

Doctrines and Theologies

of the Church of Jesus Christ



The Church of
Jesus Christ
in Christian Fellowship

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Doctrines and Theologies

of the Church of Jesus Christ

David Ferriman and Alexei Christopher Mattanovic, editors

The Book of the Law of the Lord

James Strang, translator/diviner

General Smith's Views of the Powers and Policy of the Government of the United States

Joseph Smith Jr., author

Theology of the Church of Christ

Sidney Rigdon & Joseph Smith Jr., authors

Excerpt from Epistles of the Saints

Joseph Smith Jr., author

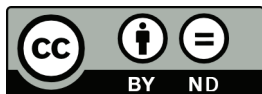
A Vision of the Father, the Mother & the Son

Excerpt from the Journal of Abraham H. Cannon

Statement of Fundamental Truths

David and Kristine Ferriman, authors

The Church of Jesus Christ in Christian Fellowship
2019-2022



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ISBN: 978-1-4357-7915-0

The Church of Jesus Christ in Christian Fellowship
Post Office Box 1503
Miamisburg, Ohio, 45342
www.CJCCF.org

Dedication

To Saints of Zion; let us all be one in Jesus Christ.

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.

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Introduction

“Question: What are the fundamental principles of your religion?”

“Answer: The fundamental principles of our religion is the testimony of the apostles and prophets concerning Jesus Christ, that he died, was buried, and rose again the third day, and ascended up into heaven; and all other things are only appendages to these, which pertain to our religion.

“But in connection with these, we believe in the gift of the Holy Ghost, the power of faith, the enjoyment of the spiritual gifts according to the will of God, the restoration of the house of Israel, and the final triumph of truth.”

*—Joseph Smith Jr.
Elders' Journal, July 1838, page 44*

To better understand the Latter Day Saint Movement, not merely one sect but the larger movement the Lord began with Joseph Smith Jr. and continued with his contemporaries, the men that both helped to begin and to encourage the movement forward, we must study out the core theologies of our faith from its infancy. This book has been created as a pocked guide of sorts for studying these theologies and doctrines. This small volume opens with what purports to be the oldest of all Latter Day Saint texts and scripture, the Book of the Law of the Lord. It should not be seen as definitive by any means, as God meets each of us where we are and identifies Himself/Herself/Themselves in a way that we can understand. That is to say that God meets us on our own level.

The Book of the Law of the Lord is scripture,

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sacred to all of the branches of the Church of Jesus Christ of Latter Day Saints (Strangite), translated by the prophet James Strang by his use of the Urim and Thummim. What is this book? Millions of Latter Day Saints are unaware of its existence and its importance to our movement. This book contains a constitution of sorts for a theocratic kingdom, the Zion every Latter Day Saint seeks to build and live in. In addition, the current version of the text includes various other revelations and teachings added by Strang in his second edition. This pocket version excludes, however, the vast notes and commentaries added by James Strang one may find in more traditional editions.

It should be noted that on April 6, 2019, the Church of Jesus Christ in Christian Fellowship voted to adopt this sacred text as canon for our ecumenical movement.

How does this sacred text fair against Joseph Smith Jr.'s political views? This is a fair question. To help with this, we have included "General Smith's Views of the Powers and Policy of the Government of the United States" to answer, as best we can, this very question. Originally published in 1844 in Nauvoo by John Taylor, this text was used as a pamphlet in Joseph's political campaign in his bid for president of the United States of America. In it, Joseph speaks of freeing slaves, banking, the size of the House of Representatives, prison reform, greater power for the sitting president to help minorities, and the unity and friendship of citizens.

Following this, the canonized theology of the original Church of Jesus Christ of Latter Day Saints

is found. Written primarily by Sidney Rigdon, likely with input from Joseph Smith Jr. and others, these seven lectures on the doctrine and theology of the Church of Latter Day Saints was first published as the “doctrine” portion of the 1835 edition of the Doctrine and Covenants. The lectures were originally used by Joseph Smith Jr. to teach the “School of the Prophets” in the early winter of 1834-35 in Kirtland, Ohio. As the Saints opened other such schools, these lectures were likely used in courses throughout the early movement.

The lectures cover the power of faith, the lasting interactions between mankind and God from Adam and Eve forward, the character and attributes of God, why understanding these attributes is necessary to use faith productively, the nature of the Godhead (ideas likely unrecognizable to most Latter Day Saints today!), living in faith, and growing in faith.

Because the vast majority of Latter Day Saints are unfamiliar with the prophet that Joseph Smith Jr. called to be his successor, the letter of succession sent by Joseph Smith Jr. to James Strang has also been included in this short work. The version used is 9 Joseph from Epistles of the Saints, where a total of 11 letters and lectures attributed to the prophet are recorded for study.

We should make clear that Brigham Young had every right to start his new sect, the Church of Jesus Christ of Latter-day Saints, organized in 1847 legalized in 1851, by both the voice of the Saints that chose him to lead them and by Doctrines and Covenants 107:23-24 CJCLdS (104:11c-d RLDS/CoC, *Doctrines of the Saints*

INTRODUCTION

5b:16-17). Likewise, Sidney Rigdon had every right to start the Church of Jesus Christ of the Children of Zion, as he was called by an angel to be the guardian of the Church (likely to watch over the Church as a counselor to James Strang until Joseph Smith III was old enough to be raised up in the Priesthood), and Doctrine and Covenants 90:6 CJCLdS (87:3a RLDS/CoC, *Doctrines of the Saints* 7b:6) states that he was equal to Joseph Smith Jr. in the keys to the Priesthood. Thus, all sects still carry with them the keys to the kingdom restored to the earth through Joseph Smith Jr. and Oliver Cowdery.

There are no “apostates,” merely fellow Saints.

That said, James Strang was, like Sidney Rigdon, called by an angel, and like Joseph Smith Jr. and Oliver Cowdery, ordained by an angel. While James Strang did have the support of John and David Whitmer, Martin Harris and Hiram Page, Apostles John E. Page, William E. M’Lellan, and William Smith, Nauvoo Stake President William Marks, and Bishop George Miller, and even Joseph Smith Jr.’s mother, Lucy Mack Smith and three of his sisters, he was stationed by Joseph too far away and was too little known to gain the acceptance of the majority of the Saints that knew Brigham Young and his supporters very well, seeing that they were missionaries to the young movement. Had the young Saints worked as one in the Lord the succession crisis could have been avoided. But the Lord is working tirelessly to re-unite His Saints, even today.

As Joseph’s understanding of the nature of God grew, there were changes in the theology.

One of these changes was the idea of a Mother in Heaven. While all of our information of Joseph Smith's views on this topic come second hand, we have included one of the most compelling; that of a vision shared by the prophet, Sidney Rigdon, and Zebedee Coltrin taken from the Journal of Abraham H. Cannon.

And finally, the book concludes with the Statement of Fundamental Truths of the Fellowship of Christ. These seven statements are, we feel, seven truths that all Latter Day Saints and our fellow Christians can look to for a oneness in theology as we seek unity and fellowship in Jesus Christ.

It is our prayer that this book will endeavor to guide and teach Saints of all sects and denominations as we move ever forward towards oneness in our Lord and Savior, Jesus Christ.

The Book of the Law of The Lord

*Being a translation from the Egyptian of the
Law Given to Moses in Sinai*

The Church of Jesus Christ of Latter Day Saints
1856
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2022
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Testimony

Be it known unto all nations, kindreds, tongues and people, to whom this Book of the Law of the Lord shall come, that James J. Strang has the plates of the ancient Book of the Law of the Lord given to Moses, from which he translated this law, and has shown them to us. We examined them with our eyes, and handled them with our hands. The engravings are beautiful antique workmanship, bearing a striking resemblance to the ancient oriental languages; and those from which the laws in this book were translated are eighteen in number, about seven inches and three-eighths wide, by nine inches long, occasionally embellished with beautiful pictures.

And we testify unto you all that the everlasting kingdom of God is established, in which this law shall be kept, till it brings in rest and everlasting righteousness to all the faithful.

Samuel Graham,
Samuel P. Bacon,
Warren Post,
Phineas Wright,
Albert N. Hosmer,
Ebenezer Page,
Jehiel Savage.

Explanatory Note

It was not the intention of the Almighty to reveal a direct translation of the entire Book of the Law of the Lord that was lost to Israel, but to renew the Law and the Covenant for a new dispensation in modern Israel, hence, some of the plates were not translated and some were altered as indicated below to be applicable in James's day. The Words of the Angel to James J. Strang are analogous to the words used to ordain prophet kings in many dispensations.

Chapter 2 was written by the prophet James, by inspiration of God.

The first six sections of Chapter 20. were written by the prophet James, by inspiration of God, and the nine following sections are the words of the angel of God when he conferred upon James J. Strang the prophetic authority, and made him the chief shepherd of the flock of God on earth.

Chapter 35 is a revelation given Feb., 1851.

Chapter 40 is a revelation given Feb., 1851, except the first two sections.

The first three sections of Chapter 41 are a revelation from God, given to James J. Strang, July 8th, 1850.

With these exceptions, the remainder of this book was translated from the plates of Laban, taken from the house of Laban, in Jerusalem, in the days of Zedekiah, king of Judah.

The Book of the Law of the Lord

*Being a translation from the Egyptian of the
Law given to Moses in Sinai with some additional
revelations.*

Chapter 1 *The Decalogue*

1a ¶ Thou shalt love the Lord thy God with all thy heart, and with all thy might, and with all thy strength:

1b Thou shalt adore Him, and serve Him, and obey him:

1c Thou shalt have no other gods before thee:

1d Thou shalt not make unto thee any image or likeness of anything that is in the heaven above, or in the earth beneath, or in the waters of the earth, to bow thyself unto it, or to worship it:

1e Thou shalt not bow down thyself unto, nor adore anything that thine eye beholdeth, or thy imagination conceiveth of; but the Lord thy God only;

1f For the Lord thy God is a jealous God, visiting the iniquity of the fathers upon the children, from generation to generation, even upon all that hate Him, and showing a multitude of mercies unto them that keep His commandments.

2a ¶ Thou shalt not take the name of the Lord thy God in vain:

THE DECALOGUE

2b Thou shalt not usurp dominion as a ruler; for the name of the Lord thy God is great and glorious above all other names:

2c He is above all, and is the only true God; the only just and upright King over all:

2d He alone hath the right to rule; and in His name, only he to whom He granteth it:

2e Whosoever is not chosen of Him, the same is a usurper, and unholy:

2f The Lord will not hold him guiltless, for he taketh His name in vain.

3a ¶ Remember the Sabbath day, to keep it holy.

3b Six days shalt thou labour, and do all thy work, but the seventh day is the Sabbath of the Lord thy God:

3c In it thou shalt not do any work; thou, nor thy son, nor thy daughter, nor thy manservant, nor thy woman servant, nor thy cattle, nor the stranger that is within thy gates:

3d For in six ages the Lord thy God made the heavens and the earth, the sea and all that in them is, and rested the seventh age:

3e Therefore the Lord thy God blessed the seventh day and hallowed it:

3f Thou shalt keep it holy unto Him, that thou forget not the Law, nor be found keeping the company of the vile, nor be despised by the righteous.

4a ¶ Thou shalt love thy neighbor as thyself:

4b Thou shalt not revile him, nor speak evil of him, nor curse him:

4c Thou shalt do no injustice unto him; and thou shalt maintain his right, against his enemy:

4d Thou shalt not exact rigorously of him, nor turn aside from relieving him:

4e Thou shalt deliver him from the snare and the pit, and shalt return his ox when he strayeth:

4f Thou shalt comfort him when he mourns, and nurture him when he sickens:

4g Thou shalt not abate the price of what thou buyest of him, for his necessity; nor shalt thou exact of him, because he leaneth upon thee:

4h For in so doing thousands shall rise up and call thee blessed, and the Lord thy God shall strengthen thee in all the work of thy hand.

5a ¶ Honour thy father and thy mother:

5b Give heed to their commandments, obey their laws, and depart not from their precepts:

5c Reverence their age, and seek unto their house all the days of thy life:

5d Exalt not thyself against them, nor withhold to build up their house above thine own:

5e Honour and obey the king and the judges, and the rulers, and all that are set in authority; for they are as fathers among the people:

5f That they may be a fear unto evil doers; and the Priest also, who stands before the Lord, that he may instruct thee:

5g And thy days shall be long upon the land which the Lord thy God giveth thee.

6a ¶ Thou shalt not kill:

6b Thou shalt slay no man in malice; neither thy child, nor thy wife, nor thy bondman, nor thy bondwoman, nor thy servant, nor the child of thy servant:

6c Neither shalt thou slay thine enemy, except

THE DECALOGUE

thou admonish him, and entreat him, and he hear thee not, and God give him into thy hand:

6d Thou shalt only slay him in lawful war:

6f And if any man trespass against thee, and break through, and do violence, thou shalt not slay him in revenge.

6e If thou overtake him in the trespass, thou mayest resist unto blood;

6f But except thou slay him in the trespass, thou shalt deliver him to the Judge; he shall judge him, and the hand of the officer shall be on him.

7a ¶ Thou shalt not commit adultery:

7b Thou shalt not in any wise lie with the wife of thy neighbor;

7c And if she seduce thee, thou shalt resist her; that thou pollute not thyself, and make not the place of thy house unclean, and destroy not the house of thy neighbor, and that thou cause no violence in the land:

7d Thou shalt not lie with the wife of the stranger;

7e Neither shalt thou lie with the wife of thine enemy; lest thy children be scattered abroad, and know not thee, nor the fear of thee be upon them, and they be strangers to the covenant of God, and the whole land be corrupt, and thine offspring be destroyed with the wicked.

8a ¶ Thou shalt not steal:

8b Thou shalt not trespass upon anything that is thy neighbor's, to take it from him, nor to destroy it:

8c Neither shalt thou trespass upon the stranger that dwelleth within thy gates, to destroy his substance, nor to take it from him;

8d For to thee he looketh for justice, and a shield round about all that he hath;

8e And the fear of the Lord thy God is upon him also, and to his righteousness he also seeketh:

8f Neither shalt thou overreach him by cunning, nor by stratagem, to take his substance from thy neighbor, nor the stranger within thy gates.

8g Remember that ye were strangers, and were oppressed, and oppress not the stranger, lest his cry ascend to God against you.

9a ¶ Thou shalt not bear false witness:

9b Thou shalt not speak falsely before the king, nor before the judge, nor in the assembly of the princes, nor in the presence of the ruler, nor unto the minister of the Law, nor among the multitude;

9c Nor in the ear of thy friend, nor to thy wife, nor thy child, nor thy servant:

9d Neither shalt thou withhold the truth from the king, nor the judge, nor him that is set in authority:

9e For thus shall righteousness be established in all thy borders.

10a ¶ Thou shalt not covet thy neighbor's inheritance:

10b Thou shalt not covet thy neighbor's house, nor his bondman, nor his bondwoman, nor his manservant, nor his woman servant,

10c Nor his horse, nor his carriage, nor the instruments of his labour, nor the produce of his land,

10d Nor the things that he has made, nor the treasures that he has in store, nor anything that is thy neighbor's:

10e Thy desire shall not be upon them, to take them by stealth, nor by fraud, nor by cunning, nor by violence:

THE TRUE GOD

10f Neither shalt thou covet that which belongeth to the stranger that dwelleth within thy gates;

10g But thou shalt improve thine own, and thy desire shall be unto it;

10h Lest thou be corrupt, and the hand of thy neighbors be against thee, and the cry of the poor ascend to God against thee.

Chapter 2

The True God

1a The God of Abraham, the God of Isaac, and the God of Jacob is our God; this is His name forever, and this is His memorial unto all generations.

1b He created the heavens and the earth, and all things that are in them are the workmanship of His hands.

1c He created man in his own image, that he might have dominion over the earth, and over the beasts of the field, and over the fowls of the air, and over the fishes of the sea.

2a ¶ Man, being in the likeness of God's person, they all recognize him as their Lord, and fear Him as a God.

2b And notwithstanding his degeneracy, he has retained so much of the divine likeness; that beasts, birds, and fishes, fear him, and his power is over them as a mighty one.

2c It is diminished as he has departed from the likeness and perfections of his Creator:

2d And that spirit of rebellion, which man has received so redundantly, he has communicated

to them also, that they rebel against him, as he rebels against God.

2e Yet the fear of man is on them continually; and his dominion is over them throughout the earth.

3a ¶ God conversed with Adam as a familiar friend; and walked with Enoch, who was faithful unto him in the midst of a corrupt race:

3b He communed with Noah, the father of a new world; and covenanted by His own oath, with Abraham the faithful.

4a ¶ He commanded a fiery law, with a voice of thunder, in Sinai:

4b The earth quaked at the tread of his foot:

4c The rustling of His garment was as low thunder; and His voice as a mighty thunderbolt:

4d The beaming of His face was as the sun in the morning; and the flash of his eye as the fierce lightning.

4c The nations trembled at his presence; and the tribes said: Not unto us; not unto us, O Lord God, but unto Moses, be thy voice known.

5a ¶ For they heard the voice of God, as the voice of a trumpet; and as loud thunder:

5b And they saw the lightning: and the mountain smoking; and they felt the earth tremble;

5c And they fled far away, crying, Not unto us; not unto us:

5d But unto Moses, declare thy Law, O God, and we will obey his voice, and live, for, who shall abide in thy presence?

6a ¶ His Word was made known to the Prophets, and His sacraments were established in Israel.

THE TRUE GOD

6b Kings ruled in His glorious name; and the nations who forgot Him were destroyed.

7a He hath appointed everlasting life in the Lord Jesus;

7b And given the keys of death and of hell unto Him who alone among mortals, hath kept His glorious word in all things.

7c He hath chosen Him the first born among many brethren;

7d For He is the first begotten of the dead, and hath the keys of the resurrection, and of life forevermore.

8a ¶ He maketh His Apostles the witnesses of His Law, unto the nations; and of His Gospel unto every kindred, and tongue, and people.

8b His Word is among men; and the revelation of His power, in the midst of the earth.

9a ¶ The Lord our God is glorious in His perfections; there is none like Him.

9b The gods of the heathen have no voice; neither do they see, nor understand.

9c The god of Babylon the Great, the Mother of Churches, before whom all her daughters bow down, is naught;

9d He is as wind, and vanity; he can neither be seen nor heard, nor felt;

9e He hath no dwelling place: where shall any abide with him?

9f Passionless, is he; and can neither love the good, nor hate the evil: who shall adore him, or fear him?

10a ¶ Without members and parts; he cannot hear, see, feel, smell, or taste.

10b Neither can he speak, nor come unto those that worship him, nor smite the disobedient and rebellious.

10c Handless, footless, mouthless, eyeless, and earless; a shapeless chaos, conceived in the imagination of the vain:

10d Ye shall not fear him, nor bow down unto him, nor adore him.

11a ¶ The Lord our God hath an incommunicable name;

11b Never polluted by the breath of the ungodly, which none can know, but he who ministereth in His holy sanctuary;

11c By which He revealed himself unto Moses; and in which He establisheth this Law, for an everlasting covenant.

12a ¶ God alone hath immortality.

12b Adam, the first of men, the Ancient of Days, the great Prince; Abraham, to whom God gave an everlasting possession; David, whose throne was established as the days of heaven, forever; all died.

12b Enoch, who walked with God, and was not found, because God took him; and Elijah, who ascended to the throne of God, in his own fiery chariot; shall return to the earth to sleep with their fathers.

12c The change which is sealed upon all the sons of Adam, shall come upon the faithful, who stand on the earth, when the Lord Jesus shall be revealed from heaven, in flaming fire, taking vengeance on those who know not God, and obey not the Gospel.

12d And He, the Prince of the Kings of the earth; who in the days to come, shall speak with

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the voice of a trumpet, and the dead shall hear His voice and live; died once, that He might live forevermore.

12e He praised God, who alone hath immortality, that He would not leave him in the place of the dead:

12f He preached the gospel to the spirits in prison, and obtained the key of life everlasting:

12g But God alone liveth forever: the eternal ages are unto Him as moments to us: infinities, as units to the mathematician.

12h Our God alone hath immortality.

12i Thou shalt love Him with all thy heart, and with all thy mind, and with all thy strength.

13a ¶ God alone hath omniscience.

13b He clotheth himself in light as a robe:

13c His ministers, who at midday, are as a flaming fire in the dark night, are blind before him;

13d He apprehendeth the motion of the atom which floateth in the invisible element, and discerneth the speck in the centre of the star,

13e Which the light of the sun hath not reached since the day that the sons of God shouted for joy that the earth was created, as a mountain in the eye of mortals.

13f He never sleepeth; His eye closeth not; and there is no darkness before Him.

13g Our God alone hath omniscience.

13g Thou shalt love Him with all thy heart, and with all thy mind, and with all thy strength.

14a ¶ God alone hath omnipotence.

14b He looketh upon the nations, and they

melt in the fury of his countenance:

14c He frowneth, and the mountains dissolve to smoke; the vallies are consumed in the breath of His nostrils.

14d He spoke, and worlds were created: He thought, and they were lost in space.

14e Earthquakes are but the whisperings of His voice; the rustling of His attire causeth lightning, and thunder; and with the shadow of His garment He blotteth out the sun.

14f The Prince of the kings of the earth; by whom the world was created; and who liveth and reigneth forever; receiveth power from Him, and rendereth it unto Him.

14g Who shall stand before Him? Our God alone hath omnipotence.

14h Thou shalt love him with all thy heart, and with all thy mind, and with all thy strength.

15a ¶ God alone is omnipresent.

15b His presence filleth the immensity of space as a point.

15c In the midst of the bottomless pit, is He; the pavilion of His feet, is the face of the earth:

15d The stars, are His home: His breath, is fragrant odour to the blessed, in the highest heaven; and it enliveneth the crumbling frame of the dead.

15e The rays of the sun, have not found His bourn; nor the light of the stars, the place He inhabiteth not.

15f His rest outspeedeth the lightning; it leaveth the morning ray behind it; and His speed is more rapid than the thought of angels.

15g Our God alone is omnipresent.

OATHS

15h Thou shalt love Him with all thy heart, and with all thy mind, and with all thy strength.

16a ¶ God alone is one.

16b There are choirs of angels; hosts of spirits; and multitudes of men: but God hath no fellow.

16c A great king is to Him as the unseen spawn before the monsters of the deep;

16d Methuselah, as the ephemera of a day: the most glorious spirit, is bodiless, and a breath.

16e And the Lord Jesus, who created the earth, and redeemed it; whose kingdom filleth the earth, and the heavens; possesseth but a speck, amid the stars he made.

16f He alone is one.

16g Thou shalt love Him with all thy heart, and with all thy mind, and with all thy strength.

16h Thou shalt adore Him, and serve Him, and obey Him; and beside Him, thou shalt have no other God:

16i For He alone hath immortality, and omniscience, and omnipotence, and omnipresence.

16h He alone is one; and they who obey His Law, shall be like Him.

Chapter 3

Oaths

1a Thou shalt swear by the name of the Lord thy God, and of the Lord Jesus Christ, and of the Holy Spirit of God, and by nothing less:

1b Neither by the heavens, for God's throne is there; nor by the hosts thereof, for they serve Him;

1c Nor by the earth, for it is the place of the sole of His foot; nor by the inhabitants thereof, for they are mortal, and vanity;

1d Nor by thyself, for thou art of a day, and shalt cease; nor by any work of man, for it perisheth.

2a ¶ Remember that the Lord thy God swore by Himself, because there was none greater:

2b But by the greater shalt thou swear, even by God Almighty, and by Him whom He sitteth at His right hand forever; and whose is the Kingdom under the whole heaven.

2c Thou shalt not swear by the name of any other God.

3a ¶ Thou shalt not profane the name of the Lord thy God, nor of the Lord Jesus Christ, nor of the Holy Spirit of God, by any oath:

3b But such oaths only as the Law of the Lord thy God, and the command of the king requireth of thee and alloweth, shalt thou take upon thee; for all else is profane.

3c Thou shalt not profane the name of God by any oath or vow, of thine own.

4a An oath shall be before the king, and the judge, and the ruler, and the minister of the Law; and before such as are set in authority, whensoever they require it:

4b And there may be an oath also between those who enter into covenant: and also between him that serveth, and him that ordereth.

5a ¶ Thou shalt perform all thine oaths; whether unto God or unto man, thou shalt perform them.

5b Thou shalt do according to every word that proceedeth out of thy mouth.

OATHS ~ BENEDICTIONS ~ MALEDICTIONS

5c Thou shalt not speak with thy lips when thy heart giveth not assent, to do and to perform all the words of thy mouth.

6a ¶ If thou swear by an oath to do anything which is known to thee, and it be sin, it is not an oath of the Lord thy God.

6b Thou canst not profane the name of the holy, to sanctify sin.

6c God shall judge thee, and him that asketh it of thee.

6d Ye shall bear your sins together.

7a ¶ But if thou swear by an oath to do a thing, and it be hid from thee, and thou know it not, and when it is known to thee it is sin;

7b Thou shalt submit thyself unto the judgment of God, and shalt do penance; and shalt make restitution, as shall be put upon thee; that all sin may be put away, and thy heart purified, and wickedness put out of the land.

8a ¶ If thy wife swear by an oath to perform anything which thou mayest disallow, and thou hold thy peace at her, the day that thou hearest it, her oath shall stand.

8b If thou wilt not that she perform it, thou shalt disallow it presently; for if thou delay, and then disallow it, thou shalt answer for her oath, and shalt bear her iniquity.

9a ¶ If thy son, or thy daughter, swear by an oath to perform anything which thou mayest disallow, and thou hold thy peace to thy child the day that thou hearest it, the oath shall stand.

9b If thou wilt not that the oath stand, thou shalt disallow it presently;

9c For if thou delay, and then disallow it, thou

shalt answer for the oath, and shalt bear the iniquity of thy child.

10a ¶ And if thy servant swear by an oath to do a thing which thou mayest disallow, and thou hold thy peace at him, the day that thou hearest it, his oath shall stand.

10b If thou wilt not that his oath stand, thou shalt disallow it presently; for if thou delay, and then disallow it, thou shalt answer for the oath, and shalt bear the iniquity of thy servant.

Chapter 4

Benedictions

1a Thou shalt delight in blessing, and not in cursing:

1b And in the name of God, and of all the holy ones, even all that are above thee, shalt thou bless; and it shall be a blessing.

2a ¶ Thou shalt bless thy fellows, and thy children and servants, and theirs; and all who seek to learn the righteousness of God, and the peace of His Kingdom of thee, and all whom God has committed to thy care.

2b And him who blesseth thee, shalt thou honor.

Chapter 5

Maledictions

1a Thou shalt not curse, out of the bitterness of

thine own heart;

1b Nor shalt thou curse any but he that is under condemnation of God's Law, and, being oft rebuked, will not repent.

2a ¶ Thou shalt not curse thy neighbor, nor the stranger that dwelleth with thee; for the hand of the judge is over them:

2b And, possibly, when he rebukes, they will repent, and turn to righteousness: but when he curses, then shalt thou.

3a ¶ But thou shalt not curse any who is placed in authority, or has jurisdiction over thee.

3b If they oppress thee, or do thee unrighteousness, and thy cry ascend to God in heaven, in heaven will he hear thee.

3c He will be the avenger.

3d Curse not, lest thy curse return upon thee.

Chapter 6

Prayer

1a When thou prayest, thou shalt not use many words, or vain repetitions; for God hath understanding:

1b Nor shalt thou cry aloud; for God heareth the whisper of the heart.

2 ¶ Nevertheless, in the assembly shalt thou speak with an audible voice, that he who prayeth with thee, may say: Amen.

3a ¶ Thy prayers shall be unto God, thy Father; for He is rich in mercy, and loving kindness:

3b And in heaven shall He hear thee, in the fulness of His wisdom and goodness, if thou

believe on His name.

3c But unto His Ministers shalt thou petition for whatsoever He has dispensed unto them, for His mercy is over all his works.

Chapter 7

Thanksgiving

1a When, in blessing, the Lord thy God shall bestow upon thee any great and choice blessing;

1b Or, in His abundant charity, shall deliver thee from any great calamity,

1c Thou shalt assemble together thy wives, and thy children; thy friends, and thy neighbors; and shalt celebrate His glorious goodness with thank-offerings, and feasting, and music, and dancing.

2a ¶ And for the chief blessings of God to thee, shalt thou keep it in remembrance from year to year, and teach it to thy children,

2b That they who inherit the blessing may not forget gratitude to the giver, and the remembrance of the goodness of thy God be preserved throughout all generations.

Chapter 8

Sacrifice

1a Thou shalt offer upon the altar of the Lord thy God, and before His Priests, sacrifices for sinofferings,

MONUMENTS

1b And for trespassofferings, and for memorials, and for peaceofferings, and for thankofferings.

2 ¶ Thy offerings shall be of the firstlings of thy flocks, and of the choice of thy fields, and of the chief of all holy things.

3a ¶ Of thy flock shalt thou offer the firstling of male or female, without deformity or blemish, of such as divide the hoof and chew the cud;

3b And of fowls, shalt thou offer all singing birds; and of fishes, all that have scales and fins;

3c And of shellfish, such as have two shells, and move about from place to place:

3d These shall be holy unto the Lord thy God, and shall be offered upon the altar.

4a ¶ Of the choice of thy fields, that which is good for food without change or addition, and whatsoever is used for bread for man, that is holy unto the Lord thy God, and shall be offered unto Him as an offering, and lifted up to the Priest;

4b But it shall not be offered on the altar.

5a ¶ And whatsoever other thing ye offer, it shall be accompanied with one of these, and thus thy gift shall be sanctified.

5b But if it be not accompanied with one of these, thou shalt redeem it at the Priest's valuation, and it and the price thereof shall be the Lord's.

Chapter 9

Monuments

1a Whensoever the Lord thy God manifests

Himself unto thee in majesty and might, or walketh with thee, and revealeth unto thee wisdom and knowledge, thou shalt erect unto Him pillars, tablets and enduring monuments, and make inscriptions upon them;

1b And shalt write and inscribe thereon His dealings with thee, His blessings and mercies, and His great power and glory, which He hath revealed unto thee;

1c That it may remain a witness to the generations to come; and that they may know that thy God is God, and there is none else.

2 ¶ Thou shalt preserve the memory of the chosen of God, who have been faithful in their ministry, and in the calling whereunto the Lord thy God hath called them, fresh with thy children, and thy children's children.

3a ¶ Thou shalt build monuments to their memory, and erect pillars and tablets, and inscribe their praises, their works, their faith and their sufferings thereon;

3b And when thou beholdest their monuments, thou shalt remember them, and talk of their righteousness, and teach thy children to walk in their righteous ways.

4 ¶ When God giveth thee a victory over thy enemies, thou shalt commemorate it with monuments and inscriptions.

5 ¶ But over the graves of persecutors and blasphemers, and they who shed the blood of the innocent, and at the places of their abominations shalt thou pile rough stones, with muttered curses, against the day of the resurrection of damnation.

6 ¶ And thou shalt teach thy children to add

BLESSING OF INFANTS ~ BAPTISM

a stone to the pile as they pass by, and to curse him that removes the stones, and cleaves unto their wickedness.

Chapter 10

Blessing of Infants

1a When the Lord thy God in multiplying blesseth thee, and giveth thee a child in thine own image; thou shalt bring him before the Lord thy God, in His house, or in the assembly of the Elders; and they shall lay their hands upon him, and bless him.

1b Thou shalt not delay to do it; and though thou be far away, yet shalt thou bring him before he is eight years old:

1c That the blessing of the Lord thy God may be put upon him; and his heart shall seek to the Kingdom of God, and its righteousness: for of such is the Kingdom.

1d If he die, yet shall he live therein forever. He shall be thine.

2a ¶ And the child of thy servant also, and of thy bondman, shalt thou bring to receive this blessing:

2b And the stranger that dwelleth with thee shall bring his child also, to receive his blessing:

2c For thus shall the power of the Kingdom be a shield unto him, and his heart shall cleave unto its righteousness; that he may be established therein forever.

3a ¶ And whosoever shall bring a child to be blessed; whether it be father, or mother; or master,

or mistress; the same shall teach the child this Law to keep it.

3b Thus shall ye be honored as fathers and mothers in Israel:

3c But, if ye do it not, and evil befall the child, his blood be upon you.

4 ¶ The Apostles, High Priests, and Elders, in their assemblies; and the Priest thereunto appointed in the Temples of God, shall bless with this blessing: for, behold, it is a great sacrament.

Chapter 11

Baptism

1 Except a man be born of the water, he cannot enter into the Kingdom of God.

2a ¶ But no man may have baptism of water, except such as have faith toward God, and come unto him through the ministry he has sent; repenting of evil deeds, and seeking to learn righteousness by the living word:

2b For this is the door of all into the kingdom; from eight years old and upwards; through which if ye enter not, ye shall not see God.

3a ¶ For the keys of the ministry of the remission of sins, in the sacrament of baptism, hath the Lord, your God, bestowed upon His Apostles;

3b And through them, upon their fellow laborers, the High Priests, Elders, and Priests; commanding them to preach repentance and remission of sins to all nations throughout the earth.

Chapter 12

Baptism for the Dead

1 At every Temple, which thou shalt build unto the Lord thy God, by His Commandment, shalt thou make a fountain for the baptism of the living for the dead.

2a ¶ And for these shall you be baptized:

2b Every one of you, according to your several rights, and in your several orders, according to consanguinity, sex, and primogeniture, shall be baptized for any deceased husband, wife, or posterity; or any progenitor, to the third and fourth generation; or any brother, or sister, whom he in faith believes has received the Gospel in the Spirit.

3a ¶ Thou shalt also be baptized for any relative, within the fourth degree of consanguinity;

3b For any one betrothed to thee in marriage; for thy foster father, mother, brother, sister, or child, whom I shall give to thee by tongue, dream, vision, spirit ministering in fire, word of angel, or by my own voice.

4a And whensoever I will that any of my faithful servants of the Aaronic Priesthood be baptized for any other, I will send my angels to signify it unto them.

4b But unto my servants of the Melchizedek Priesthood, I will speak by my own voice, or minister in fire.

5a ¶ But no man or woman among you shall be baptized for the dead, who is not a member of some family, according to the order of the Church of the Firstborn of God;

4b Or who is under condemnation of any word of this Law;

5c Or who withholdeth anything whatsoever from the treasury of the House of the Lord your God.

6 ¶ At every Temple which ye shall build unto the Lord your God, shall High Priests be set apart, and sanctified by anointing with holy oil, and the hands of Apostles and Prophets, to baptize for the dead; for no other shall administer this sacrament.

7 ¶ Recorders, also, shall be set apart by the laying on of hands of High Priests, to record baptisms for the dead; who shall be eyewitnesses to the baptisms, and shall record according to the seeing of their eyes.

8 ¶ And other witnesses, who see with their eyes, shall sign the records of baptisms, that everyone may be proved by the testimony of two or three witnesses.

9a But there shall be one record before the king, unto which all records of baptisms for the dead shall be brought, and all written together in perpetual archives; that what you record on earth, may also be recorded in heaven.

9b At every Temple also shall ye perpetuate the record of such as are there baptized.

Chapter 13

Confirmation

1 Except a man be born of the Spirit, he cannot enter into the Kingdom of God.

2a ¶ Whosoever shall be baptized for the remission of sins, upon him shall the Apostles,

EUCCHARIST ~ MARRIAGE

High Priests, or Elders, lay their hands, and confirm him in the Kingdom,

2b And give unto him, by their hands, a gift of the Holy Spirit, according as the Spirit will.

3a ¶ And the Spirit thus given shall inspire him with faith, intelligence, and understanding;

3b And if he cherish it, then shall it guide and establish him in all righteousness.

4a For when they lay their hands upon him, the Spirit, like an invigorating breeze, shall come upon him and cover him;

4b And it shall inspire him with a new power, according to the gifts of the Spirit; and as it passeth off and leaveth him, his gift shall continue, and he shall walk in newness of life.

Chapter 14

Eucharist

1a In your feasts of love, in your solemn assemblies, in your humiliation, and in your sorrow, ye shall separate of the juice of fruit, and of the bread of grain, a portion to be consecrated unto God, that it be the body and blood of the one great sacrifice of propitiation for the sins of the world:

1b And they who are washed of their sins, and have a pure conscience before God, shall eat and drink thereof at the hands of the Apostles and High Priests, who shall consecrate it, and the Priests and Elders, who shall minister it, that, partaking of the sacrifice, they may lay hold on eternal life.

2a ¶ For this is the one great sacrifice, which except ye eat of it, there is no life in you.

2b And beware how ye eat of this sacrifice: for in the spirit in which ye eat and drink, shall ye be confirmed and strengthened.

2c And if ye eat and drink in a pure conscience, not having offended against God nor man, and all your former sins blotted out of the Book of Remembrance; ye shall be established in righteousness, and grow up into everlasting life.

2d But, if ye eat and drink in your sins, ye eat and drink condemnation, confirming yourselves in your iniquities.

3a ¶ Therefore, when ye come to the table of the Lord your God, to eat of this sacrifice, ye shall examine yourselves,

3b Whether you have done injustice to man, or iniquity against God, that ye may humble yourselves before God, and make restitution to man; and may come with clean hands, and a pure heart, to this most holy sacrament.

Chapter 15

Marriage

1a When thou takest a wife, thou shalt take such a one as thou lovest, and who loveth thee, and whom thou mayest lawfully marry:

1b And thou shalt go before an Apostle, a High Priest, or the Chief of the Elders where thou dwellest, or the Priest who administereth in the Temple or the Synagogue;

1c And by him shall ye be joined in marriage,

HEALING ~ ABSOLUTION ~ ORDINATION

that she may be thine in life, thine in the resurrection, and thine in life everlasting;

1d And that the children which she beareth thee, may be with thee in the everlasting Kingdom.

2a ¶ And he who joineth you in marriage, shall unite her unto thee by an indissoluble bond;

2b And shall give thee grace to love her, and cherish her, and protect her;

2c And grace unto her to love thee, and nourish thee, and honor thee.

Chapter 16

Healing

1a If Satan afflict thee that thou be sick, thou shalt send for the Elders,

1b And they shall anoint thee with oil, and pray for thee, and rebuke the power of the adversary, and bless thee that thou recover of the disease.

2a ¶ But if thy sickness continue, and God deliver not thee therefrom, thou shalt confess thy sins to them, and they shall forgive thee;

2b And thou shalt come to the assembly of those who have washed their robes, and made them white in the blood of the Lamb.

3a ¶ If an evil spirit enter into any of thine, and torment him, or lead him about, thou shalt send for the Elders or High Priests;

3b And they shall put their hands upon him, and look upon him, and rebuke the evil spirit, and cast him out.

Chapter 17

Absolution

1a If thou sin a sin against God, or do an evil thing unto man, thou shalt go unto him who is God's Shepherd, wheresoever thou art, and between him and thee alone shalt confess unto him, and shalt keep nothing back;

1b And he shall lay upon thee restitution, and penance, and shall judge thee in righteousness;

1c And what he judgeth, that shalt thou do, according to all the words of the Law of the Lord thy God, and he shall forgive thee thy sin, according as God hath spoken.

2a ¶ And thou shalt in all things make restitution, as he judgeth thee;

2b And if he require thee to confess unto the judge who sitteth in judgment, or to any who is placed in authority, or to him thou hast injured, thou shalt do it;

2c And otherwise thy sin remaineth upon thee.

Chapter 18

Ordination

1a Thou shalt not take upon thyself the honour of the Priesthood; neither shalt thou confer this honour on any but him whom the Lord thy God shall call.

1b For no man shall administer in the name of God, but he that is called by the revelation of

ADOPTION~ CALLING OF A KING

God's will, and set apart by the hands of those upon whom the authority of His name is sealed.

2a Whosoever is called by the voice of God to the royal authority, shall be anointed and ordained by the hands of those who stand in royal authority above him:

2b But he that is first, by the angels of God; that he may have all the gifts; even wisdom, knowledge, faith, revelation, prophecy; and whatsoever gift is good for the Chief Shepherd of the flock of God:

2c That he may be able to rule in righteousness: and they for their several callings, among God's flock.

3 ¶ And whosoever is called to administer at the altar, and in sacraments and ceremonies, shall be consecrated and set apart by the hands of those in like authority, according to the calling of God, for his ministry.

4 And whosoever consecrates another to the Priesthood of God, and the authority of His name, shall, with his hands upon his head, by his voice declare and seal upon him the name and authority of God; even that Priesthood unto which he consecrateth him.

Chapter 19

Adoption

1a If thou wilt in any wise adopt a child to be thine own, and to be heir to thee, thou shalt take him whom thou lovest, and whom thou mayest lawfully take;

1b And thou shalt go before an Apostle, a High

Priest, or the Chief of the Elders where thou dwellest, or the Priest who administers in the Temple or the Synagogue;

1c And thou shalt take the child upon thy knee, and clasp him in thine arms, and shalt protest that thou lovest him as thine own flesh;

1d And he shall seal him unto thee in the name of thy God: and shall sprinkle water upon him, and consecrate him thy flesh: and shall bless thee, and bless him in thy house; and he shall be thine forever.

1e God shall give thee grace to be a father unto him, and grace unto him to honour thee.

2a ¶ And if thou hast a child who was not born in wedlock, and wilt assure him unto thee, thou shalt in like manner bring him, and protest he is thine,

2b And he shall be sealed unto thee, that he be thine forever.

Chapter 20

Calling of a King

1a The Lord your God hath made the earth and established it, and unto Him the dominion thereof belongeth.

1b He created man and gave him dominion over it.

1c The nations are the workmanship of His hands; and He hath the right to rule.

2a He appointed kings, and rulers, and judges; but man rebelled against them.

2b He made laws, but man broke them, and

CALLING OF A KING

trampled on them, and forgot them.

3a Unto Noah gave He dominion over the earth: and to Shem after him;

3b But the people rebelled against him and established their own ways; and those that oppressed them were their kings and ruled over them in unrighteousness.

4a Moses was king in Israel; but the people kept not the Law of God; and, rebelling, set up a false god, and worshiped it.

4b When God would make them kings to rule the earth, they despised His majesty, and went after other gods.

5a Men have everywhere rebelled against God: nevertheless, the earth is His, and the fulness thereof.

5b The dominion of it belongeth to Him, and He conferreth it upon whomsoever He will.

6a He hath chosen His servant James to be king: He hath made him His Apostle to all nations:

6b He hath established him a Prophet, above the kings of the earth; and appointed him king in Zion: by His own voice did He call him, and He sent His Angels unto him to ordain him.

7a 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.

7b He putteth might, and glory, and majesty upon thee; and in meekness, and truth, and righteousness, will he prosper thee.

8a 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.

8b Thou hast loved righteousness, and hated iniquity: therefore thy God hath anointed thee with oil, and set thee above all thy fellows.

9a Thy words shall be like sharp arrows in the heart of the wicked.

9b Thou shalt rebuke those who pervert the word of thy God.

9c 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.

10a Thou shalt drive backward and put to shame those that do evil; and the workers of iniquity shall fall.

10b They shall be cast down, and shall not be able to rise.

10c With purity will the Lord thy God arm thee, and purity and truth shalt thou teach.

11a Keep the Law of the Lord thy God in thy heart; and none of thy steps shall slide.

11b With thee is the fountain of truth: in thy light shall the people of thy God see; for thou shalt speak his words unto them, and from thy lips shall they receive it.

12a The blessing of their God shalt thou put upon them, and His curse upon evil doers, if, after being oft rebuked, they repent not:

12b And before my people shalt thou go, to lead them into my ways; for unto thee has the Lord thy God given salvation.

13a In righteousness shalt thou rule: thou shalt redeem the poor and the needy from suffering and violence; and to thee God giveth judgment

DUTY OF THE KING ~ ABSTINENCE OF THE KING

for them.

13b Thou shalt deliver the prey from the spoiler; for God, thy God, hath put them in thy hand.

14a And in weakness will He make thee strong; thou shalt rule among His people.

14b 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.

15a While the day of the wicked abideth, shalt thou prepare a refuge for the oppressed, and for the poor and needy.

15b 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 21

Duty of the King

1a The king, when he sitteth upon the throne of his kingdom and ruleth, shall write for him a copy of the Book of the Law, according to that which is before the Lord continually;

1b And it shall be with him, and he shall read therein all the days of his life;

1c That the fear of the Lord his God be continually before him, and that he remember the Law, and forget not to administer justice and judgment throughout the earth;

1d And that he turn not aside from the

Commandment one way or the other; to the end that he prolong his days in the Kingdom, and of his children among the faithful.

2a ¶ He shall execute judgment among the people, and over the princes and rulers, and over all that sit in judgment:

2b He shall deliver the poor, the needy, and the oppressed:

2c And if their cry be faint, yet shall he hear;

2d He shall be a father to the fatherless, and a husband to the widow, and a guardian to him who hath no protector.

3a ¶ He shall overthrow the rebellious, destroy traitors, and punish those that do wickedly.

3b The haughty shall he make low, and the oppressor shall he tread down: those that exalt themselves, shall he abase.

4a ¶ The power of the Lord God, He giveth to him, to rule the nations, and to execute judgments among the children of men:

4b He shall declare the Laws and Commandments; exercise his dominion; and cast a shield round about the children of his people; that his dominion be not taken from him forever.

Chapter 22

Abstinence of the King

1a He shall not multiply to himself horses: he shall not multiply to himself carriages:

1b He shall not multiply to himself ships:

1c He shall not multiply to himself armor:

VICEROYS ~ KING'S COUNCIL

1d He shall have all these to defend his people, and the children of his people, but not to oppress them.

2a ¶ He shall not multiply to himself wives; lest he forget the Law, and avenge not his people: and lest his heart turn from them to strange women.

3 ¶ He shall not multiply to himself servants of the children of his people; lest his yoke be oppressive.

4 ¶ He shall not multiply to himself silver and gold; lest he be proud, and turn away from this Law, and do it not.

5 ¶ Neither shall he lead his people to strange places to dwell therein, which the Lord thy God hath not appointed for their dwelling; lest they depart from the Law, and despise it.

6a ¶ He shall not make other Laws, despising this; but all his Laws and Commandments shall be according to the Law of the Lord thy God, to establish it.

6b For the Lord thy God shall speak; he shall decree, and he shall alter it as seemeth good unto him, and none shall hinder.

Chapter 23

Viceroy

1 The king, when he committeth the administration of his kingdom to another; or when he appointeth another to rule a portion in his name, may make him a viceroy, and confer upon him kingly dignity.

2a ¶ The viceroy shall keep the king's

commandment, and shall not depart from it; he shall not exalt himself against the king:

2b He shall keep none of his doings from the king; and he shall be faithful unto him, and to his house, in all things.

3a ¶ The viceroy shall make no laws: he shall govern according to the law of the king, and the Law of God:

3b If he deviseth a new law, yet shall he not proclaim it, but by the king's commandment.

4a ¶ He shall not do that which is forbidden to the king; but he shall exercise prerogative by the king's commission, in whatsoever part of his dominion he shall appoint him:

4b He shall not despise the king's commandment, nor do that which he disalloweth; lest he be a usurper, and be removed from his place.

Chapter 24

King's Council

1a The king shall be aided by a Council, to consist of wise men, chosen from among his people,

1b Learned in the Law of the Lord, and faithful unto the king; who shall assemble before him in council, as often as he shall require, to give him advice in whatsoever matter he shall ask them.

2 The king may apportion the administration of the laws, and of the affairs of his kingdom among them, giving to each his appropriate department, as the king shall command.

3a ¶ The members of the king's council shall dwell near the king; they shall attend him on

KING'S COURT

his journeyings, if he require it:

3b They shall each give him information, reason, counsel and advice, of whatsoever matter he shall require, and shall keep nothing back.

4a ¶ Each member of the Council shall keep the charge of the king, which he committeth to him, in his several department;

4b Shall be a faithful steward of the king's substance, in his hands: and shall render the same, with a just account of his stewardship, as often as the king requires.

5 ¶ The counselors of the king shall be chosen by him as seemeth him good, being just men, learned in the Law, not proud, nor haughty;

5b Not given to much babbling; and they shall keep the king's secret all the days of their lives.

6a ¶ If they serve the king well, he shall reward them as just and faithful stewards;

6b If they are unfaithful, he shall frown upon them:

6c But he may choose new counselors, when it seemeth him good.

Chapter 25

King's Court

1a The king shall appoint wise men, learned in the Law of God, lovers of righteousness, not fearing the rich, nor despising the poor, to be judges; who shall sit before him continually, to judge all great causes.

1b They shall sit upon the king's judgment seat,

at his gate:

1c The ear of the judges shall never be closed, that they cannot hear:

1d This is the King's Court.

2a ¶ The king shall appoint twelve judges to this court, if so many are needed; all of them

2b High Priests unto the Most High God; for the judging of all great matters;

2c But all the smaller matters may be judged by other judges, as the king shall appoint, that these may judge the larger causes continually, and that they judge upon the judgment of other judges.

3 ¶ And the king shall order and determine what causes shall come before the King's Court, upon his judgment seat to be judged, and what causes shall be judged before the other judgment seats.

4a ¶ And the judges shall hear and judge, and determine speedily: they shall not delay:

4b And they shall judge righteous judgment, and shall not take reward, and do injustice.

5a ¶ And if they judge unrighteously, or refuse judgment to the just, or despise the Law, or take reward for judgment, the king shall remove them.

5b When they have served faithfully, he shall relieve them in their age and infirmity.

6 ¶ The Deacons shall bring the disobedient, the stiffnecked, the peace breakers, and all who have done great wickedness, before the Judges, and shall execute their judgment on all who withstand it, and obey not.

7a ¶ The Deacons shall execute all the orders of the Court, and shall be a fear unto the disorderly, and all revilers.

CITY COURT ~ MUNICIPALITIES

7b They shall do whatsoever the judges command.

8 ¶ The Chief Deacon shall be the steward of the king's substance, which he committeth to the judges, and shall render a just account of his stewardship to the king.

Chapter 26

City Court

1a The king shall appoint judges in all the cities, three to a city, and more if the business of judgment require it:

1b All of them Elders of the people; Priests of God; who shall sit upon the judgment seat of the city, and judge all the causes which shall come before them; even all such as the king shall appoint unto them to judge.

2a ¶ They shall sit in judgment, on the judgment seat in the Synagogue of their city, every Sabbath day, to do justice unto all men;

2b And shall render speedy judgment upon all who have violated the laws.

3 ¶ The Deacons shall execute their judgment upon all who obey not, and shall bring before them the peace breakers, and all who do violence.

4a ¶ The Chief Deacon of the city shall be Steward of the king's substance, which he committeth to the judges, and shall render a just account.

4b He shall also be the principal Minister of the Court.

Chapter 27

Municipalities

1a In every village an Elder shall be appointed to rule, to teach, and to instruct: he shall govern the village according to the Law, and the king's commandment:

1b To him shall the Priests of the Synagogue give heed; and if there be other Elders, they also shall give heed to him.

2a ¶ In every town shall Elders be appointed to rule, and teach, and instruct: five to a town:

2b But if there be more than five Synagogues in the town, yet shall there be an Elder to each Synagogue, of whom one shall be Chief.

3a ¶ They shall govern the town according to the Law, and the king's commandment:

3b They shall instruct the people in the Synagogue, everyone in his order:

3c Unto the Chief of them shall the Priests of that town give heed; and unto everyone, in the Synagogue where he administers.

4a ¶ In every city shall Elders be appointed to rule, to teach, and to instruct, in all the Synagogues:

4b But to the Synagogue of the judgment seat of the city, shall three be appointed judges of the court of the city:

4c Another shall be appointed who shall be Bishop of that city;

4d He shall be Chief of the Elders, both in that city, and in the towns and villages in its vicinity: to him shall they all give heed.

TWELVE APOSTLES ~ HIGH PRIESTS

5a ¶ If there be more than one city in the province, then shall that bishop who is appointed to rule the province, administer in the chief city:

5b He shall be an Archbishop: to him shall the other Bishops give heed.

6a ¶ But if there be no city in a province, yet shall an Elder be appointed to rule in that province:

6b He shall be Bishop: and a court shall be appointed also, and three Elders to be Judges:

6c They shall be appointed at that place where the king will establish his government for that province.

7a ¶ By these shall the provinces, and cities, and towns, and villages of the kingdom be governed:

7b And officers shall be appointed to assist them in governing, as shall be necessary.

7c The king shall establish his dominion in this order forever.

Chapter 28

Twelve Apostles

1 When the Lord, your God, shall send the Gospel to the nations, He shall call and choose twelve Apostles, to be the witnesses of His name and Kingdom, unto every nation, kindred, tongue, and people.

2a ¶ He shall appoint them Shepherds of the flock; under the direction of the Chief Shepherd:

2b He shall make them Princes in His Kingdom:

2c He shall appoint them to declare his Law unto all nations; and to execute it among the Saints who are scattered abroad.

3a ¶ The Apostles, everyone, shall have jurisdiction of the Churches beyond the kingdom, by appointment of the Chief Shepherd:

3b They shall exercise royal authority in the kingdom, by the king's commandment.

4a ¶ Let them bear a faithful testimony to the nations: let them not shun to declare the whole counsel of God;

4b And He shall give them rest from their labors; they shall be princes forever.

5a ¶ One among them shall be Chief: to him shall they all give heed, as to a king among princes:

5b Yet shall the Chief Shepherd be king over them all:

5c They shall not rebel against his commandment; and they shall be princes in his kingdom forever.

Chapter 29

High Priests

1a ¶ The Lord, your God, will choose faithful men, keepers of His Law, examples in righteousness, to be Priests of the order of an endless life.

1b They shall be Princes and Nobles, and High Priests in the Kingdom of God.

1c The presiding and ruling power is the prerogative of this Priesthood.

2a ¶ From the High Priests shall the king select

SEVENTIES ~ ELDERS

counselors, and judges, and rulers.

2b They shall sanctify things appointed of God to holy purposes, and shall minister in the salvation of the living and the dead.

3a ¶ One hundred and forty-four High Priests form a quorum.

3b From among themselves shall they choose one to preside in all their deliberations, and two to assist in presiding;

3c But the king whom God shall set up shall preside over all the High Priests.

Chapter 30

Seventies

1 The twelve Apostles shall select seventy Elders, chosen men, faithful in the ministry of the Word, to preach the Gospel, under their direction, unto all people.

2 ¶ One of the Seventy shall they appoint Chief: he shall be first in their assembly, and shall set them in order.

3a ¶ Other Seventies may the Apostles choose, until there shall be seven Seventies;

3b And one shall be appointed Chief of each Seventy, to set his fellows in order, and to be first in their assembly.

4 ¶ The Seventies shall labor in the ministry of the word, and of sacraments and ordinances, one-fourth of their time; and continually, if their households do not lack bread and raiment.

5 ¶ They shall have jurisdiction by appointment

of the Apostles; and shall be Chief in the Churches they build up.

6a ¶ When they have labored faithfully, they shall have rest, and a goodly inheritance among the just;

6b But if they come short in the ministry whereunto they are called, their power shall be taken from them.

7 ¶ The Chief of the Apostles shall be the prince and Grand Master of the Seventies: unto him shall they all give heed.

Chapter 31

Elders

1a The wise men in every city, who love righteousness, and hate iniquity; who seek unto the Law of God and its justice; who obey the king, and honor all who are placed in authority, shall be ordained Elders.

2 ¶ These shall be Judges and Rulers, and shall govern and instruct in their several callings, as they shall be appointed: they are the leaders of the people.

3a ¶ The Elders shall read this Law all the days of their lives, that they may instruct the people therein, to keep it;

3b And that they may be able to serve the king as governors, and rulers, and judges, and commissioners, and masters of the king's business, in the several offices to which he shall appoint them.

4 ¶ When they go beyond the kingdom to

PRIESTS ~ TEACHERS

minister in word, and sacraments, and ordinances, the Apostles shall rule over them.

5 ¶ But they shall give heed to the Chief among them in their several cities, and one of the king's counselors shall be the Grand Master of them all.

6a ¶ The Elders shall instruct the people in the Law and the Gospel on the Sabbath day, and in their assemblies:

6b They shall visit the sick, the poor, and the needy: they shall comfort mourners, and all who are distressed, and counsel those who know not right.

Chapter 32

Priests

1 ¶ Faithful servants of God; godly in their walk and conversation; not given to strong drink, nor lust, nor lasciviousness; shall be ordained Priests, in all the cities, and in every town and village which hath a Synagogue.

2 ¶ They shall be Keepers and Ministers of the Temples and Synagogues, and shall be Ministers and Singers, and shall serve in all callings in the worship of God; and in all the ceremonies which shall be appointed for worship and adoration.

3 ¶ The Priests shall also assist the Elders in the work of preaching and shall visit from house to house to teach godliness among the people, and shall baptize for the remission of sins.

4 ¶ Whenever the Lord your God shall command you to build a Temple unto Him, that He may come

and dwell in the midst of you, then will He establish a peculiar Priesthood, to administer the ordinances of that Temple.

5a ¶ One of the Priests in every Temple shall be Chief, and to him all shall give heed.

5b But in every Synagogue the Priests shall give heed to the Chief of the Elders.

6 ¶ One of the king's counselors shall be Grand Master of all the Priests.

7 ¶ Godly women shall be Singers and Musicians, and assistants in the ceremonies, but they shall not kill sacrifices.

Chapter 33

Teachers

1a ¶ In every city, town, and village, ye shall ordain Teachers,

1b Men and women who are apt to teach, learned in letters, and in every science, and every manner of wisdom and knowledge;

1c That they may instruct you and your children, and that you may attain to all wisdom and all knowledge.

2a ¶ In every Synagogue shall Teachers be appointed to instruct the people on the Sabbath day in the ways of the Lord, and in the words of this Law.

2b The children of the rich and the poor, shall come together to learn of them, without price.

3a ¶ One of the king's counselors shall be the Grand Master of all the Teachers:

DEACONS ~ ESTABLISHMENT OF THE LAW

3b He shall be Chief in their assemblies, and shall set them in order; to him shall they all give heed.

4a ¶ The Teachers of eminence shall be set apart as Doctors:

4b But if any have attained to very great eminence, they shall be Rabbis, and the most eminent of all shall be Rabbonis.

5a ¶ Ye shall establish schools in all your cities, towns and villages;

5b To every one shall a Teacher be appointed; but to the large schools many, that they may be able to faithfully instruct all who come unto them.

6 ¶ In every city shall ye establish an Academy: a learned Doctor shall be the Chief Teacher therein.

7 ¶ In every city shall a College be established: a learned Rabbi shall be Chief Teacher, and he shall have Doctors for his assistants.

8a ¶ If the city be very large, then may you establish other Colleges; and in all the cities, and large towns may you establish other Academies;

8b And the Chief Teacher where there are several Academies, shall be a Rabbi; and where there are several Colleges, shall be a Rabboni.

Chapter 34

Deacons

1a ¶ In every city shall ye ordain Deacons; lovers of the Law; men of stout heart, strong arm, and swift foot:

1b Men who neither despise the poor, nor fear the rich; kind, persevering, and just; seeking

unto the Kingdom of God and its righteousness.

2 ¶ The Deacons shall be ministers unto the king, the judges, and the Elders, to execute their commandments, both in judgment and mercy: they shall be merciful and just.

3 ¶ The Deacons shall be Stewards and keepers of the king's prisons: and stewards of the king's courts.

4 ¶ In the cities, and towns, and prisons, shall Chiefs be appointed over them: but one of the king's counselors shall be their Grand Master.

Chapter 35

Establishment of the Law

1a ¶ Fear not, little flock, for your Father, in His good pleasure, hath given you the Kingdom; the dominion is yours forever;

1b Ye shall smite the nations with a continual stroke; for the Lord, your God, hath spoken it:

1c Ye shall break them in pieces, and destroy them; for the day of His vengeance has come.

2a ¶ He hath judged the nations that are near, and decreed destruction upon them, and their day continueth not:

2b The nations far away are covered with their abominations as with a garment: their iniquities are not hid: He will not spare them.

3a ¶ The Saints of the former days have sat in judgment upon them; they have judged the earth, and the nations thereof shall not be spared:

3b Fire goeth before, famine followeth after;

ESTABLISHMENT OF THE LAW

and the pestilence shall waste them.

4a ¶ Arise and smite them, O Daughter of Zion; and thou, O Tower of the Flock, whose power is above the clouds, possess thy dominion, and be thou a refuge:

4b For Judah shall be bent, in his strength; as an arrow, Ephraim shall fill him:

4c Manasseh shall be his barb; and Jacob shall be in the midst of the Gentiles, in the empire of nations, as a Lion among the beasts of the forest;

4d As a young Lion in the flocks of sheep, who, when he goeth through, treadeth down and teareth in pieces, and none shall deliver.

5a ¶ Let your fear be upon all men; and the terror of you upon your enemies; for this is the day of vengeance of the Lord, and of your recompense upon your enemies.

5b Joseph shall possess his land again; for the throne of David is established as the days of the sun; His Kingdom is everlasting.

6a ¶ And now, O Daughter of Zion, the land of robbers, the empire of many nations, shall gather her troops against thee, to look upon thee, and to defile thy dominion:

6b But they have not known the thought of the Lord; neither have they understood His counsel; for He shall gather them as sheaves of the floor.

7a ¶ Arise and thrash, for I will make thy power iron: the tread of thy foot shall crush:

7b Thou shalt break in pieces many people, and shalt consecrate their spoil unto God, and their dominion to the Lord of the whole earth.

8a ¶ Babylon the Great shall perish before thee; for thou shalt do unto her as she hath done unto thee:

8b Thou shalt render unto her as she hath rendered to thee, and reward her double for all her sins.

8c Her cities shall be given to the flames, and the inhabitants to the sword: her government shall be broken in pieces, and her dominion taken away.

9a ¶ For in her is found the blood of Saints and Prophets; and the spoil of the children of God in the midst of her:

9b And she hath drank of the cup of the indignation, and of the fury of God, with all the nations of the Gentiles.

10a ¶ Against her, Apostles have washed their feet on earth, and borne witness in heaven;

10b And by the testimony and the blood of Prophets have her sins been made known in heaven:

10c The great Prince, whose throne is as burning fire, hath judged her, saying: Let not her days be prolonged.

11a ¶ For by this Law shall men be judged in the portion of Joseph: God will give it to you, that you may possess it for an everlasting dominion.

11b In the midst of the Gentiles shall ye establish your Synagogues, and gather out the just while ye wait for the judgments of God.

12a ¶ Ye shall, therefore, read in it all the days of your lives.

12b Ye shall read it in your solemn assemblies, and in your joyous meetings; with the shout of triumph when your enemies flee before you;

12c And in the voice of mourning when you have sinned against God, and have fled before them; ye shall read it in the gathering of your

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neighbors, and in the household with your children.

13a ¶ Ye shall talk of it in the house, and in the field, and by the wayside, and in the forest, and on the waters; in the camp, and on the march:

13b When ye labor, and when ye rest shall ye speak of this Law to your neighbors, and to your wives, and to your children, and to your servants.

14a ¶ And ye shall think upon it in your joy, and in your sorrow; when upon the land which the Lord your God giveth you, and when far away;

14b Both in the midst of the multitude, and in your loneliness;

14c All the days of your lives shall ye read it, and talk of it, and think upon it; and it shall be inscribed upon your hearts continually.

15a ¶ For by this Law hath the Lord, your God, sanctified you, and given you judgment, and justice, and dominion.

15b Remember that ye stood before him; your king, and your princes, and your nobles, the men of you, with your wives and your children, and your little ones,

15c And entered into covenant with the Lord, your God, to be a people unto Him, and to obey His Commandments, and to keep this Law;

15c And that He covenanted with you to be your God, and to make you a nation of kings and Priests to the nations of the earth.

16a ¶ Keep, therefore, this Law, and obey these Commandments;

16b For so doth God sanctify you, and so will He establish you, and prosper you, more abundantly than in former days.

16c The land of Joseph shall ye possess forever,

and Israel and Judah shall dwell again upon their own mountains.

17a ¶ Your vineyards, your gardens, and your orchards, ye shall plant again, and they shall flourish,

17b And ye shall eat the fruit thereof: ye shall build houses, and shall inhabit them;

17c And children's children shall be in them, for a crown of glory to you, if ye remember the Lord, your God, whose name is great and glorious, and keep His statutes.

18a ¶ And now if there be among you a man whose heart turneth away from the Lord your God, to serve the god of Babylon, and to honor the names of the nations;

18b If there be a root that beareth gall and wormwood;

18c And when he heareth the curse in this Law, he bless himself, saying: I shall have peace, though I walk in the imagination of my heart, the Lord will not spare him.

19a ¶ But the anger of the Lord, and His jealousy, and His fierce wrath, shall smoke against that man:

19b And all the curses that are written in this book shall be upon him, and the Lord shall blot out his name from under heaven.

20a ¶ At the end of every seven years, in the solemnity of the year, when all the children of the kingdom are gathered together before the Lord in Temples, and in Tabernacles,

20b And all the people are assembled; princes and nobles, men, and women, and children, and the stranger that dwelleth in your gates;

20c Ye shall read this Law before them all, in

PRIESTHOOD ~ PLACE OF YOUR DWELLINGS

their hearing, and shall make it known in the midst of them.

21a ¶ And your children, and the strangers dwelling in your gates, that have not heard it, shall learn this Law, and shall all remember it again,

21b And ye shall all lift up your hands, and shall enter into covenant with the Lord your God to keep this Law, and to obey His statutes, that He may prolong your days upon the land.

Chapter 36

Priesthood

1 ¶ There are two Priesthoods: the Priesthood of an Endless Life; and the Priesthood of Life.

2 ¶ In the Priesthood of an endless life are two Orders; that of Apostles, and of Priests.

3 ¶ Of Apostles there are four Degrees.

4a ¶ The first Degree is that of Lawgiver: and is Apostle, Prophet, Seer, Revelator, and Translator.

4b This Degree is sole, and gives the word of God as from His own mouth.

5 ¶ The second Degree is that of Counsellor: and is Apostle, Prophet, Seer and king.

6a ¶ The third Degree is that of Ambassador.

6b Of these there shall be twelve.

6c They shall be Apostles and witnesses to the nations, and rulers in all places where the Lawgiver shall send them.

7a ¶ The fourth Degree is that of Evangelist.

7b Evangelists are Apostles, and witnesses of

the Kingdom, to whatever nation they are sent.

7c Seven are a full Quorum; and there shall be but one Quorum to any nation, kindred, tongue or people.

8 ¶ Of Priests there are two Degrees.

9 ¶ The first Degree is that of High Priests.

10 ¶ The second Degree is that of Elders.

11 ¶ In the Priesthood of Life are three Orders; that of Priest, of Teacher, and of Deacon.

12 ¶ Of Priests, of the Priesthood of life, there shall be a Chief Priest, a first and second High Priest, and a Leader of each Course of Priests, to every Temple.

13a ¶ This Priesthood shall be divided into Courses, according to the nature of their duties;

13b And officers appointed in the several Courses, to guide and direct in the duties of the Course.

13c In organizing the Courses, those may be included who have been ordained to a higher Priesthood.

14 ¶ Of Teachers there are five Degrees; Rabboni, Rabbi, Doctor, Ruler, and Teacher.

15 ¶ Of Deacons there are three Degrees; Marshals, Stewards, and Ministers.

Chapter 37

Place of Your Dwellings

1a ¶ Ye shall not scatter abroad, after the manner of other men, nor dwell alone in the fields;

1b Ye shall dwell together in cities, in towns, and in villages.

1c Your inheritances shall be appointed to you, both in the places of your dwelling, and in the fields and forests round about.

2 ¶ In the fields and forests may you go and dwell, when you labor there, but ye shall return; and your treasures, your granaries, and your storehouses, shall be at the place of your dwellings.

3a ¶ And if ye would in any wise go and dwell among strangers to gain power over them, or to get riches, or for any other reason whatsoever, ye shall not go except by permission of your king and of the rulers whom he shall command,

3b Lest ye be led away of your own lusts, and be estranged from the Lord, your God, and be cast off forever.

3c Moreover, if ye go without permission, ye shall be spoiled of your goods; and except ye repent and return, ye shall not have a place in the congregation before the Lord.

Chapter 38

Groves, Forests, and Waters

1a Ye shall not cut down the timber on the hills and mountains, lest your children suffer for want of wood and water.

1b Ye shall not destroy the groves along the shores of the lakes and ponds, lest the winds and storms make your land desolate, and both heat and cold destroy you.

1c Therefore, shall ye cause them to grow

continually, and they shall beautify your inheritance, and your children shall rise up and call you blessed.

2a ¶ Every man who receiveth an inheritance shall preserve a forest thereon, that his children may walk in the shade thereof, and may build houses and prepare food;

2b And that his cattle faint not with heat or drought, nor perish in the blast; and the land yield her increase.

2c If there be no forest, he shall plant one.

3a ¶ Ye shall preserve the trees by the wayside; and if there be none, ye shall plant them.

3b Whether it be in the cities, towns, and villages, or the fields and forests, ye shall do it.

4 ¶ All these things shall ye do as your king shall appoint, and your rulers determine, that the land be pleasant to your children.

5a ¶ And in your cities, and towns, and villages, and by the side of great waters, and ponds, and running streams, and springs, shall groves be appointed to you, that the aged and the young may go there to rest and to play.

5b There shall ye all make yourselves joyful.

Chapter 39

Apparel and Ornaments

1a Ye shall not clothe yourselves after the manner of the follies of other men;

1b But after the manner that is seemly and convenient, shall ye clothe yourselves.

2a ¶ And your king, and your princes, and your

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judges and rulers shall clothe themselves according to their dignity:

2b And the Priest who administers at the altar, and he who administers in the sacraments which I appoint unto you, shall clothe in the robes of his office.

3 ¶ And all the people in their solemn assemblies, and in their gatherings together, shall clothe themselves according to my Commandment.

4 ¶ And the ornaments of your persons, and of your apparel, shall every man wear, as I shall appoint; every man in his own order.

Chapter 40

Feasts

1a These are the feasts of the Lord; holy convocations, even convocations and feasts unto the Lord your God.

2a ¶ Six days shall work be done, but the seventh day is the Sabbath day:

2b Ye shall do no work therein: it is the Sabbath of the Lord in all your dwellings:

2c Ye shall take care that nothing perish, but ye shall not labor for hire nor increase;

2d Ye shall have a holy convocation in all your Temples and Synagogues.

3 ¶ The day that James, the Prophet of God, was established king, and sat upon his throne, is a notable day; it shall be kept in remembrance forever.

4a ¶ As oft as this day returneth shall all the

Saints assemble together; it shall be a holy convocation.

4b They shall assemble in their Temples, and in their Synagogues, and in public places, to offer a thank-offering, an offering of praise unto God, because He has given the Kingdom to the Saints.

5a ¶ The king shall, therefore, offer a heifer, without blemish; in the presence of the congregation shall he offer it.

5b In the morning shall he offer it, and the same day shall it be eaten: he and his household shall eat of it.

5c Not a bone of it shall be broken: they shall eat it with bread, and seasoned with herbs.

6a ¶ After this manner shall all the children of the kingdom sacrifice: every man a heifer, or a lamb, or a dove.

6b Every man a clean beast, or a clean fowl, according to his household.

7 ¶ Ye shall take the victim of the sacrifice which ye shall offer, and shall bring it before the Lord in the presence of the congregation, and shall bring it to the Priest, and shall say:

8 ¶ I profess this day unto the Lord God, that I am come into the Kingdom which He promised by the mouth of all the Prophets: praised be his name for his glorious goodness, and his great power.

9a ¶ And the Priest shall slay the victim, and thou shalt say: We were a people, few in number; scattered among our enemies:

9b They killed our Prophets, murdered our brethren, robbed us of our possessions, and banished us from among them;

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9c But God has made us a Kingdom: and the fear of us is upon those who hate us.

10a ¶ When the Gentiles evilly entreated us, and afflicted us, and thrust us out, we cried unto the Lord, God of our fathers;

10b The Lord heard our voice, and looked on our affliction, and sorrow, and homelessness; and he gave us this land for an everlasting possession; and hath made us a kingdom:

10c And now have I brought unto Him this victim for a thank-offering, and a perpetual memorial.

11a ¶ And thou shalt eat of the sacrifice: thou and thy household, and thy neighbor;

11b But the stranger, though he dwelleth in thy gates, and in thy house, shall not eat of it.

11c Thou shalt eat it with herbs, and the Priest with thee, in the congregation of the Lord;

11d It is a holy convocation, and a feast unto the Lord: ye shall do no servile labor that day.

12a ¶ And when thou hast eaten, thou shalt say unto the Lord, thy God: I have come into the land which thou gavest to thy Saints:

12b I have heard thy Law and have entered into covenant with thee to keep Thy Commandments; and I have eaten of the sacrifice before thee as a witness forever.

13 ¶ Look down from thy holy habitation, from heaven, and bless us this day, even all the children of thy Kingdom; and the land which thou hast given us, and establish us forever.

14 ¶ When ye are come into the land which the Lord your God giveth unto you, and have gathered the harvest of your inheritance, ye shall bring a portion of the first fruits of your

fields before the Lord your God, for an offering of first fruits.

15a ¶ At every Temple where the name of the Lord your God is named, shall the Priest appoint the day of first fruits, according to the days of your principal harvests of food;

15b And by that day shall ye all bring your offering of first fruits unto the Priest, in the Temples and the Synagogues, and ye shall have a holy convocation before the Lord in every place to which ye bring the first fruits.

16a ¶ Ye shall lift up unto the Priest who ministereth unto the Lord a portion of first fruits, by the day of the holy convocation of the harvest;

16b In the selfsame day ye shall offer an offering of flesh also; a clean beast, or a clean fowl: it shall be a sacrifice and feast of thanksgiving unto the Lord, for the abundance of the harvest.

17a ¶ And ye shall not eat of your harvest, neither bread, nor grain, nor green ears, nor roots, nor germs, till ye have brought your offering of first fruits before the Lord, your God.

17b He that eateth thereof, shall add a fifth to what he ate, and bring it and the increase,

17c And the first fruits also: and the first fruits shall be an abundance for the feast, every one for his household:

17d And the rich shall bring for the poor, out of his abundance, and for the Priests also that minister.

Chapter 41

Inheritances

1a I have appointed the Islands of the Great Lakes for the gathering of the Saints, saith the Lord God.

1b I have given the Islands to them for their inheritance; even all that man walketh not unto from the main.

2 ¶ And I have appointed my servant James the anointed Shepherd of my flock, to apportion unto every one his portion, for a perpetual inheritance.

3a ¶ Let him, therefore, appoint unto everyone his inheritance, sufficient for him, and for his children:

3b And to the princes their portions, that they have an abundance for their servants, and their households;

3c Lest they be tempted to take reward for judgment, or feed not the poor for lack of bread, or deliver not the oppressed for the weakness of their arm.

4a ¶ Ye shall not sell your inheritances: nor shall ye deliver them to the hands of strangers, to possess them.

4b Ye shall in no wise grant them to others: for they are the dwelling of your wives, the food and raiment of your servants, and the home of your children.

5a ¶ If ye sell your inheritances, and take a price for them, yet shall not the purchaser possess them; they shall not be his forever.

5b And though you thrust him not out, yet shall your wives, your servants, and your children return to them, and none shall hinder.

6 ¶ And a book of inheritances shall your king keep, and your rulers also shall keep them, that every man may read therein, and trespass not upon his neighbor.

7a ¶ Ye shall set up landmarks to your possessions, and no man shall move them.

7b If ye set not up landmarks, or neglect to keep them up that they go to decay, and are lost, and one trespass unwittingly, ye shall not punish him.

7c He shall pay for what he hath gotten, or he who hath suffered the trespass shall pay him for his labor, and take his own, if he will.

8 ¶ If strangers or enemies set up landmarks against you, ye shall destroy them: they shall not remain.

Chapter 42

Descent of Inheritances

1a If a man die leaving sons, his inheritance shall belong to them, and it may be parted among them.

1b And to the firstborn, or he that is worthy to be so reckoned, shall be given a double portion, that he may keep up the dignity of his father's house.

2a ¶ The sons which he hath adopted shall be reckoned with the sons he hath begotten: they are his.

2b But if any of his sons have received an inheritance already, they shall not receive a portion with their father's children.

3a ¶ No man shall receive two inheritances, lest

DESCENT OF INHERITANCES ~ SOCIAL ORDER

his neighbor have none.

3b But if he receive another, or if he marry an heiress, he shall surely give up the former, that it may be given to him who hath none, or who lacketh a portion.

4a ¶ If a man die having no sons, but daughters, the inheritance shall belong to them:

4b The men who shall take them to wife, shall be called after the name of their fathers, every man after the name of his wife's father: otherwise he shall not possess the inheritance.

4c Thus shall the house and the name of him be kept up, who hath no son.

5a ¶ But if he have neither sons nor daughters, and he be found a righteous man, then may the king appoint his nearest kinsman who is found worthy, and is not the firstborn of his father, his heir;

5c And he who is thus appointed shall be called after the name of him who had no child, thus shall his name and his house be kept up.

5d Otherwise shall the king give his inheritance to him who is needy.

6a ¶ If a man desert his inheritance for a long time, that it be left to decay and waste, or become wild, that the portion of the house of the Lord, and the treasury of the king fail, then shall the king's servants possess it.

6b And the king may take it to himself or grant it to another who needeth it.

7a ¶ If the sons of him who has left his inheritance return, the king's servants shall render it to them.

7b But if the king has taken it to himself, or

granted it to another, then shall the king give them another inheritance.

8 ¶ If any man will leave his inheritance to seek a place in another land which the Lord, your God, giveth you, then shall he render his inheritance to the king, who shall appoint him another, that his children may possess it instead of the former, and his house and his name be not lost among the Saints.

9a ¶ If the king seek men to go up to a new land to possess it by the Command of the Lord your God, then shall the sons among many brethren go up and establish their houses,

9b And their names shall be named upon their inheritances, that they may be kept up forever,

9c And they shall not inherit with their brethren of the possessions of their father.

10 ¶ Thus shall every man have an inheritance, or a portion, and they shall not be divided till they are too small for you.

11a ¶ If an inheritance has been divided, and one who hath a portion die leaving no child, or render it up to receive another, it shall not be given to a stranger to his house.

11b It shall return to the head of the family to whom the inheritance pertaineth.

12 ¶ And if he die leaving no sons, but a daughter, and any of her kinsman who has also a portion of that inheritance take her to wife, he shall have her portion with her.

Chapter 43

Social Order

1a Thou shalt not abide in the conversations of the ungodly; the corrupt desires of deceitful lusts; as an old man unchanged;

1b But shalt be renewed in the spirit of thy mind; that thou be a new man; growing into the likeness of God's perfections; born anew in righteousness and true holiness.

2a ¶ Put away lying: speak every man the truth to his neighbor; let no corrupt communication proceed out of thy mouth;

2b But that which is good to edifying, and increasing faith; that it may minister grace to the hearers:

2c Grieve not the Holy Spirit of God, by which thou art sealed unto the day of redemption.

3 ¶ Put away anger, wrath, bitterness, and malice; and be ye kind one to another: tenderhearted, forgiving one another, even as God forgiveth you; followers of God as dear children, walking together in love.

4 ¶ The first power over every child is the mother: the highest power in any household is the father of the family, the head of the house: to him let all give heed; but the Law is over all.

5a ¶ If the father dies, his firstborn son is head in his stead:

5b Nevertheless, in the dwelling, he shall not rule over his mother, nor the mother of his brother; he shall honor them all the days of his life.

6a ¶ Thou shalt honor thy father and thy mother all thy days:

6b Thou shalt not depart from them, nor

rebel against them; but shalt abide with them, except they send thee away with a blessing; that thou mayest build them up, or, be established by thine own name.

7 ¶ But thou shalt seek to establish thy sons: thou shalt build them up with thee, or part them a portion of thine inheritance, as shall be meet, that they may grow up, and in their honor bring honor to thee.

8a ¶ And if thou have widows, or children, or servants, or any members of thy household, thou shalt provide for them according to their station, and thy possessions.

8b If thou do it not, the king shall appoint them their meat and their portion, as shall be just.

9a ¶ But the inheritance shall remain one; over it the firstborn shall have the highest dignity; and his portion shall be double:

9b If any man having a portion, divideth it among his posterity, he need not to respect the firstborn: he shall do as seemeth him good.

10a ¶ If thy firstborn is not worthy to keep up the dignity of thy house, and thou wilt abase him, and exalt another in his stead, thou shalt bring him before the judges at the judgment seat of the city, and show what evil he hath done:

10b And if thou clearly show that he is unworthy, and that the other is worthy, the judges shall declare it: thou shalt abase him, and adopt the other:

10c But if thou hast neglected to instruct him, and to restrain him, the Judges shall declare it: thou shalt not abase him; the sin be upon thy head.

11a ¶ Thou shalt not sell thy daughter: thou shalt in no case take a price for her in marriage:

11b But thou shalt endow her of raiment, and

SOCIAL ORDER ~ HOUSEHOLD RELATIONS

goods, and flocks, according to thine ability;

11c And thou shalt give her in marriage only to whom she loveth, and who is worthy:

11d Thou shalt not give her to a stranger, nor to a despiser of this Law, nor to a blasphemer.

12a ¶ Every man may give a portion to his children, a dowry to his wives, and a possession to his servants, while he liveth;

12b And except it is manifestly unjust, the judge shall not change it after his death;

12c As he determines it by his last blessing, so shall it be: if it be made sure before, it shall not be changed.

13a ¶ The princes, and the nobles who have a great possession for an inheritance, according to their dignity, shall reserve a portion according to his dignity to the firstborn:

13b To their other sons shall they give portions as common men; but they shall seek rather to make Nobles of them all.

14a ¶ If a nobleman or a prince have servants, and they eat not their bread at his table, he shall appoint them their portions, in his inheritance, that they hunger not:

14b Upon his inheritance he shall be as a king to them; but he shall not exact more than a tenth of them, besides the tithing of all.

15a ¶ This is the Law of the servant taken captive in war, and of the servant bought with money, and of the servant born in thy house, and of him who cleaveth unto thee that thou mayest be a Prince and a Savior unto him:

15b He shall be unto thee next to thy child: and thou shalt seek to establish him; for his

greatness is thy glory.

16a ¶ But if they be content to abide in his household, it is better: he shall appoint them their food, their raiment, and their habitation, in due season;

16b And they shall labor in his shop, and his field, and with his flock; they shall share in all his toils, and in all his possessions, and he shall be a ruler over them.

16c If they serve him, he shall not cast them off forever; but if he oppress them, and they flee from him, ye shall not return them to him, lest his hand be hard upon them.

17a ¶ And if the brethren or the neighbors of a Prince or a Nobleman join themselves unto him, he shall appoint unto them duty and reward, according to their rank, and ability, and faithfulness:

17b In his household they shall be as sons; and with him, and with his heir, shall possess his inheritance, that they together, being strong, may wax exceedingly great.

Chapter 44

Household Relations

1a Thou shalt be fruitful and multiply and replenish the land which the Lord, thy God, giveth thee and subdue it: lest it be waste and desolate, and thy name be lost in the generations to come.

2a ¶ But all thy children shall be of thy wives: thou shalt not go after strange women,

2b For so should the land be corrupt under thy feet; an abhorring to the righteous; and thy

HOUSEHOLD RELATIONS

children scattered abroad;

2c And in the mixing of thy seed, is barrenness and desolation; the corruption of the flesh, and disease and anguish.

3a ¶ Thou shalt not marry thy mother, or thy daughter, in any line, to all generations:

3b Thou shalt not marry thy sister, or the daughter of thy sister or thy brother, or the sister of thy father or thy mother: thou shalt not marry a woman and her daughter to all generations.

4 ¶ Thou shalt not marry a virgin in infantile sexual impotence; nor a dwarf, nor one hereditarily deformed, nor possessed of evil spirits, nor any one not clothed in her right mind: nor any one thou lovest not, or who loveth not thee.

5a ¶ Thou shalt not take unto thee a multitude of wives disproportionate to thine inheritance, and thy substance:

5b Nor shalt thou take wives to vex those thou hast; neither shalt thou put away one to take another.

6a ¶ Thou shalt not put away thy wife but for adultery: the adulteress is abominable;

6b She shall be given to the corruptions of the flesh, that her belly may swell and her thigh rot;

6c And that she be a warning and a proverb: if she repent in dust and ashes for a long time, thou mayest forgive her; yet is she not thy wife: if thou wilt take her, thou shalt marry her again.

7a ¶ Thou shalt not lie with the wife of thy neighbor; for it is an abomination:

7b Neither shalt thou take her to wife; she cannot be thine:

7c If he stone thee to death, no man shall hinder: thou shalt not be avenged; what he doeth he shall

do speedily.

8a ¶ Thou shalt give thy daughter in marriage while she is yet young:

8b If thou give her not till she has been six years potent, she may give herself in marriage: thou shalt not prevent her.

9a ¶ Thou shalt take a wife to thy son, while he is yet young; yet not in his infantile impotence:

9b Thou shalt take for him one that he loveth, and who loveth him; if thou doest it not, when he hath been seven years potent he may take one to himself: thou shalt not prevent him.

10a ¶ And if thou covenant or promise to marry a woman or a virgin, thou shalt not break thy covenant; thou shalt not draw back from thy promise:

10b And if thou lie with one, and she conceive seed of thee, thou shalt take her to wife; thou shalt not bring her shame upon her:

10c If thou dost her brethren shall stone thee, and none shall deliver thee; and yet thou shalt be judged for thy faithlessness:

10d If she be not of thy rank, and her brethren fear thee, the hand of the Elders shall be against thee: thou shalt not corrupt the poor, nor bring shame upon them.

11a ¶ If thy brother have an inheritance, and die leaving a wife, but no seed, thou shalt take her to wife, and raise up seed to thy brother, that his name be not lost among the people:

11b Thou shalt possess the inheritance with her, till the seed be grown up to possess it.

11c If he had but a portion, it shall be thine, and the seed also.

HIGHWAYS

11d If she love thee not, or thou wilt not take her, this right goeth to the next kinsman; but no one shall take the inheritance or portion without her.

12a ¶ Moreover, if thou takest a widow in marriage, and she have been joined to another forever, thou shalt only take her for life;

12b And it shall be expressly determined whose the seed is; whether thine, or his whose widow she is.

13 ¶ If thou marry a wife having children, and they have no father in the kingdom, and she bring them to thee, they are thine: thou shalt receive them, and establish them.

14a ¶ If thou marry a wife, and she is the first representative in the faith of her progenitors and near relatives, in the redemption of the dead they shall be hers; she shall bring them to thee:

14b If thou obtain a royal Priesthood, they shall be thine in the dominion forever: thou shalt raise them up in the last day, to increase the glory of thy kingdom.

15 ¶ If a woman or a virgin obtain a good report through faith, and is chosen of God a Prince and a ruler, she shall have an inheritance appointed to her, with her husband or her brethren, that she may possess it, and her children with her, and that she may rule over all her house.

Chapter 45

Highways

1a The Seas, and Lakes, and Rivers where men can pass in boats and vessels of any kind, are the highways of the nations: thou mayest travel them: no man shall hinder.

2 ¶ Deserts, and forests, and waste places are also highways for the people: thou mayest pass over them, and none shall prevent thee.

3 ¶ The king may make great roads from city to city, and wheresoever the good of his people requires them, either by land or by water.

4 ¶ The king shall appoint Elders, discreet men to keep his highways, and to receive tribute of those that use them, that there may be money to make and preserve them forever.

5a ¶ The king may also grant unto others to make highways, and to receive tribute for the use of them, that they may be recompensed for the labor they have done:

5b They shall not be oppressive in their charges: the king shall restrain them according to justice.

6 ¶ The king shall appoint Elders in all the cities, and towns, and villages, to establish, make and preserve roads in all the country round about, as his people have need.

7 ¶ The king shall grant unto them a portion of the tithing of his people for the making of roads for the common use of all, without cost, that nothing obstruct you in your travels.

8a ¶ The king's highway shall be made in the best place, and no man shall hinder; it is for all the people to pass over.

8b But in making roads the Elders shall spare every man's inheritance, unless the necessity for crossing it be very great.

9 ¶ In the cities, and towns, and villages, ye shall make streets, and lanes, and alleys, with sidewalks, and crosswalks.

10 ¶ And in the highways, and roads, and streets, ye shall plant trees, and shrubs, and grass, and

TITHING

they shall be pleasant and beautiful.

Chapter 46

Tithing

1a Of all the fruit of your fields, and the increase of your flocks, a tenth shall you render to the house of the Lord, your God, and the treasury of the king;

1b That the Priest who administers in holy things, and the servants of the king, who rule in righteousness, may eat bread, and the land yield her increase.

2a ¶ If ye do not these things, the Priest shall fail to instruct you and your children: the order of God's house shall be forgotten;

2b And the servants of the king shall forget the Law, and judge for hire, and righteousness shall cease.

2c Then shall wickedness be in the midst of you, and oppression come upon you.

3a ¶ Moreover, the king shall send his servants to demand of you, and they shall exact that which ye have withheld, and shall wrest it from you with increase;

3b And if ye resist them, ye shall be spoiled.

4a ¶ Of all the spoil which you take from your enemies, a tenth shall ye render to the house of the Lord, your God, and the treasury of the king:

4b That he who administers in holy things may remember you before God, and the king's arm may deliver you.

5 ¶ If ye do not this, ye shall not go out with a blessing, and ye shall flee before your enemies,

and none shall deliver you.

6 ¶ Moreover, the king shall lift his hand against you, and shall buffet you, and from you shall he take the spoil; and if ye remove it from him, he shall spoil you.

7a ¶ When you labor not in these things, yet one-tenth of your time shall you consecrate to the Lord, your God, and shall labor for the house of the Lord, your God, and for the treasury of the king, according to your skill, and your cunning, and your art,

7b And you shall not withhold that a place for God to dwell among you may not be wanting, and the work of the king may not fail, and that you may possess abundantly fields, flocks, and habitations.

8 ¶ If ye do not these things, ye shall not prosper in the work of your hands, and poverty shall be in your dwellings.

9a ¶ Moreover, the king shall take your goods and your substance from you, to recompense what you have defrauded the house of the Lord, and the treasury of the king, with increase.

9b And if ye obstinately defraud in these things, ye shall be beaten with stripes.

10 ¶ And whosoever cometh into the kingdom, a tenth of all he possesses shall he give for the establishment of the kingdom, and for its increase, that he may have an everlasting inheritance therein.

11 ¶ And until he do this, no inheritance shall be given unto him, and he shall not wax rich in goods.

12a ¶ Moreover, the king shall send his servants to take a tenth from him, with increase;

12b And then the king, remembering his children,

PAYMENT OF DEBTS

shall grant an inheritance unto him: but his obstinacy shall surely be remembered.

Chapter 47

Payment of Debts

1a Thou shalt pay what thou owest: thou shalt not refuse it:

1b And if thou refuse, the judge or the Elder shall send a Deacon, and he shall take of thy substance, and pay him whom thou owest.

2a ¶ If thy neighbor oweth thee, and is poor, thou shalt have compassion on him, and shalt not oppress him;

2b But if he will not pay thee, or if he trespass on thee, or do thee wrong, thou shalt admonish him;

2c If he hear thee not, thou shalt take with thee one or two neighbors, and shalt labor faithfully with him to do thee justice.

2d If he will not hear them, thou shalt lay thy testimonies at the judgment seat, and the Elder or judge who judgeth, shall hear thee and him also;

2e And he shall judge between thee and thy neighbor: and whosoever will not hear him, he shall send the Deacon to execute his judgment.

3a ¶ But if thy neighbor seek to defraud thee, or to do thee violence, or if he have done thee violence, thou mayest bring the matter to the judgment seat before thou admonish him:

3b The Elder or the judge shall judge between thee and him.

4 ¶ If thy neighbor hath not the very thing to pay thee that he promised, and be poor, thou shalt have compassion on him, and shalt take what he hath; but thou shalt not make him quite naked.

5a ¶ Thou shalt not lend to thy neighbor that is poor, on usury: thou shalt aid him, and strengthen him, and not oppress him:

5b Neither shalt thou keep his garment in pledge till morning: thou shalt return it to him.

6a ¶ Thou shalt not defraud the laborer of his hire.

6b Thou shalt not keep his wages till the darkness, lest he return not to his home, and his children have no bread; and their cry ascend to God against thee.

6c If he testify to thee that they lack nothing, then shall he wait on thee, as thou shalt agree.

General Smith's Views of the Powers and Policy of the Government of the United States

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Nauvoo, Illinois, 1844
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in Christian Fellowship
2022
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Views

Of the Powers and Policy of the Government of the United States:

Born in a land of liberty, and breathing an air uncorrupted with the sirocco of barbarous climes, I ever feel a double anxiety for the happiness of all men, both in time and in eternity. My cogitations like Daniel's, have for a long time troubled me, when I viewed the condition of men throughout the world, and more especially in this boasted realm, where the Declaration of Independence "holds these truths to be self-evident; that all men are created equal: that they are endowed by their Creator, with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness," but at the same time, some two or three millions of people are held as slaves for life, because the spirit in them is covered with a darker skin than ours: and hundreds of our own kindred for an infraction, or supposed infraction of some over-wise statute, have to be incarcerated in dungeon glooms, or suffer the more moral penitentiary gravitation of mercy in a nut-shell, while the duelist, the debauchee, and the defaulter for millions, and other criminals, take the uppermost rooms at feasts, or, like the bird of passage find a more congenial clime by flight.

The wisdom, which ought to characterize the freest, wisest, and most noble nation of the nineteenth century, should, like the sun in his meridian splendor, warm every object beneath its rays: and the main

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efforts of her officers, who are nothing more or less than the servants of the people, ought to be directed to ameliorate the condition of all: black or white, bond or free; for the best of books says, "God hath made of one blood all nations of men, for to dwell on all the face of the earth."

Our common country presents to all men the same advantages; the same facilities; the same prospects; the same honors; and the same rewards: and without hypocrisy, the Constitution when it says, "We, the People of the United States, in order to form a more perfect union, establish justice, ensure tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America," meant just what it said, without reference to color or condition: *ad infinitum*. The aspirations and expectations of a virtuous people, environed with so wise, so liberal, so deep, so broad, and so high a charter of equal rights, as appears in said Constitution, ought to be treated by those to whom the administration of the laws are entrusted, with as much sanctity, as the prayers of the saints are treated in heaven, that love, confidence and union, like the sun, moon and stars should bear witness,

(For ever singing as they shine)

"The hand that made us is divine!"

Unity is power, and when I reflect on the importance of it to the stability of all governments, I am astounded at the silly moves of persons and parties, to foment discord in order to ride into power on the current of popular excitement; nor am I less surprised at the stretches of power, or restrictions of right, which too often appear

as acts of legislators, to pave the way to some favorite political schemes, as destitute of intrinsic merit, as a wolf's heart is of the milk of human kindness: a Frenchman would say, "*prosque tout aimer richesses et pouvoir*:" (almost all men like wealth and power).

I must dwell on this subject longer than others, for nearly one hundred years ago that golden patriot, Benjamin Franklin, drew up a plan of union for the then Colonies of Great Britain that now are such an Independent nation, which among many wise provisions for obedient children under their father's more rugged hand, had this—"they have power to make laws, and lay and levy such general duties, imports, or taxes, as to them shall appear most equal and just, (considering the ability and other circumstances of the inhabitants in the several colonies), and such as may be collected with the least inconvenience to the people; rather discouraging luxury, than loading industry with unnecessary burthens." Great Britain surely lacked the laudable humanity and fostering clemency to grant such a just plan of union—but the sentiment remains like the land that honor'd its birth, as a pattern for wise men to study the convenience of the people more than the comfort of the cabinet.

And one of the most noble fathers of our freedom and country's glory: great in war, great in peace, great in the estimation of the world, and great in the hearts of his countrymen, the illustrious George Washington, said in his first inaugural address to Congress: "I behold the surest pledges that as, on one side, no local prejudices or attachments, no separate views or party animosities, will misdirect the comprehensive and equal eye which ought to watch over this great assemblage of communities and interests, so, on

another, that the foundations of our national policy will be laid in the pure and immutable principles of private morality; and the pre-eminence of free government be exemplified by all the attributes which can win the affections of its citizens, and command the respect of the world." Verily, here shines the virtue and the wisdom of a statesman in such lucid rays that had every succeeding Congress followed the rich instruction, in all their deliberations and enactments, for the benefits and convenience of the whole community and the communities of which it is composed, no sound of a rebellion in South Carolina; no rupture in Rhode Island; no mob in Missouri expelling her citizens by executive authority; corruption in the ballot boxes; a border warfare between Ohio and Michigan: hard times and distress: outbreak upon outbreak in the principal cities: murder, robbery, and defalcation, scarcity of money, and a thousand other difficulties, would have torn asunder the bonds of the union: destroyed the confidence of man; and left the great body of the people to mourn over misfortunes in poverty, brought on by corrupt legislation in an hour of proud vanity, for self-aggrandizement. The great Washington, soon after the foregoing faithful admonition for the common welfare of his nation, further advised Congress that "among the many interesting objects which will engage your attention, that of providing for the common defense will merit particular regard. To be prepared for war is one of the most effectual means of preserving peace." As the Italian would say: *Buono avviso*, (good advice).

The elder John Adams in his inaugural address, gives national pride such a grand turn of justification, that every honest citizen must look

back upon the infancy of the United States with an approving smile and rejoice, that patriotism in the rulers, virtue in the people, and prosperity in the union, once crowned the expectations of hope; unveiled the sophistry of the hypocrite and silenced the folly of foes: Mr. Adams said, "If national pride is ever justifiable, or excusable, it is when it springs not from power or riches, grandeur or glory, but from conviction of national innocence, information and benevolence." There is no doubt such was actually the case with our young realm at the close of the last century; peace, prosperity, and union, filled the country with religious toleration, temporal enjoyment and virtuous enterprise; and gradually, too, when the deadly winter of the "Stamp Act," the "Tea Act," and other close communion acts of royalty had choked the growth of freedom of speech, liberty of the press, and liberty of conscience, did light, liberty and loyalty flourish like the cedars of God.

The respected and venerable Thomas Jefferson, in his inaugural address, made more than forty years ago, shews what a beautiful prospect an innocent, virtuous nation presents to the sage's eye, where there is space for enterprise: hands for industry: heads for heroes: and hearts for moral greatness. He said, "A rising nation, spread over a wide and fruitful land, traversing all the seas with the rich productions of their industry, engaged in commerce with nations who feel power and forget right, advancing rapidly to destinies beyond the reach of mortal eye; when I contemplate these transcendent objects, and see the honor, the happiness, and the hopes of this beloved country committed to the issue and the auspices of this day, I shrink from the contemplation, and humble myself before the

magnitude of the undertaking." Such a prospect was truly soul stirring to a good man, but "since the Father's have fallen asleep," wicked and designing men, have unrobed the government of its glory,—and the people, if not in dust and ashes, or in sack cloth, have to lament in poverty, her departed greatness: while demagogues build fires in the north and south, east and west, to keep up their spirits till it is better times: but year after year has left the people to hope till the very name of Congress, or State Legislature, is as horrible to the sensitive friend of his country, as the house of "Blue Beard" is to children; or "Crockett's" Hell of London, to meek men. When the people are secure and their rights properly respected, then the four main pillars of prosperity, viz: agriculture, manufactures, navigation, and commerce, need the fostering care of government: and in so goodly a country as ours, where the soil, the climate, the rivers, the lakes, and the sea coast; the productions, the timber, the minerals; and the inhabitants are so diversified, that a pleasing variety accommodates all tastes, trades, and calculations, it certainly is the highest point of subversion to protect the whole northern and southern, eastern and western, center and circumference of the realm, by a judicious tariff. It is an old saying and a true one, "if you wish to be respected, respect yourselves."

I will adopt, in part, the language of Mr. James Madison's inaugural address, "To cherish peace and friendly intercourse with all nations, having correspondent dispositions; to maintain sincere neutrality towards belligerent nations; to prefer in all cases amicable discussion and reasonable accommodation of differences to a decision of them by an appeal to arms; to exclude foreign intrigues and foreign partialities, so degrading

to all countries, and so baneful to free ones; to foster a spirit of independence too just to invade the rights of others, too proud to surrender our own, too liberal to indulge unworthy prejudices ourselves, and too elevated not to look down upon them in others; to hold the union of the States as the bases of their peace and happiness; to support the constitution, which is the cement of the union, as well as in its limitations as in its authorities; to respect the rights and authorities reserved to the States and to the people, as equally incorporated with, and essential to the success, of the general system; to avoid the slightest interference with the rights of conscience, or the functions of religion, so wisely exempted from civil jurisdiction; to preserve in their full energy, the other salutary provisions in behalf of private and personal rights, and of the freedom of the press;" as far as intention aids in the fulfilment of duty, are consummations too big with benefits not to captivate the energies of all honest men to achieve them, when they can be brought to pass by reciprocation, friendly alliances, wise legislation, and honorable treaties.

The government has once flourished under the guidance of trusty servants; and the Honorable Mr. James Monroe in his day, while speaking of the Constitution: says, "our commerce has been wisely regulated with foreign nations, and between the states; new states have been admitted into our union; our territory has been enlarged by fair and honorable treaty, and with great advantage to the original states; the states respectively protected by the national government, under a mild paternal system against foreign dangers, and enjoying within their separate spheres, by a wise partition of power, a just proportion of the sovereignty, have improved

their police, extended their settlements, and attained a strength and maturity which are the best proofs of wholesome law well administered. And if we look to the condition of individuals, what a proud spectacle does it exhibit? who has been deprived of any right of person and property? who restrained from offering his vows in the mode in which he prefers, to the Divine Author of his being? It is well known that all these blessings have been enjoyed to their fullest extent; and I add, with peculiar satisfaction, that there has been no example of a capital punishment being inflicted on any one for the crime of high treason." What a delightful picture, of power, policy, and prosperity! Truly the wise man's proverb is just: "Sedàukauh teromáin goy, veh-ka-sade le-u-méem khahmàut." Righteousness exalteth a nation, but sin is a reproach to any people.

But this is not all. The same honorable statesman, after having had about forty years' experience in the government, under the full tide of successful experiment, gives the following commendatory assurance of the efficiency of the Magna Charta to answer its great end and aim: To protect the people in their rights. "Such, then, is the happy government under which we live; a government adequate to every purpose for which the social compact is formed; a government elective in all its branches, under which every citizen may, by his merit, obtain the highest trust recognized by the constitution; which contains within it no cause or discord; none to put at variance one portion of the community with another; a government which protects every citizen in the full enjoyment of his rights, and is able to protect the nation against injustice from foreign powers."

Again, the younger John Quincy Adams in the silver age of our country's advancement to

fame, in his inaugural address, (1825) thus candidly declares the majesty of the youthful Republic, in its increasing greatness, "The year of jubilee since the first formation of our union has just elapsed; that of the declaration of Independence is at hand. The consummation of both was affected by this constitution. Since that period, a population of four million has multiplied to twelve. A territory, bounded by the Mississippi, has been extended from sea to sea. New states have been admitted to the union, in numbers nearly equal to those of the first confederation. Treaties of peace, amity, and commerce, have been concluded with the principal dominions of the earth. The people of other nations, the inhabitants of regions acquired, not by conquest, but by compact, have been united with us in the participation of our rights and duties, of our burdens and blessings. The forest has fallen by the axe of our woodsmen; the soil has been made to teem by the tillage of our farmers: our commerce has whitened every ocean. The dominion of man over physical nature has been extended by the invention of our artists. Liberty and law have walked hand in hand. All the purposes of human association have been accomplished as effectively as under any other government on the globe, and at a cost little exceeding, in a whole generation, the expenditures of other nations in a single year."

In continuation of such noble sentiments, General Andrew Jackson, upon his ascension to the great chair of the chief magistracy: said, "As long as our government is administered for the good of the people, and is regulated by their will; as long as it secures to us the rights of person and property, liberty of conscience, and of the press, it will be worth defending; and so

long as it is worth defending, a patriotic militia will cover it with an impenetrable aegis."

General Jackson's administration may be denominated the acme of American glory, liberty and prosperity, for the national debt, which in 1815, on account of the late war, was \$125,000,000, and lessened gradually, was paid up in his golden day; and preparations were made to distribute the surplus revenue among the several states: and that august patriot, to use his own words in his farewell address, retired leaving "a great people prosperous and happy, in the full enjoyment of liberty and peace, honored and respected by every nation of the world."

At the age, then, of sixty years our blooming Republic began to decline under the withering touch of Martin Van Buren! Disappointed ambition; thirst for power, pride, corruption, party spirit, faction, patronage; perquisites, fame, tangling alliances; priestcraft and spiritual wickedness in high places, struck hands, and revelled in midnight splendor. Trouble, vexation, perplexity and contention, mingled with hope, fear and murmuring, rumbled through the union and agitated the whole nation as would an earthquake at the center of the earth the world, heaving the sea beyond its bounds, and shaking the everlasting hills: So, in hopes of better times, while jealousy, hypocritical pretensions, and pompous ambition, were luxuriating on the ill-gotten spoils of the people, they rose in their majesty like a tornado, and swept through the land, till General William Henry Harrison appeared, as a star among the storm clouds, for better weather.

The calm came; and the language of that venerable patriot, in his inaugural address, while

descanting upon the merits of the constitution and its framers, thus expressed himself. "There were in it, features which appeared not to be in harmony with their ideas of a simple representative democracy or republic. And knowing the tendency of power to increase itself, particularly when executed by a single individual, predictions were made that, at no very remote period, the government would terminate in virtual monarchy. It would not become me to say that the fears of these patriots have been already realized. But as I sincerely believe that the tendency of measures and of men's opinions, for some years past, has been in that direction, it is, I conceive, strictly proper that I should take this occasion to repeat the assurances I have heretofore given, of my determination to arrest the progress of that tendency if it really exists, and restore the government to its pristine health and vigor." This good man died before he had the opportunity of applying one balm to ease the pain of our groaning country, and I am willing the nation should be the judge, whether General Harrison, in his exalted station, upon the eve of his entrance into the world of spirits, told the truth or not: with acting president John Tyler's three years of perplexity and pseudo whig democrat reign, to heal the breaches, or show the wounds, *secundum artum*, (according to art.) Subsequent events, all things considered, Van Buren's downfall, Harrison's exit, and Tyler's self-sufficient turn to the whole, go to shew, as a Chaldean might exclaim: *Berám etái eláuh beshmayáuh gauháh rauzéen*: (Certainly there is a God in heaven to reveal secrets.)

No honest man can doubt for a moment, but the glory of American liberty, is on the wane;

and, that calamity and confusion will sooner or later, destroy the peace of the people. Speculators will urge a national bank as a savior of credit and comfort. A hireling pseudo-priesthood will plausibly push abolition doctrines and doings, and "human rights," into Congress and into every other place, where conquest smells of fame, or opposition swells to popularity. Democracy, Whiggery and Cliquery, will attract their elements and foment divisions among the people, to accomplish fancied schemes and accumulate power, while poverty driven to despair, like hunger forcing its way through a wall, will break through the statutes of men, to save life, and mend the breach in prison glooms.

A still higher grade, of what the "nobility of nations" call "great men," will dally with all rights in order to smuggle a fortune at "one fell swoop:" mortgage Texas, possess Oregon, and claim all the unsettled regions of the world for hunting and trapping: and should a humble honest man, red, black, or white, exhibit a better title, these gentry have only to clothe the judge with richer ermine, and spangle the lawyer's fingers with finer rings, to have the judgment of his peers, and the honor of his lords, as a pattern of honesty, virtue and humanity, while the motto hangs on his nation's escutcheon: "Every man has his price!"

Now, O! people! people! turn unto the Lord and live; and reform this nation. Frustrate the designs of wicked men. Reduce Congress at least one half. Two Senators from a state and two members to a million of population, will do more business than the army that now occupy the halls of the National Legislature. Pay them two dollars and their board per diem; (except Sundays,) that is more than the farmer

gets, and he lives honestly. Curtail the offices of government in pay, number and power, for the Philistine lords have shorn our nation of its goodly locks in the lap of Delilah.

Petition your state legislatures to pardon every convict in their several penitentiaries: blessing them as they go and saying to them in the name of the Lord, go thy way and sin no more. Advise your legislators when they make laws for larceny, burglary, or any felony, to make the penalty applicable to work upon roads, public works, or any place where the culprit can be taught more wisdom and more virtue; and become more enlightened. Rigor and seclusion will never do as much to reform the propensities of man, as reason and friendship. Murder only can claim confinement or death. Let the penitentiaries be turned into seminaries of learning, where intelligence, like the angels of heaven, would banish such fragments of barbarism: Imprisonment for debt is a meaner practice than the savage tolerates with all his ferocity. "Amor vincit omnia." (Love conquers all.)

Petition also, ye goodly inhabitants of the slave states, your legislators to abolish slavery by the year 1850, or now, and save the abolitionist from reproach and ruin, infamy, and shame. Pray Congress to pay every man a reasonable price for his slaves out of the surplus revenue arising from the sale of public lands, and from the deduction of pay from the members of Congress. Break off the shackles from the poor black man and hire him to labor like other human beings; for "an hour of virtuous liberty on earth, is worth a whole eternity of bondage!" Abolish the practice in the army and navy of trying men by court martial for desertion; if a soldier or marine runs away, send him his wages,

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with the instruction, that his country will never trust him again; he has forfeited his honor. Make HONOR the standard with all men: be sure that good is rendered for evil in all cases: and the whole nation, like a kingdom of kings and priests, will rise up with righteousness: and be respected as wise and worthy on earth: and as just and holy for heaven, by Jehovah the author of perfection. More economy in the national and state governments, would make less taxes among the people: more equality through the cities, towns and country, would make less distinction among the people; and more honesty and familiarity in societies, would make less hypocrisy and flattery in all branches of community; and open, frank, candid, decorum to all men, in this boasted land of liberty, would beget esteem, confidence, union and love; and the neighbor from any state, or from any country, of whatever color, clime or tongue, could rejoice when he put his foot on the sacred soil of freedom, and exclaim: the very name of "American," is fraught with friendship! Oh! then, create confidence! restore freedom! break down slavery! banish imprisonment for debt, and be in love, fellowship, and peace with all the world! Remember that honesty is not subject to law: the law was made for transgressors: wherefore a Dutchman might exclaim: "Ein ehrlicher name ist besser als Reichthum" (a good name is better than riches).

For the accommodation of the people in every state and territory, let Congress shew their wisdom by granting a national bank, with branches in each state and territory, where the capital stock shall be held by the nation for the mother bank: and by the states and territories, for the branches: and whose officers and directors shall be elected yearly by the people with wages at the

rate of two dollars per day for services: which several banks shall never issue any more bills than the amount of capital stock in her vaults and the interest. The net gain of the mother bank shall be applied to the national revenue, and that of the branches to the states and territories' revenues. And the bills shall be par throughout the nation, which will mercifully cure that fatal disorder known in cities, as brokerage; and leave the people's money in their own pockets.

Give every man his constitutional freedom, and the president full power to send an army to suppress mobs; and the states authority to repeal and impugn that relic of folly, which makes it necessary for the governor of a state to make the demand of the president for troops, in cases of invasion or rebellion. The governor himself may be a mobber and, instead of being punished, as he should be for murder and treason, he may destroy the very lives, rights, and property he should protect. Like the good Samaritan, send every lawyer as soon as he repents and obeys the ordinances of heaven, to preach the gospel to the destitute, without purse or scrip, pouring in the oil and the wine: a learned priesthood is certainly more honorable than "an hireling clergy."

As to the contiguous territories to the United States, wisdom would direct no tangling alliance: Oregon belongs to this government honorably, and when we have the red man's consent, let the union spread from the east to the west sea; and if Texas petitions Congress to be adopted among the sons of liberty, give her the right hand of fellowship; and refuse not the same friendly grip to Canada and Mexico: and when the right arm of freemen is stretched out in the character of a navy, for the protection of rights, commerce

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and honor, let the iron eyes of power, watch from Maine to Mexico, and from California to Columbia; thus may union be strengthened, and foreign speculation prevented from opposing broadside to broadside.

Seventy years have done much for this goodly land; they have burst the chains of oppression and monarchy; and multiplied its inhabitants from two to twenty million; with a proportionate share of knowledge: keen enough to circumnavigate the globe; draw the lightning from the clouds: and cope with all the crowned heads of the world.

Then why? Oh! why! will a once flourishing people not arise, phoenix like, over the cinders of Martin Van Buren's power; and over the sinking fragments and smoking ruins of other catamount politicians; and over the wind-falls of Thomas Hart Benton, John C. Calhoun, Henry Clay, Silas Wright, and a caravan of other equally unfortunate law doctors, and cheerfully help to spread a plaster and bind up the burnt, bleeding wounds of a sore but blessed country? The southern people are hospitable and noble: they will help to rid so free a country of every vestige of slavery, whenever they are assured of an equivalent for their property. The country will be full of money and confidence, when a national bank of twenty million, and a state bank in every state, with a million or more, gives a tone to monetary matters, and make a circulating medium as valuable in the purses of a whole community, as in the coffers of a speculating banker or broker.

The people may have faults, but they never should be trifled with. I think Mr. William Pitt's quotation in the British Parliament of Mr. Matthew

Prior's couplet for the husband and wife, to apply to the course which the king and ministry of England should pursue to the then colonies, of the now United States, might be a genuine rule of action for some of the breath made men in high places, to use towards the posterity of that noble daring people:

Be to her faults a little blind; Be to her virtues very kind.

We have had democratic presidents: Whig presidents; a pseudo democratic Whig president; and now it is time to have a president of the United States; and let the people of the whole union, like the inflexible Romans, whenever they find a promise made by a candidate, that is not practiced as an officer, hurl the miserable sycophant from his exaltation, as God did Nebuchadnezzar, to crop the grass of the field, with a beast's heart among the cattle.

Mr. Van Buren said in his inaugural address, that he went "into the presidential chair the inflexible and uncompromising opponent of every attempt, on the part of Congress, to abolish slavery in the District of Columbia, against the wishes of the slave holding states; and also, with a determination equally decided to resist the slightest interference with it in the states where it exists." Poor little Matty made his rhapsodical sweep with the fact before his eyes, that the state of New-York, his native state, had abolished slavery, without a struggle or a groan. Great God, how independent! From henceforth slavery is tolerated where it exists: constitution or no constitution; people or no people; right or wrong; vox Matti; vox Diaboli: "the voice of Matty"—"the voice of the devil;" and peradventure, his great "Sub-Treasury" scheme was a piece of the same mind: but the man and

his measures have such a striking resemblance to the anecdote of the Welshman and his cart-tongue, that, when the Constitution was so long that it allowed slavery at the capitol of a free people, it could not be cut off; but when it was so short that it needed a Sub-Treasury, to save the funds of the nation, it could be spliced! Oh, granny, granny, what a long tail our puss has got! As a Greek might say, *hysteron proteron*: the cart before the horse: but his mighty whisk through the great national fire, for the presidential chestnuts, burnt the locks of his glory with the blaze of his folly!

In the United States the people are the government; and their united voice is the only sovereign that should rule; the only power that should be obeyed; and the only gentlemen that should be honored; at home and abroad; on the land and on the sea: Wherefore, were I the president of the United States, by the voice of a virtuous people, I would honor the old paths of the venerated fathers of freedom: I would walk in the tracks of the illustrious patriots, who carried the ark of the government upon their shoulders with an eye single to the glory of the people: and when that people petitioned to abolish slavery in the slave states, I would use all honorable means to have their prayers granted: and give liberty to the captive; by paying the southern gentleman a reasonable equivalent for his property, that the whole nation might be free indeed! When the people petitioned for a national bank, I would use my best endeavors to have their prayers answered, and establish one on national principles to save taxes, and make them the controllers of its ways and means; and when the people petitioned to possess the territory of Oregon or any other contiguous

territory; I would lend the influence of a chief magistrate to grant so reasonable a request, that they might extend the mighty efforts and enterprise of a free people from the east to the west sea; and make the wilderness blossom as the rose: and when a neighboring realm petitioned to join the union of the sons of liberty, my voice would be, come: yea come Texas: come Mexico; come Canada; and come all the world—let us be brethren: let us be one great family; and let there be universal peace. Abolish the cruel custom of prisons, (except certain cases,) penitentiaries, and court-martials for desertion; and let reason and friendship reign over the ruins of ignorance and barbarity; yea I would, as the universal friend of man, open the prisons; open the eyes; open the ears and open the hearts of all people, to behold and enjoy freedom, unadulterated freedom: and God, who once cleansed the violence of the earth with a flood; whose Son laid down his life for the salvation of all his father gave him out of the world; and who has promised that he will come and purify the world again with fire in the last days, should be supplicated by me for the good of all people.

With the highest esteem, I am a friend of virtue,
and of the people,

JOSEPH SMITH.

Nauvoo, Illinois, February 7, 1844.

Theology

of the Church of Christ

Formerly known as

THEOLOGY ON THE DOCTRINE OF THE CHURCH OF LATTER DAY SAINTS

From the 1835 Doctrine & Covenants p. 5-74

Also known as

The Lectures on Faith

The Church of Latter Day Saints

1835

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Edited and Printed by

The Church of Jesus Christ
in Christian Fellowship

2022

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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

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be in a state of inactivity, and all their exertions would cease, both physical and mental.

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

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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:

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.

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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 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

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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 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

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

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*).

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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*):

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

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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—

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

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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.

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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.

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

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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.

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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.

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

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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.

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

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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, Selah 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

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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.

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 persued, in the most glorious discoveries, and eternal certainty.

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 tellest 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 that 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

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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)

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

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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.)

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

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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.)

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.

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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?

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.)

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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.

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

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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,

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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.

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?

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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?

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

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;

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

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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

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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.

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.

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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;

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 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)

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

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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

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faith in God, so as to be saved, unless he had an idea that God was love?

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

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

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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.

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.

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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

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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;

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

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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,

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

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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 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,

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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

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—

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,

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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 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

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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 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

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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 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

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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.*

Section VI

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

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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 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

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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:

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

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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

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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 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.

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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

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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;

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

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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.

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

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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:

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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—

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

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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.

Excerpt from
Epistles of the Saints
of the Church of Christ

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). As recorded in Epistles of the Saints.

Edited and Printed by
The Church of Jesus Christ
in Christian Fellowship

2022

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XI Joseph

Epistle and Revelation to James Strang

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, 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.

2 Brother Hyrum however thought otherwise and favored the project, not doubting it was of God.

3 I however determined to return you an unfavorable answer for the present.

4 But O the littleness of man in his best earthly state, not so the will of the Almighty.

5 God hath ruled it otherwise, and a message from the throne of grace directed me as it hath inspired you, 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;

6 But the flock shall find rest with thee, and God shall reveal to thee his will concerning them.

7 I have long felt that my present work was almost done and that I should soon be called to rule a mighty host,

5 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.

6 My heart yearns for my little ones, but I know God will be a father to them, 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.

Chapter 3

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

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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.

EPISTLE

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

Lawrence June 14th 1844

My dear Ben Your epistle of May 24th proposing the planting
a stake of Zion in Wisconsin and the gathering the saints there
was duly received & I with most of the brethren whom I advise. Scattered
in every opinion that you was deceived by a spirit not of this world
great but not good. brother Hyatt however though otherwise and
feared the profit not doubting it was of God. However determined
to return you an imperishable answer for the present but do the little we
as men in his best earthly state not as the will of the Almighty. We have
not done it otherwise and a message from the throne of grace directed us
as it both inspired you and the faith which thou hast in the shepherd the
sheep of Israel hath been repaid to thee a thousand fold and thou shalt
like unto him but the flock shall find rest with thee and God shall reward
thee. We will answer thee. I have long felt that my present work
was shadowy and that I should soon be still. I feel a mighty host
of something to do as I will be in the land of spirits where
the wicked are punished and the hands of the righteous enlarged
my heart grows for my little ones but I know God will be faithful to
the end and can claim for to give the judgment of justice from him
who is a true and keeping God and who ever reward the faithful
and faithful not to the uttermost the reward are upon the good and
I am waiting to be offered up by each to the will of God knowing
that there is no wages so true reward than that of any it will be un-
derstand and gain which angels shall play on my eyes in the death
of my master and king in a heavenly world in the midst of
darkness and hiding danger the spirit of Elijah came upon me and
sawest away to in peace of God here the church should be saved &
rest upon the hill of the temple the calm path of waters rolled
before changes eternal I should a light in the house above
a beam of bright light illuminated the permanent eternal beautiful
in the world is gentle yet rapid as the fire. In the name of the Almighty
come from his throne of rest the clothed himself with light as with a garment.
He appeared among stars and out the world in darkness in light & I
in our own term of living of darkness the darkness of sinners
passed through in my ear but the note was heard as though they

keep them under the shadow of my wing the elects from where
my people have been driven shall be purged with a high hand for I will do it
my people shall be again returned to their possessions but the clouds are
gathering for the church is not yet wholly purged yet I command my
servants the apostles priests & elders of the church of the saints that they
communicate & proclaim this my word to all the saints of God in all
the world that they may be gathered unto and reward shall be
the day of fire ye shall be saved from their enemies for I will have a people
I will command my servant Moses shall that he go out the
saints with whom he is acquainted and under many people command
them in my name to go unto my city of force and gain the land
therein they shall have an inheritance therein for he shall be all per
my which I will add to him many fold if he is faithful for he know
the land and can testify to them that it is very good

So speak the Almighty God to have
thy duty is made plain and if thou lackest wisdom ask God in
thy hands I trust thou shalt give the unperishing reward
and I will be with thee shall lead the flock to pleasant pastures

God sustain thee

Joseph Smith

John Strong

ps While we sojourn here and seek to
progress from time to time

Excerpt from the
Journal of
Abraham H. Cannon
August 25, 1880

From the archives of
The Church of Jesus Christ
of Latter-day Saints

Vol I: October 21, 1879 to June 11, 1881
(Public Domain)

Edited and Printed by
The Church of Jesus Christ
in Christian Fellowship

2022
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A Vision of the Father, the Mother & the Son

A Vision

One day the Prophet Joseph Smith asked [Zebedee Coltrin] and Sidney Rigdon to accompany him into the woods to pray. When they had reached a secluded spot Joseph laid down on his back and stretched out his arms. He told the brethren to lie one on each arm and then shut their eyes.

After they had prayed he told them to open their eyes. They did so and they saw a brilliant light surrounding a pedestal which seemed to rest on the ground. They closed their eyes and again prayed. They then saw, on opening them, the Father seated upon a throne; they prayed again and on looking saw the Mother also; after praying and looking the fourth time they saw the Savior added to the group. He had auburn brown, rather long, wavy hair and appeared quite young.

Statement of Fundamental Truths

of the Fellowship of Christ

Also known as

The Seven Principles of Mormon Kabbalah

All members, Home Branches, Synagogues, Congregations, Stakes, and other bodies of membership and lay clergy have accepted and adopted the following Statement of Fundamental Truths. We shall seek, by the grace of God, to be governed by the Constitution as set forth, and will also seek to teach and propagate the doctrines contained in the Statement of Fundamental Truths, also known as The Seven Principles of Mormon Kabbalah.

The Church of Jesus Christ
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2019

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Statement of Fundamental Truths

1 God is real. To study Mormon Kabbalah, one must first recognize there is a God. We all see God differently, and this is okay. God meets us where we are. To know God, we must understand that God is not an abstract idea. God is real and is the source of our eternal happiness. (*Alma 16:54-55a RAV, 30:44c-d OPV*)

2 God is good. Once we realize God is real, we must acknowledge that God is good. Why study and develop a relationship with a God we see as evil? Our God is all bestowing and all giving—the opposite of man, God's fallen creation. Bad things don't happen to good people because God is unjust, but because the creation is not completed. (*1 John 1:5*)

3 We are created to be saved. Now that we know God is real and is good, one will ask, why are we here? The knowledge that God is good brings with it the understanding that God did not place us here to fail, but to perfect us. He doesn't doom us to Hell, but sent Christ to save us from ourselves. When the creation is complete, all will be perfected in Christ to our true states of being—be they good or evil. (*John 3:16-17*)

4 We have the freedom of choice. Once we know the first keys of reality, we must make a choice of what we will do with this knowledge. God doesn't make us good; the devil doesn't make us evil; we have access to both and choose

STATEMENT OF FUNDAMENTAL TRUTHS

for ourselves. We are tempted by Ego to take for ourselves, but true joy only comes when we give of ourselves. We have partaken of the fruit of the tree, now we must choose good from evil.
(*Enoch 37:22-23*)

5 We are to love and serve God. Once we choose Christ, we may begin to study Mormon Kabbalah by obeying the two great commandments key to Kabbalistic understanding. The first great commandment is to love God. How do we show love for God? We study His ways, the life of Christ, and emulate Him: we serve others.
(*Matthew 22:36-40, Moroni 7:11 RAV, 7:13 OPV*)

6 We are to love our neighbors. We cannot be obedient to the first great commandment if we are not obedient to the second: Love thy neighbor as thy self. In one sense we are all Adam and Eve, in another all who identify as males are Adam, all who identify as female are Eve. This is to say we are one, even as Jesus and the Father are one. The only way to do this is through love; love abandons Ego for altruism.
(*Leviticus 19:18, Matthew 22:36-40*)

7 When we change perception we change reality. Reality is defined by how we see the world. After we have taken the above steps, walking the path of teshuvah, the way we see the world changes. When we see through human eyes, we see weakness and sin. Once born again our perception changes and we see God's creation as He sees it: it is good. With these seven principles in our lives, we become Mormon Kabbalists. (*Doctrines of the Saints 42:11, Doctrines and Covenants 76:3a RLDS/CoC, 76:12 CJCLdS*)

