ye should hear me, for I speak in the energy of my soul;

20 [3:72/5:43b] For behold, I have spoken unto you plain, that ye cannot err, or have spoken according to the commandments of God.

21 [3:73/5:44a] For I am called to speak after this manner, according to the holy order of God, which is in Christ Jesus;

22 [3:74/5:44b] Yea, I am commanded to stand and testify unto this people the things which have been spoken by our fathers concerning the things which are to come.

23 [3:75/5:45a] And this is not all. Do ye not suppose that I know of these things myself?

24 [3:76/5:45b] Behold, I testify unto you that I do know that these things whereof I have spoken are true.

25 [3:77/5:45c] And how do ye suppose that I know of their surety?

26 [3:78/5:46a] Behold, I say unto you: They are made known unto me by the Holy Spirit of God.

27 [3:79/5:46b] Behold, I have fasted and prayed many days that I might know these things of myself.

28 [3:80/5:46c] And now, I do know of myself that they are true; for the Lord God hath made them manifest unto me by his Holy Spirit; and this is the spirit of revelation which is in me.

29 [3:81/5:47a] And moreover, I say unto you that, as it has thus been revealed unto me, that the words which have been spoken by our fathers are true,

30 [3:82a/5:47b] Even so, according to the spirit of prophecy which is in me, which is also by the manifestation of the Spirit of God,

31 [3:82b/5:48a] I say unto you, that I know of myself that whatsoever I shall say unto you concerning that which is to come is true;

32 [3:83/5:48b] And I say unto you that I know that Jesus Christ shall come, yea, the Son, the Only Begotten of the Father, full of grace, and mercy, and truth.

33 [3:84/5:48c] And behold, it is he that cometh to take away the sins of the world, yea, the sins of every man who steadfastly believeth on his name.

34 [3:85/5:49a] ¶ And now, I say unto you that this is the order after which I am called; yea, to preach unto my beloved brethren, yea, and everyone that dwelleth in the land;

35 [3:86/5:49b] Yea, to preach unto all, both old and young, both bond and free; yea, I say unto you, the aged, and also the middle aged, and the rising generation; yea, to cry unto them that they must repent and be born again.

36 [3:87/5:50a] Yea, thus saith the Spirit: Repent, all ye ends of the earth, for the kingdom of heaven is soon at hand; yea, the Son of God cometh in his glory, in his might, majesty, power, and dominion.

37 [3:88/5:50b] Yea, my beloved brethren, I say unto you that the Spirit saith, Behold, the glory of the King of all the earth. And also the King of heaven, shall very soon shine forth among all the children of men;

38 [3:89/5:51] And also the Spirit saith unto me, yea, crieth unto me with a mighty voice, saying,: Go forth and say unto this people: Repent; for except ye repent, ye can in no wise inherit the kingdom of heaven.

39 [3:90/5:52a] And again I say unto you, the Spirit saith: Behold, the ax is laid at the root of the tree; therefore, every tree that bringeth not forth good fruit shall be hewn down and cast into the fire, yea, a fire which cannot be consumed, even an unquenchable fire.

40 [3:91/5:52b] Behold, and remember, the Holy One hath spoken it.

41 [3:92 [5:53] And now, my beloved brethren, I say unto you: Can ye withstand these sayings? Yea, can ye lay aside these things and trample the Holy One under your feet?

42 [3:93a/5:53c] Yea, can ye be puffed up in the pride of your hearts? Yea, will ye still persist in the wearing of costly apparel and setting your hearts upon the vain things of the world, upon your riches?

43 [3:94/5:54a] Yea, will ye persist in supposing that ye are better one than another?

44 [3:95/5:54b] Yea, will ye persist in the persecutions of your brethren, who humble themselves and do walk after the holy order of God, wherewith they have been brought into this church, having been sanctified by the Holy Spirit? And they do bring forth works which are meet for repentance;

45 [3:96/5:55] Yea, and will you persist in turning your backs upon the poor and the needy and in withholding your substance from them?

46 [3:97/5:56] And finally, all ye that will persist in your wickedness, I say unto you that these are they who shall be hewn down and cast into the fire, except they speedily repent.

Chapter 7

1 Now this is a revelation to you of the will of God, as I opened and began reading, not knowing what I would read.

2 The Holy Spirit has taken over this epistle and spoken to you more powerfully through the prophet than I could, and these verses, which

are unmarked in my scriptures, have become the essence of my mission.

3 There must be a restitution of all things before the return of the Son of Man to sit on his throne in His Kingdom on the earth and reign among us in peace.

4 And the faith must be restored, and our hearts must be purified, and we must become empowered by the Holy Spirit to a transformation of ourselves, by denying the flesh,

5 That is, denying that spirit which tells us that normal reality is not miraculous, and refusing to exist as individuals in fear, afraid of our neighbors, afraid to speak.

6 We must not fear death and persecution, and be committed to both unity, even when it is rejected, and revelation, even when it is denied.

7 ¶ So let calm wash over you and let peace reign in your heart, because I perceive a Spirit of wisdom and goodness within you.

8 There is nothing that can harm you in my work, for if I serve myself, I shall not have wherewith to reward myself, and if I serve the devil, God help me, that you may be the means whereby I am saved.

9 ¶ For truly, this doctrine which has been given me by the Spirit began not with speculation or agenda, but with the anxiety of my soul and the desire for answers,

10 And if these revelations give me an unprecedented access to the gifts of God, which were before unavailable to me, they may also give them to others;

11 Therefore even if they are not understandable to you, they may do some good in the world, which has fallen below all depths and wanders in darkness.

12 And if that good is merely a precursor to a line of the gospel that brings them into the light and closer to the fullness, then be at peace.

13 For I am sent to those who are now marginalized and neglected by those who set themselves at the gate of the prophets' messages.

14 But now I feel that the Spirit has spoken in stronger language than I through the scriptures referenced, and I express only my opinion.

15 ¶ To you, I am directed to forgive and offer peace, as this message is not only for you; it is a message to all who will receive these things in like manner.

16 Though I have experienced many persecutions and tribulations, and expect more, and though I as a human fear death and shame, though in faith I fear nothing, so also I have no faith if it is not founded in love.

17 Therefore I love you and call you and all others my brothers and sisters,

18 And if it so be that you can give place to the possibility that I have been given a principle of understanding, then call me also a brother in the faith, and be not angry for gentle rebukes as I am not angry for them;

19 But if it so be that I am misled, as all humanity is misled, then accept me as a brother the way you accept all as one human family, and one in need of ministry, of which I graciously accept.

20 ¶ And remember that the Holy Spirit manifests in power, though it is a still, small voice, and not a forceful spirit.

21 And if it so be that you are already under His tutelage and on a difference course from mine, may we all graduate together in the Kingdom of Heaven.

22 ¶ May God grant you the grace of his love and wisdom and the fruition of your ministry in His service, and may you be a light to all you touch and a joy to all you serve, in his Holy Name: Amen.

The Third Book of David

Other Dreams and Visions

*The following is a collection of dreams and visions of the First Elder,
David, given him of the Lord.*

Chapter 1

The War at the Boarder, February 7, 2021.

1 On the night of Sunday, February 7, 2021, I went to bed as normal; I awoke around 3am on the morning of February 8 and fell asleep again sometime after that; upon falling back asleep, I had the following dream:

2 ¶ In my dream the Mexican crime syndicate, Los Zetas, officially staged a coup, overthrowing the Mexican government.

3 As they began to rebuild their government, the United States officially denounced the new regime, with President Biden sending troops to the boarder to stop all flows of traffic, placing economic sanctions on Mexico, stopping the flow of trade between the two countries.

4 The president demanded Los Zetas step down and return power to the democratically elected Mexican government.

5 With few exceptions, Congress sided with President Biden and gave power to the president to declare war against Mexico, if he decided this was needed.

6 ¶ While this was happening, public opinion was all over the place:

7 Many militia groups sided with Los Zetas as they felt it was the right of the people to overthrow a government, if they felt it was warranted.

8 Others (mostly conspiracy theorists) claimed it didn't matter, as they believed that Los Zetas had secretly held control of the Mexican government for decades.

9 And there were those that supported the president's and Congresses' actions for a variety of reasons.

10 ¶ In the dream, the troops sent to the boarder came mostly out of Texas, Oklahoma, New Mexico, Arizona, Nevada, and California.

11 It soon became clear that the majority of the military sent to the boarder supported the US militias, as they not only allowed Mexican trade to continue, they invited members of the new Mexican government into their camps for private negotiations.

12 By the time US military leaders stepped in, it was too late; the local militias and the troops had joined forces with the states of Texas, Oklahoma, New Mexico, and Arizona seceding to join the newly reorganized Mexican government.

13 ¶ At this point the US was forced to declare war, with the troops from Nevada and California being held prisoner, only to be released if the US would sign a treaty of peace, accepting Mexico's terms.

14 With smaller militia groups all over the US also declaring war against US citizens, the nation began to see bloodshed as we have not seen in modern history.

15 No one was safe; brother turned against brother, sister against sister.

16 ¶ At this, I awoke very calm and at peace; the peace I felt told me that I was in the Spirit of the Lord and this dream was from God.

17 I immediately fell into prayer, asking to understand this dream. Was this was warning? A prophecy of things to come? The Lord spoke to me telling me the following:

18 ¶ Thus sayeth the Lord unto my servant David: Know that all war and all prophecies of war are over economic control; the battles prophesied to come in the end times,

19 If they come, shall be over the flow of goods, power, and man seeking to rule over all other men;

20 And this because mankind hath not the love in their hearts to care for the poor and the needy but take only for themselves.

21 [DoS 65a:11-12] I have said unto my servant Joseph^a: Behold, this is the way that I, the Lord, have decreed to provide for my Saints: That the poor shall be exalted, in that the rich are made low; for the earth is full, and there is enough and to spare.

22 [DoS 65a:13-14] Yea, I have prepared all things, and have given unto the children of men to be agents unto themselves; therefore, if anyone shall take of the abundance which I have made and impart not their portion according to the Law of my Gospel unto the poor and the needy, they shall with Dives^b lift up their eyes in hell, being in torment.

23 Know ye, that if my people shall give of themselves freely, taking no thought unto themselves, but to give unto their neighbors, and there should be no poor among you; ye shall be made rich as Zion, and I shall come unto thee in peace.

24 But, if ye, my creation, should take for themselves, and care not for the poor among you, and love should wax cold, then ye shall be destroyed by thine own hand, sayeth the Lord.

25 ¶ I understood this to mean that I should not take the dream literally, but as a blessing and a warning, that we, the human race, will not be forced to face or bear the harsh trials prophesied at the end times.

3 David

26 If they come, they will be our own undoing: the natural consequences of us refusing to repent of our sins and love one another as God has commanded.

27 We shall be like the Nephites, who through their own pride destroyed themselves, and were only successful as a society when they worked as one, with no poor among them.

Notes:

- a. Doctrines of the Saints 65a: 11-14 (Doctrine and Covenants 101:2d-g RLDS/CoC, 104:16-18 CJCLdS).
- b. Dives: late Middle English, used to refer to hypothetical greedy rich man.

Chapter 2

On the Appalachian Trail, May 1, 2024.

1 While our family was visiting Virginia, Kristine and I drove to the Appalachian Trail to watch the sunset together.

2 It was a beautiful site in the mountains; that night, I had a dream from the Lord.

3 ¶ In the dream, Kristine and I were hiking the Appalachian Trail.

4 We were not part of a group, but there were many people hiking around us, and we were all friendly with one another.

5 Eventually, as we walked on, we found ourselves alone.

6 Some had picked up the pace, moving on ahead, while others had slowed down and were no longer in site.

7 At that point, we saw a light from the forest, off the trail.

8 ¶ We stopped as the light moved towards us, in the light was what appeared to be a man.

9 He identified himself as “Moroni, also known as Nephi.”

10 He informed us that he had traveled these very mountains on his way to bury the gold plates and other relics.

11 He then took us off the trail to a spot near following water where there was a cave; he invited us to enter.

12 ¶ As we entered the cave, I recognized it immediately.

13 This was the cave I had been traveling to in spirit to translate the plates of brass.

14 The torches were lit, and the plates rested on the table as I had left them in vision.

15 There were other plates, scrolls, and items in the cave, but we were told not to touch them, and we refrained.

16 ¶ Moroni told us that the Lord desired that we take the plate of brass with us.

17 With that, I removed my jacket and we wrapped the plates init, left cave, and began to walk back to our van.

18 But the plates were very large, and very, very heavy., and as we walked, I grew tired.

19 Kristine offered to carry them for a bit to easy my burden.

20 ¶ I want to make clear that this was not an ordinary dream.

21 When I dream, I will understand that there is physical feeling like hunger, exhaustion, physical pain, etc. however, in my dreams I do not feel these.

22 I might run to the point of exhaustion, yet I will not feel tied.

23 My dream self simply cannot run any more.

24 This dream was different, I could feel the weight of the plates, they were heavy.

25 I could feel my feet hurting as I walked, the heat of the sun, the coolness of the breeze, and my thirst for water as I continued on.

26 ¶ Feeling the weight of the plates, I asked Kristine to stop, and she offered to carry them for a bit.

27 I could feel my burden lift as she took them, and I could see how they weighed her down.

28 After walking for a bit, I took them back and we took turns carrying them until we were back at the van.

29 Once there, we loaded them, and drove away, and right as we started to talk about what happened, I awoke.

30 ¶ There were three things that really stood out to me.

31 The first was that Moroni called himself “Moroni, also known as Nephi.”

32 This puzzled me until Kristine reminded me that Nephi was a title for the chieftains of the Nephites.

33 The second part I found interesting was the idea that Moroni had walked a similar path to the Appalachian Trail.

34 Looking up the history of the trail, it appears that it was created from other preexisting routs and paths.

35 I cannot help but wonder if this was literal, or symbolic of the unity of the Saints.

36 We are currently divided into many different paths, some smaller, some larger.

37 And lastly, the idea of Kristine lightening my load by helping to carry the plates.

Hymns of the Saints

Songs and poems selected for the use of the Church of Christ

2021 Preface

A collection of sacred hymns, for the Church of the Latter Day Saints originally selected by Emma Smith, Kirtland, Ohio 1835 with edits and additions. The authors are made known under the hymn titles. If there is one date next to the author's or authors' name(s), this indicated the date of publication. If there are two dates separated by a hyphen, this indicates the birth and death of the individual.

This collection of hymns is a modern collection of the Psalms of the Latter Day Saints. There is no music as Saints may sing these hymns as they please to whatever music they feel so inspired. They may also read them as a collection of inspiring poems, to fill their souls with joy and to connect, one to another, with the Holy Spirit.

All of the hymns in this collection are from the Public Domain and remain as such regardless of the licensing attached to this body of work.

Original Preface

In order to sing by the Spirit, and with the understanding, it is necessary that the Church of the Latter Day Saints should have a collection of "Sacred Hymns," adapted to their faith and belief in the Gospel, and, as far as can be, holding forth the promises made to the fathers who died in the precious faith of a glorious resurrection, and a thousand years' reign on earth with the Son of Man in His glory.

Notwithstanding the Church, as it were, is still in its infancy, yet, as the song of the righteous is a prayer unto God, it is sincerely hoped that the following collection, selected with an eye single to his glory, may answer every purpose till more are composed, or till we are blessed with a copious variety of the songs of Zion.

HYMN I. L. M.
Know then that Ev'ry Soul is Free

Unknown

1 Know then that ev'ry soul is free,
To choose his life and what he'll be;
For this eternal truth is given,
That God will force no man to heaven.

2 He'll call, persuade direct him right,
Bless him with wisdom, love, and light;
In nameless ways be good and kind;
But never force the human mind.

3 Freedom and reason make us men:
Take these away, what are we then?
Mere animals, and just as well,
The beasts may think of heaven or hell.

4 May we no more our powers abuse,
But ways of truth and goodness choose;
Our God is pleas'd when we improve
His grace, and seek his perfect love.

5 It's my free will for to believe:
'Tis God's free will me to receive:
To stubborn willers this I'll tell,
It's all free grace, and all free will.

6 Those that despise, grow harder still;
Those that adhere, he turns their will:
And thus despisers sink to hell,
While those that hear in glory dwell.

7 But if we take the downward road,
And make in hell our last abode:
Our God is clear, and we shall know,

Hymns

We've plunged ourselves in endless wo.

HYMN 2. C. M.
Let Ev'ry Mortal Ear Attend

Isaac Watts 1674–1748

1 Let ev'ry mortal ear attend,
And ev'ry heart rejoice;
The trumpet of the gospel sounds
With an inviting voice.

2 Ho! all ye hungry, starving souls,
That feed upon the wind,
And vainly strive with earthly toys
To fill an empty mind;

3 The blessed Savior hath prepar'd
A soul-reviving feast,
And bid your longing appetites
The rich provision taste.

4 Ho! ye that pant for living streams,
And pine away and die,
Here you may quench your raging thirst
With springs that never dry.

5 Rivers of love and mercy here,
In a rich ocean join;
Salvation in abundance flows
Like floods of milk and wine.

6 The gates of glorious gospel grace,
Stand open night and day:
Lord, we are come to seek supplies,
And drive our wants away.

HYMN 3. P. M.

What Fair One is This, From the Wilderness Trav'ling

William W. Phelps 1792–1872

1 What fair one is this, from the wilderness trav'ling,
Looking for Christ, the belov'd of her heart?
O, this is the church, the fair bride of the Savior,
Which with every idol is willing to part.
While men in contention, are constantly howling.
And Babylon's bells are continually tolling,
As though all the craft of her merchants was failing,
And Jesus was coming to reign on the earth.

2 There is a sweet sound in the gospel of heaven,
And people are joyful when they understand
The Saints on their way home to glory, are even
Determin'd by goodness, to reach the blest land.
Old formal professors are crying "delusion,"
And high-minded hypocrites say "'tis confusion,'
While grace is poured out in a blessed effusion,
And Saints are rejoicing to see priest-craft fall.

3 A blessing, a blessing, the Savior is coming,
As prophets and pilgrims of old have declar'd;
And Israel, the favor'd of God, is beginning
To come to the feast for the righteous prepar'd.
In the desert are fountains continually springing,
The heavenly music of Zion is ringing:
The Saints all their tithes and their off'rings are bringing;
They thus prove the Lord and his blessing receive.

4 The name of Jehovah is worthy of praising,
And so is the Savior an excellent theme;
The elders of Israel a standard are raising,
And call on all nations to come to the same:
These elders go forth and the gospel are preaching,
And all that will hear them, they freely are teaching,

And thus is the vision of Daniel fulfilling:
The stone of the mountain will soon fill the earth.

HYMN 4. P. M.
Glorious Things of Thee are Spoken

John Newton 1779

1 Glorious things of thee are spoken,
Zion, city of our God!
He whose word cannot be broken,
Chose thee for his own abode:

2 On the Rock of Enoch founded;
What can shake thy sure repose?
With salvation's wall surrounded,
Thou may'st smile on all thy foes.

3 See the stream of living waters,
Springing from celestial love,
Well supply thy sons and daughters,
And all fear of drought remove:

4 Who can faint, while such a river
Ever flows their thirst t'assuage?
Grace which like the Lord, the giver,
Never fails from age to age.

5 Round each habitation hov'ring,
See the cloud and fire appear!
For a glory and a cov'ring,
Showing that the Lord is near:

6 Thus deriving from their banner,
Light by night and shade by day;
Sweetly they enjoy the Spirit,
Which he gives them when they pray.

7 Bless'd inhabitants of Zion,
Purchas'd with the Savior's blood!
Jesus whom their souls rely on,

Makes them kings and priests to God.

8 While in love his people raises,
With himself to reign as kings;
All, as priests, his solemn praises,
Each for a thank-offering brings.

9 Savior, since of Zion's city
I through grace a member am;
Though the world despise and pity,
I will glory in thy name.

10 Fading are all worldly treasures,
With their boasted pomp and show!
Heav'nly joys and lasting pleasures
None but Zion's children know.

HYMN 5. L. M.
The Time is Nigh that Happy Time

Parley P. Pratt 1807–1857

1 The time is nigh that happy time,
That great, expected, blessed day,
When countless thousands of our race,
Shall dwell with Christ and him obey.

2 The prophecies must be fulfil'd
Though earth and hell should dare oppose;
The stone out of the mountain cut,
Though unobserved, a kingdom grows.

3 Soon shall the blended image fall,
Brass, silver, iron, gold and clay;
And superstition's dreadful reign,
To light and liberty give way.

4 In one sweet symphony of praise,
The Jews and Gentiles will unite;
And infidelity, o'ercome,
Return again to endless night.

5 From east to west, from north to south,
The Savior's kingdom shall extend,
And every man in every place,
Shall meet a brother and a friend.

HYMN 6. P. M.
Redeemer of Israel

William W. Phelps 1792–1872, adapted from Joseph Swain 1761–1796

1 Redeemer of Israel,
Our only delight,
On whom for a blessing we call;
Our shadow by day,
And our pillar by night,
Our king, our companion, our all.

2 We know he is coming
To gather his sheep,
And plant them in Zion, in love,
For why in the valley
Of death should they weep,
Or alone in the wilderness rove?

3 How long we have wander'd
As strangers in sin,
And cried in the desert for thee!
Our foes have rejoic'd
When our sorrows they've seen;
But Israel will shortly be free.

4 As children of Zion
Good tidings for us:
The tokens already appear;
Fear not and be just,
For the kingdom is ours,
And the hour of redemption is near.

5 The secret of heaven,
The myst'ry below,
That many have sought for so long,
We know that we know,
For the Spirit of Christ,

Hymns

Tells his servants they cannot be wrong.

HYMN 7. S. M.
See All Creation Join

William W. Phelps 1792–1872

1 See all creation join
To praise the eternal God;
The heavenly hosts begin the song,
And sound his name abroad.

2 The sun with golden beams,
And moon with silver rays;
The starry lights, and twinkling flames;
Shine to their Maker's praise.

3 He built those worlds above,
And fix'd their wondrous frame;
By his command they stand or move,
And always speak his name.

4 The fleecy clouds that rise,
Or falling showers or snow;
The thunders rolling round the skies,
His power and glory show.

5 The broad expanse on high,
With all the heavens afford;
The crackling fire that streaks the sky,
Unite to praise the Lord.

Chorus. By all that shines above
His glory is express'd;
But Saints that know his endless love,
Should sing his praises best.

HYMN 8. P. M.
O Happy Souls Who Pray

William W. Phelps 1792–1872, adapted from Isaac Watts 1674–1748

1 O happy souls who pray
Where God appoints to hear!
O happy Saints who pay
Their constant service there!
We praise him still;
And happy we;
We love the way
To Zion's hill.

2 No burning heats by day,
Nor blasts of evening air,
Shall take our health away,
If God be with us there:
He is our sun,
And he our shade,
To guard the head
By night or noon.

3 God is the only Lord,
Our shield and our defence;
With gifts his hand is stor'd:
We draw our blessings thence.
He will bestow
On Jacob's race,
Peculiar grace,
And glory too.

HYMN 9. P. M.
From the Regions of Glory an Angel Descended

William W. Phelps 1792–1872

1 From the regions of glory an angel descended,
And told the strange news how the babe was attended:
Go, shepherds, and visit this heavenly stranger;
Beneath that bright star, there's your Lord in a manger!
Hallelujah to the Lamb,
Whom our souls may rely on:
We shall see him on earth,
When he brings again Zion.

2 Glad tidings I bring unto you and each nation;
Glad tidings of joy, now behold your salvation:
Arise all ye pilgrims and lift up your voices,
And shout—The Redeemer! while heaven rejoices.
Hallelujah to the Lamb, &c.

3 Let glory to God in the highest be given,
And glory to God be re-echo'd in heaven;
Around the whole world let us tell the glad story,
And sing of his love, his salvation and glory.
Hallelujah to the Lamb, &c.

4 The kingdom is yours by the will of the Father,
Whose uplifted hand just the righteous will gather,
Before all the wicked will pass as by fire,
The heavens shall shine with the coming Messiah.
Hallelujah to the Lamb, &c.

HYMN 10. L. M.
He Died! The Great Redeemer Died!

Isaac Watts 1674–1748

1 He died! the great Redeemer died!
And Israel's daughters wept around;
A solemn darkness veil'd the sky;
A sudden trembling shook the ground!

2 Come Saints and drop a tear or two,
For him who groan'd beneath your load:
He shed a thousand drops for you,
A thousand drops of precious blood.

3 Here's love and grief beyond degree:
The Lord of glory died for men!
But lo! what sudden joys were heard,
Jesus though dead's reviv'd again!

4 The rising Lord forsook the tomb,
(In vain the tomb forbid his rise,)
Cherubic legions guard him home,
And shout him welcome to the skies.

5 Wipe off your tears, ye Saints and tell
How high your great deliv'rer reigns:
Sing how he triumph'd over hell,
And how he'll bind your foe in chains.

6 Say, "Live forever wond'rous King!
Born to redeem and strong to save!
Then ask the monster—"Where's thy sting?
And where's thy vict'ry, boasting grave?"

HYMN II. P. M.
Earth with Her Ten Thousand Flowers

Thomas R. Taylor 1807-1835

1 Earth with her ten thousand flowers,
Air, with all its beams and showers,
Heaven's infinite expanse;
Ocean's resplendant countenance—
All around, and all above,
Hath this record—God is love.

2 Sounds among the vales and hills,
In the woods and by the rills,
Of the breeze and of the bird,
By the gentle murmur stir'd—
Sacred songs, beneath, above,
Have one Chorus—God is love.

3 All the hopes that sweetly start,
From the fountain of the heart;
All the bliss that ever comes,
To our earthly—human homes—
All the voices from above,
Sweetly whisper—God is love.

HYMN 12. P. M.
Praise to God, Immortal Praise

Anna Barbauld 1772

1 Praise to God, immortal praise,
For the love that crowns our days;
Bounteous source of every joy,
Let thy praise our tongues employ;

2 For the blessings of the field,
For the stores the gardens yield,
For the vine's exalted juice,
For the gen'rous olive's use;

3 Flocks that whiten all the plain,
Yellow sheaves of ripen'd grain,
Clouds that drop their fat'ning dews,
Suns that temp'rate warmth diffuse;

4 All that spring with bounteous hand
Scatters o'er the smiling land;
All that lib'ral autumn pours
From her rich o'erflowing stores;

5 Thanks to thee our God we owe;
Source from whence all blessings flow!
And for these our souls shall raise
Grateful vows and solemn praise.

HYMN 13. P. M.
Guide Us, O Thou Great Jehovah

William Williams 1717–1791

1 Guide us, O thou great Jehovah,
Saints upon the promis'd land;
We are weak but thou art able,
Hold us with thy powerful hand:
Holy Spirit,
Feed us till the Savior comes.

2 Open, Jesus, Zion's fountains:
Let her richest blessings come;
Let the fiery, cloudy pillar
Guard us in this holy home:
Great Redeemer,
Bring, O bring the welcome day!

3 When the earth begins to tremble,
Bid our fearful thoughts be still;
When thy judgments spread destruction,
Keep us safe on Zion's hill,
Singing praises,
Songs of glory, unto thee.

HYMN 14. C. M.
We're Not Ashamed to Own Our Lord

William W. Phelps 1792–1872

1 We're not ashamed to own our Lord,
And worship him on earth;
We love to learn his holy word,
And know what souls are worth.

2 When Jesus comes as flaming flame,
For to reward the just,
The world will know the only name,
In which the Saints can trust.

3 When he comes down in heav'n on earth,
With all his holy band,
Before creation's second birth,
We hope with him to stand.

4 Then will he give us a new name,
With robes of righteousness,
And in the New Jerusalem,
Eternal happiness.

HYMN 15. C. M.
Joy to the World! The Lord Will Come!

William W. Phelps 1792–1872, adapted from Isaac Watts 1674–1748

1 Joy to the world! the Lord will come!
And earth receive her King;
Let ev'ry heart prepare him room,
And Saints and angels sing.

2 Rejoice! rejoice! when Jesus reigns,
And Saints their songs employ:
While fields and floods, rocks, hills and plains,
Repeat the sounding joy.

3 No more will sin and sorrow grow,
Nor thorns infest the ground;
He'll come and make the blessing flow
Far as the curse was found.

4 Rejoice! rejoice! in the Most High,
While Israel spread abroad,
Like stars that glitter in the sky,
And ever worship God.

HYMN 16. P. M.

An Angel Came Down from the Mansions of Glory

William W. Phelps 1792–1872

1 An angel came down from the mansions of glory,
And told that a record was hid in Cumorah,
Containing the fulness of Jesus's gospel;
And also the cov'nant to gather his people.
O Israel! O Israel!
In all your abidings,
Prepare for your Lord
When you hear these glad tidings.

2 A heavenly treasure; a book full of merit:
It speaks from the dust by the pow'r of the Spirit;
A voice from the Savior that Saints can rely on,
To watch for the day when he brings again Zion.
O Israel! O Israel!
In all your abidings,
Prepare for your Lord
When you hear these glad tidings.

3 Listen O isles, and give ear ev'ry nation,
For great things await you in this generation:
The kingdom of Jesus, In Zion shall flourish;
The righteous will gather; the wicked must perish.
O Israel! O Israel!
In all your abidings,
Prepare for your Lord
When you hear these glad tidings.

HYMN 17. P. M.
To Him that Made the World

William W. Phelps 1792–1872

1 To him that made the world,
The sun the moon and stars,
And all that in them is,
With days, and months and years;
To Him that died
That we might live,
Our thanks and songs
We freely give.

2 Our hope in things to come,
The Spirit's quick'ning power,
Should turn our hearts to him,
Where heavenly blessings are:
That we may sing
Of things above,
And always know,
That God is love.

3 When he comes down in heav'n,
And earth again is blest,
Then all the heirs of him,
Will find the promis'd rest.
With all the just,
Then they may sing,
God is with us
And we with him.

HYMN 18. P. M.
Now Let Us Rejoice in the Day of Salvation

William W. Phelps 1792–1872

1 Now let us rejoice in the day of salvation,
No longer as strangers on earth need we roam;
Good tidings are sounding to us and each nation,
And shortly the hour of redemption will come:

2 When all that was promis'd the Saints will be given,
And none will molest them from morn until even,
And earth will appear as the garden of Eden,
And Jesus will say to all Israel: Come home!

3 We'll love one another and never dissemble,
But cease to do evil and ever be one;
And while the ungodly are fearing and tremble,
We'll watch for the day when the Savior shall come:

4 When all that was promis'd the Saints will be given,
And none will molest them from morn until even,
And earth will appear as the garden of Eden,
And Jesus will say to all Israel: Come home!

5 In faith we'll rely on the arm of Jehovah,
To guide through these last days of trouble and gloom;
And after the scourges and harvest are over,
We'll rise with the just, when the Savior doth come:

6 Then all that was promis'd the Saints will be given,
And they will be crown'd as the angel of heaven:
And earth will appear as the garden of Eden,
And Christ and his people will ever be one.

HYMN 19. L. M.
Ere Long the Veil Will Rend in Twain

Parley P. Pratt 1807-1857

1 Ere long the veil will rend in twain,
The King descend with all his train;
The earth shall shake with awful fright,
And all creation feel his might.

2 The trump of God, it long shall sound,
And raise the nations underground;
Throughout the vast domains of heav'n
The voice echoes, the sound is given.

3 Lift up your heads ye Saints in peace,
The Savior comes for your release;
The day of the redeem'd has come,
The Saints shall all be welcom'd home.

4 Behold the church, it soars on high,
To meet the Saints amid the sky;
To hail the King in clouds of fire,
And strike and tune th' immortal lyre.

5 Hosanna now the trump shall sound,
Proclaim the joys of heav'n around,
When all the Saints together join,
In songs of love, and all divine.

6 With Enoch here we all shall meet,
And worship at Messiah's feet,
Unite our hands and hearts in love,
And reign on thrones with Christ above.

7 The city that was seen of old
Whose walls were jasper, and streets gold,
We'll now inherit thron'd in might:

Hymns

The Father and the Son's delight.

8 Celestial crowns we shall receive,
And glories great our God shall give,
While loud hosannas we'll proclaim,
And sound aloud our Savior's name.

9 Our hearts and tongues all join'd in one,
A loud hosanna to proclaim,
While all the heav'ns shall shout again,
And all creation say, Amen.

HYMN 20. L. M. Z My Soul is Full of Peace and Love

Frederick G. Williams 1787-1842

1 My soul is full of peace and love,
I soon shall see Christ from above;
And angels too, the hallow'd throng,
Shall join with me in holy song.

2 The Spirit's power has sealed my peace,
And fill'd my soul with heav'nly grace;
Transported, I with peace and love,
Am waiting for the throngs above.

3 Prepare my heart, prepare my tongue,
To join this glorious, heav'nly throng:
To hail the Bridegroom from above,
And join the band in songs of love.

4 Let all my pow'rs of mind combine
To hail my Savior all divine;
To hear his voice, attend his call,
And crown him King, and Lord of all.

HYMN 21. L. M.
The Happy Day has Rolled On

Frederick G. Williams 1787–1842

1 The happy day has rolled on,
The glorious period now has come:
The angel sure has come again
To introduce Messiah's reign.

2 The gospel trump again is heard,
The truth from darkness has appear'd;
The lands which long in darkness lay,
Have now beheld a glorious day.

3 The day by prophets long foretold;
The day which Abram did behold;
The day that Saints desired long,
When God his strange work would perform.

4 The day when Saints again should hear
The voice of Jesus in their ear,
And angels who above do reign,
Come down to converse hold with men.

HYMN 22. L. M.
The Great and Glorious Gospel Light

Frederick G. Williams 1787–1842

1 The great and glorious gospel light,
Has usher'd forth into my sight,
Which in my soul I have receiv'd,
From death and bondage being freed.

2 With Saints below and Saints above,
I'll join to praise the God I love;
Like Enoch too, I will proclaim,
A loud Hosanna to his name.

3 Hosanna, let the echo fly
From pole to pole, from sky to sky,
And Saints and angels, join to sing,
Till all eternity shall ring.

4 Hosanna, let the voice extend,
Till time shall cease, and have an end;
Till all the throngs of heav'n above,
Shall join the Saints in songs of love.

5 Hosanna, let the trump of God,
Proclaim his wonders far abroad,
And earth, and air, and skies, and seas,
Conspire to sound aloud his praise.

HYMN 23. P. M.
This Earth was Once a Garden Place
(Adam-ondi-Ahman)

William W. Phelps 1792–1872

1 This earth was once a garden place,
With all her glories common;
And men did live a holy race,
And worship Jesus face to face,
In Adam-ondi-Ahman.

2 We read that Enoch walk'd with God,
Above the pow'r of Mammon:
While Zion spread herself abroad,
And Saints and angels sung aloud
In Adam-ondi-Ahman.

3 Her land was good and greatly blest,
Beyond old Israel's Canaan:
Her fame was known from east to west;
Her peace was great, and pure the rest
Of Adam-ondi-Ahman.

4 Hosanna to such days to come—
The Savior's second comin'—
When all the earth in glorious bloom,
Affords the Saints a holy home
Like Adam-ondi-Ahman.

HYMN 24. P. M.
Gently Raise the Sacred Strain

William W. Phelps 1792–1872

1 Gently raise the sacred strain,
For the Sabbath 's come again,
That man may rest,
And return his thanks to God,
For his blessings to the blest.

2 Holy day, devoid of strife,
For to seek eternal life,
That great reward,
And partake the sacrament,
In remembrance of the Lord.

3 Sweetly swell the solemn sound,
While we bring our gifts around,
Of broken hearts,
As a willing sacrifice,
Showing what his grace imparts.

4 Happy type of things to come,
When the Saints are gather'd home,
To praise the Lord,
In eternity of bliss,
All as one with one accord.

5 Holy, holy is the Lord,
Precious, precious is his word,
Repent and live;
Though your sins are crimson red,
O repent and he'll forgive.

6 Softly sing the joyful lay
For the Saints to fast and pray,

Hymns

As God ordains,
For his goodness and his love
While the Sabbath day remains.

HYMN 25. P. M.
When Joseph His Brethren Beheld

John Newton, 1779

1 When Joseph his brethren beheld,
Afflicted and trembling with fear,
His heart with compassion was fill'd,
From weeping he could not forbear.

2 Awhile his behavior was rough,
To bring their past sins to their mind;
But when they were humbled enough
He hasten'd to show himself kind.

3 How little they thought it was he
Whom they had ill-treated and sold!
How great their confusion must be,
As soon as his name he had told!

4 "I am Joseph, your brother," he said,
"And still to my heart you are dear;
You sold me, and thought I was dead,
But God, for your sakes, sent me here."

5 Though greatly distressed before,
When charg'd with purloining the cup,
They now were confounded much more,
Not one of them durst to look up.

6 "Can Joseph, whom we would have slain
Forgive us the evil we did?
And, will he our households maintain?
O, this is a brother indeed!"

7 Thus dragged by my conscience, I came,
All laden with guilt, to the Lord;

Hymns

Surrounded with terror and shame,
Unable to utter a word.

8 At first He looked stern and severe,
What anguish then piercèd my heart!
Expecting each moment to hear
The sentence, Thou cursèd, depart!

9 But O! what surprise when He spoke,
While tenderness beamed in His face;
My heart then to pieces was broke,
O'erwhelmed and confounded by grace:

10 "Poor sinner, I know thee full well,
By thee I was sold and was slain;
I died to redeem thee from hell,
And raise thee in glory to reign.

11 "I am Jesus, whom thou hast blasphemed,
And crucified often afresh;
But let Me henceforth be esteemed,
Thy brother, thy bone, and thy flesh:

12 My pardon I freely bestow,
Thy wants I will fully supply;
I'll guide thee and guard thee below,
And soon will remove thee on high.

13 Go, publish to sinners around,
That they may be willing to come,
The mercy which now you have found,
And tell them that yet there is room.

14 O, sinners, the message obey!
No more vain excuses pretend;
But come, without further delay,
To Jesus, our brother and friend.

Note:

Only verses 1-6 were available in the Church of Latter Day Saints hymnal.

HYMN 26. P. M.
Now We'll Sing with One Accord

William W. Phelps 1792–1872

1 Now we'll sing with one accord,
For a prophet of the Lord,
Bringing forth his precious word,
Cheers the Saints as anciently.

2 When the world in darkness lay,
Lo, he sought the better way,
And he heard the Savior say,
“Go and prune my vineyard, son!”

3 And an angel surely, then,
For a blessing unto men,
Brought the priesthood back again,
In its ancient purity.

4 Even Joseph he inspires:
Yea, his heart he truly fires,
With the light that he desires
For the work of righteousness.

5 And the book of Mormon, true,
With its cov'nant ever new,
For the Gentile and the Jew,
He translated sacredly.

6 The commandments to the church,
Which the Saints will always search,
(Where the joys of heaven perch,)
Came through him from Jesus Christ.

7 Precious are his years to come,
While the righteous gather home,

For the great Millenium,
Where he'll rest in blessedness.

8 Prudent in this world of woes,
He will triumph o'er his foes,
While the realm of Zion grows
Purer for eternity.

HYMN 27. P. M.
Through All the World Below

Unknown

1 Through all the world below,
God we see all around:
Search hills and valleys through,
There he's found;
The growing of the corn,
The lilly and the thorn,
The pleasant and forlorn,
All declare, God is there,
In meadows dress'd in green,
There he's seen.

2 See springing waters rise,
Fountains flow, rivers run;
The mist beclouds the skies;
Hides the sun;
Then down the rain doth pour,
The ocean it doth roar,
And beat upon the shore,
All to praise in their lays;
A God that ne'er declines—
His designs.

3 The sun with all his rays,
Speaks of God as he flies;
The comet with her blaze,
God, she cries;
The shining of the stars,
The moon when it appears,
His glorious name declares,
As they fly through the sky;
While shades of silent sound—
Join the round.

4 Then let my station be—
Here in life where I see,
The sacred One in three;
All agree,
In all the works he's made:
The forest and the globe;
Nor let one be afraid;
Though I dwell on a hill,
While nature's works declare—
God is there.

5 When God to Moses shew,
Glories more than Peru;
His face alone withdrew,
From his view;
Mount Sinai is the place,
For God to show his grace,
While Moses sang his praise;
See him rise through the skies,
And view old Canaan's ground,
All around.

6 Elijah's servant hears,
From the hill and declares;
A little cloud appears:
Dry your tears;
Our Lord transfigur'd is,
With the two Saints of his,
As saith the witnesses;
See him shine all divine:
While Olive's Mount is blest,
With the rest.

7 Not India full of gold,
With the wonders we are told;
Nor seraphs strong and bold:

Hymns

Can uphold,
The mountain Calvary,
Where Christ our Lord did die:
Hark! hear the God-man cry:
Mountains quake, heavens shake,
While God their author's Ghost,
Left the coast.

8 And now from Calvary,
We may stand here and spy;
Beyond this lower sky,
Far on high,
Mount Zion's shining hill,
Where Saints and angels dwell,
And hear them sing and tell,
Of our Lord, with accord,
And join in Moses' song—
Heart and tongue.

9 Since hills are honor'd thus,
By our Lord in his course,
Let them not be by us,
Call'd accurs'd:
Forbid it mighty king,
But rather let us sing,
Since hills and mountains ring;
Echo fly through the sky,
And heaven hear the sound—
From the ground.

HYMN 28. P. M.
The Sun that Declines in the Far Western Sky

Thomas B. Marsh 1800–1866

1 The sun that declines in the far western sky,
Has roll'd o'er our heads till the summer's gone by;
And hush'd are the notes of the warblers of spring
That in the green bow'r did exultingly sing.

2 The changes for autumn already appear:
A harvest of plenty has crown'd the glad year;
While soft smiling zephyrs, our fancies to please,
Bring odors of joy from the laden fruit trees.

3 As the summer of youth passes swiftly along,
And silvery locks soon our temples adorn:
So the fair smiling landscape and flowery lawn,
Though lost is their beauty—their glory has come:

4 O when the sweet summer of life shall have fled,
Her joys and her sorrows entomb'd with the dead,
Then may we by faith like good Enoch arise,
And be crown'd with the just in the midst of the skies.

5 Descend with the Savior in glory profound,
And reign in perfection when satan is bound;
While love and sweet union together shall blend,
And peace, gentle peace, like a river extend.

HYMN 29 L. M.
The Towers of Zion Soon Shall Rise

William W. Phelps 1792–1872

1 The towers of Zion soon shall rise
Above the clouds, and reach the skies;
Attract the gaze and wond'ring eyes
Of all that worship, gloriously.

2 The Saints shall see the city stand
Upon this consecrated land,
And Israel, numerous as the sand,
Inherit it eternally.

3 O, that the day would hasten on,
When wickedness shall all be gone,
And Saints and angels join in one,
To praise the Man of Holiness.

4 Then shall the veil of heaven rend,
And the Son of Man will descend,
A vast eternity to spend
In perfect peace and righteousness.

5 Exalt the name of Zion's God!
Praise ye his name in songs aloud:
Proclaim his majesty abroad,
Ye banner-bearing messengers:

6 Cry to the nations far and near,
To come and in the glories share,
That on mount Zion will appear,
When earth shall rest from wickedness.

HYMN 30 P. M.
Let All the Saints Their Hearts Prepare

Unknown

1 Let all the Saints their hearts prepare:
Behold the day is near,
When Zion's King shall hasten there,
And banish all their fear;
Fill all with peace and love,
And blessings from above,
His church with honors to adorn,
The church of the first born.

2 Behold, he comes on flying clouds,
And speeds his way to earth,
With acclamations sounding loud,
With songs of heav'nly birth.
The Saints on earth will sing,
And hail their heav'nly King:
All the redeem'd of Adam's race
In peace behold his face.

3 Before his face devouring flames,
In awful grandeur rise:
The suff'ring Saints he boldly claims,
And bears them to the skies:
While earth is purified,
In peace they all abide,
And then descend to earth again,
Rejoicing in his reign.

4 A thousand years in peace to dwell;
The earth with joys abound,
Made free from all the pow'rs of hell,
No curse infect the ground.
From sin and pain releas'd

Hymns

The Saints abide in peace;
And all creation here below
Their King and Savior know.

HYMN 31. P. M.
Let Us Pray, Gladly Pray

William W. Phelps 1792–1872

1 Let us pray, gladly pray,
In the house of Jehovah,
Till the righteous can say,
“O our warfare is over!”
Then we’ll dry up our tears,
Sweetly praising together,
Through the great thousand years,
Face to face with the Savior.

2 What a joy will be there,
At the great resurrection,
As the Saints meet in air,
In their robes of perfection;
Then the Lamb—then the Lamb,
With a God’s mandatory,
As I AM THAT I AM,
Fills the world with his glory.

3 We can then live in peace,
With a joy on the mountains,
As the earth doth increase,
With a joy by the fountains,
For the world will be blest,
With a joy to rely on,
From the east to the west,
Through the glory of Zion.

HYMN 32. P. M.
Awake, O Ye People! The Savior is Coming

William W. Phelps 1792–1872

1 Awake, O ye people! the Savior is coming;
He'll suddenly come to his temple, we hear;
Repentance is needed of all that are living,
To gain them a lot of inheritance near.
To-day will soon pass, and that unknown tomorrow,
May leave many souls in a more dreadful sorrow,
Than came by the flood, or that fell on Gomorrah—
Yea, weeping, and wailing, and gnashing of teeth.

2 Be ready, O islands, the Savior is coming;
He'll bring again Zion the prophets declare;
Repent of your sins, and have faith in redemption.
To gain you a lot of inheritance there.
A voice to the nations in season is given,
To show the return of the glories of Eden,
And call the elect from the four winds of heaven,
For Jesus is coming to reign on the earth.

HYMN 33 L. M.
What Wond'rous Things We Now Behold

Unknown

1 What wond'rous things we now behold,
Which were declar'd from days of old,
By prophets, who, in vision clear,
Beheld those glories from afar.

2 The visions which Almighty God,
Confirm'd by his unchanging word,
That to the ages then unborn,
His greatest work he would perform.

3 The second time he'd set his hand
To gather Israel to their land,
Fulfil the cov'nants he had made,
And pour his blessings on their head.

4 When Moab's remnant, long oppress'd,
Should gather'd be and greatly blest:
And Ammon's children, scatter'd wide,
Return with joy, in peace abide.

5 While Elam's race a feeble band,
Receive a share in the blest land;
And Gentiles, all their power display
To hasten on the glorious day.

6 Then Ephraim's sons, a warlike race,
Shall haste in peace and see their rest,
And earth's remotest parts abound,
With joys of everlasting sound.

7 Assyria's captives, long since lost,
In splendor come a num'rous host;

Hymns

Egyptia's waters fill'd with fear,
Their power feel and disappear.

8 Yes, Abra'm's children now shall be
Like sand in number by the sea;
While kindreds, tongues, and nations all,
Combine, to make the numbers full.

9 The dawning of that day has come,
See! Abra'm's sons are gath'ring home,
And daughters too, with joyful lays,
Are hastening here to join in praise!

10 O God, our Father, and our King,
Prepare our voices and our theme;
Let all our pow'rs in one combine,
To sing thy praise in songs divine.

HYMN 34 C. M.
There is a Land the Lord will Bless

William W. Phelps 1792–1872

1 There is a land the Lord will bless,
Where all the Saints shall come;
There is a day for righteousness,
When Israel gathers home.

2 Before the word goes forth— Destroy!
And all the wicked burn,
With songs of everlasting joy,
The pure-in-heart return.

3 Their fields along Missouri's flood,
Are in perspective seen,
As unto Israel "Canaan stood,
While Jordan flow'd between."

4 Though wicked men and Satan strive,
To keep them from that land,
And from their homes the Saints they drive,
To try the Lord's command:

5 There all the springs of God will be;
And there an end of strife;
And there the righteous rising free,
Shall have eternal life.

6 There shall the will of God be done,
And Saints and angels greet;
And there, when all in Christ is one,
The best from worlds shall meet.

7 There in the resurrection morn',
The living live again,
And all the children will be born

Hymns

Without the sting of sin.

8 How long, our Father, O how long
Shall that pure time delay?
Come on, come on, ye holy throng,
And bring the glorious day.

HYMN 35. P. M.

There's a Feast of Fat Things for the Righteous Preparing

William W. Phelps 1792–1872

1 There's a feast of fat things for the righteous preparing.
That the good of this world all the Saints may be sharing;
For the harvest is ripe, and the reapers have learn'd
To gather the wheat, that the tares may be burn'd.
Come to the supper—come to the supper—
Come to the supper of the great Bridegroom.

2 Go forth all ye servants unto every nation,
And lift up your voices and make proclamation,
For to cease from all evil, and leave off all mirth,
For the Savior is coming to reign on the earth.

3 Go set forth the judgments to come, and the sorrow,
For after to-day, O there cometh tomorrow,
When the wicked, ungodly, rebellious, and proud,
Shall be burnt up as stubble—O cry it aloud!

4 Go pass throughout Europe, and Asia's dark regions,
To China's far shores, and to Afric's black legions,
And proclaim to all people, as you're passing by,
The fig-trees are leaving—the summer is nigh.

5 Go call on the great men of fame and of power,
The king on his throne, and the brave in his tower,
And inform them all kingdoms must fail but the one;
As clear as the moon and as fair as the sun.

6 Go cry to all quarters, and then to the islands,
To Gentiles and Jews, and proclaim to the heathens,
And exclaim to old Israel in every land,
Repent ye!—the kingdom of heaven's at hand.

7 Go carry glad tidings, that none need doubt whether

Hymns

The lamb and the lion shall lie down together:
For the venom will cease, when the devil is bound,
And peace like a river, extend the world round.

8 Go publish the gospel, the truth of the Savior,
That the poor and the meek may begin to find favor,
And rejoice in their coming Redeemer and friend;
And lo! he is with you henceforth to the end.

9 O go and invite them, regardless of trouble,
The rich and the learned, the wise and the noble,
That the guests may be ready, (when Jesus shall come,)
To welcome forever, the holy Bridegroom.

10 Go gather the willing, and push them together,
Yea, push them to Zion (the Saints' rest forever,)
Where the best that the heavens and earth can afford,
Will grace the great marriage and feast of the Lord.

11 Go welcome his people, let nothing preclude you,
Come Joseph, and Simeon, and Reuben, and Judah.
Come Napthali, Issachar, Levi and Dan,
Gad, Zebulon, Asher, and come Benjamin.

12 Be faithful and just to the end of your calling,
Till Bab'lon the great—she is fallen! is fallen!
Then return and receive the just servants' reward,
And sit down to the feast of the house of the Lord.
Come to the supper—come to the supper—
Come to the supper WITH the great Bridegroom.

HYMN 36. P. M.
There's a Power in the Sun

Unknown

1 There's a power in the sun,
And a majesty on high,
Ever showing unto man—
O behold the Lord is nigh!

2 There's a brilliance in the moon,
And a beauty in the sky,
Always telling to the world—
O behold the Lord is nigh!

3 There's a glory in the stars,
And the planets rolling by,
Shining nightly to the earth—
O behold the Lord is nigh!

4 There's a grandeur in the clouds,
And the lightning streaking by,
Thund'ring loudly in our ears—
O behold the Lord is nigh!

5 There's an image in the winds,
Singing sweetly as they fly,
To the end all flesh may know—
O behold the Lord is nigh!

6 There's a spirit, too, in man,
For to turn his hopes on high,
Whisp'ring softly to the heart—
O behold the Lord is nigh!

Morning Hymns

HYMN 37. C. M.
Lord in the Morning Thou Shalt Hear

Isaac Watts 1674–1748

1 Lord in the morning thou shalt hear
My voice ascending high:
To thee will I direct my pray'r,
To thee lift up mine eye:—

2 Up to the heav'ns where Christ has gone,
To plead for all his Saints,
Presenting at the Father's throne,
Our songs and our complaints.

3 Thou art a God, before whose sight,
The wicked shall not stand:
The righteous shall be thy delight
And dwell at thy right hand.

4 O may thy Spirit guide my feet,
In ways of righteousness!
Make ev'ry path of duty straight,
And plain before my face.

5 O do thou give my daily bread,—
And be my sins forgiven;
And let me in thy temple tread,
And learn from thee of heav'n.

HYMN 38. C. M.
Once More, My Soul, The Rising Day

Isaac Watts 1674–1748

1 Once more, my soul, the rising day
Salutes my waking eyes;
And let my heart its tribute pay,
To him that rules the skies.

2 Night unto night his name repeats,
And day renews the sound,
Wide as the heavens on which he sits,
To turn the seasons round.

3 'Tis he supports my mortal frame:
My tongue shall sing his praise;
And I will glory in his name
While he extends my days.

4 And when my mortal course is done,
And I must yield my breath;
O may my soul, bright as the sun,
Shine o'er the night of death.

HYMN 39. S. M.
See how the Morning Sun

Elizabeth Scott 1708–1776

1 See how the morning sun
Pursues his shining way;
And wide proclaims his maker's praise,
With ev'ry bright'ning ray.

2 Then would my rising soul
Of heaven's parent sing;
And spread the truth from pole to pole,
Of Jesus my great King.

3 In faith I laid me down,
Beneath his guardian care;
I slept and I awoke and found,
That he was just as near.

4 O Lord I want to live
So humble unto thee,
That in my presence I may spend
A blest eternity.

5 Give me thy Spirit, then,
To guide me through this day,
That I may be upright and just,
And always watch and pray.

HYMN 40. L. M.
My God, How Endless Is Thy Love

Isaac Watts 1674–1748

1 My God, how endless is thy love,
Descending like the morning dew;
Thy glorious gifts come from above,
And all thy mercies too.

2 Thou spread'st the curtain of the night;
Thine angels guard my sleeping hours;
The rising sun returns his light,
And thou awakens all my pow'rs.

3 I yield myself to thy command;
To thee devote my nights and days;
Such cheering blessings from thy hand,
Demand my grateful songs of praise:

4 Demand my pray'r, demand my heart,
From hour to hour; from day to day:
Hosanna! God will do his part,
For he will hear, when I do pray.

HYMN 41. P. M.
Awake! for the Morning is Come

William W. Phelps 1792–1872

1 Awake! for the morning is come:
Rejoice in the Lord, and trust in his mercy,
And pray unto him, in meekness and love,
For knowledge and health, and all his good blessings,
To comfort and happify home.

2 O Lord, thou good Shepherd and King—
We want, through the day, to feed in thy pastures,
And feast on thy bounteous goodness and grace:
O lead us along the banks of still waters,
To gladden our hearts and to sing.

3 Lord turn all our hearts unto thee,
To walk in the paths of virtue and wisdom,
To live in the bonds of union and peace,
And glorify thee on earth as in heaven:
O keep us unspotted and free!

4 O thou art the staff and the rod,
On which we can lean in ev'ry condition;
In youth and in age, or valley of death,
For raiment and food, for joy and for comfort:
So praise ye the Lord, who is God.

HYMN 42. L. M.
Awake, My Soul, and with the Sun

Thomas Ken 1695

1 Awake, my soul, and with the sun
Thy daily course of duty run;
Shake off dull sloth, and early rise
To pay thy morning sacrifice.

2 Redeem thy mispent time that's past;
Live this day, as if 'twere thy last;
To improve thy talents take due care;
'Gainst the great day thyself prepare.

3 Let all thy converse be sincere,
Thy conscience as the noon-day clear;
Think how the all-seeing God, thy ways,
And all thy secret thoughts surveys.

4 Wake, and lift up thyself, my heart,
And with the angels bear thy part;
Who all night long unwearied sing,
Glory to thee, eternal King.

5 I wake, I wake, ye heavenly choir;
May your devotion me inspire;
That I like you my age may spend,
Like you may on my God attend.

6 May I like you in God delight,
Have all day long my God in sight;
Perform like you my Maker's will;
O! may I never more do ill.

7 Glory to thee, who safe has kept,
And hast refresh'd me while I slept:

Grant, Lord, when I from death shall wake,
I may of endless life partake.

8 Lord, I my vows to thee renew;
Scatter my sins as morning dew;
Guard my first spring of thought and will,
And with thyself my spirit fill.

9 Direct, control, suggest this day,
All I design, or do or say,
That all my powers, with all their mite,
In thy sole glory may unite.

10 Praise God, from whom all blessings flow,
Praise him, all creatures here below:
Praise him above, ye angelic host;
Praise Father Son, and Holy Ghost.

Evening Hymns

HYMN 43. C. M.
Come Let Us Sing an Evening Hymn

William W. Phelps 1792–1872

1 Come let us sing an evening hymn
To calm our minds for rest,
And each one try, with single eye,
To praise the Savior best.

2 Yea, let us sing a sacred song
To close the passing day:
With one accord, call on the Lord,
And ever watch and pray.

3 O thank the Lord for grace and gifts,
Renew'd in latter days;
For truth and light, to guide us right,
In wisdom's pleasant ways.

4 For ev'ry line we have receiv'd,
To turn our hearts above:
For ev'ry word, and ev'ry good,
That's fill'd our souls with love.

5 O let us raise a holier strain,
For blessings great as ours,
And be prepar'd while angels guard
Us through our slumb'ring hours.

6 O may we sleep and wake in joy,
While life with us remains:
And then go home beyond the tomb,
Where peace forever reigns.

HYMN 44. C. M.
Lord Thou Wilt Hear Me When I Pray

Isaac Watts 1674–1748

1 Lord thou wilt hear me when I pray,
I am forever thine:
I fear before thee all the day,
O may I never sin.

2 And while I rest my weary head,
From cares and bus'ness free,
'Tis sweet conversing on my bed
With my own heart and thee.

3 I pay this evening sacrifice;
And when my work is done,
Great God, my faith and hope relies
Upon thy grace alone.

4 Thus, with my thoughts compos'd to peace,
I'll give mine eyes to sleep:
Thy hand in safety keeps my days,
And will my slumbers keep.

HYMN 45. L M.
Glory to Thee, My God, this Night

Thomas Ken 1709

1 Glory to thee, my God, this night,
For all the blessings of the light:
Keep me, O keep me, King of kings,
Under the shadow of thy wings.

2 Forgive me, Lord, for thy dear Son,
The sins that I this day have done:
That with the world, myself, and thee,
I, ere I sleep, at peace may be.

3 Teach me to live, that I may dread
The grave as little as my bed;
Teach me to die, that so I may
Triumphing rise at the last day.

4 O may my soul on thee repose,
And with sweet sleep mine eyelids close:
Sleep, that may me more vigorous make,
To serve my God, when I awake.

5 When in the night I sleepless lie,
My soul with heavenly thoughts supply:
Let no ill dreams disturb my rest,
No powers of darkness me molest.

6 Let my blest Guardian, while I sleep,
His watchful station near me keep;
My heart with love celestial fill,
And guard me from the approach of ill.

7 May he celestial joys rehearse,
And thought in thought with me converse,

Hymns

Or, in my stead, all the night long,
Sing to my God a grateful song.

8 Lord, let my soul forever share
The bliss of thy paternal care;
'Tis heaven on earth, 'tis heaven above,
To see thy face, to sing thy love.

9 O when shall I, in endless day,
Forever chase dark sleep away,
And hymns divine with angels sing,
Glory to thee, eternal King!

10 Praise God, from whom all blessings flow,
Praise him, all creatures here below;
Praise him above, ye angelic host;
Praise Father, Son, and Holy Ghost.

HYMN 46. L. M.
Great God! to Thee My Evening Song

Anne Steele, 1716–1778

1 Great God! to thee my evening song,
With humble gratitude I raise:
O let thy mercy tune my tongue,
And fill my heart with lively praise.

2 My days unclouded as they pass,
And ev'ry onward rolling hour,
Are monuments of wonderous grace,
And witness to thy love and power.

3 And yet this thoughtless, wretched heart,
Too oft regardless of thy love,
Ungrateful, can from thee depart,
And from the path of duty rove.

4 Seal my forgiveness in the blood
Of Christ, my Lord; his name alone
I plead for pardon, gracious God,
And kind acceptance at thy throne.

5 With hope in him mine eyelids close,
With sleep refresh my feeble frame;
Safe in thy care may I repose,
And wake with praises to thy name.

HYMN 47. L. M.
When Restless on My Bed I Lie

Baptist W. Noel 1799–1873

1 When restless on my bed I lie,
Still courting sleep, which still will fly,
Then shall reflection's brighter power,
Illumine the lone and midnight hour.

2 If hush'd the breeze, and calm the tide,
Soft will the stream of mem'ry glide,
And all the past, a gentle train,
Wak'd by remembrance, live again.

3 If loud the wind, the tempest high,
And darkness wraps the sullen sky.
I muse on life's tempestuous sea,
And sigh, O Lord, to come to thee.

4 Toss'd on the deep and swelling wave,
O mark my trembling soul, and save!
Give to my view that harbor near,
Where thou wilt chase each grief and fear!

HYMN 48. S. M.
The Day is Past and Gone

Johann Anastasius Freylinghausen 1670–1739 (Translated by Frances
Bevan 1827–1909)

1 The day is past and gone,
The evening shades appear;
O may we all remember well
The night of death draws near.

2 We lay our garments by,
While we retire to rest;
So death will soon disrobe us all
Of what we here possess.

3 Lord, keep us safe this night
Secure from all our fears:
May angels guard us while we sleep,
Till morning light appears.

4 And when we early rise,
And view th' unwearied sun,
May we set out to win the prize,
And after glory run.

5 And when our days are past,
And we from time remove,
O may we in thy kingdom rest,
Where all is peace and love.

Farewell Hymns

HYMN 49. P. M.
The Gallant Ship is Under Way

William W. Phelps 1792–1872

1 The gallant ship is under way,
To bear me off to sea,
And yonder float the streamers gay,
That say she waits for me.
The seamen dip their ready oar,
As ebbing waves oft tell—
They bear me swiftly from the shore:
My native land farewell.

2 I go but not to plough the main
To ease a restless mind,
Nor do I toil on battle's plain
The visitor's wreath to twine.
'Tis not for trasurers that are hid
In mountain or in dell!
'Tis not for joys like these I bid
My native land farewell.

3 I go to break the fowler's snare,
To gather Israel home:
I go the name of Christ to bear
In lands and isles unknown.
And when my pilgrim feet shall tread
On land where darkness dwells,
Where light and truth have long since fled
My native land farewell.

4 I go an erring child of dust,
Ten thousand foes among;
Yet on His mighty arm I trust
That makes the feeble strong—
My sun, my shield, forever nigh,

Hymns

He will my fears dispel:
This hope supports me when I sigh—
My native land farewell.

5 I go devoted to his cause,
And to his will resign'd;
His presence will supply the loss
Of all I leave behind.
His promise cheers the sinking heart,
And lights the darkest cell,
To exil'd pilgrims grace imparts—
My native land farewell.

6 I go because my master calls;
He's made my duty plain—
No danger can the heart appal
When Jesus stoops to reign!
And now the vessel's side we've made;
The sails their bosoms swell:
Thy beauties in the distance fade—
My native land farewell.

HYMN 50. P. M.
Farewell, Our Friends and Brethren!

William W. Phelps 1792–1872

1 Farewell, our friends and brethren!
Here take the parting hand—
We go to preach the gospel
To ev'ry foreign land.

2 Farewell our wives and children,
Who render life so sweet—
Dry up your tears—be faithful
Till we again do meet.

3 Farewell ye scenes of childhood,
And fancies of our youth;
We go to combat error
With everlasting truth.

4 Farewell all carnal pleasure,
Which gilds the scenes of mirth,
Your days are surely number'd
To trouble man on earth.

5 Farewell, farewell our country—
Our home is now abroad
To labor in the vineyard,
In righteousness for God.

6 The gallant ships are ready
To waft us o'er the sea,
To gather up the blessed,
That Zion may be free.

HYMN 51. P. M.
Yes, My Native Land, I Love Thee

Samuel Francis Smith 1808–1895

1 Yes, my native land, I love thee,
All thy scenes I love them well,
Friends, connexions, happy country!
Can I bid you all farewell?
Can I leave thee—
Far in distant lands to dwell?

2 Home! thy joys are passing lovely;
Joys no stranger-heart can tell!
Happy home! 'tis sure I love thee!
Can I—can I—say Farewell?
Can I leave thee—
Far in distant lands to dwell?

3 Holy scenes of joy and gladness,
Ev'ry fond emotion swell,
Can I banish heart-felt sadness
While I bid my home farewell?
Can I leave thee—
Far in distant lands to dwell?

4 Yes! I hasten from you gladly,
From the scenes I love so well!
Faraway, ye billows, bear me:
Lovely, native land farewell!
Pleas'd I leave thee—
Far in distant lands to dwell.

5 In the deserts let me labor,
On the mountains let me tell,
How he died—the blessed Savior—
To redeem a world from hell!

Let me hasten,
Far in distant lands to dwell.

6 Bear me on, thou restless ocean;
Let the winds my canvass swell—
Heaves my heart with warm emotion,
While I go far hence to dwell,
Glad I bid thee,
Native land!—Farewell—Farewell.

HYMN 52. P. M.
Adieu, My Dear Brethren Adieu

Seth Mattison 1835

1 Adieu, my dear brethren adieu,
Reluctant we give you the hand,
No more to assemble with you,
Till we on mount Zion shall stand.

2 Your acts of benevolence past,
Your gentle compassionate love,
Henceforth in our mem'ry shall last,
Though far from your sight we remove.

3 Our hearts swell with tender regret,
And sigh at each parting embrace,
While heaven our course must direct,
And others succeed in our place.

4 When journeying the gospel to preach,
Our course among strangers we steer,
Repentance and faith we will teach,
To all that are willing to hear.

5 O Shepherd of Israel draw near!
Thy glorious presence display,
Our parting reflections to cheer,
And help us thy voice to obey.

6 Help us to refrain from each ill,
Press forward for glory and peace,
Our sacred engagements fulfil,
Till thou shalt command our release.

7 Then may we to Zion repair,
And wait our blest Master to see,

To spend the Millenium there,
From sin and from sorrow set free.

8 How cheerful the thoughts of that rest,
With Jesus our Savior to reign,
Till we shall be chang'd with the blest,
And glory celestial obtain.

On Baptism

HYMN 53. P. M.
Come Ye Children of the Kingdom

Thomas R. Taylor 1807–1835

1 Come ye children of the kingdom,
Sing with me for joy to-day;
Gather round, as Christ's disciples,
Kneel with grateful hearts and pray.

2 There's a line contained in Matthew
What the Savior said to John,
And the sacred words from heaven,
This is my beloved Son.

3 As 'twas said to Nicodemus,
So I must be born again;
'Tis by water and the Spirit
I the promise may obtain.

4 So I will obey the Savior,
Keep his law and do his will,
That I may enjoy forever,
Happiness on Zion's hill.

HYMN 54. P. M.
Jesus, Mighty King of Zion

John Fellows 1783

1 Jesus, mighty King in Zion,
Thou alone our guide shalt be;
Thy commission we rely on,
We will follow none but thee.

2 As an emblem of thy passion,
And thy vict'ry o'er the grave,
We, who know the great salvation,
Are baptized beneath the wave.

3 Fearless of the world's despising,
We the ancient path pursue;
Buried with our Lord, and rising
To a life divinely new.

HYMN 55 P. M.
In Jordan's Tide the Prophet Stands

John Rippon 1751–1836

1 In Jordan's tide the prophet stands,
Immersing the repenting Jews;
The Son of God the right demands,
Nor dares the holy man refuse:
Jesus descends beneath the wave,
The emblem of his future grave.

2 Wonder, ye heavens! your Maker lies
In deeps conceal'd from human view;
Ye men behold him sink and rise,
A fit example thus for you:
The sacred record, while you read,
Calls you to imitate the deed.

3 But, lo! from yonder op'ning skies,
What beams of dazling glory spread!
Dove-like the Eternal Spirit flies,
And lights on the Redeemer's head;
Amaz'd they see the power divine
Around the Savior's temples shine.

4 But hark, my soul, hark and adore!
What sounds are those that roll along,
Not like loud Sinai's awful roar,
But soft and sweet as Gabriel's song!
"This is my well-beloved Son;
"I see, well pleas'd, what he hath done."

5 Thus the eternal Father spoke,
Who shakes creation with a nod;
Through parting skies the accents broke,
And bid us hear the Son of God:

Hymns

O, hear the awful word to-day;
Hear, all ye nations, and obey.

HYMN 56. P. M.
Salem's Bright King, Jesus by Name

Unknown

1 Salem's bright King, Jesus by name,
In ancient times to Jordan came
All righteousness to fill;
'Twas there the ancient prophet stood,
Whose name was John, a man of God,
To do his Master's will.

2 The holy Jesus did demand
His right to be baptized then,
The prophet gave consent;
On Jordan's banks they did appear,
And lo, John and his Master dear,
Then down the bank they went.

3 Down in old Jordan's rolling stream;
The prophet led the holy Lamb,
And there did him baptize:
Jehovah saw his darling Son,
And was well pleas'd in what he'd done,
And own'd him from the skies.

4 The opening heaven now complies,
The Holy Ghost like lightning flies,
Down from the courts above:
And on the holy heavenly Lamb,
The Spirit lights and does remain,
In shape like a fair dove.

5 This is my Son, Jehovah cries,
The echoing voice from glory flies,
O, children, hear ye him;
Hark! 'tis his voice, behold he cries,

Hymns

Repent, believe, and be baptiz'd,
And wash away your sin.

6 Come, children, come, his voice obey,
Salem's bright King has mark'd the way,
And has a crown prepar'd;
O then arise and give consent,
Walk in the way that Jesus went,
And have the great reward.

7 Believing children gather round,
And let your joyful songs abound,
With cheerful hearts arise;
See, here is water, here is room,
A loving Savior calling, come,
O children, be baptiz'd.

8 Behold, his servant waiting stands,
With willing heart and ready hands
To wait upon the Bride;
Ye candidates your hearts prepare,
And let us join in solemn prayer,
Down by the water side.

On Sacrament

HYMN 57. P. M.
O God th' Eternal Father

William W. Phelps 1792–1872

1 O God th' eternal Father,
Who dwells amid the sky,
In Jesus' name we ask thee
To bless and sanctify,
(If we are pure before thee,)
This bread and cup of wine,
That we may all remember
That off'ring so divine.

2 That sacred holy off'ring,
By man least understood,
To have our sins remitted,
And 'take his flesh and blood.
That we may ever witness,
The sufferings of thy Son
And always have his Spirit
To make our hearts as one.

3 When Jesus, the anointed,
Descended from above,
And gave himself a ransom
To win our souls with love;
With no apparent beauty,
That men should him desire—
He was the promis'd Savior,
To purify with fire.

4 How infinite that wisdom,
The plan of holiness,
That made salvation perfect,
And vail'd the Lord in flesh,
To walk upon his footstool,
And be like man, (almost,)

In his exalted station,
And die—or all was lost!

5 'Twas done—all nature trembled!
Yet, by the pow'r of faith,
He rose as God triumphant,
And broke the bands of death:
And, rising conq'rer, "captive
He led captivity,"
And sat down with the Father
To fill eternity.

6 He is the true Messiah,
That died and lives again;
We look not for another,
He is the Lamb 'twas slain;
He is the Stone and Shepherd
Of Israel—scatter'd far;
The glorious Branch from Jesse:
The bright and Morning Star.

7 Again, he is that Prophet
That Moses said should come,
Being raised among his brethren,
To call the righteous home,
And all that will not hear him,
Shall feel his chast'ning rod,
Till wickedness is ended,
As saith the Lord our God.

8 He comes, he comes in glory,
(The vail has vanish'd too,)
With angels, yea our fathers,
To drink this cup anew—
And sing the songs of Zion
And shout—'Tis done, 'tis done!
While every son and daughter

Hymns

Rejoices—we are one.

HYMN 58. L. M.

'Twas on that Dark, that solemn Night

Isaac Watts 1674–1748

1 'Twas on that dark, that solemn night,
When pow'rs of earth and hell arose,
Against the Son, e'en God's delight,
And friends betray'd him to his foes:

2 Before the mournful scene began,
He took the bread, and bles'd, and brake—
What love through all his actions ran!
What wondrous words of grace he spake!

3 "This is my body broke for sin;
"Receive and eat the living food."
Then took the cup, and bless'd the wine,
"Tis the new cov'nant in my blood."

4 For us his flesh with nails was torn,
He bore the scourge, he felt the thorn;
And justice pour'd upon his head
Its heavy vengeance, in our stead.

5 For us his precious blood was spilt,
To purchase pardon for our guilt:
When for our sins, he suff'ring dies
And gave his life a sacrifice.

6 "Do this", he cried, "till time shall end,
"In mem'ry of your dying friend;
"Meet at my table, and record
"The love of your departed Lord."

7 Jesus, thy feast we celebrate;
We show thy death, we sing thy name,

Hymns

Till thou return, and we shall eat
The marriage supper of the Lamb.

HYMN 59. P. M.
Arise, My Soul, Arise

Charles Wesley 1742

1 Arise, my soul, arise,
Shake off thy guilty fears,
The bleeding sacrifice
In my behalf appears;
Before the throne my Sur'ty stands,
My name is written on his hands.

2 He ever lives above,
For me to intercede,
His all-redeeming love,
His precious blood to plead;
His blood aton'd for all our race,
And sprinkles now the throne of grace.

3 Five bleeding wounds he bears,
Receiv'd on Calvary;
They pour effectual prayers,
They strongly speak for me;
Forgive him, O forgive, they cry,
Nor let that ransom'd sinner die!

4 The Father hears him pray,
His dear annointed One:
He cannot turn away
The presence of his Son
His Spirit answers to the blood,
And tells me I am born of God.

5 My God is reconcil'd,
His pard'ning voice I hear:
He owns me for his child,
I can no longer fear;

Hymns

With confidence I now draw nigh,
And Father, Abba Father, cry.

HYMN 60. C. M.
Behold the Savior of Mankind

Samuel Wesley 1662–1735

1 Behold the Savior of mankind
Nail'd to the shameful tree!
How vast the love that him inclin'd
To bleed and die for thee!

2 Hark, how he groans! while nature shakes,
And earth's strong pillars bend!
The temple's veil in sunder breaks,
The solid marbles rend.

3 'Tis done! the precious ransom's paid,
"Receive my soul!" he cries:
See where he bows his sacred head!
He bows his head, and dies!

4 But soon he'll break death's envious chain
And in full glory shine:
O Lamb of God, was ever pain,
Was ever love like thine!

HYMN 61. C. M.
Alas! and did My Savior Bleed!

Isaac Watts 1674–1748

1 Alas! and did my Savior bleed!
And did my Sovereign die?
Would he devote that sacred head
For such a worm as I?

2 Was it for crimes that I have done,
He groan'd upon the tree?
Amazing pity! grace unknown!
And love beyond degree!

3 Well might the sun in darkness hide,
And shut his glories in;
When Christ the mighty Maker died,
For man the creature's sin!

4 Thus might I hide my blushing face,
While his dear cross appears;
Dissolve my heart in thankfulness,
And melt mine eyes to tears.

5 But drops of grief can ne'er repay
The debt of love I owe:
Here, Lord, I give myself away,
'Tis all that I can do.

On Marriage

HYMN 62. P. M.
When Earth was Dress'd in Beauty

William W. Phelps 1792–1872

1 When earth was dress'd in beauty,
And join'd with heav'n above.
The Lord took Eve to Adam,
And taught them how to love.

2 On such a grand occasion,
As union had begun,
They held a sweet communion,
And join'd the twain as one.

3 And bless'd them as an altar,
For chaste and pure desire,
That no unhallow'd being
Might offer there "strange fire."

4 Beware of all temptation;
Be good, be just, be wise,
Be even as the angels,
That dwell in Paradise.

5 Go multiply,—replenish,
And fill the earth with men,
That all your vast creation,
May come to God again:—

6 And dwell amid perfection,
In Zion's wide domains,
Where union is eternal,
And Jesus ever reigns.

Miscellaneous

HYMN 63. P. M.
Amazing Grace

John Newton 1779

1 Amazing grace! How sweet the sound
That saved a wretch like me!
I once was lost, but now am found;
Was blind, but now I see.

2 'Twas grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear
The hour I first believed.

3 Through many dangers, toils, and snares,
I have already come;
'Tis grace hath brought me safe thus far,
And grace will lead me home.

4 The Lord has promised good to me,
His Word my hope secures;
He will my Shield and Portion be,
As long as life endures.

5 Yea, when this flesh and heart shall fail,
And mortal life shall cease,
I shall possess, within the veil,
A life of joy and peace.

6 The earth shall soon dissolve like snow,
The sun forbear to shine;
But God, who called me here below,
Will be forever mine.

7 When we've been there ten thousand years,
Bright shining as the sun,

We've no less days to sing God's praise
Than when we'd first begun.

Note:

Originally "O stop and tell me, Red Man" in the Church of Latter Day Saints hymnal.
1 *O stop and tell me, Red Man, Who are ye? why you roam? And how you get your living?*
Have you no God;—no home?
2 *With stature straight and portly, And deck'd in native pride, With feathers, paints and*
broaches, He willingly replied:—
3 *"I once was pleasant Ephraim, "When Jacob for me pray'd; "But oh! how blessings*
vanish, "When man from God has stray'd!
4 *"Before your nation knew us, "Some thousand moons ago, "Our fathers fell in darkness,*
"And wander'd to and fro,
5 *"And long they've liv'd by hunting, "Instead of work and arts, "And so our race has*
dwindled "To idle Indian hearts.
6 *"Yet hope within us lingers, "As if the Spirit spoke:—'He'll come for your redemption,*
'And break your Gentile yoke:
7 *'And all your captive brothers, 'From every clime shall come, 'And quit their savage*
customs, 'To live with God at home.
8 *"Then joy will fill our bosoms, "And blessings crown our days, "To live in pure religion,*
"And sing our maker's praise."

HYMN 64. P. M.
And did My Savior Die

Unknown

1 And did my Savior die,
And shed his blood for me?
O! what's the reason why,
Ungrateful I should be?

2 Why should I fear to speak,
And own my Savior's name,
Or bow before his feet,
Or sing aloud his fame?

3 O, may I courage have,
From time to time to tell,
My progress while I live,
On this terrestrial ball.

4 Help me O Lord to live,
And thy commandments keep,
Thy Spirit freely give,
Until in thee I sleep.

HYMN 65. P. M.
Come All Ye Sons of Zion

Thomas Davenport 1815–1888

1 Come all ye sons of Zion,
And let us praise the Lord:
His ransom'd are returning,
According to his word.
In sacred songs, and gladness,
They walk the narrow way,
And thank the Lord who bro't them
To see the latter day.

2 Come, ye dispers'd of Judah,
Join in the theme, and sing
With harmony unceasing,
The praises of your King
Whose arm is now extended
(On which the world may gaze)
To gather up the righteous,
In these, the latter days.

3 Rejoice, rejoice, O Israel!
And let your joys abound;
The voice of God shall reach you,
Wherever you are found;
And call you back from bondage,
That you may sing his praise
In Zion and Jerusalem
In these, the latter days.

4 Then gather up for Zion,
Ye Saints, throughout the land,
And clear the way before you,
As God shall give command:
Tho' wicked men and devils

Hymns

Exert their pow'r, 'tis vain,
Since him who is Eternal
Has said you shall obtain.

HYMN 66. P. M.
Let Zion in Her Beauty Rise

Edward Partridge 1793–1840

1 Let Zion in her beauty rise;
Her light begins to shine,
Ere long her King will rend the skies,
Majestic and divine.
The gospel's spreading through the land,
A people to prepare,
To meet the Lord and Enoch's band,
Triumphant in the air.

2 Ye heralds sound the gospel trump,
To earth's remotest bound;
Go spread the news from pole to pole,
In all the nations round,
That Jesus in the clouds above,
With hosts of angels too,
Will soon appear his Saints to save,
His enemies subdue.

3 But ere that great and solemn day,
The stars from heav'n will fall,
The moon be turned into blood,
The waters into gall,
The sun with blackness will be cloth'd,
All nature look affright!
While men, rebellious wicked men,
Gaze heedless on the sight.

4 The earth shall reel, the heavens shake,
The sea move to the north,
The earth roll up like as a scroll,
When God's command goes forth;
The mountains sink the valley rise,

Hymns

And all become a plain,
The islands, and the continents
Will then unite again.

5 Alas! the day will then arrive,
When rebels to God's grace,
Will call for rocks to fall on them,
And hide them from his face:
Not so with those who keep his law,
They joy to meet their Lord
In clouds above, with them that slept
In Christ, their sure reward.

6 That glorious rest will then commence,
Which prophets did foretell,
When Christ will reign, with Saints on earth
And in their presence dwell
A thousand years: O glorious day!
Dear Lord prepare my heart,
To stand with thee, on Zion's mount,
And never more to part.

7 Then when the thousand years are past,
And satan is unbound,
O Lord preserve us from his grasp,
By fire from heav'n sent down,
Until our great last change shall come,
T' immortalize this clay,
Then we in the celestial world,
Will spend eternal day.

HYMN 67. C. M.
Jesus, the Name that Charms Our Fears
(O for a Thousand Tongues to Sing)

Charles Wesley 1739

1 Glory to God, and praise and love,
Be ever, ever given;
By saints below and saints above,
The Church in earth and heaven.

2 On this glad day the glorious Sun
Of righteousness arose,
On my benighted soul he shone,
And filled it with repose.

3 Sudden expired the legal strife;
'Twas then I ceased to grieve.
My second, real, living life,
I then began to live.

4 Then with my heart I first believed,
Believed with faith divine;
Power with the Holy Ghost received
To call the Savior mine.

5 I felt my Lord's atoning blood
Close to my soul applied;
Me, me he loved - the Son of God
For me, for me he died!

6 I found and owned his promise true,
Ascertained of my part,
My pardon passed in heaven I know,
When written on my heart.

7 O For a thousand tongues to sing
My dear Redeemer's praise!

Hymns

The glories of my God and King,
The triumphs of His grace!

8 My gracious Master and my God,
Assist me to proclaim,
To spread through all the world abroad
The honors of Thy name.

9 Jesus the name that charms our fears,
That bids our sorrows cease,
'Tis music in the Christian's ear;
'Tis life, and health, and peace.

10 He breaks the power of cancell'd sin,
He sets the prisoner free;
His blood can make the foulest clean,
His blood avail'd for me.

11 He speaks—and list'ning to his voice,
Sinners new life receive,
The mournful broken hearts rejoice,
The humble poor believe.

12 Hear him, ye deaf; his praise, ye dumb,
Your loosen'd tongues employ;
Ye blind, behold your Saviour come,
And leap, ye lame, for joy.

13 Look unto him, ye nations; own
Your God, ye fallen race;
Look, and be saved through faith alone,
Be justified by grace.

14 See all your sins on Jesus laid;
The Lamb of God was slain;
His soul was once an offering made
For every soul of man.

15 Harlots, and publicans, and thieves,
In holy triumph join!
Saved is the sinner that believes,
From crimes as great as mine.

16 Murderers, and all ye hellish crew,
Ye sons of lust and pride,
Believe the Savior died for you;
For me the Saviour died.

17 Awake from fallen nature's sleep,
And Christ will give you light;
Cast all your sins into the deep,
And wash the Æthiop white:

18 With me your chief ye then shall know,
Shall feel your sins forgiven;
Anticipate your heaven below,
And own that love is heaven.

Note:

Originally in the Church of Latter Day Saints hymnal Emma selected the following verses only, in the following order:

9, 11, 17, 18, 7, 10, 12:

1 *Jesus the name that charms our fears, That bids our sorrows cease, 'Tis music in the christian's ear; 'Tis life, and health, and peace.*

2 *He speaks—and list'ning to his voice, Sinners new life receive, The mournful broken hearts rejoice, The humble poor believe.*

3 *Awake from fallen nature's sleep, And Christ will give you light; Cast all your sins into the deep, And wash the Æthiop white:*

4 *With me your chief ye then shall know, Shall feel your sins forgiven; Anticipate your heaven below, And own that love is heaven.*

5 *O for a thousand tongues to sing, My great Redeemer's praise; The glories of my God and King, The triumphs of his grace.*

6 *He breaks the power of cancell'd sin; He sets the pris'ner free; His blood can make the foulest clean; His blood avail'd for me.*

7 *Hear him ye deaf, his praise ye dumb, Your loosen'd tongues employ; Ye blind behold your Savior come, And leap ye lame for joy.*

HYMN 68. C. M.
Come all Ye Saints, Who Dwell on Earth

William W. Phelps 1792–1872

1 Come all ye Saints, who dwell on earth,
Your cheerful voices raise,
Our great Redeemer's love to sing,
And celebrate his praise.

2 His love is great, he died for us,
Shall we ungrateful be?
Since he has mark'd a road to bliss,
And said, Come follow me.

3 The strait and narrow way we've found,
Then let us travel on,
Till we in the celestial world,
Shall meet where Christ is gone.

4 And there we'll join the heav'nly choir,
And sing his praise above;
While endless ages roll around,
Perfected by his love.

HYMN 69. L. M.
God Spake the Word, and Time Began

William W. Phelps 1792–1872

1 God spake the word, and time began;
He spake and gave his law to man;
His presence oft did Adam cheer,
Who lov'd the voice of God to hear.

2 But, by and by the scene was chang'd,
Our parents broke the Lords command;
They lost their innocence, and fled
Among the trees, and strove to hide.

3 From God their Father; but in vain,
For soon the Lord appear'd again,
And call'd to Adam in the wood,
Who felt condemn'd and trembling stood.

4 So wicked men, in every age,
Far from the God of heav'n have stray'd,
Till near six thousand years have fled,
And left the world with faith that's dead.

5 By faith, the ancients sought the Lord,
From time to time obtain'd his word,
Not only they but so may we,
When faith and works do both agree.

6 From Adam to the present day,
Many have sought a righteous way;
And some have found the narrow road,
And Enoch-like, have walk'd with God.

7 In every age, God is the same,
But men, they change from time to time.
While sinners take the counter road,

The man of faith approaches God.

8 Experience and the word agree,
Draw nigh says God; I'll draw nigh thee.
Then are they wise who do deny,
The works of faith beneath the sky?

HYMN 70. C. M.
Great is the Lord: 'Tis Good to Praise

Eliza R. Snow 1804–1887

1 Great is the Lord: 'tis good to praise
His high and holy name:
Well may the Saints in latter days
His wondrous love proclaim.

2 To praise him let us all engage,
That unto us is giv'n:
To live in this momentous age,
And share the light of heav'n.

3 We'll praise him for our happy lot,
On this much favored land;
Where truth, and righteousness are taught,
By his divine command.

4 We'll praise him for more glorious things,
Than language can express,
The "everlasting gospel" brings,
The humble souls to bless.

5 The Comforter is sent again,
His pow'r the church attends;
And with the faithful will remain
Till Jesus Christ descends.

6 We'll praise him for a prophet's voice,
His people's steps to guide:
In this, we do and will rejoice,
Tho' all the world deride.

7 Praise him, the time, the chosen time,
To favor Zion's come:

And all the Saints, from ev'ry clime,
Will soon be gather'd home.

8 The op'ning seals announce the day,
By prophets long declar'd;
When all, in one triumphant lay,
Will join to praise the Lord.

HYMN 71. C. M.
The Glorious Day is Rolling On

Eliza R. Snow 1804–1887

1 The glorious day is rolling on—
All glory to the Lord!
When fair as at creation's dawn
The earth will be restor'd.

2 A perfect harvest then will crown
The renovated soil;
And rich abundance drop around,
Without corroding toil:

3 For in its own primeval bloom,
Will nature smile again;
And blossoms streaming with perfume,
Adorn the verdant plain.

4 The Saints will then, with pure delight,
Possess the holy land;
And walk with Jesus Christ in white,
And in his presence stand.

5 What glorious prospects! can we claim
These hopes, and call them our's?
Yes, if through faith in Jesus name,
We conquer satan's pow'rs.

6 If we, like Jesus bear the cross—
Like him despise the shame;
And count all earthly things but dross,
For his most holy name.

7 Then while the pow'rs of darkness rage,
With glory in our view,

In Jesus' strength let us engage,
To press to Zion too.

8 For Zion will like Eden bloom;
And Jesus come to reign—
The Saints immortal from the tomb
With angels meet again.

HYMN 72. L. M.
Before this Earth from Chaos Sprung

William W. Phelps 1792–1872

1 Before this earth from chaos sprung,
Or morning stars together sung,
Jehovah saw what would take place
In all the vast extent of space.

2 He spoke; this world to order came,
And men he made lord of the same,
Great things to them he did make known,
Which should take place in days to come.

3 Those holy men minutely told,
What future ages would unfold,
Scenes God had purpos'd should take place,
Down to the last of Adam's race.

4 But we will pass those ancients by,
Who spoke and wrote by prophecy,
Until we come to him of old,
E'en Joseph whom his breth'ren sold.

5 He prophesied of this our day,
That God would unto Israel say,
The gospel light you now shall see,
And from your bondage be set free.

6 He said God would raise up a seer,
The hearts of Jacob's sons to cheer,
And gather them again in bands,
In latter days upon their lands.

7 He likewise did foretell the name,
That should be given to the same,

His and his father's should agree,
And both like his should Joseph be.

8 This seer like Moses should obtain,
The word of God for man again;
A spokesman God would him prepare,
His word when written to declare.

9 According to his holy plan,
The Lord has now rais'd up the man,
His latter day work to begin,
To gather scatter'd Israel in.

10 This seer shall be esteemed high,
By Joseph's remnants by and by,
He is the man who's call'd to raise,
And lead Christ's church in these last days.

11 The keys which Peter did receive,
To rear a kingdom God to please.
Have once more been confer'd on man,
To bring about Jehovah's plan.

12 The key of knowledge long since lost,
Has virtue still as at the first,
To bring to light things of great worth,
And thus with knowledge fill the earth.

13 Then none need to his neighbor say,
Know thou the Lord, this is the way,
For all shall know him who shall stand,
Both old and young in all the land.

14 Now let the Saints both far and near,
And scatter'd Israel, when they hear
This news, rejoice in Israel's God,
And sing, and praise his name aloud.

HYMN 73. P. M

Thy Mercy, My God, is the Theme of My Song

John Stocker 1776

1 Thy mercy, my God, is the theme of my song,
The joy of my heart, and the boast of my tongue;
Thy free grace alone, from the first to the last,
Hath won my affections and bound my soul fast.

2 Without thy sweet mercy I could not live here,
Sin soon would reduce me to utter despair;
But, through thy free goodness, my spirits revive,
And he that first made me still keeps me alive.

3 Thy mercy is more than a match for my heart,
Which wonders to feel its own hardness depart;
Dissolv'd by the goodness I fall to the ground,
And weep to the praise of the mercy I found.

4 The door of thy mercy stands open all day,
To the poor and the needy who knock by the way;
No sinner shall ever be empty sent back,
Who comes seeking mercy for Jesus's sake.

5 Thy mercy in Jesus exempts me from hell;
Its glories I'll sing, and its wonders I'll tell;
'Twas Jesus, my friend, when he hung on the tree,
Who open'd the channel of mercy to me.

6 Great Father of mercies, thy goodness I own,
And the covenant love of thy crucified Son;
All praise to the Spirit, whose whisper divine,
Seals mercy, and pardon, and righteousness mine.

HYMN 74. P. M.
From Greenland's Icy Mountains

Reginald Heber 1819

1 From Greenland's icy mountains,
From India's coral strand;
Where Afric's sunny fountains
Roll down their golden sand;
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain,

2 What though the spicy breezes
Blow soft o'er Ceylon's isle,
Though every prospect pleases,
And only man is vile;
In vain with lavish kindness
The gifts of God are strown:
The heathen in his blindness
Bows down to wood and stone.

3 Shall we, whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?
Salvation! O Salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learn'd Messiah's name.

4 Waft, waft, ye winds, his story,
And you, ye waters roll,
Till, like a sea of glory,
It spreads from pole to pole
Till o'er our ransom'd nature,

The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.

HYMN 75. P. M.
O Jesus! the Giver

William W. Phelps 1792–1872, adapted from Unknown

1 O Jesus! the giver
Of all we enjoy,
Our lives to thy honor
We wish to employ;
With praises unceasing
We'll sing of thy name,
Thy goodness increasing,
Thy love we'll proclaim.

2 With joy we remember
The dawn of that day,
When, cold as December,
In darkness we lay;
The sweet invitation
We heard with surprise,
And witness'd salvation
To flow from the skies.

3 The wonderful name
Of our Jesus we'll sing,
And publish the fame
Of our Captain and King;
With sweet exultation
His goodness we prove
His name is Salvation,
His nature is love.

4 We now are enlisted
In Jesus' bless'd cause,
Divinely assisted
To conquer our foes;
His grace will support us

Till conflicts are o'er,
He then will escort us
To Zion's bright shore.

HYMN 76. L. M.
In Ancient Days Men Fear'd the Lord

Parley P. Pratt 1807–1857

1 In ancient days men fear'd the Lord,
And by their faith receiv'd his word,
Then God bestow'd upon the meek,
The Priesthood of Melchizedek.

2 By help of this their faith increas'd,
Till they with God spoke face to face:
An Enoch, he would walk with God;
A Noah ride safe o'er the flood.

3 Abr'ham obtain'ed great promises,
And Isaac he was also blest,
A Jacob could prevail with God;
The sea divide at Moses' rod.

4 The lions' mouth a Daniel clos'd,
The fire near scorch'd his brethren's clothes,
But time would fail to mention all
The men of faith, I'll just name Paul.

5 Who did, to the third heav'ns, arise,
And view the wonders of the skies;
He saw and heard, mysterious things,
Yet all by faith, and not by wings.

6 Such blessings to the human race,
Once more are tender'd by God's grace;
The Priesthood is again restor'd,
For this let God be long ador'd.

7 Now we by faith, like Paul and John,
May see the Father and the Son,
And view eternal things above,

And taste the sweets of boundless love.

8 And if, like them, we hated be,
Depriv'd sometimes of liberty,
We will like them, this faith defend,
What'er our fate, unto the end.

9 O Lord assist thy feeble worms,
This resolution to perform,
And we thy sacred name will praise,
Throughout the remnant of our days.

HYMN 77. C. M.
Mortals, Awake! with Angels Join

Samuel Medley 1738–1799

1 Mortals, awake! with angels join,
And chant the solemn lay;
Love, joy, and gratitude combine
To hail th' auspicious day.

2 In heav'n the rapt'rous song began,
And sweet seraphic fire
Through all the shining legions ran,
And swept the sounding lyre.

3 The theme, the song, the joy was new
To each angelic tongue;
Swift through the realms of light it flew,
And loud the echo rung.

4 Down through the portals of the sky
The pealing anthem ran,
And angels flew, with eager joy,
To bear the news to man.

5 Hark! the cherubic armies shout,
And glory leads the song,
Peace and salvation swell the note
Of all the hev'nly throng,

6 With joy the chorus we'll repeat,
"Glory to God on high;
Good will and peace are now complete
Jesus was born to die!"

7 Hail, Prince of Life, forever hail!
Redeemer, brother, friend!

Though earth, and time, and life should fail,
Thy praise shall never end.

HYMN 78. P. M.
The Lord into His Garden Comes

Unknown

1 The Lord into his garden comes,
The spices yield their rich perfumes;
The lilies grow and thrive;
Refreshing showers of grace divine,
From Jesus flow to every vine,
And make the dead revive.

2 This makes the dry and barren ground,
In springs of water to abound,
And fruitful soil become;
The desert blossoms like the rose,
When Jesus conquers all his foes,
And makes his people one.

3 The glorious time is rolling on,
The gracious work is now begun,
My soul a witness is;
Come, taste and see the pardon free
To all mankind, as well as me;
Who comes to Christ may live.

4 The worst of sinners here may find
A Savior pitiful and kind,
Who will them all relieve:
None are too late if they repent;
Out of one sinner legions went,
Jesus did him receive.

5 Come, brethren, you that love the Lord,
Who taste the sweetness of his word,
In Jesus' ways go on;
Our trouble and our trials here,

Will only make us richer there,
When we arrive at home.

6 We feel that heaven is now begun,
It issues from the shining throne,
From Jesus' throne on high;
It comes like floods, we can't contain,
We drink, and drink, and drink again,
And yet we still are dry.

7 But when we come to reign above,
And all surround the throne of love,
We'll drink a full supply;
Jesus will lead his armies through,
To living fountains where they flow,
That never will run dry.

8 There we shall reign, and shout and sing,
And make the upper regions ring,
When all the Saints get home,
Come on, come on, my brethren dear,
Soon we shall meet together there
For Jesus bids us come.

HYMN 79. L. M.
I Know that My Redeemer Lives

Samuel Medley 1738–1799

1 I know that my Redeemer lives;
What comfort this sweet sentence gives!
He lives, he lives who once was dead,
He lives, my ever-living head!

2 He lives to bless me with his love,
He lives to plead for me above,
He lives my hungry soul to feed,
He lives to bless in time of need:

3 He lives to grant me rich supply,
He lives to guide me with his eye,
He lives to comfort me when faint,
He lives to hear my soul's complaint:

4 He lives to silence all my fears,
He lives to stop and wipe my tears,
He lives to calm my troubled heart,
He lives all blessings to impart:

5 He lives my kind, wise, heav'nly friend,
He lives and loves me to the end,
He lives, and while he lives I'll sing,
He lives my Prophet, Priest, and King:

6 He lives and grants me daily breath,
He lives, and I shall conquer death,
He lives my mansion to prepare,
He lives to bring me safely there:

7 He lives, all glory to his name!
He lives, my Jesus, still the same:

O the sweet joy this sentence gives,
“I know that my Redeemer lives.”

HYMN 80. P. M.
How Often in Sweet Meditation, My Mind

Parley P. Pratt 1807–1857

1 How often in sweet meditation, my mind,
(Where solitude reigned and aside from mankind,
Has dwelt on the hour, when the Savior did deign,
To call me his servant to publish his name.

2 To lift up my voice and proclaim the glad news,
First unto the Gentiles and then to the Jews;
That Jesus Messiah in clouds will descend,
Destroy the ungodly, the righteous defend.

3 How rich is the treasure, ye servants of God,
Entrusted to us as made known by his word;
The plan of salvation, the gospel of grace,
To publish abroad unto Adam's lost race.

4 O gladly we'll go to the isles and proclaim;
And nations unknown then shall hear of his
fame;
Yea, kingdoms, and countries, both Gentiles and Jews
Shall see us, and hear us proclaim the glad news.

5 And Millions shall turn to the Lord and rejoice,
That they have made Jesus the Saviour their choice;
From north, and the south, from the east and the west,
We'll bring home our thousands in Zion to rest.

6 As clouds see them fly to their glorious home—
As doves to their windows in flocks see them come,
While empires shall tremble and kingdoms shall rend,
And thrones be cast down as wise Daniel proclaim'd.

7 And Israel shall flourish and spread far abroad,
Till earth shall be full of the knowledge of God:

And thus shall the stone of the mountain roll forth—
Extend its dominion, and fill the whole earth.

HYMN 81. P. M.
Let Thy Kingdom, Blessed Savior

John A. Granade 1763–1807

1 Let thy kingdom, blessed Savior,
Come and bid our troubles cease;
Come, O come! and reign forever,
God of love and prince of peace;
Visit now poor bleeding Zion,
Hear thy people mourn and weep;
Day and night thy lambs are crying,
Come, good Shepherd, feed thy sheep.

2 Some for Paul, some for Apollos,
Some for Cephas—none agree:
Jesus let us hear thee call us;
Help us, Lord to follow thee;
Then we'll rush through what encumbers,
Over evry hindrance leap;
Not upheld by force or numbers,
Come good shepherd feed thy sheep.

3 Lord, in us there is no merit,
We've been sinners from our youth;
Guide us, Lord, by thy good Spirit,
Which shall teach us all the truth.
On thy gospel word we'll venture,
Till in death's cold arms we sleep,
Love our Lord, and Christ our Savior,
O! good Shepherd, feed thy sheep.

4 Come, good Lord, with courage arm us,
Persecution rages here—
Nothing, Lord, we know can harm us,
While our Shepherd is so near.
Glory, glory, be to Jesus,

At his name our hearts do leap;
He both comforts us and frees us,
The good shepherd feeds his sheep.

5 Hear the Prince of our salvation
Saying, "Fear not, little flock;
I, myself, am your foundation,
You are built upon this Rock:
Shun the paths of vice and folly,
Scale the mount, although it's steep;
Look to me and be ye holy;
I delight to feed my sheep."

6 Christ alone, who merit saves us,
Taught by him we'll own his name;
Sweetest of all names is Jesus!
How it doth our souls inflame!
Glory, glory, glory, glory,
Give him glory, he will keep,
He will clear our way before us,
The good Shepherd feeds his sheep.

HYMN 82. P. M.
How Firm a Foundation, Ye Saints of the Lord

Robert Keen 1787

1 How firm a foundation, ye Saints of the Lord,
Is laid for your faith in his excellent word;
What more can he say than to you he hath said?
You, who unto Jesus, for refuge have fled.

2 In every condition—in sickness, in health,
In poverty's vale, or abounding in wealth,
At home and abroad, on the land, on the sea,
As thy days may demand, so thy succor shall be.

3 "Fear not, I am with thee; O be not dismay'd!
For I am thy God, and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my righteous, omnipotent hand.

4 "When through the deep waters I call thee to go,
The rivers of sorrow shall not thee o'erflow;
For I will be with thee, thy troubles to bless,
And sanctify to thee thy deepest distress.

5 "When through fiery trials thy pathway shall lie,
My grace all-sufficient shall be thy supply;
The flame shall not hurt thee; I only design
Thy dross to consume, and thy gold to refine.

6 "E'en down to old age, all my people shall prove
My sovereign, eternal, unchangeable love;
And then, when grey hairs shall their temples adorn,
Like lambs they shall still in my bosom be borne.

7 "The soul that on Jesus hath lean'd for repose,
I will not, I cannot desert to his foes.

That soul, though all hell should endeavor to shake,
I'll never—no, never, no never forsake!”

HYMN 83. P. M.
How Pleasant 'tis to See

Isaac Watts 1674–1748

1 How pleasant 'tis to see
Kindred and friends agree;
Each in his proper station move,
And each fulfil his part,
With sympathizing heart,
In all the cares of life and love!

2 'Tis like the ointment shed
On Aaron's sacred head,
Divinely rich, divinely sweet:
The oil through all the room
Diffused a choice perfume,
Ran through his robes, and blest his feet.

3 Like fruitful showers of rain,
That water all the plain,
Descending from the neighboring hills;
Such streams of pleasure roll
Through every friendly soul,
Where love like heavenly dew distils.

HYMN 84. P. M.
How Pleased and Blest was I

Isaac Watts 1674–1748

1 How pleased and blest was I,
To hear the people cry,
“Come, let us seek our God today!”
Yes, with a cheerful zeal,
We’ll haste to Zion’s hill,
And there our vows and honors pay.

2 Zion, thrice happy place,
Adorn’d with wondrous grace,
And walls of strength embrace thee round!
In thee our tribes appear,
To pray, and praise, and hear
The sacred gospel’s joyful sound

3 There David’s greater Son
Has fix’d his royal throne;
He sits for grace and judgment there:
He bids the Saint be glad,
He makes the sinner sad,
And humble souls rejoice with fear.

4 May peace attend thy gate,
And joy within thee wait,
To bless the soul of every guest:
The man that seeks thy peace,
And wishes thine increase,
A thousand blessings on him rest!

5 My tongue repeats her vows,
“Peace to this sacred house!
For here my friends and kindred dwell:”
And since my glorious God

Hymns

Makes thee his blest abode,
My soul shall ever love thee well.

HYMN 85. P. M.
Though in the Outward Church Below

John Newton, 1779

1 Though in the outward church below,
The wheat and tares together grow;
Jesus ere long will weed the crop,
And pluck the tares in anger up.
For soon the reaping time will come,
And angels shout the harvest home.

2 Will it relieve their horrors there,
To recollect their stations here;
How much they heard, how much they knew,
How much among the wheat they grew?

3 No! this will aggravate their case,
They perish'd under means of grace;
To them the word of life and faith
Became an instrument of death.

4 We seem alike when thus we meet,
Strangers might think we all were wheat;
But to the Lord's all-searching eyes,
Each heart appears without disguise,

5 The tares are spared for various ends,
Some for the sake of praying friends:
Others the Lord, against their will,
Employs his counsels to fulfil.

6 But though they grow so tall and strong,
His plan will not require them long;
In harvest, when he saves his own,
The tares shall into hell be thrown.

Hymns

7 O! awful thought, and is it so?
Must all mankind the harvest know?
Is every man a wheat or tare?
Me, for that harvest, Lord, prepare.

HYMN 86. C. M.
O God! Our Help in Ages Past

Isaac Watts 1674–1748

1 O God! our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.

2 Under shadow of thy throne;
Still may we dwell secure;
Sufficient is thine arm alone,
And our defence is sure.

3 Before the hills in order stood,
Or earth receiv'd her frame,
"From everlasting thou art God,
To endless years the same.

4 A thousand ages in thy sight
Are like an evening gone;
Short as the watch that ends the night,
Before the rising sun.

5 The busy tribes of flesh and blood,
With all their cares and fears,
Are carried downward by the flood,
And lost in foll'wing years.

6 Time, like an ever-rolling stream,
Bears all its sons away;
They fly, forgotten, as a dream
Dies at the op'ning day.

7 O God! our help in ages past,
Our hope for years to come;

Hymns

Be thou our guide while life shall last,
And our perpetual home!

HYMN 87. C. M.

Hark! from the Tombs a Doleful Sound

Isaac Watts 1674–1748

1 Hark! from the tombs a doleful sound,
My ears attend the cry:
“Ye living men, come view the ground
Where you must shortly lie.

2 “Princes, this clay must be your bed,
In spite of all your tow’rs;
The tall, the wise, the reverend head,
Shall lie as low as ours.”

3 Great God! is this our certain doom!
And are we still secure!
Still walking downward to the tomb,
And yet prepar’d no more!

4 Grant us the pow’r of quick’ning grace,
To fit our souls to fly;
Then, when we drop this dying flesh,
We’ll rise above the sky.

HYMN 88. C. M.
Why Do We Mourn for Dying Friends

Isaac Watts 1674–1748

1 Why do we mourn for dying friends,
Or shake at death's alarms?
'Tis but the voice that Jesus sends,
To call them to his arms.

2 Are we not tending upward too,
As fast as time can move?
Nor should we wish the hours more slow,
To keep us from our love.

3 Why should we tremble to convey,
Their bodies to the tomb?
There once the flesh of Jesus lay,
And left a long perfume.

4 The graves of all his Saints he blest,
And soften'd every bed:
Where should the dying members rest,
But with their dying Head?

5 Thence he arose, ascending high,
And show'd our feet the way:
Up to the Lord our flesh shall fly,
At the great rising day.

6 Then let the last loud trumpet sound,
And bid our kindred rise;
Awake, ye nations underground;
Ye Saints, ascend the skies.

HYMN 89. L. M.
Why Should We Start and Fear to Die!

Isaac Watts 1674–1748

1 Why should we start and fear to die!
What tim'rous worms we mortals are!
Death is the gate to endless joy,
And yet we dread to enter there.

2 The pains, the groans, the dying strife,
Fright our approaching souls away;
And we shrink back again to life,
Fond of our prison and our clay.

3 O if my Lord would come and meet,
My soul would stretch her wings in haste,
Fly fearless through death's iron gate,
Nor feel the terrors as she past!

4 Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there.

HYMN 90. P. M.
The Spirit of God Like a Fire is Burning

William W. Phelps 1792–1872

1 The Spirit of God like a fire is burning;
The latter day glory begins to come forth;
The visions and blessings of old are returning;
The angels are coming to visit the earth.
We'll sing & we'll shout with the armies of heaven:
Hosanna, hosanna to God and the Lamb!
Let glory to them in the highest be given,
Henceforth and forever: amen and amen!

2 The Lord is extending the Saints' understanding—
Restoring their judges and all as at first;
The knowledge and power of God are expanding
The vail o'er the earth is beginning to burst.
We'll sing and we'll shout &c.

3 We call in our solemn assemblies, in spirit,
To spread forth the kingdom of heaven abroad,
That we through our faith may begin to inherit
The visions, and blessings, and glories of God.
We'll sing and we'll shout &c.

4 We'll wash, and be wash'd, and with oil be anointed
Withal not omitting the washing of feet:
For he that receiveth his penny appointed,
Must surely be clean at the harvest of wheat.
We'll sing and we'll shout &c.

5 Old Israel that fled from the world for his freedom,
Must come with the cloud and the pillar, amain:
A Moses, and Aaron, and Joshua lead him,
And feed him on manna from heaven again.
We'll sing and we'll shout &c.

6 How blessed the day when the lamb and the lion
Shall lie down together without any ire;
And Ephraim be crown'd with his blessing in Zion,
As Jesus descends with his chariots of fire!
We'll sing & we'll shout with His armies of heaven:
Hosanna, hosanna to God and the Lamb!
Let glory to them in the highest be given,
Henceforth and forever: amen and amen.

Other Hymns

HYMN 91
Abide with Me

Henry F. Lyte, 1847

1 Abide with me; fast falls the eventide;
The darkness deepens; Lord, with me abide;
When other helpers fail and comforts flee,
Help of the helpless, oh, abide with me.

2 Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see—
O Thou who changest not, abide with me.

3 I need Thy presence every passing hour;
What but Thy grace can foil the tempter's pow'r?
Who, like Thyself, my guide and stay can be?
Through cloud and sunshine, Lord, abide with me.

4 I fear no foe, with Thee at hand to bless;
Ills have no weight, and tears no bitterness;
Where is death's sting? Where, grave, thy victory?
I triumph still, if Thou abide with me.

5 Hold Thou Thy cross before my closing eyes;
Shine through the gloom and point me to the skies;
Heav'n's morning breaks, and earth's vain shadows flee;
In life, in death, O Lord, abide with me.

HYMN 92
Ere Long the Vail Will Rend in Twain

Frederick G. Williams 1787–1842

1 Ere long the vail will rend in twain
The king descend with all his train
The earth shall shake with awful fright
And all creation feel his might

2 The trump of of God it long shall sound
And rase the nations under ground
Throughout the vast domains of heaven
The voice echoes the sound is given

3 Lift up your heads ye saints in peace
The Savior comes for your release
The day of the redeem'd has come
The saints shall all be welcom'd home

4 Behold the church it soars on high
To meet the saints amid the sky
To hail the king in clouds of fire
And strike and tune the immortal lyre

5 Hosanna now the trump shall sound
Proclaim the joys of heav'n around
When all the saints together join
In songs of love and all divine

6 With Enoch here we all shall meet
And worship at Messiah's feet
Unite our hands and hearts in love
And reign on thrones with Christ above

7 The city that was seen of old
Whose walls were jasper and streets gold

We'll now inherit thron'd in might
The Father and the Son's delight

8 Celestial crowns we shall receive
And glories great our God shall give
While loud hosannas we'll proclaim
And sound aloud our Savior's name

9 Our hearts and tongues all joined in love
A loud hosanna to proclaim
While all the heavens shall shout again
And all creation say, Amen

HYMN 93
Age After Age has Rolled Away

Frederick G. Williams 1787–1842

1 Age after age has rolled away
Since man first dwell in mortal clay
And countless millions slept in death
That once supplied a place on earth

2 According to the fate of man
Which God had fixed in his own plan
So age must come and age must go
Till work complete is here below

3 Which had been seen by saints of old
And by the prophets were foretold
Which wondrous things are drawing near
That Enoch saw and saints did cheer

4 Enoch who did convers with God
Stood on the mount and stretchd abroad
His soul wide as eternity
He rent the vail and wonders see

5 With mighty faith he did expand
O'er earth and heaven o'er sea and land
Till things above and things below
He did behold yea did them know

6 His heart he turn'd to notes above
His soul o'erwhelm'd with boundless love
He sang a song in heav'nly lays
While angels tongues join'd him in praise

7 With finger end God touch'd his eyes
That he might gaze within the skies

His voice he raised to God on high
Who heard his groans and drew him nigh

8 With joy and wonder all amaz'd
Amid the heavenly throng he gaz'd
While heavenly music charmed his ear
And angels notes remov'd all fear

9 Hosanna he aloud did cry
To God who dwells above the sky
Again, Hosanna did resound
Among the heavenly hosts around

10 His voice he rais'd in higher strain
Echo'd and re-echo'd again
Till heaven and earth his voice did hear
Eternity did record bare

11 The trump of God around the throne
Proclaim'd the power of God anon
And sounded loud what should take place
From age to age from race to race

12 Among the heavenly hosts he sang
God's scheme of life for sinful man
And for the gospel's saving grace
He prais'd the Father face to face

13 The end of all his labors here
Were all unfolded to him there
His city raised to dwell on high
With all the saints above the sky

14 He saw before him all things past
From end to end from first to last
Yea things before the world began
Or dust was fashioned into man

15 The place of Adams first abode
While in the presence of his God
Before the mountains rais'd their heads
Or the small dust of balance weigh'd

16 With God he saw his race began
And from him emanated man
And with him did in glory dwell
Before there was an earth or hell

17 From age to age whate'er took place
was present then before his face
And to the latest years of man
Was plain before him heav'ns plan

18 His eyes with wonder did behold
Eternal glories yet untold
And glorious things of latter time
Which angels have to tell to men

19 He then did hear in days of old
The message that to John was told
The angel which the news did bring
He herd him talk and herd him sing

20 And knew before the days of John
What glories were on him to dawn
The message which he did receieve
He herd and saw and did believe

21 He knew full well what John should hear
Concerning times and latter years
When God again should set his hand
To gather Israel to their lands

22 The gospel then from darkest shades

Should rise and go with rapid strides
Till nations distant far and near
The glorious proclamation hear

23 The angel that this news proclaims
Should come and visit earth again
Commit the gospel long since lost
To man with power as at the first

HYMN 94
Again We Meet around the Board

Eliza R. Snow 1804–1887

1 Again we meet around the board
Of Jesus, our redeeming Lord,
With faith in his atoning blood,
Our only access unto God.

2 He left his Father's courts on high,
With man to live, for man to die,
A world to purchase and to save
And seal a triumph o'er the grave.

3 Help us, O God, to realize
The great atoning sacrifice,
The gift of thy beloved Son,
The Prince of Life, the Holy One.

4 O, bless us, Lord, for Jesus' sake,
That we may worthily partake
These emblems of the flesh and blood
Of our Redeemer, Savior, God.

HYMN 94

How Great the Wisdom and the Love

Eliza R. Snow 1804–1887

1 How great the wisdom and the love
That filled the courts on high
And sent the Savior from above
To suffer, bleed, and die!

2 His precious blood he freely spilt;
His life he freely gave,
A sinless sacrifice for guilt,
A dying world to save.

3 By strict obedience Jesus won
The prize with glory rife:
“Thy will, O God, not mine be done,”
Adorned his mortal life.

4 He marked the path and led the way,
And ev’ry point defines
To light and life and endless day
Where God’s full presence shines.

5 In mem’ry of the broken flesh
We eat the broken bread
And witness with the cup, afresh,
Our faith in Christ, our Head.

6 How great, how glorious, how complete
Redemption’s grand design,
Where justice, love, and mercy meet
In harmony divine!

HYMN 95
O My Father

Eliza R. Snow 1804–1887

1 O my Father, thou that dwellest
In the high and glorious place,
When shall I regain thy presence
And again behold thy face?
In thy holy habitation,
Did my spirit once reside?
In my first primeval childhood
Was I nurtured near thy side?

2 For a wise and glorious purpose
Thou hast placed me here on earth
And withheld the recollection
Of my former friends and birth;
Yet ofttimes a secret something
Whispered, “You’re a stranger here,”
And I felt that I had wandered
From a more exalted sphere.

3 I had learned to call thee Father,
Thru thy Spirit from on high,
But, until the key of knowledge
Was restored, I knew not why.
In the heav’ns are parents single?
No, the thought makes reason stare!
Truth is reason; truth eternal
Tells me I’ve a mother there.

4 When I leave this frail existence,
When I lay this mortal by,
Father, Mother, may I meet you
In your royal courts on high?
Then, at length, when I’ve completed

All you sent me forth to do,
With your mutual approbation
Let me come and dwell with you.

HYMN 96
Truth Reflects upon Our Senses

Eliza R. Snow 1804–1887

1 Truth reflects upon our senses;
Gospel light reveals to some.
If there still should be offenses,
Woe to them by whom they come!
Judge not, that ye be not judged,
Was the counsel Jesus gave;
Measure given, large or grudged,
Just the same you must receive.

Blessed Savior, thou wilt guide us,
Till we reach that blissful shore
Where the angels wait to join us
In thy praise forevermore.

2 Jesus said, “Be meek and lowly,”
For ’tis high to be a judge;
If I would be pure and holy,
I must love without a grudge.
It requires a constant labor
All his precepts to obey.
If I truly love my neighbor,
I am in the narrow way.

Blessed Savior, thou wilt guide us,
Till we reach that blissful shore
Where the angels wait to join us
In thy praise forevermore.

3 Once I said unto another,
“In thine eye there is a mote;
If thou art a friend, a brother,
Hold, and let me pull it out.”

But I could not see it fairly,
For my sight was very dim.
When I came to search more clearly,
In mine eye there was a beam.

Blessed Savior, thou wilt guide us,
Till we reach that blissful shore
Where the angels wait to join us
In thy praise forevermore.

4 If I love my brother dearer,
And his mote I would erase,
Then the light should shine the clearer,
For the eye's a tender place.
Others I have oft reprov'd
For an object like a mote;
Now I wish this beam removed;
O, that tears would wash it out!

Blessed Savior, thou wilt guide us,
Till we reach that blissful shore
Where the angels wait to join us
In thy praise forevermore.

5 Charity and love are healing;
These will give the clearest sight;
When I saw my brother's failing,
I was not exactly right.
Now I'll take no further trouble;
Jesus' love is all my theme;
Little motes are but a bubble
When I think upon the beam.

Blessed Savior, thou wilt guide us,
Till we reach that blissful shore
Where the angels wait to join us
In thy praise forevermore.

HYMN 97
Behold the Great Redeemer Die

Eliza R. Snow 1804–1887

1 Behold the great Redeemer die,
A broken law to satisfy.
He dies a sacrifice for sin,
He dies a sacrifice for sin,
That man may live and glory win.

2 While guilty men his pains deride,
They pierce his hands and feet and side;
And with insulting scoffs and scorns,
And with insulting scoffs and scorns,
They crown his head with plaited thorns.

3 Although in agony he hung,
No murm'ring word escaped his tongue.
His high commission to fulfill,
His high commission to fulfill,
He magnified his Father's will.

4 "Father, from me remove this cup.
Yet, if thou wilt, I'll drink it up.
I've done the work thou gavest me,
I've done the work thou gavest me;
Receive my spirit unto thee."

5 He died, and at the awful sight
The sun in shame withdrew its light!
Earth trembled, and all nature sighed,
Earth trembled, and all nature sighed
In dread response, "A God has died!"

6 He lives—he lives. We humbly now

Hymns

Around these sacred symbols bow
And seek, as Saints of latter days,
And seek, as Saints of latter days,
To do his will and live his praise.

HYMN 98
Nearer, My God, to Thee

Sarah F. Adams 1041

1 Nearer, my God, to Thee, nearer to Thee!
E'en though it be a cross that raiseth me,
Still all my song shall be, nearer, my God, to Thee.
Nearer, my God, to Thee, nearer to Thee!

2 Though like the wanderer, the sun gone down,
Darkness be over me, my rest a stone;
Yet in my dreams I'd be nearer, my God, to Thee.
Nearer, my God, to Thee, nearer to Thee!

3 There let the way appear, steps unto Heav'n;
All that Thou sendest me, in mercy giv'n;
Angels to beckon me nearer, my God, to Thee.
Nearer, my God, to Thee, nearer to Thee!

4 Then, with my waking thoughts bright with Thy praise,
Out of my stony griefs Bethel I'll raise;
So by my woes to be nearer, my God, to Thee.
Nearer, my God, to Thee, nearer to Thee!

5 Or, if on joyful wing cleaving the sky,
Sun, moon, and stars forgot, upward I'll fly,
Still all my song shall be, nearer, my God, to Thee.
Nearer, my God, to Thee, nearer to Thee!

6 There in my Father's home, safe and at rest,
There in my Savior's love, perfectly blest;
Age after age to be nearer, my God, to Thee.
Nearer, my God, to Thee, nearer to Thee!

HYMN 99
As One in Fellowship

David Ferriman

1 Come to God's temples, ye Saints of the Lord,
Join as one together and study God's Word.
No philosophy, or creed, nor any worldly blight,
Will divide us from God's impenetrable light.

As One in Fellowship, As One in Fellowship!
As One in Fellowship, As One in Fellowship!

2 Here we will listen to prophets ages past,
We'll follow the Spirit to wisdom most vast.
All God's children in one theology,
Listening to Jesus sing: Come and follow me!

As One in Fellowship, As One in Fellowship!
As One in Fellowship, As One in Fellowship!

3 The cross shall stand witness of all that is true,
As prophets and apostles remind of what we knew.
Our hearts are the temples where God's love is found,
Thus where e're we stand shall be holy ground.

As One in Fellowship, As One in Fellowship!
As One in Fellowship, As One in Fellowship!

4 As one we claim faith in Jesus the Christ,
Dying for our sins, he paid the ultimate price!
His blood is the priesthood, his body are we,
By paying the ransom Jesus set us free!

As One in Fellowship, As One in Fellowship!
As One in Fellowship, As One in Fellowship!

5 Let us build a house where God's love shall abound,

Where peace and justice meet and hatred be confound.
And all are welcome in this place of unity,
Our place at the table comes from God's impunity.

As One in Fellowship, As One in Fellowship!
As One in Fellowship, As One in Fellowship!

HYMN 100
When the Saints Go Marching In

Sarah F. Adams 1041

1 O, when the saints go marching in
O, when the saints go marching in
O Lord I want to be in that number
When the saints go marching in.

2 O, when the drums begin to bang
O, when the drums begin to bang
O Lord I want to be in that number
When the saints go marching in.

3 O, when the stars fall from the sky
O, when the stars fall from the sky
O Lord I want to be in that number
When the saints go marching in.

4 O, when the moon turns red with blood
O, when the moon turns red with blood
O Lord I want to be in that number
When the saints go marching in.

5 O, when the trumpet sounds its call
O, when the trumpet sounds its call
O Lord I want to be in that number
When the saints go marching in.

6 O, when the horsemen begin to ride
O, when the horsemen begin to ride
O Lord I want to be in that number
When the saints go marching in.

7 O, brother Charles you are my friend
O, brother Charles you are my friend

Yea, you gonna be in that number
When the saints go marching in.

8 O, when the saints go marching in
Oh, when the saints go marching in
Oh Lord I want to be in that number
When the saints go marching in.