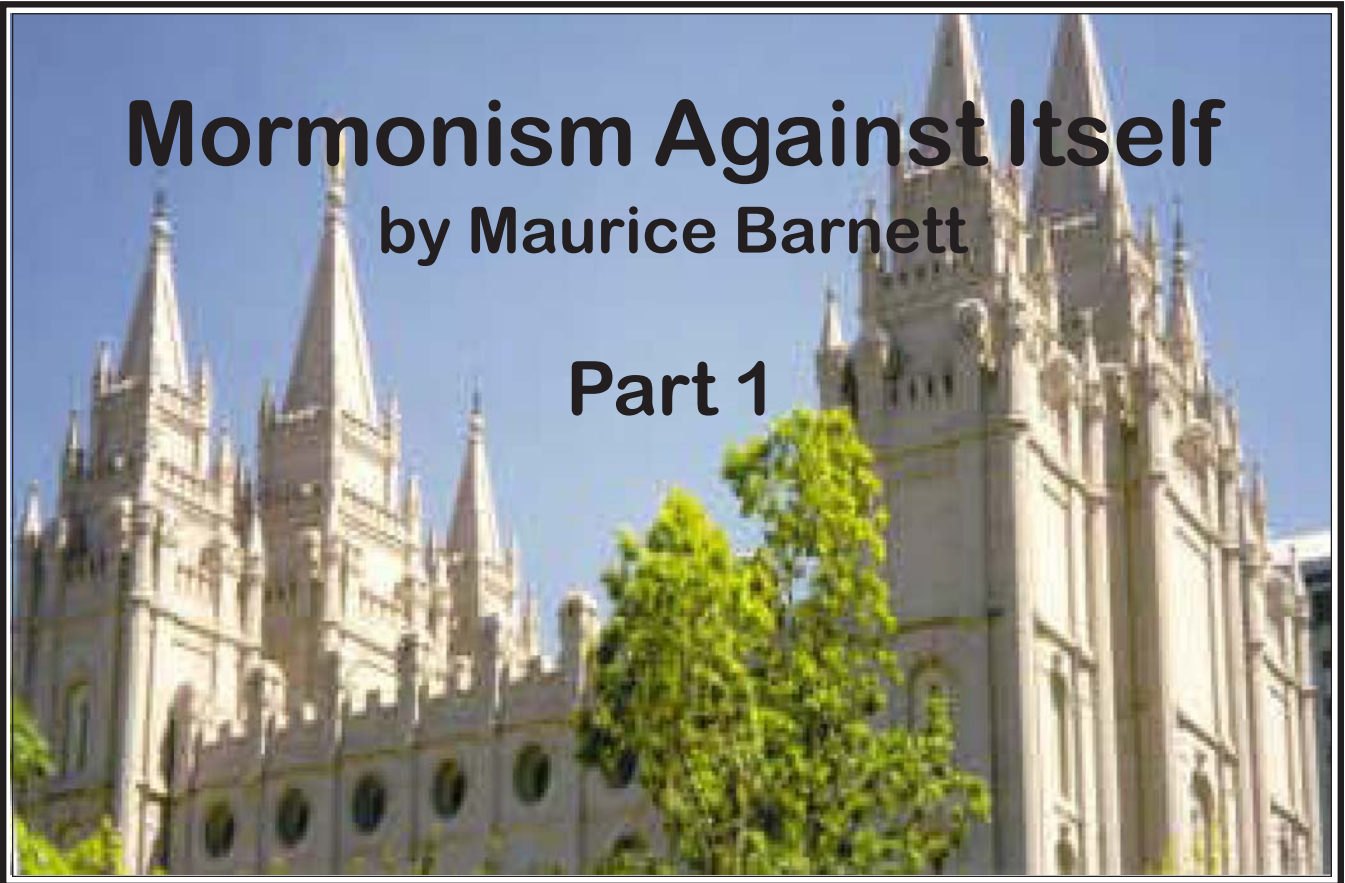


Mormonism Against Itself

by Maurice Barnett

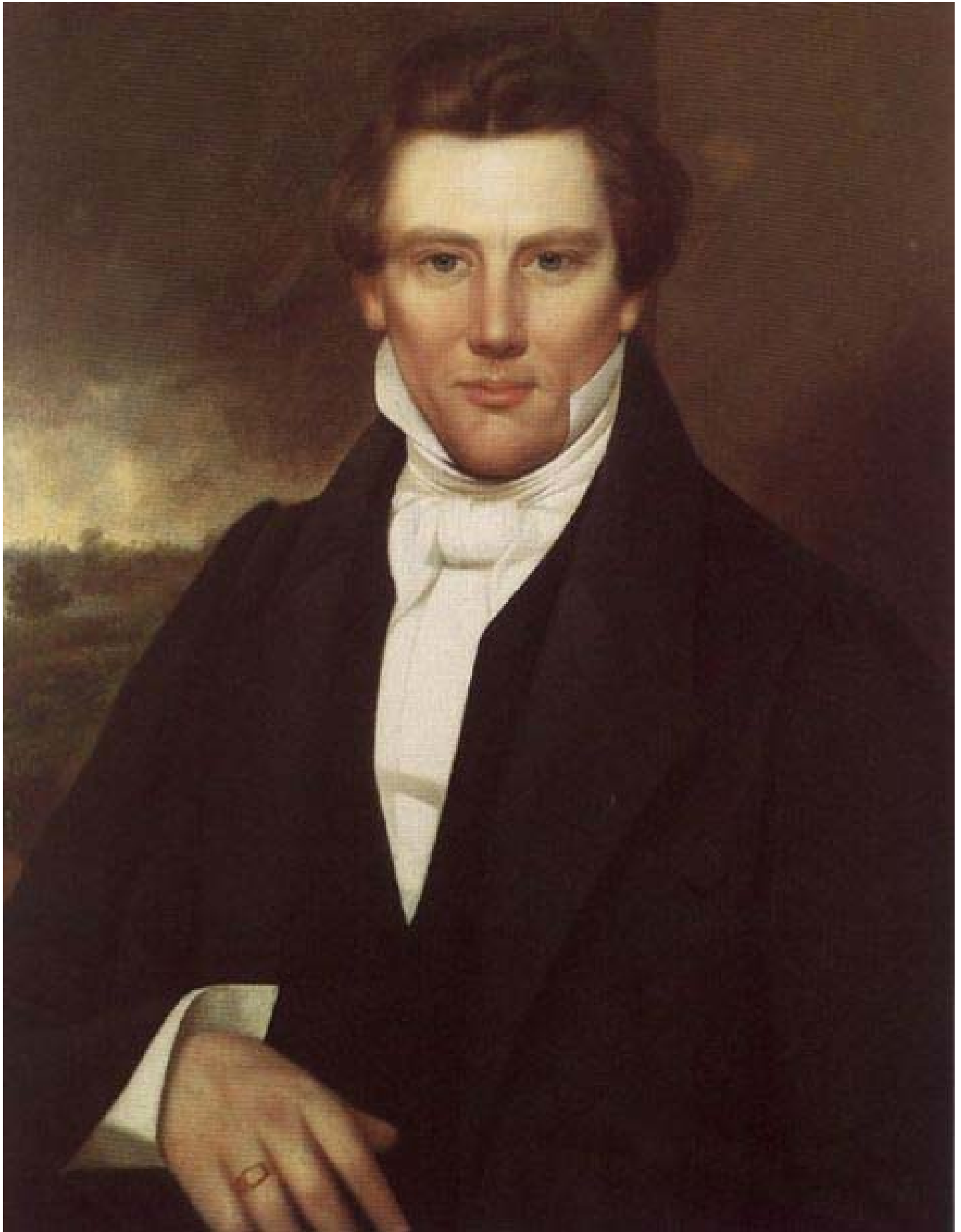
Part 1



—Mormon Leaders Claim Inspiration—
—“The Gathering” Prophecy Failed—
—Mormon Defense of Failures—

Fourth.—Joseph Smith not only professes, through the medium of angels, to have received a dispensation of the gospel, and the power and authority of the apostleship, but he also professes to have received, through *revelation* and *commandment* from God, a dispensation for the gathering of the Saints from all nations. Now the doctrine of the gathering of the Saints in the last days must either be *false* or *true*; if false, then J. Smith must be an impostor. It matters not how correct he may have been in all other points of his system, if this one point—the doctrine of the gathering—be false, he must be a deceiver. Why? Because he professes to have received *this doctrine* by *direct revelation* and *commandment*. On the other hand, if the doctrine of the gathering of the Saints be a *true* doctrine and scriptural, this will be another presumptive evidence that Mr. Smith was sent of God.

Apostle Orson Pratt - *Works* 1851



Joseph Smith, Nauvoo, IL, 1844, shortly before his death

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INTRODUCTION

Few homes have escaped the visit of some Mormon “elders.” Mormon missionaries number in the multiple thousands, plus many other workers. Most of our contacts will be with the young men who knock on our doors though we may come into contact with other Mormons on occasion. Most of these representatives will be very poorly prepared for an encounter with you, yet better prepared than most people they call on. They have received training along limited lines and have memorized their material. That does not mean they are easy to reach but rather the contrary. Probably the best you can hope for in a discussion with some “elders” is to plant some seed of doubt that may sprout and grow much later (or protect some others, who may be present, from their influence). They are toughened against being influenced by you and many will appear quite “cocky.” Their *Doctrine and Covenants* 43:15 instructs them—

“Again I say, hearken ye elders of my church, whom I have appointed; Ye are not sent forth to be taught, but to teach the children of men...”

They are not there to hear what you have to say, though they will ordinarily be polite. You may find them quickly getting up to leave if you show a knowledge of the Bible and/or Mormonism, or if they feel you are more interested in teaching them than listening to what they have to say.

Mormon doctrine is being exposed for what it is, of purely human origin and there is a mountain of evidence for that. Mormonism is a cult. A “cult” is characterized, first and foremost, by two identifying items. First, there is a person or persons who are supposedly inspired directly from God, just like the Apostles in the first century. Their word is law. Some cults exist on the basis of this point alone, such as Jim Jones or David Koresh and the Branch Davidians. But, larger and longer lasting cults have another factor—a body of literature produced by the inspired person or persons that contain the doctrines that *must* be believed and rules that *must* be followed.

Those that have been called “The Four Major Cults” are identified as Christian Science, Seventh-Day Adventist, Jehovah’s Witness and Mormonism, though there have been and are others. The mindset of cult members makes it extremely difficult to reach them but it can be done. Multiplied thousands of people have left cults but have done what has been described as “Running out of Rome they run past Jerusalem.” Getting out of one false religious group, they wind up with yet another, or nothing at all.

Many times, the Bible is criticized by these cults, or at least downgraded as of less importance, while the cult leader or leaders are exalted and their word is greater than the Bible. At all times, the Bible is perverted to agree with the theology of the leader of the cult. Thus, just quoting scripture means nothing when a spin is put on it to make it say something it does not say. This is true of the Four Major Cults. Mormons are fed a diet of the Bible being incomplete and inadequate. Subtle attacks against the Bible are driven deep into their subconscious thinking. One of the most difficult things in getting people out of cults is to convince them the Bible is accurate and reliable. A common tendency is for them to become atheists. Giving up the cult theology and having had it hammered into them that the Bible is unreliable, they have nothing to hold on to.

As seen in the quotation from Orson Pratt on the cover of this material, the Mormons challenge us to look at the evidence, in spite of the “pray through” method borrowed from denominationalism. Many times, when you have used the facts to show the errors of Mormonism, they will fall back on their “personal testimony.” They will say, “well, there is one thing you will never take away from me, my personal testimony.” But, just keep plugging away at them with the evidence.

The blame for all their error begins with Joseph Smith. To understand Mormonism, one must understand the place Joseph Smith has in Mormon thinking. That esteem works against Mormons. The following material is designed to aid you in going on the attack, to plant those seeds of doubt in Mormons, to instruct you in fallacies of Mormonism and answer arguments they may present. There is a wealth of information on Mormon doctrine, history and their so called “inspired” men that most Mormons not only know nothing about but also have been misinformed by the Church.

In the material here, nearly 100% of the documents are from Mormon sources. Most is presented in the context of the quotation so there is no doubt of its authenticity.

There are a number of works I want to recommend. They are valuable for a better understanding of Mormonism. Also, a search of the web gains a wealth of information both for and against Mormon doctrine.

NO MAN KNOWS MY HISTORY by the late Fawn Brodie is the classic work on the history of Mormonism and is the best work ever on the subject of Joseph Smith. Mrs. Brodie was a biographer and Professor of History at UCLA. The book will give you a “feel” for the times and events like no other production. It is still available on the internet though it was first published in 1944. When published, it caused shock waves in the Mormon Church that are still being felt. The author was raised in Mormonism. She was a niece of the 9th Mormon President and Prophet, David O. McKay and the daughter of a Bishop and Councillor to high Church officials. She was disfellowshipped because of this book.

MORMONISM - SHADOW OR REALITY, is a condensation of the two popular reference works, *The Case Against Mormonism* and *The Mormon Kingdom* by Jerald and Sandra Tanner, who are the foremost experts on Mormon doctrine and documents. The Tanners are former Mormons who studied their way out of the cult. Their books contain excellent material, well arranged and argued.

THE MYTH OF MORMON INSPIRATION by Brodie Crouch is another great work on that subject. It also covers material on the inspiration of the Bible.

MORMONISM AND INSPIRATION by Jack Free is also excellent on this subject. There are other valuable works of more recent publication as well as numerous websites dedicated to an exposure of Mormon errors. Every facet of Mormonism is covered and answered. But you have to put some time and effort into the study.

INSPIRATION OF MORMON LEADERS

Their claim is direct revelation from God. But constant changes, modifications and failures show otherwise

From the beginning, Mormon leaders claimed they spoke by inspiration from God. It has been demanded of Mormons that they accept as the voice of God what their leaders teach them. Some of the modern “prophets” of Mormonism have even claimed that no previous Mormon prophet ever taught anything false. The following documents let these leaders speak for themselves. You will see the claims and the utter failures as their record denies the inspiration from God for what they taught and what they did. The record of deceit is so clearly exposed by their own mouths that it is a wonder that Mormons have been unable to see it.

The documents shown here are just a few of what is available on the same subjects. Though few and representative, they clearly and conclusively present the claims ranging from the beginnings of Mormonism to modern times. As contradictory and embarrassing as the facts are, the Mormons have not changed their position on the inspiration of their leaders except, by sophistry, to cover the failures.

Following these documents will be the Mormon apology that attempts to explain away the failures as being no failures at all but just a misunderstanding on the part of their critics. Their attempt is followed by an exposure of its deficiencies.

A man may act as proxy for his own relatives; the ordinances of the Gospel which were laid out before the foundations of the world have thus been fulfilled by them, and we may be baptized for those whom we have much friendship for; but it must first be revealed to the man of God, lest we should run too far. "As in Adam all die, even so in Christ shall all be made alive;" all shall be raised from the dead. The Lamb of God hath brought to pass the resurrection, so that all shall rise from the dead.

God Almighty Himself dwells in eternal fire; flesh and blood cannot go there, for all corruption is devoured by the fire. "Our God is a consuming fire." When our flesh is quickened by the Spirit, there will be no blood in this tabernacle. Some dwell in higher glory than others.

Those who have done wrong always have that wrong gnawing them. Immortality dwells in everlasting burnings. I will from time to time reveal to you the subjects that are revealed by the Holy Ghost to me. All the lies that are now hatched up against me are of the devil, and the influence of the devil and his servants will be used against the kingdom of God. The servants of God teach nothing but principles of eternal life, by their works ye shall know them. A good man will speak good things and holy principles, and an evil man evil things. I feel, in the name of the Lord, to rebuke all such bad principles, liars, &c., and I warn all of you to look out whom you are going after. I exhort you to give heed to all the virtue and the teachings which I have given you. All men who are immortal dwell in everlasting burnings. You cannot go anywhere but where God can find you out. All men are born to die, and all men must rise; all must enter eternity.

In order for you to receive your children to yourselves you must have a promise—some ordinance; some blessing, in order to ascend above principalities, or else it may be an angel. They must rise just as they died; we can there hail our lovely infants with the same glory—the same loveliness in the celestial glory, where they all enjoy alike. They differ in stature, in size, the same glorious spirit gives them the likeness of glory and bloom; the old man with his silvery hairs will glory in bloom and beauty. No man can describe it to you—no man can write it.

When did I ever teach anything wrong from this stand? When was I ever confounded? I want to triumph in Israel before I depart hence and am no more seen. I never told you I was perfect; but there is no error in the revelations which I have taught. Must I, then, be thrown away as a thing of naught?

I enjoin for your consideration—add to your faith virtue, love, &c. I say, in the name of the Lord, if these things are in you, you shall be

where personal abuse is inflicted or the right of property or character infringed, where such laws exist as will protect the same; but we believe that all men are justified in defending themselves, their friends, and property, and the government, from the unlawful assaults and encroachments of all persons in times of exigency, where immediate appeal cannot be made to the laws, and relief afforded.

12. We believe it just to preach the gospel to the nations of the earth, and warn the righteous to

save themselves from the corruption of the world; but we do not believe it right to interfere with bond-servants, neither preach the gospel to, nor baptize them contrary to the will and wish of their masters, nor to meddle with or influence them in the least to cause them to be dissatisfied with their situations in this life, thereby jeopardizing the lives of men; such interference we believe to be unlawful and unjust, and dangerous to the peace of every government allowing human beings to be held in servitude.

SECTION 135.

MARTYRDOM of Joseph Smith the Prophet, and his brother, Hyrum Smith the Patriarch, at Carthage, Illinois, June 27, 1844. See History of the Church, vol. 6, p. 612.

1. To seal the testimony of this book and the Book of Mormon, we announce the martyrdom of Joseph Smith the Prophet, and Hyrum Smith the Patriarch. They were shot in Carthage jail, on the 27th of June, 1844, about five o'clock p.m., by an armed mob—painted black—of from 150 to 200 persons. Hyrum was shot first and fell calmly, exclaiming: *I am a dead man!* Joseph leaped from the window, and was shot dead in the attempt, exclaiming: *O Lord my God!* They were both shot after they were dead, in a brutal manner, and both received four balls.

2. John Taylor and Willard Richards, two of the Twelve, were the only persons in the room at the time; the former was wounded in a savage manner with four balls, but has since recovered; the latter, through the providence of God, escaped, without even a hole in his robe.

3. Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it. In the short space of twenty years, he has brought forth the Book of Mormon, which he translated by the gift and power of God, and has been the means of publishing it on two continents; has sent the fulness of the everlasting gospel, which it contained, to the four quarters of the earth; has brought forth the revelations and commandments which compose this book of Doctrine and Covenants, and many other wise documents and instructions for the benefit of the children of men; gathered many thousands of the Latter-day Saints, founded a great city, and left a fame and name that cannot be slain. He lived great, and he died great in the eyes of God and his people; and like most of

*Doctrine & Covenants 135, June 27, 1844,
Just following Smith's death*

Lord in that matter; all I have to do is to concern myself with the things He requires of me, for it is His right to pursue His own way, and take His own time and course in dealing with me. Can you gain a victory? You can.

As I have told you, your spirit is continually warring with the flesh; your spirit dictates one way, your flesh suggests another, and this brings on the combat. What are you to do? You must bring the hands, the elbows, the feet, the tongue, and all the organs of speech, and every power of the body into subjection.

You must say that you will not swear, nor say or do anything which is wrong. An Elder was cut off from the Church here last Sunday for swearing. What do I think of it? Time and time again have I requested the High Priests and Seventies to cut off such members of their several quorums as will break the Sabbath, and take the name of God in vain. I say sever them from the tree, for these loose and wicked characters hurt the tree. They are like dry limbs, and have become so decayed, that the moisture leaks through them, and seeks its way into the heart of the tree, and, by and bye, if we do not cut away such branches, the tree itself will die.

I often think that the High Priests and Seventies dare not walk up strictly to this duty, and I am disposed, at times, to imagine that some of the presidents of those quorums are guilty of such things themselves.

Bring the names of such men to this stand and I will cut them off, if no other person will, and ask no odds of the quorum, and you will go in with me. Bring the names of men who take the name of God in vain and do wrong in any way, and I will not ask for a High Council or Bishop's Court to deliberate on their case; I will sever them from the tree of life, and ask them what they are going to do about it. They will wither and die.

You may try to make dead limbs grow on the tree, but such a practice is a detriment to the bearing of good fruit.

I want to talk a little more about the witnesses. I am a witness—of what? I have told it here and in Nauvoo. I know what I am a witness of, and I know my Apostleship. I am a witness that Joseph Smith was a Prophet of God. What an uproar it would make in the Christian world to say, I am an Apostle of Joseph. Write it down, and write it back to your friends in the east, that I am an Apostle of Joseph Smith. He was a man of God and had the revelations of Jesus Christ, and the words of Jesus Christ to the people. He did build and establish the kingdom of God on earth, and through him the Lord Almighty again restored the Priesthood to the children of men.

Brethren, I am a witness of that; not by my laying hands on the sick and they being healed, nor by the revelations which are given of him in the Bible, but by receiving the same Spirit and witness which the ancients received; by the visions of the heavens being opened to my mind; by my understanding that which is revealed in the Book of Mormon, and that which Joseph revealed us comprised in the Book of Doctrine and Covenants.

I am a witness that those are the revelations of the Lord through Joseph Smith, in this the last dispensation for the gathering of the people; and all who reject my testimony will go to hell, so sure as there is one, no matter whether it be hot or cold; they will incur the displeasure of the Father and of the Son.

I am a witness of this; and all who will hear the voice of the servants of God, pay attention to what they say, and obey the commandments given to the people, shall receive a testimony and know that we tell

simple than I am : I should be nearer to what I was in nature. I do not know how to use what they call big words. I never studied them. I have no taste particularly for them ; and if I had, I should not know where to put them, and should be very apt to stick the head to the feet, and the feet to the head. I do not know where to apply them. Well, what are they? You may ask brother Taylor, and he will tell you they are conflagration of all languages. Conflagration! Well, that's a good word, is it not? That is, they are French, English, Irish, Dutch, Hebrew, and Latin, and they are all kinds of words; and there are not many of them that have good sense. Well, they are a mixture: every language is a mixture. I have not studied them.

Do you want to blame me? Cannot you understand me in my simple way of communicating to you? After all my simplicity and simple words, and trying to simplify my words to the capacity of the people, there are lots of you who do not understand the words I use—the words I was taught from my youth in my simplicity.

Well now, brethren, I tell you I have said what I have said; and may God grant that it may inspire your hearts—that it may exalt your minds—that you may treasure up these truths, as far as they are truths; and I know nothing to the contrary but what they are truths; and if you do, or anybody else, I would be pleased to be corrected,—that is, to have the real thing presented instead of them. Is it to my injury, because I did not happen to get it, and somebody steps forward and puts it there? Does it injure me? No: it communicates to me that I had not got,—that is, a truth; and truth is life, and life is light. Do you not see what I get by it?

In regard to our situation and circumstances in these valleys, brethren, **WAKE UP! WAKE UP, YE ELDERS**

OF ISRAEL, AND LIVE TO GOD and none else; and learn to do as you are told, both old and young: learn to do as you are told for the future. And when you are taking a position, if you do not know that you are right, do not take it—I mean independently. But if you are told by your leader to do a thing, do it. None of your business whether it is right or wrong. You will get water, if you dig away. That is rather presumptuous doctrine with some people; but with me it is not.

I have heard men teach in this stand that I was under no obligation to do anything, except I had a revelation. I do not believe the doctrine at all. I don't care who preached it. I am not the leader—I am not the Prophet, nor the chief Apostle. I do not hold the keys independently. I have no keys, only what I hold in brother Brigham; and then brother Brigham has the word of God: he must do thus and so. He comes to me and says, "Brother Heber, I want you to do thus and so." Wait till I go home, get into my private room, and ask God that I may get a revelation! Aint that pretty, brother Taylor? Well, I will not talk just as I think. If I did, I would knock this pulpit head over heels, when I think of such folly. Go and get a revelation, when God has spoken through my head!—and then the tail goes off, and gets down on his knees to get a revelation, when the head has got one!

Now, I have heard that doctrine preached here, that they must have a revelation before they are bound to receive that word and go and practise it, just as it would have been with those men I employed to go and dig that well by the arsenal. "Wait, sir." I will not wait a minute. Go along, or I will employ men that will do it. "I am going to get a revelation to know if there is water there." They

do not know that by believing on any man's testimony they increase in knowledge, wisdom, and the power of God. They forget that. Do you not see that I can learn more to be led than I can to lead, if I have the right man to lead me? Brother Brigham is my leader: he is my Prophet, my Seer, and my Revelator; and whatever he says, that is for me to do; and it is not for me to question him one word, nor to question God a minute. Do you not see?

I will tell you what it is right for me to do. If there is time, (and if there is not, it is not necessary,) go along and bow down before the Lord God. Say I, "Father, help me to be faithful and do the words of brother Brigham, my leader, that I may see glory in it, and that I may see immortality and eternal lives in it."

I am teaching you, Elders. Now, if I am not right, I am wrong. I leave it to you to judge whether I am right or wrong. It is curious for me to talk, but it is not for me to question his words any more than it was Naaman, the Assyrian. Said he, "What better are the waters of Jordan? Why are not the rivers of Damascus and the water round Jerusalem just as good? Why is there not as much virtue in them as there is in Jordan? Why, there is; but the virtue is in the man of God telling him what to do. There was virtue in doing what the servant of God told him to do. If he had told him to have gone and got into a mud hole, it would have had the same effect as that water. It is in the words of the man of God, and God lets his angels go along wherever he goes, and the angel of God goes along and touches the man with the touch of his finger, and says, "Be thou made whole!" Why? "Because the servant of God says so, and I have come here to help to fulfil it." Either side of the veil they are active to see that your words are

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fulfilled. If they are not, they are not with us, nor we with them.

What difference does the veil make? None at all. To us there is a veil, but to them there is no veil. They can see through the side of a house as well as through the air. I know that by experience. "Well, now," some one says, "What good does it do for two or three thousand men to be in the mountains? Why, I don't know that it is any of our business. It says, "Uncle Sam cannot come. We are ready; we are on the spot." Well, what else? It gives those men an experience that they cannot have on any other principle. They are getting an experience—for what? To cultivate them for something greater, which will come next year; and if it does not come then, it will come some time. I do not say it will come next year. You never heard me say it would; but you and I want to live our religion and do as we are told, not questioning a word for a moment. You have got to stop that. It is enough for others to do that, without our meddling with those things. I am speaking to the Elders of Israel.

Well, these things are all right. You learn to do as you are told; and those that have not been baptised into the Church, I say, Go and be baptised, and put on Christ by baptism, that you may receive the Holy Ghost and be one with us: that is all I have got to say to you.

Bless your souls. I pray my Father to bless brother Brigham, with his Counsellors, that they may be one; to bless the Twelve, that they may be one with us; to bless the Seventies, that they may be one with the Twelve, and the High Priests one with the Seventies, and the Elders one with the High Priests, and the Priests one with the Elders, &c.; that we may all be one and partake of the same Spirit, and same power, and same Holy Ghost, and same religion. That is my

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and be prepared to receive glory, immortality, and eternal life, that when they go into the spirit-world, their work will far surpass that of any other man or being that has not been blessed with the keys of the Priesthood here.

Joseph Smith holds the keys of this last dispensation, and is now engaged behind the veil in the great work of the last days. I can tell our beloved brother Christians who have slain the Prophets and butchered and otherwise caused the death of thousands of Latter-day Saints, the priests who have thanked God in their prayers and thanksgiving from the pulpit that we have been plundered, driven, and slain, and the deacons under the pulpit, and their brethren and sisters in their closets, who have thanked God, thinking that the Latter-day Saints were wasted away, something that no doubt will mortify them—something that, to say the least, is a matter of deep regret to them—namely, that no man or woman in this dispensation will ever enter into the celestial kingdom of God without the consent of Joseph Smith. From the day that the Priesthood was taken from the earth to the winding-up scene of all things, every man and woman must have the certificate of Joseph Smith, junior, as a passport to their entrance into the mansion where God and Christ are—I with you and you with me. I cannot go there without his consent. He holds the keys of that kingdom for the last dispensation—the keys to rule in the spirit-world; and he rules there triumphantly, for he gained full power and a glorious victory over the power of Satan while he was yet in the flesh, and was a martyr to his religion and to the name of Christ, which gives him a most perfect victory in the spirit-world. He reigns there as supreme a being in his sphere, capacity, and calling, as God does in heaven. Many will ex-

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claim—"Oh, that is very disagreeable! It is preposterous! We cannot bear the thought!" But it is true.

I will now tell you something that ought to comfort every man and woman on the face of the earth. Joseph Smith, junior, will again be on this earth dictating plans and calling forth his brethren to be baptized for the very characters who wish this was not so, in order to bring them into a kingdom to enjoy, perhaps, the presence of angels or the spirits of good men, if they cannot endure the presence of the Father and the Son; and he will never cease his operations, under the directions of the Son of God, until the last ones of the children of men are saved that can be, from Adam till now.

Should not this thought comfort all people? They will, by-and-by, be a thousand times more thankful for such a man as Joseph Smith, junior, than it is possible for them to be for any earthly good whatever. It is his mission to see that all the children of men in this last dispensation are saved, that can be, through the redemption. You will be thankful, every one of you, that Joseph Smith, junior, was ordained to this great calling before the worlds were. I told you that the doctrine of election and reprobation is a true doctrine. It was decreed in the counsels of eternity, long before the foundations of the earth were laid, that he should be the man, in the last dispensation of this world, to bring forth the word of God to the people, and receive the fulness of the keys and power of the Priesthood of the Son of God. The Lord had his eye upon him, and upon his father, and upon his father's father, and upon their progenitors clear back to Abraham, and from Abraham to the flood, from the flood to Enoch, and from Enoch to Adam. He has watched that family and that blood as it has circulated from its fountain to the

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LIGHT OF THE SPIRIT—COURSE OF MISSIONARIES.

Instructions by President Brigham Young made in the Bowery, and in the Historian's Office, Great Salt Lake City, September 9, 1860.

REPORTED BY G. D. WAIT AND J. V. LONG.

If I have the Spirit of the Lord sufficiently, I may have a word for each and all classes present; though in a few remarks I by no means expect to comprehend all the duties that devolve upon the Saints. Here are new comers who, for the first time, have the privilege of assembling with the Saints at the gathering-place; some of them perhaps have been here one Sabbath, and others two. You have travelled thousands of miles to be assembled with the Saints. Here is another class of persons who have been living here for years, and who also need teaching. And here is still another class that needs teaching, perhaps, more than unbelievers. I refer to the Elders who are about to start on their missions.

We say to them, Go forth and preach the Gospel, gain an experience, learn wisdom, and walk humbly before your God, that you may receive the Holy Ghost to guide and direct you, and teach you all things past, present, and to come. I cannot say that this is sufficient to say to them, for it is not.

We say to the citizens of these valleys who have lived here and are going to stay here, Seek unto the Lord your God with all your hearts, ye Latter-day Saints, and so live, that the Holy Ghost will be your constant companion. It will teach you all things; it will bring to your remembrance past things that you have forgotten, things that are now present, and show you the providences of God,

the dealings of the Lord with his people, his designs in organizing the world and in peopling it, &c. You Latter-day Saints, live humbly and live your religion faithfully, that you may enjoy the spirit of revelation to a fulness.

We say to the new comers, If you will live your religion—live to the light that was given to you when you embraced the truth, you will enjoy the same Spirit you then received, and there is not the least danger but what in so doing you will be Saints at home and abroad, in the morning and in the evening, enjoying the light of the Holy Spirit; and the Holy Ghost will be your constant companion, teaching you all things, which will constantly suffice for you.

For unbelievers we will quote from the Scriptures—"Whosoever believeth that Jesus is the Christ is born of God." Again—"Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God." I will now give my scripture—"Whosoever confesseth that Joseph Smith was sent of God to reveal the holy Gospel to the children of men, and lay the foundation for gathering Israel, and building up the kingdom of God on the earth, that spirit is of God; and every spirit that does not confess that God has sent Joseph Smith, and revealed the everlasting Gospel to and through him, is of Antichrist, no matter whether it is found in a pulpit

and if he preaches by the power of God, I can understand it, if he speaks it back end forward, as well as if he spoke it straightforward and in picked and choice language. The Spirit of revelation is the best grammar you ever studied. As I was telling you this morning, let the power of God come upon this congregation and open the vision of your minds, and an angel of God appear here, and you would be in the light of eternity and in vision in a moment, without a word being spoken, and volumes would be revealed to this people. What do we care about words? Chiefly to speak and to hear others speak so as to be understood. We have our language; but if a man speaks by the power of God, it is little matter to me what his words are, or the language he uses. If I understand the spirit of it, that is the way I find "Mormonism" to be true. The brethren who came to preach the Gospel to me, I could easily out-talk them, though I had never preached; but their testimony was like fire in my bones; I understood the spirit of their preaching; I received that spirit; it was light, intelligence, power, and truth, and it bore witness to my spirit, and that was enough for me. I have received it, and I have tried to improve upon it.

If I do not speak here by the power of God, if it is not revelation to you every time I speak to you here, I do not magnify my calling. What do you think about it? I neither know nor care. If I do not magnify my calling, I shall be removed from the place I occupy. God does not suffer you to be deceived. Here are my brethren and sisters pouring out their souls to God, and their prayers and faith are like one solid cloud ascending to the heavens. They want to be led right; they want the truth; they want to know how to serve God and prepare for a celestial kingdom. Do

you think the Lord will allow you to be fooled and led astray? No.

Brother Kimball said, to-day, when he was speaking, if you suffer yourselves to find fault with your Bishop, you condescend to the spirit of apostacy. Do any of you do this? If you do, you do not realize that you expose yourself to the power of the Enemy. What should your faith and position be before God? Such that, if a Bishop does not do right, the Lord will remove him out of your Ward. You are not to find fault. As brother Wells has said, speak not lightly of the anointed of the Lord. But you say they are out of the way. Who has made any of my brethren a judge over their Bishop? You read in the Book of Doctrine and Covenants, in a revelation to Joseph Smith, (brother Kimball and myself were present,) that it takes twelve High Priests to sit in council upon the head of a Bishop. Can they judge him? No; for they must then have the Presidency of the High Priesthood to sit at their head and preside over them. Yet many rise up and coudeman their Bishop. Perhaps that Bishop has been appointed expressly to try those persons and cause them to apostatize. A great many will not apostatize until they arrive here; and who knows but what the Lord has prompted a Bishop to do so-and-so to cause somebody to apostatize. One of the first steps to apostacy is to find fault with your Bishop; and when that is done, unless repented of, a second step is soon taken, and by-and-by the person is cut off from the Church, and that is the end of it. Will you allow yourselves to find fault with your Bishop? No; but come to me, go to the High Council, or to the President of the Stake, and ascertain whether your Bishop is doing wrong, before you find fault and suffer yourselves to speak against a presiding officer.

their lives, living constantly in the light of God's countenance. Brother Kimball says you must keep alive, and give nourishment and vitality to the body, comparing the Church to a tree; that you must help your Prophet and Revelator and keep that portion of the tree alive. God keeps that alive, brethren and sisters. I thank you for your prayers, your integrity, &c., but I feel to-day as I did in Nauvoo, when Sidney Rigdon and others intended to ride the Church into hell. I told them that I would take my hat and the few that would go with me and build up the kingdom of God, asking no odds of them. If you support me, you support yourselves; if you do not choose to do this you will dry up, blow away and be damned.

A tree or plant of any kind that sends its roots into the ground does not gain strength and vitality from the ground alone, but the atmosphere contributes to its support as well as the ground, and it will live longer out of the ground with air than in the ground without it. From the atmosphere and the rays of the sun it gathers elements that we do not see, which operate upon the sap sent up through the roots under the bark into the branches and leaves where it is prepared to make wood and fruit, and give strength and growth to the trunk, roots, and the whole tree. Then you may cut off all the limbs and roots of some trees, and the atmosphere will make more in great profusion.

I do not expect to preach a lengthy

sermon this afternoon, but there is a great deal to be said and done. The Lord Almighty leads this Church, and he will never suffer you to be led astray if you are found doing your duty. You may go home and sleep as sweetly as a babe in its mother's arms, as to any danger of your leaders leading you astray, for if they should try to do so the Lord would quickly sweep them from the earth. Your leaders are trying to live their religion as far as I am capable of doing so? Yes, I do. The power of God is with me continually, and I never mean to live an hour without it.

I am satisfied that we do not realize to the fullest extent our moral and intellectual growth as a people, but let us be straightened up and a fountain of knowledge is opened, a rich mine of intellectual wealth is revealed, and in time we shall find that heaven and earth have come together, for the earth will be celestialized and brought back to the presence of God, who dwells in eternal burnings in the midst of perfection. Then we should be prepared to enjoy the fullness of the blessings and glory God has in store for us. If we live in these bodies as we should we shall be prepared to receive all the glory he has for the faithful. Let us continue the warfare, fight the good fight of faith, sanctify our hearts before the Lord, and day by day perform the labour he has for us to do, and we shall be accounted worthy to receive our exaltation.

May God bless you. Amen.

they can give anything for the gathering of the poor Saints. I have a word of consolation for such. You, merchants, mechanics and farmers; yea, every one; let me console you, and say to you, keep your money, and pay your debts, and buy your teams, and your farms, and your goods. You think I am speaking to you ironically. Well, I acknowledge to you that I am. You keep all, and do not apply one dollar for any purpose outside of your business, and I will promise you, in the name of the Lord, that you will be poorer than you would have been if you had given of your substance to the poor. Do you consider these hard words? They are true words. The earth is the Lord's and the fullness thereof, the gold and the silver are all his; and he throws up the precious metals to view whenever he pleases, and when he pleases he sends his messengers to hide them in the bowels of the earth, beyond the reach of man. He also closes the eyes of wicked gold hunters that they cannot see them; but they walk over them, and leave them for the righteous to gather in the due time of the Lord. Now, you who think that you must keep your means and that you cannot spare a portion to gather the poor another year, remember that you will not get rich by so doing. You may ask what I am going to do? I am going to get rich, for I calculate to give considerably more to gather the poor than any other man; because I want to be richer than any other man. I want more, because I believe I know what to do with it better than most of men.

These are a few words of consolation to the brethren who wish to keep their riches, and with them I promise you leanness of soul, darkness of mind, narrow and contracted hearts, and the bowels of your com-

passion will be shut up, and by and by you will be overcome with the spirit of apostacy and forsake your God and your brethren.

I see around me a great people. Joseph Smith was called of God, and sent to lay the foundation of this latter-day kingdom. He presided over this people fourteen years. Then he was martyred. Since that time your humble servant has presided over and counselled this people; he has directed the Twelve Apostles, the Seventies, the High Priests, and every quorum and department of the Melchisedec and Aaronic Priesthoods, guiding them through the wilderness where there was no way into a dry, barren land. For the space of twenty-four years he has watched over their interests, holding at bay their enemies, teaching them how to live, and redeem this country from the barrenness and desolation that have, for many generations, made it unfit for the habitation of man. What man or woman on the earth, what spirit in the spirit-world can say truthfully that I ever gave a wrong word of counsel, or a word of advice that could not be sanctioned by the heavens? The success which has attended me in my presidency is owing to the blessings and mercy of the Almighty. Why I have referred to this is to show you that I realize the importance of obeying the words of the Lord, which he gives through his acknowledged servants. When a revelation is given to any people, they must walk according to it, or suffer the penalty which is the punishment of disobedience; but when the word is, "will you do thus and so?" "It is the mind and will of God that you perform such and such a duty;" the consequences of disobedience are not so dreadful, as they would be if the word of the Lord were to be written under the

they saw and handled these plates, and they witness to the world that the Book of Mormon is true. Here are twelve living men, who can be spoken to, against eight men who have been dead for about seventeen hundred years." Well, but these great miracles, these wonderful miracles!

I do not wish to speak the least derogatory to the character of him, or whoever performed these miracles in the name of the Lord; but I mention this to show how men's minds are wrought upon and how they look at things. In my conversation I asked those gentlemen if they believed the Bible? Yes, and they were very fervent in bringing forth the great miracles of Moses, who was called to lead the children of Israel. "Well, what did Moses do?" "Why, so and so." "And you say that Jesus raised the dead?" "Yes." "If you will turn to the Old Testament, you will find that a certain woman, called the witch of Endor, raised up Samuel the Prophet. Did Jesus ever raise up a prophet?" They had to acknowledge that he did not. What greater work did Jesus do than a witch, that our fathers in Massachusetts used to hang up by the neck and burn, or make them swim across the bay, and if they went across, that was proof they were witches or wizards; and if they could not get quite across, but sank, they might possibly be innocent, but they were at the bottom of the sea. What proof have you that Jesus wrought any greater miracle than the witch of Endor—a wicked woman, who, to please wicked Saul, brought the Prophet Samuel from his grave?"

Well, now, examine the character of the Savior, and examine the characters of those who have written the Old and New Testaments; and then compare them with the character of Joseph Smith, the founder of this

work—the man whom God called and to whom he gave the keys of Priesthood, and through whom he has established his Church and kingdom for the last time, and you will find that his character stands as fair as that of any man's mentioned in the Bible. We can find no person who presents a better character to the world when the facts are known than Joseph Smith, jun., the prophet, and his brother, Hyrum Smith, who was murdered with him.

I will come now to my text again, and will ask the Latter-day Saints, Do you know that Joseph Smith was a prophet? Yes. How do you know it? Why, father and mother says it is so; Elder such-a-one says it is so, and I believe it. They prove their doctrine by the Bible, and I am forced to believe the Bible through the traditions of the fathers; and these Elders establish the truth of their doctrines beyond all controversy from Scripture, and I cannot deny it, hence I believe Mormonism, or the Gospel.

Now, the question is, how much good will it do me to believe the Gospel on the evidence of others, without possessing the spirit of the Gospel? This is a question that I can answer very readily. There is no man or woman on the earth that will live according to the laws of God, but will possess the Spirit of God. This answers the question. But suppose we believe and we do not quite live this law. We embrace the Gospel, we gather up with the Saints, and yet we live in the neglect of our duty and beneath our privileges; we do not call upon the Father in the name of Jesus with that sincerity and earnestness necessary to bring down the revelations of the Lord upon us, and we live in this manner for days and years together; by and by something or other comes along that we do not like, we cannot understand it, we

and pass it over; but this is foolishness. There is not a particle of good sense about it; no light, no intelligence, nothing that is ennobling, elevating, cheering, comforting, consoling, that produces friends, or anything of this kind. I call it foolism; I do it this time, consequently we will not talk anything about apostacy.

When people receive this Gospel, what do they sacrifice? Why, death for life. This is what they give: darkness for light, error for truth, doubt and unbelief for knowledge and the certainty of the things of God, consequently I consider it to be the biggest piece of foolism that can be hatched up, imagined or entertained, or followed out by any human being, to leave this Gospel for what they will receive in exchange. So much for apostacy.

Now a few words, my brethren and sisters, with regard to our position. There are many in this Church who have been with it a long time. This Church has been traveling for many years. The time that this Church has been traveling exceeds the time of the children of Israel in the wilderness.

[At this point the water for the Sacrament was blessed.]

I will give you a word of counsel here with regard to consecrating the bread and the water, which I want the Saints to remember. When you [addressing the Bishops and Elders] administer the Sacrament, take this book [the Book of Doctrine and Covenants] and read this prayer. Take the opportunity to read this prayer until you can remember it. You cannot get up anything that is better, and not even equal to it; and when you read it, read it so that the people can hear you. This is what I wish of you; it is what is right, and that which the Spirit will manifest to you if you inquire; and if you

No. 11.

cannot commit this prayer to memory, the one that is given by revelation expressly for consecrating the bread and the wine, or water, if the latter be used, take the book and read until you can remember. If I were to come here next Sabbath, and see you breaking bread, would this, that I am now mentioning, be thought of? The people have various ideas with regard to this prayer. They sometimes cannot hear six feet from the one who is praying, and in whose prayer, perhaps, there are not three words of the prayer that is in this book, that the Lord tells us that we should use. This is pretty hard on the Elders, is it not? If they could remember one thousandth part of that which they have heard, it would have sanctified them years and years ago; but it goes in at one ear and out at the other—it is like the weaver's shuttle passing through the web.

Now I am going to tell you some more things, and how long will you remember them? Until you get home? Perhaps there are a few who will remember a few words of counsel that I shall give to you. I am here to give this people, called Latter-day Saints, counsel to direct them in the path of life. I am here to answer; I shall be on hand to answer when I am called upon, for all the counsel and for all the instruction that I have given to this people. If there is an Elder here, or any member of this Church, called the Church of Jesus Christ of Latter-day Saints, who can bring up the first idea, the first sentence that I have delivered to the people as counsel that is wrong, I really wish they would do it; but they cannot do it, for the simple reason that I have never given counsel that is wrong; this is the reason. This people, called Latter-day Saints, have been laboring now over forty years. Forty-three years last April,

Vol. XVI.

Weber Stake Ward Teachers' Lesson

LESSON FOR JANUARY, 1922.

A PARALLEL

Jesus the Redeemer.

The Advent of Christ.

At the time of the birth of Jesus Christ, the national religion which had satisfied the parents, no longer proved satisfactory to the children.

The parents of Jesus were of humble origin.

The voice of God proclaimed the Christ at his Baptism, saying, "This is my beloved Son in whom I am well pleased.

Christ presented himself for Baptism, and He was baptized by John the Baptist in the River Jordan.

Christ demonstrated the power of the Priesthood by healing the sick, etc., and He bestowed this Priesthood upon his disciples.

Christ was persecuted and the message that He gave to the people was rejected.

Christ sealed his testimony with his blood on Calvary.

Who shall doubt the divine mission of these Saviours of mankind?

God moves in a mysterious way,
His wonders to perform.
He plants his footsteps in the sea
And rides upon the storm.

Joseph Smith the Prophet.

The Advent of Joseph Smith.

At the time of the birth of Joseph Smith the world was convulsed with religious discord, and the people were not satisfied with the teachings offered by the churches.

The parents of Joseph were of humble origin.

The voice of God spake unto Joseph Smith, saying, "This is my beloved Son—hear him."

John the Baptist appeared to Joseph Smith and conferred the Aaronic Priesthood upon him, and by the authority of that Priesthood He was baptized.

Joseph Smith by the power of the Priesthood healed the sick, and He conferred this Priesthood and power upon his disciples.

Joseph Smith was persecuted and the message that he was sent to deliver to the people was rejected.

Joseph Smith sealed his testimony with his blood at Carthage, Ill.

Joseph Smith equal with Jesus as Saviour of mankind

WARD TEACHERS

The teacher's duty is to watch over the church always, and be with and strengthen them;

And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking;

And see that the church meet together often, and also see that all the members do their duty. (D. & C. 20:53-55.)

Ward Teachers' Message for June, 1945

"SUSTAINING THE GENERAL AUTHORITIES OF THE CHURCH"

No Latter-day Saint is compelled to sustain the General Authorities of the Church. When given the opportunity to vote on the proposition in any of the several conferences held throughout the Church, he may indicate his willingness to sustain them by raising his right hand; he may manifest his opposition in like manner; or he may ignore the opportunity entirely. There is no element of coercion or force in this or any other Church procedure.

However, there is the principle of honor involved in the member's choice. When a person raises his hand to sustain Church leaders as "prophets, seers, and revelators," it is the same as a promise and a covenant to follow their leadership and to abide by their counsel as the living oracles of God. Consequently, any subsequent act or word of mouth which is at variance with the will of the Lord as taught by the leaders of the Church places the sincerity of such person in serious doubt. One could scarcely have claim upon complete integrity, if he raises his hand to sustain the Authorities of the Church and then proceeds in opposition to their counsel.

Any Latter-day Saint who denounces or opposes, whether actively or otherwise, any plan or doctrine advocated by the "prophets, seers, and revelators" of the Church is cultivating the spirit of apostasy. One cannot speak evil of the Lord's anointed and retain the Holy Spirit in his heart.

It should be remembered that Lucifer has a very cunning way of convincing unsuspecting souls that the General Authorities of the Church are as likely to be wrong as they are to be right. This sort of game is Satan's favorite pastime, and he has practiced it on believing souls since Adam. He wins a great victory when he can get members of the Church to speak against their leaders and to "do their own thinking." He specializes in suggesting that our leaders are in error while he plays the blinding rays of apostasy in the eyes of those whom he thus beguiles. What cunning! And to think that some of our members are deceived by this trickery.

The following words of the Prophet Joseph Smith should be memorized by every Latter-day Saint and repeated often enough to insure their never being forgotten:

I will give you one of the Keys of the mysteries of the Kingdom. It is an eternal principle, that has existed with God from all eternity: That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way, while he himself is righteous, then know assuredly, that that man is in the high road to apostasy; and if he does not repent, will apostatize, as God lives. (*Teachings of the Prophet Joseph Smith*, pp. 156-157.)

When our leaders speak, the thinking has been done. When they propose a plan—it is God's plan. When they point the way, there is no other which is safe. When they give direction, it should mark the end of controversy. God works in no other way. To think otherwise, without immediate repentance, may cost one his faith, may destroy his testimony, and leave him a stranger to the kingdom of God.

and encouraged him to raise up his heel against his brethren will turn from him and leave him to his shame.¹⁸

WISE LEADERSHIP OF BRETHEREN. I wish to testify that God has called these men, that he has appointed them, that he has given unto them the revelations of his mind and will, that they have the inspiration of his Spirit, that they are teaching and leading this people in truth. That is the conviction of every Latter-day Saint who has the gospel at heart.

What time, since the organization of the Church, have any of the brethren exercising the Spirit of the Lord, ever taught this people that which was false? When have they ever said unto you that you should do that which was not right; that which would not make you better citizens and better members of the kingdom of God?

You cannot, nor can any man, in righteousness, point to the time when any of them have wilfully stated anything that was contrary to the principles of righteousness, or that did not tend to make the people better in every way, that did not build them up in their salvation, temporally as well as spiritually. . . .

ABUSE AND EVIL CRITICISM NOT OF GOD. Do not be deceived by those falsifiers, those men whose hearts are filled with evil, and who say that the authorities have sinned when they have not sinned, who are themselves in the bondage of iniquity and are trying to destroy this work. So far as those men are concerned, who try to tear down and destroy, they do not preach that which they themselves believe. They do not teach the people that which is true or try to show them a better way, instead, they heap abuse upon the heads of the authorities of the Latter-day Saints.

Whenever you find a man who spends his time abusing his neighbors, trying to tear down other people, you put it down that that man is not possessed of the

¹⁸D. & C. 121:11-25.

Spirit of the Lord in that which is given him to do. *If he is so inspired, he is a prophet.*⁷

Not only Joseph Smith was to be a prophet, not only his counselors and the Council of the Twelve were to be prophets, but every person who would be willing to accept the truth, who would humble himself, and come into the Church, might speak in the name of God, the Lord, even the Savior of the world.⁸ . . .

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

*There is only one man in the Church at a time who has the right to give revelation for the Church, and that is the President of the Church. But that does not bar any other member in this Church from speaking the word of the Lord, as indicated here in this revelation, section 68, but a revelation that is to be given as these revelations are given in this book, to the Church, will come through the presiding officer of the Church; yet, the word of the Lord, as spoken by other servants at the general conferences and stake conferences, or wherever they may be when they speak that which the Lord has put into their mouths, is just as much the word of the Lord as the writings and the words of other prophets in other dispensations.*⁹

Now the reason for prophets in this day is that we might be guided in all truth, that we might draw near unto God, that we might know his ways and walk in his paths in righteousness.¹⁰

⁷*Elijah the Prophet and His Mission*, pp. 3-5.

⁸*D. & C.* 1:20.

⁹*D. & C.* 11:25; 50:23-27; 68:2-6; Prov. 29:18; Amos 3:7.

¹⁰*Rel. Soc. Mag.*, vol. 28, pp. 6-7.

Live Prophet Comes First

Beware of those who would pit the dead prophets against the living prophets — for the living prophets always take precedence.

This admonition was given recently to Brigham Young University students in a devotional assembly talk by Elder Ezra Taft Benson, president of the Council of the Twelve of the LDS Church.

Speaking on "Fourteen Fundamentals in Following the Prophets," President Benson looked at the 10,000 students in the Marriott Center and said, "You are a part of a choice young generation — a generation which might well witness the return of our Lord.

"It will be your responsibility not only to help bear off the kingdom of God triumphantly but also to save your own soul and strive to save those of your family and to honor the principles of our inspired Constitution which at this time seems to be hanging by a thread."

He presented 14 fundamentals which are grand keys. "If you will honor them, you will be crowned with God's glory and brought out victorious despite Satan's fury."

FIRST: The prophet is the only man who speaks for the Lord in everything. The Doctrine and Covenants states, "We are to give heed unto all of his words as if from the Lord's own mouth."

SECOND: The living prophet is more vital to us than the standard works. In a meeting in Kirtland, Joseph Smith said the standard words are the word of God. Then he asked Brother Brigham to give his views on the living oracles and the written word. He said, "When compared with the living oracles, those books are nothing to me; I would rather have the living oracles than all the writings in those books." Joseph Smith told the congregation that "Brother Brigham has told you the word of the Lord and the truth."

THIRD: The living prophet is more important to us than a dead prophet. The living prophet has the power of TNT (Today's News Today). The most important reading we can do is words of the prophet contained each week in the Church News or the Church magazines.

FOURTH: The prophet will never lead the Church astray. President Wilford Woodruff said, "I say to Israel, the Lord will never permit me or any other man who stands as president of the Church to lead you astray. It is not in the program. It is not in the mind of God."

FIFTH: The prophet is not required to have any particular earthly training or credentials to speak on any subject or act on any matter at any time. Some-

times, there are those who feel their earthly knowledge on a certain subject is superior to the heavenly knowledge which God gives to His prophet on the same subject. They feel the prophet must have the same earthly credentials or training which they have had before they will accept anything the prophet has to say that might contradict their earthly schooling.

How much earthly schooling did Joseph Smith have? Yet, he gave revelations on all kinds of subjects. We haven't had a prophet who earned a doctoral degree in any subject. We encourage earthly knowledge in many areas, but remember — if there is ever a conflict between earthly knowledge and the words of the prophet, you stand with the prophet and you'll be blessed, and time will vindicate you.

SIXTH: The prophet tells us what we NEED to know — not always what we WANT to know. President Harold B. Lee said, "You may not like what comes from the authority of the church. It may contradict your political views. It may contradict your social views. It may interfere with some of your social life . . . Your safety and ours depends upon whether or not we follow. . . . Let's keep our eye on the President of the Church."

But it is the living prophet who really upsets the world. President Spencer W. Kimball said, "Even in the church, many are prone to garnish the sepulchres of yesterday's prophets and mentally stone the living ones."

Why? Because the living prophet gets at what we need to know now, and the world prefers that prophets either be dead or mind their own business.

Some so-called experts of political science want the prophet to keep still on politics. Some would-be authorities on evolution want the prophet to keep still on evolution. And so the list goes on and on.

How we respond to the words of a living prophet when he tells us what we need to know — but would rather not hear — is a test of our faithfulness.

EIGHTH: The prophet is not limited by men's reasoning. There will be times when you will have to choose between the revelations of God and the reasoning of men — between the prophet and the politician or professor.

Joseph Smith said, "Whatever God requires is right, no matter what it is, although we may not see the 'reason' thereof until long after the events transpire."

NINTH: The prophet can receive revelation on any matter — temporal or spiritual. In a meeting in Kirtland, Joseph Smith asked the elders to draw a line to demarcation between the spiritual and temporal so

he could understand it. No one could do it. Then he said, "... temporal and spiritual things are inseparably connected and ever will be."

TENTH: The prophet may be involved in civic matters. When people are righteous, they want the best to lead them in government. Great leaders in the Book of Mormon and in church history have been involved deeply in political matters. Those who would remove prophets from politics would take God out of government.

ELEVENTH: The two groups who have the greatest difficulty in following the prophet are the proud who are learned and the proud who are rich. The learned may feel the prophet is only inspired when he agrees

with them; otherwise, the prophet is just giving opinion — speaking as a man. The rich may feel they have no need to take counsel of a lowly prophet.

TWELFTH: The prophet will not necessarily be popular with the world or the worldly. As a prophet reveals truth, it divides the people. The honest will heed his words, but the unrighteous either ignore the prophet or fight him. When the prophet points out sins of the world, the worldly either want to close their mouth of the prophet or else act as if the prophet doesn't exist, rather than repent of their sins. Popularity is never a test of truth.

Many a prophet has been killed or cast out. As you come closer to the Lord's second coming, you can expect that as the people of the world become more wicked — the prophet will be less popular with the world.

THIRTEENTH: The prophet and his counsel make up the First Presidency — the highest quorum of the church. In the Doctrine and Covenants, the Lord refers to the First Presidency as "the highest council of the church . . . and whosoever receiveth me, receive those — the First Presidency — whom I have sent. . .

FOURTEENTH: The prophet and the president — the living prophet and the First Presidency — follow them and be blessed; reject them and suffer.

President N. Eldon Tanner said that when we begin to choose which covenants and which commandments we will keep and which we will not, this becomes very serious. We are taking the law of the Lord into our own hands and become our own prophet. And believe me, we will be led astray because we are false prophets to ourselves when we do not follow the prophet of God.

This is the report of a speech given by President Ezra Taft Benson, February 26, 1980 at BYU. He claimed that the "Living Prophet" is "More Vital to Us Than The Standard Works." Those "standard works" are the Bible, the Book of Mormon, Doctrine and Covenants and Pearl of Great Price.

When the speech was first reproduced, here taken from a local Mormon newspaper, the paper left out one of the points in the speech. Notice that fourteen points are designated but the actual sixth point was dropped so there are only thirteen points in this reproduction. Point seventh is listed as point sixth, point sixth is left out and numbering jumps to eighth. Following is the missing point—

"SIXTH: The prophet does not have to say 'Thus saith the Lord' to give us scripture. Sometimes there are those who haggle over words. They might say the prophet gave us counsel but that we are not obligated to follow it unless he says it is a commandment. But the Lord says of the prophet, 'Thou shalt give heed unto all his words and commandments which he shall give unto you.' (D&C 21:4. And speaking of taking counsel from the prophet, in D&C 109:1, the Lord states: 'Verily thus saith the Lord unto you, my servant Lyman: your sins are forgiven you, because you have obeyed my voice in coming up hither this morning to receive counsel of him whom I have appointed.' Said Brigham Young, 'I have never yet preached a sermon and sent it out to the children of men, that they may not call it scripture.' (JD 13:95)."

So, anything the prophet says is *scripture*. Notice point Fourth. It is stated that "The Prophet will never lead the Church astray." Benson then quotes from Wilford Woodruff—

"I say to Israel, the Lord will never permit me or any other man who stands as president of the Church to lead you astray. It is not in the program. It is not in the mind of God." *The Discourses of Wilford Woodruff*, pp. 212-213.)

That certainly includes Joseph Smith as the first president and prophet. So the claim is that Smith could never lead them astray. However, the evidence is that Smith did lead them astray many times on many different things. But one Mormon prophet speaks one thing at one time and another one speaks the opposite. Some things that Smith taught by "revelation" were later abandoned or contradicted by other pronouncements. Actually, some things Smith taught were later changed by himself to the opposite of what he had formerly instructed by "revelation."

THE GATHERING TO ZION

We have clearly seen the claims made that Joseph Smith was directly guided by God for what she taught and did; he was as inspired as any first century Apostle and did as much for the salvation of man as Jesus. We will not put that claim to the test with just one dramatic failure. Evidence of failures on other subject will follow in this series.

Probably the most important early prophecy of Joseph Smith was “The Gathering to Zion.” This gathering was to be in a place in western Missouri. It was a promise that lingered in Mormonism for well over a hundred years after it was supposed to be fulfilled, the carrot that was frequently dangled before the Mormons. It is almost identical, even to some of the language used, to the “prophecy” at a later time of Charles Russell and his Jehovah’s Witness posterity concerning 1914.

Russell predicted the end would come in 1914 and when it didn’t, the idea was changed to the end would appear within the lifetime of the “generation” that was alive and *witnessed* the year 1914. That miserably failed as well and so a cover-up had to be substituted by redefining the terms to allow a much longer, open ended, period of time. (For more information on this, see the Jehovah’s Witness section on this website). The Witness position has obviously failed. So, the Mormons have had to abandon the Gathering promise as well, out of the sheer impossibility of its fulfillment. They have done just what the Witnesses have done, redefined the terms of the prophecy and give it an open-ended, indefinite, length of time to be fulfilled. *Anything* is done to defend the “prophet” and hang on to their doctrines.

“The Gathering” was not in regard to some *general* location or *time*. It involved a specific piece of ground, even a specific lot in a city, along with a specific time when it would happen. It was also a test of Smith’s “inspiration.” One of the pages in the material here is a statement from Orson Pratt, one of the original Apostles of the Mormon Church. Pratt accurately states the importance of this prophecy to Smith’s claim to being a prophet. He says that if this prophecy is false, then Smith is an imposter and a deceiver. We can readily see that the prophecy was false so by Apostle Pratt’s own statement, Joseph Smith was an imposter and a deceiver. The statements concerning this prophecy can still be read in the present day printings of Doctrine and Covenants, one of the standard works of the Mormon Church. Keep in mind that the D&C supposedly contains inspired records that came directly from God, prophesies. We will see in the course of this series that many early “revelations” were changed dramatically as events made them impossible or embarrassing to keep in their original form.

At the same time, the entire episode does not involve just general statements of the gathering to Zion. As things developed, Smith issued amendments to it that also failed; as one failure came, another cover-up had to be issued. After the death of Smith, The Gathering was still being defended, even to relatively modern times in the 20th century. The failure of Smith in regard to this one “prophecy” is enough to show, as Pratt says, that Smith was an imposter and deceiver.

“The Gathering” – What Was Supposed To Happen?

Simply, all of the Mormon “saints” were supposed to gather together in that one place, Independence, Missouri, build a temple surrounded by a great city, much like they later attempted to do in Nauvoo. This place was to be Zion. It would be the place where Jesus would set His throne when He returned to earth to reign through the millennium. It was a special little kingdom over which Joseph Smith would rule. They were thwarted by the opposition of Missouri people who didn’t want them there. The Mormons were chased out of every place they tried to settle, first Kirtland, Ohio, then Jackson County, Missouri and finally Nauvoo, Illinois. Now, Utah is referred to as Zion. Following is one former Mormon’s comments—

“Most Mormon teachings are like clay to conveniently be molded, remolded, shaped and re-shaped by Mormon leaders as they see fit. I’m sure that in the past, whenever Mormon leaders found it useful to manipulate the members by emphasizing the geographical concept of Zion, they did just that. Likewise, whenever they find it advantageous to emphasize the concept as an inclusive abstraction, they do that as well. It served Brigham Young well to promote the idea of Utah (his seat of power) being the center of Zion. It serves the current leadership well to de-emphasize that, but the legacy of the beliefs of past generations linger on.”

ceived the apostleship by the revelation of the Holy Ghost, without an ordination under the hands of an apostle, we should at once know that his pretensions were vain, and that he was a deceiver. If an impostor, how came Mr. Smith to discover this? Why did he not, like the Irvingites, assume the apostleship without an apostle to ordain him? How came he to possess so much more wisdom than Irving, as to discover that he could not be an apostle without being ordained under the hands of an apostle? If Mr. Smith be a false apostle, it must be confessed that he has exhibited far more judgment than all the false apostles who have preceded him, learned and talented as they were. Is not this another presumptive evidence of *Joseph Smith's divine mission*? Such a correctness upon matters of so great a moment, and upon subjects on which millions have heretofore erred, indicates something more than human—it indicates the inspiration of the Almighty. The purity of Mr. Smith's doctrine—the perfect coincidence of his testimony with that of John's, in relation to the manner of the restoration of the everlasting gospel to the earth, and the consistency of his testimony in relation to the manner of the restoration of the apostleship, are strong presumptive evidences that beautifully harmonise with and strengthen each other; the evidence is therefore accumulative, and increases with every additional condition or circumstance in a multiplied ratio, and seems almost irresistibly to force conviction upon the mind.

Fourth.—Joseph Smith not only professes, through the medium of angels, to have received a dispensation of the gospel, and the power and authority of the apostleship, but he also professes to have received, through *revelation and commandment* from God, a dispensation for the gathering of the Saints from all nations. Now the doctrine of the gathering of the Saints in the last days must either be *false or true*; if false, then J. Smith must be an impostor. It matters not how correct he may have been in all other points of his system, if this one point—the doctrine of the gathering be false, he must be a deceiver. Why? Because he professes to have received *this doctrine* by direct *revelation and commandment*. On the other hand, if the doctrine of the gathering of the Saints be a *true doctrine* and scriptural, this will be another presumptive evidence that Mr. Smith was sent of God.

Now a doctrine may be *true* and not be *scriptural*; as for example, Newton's doctrine or law of universal gravitation is a *true doctrine*, but not a *scriptural* one; that is, it can neither be proved nor disproved by the scriptures. So, Noah's doctrine of gathering into an ark—Lot's doctrine of fleeing out of Sodom—Christ's doctrine to depart out of Jerusalem and flee to the mountains to escape destruction, were all *true*; but neither of them could be proved or disproved by any scripture given to any of the former prophets. So likewise Mr. Smith's doctrine of the gathering of the Saints in the last days might be *true*, even though there should be no former scriptures that predicted such an event; but in this case such a doctrine would be no evidence that Mr. Smith, who advocated it, was sent of God; but if such a doctrine can be proved to be a *scriptural doctrine*, that is, if the gathering of the Saints was predicted in ancient scriptures as an event to take place in a certain age, in a certain way, and through certain means, and Mr. Smith comes in *that age*, professing to have a message to gather the Saints in *such way*, and by *such means* as the scriptures have foretold, then the exact and perfect agreement between the professed message of Mr. Smith, and the scriptural predictions relating to such a message or work, would be a presumptive evidence of great weight in favor of his divine mission.

The doctrine of the gathering of the people of God, including Israel, is one so clearly predicted by the inspired writers, that it seems almost superfluous to refer to the numerous passages relating to it. The dispensation in which the people of God were to be gathered in one, is called by the apostle Paul, "the dispensation of the fulness of times;" which he represents as being an event then in the future. John, nearly one hundred years after the birth of our Saviour, saw the wonderful events and sceneries of unborn generations displayed in majestic and awful grandeur before him. He saw the churches of Asia, then under his own personal watch-care, lukewarm, corrupted, and about ready to be moved out of their place. He saw the universal apostacy that was soon to succeed and hold dominion for ages over all kindreds and tongues, under the name of the Mother of Harlots—the great Babylon that should make all nations drunk with her wickedness. He saw that after the nations had been thus overwhelmed in thick darkness for ages, without the church of God, without apos-

SECTION 57.

REVELATION given through Joseph Smith the Prophet, in Zion, Jackson County, Missouri, July, 1831. In compliance with the Lord's command, the Elders had journeyed from Kirtland to Missouri with many varied experiences and some opposition. In contemplating the degraded state of the Lamanites and the lack of civilization, refinement and religion among the people generally, the Prophet exclaimed in yearning prayer: When will the wilderness blossom as the rose? When will Zion be built up in her glory, and where will thy Temple stand, unto which all nations shall come in the last days? See History of the Church, vol. 1, p. 189. —The land appointed and consecrated—The land of promise—The place for the city of Zion—The center place specified—The Saints directed to purchase land—Commanded to make preparation for others who are to come.

1. Hearken, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land, which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the saints.

2. Wherefore, this is the land of promise, and the place for the city of Zion.

3. And thus saith the Lord your God, if you will receive wisdom here is wisdom. Behold, the place which is now called Independence is the center place; and a spot for the temple is lying westward, upon a lot which is not far from the court-house.

4. Wherefore, it is wisdom that the land should be purchased by the saints, and also every tract lying westward, even unto the line running directly between Jew and Gentile;

5. And also every tract bordering by the prairies, inasmuch as my disciples are enabled to buy lands. Behold, this is wisdom, that they may obtain it for an everlasting inheritance.

6. And let my servant Sidney Gilbert stand in the office to which I have appointed him, to receive moneys, to be an agent unto the church, to buy land in all the regions round about, inasmuch as can be done in righteousness, and as wisdom shall direct.

7. And let my servant Edward Partridge stand in the office to which I have appointed him, and divide unto the saints their inheritance, even as I have commanded; and also those whom he has appointed to assist him.

8. And again, verily I say unto you, let my servant Sidney Gilbert plant himself in this place, and establish a store, that he may sell goods without fraud, that he may obtain money to buy lands for the good of the saints, and that he may obtain whatsoever things the disciples may need to plant them in their inheritance.

9. And also let my servant Sidney Gilbert obtain a license—behold here is wisdom, and whoso readeth let him understand—that he may send goods also unto the people, even by whom he will as clerks employed in his service;

a, see j, sec. 10. b, see d, sec. 28. c, 58:57. 84:3—5. 31. 97:10—20. 124:51. d, see d, sec. 23; and b, sec. 48. e, 38:16—20. See b, sec. 25. f, 53:4. 57:2—10, 14, 15. g, 41:9—11. 42:30—39, 71—73. Sec. 51. 55:17, 18. h, see b, sec. 48.

The "Revelation" was given to Joseph Smith in July, 1831. This was the beginning. It determines the place where the City of Zion was to be built, the place of the gathering of the saints from all over the world. This, and other "revelations" about "Zion" are still being printed in the present issues of Doctrine and Covenants. Independence, Jackson County, Missouri would be the center of Mormonism. A City was to be built and a temple erected. It never happened. The lot designated, where the temple was to have been built, has never been in the hands of the Utah Mormons.

according to the laws of the land.

4. All children have ^bclaim upon their parents for their maintenance until they are of age.

5. And after that, they have ^cclaim upon the church, or in other words upon the Lord's

storehouse, if their parents have not wherewith to give them inheritances.

6. And the storehouse shall be kept by the ^dconsecrations of the church; and widows and orphans shall be provided for, as also the poor. Amen.

SECTION 84.

REVELATION given through Joseph Smith the Prophet, at Kirtland, Ohio, September 22 and 23, 1832. During the month of September, Elders had begun to return from their missions in the eastern States, and to make reports of their labors. It was while they were together in this season of joy that the following communication was received. The Prophet designates it a Revelation on Priesthood. See History of the Church, vol. 1, p. 286. — A Temple to be built in the land of Zion during this generation—The line of the Holy Priesthood from Moses back to Adam—Relation between the Holy Priesthood and the Lesser Priesthood—Bearers of these two Priesthoods called the sons of Moses and of Aaron respectively—Blessings and privileges of those who attain to these Priesthoods—The bondage of sin—The new and everlasting covenant—Gifts of the spirit specified—The Lord calls his servants, friends—Missionary service imperative—Plagues impending because of wickedness.

1. A revelation of Jesus Christ unto his servant Joseph Smith, Jun., and six elders, as they united their hearts and lifted their voices on high.

2. Yea, the word of the Lord concerning his church, established in the last days for the restoration of his people, as he has spoken by the mouth of his prophets, and for the ^egathering of his saints to stand upon Mount Zion, which shall be the city of ^fNew Jerusalem.

3. Which city shall be built, ^gbeginning at the temple lot, which is appointed by the finger of the Lord, in the western boundaries of the State of Mis-

souri, and dedicated by the hand of Joseph Smith, Jun., and others with whom the Lord was well pleased.

4. Verily this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints, ^hbeginning at this place, even the place of the temple, which temple shall be ⁱreared in this generation.

5. For verily this generation shall not ^jall pass away until an house shall be built unto the Lord, and a ^kcloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house.

b, 68:25—31. c, see a, sec. 51. d, see n, sec. 42. Sec. 84: a, see j, sec. 10. b, see d, sec. 23. c, see c, sec. 57. d, see e, sec. 57. e, 124:49—54. f, ver. 31. 45:31. 112:33. g, vers. 31, 32. Ex. 13:21. 16:10. 19:9. 40:34.

In September, 1832, Smith is even more specific in detailing where, not only a city is to be built but as importantly, a temple constructed. A particular lot is chosen, hereafter known as the “temple lot.” The claim is that God chose the spot. The temple would be erected on that spot “in this generation.” Sounds like the Jehovah’s Witnesses, does it not? The Utah Mormons have never owned that particular lot. See the page after the next.

raised up, being filled with the Holy Ghost from his mother's womb.

28. For he was baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old unto this power, to overthrow the kingdom of the Jews, and to make "straight the way of the Lord before the face of his people, to prepare them for the coming of the Lord, in whose hand is given "all power.

29. And again, the offices of elder and bishop are necessary "appendages belonging unto the "high priesthood.

30. And again, the offices of teacher and deacon are necessary "appendages belonging to the lesser priesthood, which priesthood was confirmed upon Aaron and his sons.

31. Therefore, as I said "concerning the sons of Moses—for the sons of Moses and also the sons of Aaron shall offer an acceptable offering and sacrifice in the house of the Lord, which house shall be built unto the Lord in "this generation, upon the "consecrated spot as I have appointed—

32. And the sons of Moses and of Aaron shall be "filled with the glory of the Lord, upon Mount Zion in the Lord's house, whose sons are ye; and also many whom I have called and sent forth to build up my church.

33. For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling,

are sanctified by the Spirit unto the "renewing of their bodies.

34. They become the sons of Moses and of Aaron and the seed of Abraham, and the church and "kingdom, and the "elect of God.

35. And also all they who receive this "priesthood receive me, saith the Lord;

36. For he that receiveth my servants receiveth me;

37. And he that receiveth me "receiveth my Father;

38. And he that receiveth my Father "receiveth my Father's kingdom; therefore "all that my Father hath shall be given unto him.

39. And this is according to the oath and covenant which belongeth to the priesthood.

40. Therefore, all those who receive the priesthood, receive this "oath and covenant of my Father, which he cannot break, neither can it be moved.

41. But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall "not have forgiveness of sins in this world nor in the world to come.

42. And wo unto all those who come not unto this "priesthood which ye have received, which I now confirm upon you who are present this day, by mine own voice out of the heavens; and even I have given the "heavenly hosts and mine angels charge concerning you.

43. And I now give unto you a commandment to beware concerning yourselves, to give dili-

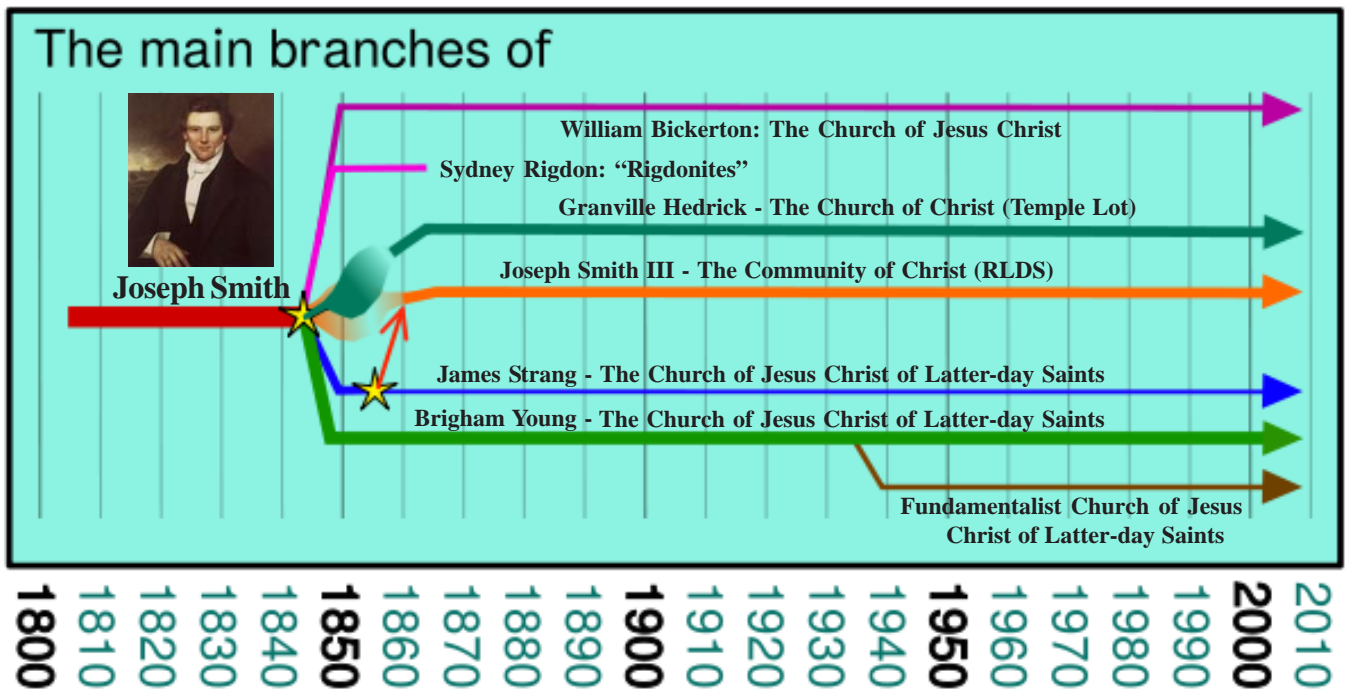
2b, Matt. 3:3. 2c, 98:17. Matt. 28:18. John 3:35. 5:22. 13:3. 17:2. Rom. 14:9. 1 Cor. 15:27. Phil. 2:9-11. Heb. 1:2. 1 Pet. 3:22. Rev. 17:14. 2d, 107:7, 11, 22-26, 36, 37. 2e, see i, sec. 68. 2f, 107:85-88. 2g, vers. 6, 32. 2h, see f. 2i, ver. 3. See c, sec. 57. 2j, see g. 2k, 89:18-21. Gal. 3:27-29. 2l, see x, sec. 35. 2m, ver. 99. See j, sec. 10. 2n, vers. 88-90. 112:20. 2o, John 13:20. 2p, see x, sec. 35. 2q, see d, sec. 50. 2r, vers. 41, 48. 2a, 41:1. 76:29-37. 2t, see i, sec. 68. 2u, ver. 88. See c, sec. 7.

This is the same Section of D&C as the previous page. It emphasizes that God told them to build His house "in this generation upon the consecrated spot as I have appointed." Neither came even close to being fulfilled!

The Temple Lot in Independence, MO

The Temple Lot is owned by a small sect of early Mormonism that bought the lot in Independence in 1867. This group, also known as “Hedrickites,” has its headquarters on the lot and has stated that it will not cooperate with any Latter Day Saint organizations in building a temple nor will it sell the Temple Lot. The following is from Wikipedia—

“Though the Church of Christ (Temple Lot) initially accepted the leadership and doctrines of the Latter Day Saint movement’s founding prophet, Joseph Smith, Jr., in the 1920s they changed their policy regarding which of his revelations they would accept. The church thereafter asserted that revelations recorded after the publication of the Book of Commandments in 1833 were not divinely inspired, claiming that Smith ‘fell’ from his calling with such doctrines as plural marriage and the introduction of church hierarchical offices (including the office of high priest in June of 1831). For this reason, unlike some other Latter Day Saint denominations, the church does not have a prophet or a First Presidency. Instead the church declares that it is headed directly by Jesus Christ through a Quorum of Twelve Apostles. The council responds officially through its secretary. The church’s official ‘standards of faith’ are the Bible and the Book of Mormon.”



The Temple Lot with the Temple Lot Church of Christ in the background



The Temple Lot with the Community of Christ's Auditorium (RLDS) in the background

dom. These are the requirements of the new covenant, or first principles of the Gospel of Christ; then "Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity [or love]; for if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful, in the knowledge of our Lord Jesus Christ."

The Book of Mormon is a record of the forefathers of our western tribes of Indians; having been found through the ministration of an holy angel, and translated into our own language by the gift and power of God, after having been hid up in the earth for the last fourteen hundred years, containing the word of God which was delivered unto them. By it we learn that our western tribes of Indians are descendants from that Joseph which was sold into Egypt, and that the land of America is a promised land unto them, and unto it all the tribes of Israel will come, with as many of the Gentiles as shall comply with the requisitions of the new covenant. But the tribe of Judah will return to old Jerusalem. The city of Zion spoken of by David, in the one hundred and second Psalm, will be built upon the land of America, "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads" (Isaiah xxxv: 10); and then they will be delivered from the overflowing scourge that shall pass through the land. But Judah shall obtain deliverance at Jerusalem. See Joel ii:32; Isaiah xxvi: 20 and 21; Jeremiah xxxi: 12; Psalm 1: 5; Ezekiel xxxiv: 11, 12 and 13. These are testimonies that the Good Shepherd will put forth His own sheep, and lead them out from all nations where they have been scattered in a cloudy and dark day, to Zion, and to Jerusalem; besides many more testimonies which might be brought.



And now I am prepared to say by the authority of Jesus Christ, that not many years shall pass away before the United States shall present such a scene of *bloodshed* as has not a parallel in the history of our nation; pestilence, hail, famine, and earthquake will sweep the wicked of this generation from off the face of the land, to open and prepare the way for the return of the lost tribes of Israel from the north country. The people of the Lord, those who have complied with the requirements of the new covenant, have already commenced gathering together to Zion, which is in the state of Missouri; therefore I declare unto you the warning which the Lord has commanded to declare unto this generation, remembering that the eyes of my Maker are upon me, and that to him I am accountable for every word I say, wishing nothing worse to my fellow-men than their eternal salvation; therefore, "Fear God, and give glory to Him, for the hour of His judgment is come." Repent ye, repent ye, and embrace the everlasting covenant, and flee to Zion, before the overflowing scourge overtake you, for there are those now living upon the earth whose eyes shall not be closed in death until they see all these things, which I have spoken, fulfilled. *Remember* these things; call upon the Lord while He is near, and seek Him while He may be found, is the exhortation of your unworthy servant.

[Signed] JOSEPH SMITH, JUN.

This article was written by Joseph Smith to the editor of a newspaper in Rochester, NY, January 4, 1833. Smith subsequently claimed, according to a footnote in this article in the History of the Church, that *he was commanded by the Lord to write it*. Note that Smith says that some of "those now living upon the earth whose eyes shall not be closed in death until they see all these things, which I have spoken, *fulfilled*."

we can show the public the purity of our intention in supporting the government under which we live.

We learn by Elder Phelps, that the brethren have surrendered their arms to the Missourians and are fleeing across the river. If that is the case, it is not meet that they should recommence hostilities with them; but if not, you should maintain the ground as long as there is a man left, as the spot of ground upon which you are located, is the place appointed of the Lord for your inheritance, and it is right in the sight of God that you contend for it to the last.

You will recollect that the Lord has said, that Zion should not be removed out of her place; therefore the land should not be sold, but be held by the Saints, until the Lord in His wisdom shall open a way for your return; and until that time, if you can purchase a tract of land in Clay county for present emergencies, it is right you should do so, if you can do it, and not sell your land in Jackson county. It is not safe for us to send you a written revelation on the subject, but what is stated above is according to wisdom. I haste to a close to give room for Brother Oliver, and remain yours in the bonds of the everlasting covenant,

JOSEPH SMITH, JUN.

December 6.—Being prepared to commence our labors in the printing business, I ask God in the name of Jesus, to establish it for ever, and cause that His word may speedily go forth to the nations of the earth, to the accomplishing of His great work in bringing about the restoration of the house of Israel.

*Dedication of
the New
Press.*

This day, also, the Elders in Missouri sent the following petition:

To his Excellency, Daniel Dunklin, Governor of the State of Missouri:

We, the undersigned, leading members of the Church of Christ, vulgarly called "Mormons," would respectfully represent to your Excellency—in addition to the petition presented to you by Messrs. Phelps and Hyde, and the affidavit of Messrs Phelps, Gilbert, and M'Lellin, after having read also the letters of the Attorney-General and District Judge of this circuit to Mr. Rees:—that whereas, our society, men, women, and children, after having been in some cases wounded, scourged, and threatened with death, have been driven by force of arms from their lands, houses and much of their property in Jackson county—most of which lands, houses, and property, have been possessed by the mob of Jackson county, or others, and are now un-

Joseph Smith, *History of the Church*, December 5, 1833. Trouble had begun and the Mormons were being driven out of the area by the locals. Smith is cautioning them not to see their lands because it was property the Lord had appointed for Zion. Six months later, *History of the Church*, Vol. 1, page 127, Smith was still telling them that to sell their land would "amount to a denial of our faith, as that land is the place where the Zion of God shall stand, according to our faith and belief in the revelations of God, and upon which Israel will be gathered, according to the prophets..."

that the sooner these ambassadors of the Most High are dispatched to bear testimony, to lift up a warning voice, and proclaim the everlasting Gospel, and to use every convincing proof and faculty with this generation, while on their journey to Kirtland—the better it will be for them and for Zion. Inasmuch as the indignation of the people sleepeth for a while our time should be employed to the best advantage; although it is not the will of God, that these ambassadors should hold their peace after they have started upon their journey. They should arouse the sympathy of the people.

I would recommend to Brother Phelps, (if he be yet there,) to write a petition, such as will be approved by the High Council; and let every signer be obtained that can be, in the State of Missouri by them while they are on their journey to this place [Kirtland] that peradventure we may learn whether we have friends or not in these United States.

This petition is to be sent to the governor of Missouri, to solicit him to call on the President of the United States for a guard to protect our brethren in Jackson county, upon their own lands, from the insults and abuse of the mob.

And I would recommend to Brother Wight to enter complaint to the governor as often as he receives any insults or injury; and in case that they proceed to endeavor to take life, or tear down houses, and if the citizens of Clay county do not befriend us, to gather up the little army, and be set over immediately into Jackson county, and trust in God, and do the best he can in maintaining the ground. But, in case the excitement continues to be allayed, and peace prevails, use every effort to prevail on the churches to gather to those regions and locate themselves, to be in readiness to move into Jackson county in two years from the eleventh of September next, which is the appointed time for the redemption of Zion. If—verily I say unto you—if the Church with one united effort perform their duties; if they do this, the work shall be complete—if they do not this in all humility, making preparation from this time forth, like Joseph in Egypt, laying up store against the time of famine, every man having his tent, his horses, his chariots, his armory, his cattle, his family, and his whole substance in readiness against the time when it shall be said: To your tents, O Israel! Let not this be noised abroad; let every heart beat in silence, and every mouth be shut.

Now, my beloved brethren, you will learn by this we have a great work to do, and but little time to do it in; and if we do not exert ourselves to the utmost in gathering up the strength of the Lord's house that this thing may be accomplished, behold there remaineth a scourge for the Church, even that they shall be driven from city to city, and

By August of 1834, a time had been set when they would take over Jackson County, Missouri. The “appointed” time for which would be two years from the following eleventh of September. Take note that it would be not only within that generation but a date had been set for the beginning of it. Never happened.

11. And this cannot be brought to pass until mine elders are 'endowed with power from on high.

12. For behold, I have prepared a great endowment and blessing to be poured out upon them, inasmuch as they are faithful and continue in humility before me.

13. Therefore it is expedient in me that mine elders should wait for a little season, for the redemption of Zion.

14. For behold, I do not require at their hands to 'fight the battles of Zion; for, as I said in a former commandment, even so will I fulfil—I will fight your battles.

15. Behold, the 'destroyer I have sent forth to destroy and lay waste mine enemies; and not many years hence they shall not be left to pollute mine heritage, and to blaspheme my name upon the lands which I have consecrated for the gathering together of my saints.

16. Behold, I have commanded my servant Baurak Ale [Joseph Smith, Jun.] to say unto the 'strength of my house, even my warriors, my young men, and middle-aged, to gather together for the redemption of my people, and throw down the towers of mine enemies, and scatter their watchmen;

17. But the strength of mine house have not hearkened unto my words.

18. But inasmuch as there are those who have hearkened unto my words, I have prepared a blessing and an 'endowment for them, if they continue faithful.

19. I have heard their prayers, and will accept their offering; and it is expedient in me that they

should be brought thus far for a trial of their faith.

20. And now, verily I say unto you, a commandment I give unto you, that as many as have come up hither, that can stay in the region round about, let them stay;

21. And those that cannot stay, who have families in the east, let them tarry for a little season, inasmuch as my servant Joseph shall appoint unto them:

22. For I will counsel him concerning this matter, and all things whatsoever he shall appoint unto them shall be fulfilled.

23. And let all my people who dwell in the regions round about be very faithful, and prayerful, and humble before me, and reveal not the things which I have revealed unto them, until it is wisdom in me that they should be revealed.

24. Talk not of judgments, neither boast of faith nor of mighty works, but carefully gather together, as much in one region as can be, consistently with the feelings of the people;

25. And behold, I will give unto you favor and grace in their eyes, that you may rest in peace and safety, while you are saying unto the people: Execute judgment and justice for us according to law, and 'redress us of our wrongs.

26. Now, behold, I say unto you, my friends, in this way you may find favor in the eyes of the people, until the army of Israel becomes 'very great.

27. And I will soften the hearts of the people, as I did the heart of Pharaoh, from time to time, until my servant Baurak Ale [Joseph Smith, Jun.] and Ba-

d, see x, sec. 28. e, 98:27. f, see f and g, sec. 1. g, 101:55. 103:22.
30. h, see x, sec. 28. i, 101:81-95. j, ver. 31.

A "revelation" to Smith June 22, 1834. The Mormons were on the run from Missourians who considered the Mormons a threat. Mormons were beginning to settle in nearby counties. The Mormon God was very promising but powerless to save them from the predicament. "God" promised He would fight their battles and destroy their enemies so no one would stop them from claiming the land for the gathering. Didn't happen!

SECTION 115.

REVELATION given through Joseph Smith the Prophet, at Far West, Missouri, April 26, 1838, making known the will of God concerning the building up of that place, and of the Lord's House. This revelation is addressed to the presiding officers of the Church. — The official name, The Church of Jesus Christ of Latter-day Saints, confirmed by the Lord—Far West to be a holy and consecrated place—Commandment to build a house of the Lord there—The First Presidency not to incur debts for the building of a house unto the Lord.

1. Verily thus saith the Lord unto you, my servant Joseph Smith, Jun., and also my servant Sidney Rigdon, and also my servant Hyrum Smith, and your counselors who are and shall be appointed hereafter;

2. And also unto you, my servant Edward Partridge, and his counselors;

3. And also unto my faithful servants who are of the high council of my church in Zion, for thus it shall be called, and unto all the elders and people of my 'Church of Jesus Christ of Latter-day Saints, scattered abroad in all the world;

4. For thus shall my church be called in the last days, even The Church of Jesus Christ of Latter-day 'Saints.

5. Verily I say unto you all: Arise and shine forth, that thy light may be a 'standard for the nations;

6. And that the gathering together upon the land of Zion, and upon her stakes, may be for a 'defense, and for a refuge from the storm, and from wrath when it shall be 'poured out without mixture upon the whole earth.

7. Let the city, Far West, be a holy and consecrated land unto me; and it shall be called most

holy, for the ground upon which thou standest is holy.

8. Therefore, I command you to build a house unto me, for the gathering together of my saints, that they may worship me.

9. And let there be a beginning of this work, and a foundation, and a preparatory work, this following summer;

10. And let the beginning be made on the fourth day of July next; and from that time forth let my people labor diligently to build a house unto my name;

11. And in one year from this day let them 're-commence laying the foundation of my house.

12. Thus let them from that time forth labor diligently until it shall be finished, from the corner stone thereof unto the top thereof, until there shall not anything remain that is not finished.

13. Verily I say unto you, let not my servant Joseph, neither my servant Sidney, neither my servant Hyrum, get in debt any more for the building of a house unto my name;

14. But let a house be built unto my name according to the 'pattern which I will show unto them.

15. And if my people build it not according to the pattern

a, see a, sec. 1. b, 45:45. 63:34. 64:30. 76:29. 84:2. 4. 88:107. 103:7. 104:15. 105:29. 121:38. Deut. 28:2, 3. Ps. 50:5. 89:7. Dan. 7:15, 22, 27. Acts 9:13. 1 Cor. 1:2. 2 Thess. 1:10. Jude 14. Rev. 5:8. 17:6. 20:9. 1 Ne. 14:12. 2 Ne. 9:13. 28:10. Moro. 5:26. c, see I, sec. 45. d, 45:62-71. e, see f and g, sec. 1. f, 124:49-54. g, see f.

Having been run out of Jackson County, Mormons tried to settle in various outlying places. In 1836, the state of Missouri created Caldwell county, north of Independence, just for the Mormons. Two prominent Mormons founded a town they called Far West. Joseph Smith and Sidney Rigdon returned there from the Church's headquarters in Kirtland, Ohio as a persecution had broken out against them there. They started to build a town and a temple at Far West, modeled after what had been planned for Independence. Now, God's revelations to Smith were in regard to Far West, just as they had been for Independence. God couldn't get the job done in Jackson County so His efforts now would center on Far West. That only lasted two years.

which I shall show unto their presidency, I will not accept it at their hands.

16. But if my people do build it according to the pattern which I shall show unto their presidency, even my servant Joseph and his counselors, then I will accept it at the hands of my people.

17. And again, verily I say unto you, it is my will that the city of Far West should be built

up speedily by the gathering of my saints;

18. And also that other places should be appointed for stakes in the regions round about, as they shall be manifested unto my servant Joseph, from time to time.

19. For behold, I will be with him, and I will sanctify him before the people; for unto him have I given the "keys of this kingdom and ministry. Even so. Amen.

SECTION 116.

REVELATION given to Joseph Smith the Prophet, near Wight's Ferry, at a place called Spring Hill, Daviess County, Missouri, May 19, 1838, wherein Spring Hill is named by the Lord:

"ADAM-ONDI-AHMAN, because, said he, it is the place where Adam shall come to visit his people, or the 'Ancient of Days shall sit, as spoken of by Daniel the prophet.

SECTION 117.

REVELATION given through Joseph Smith the Prophet, at Far West, Missouri, July 8, 1838, concerning the immediate duties of certain Elders, William Marks, Newel K. Whitney, Oliver Granger. — Imperative commands—What is property unto the Lord?

1. Verily thus saith the Lord unto my servant William Marks, and also unto my servant Newel K. Whitney, let them settle up their business speedily and journey from the land of Kirtland, before I, the Lord, send again the snows upon the earth.

2. Let them awake, and arise, and come forth, and not tarry, for I, the Lord, command it.

3. Therefore, if they tarry it shall not be well with them.

4. Let them repent of all their sins, and of all their covetous desires, before me, saith the Lord;

for what is property unto me? saith the Lord.

5. Let the properties of Kirtland be turned out for debts, saith the Lord. Let them go, saith the Lord, and whatsoever remaineth, let it remain in your hands, saith the Lord.

6. For have I not the fowls of heaven, and also the fish of the sea, and the beasts of the mountains? Have I not made the earth? Do I not hold the destinies of all the armies of the nations of the earth?

7. Therefore, will I not make

^a, see k, sec. 6. Sec. 116: ^a, see l, sec. 78. ^b, Dan. 7:9-14.

The non-Mormon Missourians did not want the Mormons to take over the territory, as it appeared the Mormons had planned to do. Trouble was bound to come, and it did. Constant opposition with attacks on the outlying properties soon pushed the Mormons into a defensive role in Far West. The Governor called out some 2500 troops to put down what he called "the Mormon Insurrection."

Mormon leaders, including Joseph Smith were taken into custody, tried and sentenced to death, which, obviously, was never carried out. After a few months in jail at Liberty, 30 miles south of Far West, they were turned loose. All Mormons left the state and settled in Nauvoo, Ill.

to who professes to be a preacher of righteousness; and that the testimony of Jesus is the spirit of prophecy; and gave the judge a brief but general view of my principles. Esquire Butterfield asked me "to prophesy how many inhabitants would come to Nauvoo." I said, I will not tell how many inhabitants will come to Nauvoo; but when I went to Commerce, I told the people I would build up a city, and the old inhabitants replied "We will be damned if you can." So I prophesied that I would build up a city, and the inhabitants prophesied that I could not; and we have now about 12,000 inhabitants. I will prophesy that we will build up a great city; for we have the stakes and have only to fill up the interstices.

The judge was very attentive and agreeable, and requested of me that my secretary, Dr. Richards, would furnish him a copy of his decision for the press. Dined at General Adams', and in the afternoon visited Mr. Butterfield with Brother Clayton. In the evening visited Mr. Groves, and lodged at General Adams' with Dr. Richards.

Friday, 6.—In the morning went to see Judge Pope with Dr. Richards, who presented the judge with a report of his decision; called on Mr. Butterfield, and gave him two notes of two hundred and thirty dollars each, having paid him forty dollars as fee for his service in my suit. I took certified copies of the doings of the court, and waited on Governor Ford for his certificate thereto, after which he offered me a little advice, which was, that I "should refrain from all political electioneering." I told him that I had always acted upon that principle, and proved it by General Law and Dr. Richards: and that the "Mormons" were driven to union in their elections by persecution, and not by my influence: and that the "Mormons" acted on the most perfect principle of liberty in all their movements.

During the day I had considerable conversation in the

Having been run out of Missouri, the Mormons take over Nauvoo, Illinois. Now it is Nauvoo that must be the city to build up and become a great city for gathering the saints, the same purpose given for Independence and Far West.

You must have a oneness of heart in all things, and then you shall be satisfied one way or the other before you have done with us.

There are a great many old huts here, but they are all new; for our city is not six or seven hundred years old, as those you came from. This city is not four years old; it is only a three-year old last fall: there are very few old settlers.

I got away from my keepers in Missouri; and when I came to these shores, I found four or five hundred families who had been driven out of Missouri without houses or food; and I went to work to get meat and flour to feed them. The people were not afraid to trust me, and I went to work and bought all this region of country, and I cried out, "Lord, what wilt Thou have me to do?" And the answer was, "Build up a city and call my Saints to this place;" and our hearts leap with joy to see you coming here. We have been praying for you all winter from the bottom of our hearts, and we are glad to see you. We are poor, and cannot do by you as we would; but we will do for you all we can. It is not expected that all of you can locate in the city. There are some who have money and who will build and hire others. Those who cannot purchase lots can go out into the country; the farmers want your labor. No industrious man need suffer in this land. The claims of the poor on us are such that we have claim on your good feelings, for your money to help the poor; and the Church debts also have their demands to save the credit of the Church. This credit has been obtained to help the poor and keep them from starvation, &c. Those who purchase Church land and pay for it, this shall be their sacrifice.

Men of considerable means who were robbed of everything in the state of Missouri, are laboring in this city for a morsel of bread; and there are those who must have starved, but for the providence of God through me. We can beat all our competitors in lands, price and everything; we have the highest prices and best lands, and do the most good with the money we get. Our system is a real smut machine, a bolting machine; and all the shorts, bran and smut runs away, and all the flour remains with us. Suppose I sell you land for ten dollars an acre, and I gave three, four or five dollars per acre; then some persons may cry out, "You are speculating." Yes. I will tell how: I buy other lands and give them to the widow and the fatherless. If the speculators run against me, they run against the buckler of Jehovah. God did not send me up as he did Joshua. In the former days God sent His servants to fight; but in the last days, He has promised to fight the battle Himself. God will deal with you Himself, and I will bless or curse you as you behave yourselves. I speak to you as one having authority, that you may know when it comes, and that you may have faith and know that God has sent me.

Smith calls on God for guidance and gets the answer he wants, "build up a city and call my Saints to this place." They were industrious and built a city of several thousand that included a temple. It didn't last long. Smith was killed the next year and soon after, the majority of Mormons followed Brigham Young to Utah. Smith wasn't doing very well as a prophet, or even as a leader.

Latter-day Saints' Millennial Star.

FEBRUARY 1, 1846.

WE have been induced in the present number of the STAR, to present considerable matter touching the present situation of the Saints in Zion, and their intended removal; not because the measures to be adopted, or the principles to be carried into effect, have an immediate bearing upon the Saints in Britain, but because of the principles that are set forth for the instruction of the Saints in relation to the great doctrine of the gathering, and we trust they will not be lost upon the people of the Lord in this country.

There is no characteristic by which the Saints are distinguished in the present days so peculiar as that of the gathering, and so long as we continue in connexion with the kingdom of God, the doctrine of the gathering will be of vital importance,

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indeed everything hinges upon this point, the Saints must be gathered out from Babylon, in order that they may become a kingdom and a people prepared for the Lord at his coming.

We have no doubt that there are many in the church at the present moment upon whom this subject as yet has not produced its due and legitimate effect. Without laying much claim to the spirit of prophecy, we think we can perceive in the political horizon, indications that will bring powerful arguments to the minds and hearts of the Saints upon this all important subject.

WE beg to apologize for the delay in sending out the second number of the STAR, such has been the multiplicity of our business in taking stock, and settling affairs with our late beloved President, that we have not been able to attend to our ordinary business, and in addition to this, sickness has been added to the difficulties we have of late had to struggle with.

We would also say to our correspondents of the British and American Commercial Joint Stock Company, that we are much behind hand in our communications with them, however, we trust that for the future not to be quite so crowded with

The Millennial Star was published by Mormons in Britain. Here, in 1846, they reveal that the most important doctrine of Mormons in that day was that of "The Gathering." They were still holding on to that "prophecy" of Joseph Smith.

out in the latter days,—that is, the head of the vine that is upon the earth, that you naturally see; but Joseph was the head of the vine when he was here, and he is now, only you cannot see him: then I am connected to that vine, as one of brother Brigham's Counsellors; and then the Twelve, the Seventies, High Priests, and other officers. Now, just look at it. Why should you not listen to one man as much as to another connected to that vine; in case he produces the fruit of that vine? And they should know whether that branch is connected to the vine: they should know whether the fruit is the same as that produced by the head of the vine.

When I speak the truth, is it not the same as though brother Brigham spoke it? When I tell it as it is in the Lord Jesus Christ, what is the difference? I can go into my garden and show you apple-trees there with perhaps a hundred limbs which have apples on them. You may taste an apple from the first or head limb, then of the second, and the third, and the hundredth; and the fruit tastes just alike, because it all came from one tree, and the tree came from the root, and it is all one thing.

This is the principle; we should be connected one with the other, every Quorum in its place, and keep organized, and keep in our places, according to the order of the Church of the First Born.

Are we going to be preserved? Bless your souls! I have no more fears, if this people will live their religion, and learn to be passive like clay in the hands of the potter, than as though I was in heaven; for if I was there and rebelled, as Lucifer did, I should expect to be chastised and cast out with all those connected with me.

A great many suppose that when they get there they will be perfectly safe. You will, if you keep the com-

mandments of God; but if you cannot learn to keep the commandments of God in Great Salt Lake City, how can you learn to keep them when you have to flee to the mountains? And if you cannot keep them here, how do you expect to keep them in Jackson County?—for we are as sure to go back there as we exist.

This Church and kingdom will reign triumphant; and when the United States take a course to bring us into collision, they will strive to take away everything from us that they have given us. What of it? We will make them the aggressors: they shall be the first men that shall rebel against God and against this people; and if we are not the aggressors, and we stand on the defensive, and they come upon us, and they fall into our hands, the Lord says, if they repent and we forgive them, our blessings shall be doubled unto us; so also for the second time: but if he comes upon you the third time, thine enemy is in thine hands; thou mayest do with him as seemeth thee good: but if he repent, and you forgive him the third time, then I will reward unto you a hundred-fold. But don't you forgive, unless brother Brigham does. If he says, Give them justice and righteousness, then it will be right.

Now, you need not sit here as judges, and judge brother Brigham. Good heaven! how does any one without any priesthood look when judging him and his brethren? He is capable of judging all things pertaining to this kingdom; for he has the keys of light and revelation, and God is with him. I cannot comprehend him, only in proportion to the measure of the Spirit bestowed upon me. Can brother Wells comprehend me? No, he cannot, nor never can, only as he has the same measure of the Spirit: and no man can comprehend his file-leader, except he has the same measure of the Spirit.

Heber C. Kimball, Journal of Discourses, Volume 5, August 2, 1857. The Mormons are in Utah but still keeping alive the purpose of fulfilling the prophecy of Joseph Smith about building Zion in Independence, Missouri.

life is the resurrecting power, whether it is little or much, and it is that power which brings forth vegetation: it is the same power which brings forth food and raiment; and by the same power we shall be brought forth in the morning of the resurrection, only there will be more of it in exercise.

We should dedicate all those things to the Lord, with our bodies, our houses, our furniture, the earth that we cultivate, and the seed that we put into the earth; and we should bless the shovel, the hoe, the spade, the sheep, the horses, the cattle, the cows, and all that we possess; and then will not God multiply them unto us? Yes, he will, and we shall get heavier fleeces of wool and more of them. What! can he bless the fleece? Yes, he can, as easily as he blesses the sheep.

I recollect being in England, in the town of Chadburn, Lancashire; and while there I felt as if my whole system was alive; I felt quickened by some unseen power. Brother Hyde was with me, and he knows that it is true; and I felt to pull off my shoes. We pulled off our hats, for we felt such a sacred and holy feeling. I told brother Joseph about it when I came home; and said he, "Brother Heber, that place was dedicated by one of the old Prophets, and it will always be filled with the spirit of life." Does not that prove that we can bless the earth? Yes, it does, and we can; and you may call me crazy if you like; and I will say, Bang away, but that does not make me crazy. You may call me visionary, if you please; and I wish to God you were all visionary as those holy men were who dedicated those places in the days of Jesus and the Apostles. They are holy places, and they will be held sacred even as Jackson County; and there is not a man living there but at this day has the

spirit of fear upon him and expects that he will have to march some day; and, to this day, no man has ventured to cultivate or build upon the Temple Block. Joseph the Prophet dedicated that land, and they feel the effects of that dedication; and the blessing will remain there, and all hell cannot get it off; and I shall yet see the day that I will go back there, with brother Brigham and with thousands and millions of others, and we will go precisely according to the dedication of the Prophet of the living God. Talk to me about my having any dubiety on my mind about these things being fulfilled!—I am just as confident of it as I am that I am called to be a saviour of men, and no power can hinder it.

If we do not receive these things, it is because we do not live for them. I want to do everything by the power of God and the inspiration of his Spirit. When I get a new wife, I always dedicate her to God, and this is the way I have done for years. I also make a practice of dedicating my children to the Lord, that they may grow up in his wisdom and increase in his power.

These are little things; but you need not laugh about them, and nobody but fools would laugh; for these things are our very existence.

I want to know of every man and woman, if you were going to place a sacred thing anywhere, and you were to put it in an unholy vessel, whether that vessel would not make it impure? Yes; and it will become unholy because of that cursed thing. If it is the most holy thing in existence, it will become corrupted by coming in contact with unholy things.

I am preaching these things to my brethren and sisters, that they may know, if they have not dedicated and consecrated their children to the Lord, that it has to be done. But you may inquire, "How shall we do

the knowledge of God to be prepared to receive such things from the servants of God; but there is still a necessity for us to exert and arouse ourselves that we may have that faith with God which is necessary to prepare us for the things yet to be revealed to us.

My brethren and sisters, the Lord has not yet revealed to us all that is to be revealed. There are many great and glorious principles and truths pertaining to exaltation in the celestial Kingdom of God which we are not yet prepared to receive. We need only reflect for a few moments upon the doctrine which President Young has advanced already to assure us that there is a necessity for us to arouse on this point, and be diligent and faithful, in order that our faith may increase with God, that the veil of darkness may be rent asunder and that the light of truth in its purity and brilliancy, as it exists in the presence of God, may shine upon us, that we may be prepared to receive the truths God has in store for us. From the day that God established this Church to the present the stream of revelation has continued to flow uninterruptedly. It flows pure for us to drink at until we are filled to repletion; and if we do not drink, it is our own fault. The servants of God are not to blame, for they have been laboring by day and by night, from the beginning, with us, as a people, to prepare us for the great things that are at our very doors, and that God intends to perform in this generation. I feel the importance of this, probably not as much as I ought, and wish to do; nevertheless, when I see the great events that are taking place at this time among the nations—when I view the destiny that awaits us as a people, and the great things God has in store for us, I almost feel as though I was a laggard on the path, and too

slow entirely for the great events that are coming upon the earth. The day is near when a Temple shall be reared in the Center Stake of Zion, and the Lord has said his glory shall rest on that House in this generation, that is in the generation in which the revelation was given, which is upwards of thirty years ago. How much are we prepared for this? We talk about it, sing about it, and delight to dwell upon it; but are we prepared for this great manifestation of glory in our midst? I doubt it very much, and it seems to me that we will have to become more diligent, more zealous and more faithful, humble and prayerful, than we ever have been to be fully prepared for these great events. I have said that the servants of God are not to blame; they will not be to blame, if we are not prepared for these events. It is not because we have not been taught; it is not because we have not been plead with—not because we have not had good examples set before us by our leaders; the contrary has been the case. The voice of God, through his servants, has been pleading with us from the beginning until now; It still pleads with us; the servants of God still intreat us; their bowels of compassion yearn over us as does those of the Lord; they are filled with great desire to see this people walk up and obey all the laws of God, and nothing grieves them so much as to see the people negligent, careless and indifferent in the performance of their duties, disobedient to counsel, and disregarding the duties and requirements of their holy religion. Men talk about revelation—I said a few moments ago that men compared the present day with the past, and compare it unfavorably. When I look at what God has done for us up to the present, instead of there being room for unfavorable comparisons between the past and

Apostle George Q. Cannon, *Journal of Discourses*, Volume 10, October 23, 1860. There has been a steady stream of “revelation” from the establishment of the Church. The Gathering to Zion will soon occur.

will not take much more to prepare them for the fulfilment of the prophecies which I have been repeating. I do not know how long-suffering the Lord is. It is a good thing that He has wisdom, knowledge and understanding, that He is not a human being, or He would get wrathful and swallow up the people in a moment. It is a good thing that you and I do not have people to deal with according to our feelings. God is a long-suffering being. He has fulfilled a great many things pertaining to this people during forty years past. There are a great many more to be fulfilled in relation to us, and in relation to the nation which is persecuting us; but whatever the final result may be, whether the American Congress pass laws to persecute us or not; whether they rob us of our houses and lands or not; whether they imprison us and send us for five years to a Penitentiary or a military camp or not, there is one thing sure—as sure as the sun shines forth in yonder heavens, so sure will the Lord fulfil one thing with regard to this people. What is that? He will return them to Jackson county, and in the western part of the State of Missouri they will build up a city which shall be called Zion, which will be the head-quarters of this Latter-day Saint Church; and that will be the place where the prophets, apostles and inspired men of God will have their head-quarters. It will be the place where the Lord God will manifest Himself to His people, as He has promised in the Scriptures, as well as in modern revelation.

“Do you believe that?” says one.

Just as much as we believed, long before it came to pass, what has taken place. The world can believe what has taken place, because it has been fulfilled. The Latter-day Saints believe in prophecies before they take place. We have just as much confidence in returning to Jackson county and the building of a great central city that will remain there a thousand years before the earth passes away, as the Jews have in returning to Jerusalem and re-building the waste places of Palestine. In fact we have more faith than they have; for they have been so many generations cast out of their land that their descendants have almost lost their faith in returning. But the Latter-day Saints are fresh, as it were. There are many of the old stock, who passed through all those tribulations I have named, still living, whose faith in returning to Jackson county, and the things that are coming, is as firm and fixed as the throne of the Almighty. We know the future destiny of this kingdom as well as we know its past history, that is concerning the general events which are to transpire.

I am taking up too much of your time. May the Lord bless us as a people; bless us with wisdom, with understanding, with power with the heavens, with union, with peace among ourselves; bless us with righteousness, and joy in the Holy Ghost; bless us with the spiritual gifts of His kingdom, multiply His favors upon us and upon our generations after us, forever and ever, in my prayer in the name of Jesus Christ. Amen.

Apostle Orson Pratt, *Journal of Discourses*, Volume 13, April 10, 1870. We jump here from the 1864 statement of Cannon to 1870 and another Mormon Apostle. The same assurances are given despite the passage of time and the serious setbacks in regard to this doctrine that Mormons had experienced since 1831 when the prophesy was first given. Note also the similarities with Beth Sarim of Jehovah's Witnesses - Zion was to be the headquarters for the prophets and Apostles.

Most High God, we have not fulfilled his law; we have disobeyed the word which he gave through his servant Joseph, and hence the Lord has suffered us to be smitten and afflicted under the hands of our enemies.

Shall we ever return to the law of God? Yes. When? Why, when we will. We are agents; we can abide his law or reject it, just as long as we please, for God has not taken away your agency nor mine. But I will try to give you some information in regard to the time. God said, in the year 1832, before we were driven out of Jackson County, in a revelation which you will find here in this book, that before that generation should all pass away, a house of the Lord should be built in that county, (Jackson County), "upon the consecrated spot, as I have appointed; and the glory of God, even a cloud by day and a pillar of flaming fire by night shall rest upon the same." In another place, in the same revelation, speaking of the priesthood, he says that the sons of Moses and the sons of Aaron, those who had received the two priesthoods, should be filled with the glory of God upon Mount Zion, in the Lord's house, and should receive a renewing of their bodies, and the blessings of the Most High should be poured out upon them in great abundance.

This was given forty-two years ago. The generation then living was not only to commence a house of God in Jackson County, Missouri, but was actually to complete the same, and when it is completed the glory of God should rest upon it.

Now, do you Latter-day Saints believe that? I do, and if you believe in these revelations you just as much expect the fulfillment of that revelation as of any one that God has ever given in these latter times, or in former ages. We look, just as much

for this to take place, according to the word of the Lord, as the Jews look to return to Palestine, and to re-build Jerusalem upon the place where it formerly stood. They expect to build a Temple there, and that the glory of God will enter into it; so likewise do we Latter-day Saints expect to return to Jackson County and to build a Temple there before the generation that was living forty-two years ago has all passed away. Well, then, the time must be pretty near when we shall begin that work. Now, can we be permitted to return and build up the waste places of Zion, establish the great central city of Zion in Jackson County, Mo., and build a Temple on which the glory of God will abide by day and by night, unless we return, not to the "new order," but to that law which was given in the beginning of this work? Let me answer the question by quoting one of these revelations again, a revelation given in 1834. The Lord, speaking of the return of his people, and referring to those who were driven from Jackson County, says—"They that remain shall return, they and their children with them to receive their inheritances in the land of Zion, with songs of everlasting joy upon their heads." There will be a few that the Lord will spare to go back there, because they were not all transgressors. There were only two that the Lord spared among Israel during their forty years travel—Caleb and Joshua. They were all that were spared, out of some twenty-five hundred thousand people, from twenty years old and upwards, to go into the land of promise. There may be three in our day, or a half dozen or a dozen spared that were once on that land who will be permitted to return with their children, grand-children and great-grand-children unto the waste places of Zion and build them

Apostle Orson Pratt, *Journal of Discourses*, Volume 17, June 14, 1874. Four more years have passed, but Pratt is still filling the Mormons dreams with the fulfillment of Smith's prophecy.

to his commandments, but from these words of the Lord it is plain to see that the glory of Zion was future, although in the spiritual sense "near at hand." In other revelations it was made plain that the elders would have to be endowed with power from on high, and go forth to declare the Gospel to the nations, and "push the people together from the ends of the earth," before Zion could be built. So the Lord in the very beginning instructed the saints that the building of the New Jerusalem and its sacred temple would be deferred until many other things were accomplished and they had passed through much tribulation.

"THE CITY NEW JERUSALEM SHALL BE BUILT"

Over one hundred years have passed since the site of Zion was dedicated and the spot for the temple was chosen, and some of the members of the Church seem to be fearful lest the word of the Lord should fail. Others have tried to convince themselves that the original plan has been changed, and that the Lord does not require at our hands this mighty work which has been predicted by the prophets of ancient times. We have not been released from this responsibility, nor shall we be. The word of the Lord will not fail. If we look back and examine his word carefully we will discover that nothing has failed of all that he has predicted, neither shall one jot or tittle pass away unfulfilled. It is true that the Lord commanded the saints to build to his name a temple in Zion. This they attempted to do, but were prevented by their enemies, so the Lord did not require the work at

Joseph Fielding Smith, *The Way To Perfection*, 1945. Smith was later to become the tenth President of the Church. Though many years had passed, they were still expecting, in 1945, for the prophecy to be fulfilled.

ing that the expression in the aforementioned revelation: "For verily this generation shall not all pass," has references to those then living, not to a period of one hundred years. I firmly believe that there will be some of that generation who were living when this revelation was given who shall be living when this temple is reared. And I do not believe that the Lord has bound himself to accomplish the matter within one hundred years from 1832, but he has the power to accomplish this at such time as he wills.

No matter what the correct interpretation may be, the fact remains that the City Zion, or New Jerusalem, will eventually be built in Jackson County, Missouri, and the temple of the Lord will also be constructed. I have full confidence in the word of the Lord and that it shall not fail.

TEMPLE WILL BE BUILT BY THE TRUE AND FAITHFUL

Neither will the Lord call upon those who are cut off from his people to accomplish his holy work. The temple will not be built by those who say that Joseph Smith was a fallen prophet, and who have failed to accept the fulness of the word of the Lord as it came through him. No people will be commanded and directed by revelation from the Lord to build his temple, when they know nothing of temple building and the ordinances performed in temples. The Latter-day Saints may be assured that when the time comes for the building of the house of the Lord, he will call upon his people who have remained true and have been faithful in the purposes of the Lord in bringing to pass the salvation of the living and of the

Joseph Fielding Smith, again. Though 114 years had passed since the "revelation" by Joseph Smith had been given, here is a man destined to become the inspired prophet and President of the Church who is telling Mormons that there were people who were adult Mormons when the prophecy was given in 1831 who are still living as he spoke and they will see the prophecy fulfilled.

sible the political Kingdom as well. The preservation of the Church alone, as a religious institution, would have made the restitution of polygamy impossible — as demonstrated, indeed, by the history of Mormonism since 1890. But if the Kingdom of God could have been preserved, it might have been possible to continue polygamy once the Gentile onslaught had spent itself.

With the advantage of hindsight, this argument may appear as a mere begging of the question. But to Woodruff, continuation of the political Kingdom of God seems to have been a real alternative. True, in 1889 the First Presidency publicly declared “that this Church does not claim to be an independent, temporal kingdom of God, or to be an *imperium in imperio* aiming to overthrow the United States or any other civil government” and once again affirmed its traditional public position that “Church government and civil government are distinct and separate in our theory and practice, . . .”⁴¹ To those who understood the political theory of the Kingdom of God, however, this declaration was in complete harmony with the one issued four years later, at the completion of the Salt Lake Temple in 1893, by a convocation of 115 select church leaders, who unanimously affirmed that “the Presidency of the Church are set to govern and control the affairs of the Church and Kingdom of God . . . that upon their shoulders rests the responsibility of teaching, governing, controlling and counselling the Church and Kingdom of God in *all* things on the earth.”⁴²

Perhaps Woodruff was merely clutching at straws in a desperate attempt to evade the inevitable. But he was not the only one who attempted to keep alive the belief that the Kingdom of God, and with it the Church, would be delivered from the enemy in the near future. In 1900, Woodruff's successor, Lorenzo Snow, affirmed at a special priesthood meeting in the Salt Lake Temple that “there are many here now under the sound of my voice, probably a majority, who will live to go back to Jackson County and assist in building that temple.”⁴³

By making polygamy the major issue, the church leaders could always maintain that the persecution of the Saints was of a *religious* nature, involving a violation of their constitutional rights. The

⁴¹ *Official Declaration* (Salt Lake City, Dec. 12, 1889).

⁴² *Diary of L. John Nuttall*, April 19, 1893 (Brigham Young University Library). Frank Cannon, moreover, insisted that he had heard Woodruff remark “that it was the right of the priesthood of God to rule in all things on earth, and that they had in no wise relinquished any of their authority.” Frank J. Cannon and Harvey J. O'Higgins, *Under the Prophet in Utah* (Boston, 1911), p. 153.

⁴³ John Mills Whitaker, *Journal No. 5*, October 16, 1887 (University of Utah Library).

Because of war that was to come upon the country, the Saints were to flee from the eastern states and gather in the West, eventually to a New Jerusalem or Zion. This program of gathering continued to be a prominent one for the first hundred years of the Church. More recently, having firmly established itself in western America, the Church has undertaken to build up wards and stakes, temples and chapels throughout all parts of the world receptive to its message. Rather than emigrating to Zion, converts are now encouraged to remain in their native lands and help build up the Church there. Yet the Mormons do still anticipate some day establishing the New Jerusalem spoken of in this revelation by the Prophet. It is to be at Independence, Jackson county, Missouri, the place he designated.

One of the many false notions that early arose regarding Joseph and the Mormons was that they regarded themselves as "above" the laws of the land — not subject to any authority except their own. The falsity of this accusation — made by excommunicated Mormons — can be seen in this basic revelation, which emphasized that if any Church member commits murder, steals, lies or commits any other sin or crime in violation of the civil law, that "he or she shall be delivered up unto the law of the land." This law of the Church, strictly adhered to, was a cause of many one-time Mormons becoming still more bitter in their apostasy against the Church.

In view of the charges of immorality later brought against Joseph Smith by Mormon apostates, charges stemming largely from his practice of polygamy, it is interesting to note that in this revelation in 1831, the Lord warns that, "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else. And he that looketh upon a woman to lust after her shall deny the faith, and shall not have the Spirit; and if he repents not he shall be cast out." Should that not be sufficiently emphatic, the revelation further commands that "thou shalt not commit adultery; and he that committeth adultery, and repenteth not, shall be cast out. But he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out." Specific instructions are given for trying a person on charges of adultery. Later the Prophet taught that even a repentant adulterer could never reach the highest degree of exaltation attainable by the worthy Church member in the hereafter.

Perhaps adultery has always been not only the sport of kings but the great national pastime among a certain percentage of the population. The Mormons were no exception. The need for the strict admonition against adultery soon became evident. And regardless of what anyone may think of Joseph Smith's practice of polygamy, it must in fairness be said to his credit that he refused to condone immorality, and he did not hesitate to excommunicate the unrepentant adulterer, no matter how prominent or influential a person he was. From the early days in Kirtland until his death at Nauvoo in 1844, the Prophet's most bitter enemies were men, several of high standing in the Church, who committed adultery and were summarily excommunicated.

middle-class. But in another sense a few readers may feel secular theology is not comfortable enough with man. That is, since it logically leads to humanism why not go all the way? Why get off at their penultimate station rather than riding the secular train all the way to Huxleyville? If God is dead or hidden and man's happiness here and now is the highest goal, why not dispense with theology (and Mormonism) altogether?

In the final analysis, however, the central thrust of the secular theologians' argument that the traditional Christian doctrine of God is simply unbelievable today applies more to Mormons than to virtually anyone else. The doctrine of an anthropomorphic God is just about extinct among main-line Protestants, but nothing is more central to Mormonism. The more secular man finds it difficult to believe in a personal God "with hair on His back" who allows national leaders to be assassinated and six million Jews to be exterminated, the more Mormons will be directly confronted by secular society. As a non-Mormon friend of mine said recently: "Protestants can escape into some sort of vague definition of God as a disembodied creative or moral spirit and still remain orthodox. Mormons cannot." For Mormon doubters there is no place to hide. Once question the anthropomorphism of the First Vision and Mormonism comes apart like the old one-hoss shay "all at once and nothing first."

Having said all these things against secular theology, is there nothing positive in the secular approach to the Gospel which would strengthen Mormonism notwithstanding the problems it might create? I for one feel there is, provided one constantly keeps in mind the scriptural warnings against relying too much on the wisdom of men, and provided further that one does not insist it is the only useful approach. Many Mormons, especially those of college age and those holding advanced degrees in the social sciences, are having difficulty reconciling their secular experiences with the traditional teachings of Mormonism. Attempts to solve these problems via the conventional approach are not always successful. I believe secular theology can help these members formulate an effective alternative to the conventional approach to the Gospel, an alternative which in most respects will stand the scrutiny of both experience and faith.

To begin with, secular theology suggests that much of what now passes for divine in Mormonism is really man-made and therefore subject to change. As conditions change the doctrinal frame of reference often changes, and a principle that was once precisely relevant and considered unalterable may no longer be relevant at all. In our early history, for example, the doctrine of the gathering was assumed to be a permanent part of the Gospel. Today just the reverse is taught, and a general gathering of the faithful would be disastrous. Each generation in a real sense therefore has developed its own Mormon doctrine at least to a limited degree. Mormonism then, like all faiths, is in the long view a combination of relatively fixed and relatively unfixed principles and practices.²⁴ I am personally not sure where the dividing line

John J. Clayton, Mormon scholar, *Dialogue: A Journal Of Mormon Thought*, Autumn, 1968. It has now been 137 years since the prophecy was given. Look at the details of it. The whole thing is now abandoned and would be a disaster. But what happened to Joseph Smith being inspired and his prophecies true? Remember what Apostle Orson Pratt said - the veracity of Joseph Smith as a prophet hinged on this one prophecy. If it proved to be false, then Smith was a fraud! Well?

The Mormon Attempt To Cover-up The Failures

To Participate in the Gathering:

A Commitment by Covenant

“Here on earth, missionary work is crucial to the gathering of Israel. The gospel was to be taken first to the “lost sheep of the house of Israel.” Consequently, servants of the Lord have gone forth proclaiming the Restoration. In many nations our missionaries have searched for those of scattered Israel; they have hunted for them “out of the holes of the rocks”; and they have fished for them as in ancient days.

The choice to come unto Christ is not a matter of physical location; it is a matter of individual commitment. People can be “brought to the knowledge of the Lord” without leaving their homelands. True, in the early days of the Church, conversion often meant emigration as well. But now the gathering takes place in each nation. The Lord has decreed the establishment of Zion in each realm where He has given His Saints their birth and nationality. Scripture foretells that the people “shall be gathered home to the lands of their inheritance, and shall be established in all their lands of promise.” “Every nation is the gathering place for its own people.” The place of gathering for Brazilian Saints is in Brazil; the place of gathering for Nigerian Saints is in Nigeria; the place of gathering for Korean Saints is in Korea; and so forth. Zion is “the pure in heart.” Zion is wherever righteous Saints are. Publications, communications, and congregations are now such that nearly all members have access to the doctrines, keys, ordinances, and blessings of the gospel, regardless of their location.

Spiritual security will always depend upon *how* one lives, not *where* one lives. Saints in every land have equal claim upon the blessings of the Lord.

This work of Almighty God is true. He lives. Jesus is the Christ. This is His Church, restored to accomplish its divine destiny, including the promised gathering of Israel. President Gordon B. Hinckley is God’s prophet today. I so testify in the name of Jesus Christ, amen.” *Ensign*, Nov. 2006

Joseph Smith was a false prophet, his predictions were failures. This can easily be demonstrated. Smith claimed that what he spoke was specifically revealed to him from God, a claim that continues to be repeated and believed by his followers. Smith was too specific to be misunderstood.

The *Foundation for Apologetic Information and Research* (FAIR) is a Mormon apologetic organization that defends Mormonism against attacks on its evidences and claims. They say the following—

“The Foundation for Apologetic Information & Research (FAIR) was formed in late 1997 by a group of Mormons in an attempt to defend their faith from detractors who frequented online message boards.”

On their website can be found responses to 50 items that have been contested by critics who insist that there is no direct inspiration among Mormons from its beginning to the present time.

We will investigate their claims in regard to different Parts of this series on different subjects. The Mormon defense from FAIR will be enclosed in lines, as the above, followed by a response.

The prophecy about building a temple in Independence and a city, from FAIR website

“On 20 July 1831 Joseph Smith recorded a revelation identifying Independence, Missouri, as ‘the center place; and a spot for the temple is lying westward, upon a lot which is not far from the courthouse’ (D&C 57:3). Joseph and Sidney Rigdon dedicated a site for the temple on 3 August 1831. The following year, Joseph received another revelation concerning the gathering to Zion:

“2 [T]he word of the Lord concerning his church, established in the last days for the restoration of his people, as he has spoken by the mouth of his prophets, and for the gathering of his saints to stand upon Mount Zion, which shall be the city of New Jerusalem.

“3 Which city shall be built, beginning at the temple lot, which is appointed by the finger of the Lord, in the western boundaries of the State of Missouri, and dedicated by the hand of Joseph Smith, Jun., and others with whom the Lord was well pleased.

“4 Verily this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints, beginning at this place, even the place of the temple, *which temple shall be reared in this generation.*

“5 For verily *this generation shall not all pass away until an house shall be built* unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house.—D&C 84:2-5, emphasis added .

“The Saints were expelled from Jackson County in late 1834, before they could make any progress on the temple. Despite their best efforts, they were unable to return to reclaim their lands. After they settled in Nauvoo, Illinois, Joseph recorded another revelation rescinding the earlier commandment to build the Independence temple:

“49 Verily, verily, I say unto you, that when I give a commandment to any of the sons of men to do a work unto my name, and those sons of men go with all their might and with all they have to perform that work, and cease not their diligence, and their enemies come upon them and hinder them from performing that work, behold, it behooveth me to require that work no more at the hands of those sons of men, but to accept of their offerings....⁵¹ Therefore, for this cause have I accepted the offerings of those whom I commanded to build up a city and a house unto my name, in Jackson county, Missouri, and were hindered by their enemies, saith the Lord your God.”—Doctrine & Covenants 124:49, 51

Meaning of “shall”

“It is unclear from the wording of the 1832 revelation whether Joseph Smith meant it to be a prophecy or a commandment. When he declared the “temple *shall* be reared in this generation,” it’s possible that he meant this as a directive (Compare to the ten commandments: “thou shalt..” and D&C 59:5-13). If this is the case, D&C 84 is not actually a prophecy.

Meaning of “generation”

“If the revelation is meant as a prophecy, the timeline for its fulfillment depends on what Joseph meant by “generation.” Typically we consider this to mean the lifespan of those living at the time of the revelation. However, in scriptural language “generation” can indicate a longer period of time.

During his ministry in Jerusalem, Jesus revealed the signs of his second coming, and prophesied that “this generation shall not pass, till all these things be fulfilled” (Matthew 24:34). All those who heard his prophecy died nearly 2,000 years ago, so evidently Jesus meant “generation” to mean “age” or some other long period of time. It’s possible that Joseph meant the same thing in his revelation about the Independence temple, and therefore the time period for its fulfillment is still open.

Conclusion

“Joseph Smith’s revelation in D&C 84 may appear on the surface to be a failed prophecy, but a more nuanced exegesis reveals that it may not have been a prophecy, and if it is, its fulfillment is still in the future.

ANSWER-----

The “evidence” in FAIR’s claim is nothing but assertion, and not even clever assertion at that. Unfortunately for them, Joseph Smith said much more on the subject than just the “revelation” in D&C that they refer to but that alone is enough to establish it as a failed prophecy. Let’s begin a review with their assertion on “Generation.”

(1) Notice that the statement of D&C quoted by them says “this” generation. They rightly say that the word “typically” means the generation living at the time of the revelation. That is correct and “THIS generation” makes it even more specific of the people living when Smith made the statement.

(2) The misuse of Matthew 24:34 is also typical of Mormons who know nothing about what the Bible teaches. When Jesus said that “This generation shall not pass away, till all these things be accomplished,” he meant the generation of people living right then. Jesus is answering the questions asked by His disciples. Jesus had just pointed out that the time was coming when the temple would be completely destroyed. The disciples asked when that would happen and what would be the sign of His coming and the end of the world. Jesus answers those questions in order. He first answers their first question and gives the signs of the destruction of Jerusalem and the temple. The fulfillment of that would occur in A.D. 70 when the Romans destroyed the city and the temple. Everything Jesus said through verse 33 concerned the destruction of Jerusalem followed by His statement about “this generation.” After verse 34, Jesus then deals with the second question of the disciples about His second coming and the end of the world. Jesus says there are no signs and they had to be constantly ready. The temple WAS destroyed within the generation of people then living just as Jesus said. Thus, the Mormon apologists are completely wrong in their attempt to use the Bible to shore up their argument.

(3) January 4, 1833, Joseph Smith wrote to a newspaper. This is also supposed to be a prophecy of the Civil War, but that was a failure, also. The “not many years” refers to “this generation,” which tells us what “generation” means in Smith’s prophecies; it means the people living at the time the “prophecy” is given. Smith also mentions the “gathering together to Zion, which is in the state of Missouri” that is in keeping with his prophecy about The Gathering. It was already occurring, he insists. He then says that “there are those now living upon the earth whose eyes shall not be closed in death until they see all these things which I have spoken, fulfilled” That should settle what “generation” means! Here is the statement from Smith in context, which we have before seen on a previous page in this material—

And now I am prepared to say by the authority of Jesus Christ, that not many years shall pass away before the United States shall present such a scene of *bloodshed* as has not a parallel in the history of our nation; pestilence, hail, famine, and earthquake will sweep the wicked of this generation from off the face of the land, to open and prepare the way for the return of the lost tribes of Israel from the north country. The people of the Lord, those who have complied with the requirements of the new covenant, have already commenced gathering together to Zion, which is in the state of Missouri; therefore I declare unto you the warning which the Lord has commanded to declare unto this generation, remembering that the eyes of my Maker are upon me, and that to him I am accountable for every word I say, wishing nothing worse to my fellow-men than their eternal salvation; therefore, “Fear God, and give glory to Him, for the hour of His judgment is come.” Repent ye, repent ye, and embrace the everlasting

covenant, and flee to Zion, before the overflowing scourge overtake you, for there are those now living upon the earth whose eyes shall not be closed in death until they see all these things, which I have spoken, fulfilled. *Remember* these things; call upon the Lord while He is near, and seek Him while He may be found, is the exhortation of your unworthy servant.

4) Smith reasserted the the prophecy and set a date for it as “the appointed time” for the redemption of Zion. Note—

do the best he can in maintaining the ground. But, in case the excitement continues to be allayed, and peace prevails, use every effort to prevail on the churches to gather to those regions and locate themselves, to be in readiness to move into Jackson county in two years from the eleventh of September next, which is the appointed time for the redemption of Zion. If—verily I say unto you—if the Church with one

(5) Mormon leaders *who were companions of Joseph Smith*, even Mormon “Prophets,” understood that the prophecy of the gathering meant *within the generation of people living at the time it was given*. Some later, like Joseph Fielding Smith, expected that there would still be some alive a hundred years or more after the prophecy was given so it could be fulfilled “within this generation.”

(6) The quotation from D&C 124 that FAIR cites is not an excuse for failure but just more evidence of Smith’s deceit. Consider: When the prophecy is not fulfilled, it is very convenient for God to issue another revelation that if God’s enemies hinder them from doing their part, then God does not hold them accountable for fulfilling the prophecy. That’s a good “out” whenever one of his “prophecies” failed. No one could put any confidence in *any of his prophecies ever coming to pass* with a God that powerless. The enemies were more powerful than God. Whatever happened to the “revelation” given to Smith from God that the people were not to worry because God would fight their battles for them! Smith tried to cover all bases to hide his failures and keep the people doing what he told them to do.

(7) Also, the modern day Mormon scholars, noted before, acknowledge that to bring such a “prophecy” to pass today would be a disaster to the Mormon Church.

(8) The attempt by FAIR to define “shall” in order to demote the revelation from being a prophecy to just a command that could be fulfilled in any century, is shown to be ridiculous. Notice what they say: “It is unclear from the wording of the 1832 revelation whether Joseph Smith meant it to be a prophecy or a commandment. When he declared the “temple *shall* be reared in this generation,” it’s possible that he meant this as a directive....” That is a very positive maybe! When there are two choices and one of the choices is just “possible” then it is also “possible” for the other choice to be its meaning that it was actually a prophecy and *not* just a directive! However, the evidence is too clearly stated. Joseph Smith claimed a prophetic revelation from God that was a complete failure, start to finish. Look at the evidence.

“Originally the gathering was to be to the center of Zion, Independence, Missouri, but when the Mormons were driven out of both Missouri and Illinois they had to broaden the concept of “Zion.” It changed to mean all of North America. However, in the twentieth century the Mormon Church de-emphasized the importance of the gathering. As noted, speaking at the October 2006 LDS conference Apostle Russell M. Nelson explained that the Mormons are to gather in their own homelands, not to come to America: The choice to come unto Christ is not a matter of physical location; it is a matter of individual commitment. . . . True, in the early days of the Church, conversion often meant emigration as well. But now the gathering takes place in each nation. The Lord has decreed the establishment of Zion in each realm where He has given His Saints their birth and nationality. . . . The place of gathering for Brazilian Saints is in Brazil; the place of gathering for Nigerian Saints is in Nigeria; the place of gathering for Korean Saints is in Korea; and so forth.” (*Ensign*, Nov. 2006).

Notice: He says that the Lord has decreed the establishment of Zion in each realm where He has given His Saints their birth and nationality. With their prophets throughout their history continually prefacing their declarations with the same claim that the Lord decrees it and yet they fail in the decrees, why should we accept this modern apostle’s word for it? That isn’t any better than the modern televangelists claiming “The Lord told me,” or “The Lord told me to tell you...” That’s easy to say but none of it is true.

The same claims of inspiration are made by the Mormon Church at the present times. *Fourteen Fundamentals in Following the Prophets*, p. 5, says “The Prophet will never lead the church astray.” From a manual for new converts, *Gospel Principles*, p.46, says, “The Lord will never allow the president of the church to teach us false doctrine.” The utter failures littering their history show that these assertions are deceitful. They attempt to cover up their failures and explain away such statements as these but turn around and teach them to Mormons.

The word of the Lord never changeth?

Just as Missouri was to have been Zion according to revelation, but is no longer seen as such, so too have other revelations failed to prove reliable. Polygamy was to have been unassailable because it was “the order of heaven”; Negroes were not to get the priesthood until after the second coming; coloured people were to have turned white as a sign of their increasing righteousness.

All these were announced with a mighty fanfare and a “Thus saith the Lord”. Laws and edicts handed down from the mountain top in pronouncements that became scripture, and were published in the Doctrine and Covenants. Their reversal was done “as in a corner” in mild announcements in the stop press of Church publications - if announced at all. Nothing of any significance has been added to the “scriptures” of the Church since 1847. This in spite of the fact that momentous changes have been made to both doctrine and practice. Think of it. Almost one hundred and fifty years without revelation in a church that claims to be, above all churches, “the only true church on the face of the earth, and led by a living prophet”.

Mormonism Against Itself

by Maurice Barnett

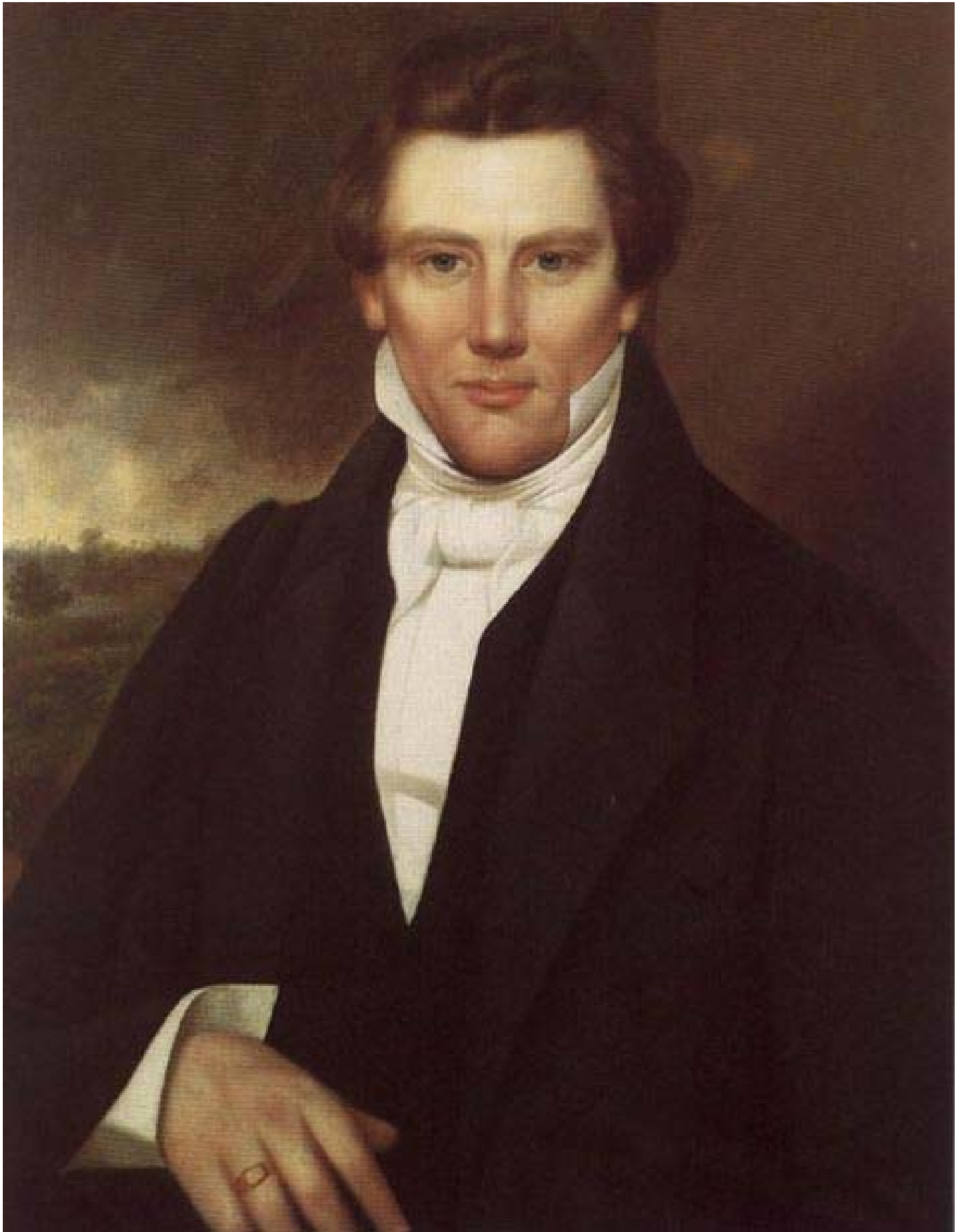
Part 2



—More Significant Prophecies That Failed— —Mormon Defense of Failures—

“Any Latter-day Saint who denounces or opposes, whether actively or otherwise, any plan or doctrine advocated by the ‘prophets, seers, and revelators’ of the Church is cultivating the spirit of apostasy....Lucifer...wins a great victory when he can get members of the Church to speak against their leaders and to ‘do their own thinking.’...

“When our leaders speak, the thinking has been done. When they propose a plan—it is God’s plan. When they point the way, there is no other which is safe. When they give direction, it should mark the end of controversy (*Improvement Era*, June 1945, p. 354).



Joseph Smith, Nauvoo, IL, 1844, shortly before his death

Introduction

Part 1 showed that Joseph Smith was a false prophet, illustrated by the core prophecy of early Mormonism, “The Gathering to Zion.” Specific details were given in the “orders” of God through Smith as to the place and time of its occurrence. It was a complete failure and the prophecy has been explained by Mormon apologists beyond any viable existence.

In this part we will investigate seven other prophecies that failed. This by no means exhausts the instances of failed prophecies and changes in revelation by Smith. In another part, we will take a look at how the Book of Mormon was translated and changes made in it before it even went to the printer. Likewise, there is no more telling instances of Smith’s being a fraud than that which surrounds the Doctrine & Covenants, the collection of revelations on many subjects supposedly given by God, primarily to Smith; some “revelations” were given to others but also included in the D&C. The Book of Mormon is not the doctrinal foundation of the Mormon Church as is the D&C.

In the coming pages, the specific “prophecy” will be given and failure shown, followed by the Mormon attempt to explain it away in order to maintain Smith as a true prophet. Mormon sources will be cited so that Smith is accurately quoted in context and the Mormon apologists will clearly state their case. The *History of the Church* will be quoted, as it was in Part 1. It is a seven volume set of books produced by the Mormon Church so what it says can be taken as being accurate history. The Journal of Discourses is a multi-volume set also produced by the Mormon Church containing sermons preached by early Mormons; the sermons of Brigham Young, Mormon President, prophet, revelator will be noted as well as “inspired” apostles. Documents of other Mormons will also be cited.

Remember the claim of Joseph Smith, supposedly quoting the words of God in a “revelation” to the Mormons through Smith. Whatever Smith says must be accepted as coming from the mouth of God—

“Wherefore, meaning the church, thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me; For his word ye shall receive, as if from mine own mouth in all patience and faith.” D&C 21:4-5.

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Modern Position On Who Is The Most Inspired

On the following pages is a presentation by Ezra Taft Benson, soon to become after this speech the President of the Mormon Church for nine years. It declares that the living prophet, the President of the Church, is more important than a dead one, more important than the standard works of the Church—The Book of Mormon, Doctrine and Covenants, Pearl of Great Price and the Bible. What that means is that yesterday's truth is today's error and today's truth is tomorrow's error.

What Ezra Taft Benson said in 1980 is what was before presented by Apostle Bruce McConkie in 1978. For long generations, the Mormon position on the Negro was that they became black because of sin and would forever be denied the Priesthood. This excluded them from any possibility of becoming Gods. This was changed in the Summer of 1978 when President Spencer Kimball had a "revelation" that would allow Negroes to have full access to everything others had in the Church. Factually, the reason for the change in the doctrine was that Temples were being built in so many other places, especially South America, and converseions were being made among so many whose ancestry could not be determined. It had been formerly taught by "inspired prophets" of the Church, Brigham Young for instance, that just one drop of Negro blood in a man would exclude one from the Priesthood. Unable to determine what to do regarding all of these converts, the best thing to do was to change the rules. Hence, a "revelation" that removed the obstacle! The following is a quotation from McConkie's speech—

"There are statements in our literature by the early brethren which we have interpreted to mean that the Negroes would not receive the priesthood in mortality. I have said the same things, and people write me letters and say, 'You said such and such, and how is it now that we do such and such?' And all I can say to that is that it is time disbelieving people repented and got in line and believed in a living, modern prophet. Forget everything that I have said, or what President Brigham Young or President George Q. Cannon or whomsoever has said in days past that is contrary to the present revelation. We spoke with a limited understanding and without the light and knowledge that now has come into the world."

Forget about revelation from the past. Only the present "revelators" matter. So—

"Any Latter-day Saint who denounces or opposes, whether actively or otherwise, any plan or doctrine advocated by the 'prophets, seers, and revelators' of the Church is cultivating the spirit of apostasy....Lucifer...wins a great victory when he can get members of the Church to speak against their leaders and to 'do their own thinking.'..."

"When our leaders speak, the thinking has been done. When they propose a plan—it is God's plan. When they point the way, there is no other which is safe. When they give direction, it should mark the end of controversy." (*Improvement Era*, June 1945, p. 354).

But, noting the past failures of the Mormon "inspired revelators," any Mormon prophet and his "revelation" is suspect, past, present or future. Though past "revelations" were supposedly by specific revelation from God, they are in fact human error.

FOURTEEN FUNDAMENTALS IN FOLLOWING THE PROPHETS

By President Ezra Taft Benson

BYU Devotional Assembly

Tuesday, February 26, 1980, 10:00 a.m.

My beloved brothers and sisters. I am honored to be in your presence today. You students are a part of a choice young generation—a generation which might well witness the return of our Lord.

Not only is the Church growing in numbers today, it is growing in faithfulness and, even more important, our young generation, as a group, is even more faithful than the older generation. God has reserved you for the eleventh hour—the great and dreadful day of the Lord. It will be your responsibility not only to help bear off the kingdom of God triumphantly but to save your own soul and strive to save those of your family and to honor the principles of our inspired constitution.

To help you pass the crucial tests which lie ahead I am going to give you today several facets of a grand key which, if you will honor, will crown you with God's glory and bring you out victorious in spite of Satan's fury.

Soon we will be honoring our Prophet on his 85th birthday. As a Church we sing the song, "We Thank Thee, Oh God, For A Prophet." Here then is the grand key—Follow The Prophet—and here now are Fourteen Fundamentals In Following the Prophet, the President of the Church of Jesus Christ of Latter-day Saints.

FIRST: [The Prophet is the Only Man Who Speaks For The Lord in Everything.](#)

In Section 132 verse 7 of the Doctrine and Covenants the Lord speaks of the Prophet—the President—and says:

"There is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred."

Then in Section 21 verses 4-6, the Lord states:

"Wherefore, meaning the church, thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me;

"For his word ye shall receive, as if from mine own mouth, in all patience and faith.

"For by doing these things the gates of hell shall not prevail against you."

Did you hear what the Lord said about the words of the Prophet? We are to "give heed unto all his words"—as if from the Lord's "own mouth."

SECOND: [The Living Prophet is More Vital to Us Than The Standard Works.](#)

President Wilford Woodruff tells of an interesting incident that occurred in the days of the Prophet Joseph Smith:

“I will refer to a certain meeting I attended in the town of Kirtland in my early days. At that meeting some remarks were made that have been made here today, with regard to the living oracles and with regard to the written word of God. The same principle was presented, although not as extensively as it has been here, when a leading man in the Church got up and talked upon the subject, and said: ‘You have got the word of God before you here in the Bible, Book of Mormon, and Doctrine and Covenants; you have the written word of God, and you who give revelations should give revelations according to those books, as what is written in those books is the word of God. We should confine ourselves to them.’

“When he concluded, Brother Joseph turned to Brother Brigham Young and said, ‘Brother Brigham I want you to take the stand and tell us your views with regard to the living oracles and the written word of God.’ Brother Brigham took the stand, and he took the Bible, and laid it down; he took the Book of Mormon, and laid it down; and he took the Book of Doctrine and Covenants, and laid it down before him, and he said: ‘There is the written word of God to us, concerning the work of God from the beginning of the world, almost, to our day. And now, said he, ‘when compared with the living oracles those books are nothing to me; those books do not convey the word of God direct to us now, as do the words of a Prophet or a man bearing the Holy Priesthood in our day and generation. I would rather have the living oracles than all the writing in the books.’ That was the course he pursued. When he was through, Brother Joseph said to the congregation; ‘Brother Brigham has told you the word of the Lord, and he has told you the truth.’” (CR, October 1897 pp. 18-19.)

THIRD: [The Living Prophet is More Important to Us Than a Dead Prophet.](#)

The living prophet has the power of TNT. By that I mean “Today’s News Today.” God’s revelations to Adam did not instruct Noah how to build the Ark. Noah needed his own revelation. Therefore the most important prophet so far as you and I are concerned is the one living in our day and age to whom the Lord is currently revealing. His will for us. Therefore the most important reading we can do is any of the words of the Prophet each week in the Church Section of the Deseret News, and any words of the Prophet contained each month in our Church magazines. Our marching orders for each six months are found in the General Conference addresses which are printed in the Ensign magazine.

I am so grateful that the current conference report is studied as part of one of your religion classes—the course entitled “Teachings of the Living Prophets” number 333.

May I commend that class to you and suggest that you get a copy of the class manual at your bookstore whether you’re able to take the class or not. The manual is entitled “Living Prophets For A Living Church” for Religion Course number 333.

Beware of those who would pit the dead prophets against the living prophets, for the living prophets always take precedence.

FOURTH: [The Prophet Will Never Lead The Church Astray.](#)

President Wilford Woodruff stated:

“I say to Israel, the Lord will never permit me or any other man who stands as president of the Church to lead you astray. It is not in the program. It is not in the mind of

God.” (The Discourses of Wilford Woodruff, pp. 212-213.)

President Marion G. Romney tells of this incident which happened to him:

“I remember years ago when I was a Bishop I had President (Heber J.) Grant talk to our ward. After the meeting I drove him home . . . Standing by me, he put his arm over my shoulder and said: ‘My boy, you always keep your eye on the President of the Church, and if he ever tells you to do anything, and it is wrong, and you do it, the Lord will bless you for it.’ Then with a twinkle in his eye, he said, ‘But you don’t need to worry. The Lord will never let his mouthpiece lead the people astray.’” (CR, October 1960, p. 78.)

FIFTH: The Prophet is Not Required to Have Any Particular Earthly Training or Credentials to Speak on Any Subject or Act on Any Matter at Any Time.

Sometimes there are those who feel their earthly knowledge on a certain subject is superior to the heavenly knowledge which God gives to His Prophet on the same subject. They feel the prophet must have the same earthly credentials or training which they have had before they will accept anything the prophet has to say that might contradict their earthly schooling. How much earthly schooling did Joseph Smith have? Yet he gave revelations on all kinds of subjects. We haven’t yet had a prophet who earned a doctorate degree in any subject, but as someone said, “A prophet may not have his PhD but he certainly has his LDS.” We encourage earthly knowledge in many areas, but remember if there is ever a conflict between earthly knowledge and the words of the prophet, you stand with the prophet and you’ll be blessed and time will vindicate you.

SIXTH: The Prophet Does Not Have to Say “Thus Saith the Lord” to Give Us Scripture.

Sometimes there are those who haggle over words. They might say the prophet gave us counsel but that we are not obligated to follow it unless he says it is a commandment. But the Lord says of the Prophet, “Thou shalt give heed unto all his words and commandments which he shall give unto you.” (D&C 21:4.)

And speaking of taking counsel from the Prophet, in D&C 108:1, the Lord states:

“Verily thus saith the Lord unto you, my servant Lyman: Your sins are forgiven you, because you have obeyed my voice in coming up hither this morning to receive counsel of him whom I have appointed.”

Said Brigham Young, “I have never yet preached a sermon and sent it out to the children of men, that they may not call scripture.” (JD 13:95.)

SEVENTH: The Prophet Tells Us What We Need to Know, Not Always What We Want to Know.

“Thou hast declared unto us hard things, more than we are able to bear,” complained Nephi’s brethren. But Nephi answered by saying “. . . the guilty taketh the truth to be hard, for it cutteth them to the very center.” (1 Nephi 16:1, 3.) Or to put it in another prophet’s words, “Hit pigeons flutter.”

Said President Harold B. Lee:

“You may not like what comes from the authority of the Church. It may contradict your political views. It may contradict your social views. It may interfere with some of your social life. . . Your safety and ours depends upon whether or not we follow. . . Let’s keep our eye on the President of the Church.” (CR, October 1970, p. 152-153.)

But it is the living Prophet who really upsets the world. “Even in the Church,” said President Kimball, “many are prone to garnish the sepulchres of yesterdays prophets and mentally stone the living ones.” (Instructor 95:257.)

Why? Because the living prophet gets at what we need to know now, and the world prefers that prophets either be dead or mind their own business. Some so-called experts of political science want the prophet to keep still on politics. Some would-be authorities on evolution want the prophet to keep still on evolution. And so the list goes on and on.

How we respond to the words of a living prophet when he tells us what we need to know, but would rather not hear, is a test of our faithfulness.

Said President Marion G. Romney, “It is an easy thing to believe in the dead prophets, but it is a greater thing to believe in the living prophets.” And then he gives this illustration:

“One day when President Grant was living, I sat in my office across the street following a general conference. A man came over to see me, an elderly man. He was very upset about what had been said in this conference by some of the Brethren, including myself. I could tell from his speech that he came from a foreign land. After I had quieted him enough so he would listen, I said, ‘Why did you come to America?’ ‘I am here because a prophet of God told me to come.’ ‘Who was the prophet?’ I continued. ‘Wilford Woodruff.’ ‘Do you believe Wilford Woodruff was a prophet of God?’ ‘Yes, I do.’ ‘Do you believe that President Joseph F. Smith was a prophet of God?’ ‘Yes, sir.’

“Then came the sixty-four dollar question. ‘Do you believe that Heber J. Grant is a prophet of God?’ His answer, ‘I think he ought to keep his mouth shut about old age assistance.’

“Now I tell you that a man in his position is on the way to apostasy. He is forfeiting his chances for eternal life. So is everyone who cannot follow the living Prophet of God.” (CR, April 1953, p. 125.)

EIGHTH: The Prophet is Not Limited by Mens Reasoning.

There will be times when you will have to choose between the revelations of God and reasoning of men—between the prophet and the politician or professor. Said the Prophet Joseph Smith,

“Whatever God requires is right, no matter what it is, although we may not see the reason thereof until long after the events transpire.” (Scrapbook of Mormon Literature, Vol. 2, p. 173.)

Would it seem reasonable to an eye doctor to be told to heal a blind man by spitting in the dirt, making clay and applying it to the man’s eyes and then telling him to wash in

a contaminated pool? Yet this is precisely the course that Jesus took with one man, and he was healed. (See John 9:6-7.) Does it seem reasonable to cure leprosy by telling a man to wash seven times in a particular river, yet this is precisely what the Prophet Elisha told a leper to do, and he was healed. (See 2 Kings 5.)

“For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.” (Isaiah 55:8, 9.)

[NINTH: The Prophet Can Receive Revelation on Any Matter—Temporal or Spiritual.](#)

Said Brigham Young:

“Some of the leading men in Kirtland were much opposed to Joseph the Prophet, meddling with temporal affairs. . .

“In a public meeting of the Saints, I said, ‘Ye Elders of Israel, . . . will some of you draw the line of demarcation, between the spiritual and temporal in the Kingdom of God, so that I may understand it?’ Not one of them could do it. . .

“I defy any man on earth to point out the path a Prophet of God should walk in, or point out his duty, and just how far he must go, in dictating temporal or spiritual things. Temporal and spiritual things are inseparably connected, and ever will be.” (JD 10:363-364.)

[TENTH: The Prophet May be Involved in Civic Matters.](#)

When a people are righteous they want the best to lead them in government. Alma was the head of the Church and of the government in the Book of Mormon; Joseph Smith was mayor of Nauvoo and Brigham Young was governor of Utah. Isaiah was deeply involved in giving counsel on political matters and of his words the Lord Himself said, “Great are the words of Isaiah.” (3 Nephi 23:1.) Those who would remove prophets from politics would take God out of government.

[ELEVENTH: The Two Groups Who Have The Greatest Difficulty in Following The Prophet Are The Proud Who Are Learned And The Proud Who Are Rich.](#)

The learned may feel the prophet is only inspired when he agrees with them, otherwise the prophet is just giving his opinion—speaking as a man. The rich may feel they have no need to take counsel of a lowly prophet.

In the Book of Mormon we read:

“O that cunning plan of the evil one! O the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish.”

“But to be learned is good if they hearken unto the counsels of God.”

“And whoso knocketh, to him will he open; and the wise, and the learned, and they that are rich, who are puffed up because of their learning, and their wisdom, and their riches—yea, they are they whom he despiseth; and save they shall cast these things away, and consider themselves fools before God, and come down in the depths of humility, he will not open unto them.” (2 Nephi 9:28, 29, 42.)

TWELFTH: The Prophet Will Not Necessarily be Popular With The World or The Worldly.

As a prophet reveals the truth it divides the people. The honest in heart heed his words but the unrighteous either ignore the prophet or fight him. When the prophet points out the sins of the world, the worldly either want to close the mouth of the prophet, or else act as if the prophet didn't exist, rather than repent of their sins. Popularity is never a test of truth. Many a prophet has been killed or cast out. As we come closer to the Lord's second coming you can expect that as the people of the world become more wicked, the prophet will be less popular with them.

THIRTEENTH: The Prophet And His Counselors Make Up The First Presidency—The Highest Quorum in The Church.

In the Doctrine and Covenants the Lord refers to the First Presidency as “the highest council of the Church” (107:80) and says “. . . whosoever receiveth me, receiveth those, the First Presidency, whom I have sent, . . .” (112:20.)

FOURTEENTH: The Prophet And The Presidency—The Living Prophet And The First Presidency—Follow Them And Be Blessed—Reject Them and Suffer.

President Harold B. Lee relates this incident from Church history:

“The story is told in the early days of the Church—particularly, I think, at Kirtland—where some of the leading brethren in the presiding councils of the Church met secretly and tried to scheme as to how they could get rid of the Prophet Joseph's leadership. They made the mistake of inviting Brigham Young to one of these secret meetings. He rebuked them, after he had heard the purpose of their meeting. This is part of what he said: ‘You cannot destroy the appointment of a prophet of God, but you can cut the thread that binds you to the prophet of God, and sink yourselves to hell.’” (CR, April 1963, p. 81.)

In a general conference of the Church President N. Eldon Tanner stated:

“The Prophet spoke out clearly on Friday morning, telling us what our responsibilities are. . .

“A man said to me after that, ‘You know, there are people in our state who believe in following the Prophet in everything they think is right, but when it is something they think isn't right, and it doesn't appeal to them, then that's different.’ He said, ‘Then they become their own prophet. They decide what the Lord wants and what the Lord doesn't want.’

“I thought how true, and how serious when we begin to choose which of the covenants, which of the commandments we will keep and follow. When we decide that there

are some of them that we will not keep or follow, we are taking the law of the Lord into our own hands and become our own prophets, and believe me, we will be led astray, because we are false prophets to ourselves when we do not follow the Prophet of God. No, we should never discriminate between these commandments, as to those we should and should not keep.” (CR, October 1966, p. 98.)

“Look to the Presidency and receive instruction,” said the Prophet Joseph Smith. (Teachings of The Prophet Joseph Smith, p. 161.) But Almon Babbitt didn’t, and in the Doctrine and Covenants section 124, verse 84, the Lord states:

“And with my servant Almon Babbitt, there are many things with which I am not pleased; behold, he aspireth to establish his counsel instead of the counsel which I have ordained, even that of the Presidency of my Church; . . .”

In conclusion let us summarize this grand key, these “Fourteen Fundamentals In Following the Prophet,” for our salvation hangs on them.

FIRST: The prophet is the only man who speaks for the Lord in everything.

SECOND: The living prophet is more vital to us than the standard works.

THIRD: The living prophet is more important to us than a dead prophet.

FOURTH: The Prophet will never lead the Church astray.

FIFTH: The prophet is not required to have any particular earthly training or credentials to speak on any subject or act on any matter at any time.

SIXTH: The prophet does not have to say “Thus Saith the Lord,” to give us scripture.

SEVENTH: The prophet tells us what we need to know, not always what we want to know.

EIGHTH: The prophet is not limited by men’s reasoning.

NINTH: The prophet can receive revelation on any matter, temporal or spiritual.

TENTH: The prophet may be involved in civic matters.

ELEVENTH: The two groups who have the greatest difficulty in following the prophet are the proud who are learned and the proud who are rich.

TWELFTH: The prophet will not necessarily be popular with the world or the worldly.

THIRTEENTH: The prophet and his counselors make up the First Presidency—the highest quorum in the Church.

FOURTEENTH: The prophet and the presidency—the living prophet and the First Presidency—follow them and be blessed—reject them and suffer.

I testify that these fourteen fundamentals in following the living prophet are true. If we want to know how well we stand with the Lord then let us ask ourselves how well we stand with His mortal captain—how close do our lives harmonize with the words of the Lord’s anointed—the living Prophet—President of the Church, and with the Quorum of the First Presidency.

May God bless us all to look to the Prophet and the Presidency in the critical and crucial days ahead is my prayer.”

The Seven Volume History of the Church

The seven volume set of the *History of the Church* is the official history of Joseph Smith and the early Mormons. It is quoted extensively in the different parts of this series. Just how accurate is the history; how much can it be relied upon for the facts of the time covered in each volume? There are an untold number of papers, manuscripts and journals in the vaults of the Church in Salt Lake City that are held in secrecy; no one is allowed to see them. The Church has hidden *all* of the facts. The claim for the published Mormon records is that there have been no changes nor revisions from the original documents. Notice—

“The gospel as the Mormons know it sprang full-grown from the words of Joseph Smith. It has never been worked over or touched up in any way, and is free of revisions and alterations.” Dr. Hugh Nibley, Mormon apologist and historian in *No, Ma’am, That’s Not History*, pages 57-58.

“The Prophet and the Church stand in this history free of historical interpretations and other external trappings. There are no arguments for its case. There are no attempts to ‘cover over’ any event.” Apostle John A. Widtsoe, *Evidences and Reconciliations*, 3 vols. in 1, page 332.

“The most important history in the world in the history of our Church, and it is the most accurate history in all the world, it must be so. Joseph Fielding Smith, later to be President, *Doctrines of Salvation*, vol. 2, page 199.

“...if errors creep in it, the Lord himself will bring to pass means whereby they will be eliminated...You pick up a record of the history of the Church and that record is accurate.” *ibid.* page 202.

“The History of Joseph Smith is now before the world, and we are satisfied that a history more correct in its details than this was never published.” Apostles George A. Smith and Wilford Woodruff, *History of the Church*, Preface, vol. 1, v.

“...no historical or doctrinal statement has been changed.” *ibid.* vol. 1, vi.

The statements of Joseph Field Smith are made in light of what he said on page 198, “*In regard to the recording of history, the thing that is most important is accuracy. If history is not accurate, it is harmful.*”

In spite of that fine sentiment, Smith turned right around and lied! All of these men were in a position to know the truth of the facts but what they said was completely false! They knew better than what they claimed in these quotes. Jerald and Sandra Tanner in their book *Changes in Joseph Smith’s History*, point out the following, page 4—

“Charles Wesley Wandell, who worked in the Church Historian’s Office after the death of Joseph Smith, accused the leaders of the Mormon Church of falsifying the history. When he saw that they were printing it in 1855, he made this comment in his journal:”

“I notice the interpolations because having been employed (myself) in the Historian’s office at Nauvoo by Doctor Richards, and employed, too, in 1845, in compiling this very autobiography, I know that after Joseph’s death his memoir was ‘doctored’ to suit the new order of things, and this, too, by the direct order of Brigham Young to Doctor Richards and systematically by Richards.” *Journal of Charles Wesley Wandell*, as printed in the *Journal of History*, vol. 8, page 76.

Not only were changes made after the collection for the series began but many changes were made before they ever started the project in 1834. More than 62,000 changes were made in the factual record, 17,000 words were added and 45,000 words were deleted! For a detailed study of this, see “*Changes in Joseph Smith’s History*” by Jerald & Sandra Tanner.

Revisions were frequently made as admitted by numerous early Mormons, such as Brigham Young. Among changes made were many things that were embarrassing to the Mormon Church or the record taught something they did not want revealed.

However, we may be assured that what IS contained in the current seven volume set *reflects the full approval of the Mormon Church and they will have to bear the consequences of what is said!* It is just that there are things that happened to, and were said by, Joseph Smith that are not found there. We will have occasion in the present series to show from Mormon sources that are available the changes that have been made in Mormon literature, contrary to the claims of Nibley, Smith, Woodruff and Widtsoe.

The Second Coming of Christ

“William Miller’s prophecy was only one of many manifestations of the millennial belief widespread in the America of his time. Others include the picturesque Shakers, who called themselves the Believers in Christ’s Second Appearing, and the much more potent Church of Jesus Christ of Latter-day Saints, commonly known as Mormons. The ‘latter days’ refer to the Mormon belief that the Second Coming of Christ will occur soon, bringing history to an end. The Mormon prophet, seer, and revelator Joseph Smith was assassinated by an Illinois mob in June of the same year that Miller’s people searched the skies for Jesus. The leader of the largest slave revolt in U.S. history, Nat Turner, a literate religious visionary who listened to ‘the Spirit that spoke to the prophets in former days,’ heard that Spirit tell him the day of judgment was at hand, when ‘the last would be first.’”
—*Oxford University Press* blog.

“William Miller was a Baptist living in Low Hampton, New York. Miller first expressed his teachings and beliefs in 1823 and gave his first public address August 1831, in nearby Dresden, New York. He drew a following which spawned a movement that eventually spread throughout the United States. Millerites published their own newspapers, and their activity was covered by many secular papers. In January 1844 Miller stated: “I have preached about 4,500 lectures in about twelve years, to at least 500,000 people.” Some estimated the Millerite movement at 30,000-40,000 adherents, but one observer said it peaked at about 100,000 in the United States. It was also estimated the movement had as many as 1,500 lecturers spreading the message. This at a time when the early Mormon Church had worldwide membership of 17,000 in 1840 and 26,000 in 1844 (4).

“The first date selected by Miller for the second coming of Jesus Christ was in the spring of 1843. When this prediction failed, March 1844 and later October 1844 became the new target dates. After the third date proved false the movement disintegrated. Die-hards went on to start several Adventist denominations, the largest of which is now known as the Seventh-day Adventists. Miller died December 20, 1849, but Millerite offshoots and other groups continued setting dates for the coming of the Lord.

“The Millerite movement was closely observed by the LDS press and members. In February 1843 Joseph Smith said “I showed them the fallacy of Mr. Miller’s data...” and he felt comfortable enough with the subject to give “a long exposition on Millerism.” (*History of the Church*, 5: 271-272, 277). The *Times and Seasons*, a Mormon newspaper had 17 references to this subject in the February 1843 to February 1845 period. During the same two year span this paper made 66 references to the “second advent” and the “second coming.” The LDS community used at least 11 terms to describe the second coming of the Lord and events associated with it. “

“The Book of Mormon claims that after his ascension to heaven in Israel, our Lord Jesus Christ made a bodily visit to the New World, it says:

‘And it came to pass that in the ending of the thirty and fourth year, behold, I will show unto you that the people of Nephi who were spared, and also those who had been called Lamanites, who had been spared, did have great favors shown unto them, and great

blessings poured out upon their heads, insomuch that soon after the ascension of Christ into heaven he did truly manifest himself unto them— Showing his body unto them, and ministering unto them; and an account of his ministry shall be given hereafter. Therefore for this time I make an end of my sayings.’ (3 Nephi 10:18-19)

‘And it came to pass that when Jesus had spoken these words the whole multitude fell to the earth; for they remembered that it had been prophesied among them that Christ should show himself unto them after his ascension into heaven. And it came to pass that the Lord spake unto them saying: Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world.’ (3 Nephi 11:12-14)

“There are problems with this idea. The Mormon and Christian communities have been expecting the Lord’s second coming. Based on the Book of Mormon the *Mormons should be looking for the Lord’s third coming*, not the second coming. Secondly, Jesus sent his apostles and disciples to “all the world” and “among all nations” (Matthew 28:19; Mark 16: 15; Luke 24:47-48). What kind of leader would give his people a responsibility and then take it away without telling them. And to be fair and consistent, would he not also have to visit all the other major continents, like Asia, Europe, Australia and Japan?”

—John Farkas, frontiernet.net

Nephi Lowell Morris, in the preface to his book *The Prophecies of Joseph Smith and Their Fulfillment*, says—

“Time is the supreme test of a prophecy. He who undertakes to foretell events must know that Time in its merciless pursuit will find him out. Of all the pretenses of the false prophet, prophesying is the most hazardous. Religious impostors often display qualities of leadership in controlling the affairs of their followers. The more modest their pretenses, however, the more likely are they to escape detection and exposure. But when spiritual leaders assume to exercise the exalted function of prophecy, and have the courage to publish their prophecies, they place their reputations before the bar of the world, and as the weight of Time presses out the vintage of the centuries they must sink to a deserving oblivion or be exalted to a place in the skies. Time is a foe of Fraud, but the never-failing friend of Truth.”

Along with several other prominent cult leaders of the 19th century, Joseph Smith did set a time for the Second Coming of Christ, claiming that he was told this by the Holy Spirit. A time was set for that event, *within the generation then living*. Some *would not die before the coming of Jesus*. Present day Mormons try desperately to deny Smith ever taught any such thing, but the facts are clear from their own literature. There is much more evidence that can be cited than what is presented here but this will be sufficient to determine the facts. We will see those facts and then take a look at their response to see how valid their defense may be.

whereby things pertaining to a higher order of kingdoms will be made known;

11. And a white stone is given to each of those who come into the celestial kingdom, whereon is a new name written, which no man knoweth save he that receiveth it. The new name is the key word.

12. I prophesy, in the name of the Lord God, that the commencement of the difficulties which will cause much bloodshed previous to the coming of the Son of Man will be in South Carolina.

13. It may probably arise through the slave question. This a voice declared to me, while I was praying earnestly on the subject, December 25th, 1832.

14. I was once praying very earnestly to know the time of the coming of the Son of Man, when I heard a voice repeat the following:

15. Joseph, my son, if thou livest until thou art eighty-five years old, thou shalt see the face of the Son of Man; therefore let this suffice, and trouble me no more on this matter.

16. I was left thus, without being able to decide whether this coming referred to the beginning

of the millennium or to some previous appearing, or whether I should die and thus see his face.

17. I believe the coming of the Son of Man will not be any sooner than that time.

18. Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

19. And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come.

20. There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

21. And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.

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

23. A man may receive the Holy Ghost, and it may descend upon him and not tarry with him.

SECTION 131.

INSTRUCTIONS by Joseph Smith the Prophet, given at Ramus, Illinois, May 16 and 17, 1843. See *History of the Church*, vol. 5, pp. 392, 393. — *Degrees in the celestial glory—Significance of the new and everlasting covenant of marriage—The more sure word of prophecy—Impossibility of a man being saved in ignorance—Spirit is matter.*

1. In the celestial glory there are three heavens or degrees;

2. And in order to obtain the highest, a man must enter into this order of the priesthood

[meaning the new and everlasting covenant of marriage];

3. And if he does not, he cannot obtain it.

4. He may enter into the other,

a, 2 Cor. 12:1—4. b, 132:6—21.

Smith's living to 85 was the REQUIREMENT FOR SEEING THE LORD, in whatever sense it was meant. Obviously, Smith would NEVER see the face of the Lord since he didn't live to be 85. To say it might refer to a previous appearing is nonsense, seeing the statement is in the future tense - not past tense. The Lord didn't return in 1890, Smith died the following year after this "revelation" was given so he has not seen the Lord in ANY of these senses in D&C 130:16, AND NEVER WILL! The Mormon apologetic concerning this D&C entry will follow this section.

In relation to the half-breed land, it is best described by its name—it is half-breed land; and every wise and judicious person as soon as he can dispose of his effects, if he is not a half-breed, will come away. I wish we could exchange some half-breeds and let them go over the river. If there are any that are not good citizens, they will be finding fault tomorrow at my remarks, and that is the key-word whereby you may know them. There is a chance in that place for every abomination to be practiced on the innocent, if they go; and I ask forgiveness of all whom I advised to go there. The men who have possession have the best title; all the rest are forms for swindling. I do not wish for the Saints to have a quarrel there.

President Joseph Smith stated that the next business was to settle difficulties where elders have had their licenses taken away, etc., or their membership. But whilst they were preparing, if there was any such case, he would talk on other subjects.

THE PROPHET ON THE SECOND COMING OF THE CHRIST.

The question has been asked, can a person not belonging to the Church bring a member before the high council for trial? I answer, No. If I had not actually got into this work and been called of God, I would back out. But I cannot back out: I have no doubt of the truth. Were I going to prophesy, I would say the end [of the world] would not come in 1844, 5, or 6, or in forty years. There are those of the rising generation who shall not taste death till Christ comes.

I was once praying earnestly upon this subject, and a voice said unto me, "My son, if thou livest until thou art eighty-five years of age, thou shalt see the face of the Son of Man." I was left to draw my own conclusions concerning this; and I took the liberty to conclude that if I did live to that time, He would make His appearance. But I do not say whether He will make his appearance or I shall go where He is. I prophesy in the name of the Lord God, and let it be written—the Son of Man will not come in the clouds of heaven till I am eighty-five years old. Then read the 14th chapter of Revelation, 6th and 7th verses—"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to Him, for the hour of His judgment is come."

And Hosea, 6th chapter, After two days, etc.,—2,520 years; which brings it to 1890. The coming of the Son of Man never will be—never can be till the judgments spoken of for this hour are poured out: which judgments are commenced. Paul says, "Ye are the children of the light, and not of the darkness, that that day should overtake you as a thief in the night." It is not the design of the Almighty to come upon the earth

History Of The Church, vol. 5, page 336. This record adds the prophecy that "There are those of the rising generation who shall not taste death till Christ comes." He also says that the judgments necessary as heralds of the Lord's coming have already commenced.

tongues and people; except such communication has been withheld by reason of transgression. Thousands of communications were received during the progress of these writings, besides those which are written in it, and thousands of communications have been received since the Bible was completed. Thousands of communications have also been received among other nations, and in other countries remote from the scenes where the Bible was written. And in short the Holy Ghost is a spirit of revelation and prophecy, and wherever it has been enjoyed by mankind, these communications from God have been received.

We therefore believe in the Book of Mormon, which is an ancient American record lately discovered, containing a sketch of the history, prophecies, and doctrine of the ancient nations who inhabited this country. And we also believe in many communications which God has been pleased to make us in the rise and progress of this church, as he has often revealed his word to us, by visions, by dreams, by angels, by his own voice and by the Holy Spirit of prophecy and revelation; and lastly, we believe that God will continue to reveal himself to us until all things are revealed concerning the past, present, and future; until we have come in possession of all knowledge, intelligence or truth, which is in existence. We believe that the Jews and all the house of Israel will soon be gathered home to their own lands, from all the countries where they have been dispersed, and that they will become one nation in the land upon the mountains of Israel, never more to be divided or overcome, and that they will all be brought to the knowledge of God, and will become a holy nation. We also believe that Jesus Christ will come in person, in the clouds of heaven with power and great glory, and all the saints with him to reign on the earth a thousand years, and that he will destroy the wicked from the earth by terrible judgments at the time of his coming. We also believe that the saints will rise from the dead at his second coming, and that they will live and reign on the earth one thousand years. We do not believe that the wicked will rise from the dead until the thousand years are ended, but that their resurrection is after the millenium and connected with the last judgment. We further believe that the restoration of Israel and Judah, and the second advent of Messiah are near at hand, and that the generation now lives who will witness the fulfillment of these great events, and that the Lord has raised up the Church of Latter Day Saints, and has set the truth in or-

our doctrine and principles, I refer the reader to a work entitled *The Voice of Warning*, which is particularly designed as an introduction to our faith and doctrine. I must, however, before leaving the subject, contradict certain reports which are in circulation concerning our principles in regard to property. It is a current report, and often credited by those who have no acquaintance with our society, that we hold our property in common. This is a base falsehood without a shadow of truth.—The members of this church have ever held their property individually, the same as other societies, with the exception of that which they freely give for the use of the society, to minister to the wants of the poor, and for the building of houses of worship, &c. The property thus given is managed by proper officers, who render a strict account for all their incomes and expenditures, and who have no right to apply one shilling for any other purpose than that for which it is given.

Having given this brief sketch of our religious principles, we will now proceed to our account of the rise and progress of the church until this present time. After the church was organized as stated in the foregoing, they gradually increased in numbers from that time until June, 1831; the whole church numbered near two thousand. A general conference was then held in Kirtland, Ohio; and was attended by something like sixty of our preachers. From this time until 1835 it rapidly spread throughout all the United States of North America, inasmuch that in 1836 branches of the church and general conferences had been organized throughout this vast republic, and at the present time the number amounts to over 50,000. In the latter part of the same year it was introduced into Toronto, Upper Canada, when it soon spread through that province; and in 1837, several of the elders sailed to England, under the direction of O. Hyde and H. C. Kimball, where they soon baptized between one and two thousand; from that time the work of the Lord has rapidly spread through England, Scotland, Ireland and Wales, and we have now flourishing societies in the principle towns and cities of Great Britain; numbering over twenty thousand*. This glorious message has also spread into Germany, a part of France, and reached even Constantinople, Jerusalem, the East Indies, and the islands of the seas.—It is still spreading in every country where it is known, and we anticipate a time not far distant, when a knowledge of the great work which the Lord has set his hand to do in these

Times and Seasons, Mormon newspaper published in Nauvoo, Ill, March 1843, page 142. This is an article on *What Do The Mormons Believe*. Smith had already delivered his prophecy on the Second Coming. Writing about the second coming, note the article says “the generation that now lives who will witness the fulfillment of these great events.” Joseph Smith was still alive and in Nauvoo but did not object to this declaration.

thority of the Melchizedek Priesthood was manifested and conferred for the first time upon several of the Elders.* It was clearly evident that the Lord gave us power in proportion to the work to be done, and strength according to the race set before us, and grace and help as our needs required.† Great harmony prevailed; several were ordained; faith was strengthened;

* A misapprehension has arisen in the minds of some respecting the statement—"The authority of the Melchizedek Priesthood was manifested and conferred for the first time upon several of the Elders." It has been supposed that this passage meant that the higher or Melchizedek Priesthood was now for the first time conferred upon men in this dispensation. This of course is an error, since even before the Church was organized, the Apostleship, the highest authority in the Melchizedek Priesthood, was conferred upon Joseph Smith and Oliver Cowdery, and very probably upon David Whitmer also. (See pp. 40-42, note.) The Prophet does not mean that the Melchizedek Priesthood was given for the first time in the Church. It was at this conference, however, that the special office of High Priest was for the first time conferred upon men in this dispensation, except in so far as Apostles are also High Priests (Doctrine and Covenants, sec. lxxxiv: 63); and of course as there were men who had been ordained to the apostleship before this conference of June, 1831, in that manner there had been High Priests in the Church, but not otherwise.

† In addition to the spiritual manifestations already mentioned as having occurred at this conference of June 3rd-6th, it should be said that, according to John Whitmer's *History of the Church* (ch. v): "The Spirit of the Lord fell upon Joseph in an unusual manner, and he prophesied that John the Revelator was then among the Ten Tribes of Israel who had been led away by Shalmaneser, king of Assyria, to prepare them for their return from their long dispersion, to again possess the land of their fathers.* He prophesied many more things that I have not written. After he had prophesied he laid his hands upon Lyman Wight and ordained him to the High Priesthood [i. e., ordained him a High Priest], after the holy order of God. And the Spirit fell upon Lyman, and he prophesied concerning the coming of Christ. He said that there were some in the congregation that should live until the Savior should descend from heaven with a shout, with all the holy angels with Him. He said the coming of the Savior should be like the sun rising in the east, and will cover the whole earth. So with the coming of the Son of Man; yea, He will appear in His brightness and consume all [the wicked] before Him; and the hills will be laid low, and the valleys be exalted, and the crooked be made straight, and the rough smooth. And some of my brethren shall suffer martyrdom for the sake of the religion of Jesus Christ, and seal their testimony of Jesus Christ, and seal their testimony of Jesus with their blood. He saw the heavens opened and the Son of Man sitting on the right hand of the Father, making intercession for his brethren, the Saints. He said that God would work a work in these last days that tongue cannot express and the mind is not capable to conceive. The glory of the Lord shone around.""

"The congregation at this conference numbered two thousand souls."—Cannon's *Life of Joseph Smith the Prophet*, p. 113.

This was the fourth general conference of the Church, the others were held on the 9th of June, 1830; the 26th of September, 1830; and the 2nd of January, 1831, respectively; and all at Fayette, Seneca County, New York.

History Of The Church, Vol. 1, page 176. After the Spirit of the Lord fell on Joseph Smith so that he prophesied and Smith had laid hands on Lyman Wight to ordain him to the High Priesthood, the Spirit then fell on Wight and he prophesied that the Lord would return within the lifetime of those present. *Smith did not contradict nor change that!*

affecting prayer, the brethren who went to Zion [in Zion's camp] were requested to take their seats together in a part of the house by themselves.

President Smith then stated that the meeting had been called, because God had commanded it; and it was made known to him by vision* and by the Holy Spirit. He then gave a relation of some of the circumstances attending us while journeying to Zion—our trials, sufferings; and said God had not designed all this for nothing, but He had it in remembrance yet;† and it was the will of God that those who went to Zion, with a determination to lay down their lives, if necessary, should be ordained to the ministry, and go forth to prune the vineyard for the last time, or the coming of the Lord, which was nigh—even fifty-six years should wind up the scene.

The President also said many things; such as the weak things, even the smallest and weakest among us, shall be powerful and mighty, and great things shall be accomplished by you from this hour; and you shall begin to feel the whisperings of the Spirit of God; and the work of God shall begin to break forth from this time; and you shall be endowed with power from on high.

President then called up all those who went to Zion, if they were agreed with him in the statement which he had made, to arise; and they all arose and stood upon their feet.

He then called upon the remainder of the congregation, to know if they also sanctioned the move, and they all raised their right hand.

* This vision, in which the Prophet evidently saw the order of the Church organization, is several times alluded to by him. By reference to the note on page 181 it will be observed that President Smith there refers to the vision in such a manner as to lead one to believe that he saw that Brigham Young would be one of the Twelve, and Joseph Young President of the Seventies. He also refers to this vision in the revelation which appears in chapter xiv; (Doctrine and Covenants, sec. cvii, 93). Describing the order of the Seventies, he says: "And it is according to the vision, showing the order of the Seventy, that there shall be seven Presidents to preside over them, chosen out of the number of the Seventy." It was doubtless in this vision also that the Prophet saw the manner in which the Twelve should be chosen.

† Elder Joseph Young in his "History of the Organization of the Seventies," (page 14) says that the following sentiment was delivered by the Prophet Joseph Smith in an address to the Elders assembled in Kirtland soon after the Seventies were organized: "Brethren, some of you are angry with me, because you did not fight in Missouri; but let me tell you, God did not want you to fight. He could not organize His kingdom with twelve men to open the Gospel door to the nations of the earth, and with seventy men under their direction to follow in their tracks, unless He took them from a body of men who had offered their lives, and who had made as great a sacrifice as did Abraham. Now the Lord has got His Twelve and His Seventy, and there will be other quorums of Seventies called, who will make the sacrifice, and those who have not made their sacrifices and their offerings now, will make them hereafter."

History Of The Church, Vol. 2, page 182. Smith said the meeting was called by the commandment of God, made known to Smith by vision and the Holy Spirit. The coming of the Lord would occur in 56 years.

The blessing of Lyman E. Johnson was, in the name of Jesus Christ, that he should bear the tidings of salvation to nations, tongues, and people, until the utmost corners of the earth shall hear the tidings; and that he shall be a witness of the things of God to nations and tongues, and that holy angels shall administer to him occasionally; and that no power of the enemy shall prevent him from going forth and doing the work of the Lord; and that he shall live until the gathering is accomplished, according to the holy prophets; and he shall be like unto Enoch; and his faith shall be like unto his; and he shall be called great among all the living; and Satan shall tremble before him; and he shall see the Savior come and stand upon the earth with power and great glory.

The blessing of Brigham Young was that he should be strong in body, that he might go forth and gather the elect, preparatory to the great day of the coming of the Lord; and that he might be strong and mighty, declaring the tidings to nations that know not God; that he may add ten talents; that he may come to Zion with many sheaves. He shall go forth from land to land and from sea to sea; and shall behold heavenly messengers going forth; and his life shall be prolonged; and the Holy

Young, David Whitmer, Heber C. Kimball. This, however, is not likely since but three of those who had been chosen were called up at the above meeting to be ordained, one for each Witness. Besides, the express language of the minutes of the proceedings is, "The Three Witnesses laid their hands upon each one's head and prayed separately; that is each ordained his man. The statement of Heber C. Kimball in the published extracts of his journal, also confirms this view of the matter. After giving the names of the Twelve men chosen he says: "After having expressed our feeling on this occasion, we were severally called into the stand, and there received our ordinations, under the hands of Oliver Cowdery, David Whitmer, and Martin Harris. These brethren ordained us to the Apostleship, and predicted many things which should come to pass, that we should have power to heal the sick, cast out devils, raise the dead, give sight to the blind, have power to remove mountains, and all things should be subject to us through the name of Jesus Christ, and angels should minister unto us, and many more things, too numerous to mention." He also adds the following interesting item with reference to the ordinations of that day: "After we [referring to the first three called up to receive ordination] had been thus ordained by these brethren, the First Presidency laid their hands on us and confirmed these blessings and ordinations, and likewise predicted many things which should come to pass." (*Times and Seasons*, vol. vi, p. 868). While these statements make it very clear that the Prophet Joseph did not join with the Three Witnesses in ordaining the Apostles—except in the way of confirming the ordination they received from the Witnesses, as described by Elder Kimball—the minutes of the meeting held February 21st, at which Parley P. Pratt was ordained, state that he was "ordained one of the Twelve by President Joseph Smith, Jun., David Whitmer, and Oliver Cowdery." Martin Harris must have been absent, and the Prophet evidently joined Oliver Cowdery and David Whitmer on that occasion because of the absence of Harris; but whether or not the Prophet was mouth on that occasion does not appear in the minutes or in Elder Pratt's autobiography.

History Of The Church, vol. 2, page 188. 1835. The blessing on Lyman Johnson by Smith and two others was "in the name of Jesus Christ," which was by the authority of the Lord. Johnson was to "see the Savior come and stand upon the earth." However, he was excommunicated from the Mormon Church in 1838 and died at age 45 in 1856.

prince and savior to God's people. The tempter shall not overcome him, nor his enemies prevail against him; the heavens shall be opened unto him, as unto men in days of old. He shall be mighty in the hands of God, and shall convince thousands that God has sent him; and his days may be prolonged until the coming of the Son of Man. He shall be wafted as on eagles' wings, from country to country, and from people to people; and be able to do wonders in the midst of this generation. Even so. Amen.

John F. Boynton's Blessing:—Thou hast prevailed and thou shalt prevail, and thou shalt declare the Gospel unto many nations. Thou shalt be made mighty before God; and although thou shalt be cast out from the face of men, yet thou shalt have power to prevail. Thou shalt lead the elect triumphantly to the places of refuge; thou shalt be like the brethren who have been blessed before thee. Thou shalt stand in that day of calamity when the wicked shall be consumed, and present unto the Father, spotless, the fruits of thy labor. Thou shalt overcome all the evils that are in the world; thou shalt have wisdom to put to silence all the wisdom of the wise; and thou shalt see the face of thy Redeemer in the flesh. These blessings are pronounced and sealed upon thee. Even so. Amen.

William Smith's Blessing:—We pray that he may be purified in heart; that he may have communion with God; that he may be equal with his brethren in holding the keys of this ministry; that he may be kept and be instrumental in leading Israel forth, that he may be delivered from the hands of those who seek to destroy him; that he may be enabled to bear testimony to the nations that Jesus lives; that he may stand in the midst of pestilence and destruction. He shall be mighty in the hands of God, in bringing about the restoration of Israel. The nations shall rejoice at the greatness of the gifts which God has bestowed upon him: that his tongue shall be loosed; he shall have power to do great things in the name of Jesus. He shall be preserved and remain on the earth, until Christ shall come to take vengeance on the wicked. Adjourned.

Kirtland, February 21st, 1835: Pursuant to adjournment, a meeting of the Church was held, and after prayer by President David Whitmer, and a short address by President Oliver Cowdery to the congregation, Elder Parley P. Pratt was called to the stand, and ordained one of the Twelve, by President Joseph Smith, Jun., David Whitmer, and Oliver Cowdery. O Lord, smile from heaven upon this thy servant; forgive his sins, sanctify his heart, and prepare him to receive the blessing. Increase his love for Thee and for Thy cause; increase his intelligence; communicate to him all that wisdom, that prudence, and that understanding, which he needs as a minister of righteousness and to magnify

The History Of The Church, vol. 2, page 191, 1835. The blessing on John Boynton who would “see the face of thy Redeemer in the flesh.” Boynton was excommunicated in 1837 and died in 1890 at 79 years. Also, the blessing on William Smith, Joseph's brother. His blessing promises that “He shall be preserved and remain on the earth, until Christ shall come to take vengeance on the wicked.” He was excommunicated in 1845 and died in 1893 at 82 years. Blessings on other men say the same as these.

upright, holy example will bring it out. All this will take place, and there are many here that will live to see those things, and I rejoice that there is but a comparatively little time for those things to be accomplished.

I look at matters perhaps a little different from some that get away off this way and then the other, and when they get disappointed will apostatize.

In order to explain my feelings I will bring up one little example ; for instance, it was expected that when the Saints gathered to Jackson County, there would be a perfect paradise, and that there would be an end to trouble and to opposition. And when the Saints were driven out from Jackson County, almost all in the Church expected that they would speedily be restored ; and a person was considered almost an apostate that would say, they would not come back in five years, or ten at the furthest ; but the prevailing opinion seemed to be that it would take place immediately.

When Zion's Camp went up, and found the Saints all scattered abroad, what did we hear? Why, all in camp were on the tiptoe to have Zion redeemed immediately ; perhaps some would stretch their faith and put it off for five years ; but those were considered weak in the faith. This was their extreme enthusiasm.

I was appointed to visit all the Saints in Clay County, to strengthen them, and I proved to them from the Book of Doctrine and Covenants that it would be very many years before Zion should be redeemed ; and some would believe it, and some others would think that brother Pratt was rather weak in the faith ; but I endeavored to show them that such and such things had got to be fulfilled before the redemption of Zion ; and time has proved the truth of what I advanced.

Now let us see if they have not

got to the other extreme ; twenty-two years have passed since that time, and if we look around now, is it not the other way, the very opposite? The people think of almost everything else but the redemption of Zion, and speak to individuals about it, and they put it off a great distance ahead. But I do not feel to go to this extreme. I will give you my opinion ; so far as the revelations go, in speaking of this subject, I think that this event is nearer than this people are aware of.

Again, take the subject of the coming of Christ, and as far back as 1831, I remember that I came on from New York to Kirtland, Ohio, and I found many Saints thinking that Christ would come immediately. Though I had but little experience, yet I had applied myself to the written revelations, for they were not then printed, but I frequently got the privilege of reading them, and copying some of them, and therefore, I had an opportunity of judging more correctly, perhaps, than those who had not the same privilege.

No doubt they felt exceedingly anxious to have him come, as we all do, and this anxiety overcame them, and hence they were mistaken. I have no doubt that there are others in the Church that think it is a far off event, an event that will probably take place in the days of their youngest children ; but from what is written, I look upon it as an event that is much nearer than is generally supposed.

It is true, there is a great work to be performed, but the Lord has a great many to perform it. If He had them all concentrated in one vast body from England, Scotland, the nations of Europe, and the Islands of the sea, he could soon accomplish the work, notwithstanding its vastness.

A great work has to be brought about : how many years, or scores of

Apostle Orson Pratt, *Journal of Discourses*, Vol. 3, page 17, May 20, 1855. Mormons in the 19th century understood for decades that the prophecy of Smith would occur within the time limit he foretold, *within their lifetimes*.

them counted, that were of that number, and only 12 or 14 did I hear of left, and felt sure that the time was not very far off when Zion would be redeemed. The signs of the times made the hearts of them that were looking for Christ is coming rejoice with an assurance taht it was not far off even to the natural view of time with men.

On the 14th of Feb. 1835, Joseph Smith said that God had revealed to him that the coming of Christ would be within 56 years, which being added to 1835 shows that before 1891 and the 14th of Feb. the Savior of the world would make his appearance again upon the earth and the winding up soon take place. In connection with this event, was related by my brother Dimick Huntington, the fact that when Joseph and Hyrum Smith submitted in their feelings to consent to give themselves up to the state mob at Nauvoo Illinois, after they had passed the Mississippi River. Joseph said "if they shed my blood it shall shorten this work 10 years." That taken from 1891 would reduce the time to 1881 which if the true time within which the Saviour should come much must be crowded into 6 years.

At another time Joseph was heard to say, in speaking of the redemption of Zion "I will lead this people back to Jackson County."

I testify that every word that Joseph Smith spoke, will be fulfilled that has not been fulfilled.

From the *Journal* of Oliver B. Huntington - 1876, from typed copy at Brigham Young University. The men closest to Joseph Smith all were convinced that the revelation Smith originally gave about the coming of Jesus would be fulfilled as Smith stated it. This included "Presidents and Prophets" that followed Smith. They were supposed to be inspired, speaking for God by the Holy Spirit. Why did God not correct their error? He supposedly gave Smith revelations that did not come true but did not correct that with succeeding inspired men! At that, from the time the original "revelation" was given, the Mormons believed and acted upon the the return of the Lord within the time frame given by Smith. Through the years he was still alive he could have corrected them on it if their understanding was wrong. He did not do so but rather fanned the flames.

ironically backfired, providing the Saints with subtle means for defending the Kingdom. If these Mormon defense measures were partially successful, internal reasons may have been as important as external ones for the metamorphosis of the Kingdom.

Millennialism is perhaps the most obvious example. The Mormon Church can of course honestly assert that no transformation in doctrine has occurred. But the perpetuation of doctrinal theories does not preclude a fundamental intellectual transformation. To this day, orthodox Latter-day Saints believe that Christ will return and that in time all earthly governments but that of the Kingdom of God will disappear. Nevertheless, not many Mormons at the present time have organized their lives in such a manner that at practically any moment they can prepare themselves for and welcome this event as a literal occurrence. Not that nineteenth century Saints could always say that of themselves. But they experienced definite and sustained periods of profound expectation. As the years wore on, however, without deliverance in sight, a certain spirit of resignation spread among the faithful. True, some Mormons believed that the Edmunds Act was a harbinger of the Millennium, and in 1890 there was a widespread belief among church members that Joseph Smith's prediction of 1835, that fifty-six years would "wind up the scene," would be fulfilled.⁴⁷ But such enthusiasm was short-lived. In 1903, Patriarch Benjamin F. Johnson, an original member of the Council of Fifty, could not conceal his disappointment when he remarked that "we were over seventy years ago taught by our leaders to believe that the coming of Christ and the millennial reign was much nearer than we believe it to be now."⁴⁸ Johnson's belief seems to have been shared by the majority of the Mormons. By projecting the certain and inevitable return of Christ to an undetermined future date, the Saints had removed a major motivation for building the political Kingdom. Not even the optimistic pronouncements of a Lorenzo Snow could prevent this decline of millennial expectations.

Possibly of even greater significance for the transformation of the Kingdom was the basic American patriotism of the majority of the

Klaus F. Hansen, *DIALOGUE: A Journal of Mormon Thought*, Autumn, 1966, page 76. Hansen's claim that "The Mormon Church can of course honestly assert that no transformation in doctrine has occurred," is contrary to historical fact.

Mormon Defense of Smith's Prophecy of the Second Coming of Christ

“A favorite pastime of anti-Mormons is to list the alleged false prophecies of Joseph Smith as evidence that he was not a prophet of God. One of their favorites is the supposed prophecy of Feb. 14, 1835, that Jesus' second coming would be in fifty-six years, or in 1891. The primary evidence usually presented consists of a reference to a sermon preached by Joseph Smith, as recorded in the seven-volume History of the Church edited by B. H. Roberts, and statements by three prominent LDS church members. In addition, anti-Mormons will sometimes present as evidence statements in blessings given to individuals that the one being blessed would see the Lord, or statements that some of those present at a meeting, or of the then rising generation, would not taste death until after Christ comes.”

“But did Joseph Smith actually speak such a prophecy? We do not have a transcript of Smith's sermon where the prophecy supposedly was given. What we have is a record of the sermon compiled from the personal records of some of those who were there.⁶ While those in attendance were able to hear Smith's exact words, we are not so fortunate. We are getting our information third-hand, first through the filters of the minds of those who recorded what they recalled of the sermon, second through the filters of those who combined the accounts into a single narrative, and third through the filter of B. H. Roberts' mind. This is a very important point. If one is to convict Joseph Smith of false prophecy, one must first be very sure that he actually uttered a prophecy.”

ANSWER-----

(1) Every so-called “prophecy” of Joseph Smith has been examined by non-Mormons and shown to be false, not just the “second coming” prophecy. Every point in the above defense from FAIR apologists would equally apply to ALL “prophecies” of Smith. That makes, by their own argument, every single “prophetic revelation” Smith ever made to be suspect because their points of “defense” on this one event will apply to all of them.

(2) Look again at page 12 and the comments at the bottom of the page. The page is a “revelation” specifically stated by God to Smith and recorded in the Mormon standard work, a collection of “revelations,” Doctrine & Covenants.

(3) These apologists claim that the “prophecy” went through several people's minds and was finally edited by B.H. Roberts, Mormon Apostle and Historian. That implies

that Roberts was to blame for any misunderstanding because he added or removed items that changed the original record. Refer back to pages 10-11 that discuss this issue. Though it is true that 17,000 words were added to the historical record and 45,000 words deleted, the current copy has the endorsement of the Mormon Church. What we refer to in this material is accepted by the Church as fact. Here are the quotations again, from page 10—

“The gospel as the Mormons know it sprang full-grown from the words of Joseph Smith. It has never been worked over or touched up in any way, and is free of revisions and alterations.” Dr. Hugh Nibley, Mormon, apologist and historian in *No, Ma’am, That’s Not History*, pages 57-58.

“The Prophet and the Church stand in this history free of historical interpretations and other external trappings. There are no arguments for its case. There are no attempts to ‘cover over’ any event.” Apostle John A. Widtsoe, *Evidences and Reconciliations*, 3 vols. in 1, page 332.

“The most important history in the world is the history of our Church, and it is the most accurate history in all the world; it must be so. Joseph Fielding Smith, later to be President and Prophet, *Doctrines of Salvation*, vol. 2, page 199.

“...if errors creep in it, the Lord himself will bring ot pass means whereby they will be eliminated...You pick up a record of the history of the Church and that record is accurate.” *ibid.* page 202.

“The History of Joseph Smith is now before the world, and we are satisfied that a history more correct in its details than this was never published.” Apostles George A. Smith and Wilford Woodruff, *History of the Church*, Preface, vol. 1, v.

“...no historical or doctrinal statement has been changed.” *ibid.* vol. 1, vi.

The apologists in FAIR are, in effect, charging these famous Mormon officials with dishonesty for maintaining that the record is accurate with absolutely no changes made; it is likewise a charge against the Church that endorsed the History of the Church as seen in the preface to volume 1. Which is it? Is the record published by the Church an accurate one or are they all dishonest?

(4) From the time he gave the revelation, Smith continued to fire up the Mormons about the second coming *in the generation then alive*. Smith never discouraged their thinking this! The blessings on several individuals, in which Smith participated, told them that they would live until the Lord came. The Lord would return before “their eyes closed in death.” He had given them the space of time, 1890-1891. He did not set the day nor the hour but he did the year.

(5) This was not lost on Mormons of the time. They believed up to the time set that the Lord would return at that time. This is what they believed and preached. Their testimony is that of WITNESSES to what was taught by Smith.

Civil War Prophecy

This “prophecy” is dated December 25, 1832. Doctrine & Covenants gives the modern statement of it. It was largely ignored in the early years but gained in popularity as troubles escalated toward the Civil War.

Actually, Smith was only repeating what was in conversations and newspapers of the time. The legislatures of Georgia and South Carolina had nullified some laws passed by Congress regarding tariffs. On December 21, 1832, the *Painesville Telegraph and Geauga Free Press* printed excerpts of an editorial from the *New York Courier and Enquirer* criticising South Carolina and Georgia for what they had done. The editorial presented the possibility of “armed resistance and civil war.” Painesville was just a few miles from Kirtland, OH where Joseph Smith was living at the time. *Four days after the editorial appeared in the newspaper*, Smith got his “revelation” from God about the war to come.

Apparently, though it is part of the *Doctrine & Covenants* (87), it did not actually appear in print until the 1851 edition of the *Pearl of Great Price*. From that time on, it gained increasing popularity. Today, Mormons frequently point to this “revelation” as proof positive of Smith’s inspiration, found in books, periodicals, lectures and casual conversation.

It became increasingly apparent in later years that the “prophecy” contained specific details that never happened. Some coverup had to be made in order to save Smith from being viewed as a false prophet. Brigham Roberts, the Mormon apologist, claims that a word had been change in printing the “prophecy,” which changed the meaning. He says the original manuscript, *which he consulted*, read THEN war shall be poured out. He used this argument to try to show that the “prophecy” could partially apply to the First World War as well as the Civil War. That way they could spread out the details over a longer period of time for its fulfillment, just like they have claimed for other “prophecies” of Smith. But the facts are something else. When we consult the original document in Joseph Smith’s own hand, we find that it says “thus,” just as it appears in the current printing of D&C. Roberts tried to save Smith as an inspired prophet.

The same basic argument of Roberts’ was made in 1972 by Roy Doxey. He wants to spread out the fulfillment over a long, long period of time. Of course, the more time and events you have to work with the more likely you can find some things to pick out that will fit some detail of such a “prophecy.” All of the details of the “prophecy” were far from being fulfilled during the time of the Civil War.

Other religious notables of the time, such as Ellen G. White of Adventist fame, also “predicted” the Civil War. There were others who predicted the what would happen and did so before Smith wrote his “prophecy” in 1832. Smith made the mistake of including so many details in his prediction that did not happen. From all that was occurring in the states at that time, it didn’t take either inspiration or a very intelligent person to predict what was likely to happen.

THE SEER.



All ye inhabitants of the world, and dwellers on the earth. See Ye, when He lifteth up an Ensign on the Mountains.—*Isaiah* xviii, 3.

VOL. II.

APRIL, 1854.

No. 4.

WAR.

A REVELATION AND PROPHECY BY THE PROPHET, SEER, AND REVELATOR, JOSEPH SMITH.

GIVEN DECEMBER 25th, 1832.

Verily thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place; for behold, the Southern States shall be divided against the Northern States; and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations in order to defend themselves against other nations; and thus war shall be poured out upon all nations. And it shall come to pass, after many days, slaves shall rise up against their Masters, who shall be marshalled and disciplined for war.— And it shall come to pass also, that the remnants who are left of the land will marshal themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation.— And thus, with the sword, and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquakes, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation, and chas-

tening hand of an Almighty God, until the consumption, decreed, hath made a full end of all nations; that the cry of the Saints, and of the blood of Saints, shall cease to come up into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies. Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold it cometh quickly, saith the Lord. Amen. (Pearl of Great Price, page 35.)

The above revelation was given twenty-one years ago last Christmas. We learn by this, some particulars in regard to the nature of that universal war which is soon to deluge all the nations and kingdoms of the earth.— The first indication of this fearful calamity was to begin in the rebellion of South Carolina. The revelation does not inform us that the first symptom of this rebellion would exhibit any thing very alarming in its appearance, but says, that it "*will eventually terminate in the death and misery of many souls.*" "*Eventually.*" (not directly or immediately,) should the rebellion of that State lead on to a war more general in its nature, involving the whole nation in a fearful revolution resulting, not in the loss of a few, but in the "*death and misery of many souls.*"

Apostle Orson Pratt on the 1832 prophecy of civil war. This was just a little over three years after its appearance in the Pearl of Great Price. The next page from the Seer follows.

The revelation does not inform us of the particulars of this general war, but shows, in very few words, the order in which it would spread; first, South Carolina should rebel; second, "the Southern States" should "be divided against the Northern States;" third, the Southern States should call on Great Britain for help; and fourth, Great Britain should call on "other nations in order to defend themselves against other nations." It seems from this, that Great Britain will already be at war with some nations at the time the South will appeal to her for assistance; for she will be obliged to seek assistance to defend herself from other nations.— Whether Great Britain, under such critical circumstances, will render aid to the South, is not stated. She will, perhaps, in order to secure commercial advantages favour the South; this will enable the latter to compete with the superior numbers of the North, and prolong the war, until, as the revelation states, it results in the destruction of many souls.

During this fearful revolutionary struggle between the South and the North, it seems that the South will marshal and discipline their slaves for war.

From this, it is quite evident, that the South will consider themselves hardly competent to withstand the force of the North without bringing into requisition the strength of the slave. However much assistance this may for awhile render to the South, it is certain, according to the revelation, that this strength will fail them: for, saith the Lord, "And it shall come to pass after many days, slaves shall rise up against their masters." From the expression, "*after many days*," we are led to conclude that the calamity, arising from the rebellion of the Slaves, will not take place, until the nation has, by its previous struggles been reduced to great weakness.

To add to the sufferings and great calamities of the nation, they will be greatly distressed by the aborigines, who "will marshal themselves and become exceeding angry" and vex

them "with a sore vexation." We are inclined to believe that this will not take place until millions of the nation have already perished in their own revolutionary battles. To what extent the Indians will have power over the nation is not stated in this revelation; but from what Jesus informed their forefathers at the time of his personal ministry among them, as recorded in the Book of Mormon, they will have power in a great measure over the whole nation. In speaking upon this subject, Jesus prophesies as follows:—

"Therefore, it shall come to pass, that whosoever will not believe in my words, who am Jesus Christ, which the Father shall cause him" (Joseph Smith) "to bring forth unto the Gentiles, and shall give unto him power that he shall bring them forth unto the Gentiles, it shall be done even as Moses said, they shall be cut off from among my people who are of the covenant; and my people who are a remnant of Jacob, shall be among the Gentiles, yea, in the midst of them as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through, both treadeth down and teareth in pieces, and none can deliver. Their hand shall be lifted up upon their adversaries, and all their enemies shall be cut off.— Yea, wo be unto the Gentiles, except they repent, for it shall come to pass in that day, saith the Father, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots, and I will cut off the cities of thy land, and throw down all thy strongholds; and I will cut off witchcrafts out of thy land, and thou shalt have no more soothsayers; thy graven images I will also cut off, and thy standing images out of the midst of thee, and thou shalt no more worship the works of thy hands; and I will pluck up thy groves out of the midst of thee; so will I destroy thy cities.— And it shall come to pass that all lyings, and deceivings, and envyings, and strifes, and priestcrafts, and whoredoms, shall be done away.— For it shall come to pass, saith the

PAINEVILLE TELEGRAPH

PRINTED AND PUBLISHED EVERY FRIDAY MORNING, AT PAINEVILLE, GAUGA COUNTY, OHIO.

FRIDAY, DECEMBER 21, 1832

From the New York Courier and Enquirer.

THE CRISIS.

It has been but too often the case that petty politicians have sounded the alarm of public danger, when only their own selfish interests were in jeopardy. So frequently has this occurred that the people, like the boy in the fable, hear the cry of Wolf! Wolf! with unconcern, and regard the most solemn predictions as idle vapouring. But whatever may be the result of the present crisis, or however overshadowed the warning, the press will have performed its duty in disclosing the extent of the evils before us, and in contributing its efforts to resist or avoid them.

We have just terminated an address which is feared may be the last ever be held under the present government, and may, we might of our ablest men in our nation uttered their convictions. In internal, since that election and the probability of dismemberment increased, and our dangers multiplied. Among the first and most prominent indications of the imminency of our danger we number the recent message of Governor Lumpkin to the Legislature of Georgia.

This document was common to many of our cotemporaries and our contemporaries. It found favor, with few, perhaps none, except among those who are the mere hacks of the party. If we have deferred a notice of the publication it is not because we have been unobtrusive of its bearing. At the present moment, when the public eye is turned in gaze with deep intensity upon the proceedings of South Carolina, it is peculiarly fitting that we should look around and survey the character and full extent of all the dangers that beset us.

The doctrine maintained by Gov. Lumpkin, contains in principle, every feature of nullification; and in practice, are more to be feared than those of Gov. Hamilton, because resistance is offered to that branch of the government which is least capable of enforcing its decrees, by the arm of power. There is another circumstance, which ought not to be overlooked.—The individuals in whose case this great question has been raised were Missionaries—a class of men not often, nor generally popular—and who, in the instance in question, are believed by many, to have undertaken this as a political crusade for the very purpose of engendering mischief and dissensions. How far this impression may be correct we pretend not to decide. We are not personally their advocates, nor

are our sympathies apt to be enlisted on the side of the nullifiers. But if Butler and Worcester are right, that circumstance cannot impair their rights as citizens, nor impart legality to the acts of Georgia. All history shows that usurpations have been most often accomplished by turning the current of public indignation against obnoxious individuals; and shall we, because we reprobate particular men, permit the constitution to be pierced, in order to reach them? Shall we, Samson-like, pull down the pillars of this constitution, for the purpose of banishing others, when we also must be crushed by its fall? However

Nullifiers and Unionists; while in Georgia, the prostrators of the Judiciary have christened their nullification by the name of Resistance, and contemptuously branded their opponents as Submission-men. But names cannot alter things;—and if Governor Lumpkin propose to avail himself of an objection to a phrase, the subterfuge is puerile. The only difference between them is in their application; and of the two sorts of nullification, that of Georgia is the least defensible in principle and the most dangerous in tendency. It is a direct appeal to the law of the strongest. The "engendering of strife" and "dissolving the most endearing life" is not in the climax of the crisis—far it aims at once at peace and civil war. It does not make any possible reference of a final question to the Supreme Court, but recklessly nullifies itself, at a blow. It does not call for a Convention of all the States, but a Convention of all the States, and promises quiescence in its decision, but its own arbiter and avenger. It nullifies itself upon (such) rights as are reserved, in the Constitution, to be reserved—up into the attitude of defiance. Union to come on if it

An article reprinted from *The New York Courier and Enquirer* in the *Painesville Telegraph*, December 21, 1832. It was on the crisis sparked by South Carolina and Georgia that brought speculation of a civil war. The paper said, "Such a view aims at once at armed resistance and civil war." Painesville was very close to where Joseph Smith was living in Kirtland, OH. Four days later, Smith wrote his "prophecy" on the Civil War.

from the most rascally perusal of his message. Towards the end of that communication he adverts distinctly to what he terms "the mystical doctrine of nullification." He pronounces it to be "unsound, dangerous, and delusive in practice, as well as in theory"; and that "wherever it spreads, it engenders the most bitter strife and animosities, and dissolves the most endearing relations in life.

Yet this same Gov. Lumpkin, in the former part of the same message, when alluding to the decision of the Supreme Court, says—"I have been prepared to meet this usurpation of Federal power with the most prompt and determined resistance, in whatever form its enforcement might have been attempted by any branch of the Federal government."

And what is this but nullification? What fanatic can distinguish between it, and the doctrines of South Carolina? The latter proposes to nullify an act of the legislative branch of the Federal government—the former to resist by force a decision of the Judiciary branch. The Judiciary is as much a branch of the general government as the legislature; and resistance to either is practical nullification. It is true that in South Carolina the parties are respectively designated as

Governor Lumpkin, and that he intends to resort to arms in repelling the jurisdiction of the Supreme Court cannot reasonably be questioned; for he proposes upon the Legislature the policy of the organizing a more efficient militia, and recommends the incorporation of volunteer companies throughout the State.—For what purpose?—an effort (we quote his words)—"a rallying point, in case of sudden alarm from ANY quarter, Foreign or DOMESTIC."

What then is really the present position of our country? Two States out of twenty-four, have put at defiance two out of the three branches of the General Government! Georgia has set the example of nullification of the Judiciary, which South Carolina is following in relation to Congress. The latter threatens, what the other has practised. A few months more will test the permanency of our institutions, and decide the problem whether man is capable of self-government;—for in a few months more, unless some signal interposition shall arrest the course of events in both these States, our national existence is at an end, and Fiat may be inscribed over the halls of the Capitol.

SECTION 87.

REVELATION AND PROPHECY ON WAR, *given through Joseph Smith the Prophet, December 25, 1832.* — Wars predicted—Division between the Northern States and the Southern States—Great calamities in manifestation of the chastening hand of God.

1. Verily, thus saith the Lord concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls;

2. And the time will come that war will be poured out upon all nations, "beginning at this place.

3. For behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and then "war shall be poured out upon all nations.

4. And it shall come to pass, after many days, "slaves shall rise up against their masters, who shall be marshaled and disciplined for war.

5. And it shall come to pass also that the "remnants who are left of the land will marshal themselves, and shall become exceedingly angry, and shall vex the Gentiles with a sore vexation.

6. And thus, with the sword and by bloodshed the inhabitants of the earth shall mourn; and with famine, and plague, and earthquake, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation, and chastening hand of an Almighty

e, 107:41, 113:8. f, see k, sec. 38. Col. 3:3, 4. g, 27:6, 132:45. Mal. 4:6. Matt. 17:11. h, Obad. 21. Rom. 11:25-31. James 5:20. Sec. 87: a, 130:12, 13. b, 45:69. c, 134:12. d, 109:65, 113:10. Al. 46:23, 3 Ne. 20:10, 21:12.

DOCTRINE AND COVENANTS, 88.

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God, until the "consumption decreed hath made a full end of all nations;

7. That the cry of the saints, and of the "blood of the saints, shall cease to come up into the ears of the Lord of Sabaoth, from

the earth, to be avenged of their enemies.

8. Wherefore, stand ye in "holy places, and be not moved, until the "day of the Lord come; for behold, it cometh quickly, saith the Lord. Amen.

SECTION 88.

REVELATION *given through Joseph Smith the Prophet, at Kirtland, Ohio, December 27, 1832. Designated by the Prophet, the Olive Leaf*

The "revelation" on civil war in the current printing of the Doctrine & Covenants. Take special note of the details of the prophecy. It is in the details Smith gives that shows the error of his "prophecy." For example, "war will be poured out on all nations beginning at this place (South Carolina)" because of the war between the States. This has called for a coverup by Mormons to salvage his role as a true prophet.

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AWFUL MORTALITY.—The British ship *Sybella*, Thornton, arrived yesterday from Rotterdam. She had on board at the time she left Holland, one hundred and thirty-two passengers, who received an addition of three, on the passage. Three and no less than ninety-four others died before the vessel arrived here, for but thirty-eight of all the passengers who embarked in apparent health, reached their port of destination. They are now at the quarantine and in a most wretched condition. We have not been able to collect as yet further particulars. The above however, are sufficiently appalling.—[N. Y. Paper.]

CAPE DE VERD ISLANDS.—Capt. Britton, of the Brig *Harp*, at New York from the Coast of Africa, touched on his passage home at the Cape de Verd Islands, from whence he sailed but 30 days since. Capt. Britton corroborates to the fullest extent, the accounts which have already reached us of the distressed situation of the inhabitants of these Islands; they were actually in a state of starvation. Capt. Britton saw persons drop down and die in the streets from absolute want. Nor was there any appearance of relief near at hand.

LATEST FROM CANTON.—By the ship *Providence*, Capt. Bowers, the Editors of the *Journal of Commerce* have received a Canton paper of May 20, which contains the following paragraph—

The rebellion on the frontiers of the adjoining provinces continues, and from the large bodies of troops which have left Canton, it would seem that the suppression of this revolt is no very easy matter. For some time the official reports of the progress of the Imperial arms, and the intention of the Government, have been kept quiet; at present, however, there is much stir among the officers; and it is reported that a force of several thousand men will leave Canton to-day for the seat of war, accompanied by his Excellency the Governor. A few days since, a fleet of large travelling boats passed up the river, with a detachment of troops on board, destined to reinforce the army which is now engaged with the rebels.

REBELLION IN SOUTH CAROLINA.

In addition to the above tribulations, South Carolina has rebelled against the laws of the United States; held a state convention, and passed ordinances, the same as declaring herself an independent nation, and, more than all, "Resolved, That this Convention do recommend to the people of South Carolina the observance of Thursday the 31st day of January next, as a day of fasting, humiliation and prayer, on which they are invited to implore the blessings of Almighty God on the efforts that are made to restore liberty and happiness to our beloved State."

And Gen. Jackson has ordered several companies of Artillery to Charleston, and issued a Proclamation, urging submission, and declaring such movers as that of S. Carolina *Texasian*. He closes thus: "May the Great Ruler of nations grant that the signal blessings with which he has favored ours, may not, by the madness of party or personal ambition, be disregarded and lost; and may His wise Providence bring those who have produced this crisis, to see their folly, before they feel the misery of civil strife; and inspire a returning veneration for that Union, which if, we dare to penetrate His designs, he has chosen as the only means of attaining the high destinies to which we may reasonably aspire."

The Evening and the Morning Star

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USUAL RATES.

PRINTING,

OF MOST KINDS, DONE TO ORDER, AND IN STYLE AT THIS OFFICE.

The Evening and Morning Star, January, 1833, the month after Smith's "prophecy." This is a Mormon newspaper published in Independence, MO. This was hardly more than reporting the unrest in South Carolina. It was only when it looked like, for certain, that there would be a Civil War, did the "prophecy" of Smith gain real attention.

In this country the North and the South will exert themselves against each other, and ere long the whole face of the United States will be in commotion, fighting one against another, and they will destroy their nationality. They have never done anything for this people, and I don't believe they ever will. I have never prayed for the destruction of this Government, but I know that dissolution, sorrow, weeping, and distress are in store for the inhabitants of the United States, because of their conduct towards the people of God. Then the judgments will go forth to the nations of the earth. I have an understanding of these things, and I sincerely hope that you comprehend as clearly as I do. If you do, you will strive to prepare for those things that are coming upon the earth in these last days.

I would like you all to become like a vine, or like unto a tree, every limb, branch, twig, fibre, and leaf to be connected one with the other.

Now, in regard to the Spirit of prophecy, I will say that we may all

prophecy, if we will wait till we are sure we are right. Brethren, God bless you with the gifts of the Spirit, and may peace be with you all, and may the blessings of heaven rest upon these mountains and valleys for the benefit of the faithful Saints.

When I look around, I see many things that I do not like; I do not like to think of circumstances that have taken place within the last few days. I do not like the idea of having thieves in our midst, but we certainly have them, and I pray God Almighty to root them out of the earth, and to let them go into forgetfulness, and let all Israel say Amen. (The congregation responded Amen.)

Brethren and sisters, I pray our Father in heaven to give you liberally of his Spirit, that you may be led and guided thereby in the way of righteousness and truth, and in the end of your probation be exalted in the presence of the Father and the Son, which I ask for you and all the faithful, in the name of Jesus Christ. Amen.

BLESSINGS ENJOYED BY THE SAINTS.

Remarks by Elder WILFORD WOODRUFF, made in the Tabernacle, Great Salt Lake City, May 12, 1861.

REPORTED BY J. V. LONG.

Brethren and sisters, after the congregation receiving so much instructions, I feel that I shall make my remarks very brief. It is truly good to sit and hear the word of the Lord, and it is truly a good thing to believe in it; but it is still better to practise it.

I have reflected to-day, as I frequently do, with regard to the mercy of God and his loving-kindness to the children of men. The positions that the children of men occupy with regard to the difference there is in the minds of men on the subject of religion and the character of God is

Heber C. Kimball, *Journal of Discourses*, vol. 9, April, 1861, in the Temple in Salt Lake City. Note how Kimball echoes the revelation of Smith regarding the consequences of the hostility. He claims an understanding of these things and declares that these are "the last days."

the people, but the Lord was with us wherever we went, backing up our words by the testimony and power of the Holy Ghost, and the people to whom we administered received the same testimony as had been given unto us.

We are beginning to realize that the things which the Lord has promised unto us thirty years ago are now being fulfilled to the very letter. Is there much peace in the world of mankind? No, there is not: peace is fast being taken from the children of men. We are at peace in Utah, but let me tell you that the Lord has foretold by the revelations of Jesus Christ all these things that are now fulfilling before our eyes.

I copied a revelation more than twenty-five years ago, in which it is stated that war should be in the south and in the north, and that nation after nation would become embroiled in the tumult and excitement, until war should be poured out upon the whole earth, and that this war would commence at the rebellion of South Carolina, and that times should be such that every man who did not flee to Zion would have to take up the sword against his neighbor or against his brother. These things are beginning to be made manifest, but the end is not yet; but it will come, and that too much sooner than the world of mankind anticipate, and all those things spoken by the mouths of his Prophets will be fulfilled.

We are gathering together here for certain purposes understood and in the mind of the Lord, one of which is that we may be sanctified and prepared for the great work of the future. We have carried this work to the various nations of the earth, and the people to whom we have preached have thought of us saying that there was no other Gospel than that which we had to proclaim, as was clearly and demonstratively set forth to-day. The

Gospel of Jesus Christ is perfect in all its parts. The words of the Psalmist David will apply to our religion, where he says:—"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb."

According to the vision of John the Revelator, there are to be "six hundred, threescore and six" false sects of religion: how many of these already exist is a matter of dispute among theologians, but I suppose that the number is nearly complete. Let me now ask if you think things look or indicate that these contending creeds are all of God. It is certainly not like the order carried out in the days of Christ and his Apostles. It is much more like the confusion of the Pharisees, Essenes, Herodians, Sadducees and Stoics, for they had different creeds, principles and notions by which they were governed, and it is just so now with the sectarian world. It is composed of every sect and party that profess religion upon the face of the earth. But the honest in heart will be gathered out of all these creeds and systems and be brought home to Zion.

There have been thousands of men and women who have listened to the preaching of the Elders of this Church, who have not embraced it for fear of their good name; and there have been many clergymen who have listened attentively to the Elders of Israel, and they have spent days and nights in meditating upon the things of God, and studying what to

Wilford Woodruff, Journal of Discourses, vol. 10, July, 1862. Woodruff relates the "revelation" given by Joseph Smith in 1832. Notice his recounting the essential details of that prophecy. Keep in mind that Mormons insist on "continued revelation" of successive "inspired" leaders. These "inspired" leaders kept insisting on the literal fulfillment of Smith's prophecies, including the Civil War prophecy.

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

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

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

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

they have brought universal destruction and desolation upon the whole country. It appears as though they would destroy every person; perhaps they will, but I think they will not.

God rules. Do you know it? It is the kingdom of God or nothing for the Latter-day Saints.

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

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

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

Brigham Young, *Journal of Discourses*, October, 1863. The decree of God concerning the Negroes is that they must continue to be the servants of servants and that cannot be changed. It is a reference, until modern times when a "revelation" changed it, to the reason Negroes are the color they are; they are cursed.

A Revelation of Joseph Smith
Given December 25th 1832

Verily thus saith the Lord, concerning the war that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place. For behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations, and thus war shall be poured out upon all nations. And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshaled and disciplined for war: and it shall come to pass also, that the owners who are left of the land will marshal themselves, and shall become exceedingly angry, and shall use the sword in vain occasions, and thus, with the sword, and by bloodshed, the inhabitants of the earth shall mourn, and with famine, and plagues, and earthquakes, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation, and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations, that the cry of the saints, and of the blood of the saints, shall cease to come up into the ears of the Lord of sabaoth, from the earth, to be avenged of their enemies. With confessions, stave ye in holy places, and be not

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angling alliances with continental powers. But finally, under the stress of circumstances, she departed from isolation, and united with other self-defense, with the result that towards—that is, in a few years—outburst of the world's war. "And the sword and by bloodshed," con-revelation, "the inhabitants of the mourn, and with famine and plagues quakes and the thunder of heaven erce and vivid lightning also, shall tants of the earth be made to feel and indignation and chastening hand ighty God, until the consumption th made a full end of all nations." e note of warning of this great world ounded. In another section of the octrine and Covenants, the Prophet ophesy in the name of the Lord God, difficulties which shall cause much previous to the coming of the Son will begin in South Carolina." "It over the slavery question," said he, voice declared to me when praying bject, on December 25, 1832."

THE PROPHET JOSEPH SMITH, SAITH GOD (11 Nephi x).
The Prophet Joseph Smith's Inspired Prediction.

The great calamity of the Civil War was predicted by the Prophet Joseph Smith, as is common knowledge among you, twenty-nine years before it began, and in great detail the circumstances of the Rebellion, as to its ending in the death and misery of many souls; as to the Southern States being divided against the Northern States; as to the Southern States calling upon Great Britain, and Great Britain calling upon other nations, in order to "defend themselves against other nations," "and then" war shall be poured out upon all nations. It reads in the current print of the Doctrine and Covenants "and 'thus' war shall be poured out upon all nations." But when revising the History of the Church some years ago, we found that in the manuscript, it read "then," that is, when Great Britain shall call upon other nations to defend herself against other nations, "then war shall be poured out upon all nations." England for a long while, trusting in the greatness and strength of her navy, rejoiced in what her

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the great war in
er impending.
that it
will nev-
possible. All
burning, yet Euro-
even in the dread stress
the Balkan war."
This was the universal feeling in
modern war. I remember that several yo-
men of our own faith who came to me to con-
verse upon this very revelation and warning
on war that the Lord caused to be written
by His Prophet, and wondered if we would
not have to find some interpretation that
would be harmonized with continual peace
among the nations; but the word of God proved
to be true, and notwithstanding all the hopes
and opinions of men, the great calamity has
come; and we stand in the relationship of
having fore-knowledge of the event, not by
any wisdom of ours, but because the Lord was

Roberts knew better than what he claimed here. The original wording in Smith's own handwriting says "thus," not "then." By his changing the wording, Roberts had to lie in an attempt to cover up Smith's failure. The next page will show an enlargement of the handwritten "revelation" of Smith's to more easily see what he wrote.

A Revelation of Joseph Smith
Given December 25th 1832

Verily thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place; for behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and thus war shall be poured out upon all nations. And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshaled and disciplined for war: and it shall come to pass also, that the remnants who are left of the land will marshal themselves, and shall become exceedingly angry, and shall vex the Gentiles with a sore vexation; and thus, with the sword and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquakes, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations; that the cry of the saints, and of the blood of the saints, shall cease to come up into the ears of the Lord of sabaoth, from the earth, to be avenged of their enemies. Therefore, stand ye in holy places, and be not

It is clear from the original hand written manuscript that the word is “thus” and not “then” as Brigham Roberts claimed. The manuscript is so clear that it isn’t possible to miss that fact. If the “prophecy” was accurate and a true revelation, there would have been no need to lie to cover it up. The current printing of this revelation in D&C has “thus” and not “then” so Roberts’ attempt obviously was not accepted.

Other writers, such as J. T. C. Fuller, have emphasized the development of weapons and military tactics in the Civil War that were employed in subsequent wars.^{8b}

When Great Britain was to "call upon other nations in order to defend themselves against other nations" we have, in prophecy, a description of World War I, for "then war shall be poured out upon all nations."^{8c}

^{8b}Roy W. Doxey, *Prophecies and Prophetic Promises from the Doctrine and Covenants*, p. 192.

^{8c}*Ibid.*, 87:3.

"THIS IS A DAY OF WARNING"

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habitants of the earth be made to feel the wrath, and indignation, and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations. (Doc. & Cov. 87:6.)

From this great revelation on wars, is there not further confirmation that there will be a time when peace is taken from the earth and Satan shall have power over his own dominion?¹² That time is to be in this dispensation of the gospel as we draw nearer to the second coming of Christ, when the judgments will have prepared the way for "a full end of all nations." This will allow for the removal of wickedness from the earth and the reign of Jesus Christ as King of kings and Lord of lords.

Roy Doxey, *The Doctrine and Covenants And The Future*, 1972, pages 39, 41. Doxey opens the "prophecy" of Smith for an indefinite time in the future. This is exactly what Mormon apologists do with many of Smith's "prophecies" and is how current Mormon apologists defend Smith's "prophecy." Return to the original "revelation" and note the details. They didn't happen.

Mormon Defense (FAIR) of Smith's Prophecy on the Civil War

--1-- "Joseph Smith's Prophecy on War (D&C 87) is a big thorn in the side of those critics of the Mormon Prophet. Some claim that 'everyone knew that the North and South were going to war, so it wasn't that big of a prophecy.' However, the evidence is against that statement. Elder Orson Hyde supplemented that prophecy in 1858, claiming the destructions and wars were about to come upon the U.S.

When he made these claims, many eastern newspapers quoted him, mocking him. There was no way the States were going to war, according to the papers. In 1862, Elder Hyde commented on this fact as further evidence that the American people did not consider this prophecy valid prior to its accomplishment.

Answer-----

(1) The conflict that resulted in the Civil War goes back with its roots to the war of 1812 and even before. It was as much about economic as it was slavery. The Louisiana Purchase in 1803 extended the territory of the United States but posed problems as well. The Missouri Compromise of 1820 highlighted the matter of slavery. Missouri applied for statehood as a slave state and was allowed only because Maine also applied as a free state. This kept the slave and free states equal in number. Restrictions were added from that point on. The boundary for slave and free was essentially set as the southern boundary of Missouri running east to west. From then on, all north of the line would be free and south of the line slave. Though it was not set as the Mason-Dixon line of 1763, it generally ran along that line and became in the minds of people the division between north and south.

The first test for the South over the slavery issue began in the final congressional session of 1835. Before that it was tariffs, as we have noted regarding South Carolina and Georgia in 1832. In what became known as the Gag Rule Debates, abolitionists flooded the Congress with anti-slavery petitions focusing on ending slavery and the slave trade in Washington, D.C. The debate was reopened each session as Southerners, led by South Carolinians Henry Pinckney and John Hammond, prevented the petitions from even being officially received by Congress. Led by John Quincy Adams, the slavery debate remained on the national stage until late 1844 when Congress lifted all restrictions on processing the petitions.

Describing the legacy of the crisis, Sean Wilentz writes:

"The battle between Jacksonian democratic nationalists, northern and southern, and nullifier sectionalists would resound through the politics of slavery and antislavery for decades to come. Jackson's victory, ironically, would help accelerate the emergence of

southern pro-slavery as a coherent and articulate political force, which would help solidify northern antislavery opinion, inside as well as outside Jackson's party. Those developments would accelerate the emergence of two fundamentally incompatible democracies, one in the slave South, the other in the free North."

For South Carolina, the legacy of the crisis involved both the divisions within the state during the crisis and the apparent isolation of the state as the crisis was resolved. By 1860, when South Carolina became the first state to secede, the state was more internally united than any other southern state. Historian Charles Edward Cauthen writes:

"Probably to a greater extent than in any other Southern state, South Carolina had been prepared by her leaders over a period of thirty years for the issues of 1860. Indoctrination in the principles of state sovereignty, education in the necessity of maintaining Southern institutions, warnings of the dangers of control of the federal government by a section hostile to its interests – in a word, the education of the masses in the principles and necessity of secession under certain circumstances – had been carried on with a skill and success hardly inferior to the masterly propaganda of the abolitionists themselves. It was this education, this propaganda, by South Carolina leaders which made secession the almost spontaneous movement that it was."

The Kansas-Nebraska Act of 1854 nullified the Missouri Compromise. As a result, Kansas became known as "bleeding Kansas" or "bloody Kansas." Violence that killed large numbers and spread destruction over the state was between abolitionists and slave holders. It was a microcosm of what would break out in six years with the Civil War.

Thus, open conflict of one sort or another was constant for decades before the War. Preparation was made especially in southern states. The publication from the New York and Painesville newspapers in 1832 was indicative of the expectations.

Note the second paragraph from the Mormon apologists above. What did the rejection of the prophecy by the American people have to do with whether or not Smith prophesied of the War? Most Americans did not accept any of Smith's prophecies.

--2-- "3 For behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and then war shall be poured out upon all nations."

Here we see the South, during the Civil War, calling upon other nations for assistance, and "they" or Great Britain and other nations shall "also call upon other nations" for assistance in their defense. Imagine a nation like Great Britain, which at the time ruled the oceans and had a formidable army having to call upon other nations for assistance! And yet it happened in both the First and Second World Wars, which is *exactly* the time when war was "poured out upon all nations."

Answer-----

(1) This just one of the details of the prophesy that didn't happen. FAIR tries to jump ahead to WWI to pick up that detail. The prophetic detail concerning Britain is tied to the war that was *shortly to come to pass* and involved north and south in the US, beginning with South Carolina. Look at D&C 87. Smith said that war will be poured out on all nations begining in South Carolina. The Southern states will be divided against the Northern states and the Southern states will call on other nations, even Great Britain and Britain will call on other nations for their defense. It didn't happen and that makes Smith a false prophet.

--3-- 4 And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshaled and disciplined for war.

The only "slaves" in the days since the World Wars, have been those who have suffered under the bonds of Communism and racism. Isn't it interesting to see how quickly the shackles of slavery have fallen off of the slaves of the former Soviet Union, Eastern Europe, and among the blacks in South Africa, and to an extent, even in the United States. However, since their "masters" are marshaled and disciplined for war, there are few primary choices, except Communism where this has occurred.

Answer-----

(1) They really have to stretch to get this to apply to the Soviet Union, Europe and South Africa. The "prophesy" says after many days, not many, many years. The biggest issue of the Civil War was slavery and this part of the "prophecy" was tied to the consequences of the Civil War.

--4-- "5 And it shall come to pass also that the remnants who are left of the land will marshal themselves, and shall become exceedingly angry, and shall vex the Gentiles with a sore vexation."

At one time I thought the remnant referred to is the literal House of Israel, and particularly the Lamanites (Native Americans). It may be that a portion of this part of the prophecy will still be fulfilled by them.

Now, however I feel it is the remnant of the slaves in the world that this refers to. Tyrannical dictators of Muslim nations have kept their peoples in poverty and slavery. They have stayed in power by turning the anger of the peoples against the Jews and the West. We are now feeling the pain of the remnant of Arab and Muslim slaves in the world, as they continue attacking and vexing the Gentile nations. Interestingly, the tactics they are using are very similar to the terrorist attacks used by the Gadianton Robbers in the Book of Mormon (Books of Helaman and 3 Nephi), not long prior to the First Coming of Christ in glory to the Nephites, prior to their long period of peace (akin to the Millennial era we pray for today).

Answer-----

(1) The more FAIR has to say the further away from reality they get. Notice that the author is presenting what seems reasonable to him and he has finally settled on the Muslims as the fulfillment. They keep looking for something to tie the details to no matter how many centuries or countries it takes. The fact is, the “prophecy” referred to the American Civil War and its aftermath, the consequences of that conflict. The “prophecy” was a failure.

--5-- “6 And thus, with the sword and by bloodshed the inhabitants of the earth shall mourn; and with famine, and plague, and earthquake, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation, and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations; 7 That the cry of the saints, and of the blood of the saints, shall cease to come up into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies.”

Obviously, when the remnant of the slaves vex the Gentiles, we shall see great destruction and bloodshed begin. So, the times for great destruction may not be too far away.

Answer-----

(1) This is just more conjecture. They are still looking for something to hang the prophesy on.

--6-- 8 Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold, it cometh quickly, saith the Lord. Amen.

And the “holy places” mentioned above are Zion and her stakes. People will flock to the “holy places” as places of refuge and safety. Not all will be Latter-day Saints, but all that are willing to keep the 10 Commandments, and perhaps a few other laws of righteousness will be welcome to dwell in safety, while the wicked suffer through the great destructions of the last days prior to the Second Coming of the Lord.

Once again, an amazing prophecy of Joseph Smith’s come forth as true.

Answer-----

(1) “Zion” in current Mormon theology is all over the world where Mormons are. Verse 8 of the “prophecy” is just rhetoric Smith threw in to make it sound like scripture. FAIR presents no evidence, just imaginative assertions.

FAIR apologists believe that Section 87 is an inspired “revelation” from God but have to manipulate it so as to save it from being a false prophesy.

(2) The explanations of FAIR are contrary to the “prophesy” itself and counter to the “prophets” that followed Smith in “continuing revelation.” They were all convinced it referred to the Civil War.

This brings up a point that must be emphasized by frequent reference. The claim of spiritual insight is not exclusive to the President of the Church. James Talmadge in the *Mormon Articles of Faith*, page 237, says—

“The translator must have the spirit of the prophet if he would render in another tongue the prophet’s words; and human wisdom alone leads not to that possession. Let the Bible then be read reverently and with prayerful care, the reader ever seeking the light of the Spirit tht he may discern between truth and the errors of men.”

One cannot understand the Bible without divine help. But, perhaps the clearest statement and one that goes beyond the Bible, is that of Orson Spencer, *Letters*, 1891. It is —

“The things of the spirit require the same spirit to discern them. He that is spiritual can judge all things, while he that has not the spirit of revelation cannot judge any spiritual matters correctly, of any name or nature.”

We should expect that, especially, Mormon Apostles and other such leaders would have the spirit of discernment, able to determine truth from error. We have seen the comments of Apostle Orson Pratt from the *Seer* as he deals extensively with the Civil War prophesy. He insists that all of the items of that prophesy would be fulfilled in the great civil war that was about to descend on them. After the war started, Brigham Young, the prophet and revelator of the Church expected the complete overthrow of the American government. He said the following in *Journal of Discourses*, vol. 9, April 6, 1861, page 5—

“The whole Government is gone: it is as weak as water. I heard Joseph Smith say, nearly thirty years ago, ‘They shall have mobbing to their hearts content, if they do not redress the wrongs of the Latter-day Saints.’ Mobs will not decrease but increase until the whole Government becomes a mob, and eventually it will be State against State, city against city, neighborhood against neighborhood, Methodist against Methodist, and so on....those who will not take up the sword against their neighbors must flee to Zion.”

Heber C. Kimball of the First Presidency, said in JOD, vol. 9, April 14, 1861, page 55—

“In this country the North and the South will exert themselves against each other, and ere long the whole face of the United States will be in commotion, fighting one against another, and they will destroy their nationality...I have an understanding of these things, and I sincerely hope that you comprehend as clearly as I do .”

These spirit-guided Apostles and Prophets proclaimed that the “prophesy” of Smith on war referred to the Civil War and its aftermath, *all* of the “prophesy.” These spirit-guided individuals even added some details of interpretation. However, they were right only in that there was a war between the states that started in South Carolina; but that was something many others said would happen *even before Smith said it*.

Present day “spirit-guided” Apostles and Prophets do not hesitate to change what previous such “spirit guided” leaders said.

The Utter Destruction of the United States

On the following pages are a series of prophecies about the destruction of the United States, its government, a gathering to Zion and several other assertions. They are very specific and insist they are given by direct revelation of God.

(1) On the next two pages is a “revelation” of January 4, 1833. Joseph Smith declares it is *by the authority of Jesus Christ*. Smith specifically says—

“I declare unto you the warning which the Lord has commanded to declare unto this generation, remembering that the eyes of my Maker are upon me and that to him I am accountable for every word I say ... there are those now living upon the earth whose eyes shall not be closed in death until they see all these things which I have spoken, fulfilled.”

Of course, none of what he wrote happened. Not even the American Civil War fulfilled what Smith wrote here.

(2) On the third page following is the prophecy from the Journal of William Clayton, Secretary to Joseph Smith, who was present and recorded what was said and what happened. It was addressed to Judge Stephen A. Douglas following dinner on May 6, 1843. Smith prophesied—

“...unless the United States redress the wrongs committed upon the Saints in the state of Missouri and punish the crimes committed by her officers that in a few years the government will be utterly overthrown and wasted, and there will not be so much as a potsherd left...”

However, the United States Government did not redress any of the wrongs committed against the Mormons in Missouri, and now over 160 years later, the U.S. Government still stands.


(3) The next prophecy was made on December 16, 1843. The petition drawn up at that time was not heard nor was any protection given. Congress was never broken up. In a footnote of the *History of the Church*, they maintain that—

“This prediction doubtless has reference to the party in power; not to the ‘government’ considered as the country; but the administration party, the Democratic Party, which had controlled the destiny of the country for forty years.”

It is said that the Democratic Party lost control of the government several years later and did not regain power till several years had passed. That is supposed to be the fulfillment of this prophecy. However, also next to this prophecy in HOC is the notation—“Comment on Appeal to the General Government for protection.” That states the fact because they did not make an appeal to just the democratic party but to the Government. The prediction is that “Congress” will be broken up as a government. Congress is composed of both parties. It didn’t happen!

dom. These are the requirements of the new covenant, or first principles of the Gospel of Christ; then "Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity [or love]; for if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful, in the knowledge of our Lord Jesus Christ."

The Book of Mormon is a record of the forefathers of our western tribes of Indians; having been found through the ministration of an holy angel, and translated into our own language by the gift and power of God, after having been hid up in the earth for the last fourteen hundred years, containing the word of God which was delivered unto them. By it we learn that our western tribes of Indians are descendants from that Joseph which was sold into Egypt, and that the land of America is a promised land unto them, and unto it all the tribes of Israel will come, with as many of the Gentiles as shall comply with the requisitions of the new covenant. But the tribe of Judah will return to old Jerusalem. The city of Zion spoken of by David, in the one hundred and second Psalm, will be built upon the land of America. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads" (Isaiah xxxv: 10); and then they will be delivered from the overflowing scourge that shall pass through the land. But Judah shall obtain deliverance at Jerusalem. See Joel ii:32; Isaiah xxvi: 20 and 21; Jeremiah xxxi: 12; Psalm 1: 5; Ezekiel xxxiv: 11, 12 and 13. These are testimonies that the Good Shepherd will put forth His own sheep, and lead them out from all nations where they have been scattered in a cloudy and dark day, to Zion, and to Jerusalem; besides many more testimonies which might be brought.



And now I am prepared to say by the authority of Jesus Christ, that not many years shall pass away before the United States shall present such a scene of *bloodshed* as has not a parallel in the history of our nation; pestilence, hail, famine, and earthquake will sweep the wicked of this generation from off the face of the land, to open and prepare the way for the return of the lost tribes of Israel from the north country. The people of the Lord, those who have complied with the requirements of the new covenant, have already commenced gathering together to Zion, which is in the state of Missouri; therefore I declare unto you the warning which the Lord has commanded to declare unto this generation, remembering that the eyes of my Maker are upon me, and that to him I am accountable for every word I say, wishing nothing worse to my fellow-men than their eternal salvation; therefore, "Fear God, and give glory to Him, for the hour of His judgment is come." Repent ye, repent ye, and embrace the everlasting

Note that Smith prophesied that "pestilence, hail, famine and earthquake will sweep the wicked of this generation from off the face of the land, to open and prepare the way for the return of the lost tribes of Israel from the north country." Didn't happen!

covenant, and flee to Zion, before the overflowing scourge overtake you, for there are those now living upon the earth whose eyes shall not be closed in death until they see all these things, which I have spoken, fulfilled. *Remember these things; call upon the Lord while He is near, and seek Him while He may be found, is the exhortation of your unworthy servant.*

[Signed] JOSEPH SMITH, JUN.

IMPORTANT CORRESPONDENCE WITH THE BRETHREN IN ZION

KIRTLAND, January 14, 1833.

Brother William W. Phelps:

I send you the "olive leaf" which we have plucked from the Tree of Paradise,* the Lord's message of peace to us; for though our brethren in Zion indulge in feelings towards us, which are not according to the requirements of the new covenant, yet, we have the satisfaction of knowing that the Lord approves of us, and has accepted us, and established His name in Kirtland for the salvation of the nations; for the Lord will have a place whence His word will go forth, in these last days, in purity; for if Zion will not purify herself, so as to be approved of in all things, in His sight, He will seek another people; for His work will go on until Israel is gathered, and they who will not hear His voice, must expect to feel His wrath. Let me say unto you, seek to purify yourselves, and also all the inhabitants of Zion, lest the Lord's anger be kindled to fierceness. Repent, repent, is the voice of God to Zion; and strange as it may appear, yet it is true, mankind will persist in self-justification until all their iniquity is exposed, and their character past being redeemed, and that which is treasured up in their hearts be exposed to the gaze of mankind. I say to you (and what I say to you I say to all,) hear the warning voice of God, lest Zion fall, and the Lord swear in His wrath the inhabitants of Zion shall not enter into His rest.

The brethren in Kirtland pray for you unceasingly, for, knowing the terrors of the Lord, they greatly fear for you. You will see that the Lord commanded us, in Kirtland, to build a house of God, and establish a school for the Prophets,† this is the word of the Lord to us, and we must, yea, the Lord helping us, we will obey: as on conditions of our obedience He has promised us great things; yea, even a visit from the heavens to honor us with His own presence. We greatly fear before the Lord lest we should fail of this great honor, which our

*This is the revelation beginning on p. 302, and section lxxxviii of the Doctrine and Covenants.

†See pp. 310, 311, verses 119-136.

depreciation of the conduct of Governor Boggs and the authorities of Missouri, who had taken part in the extermination, and said that any people that would do as the mobs of Missouri had done ought to be brought to judgment: they ought to be punished.

President Smith, in concluding his remarks, said that if the government, which received into its coffers the money of citizens for its public lands, while its officials are rolling in luxury at the expense of its public treasury, cannot protect such citizens in their lives and property, it is an old granny anyhow; and I prophesy in the name of the Lord God of Israel, unless the United States redress the wrongs committed upon the Saints in the state of Missouri and punish the crimes committed by her officers that in a few years the government will be utterly overthrown and wasted, and there will not be so much as a potsherd left, for their wickedness in permitting the murder of men, women and children, and the wholesale plunder and extermination of thousands of her citizens to go unpunished, thereby perpetrating a foul and corroding blot upon the fair fame of this great republic, the very thought of which would have caused the high-minded and patriotic framers of the Constitution of the United States to hide their faces with shame. Judge, you will aspire to the presidency of the United States; and if ever you turn your hand against me or the Latter-day Saints, you will feel the weight of the hand of Almighty upon you; and you will live to see and know that I have testified the truth to you; for the conversation of this day will stick to you through life.

He [Judge Douglas] appeared very friendly, and acknowledged the truth and propriety of President Smith's remarks.*

We then rode home, where we arrived about half-past five p. m., and found my family all well.

Mr. Joseph H. Jackson, who professed to be a Catholic priest, was at my house awaiting my arrival.

At six p. m., I called at my office for Arlington Bennett's letter.

Friday, 19.—I borrowed of Orson Hyde fifty dollars, which I paid to Mr. Eric Rhodes, and which he is either to repay in cash or let me have lumber.

I rode out with Mr. Jackson in the afternoon.

Told Brother Phelps a dream that the history must go ahead before anything else.

Elder George P. Dykes writes:

* See note at end of chapter.

Prophecy of the complete overthrow of the US Government

drinks. I was never prostrated so low, in so short a time, before; but by evening was considerably revived.

Very warm for the season.

Saturday, 16.—This morning I felt considerably better; arose at 10, and sat all day in the City Council, which was held in my house for my accommodation.

The Mayor, Aldermen, and Councilors signed officially the Memorial to Congress for redress of losses and grievances in Missouri. While discussing the petition to Congress, I prophesied, by virtue of the holy Priesthood vested in me, and in the name of the Lord Jesus Christ, that, if Congress will not hear our petition and grant us protection, they shall be broken up as a government.* * * *

Comment on
Appeal to the
General Gov-
ernment for
Protection.

I informed the Council that it was my wish they should ask the privilege of calling on Government for the United States troops to protect us in our privileges, which is not unconstitutional, but lies in the breast of Congress.

Heber C. Kimball was duly elected city auctioneer, in place of Charles Warner, removed.

The Council passed "An ordinance regulating merchants and grocers;" also "An ordinance concerning the landing of steamers;" and Jonathan Dunham was appointed wharf-master for one year.

* This prediction doubtless has reference to the party in power; to the "government" considered as the administration; not to the "government" considered as the country; but the administration party, the Democratic Party, which had controlled the destiny of the country for forty years. It is matter of history that a few years later the party then in power lost control of the national government, followed by the terrible conflict of the Civil War. The Party against which the above prediction was made so far lost its influence that it did not again return to power for a quarter of a century; and when it did return to power it was with such modified views as to many great questions of government, that it could scarcely be regarded as the same party except in name.

Lest it should be urged that the Whig party was in control of the government in 1843, I call attention to the fact that while General Harrison, a Whig, was elected in 1840, he was President only one month, as he died on the 4th of April, 1841. His whole cabinet, excepting Mr. Webster, Secretary of State, resigned, and the Vice President became President. Though elected by the Whigs Mr. Tyler was a Democrat "and the Whig administration had but a month's actual existence." (See *History of the United States*, Morris, pp 311, 312).

The compilers of *The History of The Church* left out a significant section of the "prophecy" as indicated by the * * * * in the text. Here is what they deleted — "and God shall damn them, and there shall be nothing left of them — not even a grease spot." See *Millennial Star*, Vol. 22, p. 455. Didn't happen.

David W. Patten Was To Go On A Mission

The page after next is from the D&C that shows a “Revelation given through Joseph Smith the Prophet.” It was instruction for David W. Patten to get ready to go on a mission. But Patten died before that could happen.

Mormon Response

“D & C 114 was not a prophecy, it was a mission call. Joseph Smith, under the inspiration of the Lord, issued a call for David Patten to go on a mission the following spring. This call by revelation is not a prophecy that David *would* serve a mission, but an admonition to set all his affairs in order so that he *may* perform a mission. Although Patten was killed, his affairs were in order when he died so that his family could endure his absence. This alone indicates the Lord’s foreknowledge of Patten’s death. And who knows but that Patten served that mission call on the other side of the veil?

“In any event, Patten’s death would not change the instructional nature of that call. Joseph Smith declared that: To the ‘great Jehovah . . . the past, present, and future were and are, with Him, one eternal ‘now’ (*History of the Church*, Vol.4, p. 597). The Savior does know all that will happen to us individually, but he still gives agency to us and to others who impact on our lives, which usage often precludes what would have happened if the Lord’s will were done on earth as it is in heaven.

“There are several Biblical parallels to David Patten’s mission call, such as the calling of Judas as an Apostle. As one of the Twelve Apostles, Judas was promised by the Lord that he would sit on twelve thrones with the others and judge the twelve tribes of Israel (Matt. 19:28). Judas, of his own choice (unlike David Patten) never fulfilled this promise of the Lord. This doesn’t make the Lord a false prophet in the case of Judas. Nor were the Lord and His prophet, Joseph Smith, mistaken in the case of David Patten.

“The Lord knocks at the door and gives the promise or opportunity. Whether we open the door and respond in a way to reap the potential blessing is up to us, and in many cases, up to the righteousness of others. In David Patten’s case, extenuating circumstances prevented him from serving an earthly mission: a mob killed him. To understand the case of David Patten, one might study D & C 124:49, which states if “their enemies come upon them and hinder them from performing that work, behold, it behooveth me to require that work no more at the hands of those sons of men, but to accept of their offerings.”

Answer.....

(1) The Mormon author is playing with words. Mormons believe, as is also taught in the Book of Mormon, that God knows everything, past, present and future. And, as

D&C section 3:1, 3 says, “the works, and the designs and the purposes of God cannot be frustrated, neither can they come to naught...Remember, remember that it is not the work of God that is frustrated, but the work of men.” If the “revelation” from God to Joseph Smith was truly a revelation, then it was the mind and will of God. If the Mormon God knows the future, why did he issue to David Patten to do something that He knew would not take place? Well, the apologists claim that God did know beforehand that Patten would die and thus be unable to go on a mission. But, them to say that God told Patten to get his affairs in order and be ready to go on a Mission was only to have things in order for his family after his death is so weak. So, now the Mormon God is deceitful.

(2) Constantly, Mormons drag out Smith’s excuse for failures of what he or the other Mormons are told to do. If others hinder them or stop their obeying his instructions, God doesn’t require them to do what they are told to do even though he knew before he gave them the instruction that they wouldn’t be able to do his bidding. Smith used that excuse on more than one occasion, especially concerning their failure to establish Zion in Independence, Missouri.

(3) The citation of Matthew 19:28 twists the statement of Jesus as well as the purposes of God concerning Judas. Jesus referred to “ye who have followed me” will sit on twelve thrones. Judas accompanied Jesus but did not *follow* Him because his heart was not right from the beginning; Judas stole money from the funds the disciples used, John 12:4-6. Jesus knew from the beginning who would betray Him, John 6:64. He further said that “did not I choose you the twelve, and one of you is a devil?” See also John 13:2. Certainly a devil would not sit on a throne judging Israel. Judas was chosen to be the one who would betray Jesus so that the Jews could take Jesus. It was a plan and Jesus never intended for Judas fully be one of the other Apostles. None of this is parallel to the case of David Patten.

(4) On September 1, 1842, Joseph Smith said, “...for to this day has the God of my fathers delivered me out of them all, and will deliver me from henceforth; for behold, and lo, I shall triumph over all my enemies, for the Lord God hath spoken it.” (Doctrine and Covenants, 127:2). The last phrase “for the Lord God hath spoken it,” means that this is prophecy. Here, Smith has a promise from God that he would “triumph” over all his enemies. Less than two years later, these same enemies stormed the Carthage, Illinois jail where Smith was imprisoned and shot him dead. Smith tried to fight back, shooting 3 of his assailants and killing 2 with a pistol smuggled in to him, but his “enemies” triumphed, anyway. Why did the Mormon god tell Smith this, giving him a false hope when God knew that he would be killed in a few months by those very enemies. Was this another instance of the enemies of Smith thwarting the plans of God. The Mormon god is helpless in the face of mere humans. This is just another false prophecy.

SECTION 113.

ANSWERS to certain questions on Scripture, given by Joseph Smith the Prophet, March, 1838.

1. Who is the Stem of Jesse spoken of in the 1st, 2d, 3d, 4th, and 5th verses of the 11th chapter of Isaiah?

2. Verily thus saith the Lord: It is Christ.

3. What is the rod spoken of in the first verse of the 11th chapter of Isaiah, that should come of the Stem of Jesse?

4. Behold, thus saith the Lord: It is a servant in the hands of Christ, who is partly a descendant of Jesse as well as of Ephraim, or of the house of Joseph, on whom there is laid much power.

5. What is the root of Jesse spoken of in the 10th verse of the 11th chapter?

6. Behold, thus saith the Lord, it is a descendant of Jesse, as well as of Joseph, unto whom rightly belongs the priesthood, and the keys of the kingdom, for an ^aensign, and for the gathering of my people in the last days.

7. Questions by Elias Higbee: What is meant by the command in Isaiah, 52d chapter, 1st verse,

which saith: Put on thy strength, O Zion—and what people had Isaiah reference to?

8. He had reference to those whom God should call in the last days, who should hold the power of priesthood to bring again Zion, and the redemption of Israel; and to put on her strength is to put on the authority of the priesthood, which she, Zion, has a right to by lineage; also to return to that power which she had lost.

9. What are we to understand by Zion loosing herself from the bands of her neck; 2d verse?

10. We are to understand that the scattered ^aremnants are exhorted to return to the Lord from whence they have fallen; which if they do, the promise of the Lord is that he will speak to them, or give them revelation. See the 6th, 7th, and 8th verses. The bands of her neck are the curses of God upon her, or the remnants of Israel in their scattered condition among the Gentiles.

SECTION 114.

REVELATION given through Joseph Smith the Prophet, at Far West, Missouri, April 17, 1838. — Directions to David W. Patten—Positions occupied by the unfaithful to be given to others.

1. Verily thus saith the Lord: It is wisdom in my servant David W. Patten, that he settle up all his business as soon as he possibly can, and make a disposition of his merchandise, that he may perform a mission unto me next spring, in company with others, even twelve including himself, to

testify of my name and bear glad tidings unto all the world.

2. For verily thus saith the Lord, that inasmuch as there are those among you who ^adeny my name, others shall be planted in their stead and receive their bishopric. Amen.

^a, see i, sec. 45. ^b, see d, sec. 87. Sec. 114: ^a, 118:1, 8.

Revelation that David W. Patten was to go on a mission the following spring but Patten died before he could go.

Mormonism Against Itself

by Maurice Barnett

Part 3

—The Book of Mormon— “Translation” and Changes Archaeology of “Nephite” Territory

“Mormonism, as it is called, must *stand or fall on the story of Joseph Smith*. He was either a prophet of God, divinely called, properly appointed and commissioned, or he was one of the biggest frauds this world has ever seen. *There is no middle ground.*”

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

—Joseph Fielding Smith, *Doctrines of Salvation*, vol. 1, p. 188



Joseph Smith - Nauvoo, Illinois

Introduction

This is what started it all. Joseph Smith claimed to have been shown the location of some gold plates that made up a book. An Angel appeared to him and after some “false” starts, Smith finally took the plates out of a hill where they had been buried. The plates supposedly contained an abridgement of the records of people who came to this hemisphere from Palestine. One major migration was supposed to have been during the building of the tower of Babel. The most important migration, however, was about 600 B.C. by a Jew from Jerusalem, his family and friends. The people were eventually divided into two groups. One group called the Nephites was named after their mightiest prophet, Nephi. The others were called Lamanites named after one Laman. The Nephites were righteous and the Lamanites wicked. The Lamanites were cursed with a dark skin for their wickedness. The two groups had numerous wars with a great final battle at a location in New York called the Hill Cumorah. This is where the plates were hidden and finally revealed to Joseph Smith. The Nephites were wiped out by the Lamanite whose descendants became the American Indians. This is an oversimplification of the story but is the basic tale. You can obtain a copy and read it for yourself. It is presently used by Mormons as an advertising piece seeing that their Church doctrines come from the *Doctrine & Covenants* and not the Book of Mormon.

The gold plates were supposedly written in what Joseph Smith called, “reformed Egyptian.” There is no known language as this and the only examples of what it is supposed to look like is found in what is called the “Anthon Transcript” produced by Smith.

The translation of the characters from the plates was supposedly made through Smith by the power of God. The original claim was that it was a *word for word* translation. This is still the claim of Mormons except when it gets them into trouble. Then they claim it was done by Smith when God empowered him to reason out the meaning in his own mind and put it all in his own words. That, to them, would explain the thousands of changes that were necessary. The best presentation of this from a Mormon, but critical, viewpoint is in *Restoration Scriptures* by Richard P. Howard, the former Historian of the Reorganized Mormon group. It is still available on the internet.

We will see the evidence from Mormon sources of exactly how the Book of Mormon was supposed to be translated. We will also see some of the many changes made in the Book from the time it was dictated. Following that we will take note whether or not there is any evidence archaeologically for the Book of Mormon people, and geography, given in the book.

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Manner of the Translation of the Book of Mormon

The early people closest to Joseph Smith, and others who were taught by Smith, believed in the literal “translation” of the Book of Mormon; its very words were dictated to Smith from God. The very descriptions given by witnesses show that this was so.

Presumably, Joseph Smith, isolated behind the curtain that divided the room, did not even look at the golden plates. They remained in a box. The story is that Smith used for the very first part of the work, a pair of large spectacles found with the gold plates in the Hill Cumorah, called Urim and Thummin, or “Interpreters.” Later, he used a round, smooth stone that he had found while digging a well. The stone was placed in a hat which Smith pulled up around his face so that no light entered. A line from the golden plates would appear in his vision along with the English translation below it. Smith would call out the translation to his scribe, mostly Oliver Cowdery. The scribe would write it down and then read it back. If it was not correct, the line in the hat would remain until it was correct. The line would then disappear and the next line from the plates would appear and they would proceed in that manner through the rest of the work. That meant that God gave the translation, word for word. It could not have been Smith just putting what he observed on the plates into his own words. These are the facts which we will show on the pages to come.

Mormon officials, scholars and authors have stoutly denied any faults or failures in the translation and text of the Book of Mormon. They claim that there have been no changes whatever. Note the following from Joseph Fielding Smith, Mormon historian and later President of the Mormon Church in 1970. He was considered the top historian and scholar on doctrine in the Church—

“During the past week or two I have received a number of letters from different parts of the United States written by people, some of whom at least are a little concerned because they have been approached by enemies of the Church and enemies of the Book of mormon, who had made the statement that there have been one or two or more thousand changes in the Book of mormon since the first edition was published. Well, of course, there is no truth in that statement.

“It is true that when the Book of Mormon was printed the printer was a man who was unfriendly. The publication of the book was done under adverse circumstances, and there wre a few errors, mostly typographical - conditions that arise in most any book that is being published - but there was not one thing in the Book of Mormon or in the second edition or any other edition since that in any way contradicts the first edition, and such changes as were made were made by the Prophet Joseph Smith because under those adverse conditions the Book of Mormon was published. But there was no change in doctrine.

“Now, these sons of Belial, who circulate these reports evidently know better. I will not use the word that in my mind.” *The Improvement Era*, December, 1961, pages 924-925.

Joseph Fielding Smith knew better than that! The word in *my mind* is *deceiver*. We will see in the coming pages the facts about this.

“Joseph Smith received the plates and the Urim and Thummim September 22, 1827. Because of persecution, poverty, and the necessity of ‘laboring with his hands’ for a living, nothing was done towards translating the record that year. However, he was busy studying the characters and making himself familiar with them and the use of the Urim and Thummim. He had a great deal more to do than merely to sit down and with the use of the instrument prepared for that purpose translate the characters on the plates. Nothing worth while comes to us merely for the asking. All knowledge and skill are obtained by consistent and determined study and practice, and so the Prophet found it to be the case in the translating of the Book of Mormon. It will be remembered that the Lord said to Oliver Cowdery when he desired to translate: ‘But, behold, I say unto you, that you must study it out in your mind.’ Oliver thought it would be easy, but found it difficult and therefore was content to accept the advice from the Lord and continue as scribe to Joseph Smith.” (Smith, *Improvement Era*, September 1927, page 946.)

There is no record indicating that the Prophet ever described the method of translation. Many have guessed at the procedure, but Joseph himself never described it in writing.

It is presumed that he used the Urim and Thummim occasionally over a period of about two years to study the characters on the plates, and thus became somewhat acquainted with it.

But even so, all was accomplished by revelation. Some descriptions of the process have been published, but they are under considerable question.

Apostle Mark E. Petersen, *Those Gold Plates*, page 58. This is typical of Mormon authorities – It doesn’t matter whether or not Joseph Smith specified the process of “translating” the plates! He insisted the translation was correct, the most perfect book ever. But, we will notice that those involved with him in the “translation” and the ones closest to him did describe in detail how it was done. There was no *guessing* as to how it was done and there is no question as to their testimony. By the mouth of two or three witnesses, all things will be established.

UPON THIS, OUR SECOND VISIT, MARTIN HARRIS PRO-
 posed that he should withdraw himself
 from us, believing, as he expressed himself,
 that his presence was the cause of our not
 obtaining what we wished for. He accordingly with-
 drew from us, and we knelt down again, and had not
 been many minutes engaged in prayer, when presently
 we beheld a light above us in the air, of exceeding
 brightness; and behold, an angel stood before us. In
 his hands he held the plates which we had been pray-
 ing for these to have a view of. He turned over the
 leaves one by one, so that we could see them, and dis-
 cern the engravings thereon distinctly. He then ad-
 dressed himself to David Whitmer, and said, "David,
 blessed is the Lord, and he that keeps His command-
 ments;" when, immediately afterwards, we heard a
 voice from out of the bright light above us, saying,

A. D. 1829]

HISTORY OF THE CHURCH

55

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

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

Martin Harris
 also Views
 the Plates.

Supposedly, an angel appeared to the three with the gold plates in hand. Then a voice came saying that the translation of the plates was made by the power of God and the translation was correct! *Keep that in mind as it is the "prophet's" own testimony of what happened.* The heavenly vision put its stamp of approval on what Smith had done.

PREFACE.

TO THE READER—

As many false reports have been circulated respecting the following work, and also many unlawful measures taken by evil designing persons to destroy me, and also the work, I would inform you that I translated, by the gift and power of God, and caused to be written, one hundred and sixteen pages, the which I took from the Book of Lehi, which was an account abridged from the plates of Lehi, by the hand of Mormon; which said account, some person or persons have stolen and kept from me, notwithstanding my utmost exertions to recover it again—and being commanded of the Lord that I should not translate the same over again, for Satan had put it into their hearts to tempt the Lord their God, by altering the words, that they did read contrary from that which I translated and caused to be written; and if I should bring forth the same words again, or, in other words, if I should translate the same over again, they would publish that which they had stolen, and Satan would stir up the hearts of this generation, that they might not receive this work: but behold, the Lord said unto me, I will not suffer that Satan shall accomplish his evil design in this thing: therefore thou shalt translate from the plates of Nephi, until ye come to that which ye have translated, which ye have retained; and

1*

The *Preface* to the first printed edition of the Book of Mormon. It was removed from all subsequent editions. Notice the emphasis on the “words” of the revelation that had been stolen. Smith then relates a revelation on what to do that *he received from “the Lord.”* The rest of the *Preface* with comments are on the next page.

behold ye shall publish it as the record of Nephi; and thus I will confound those who have altered my words. I will not suffer that they shall destroy my work; yea, I will shew unto them that my wisdom is greater than the cunning of the Devil. Wherefore, to be obedient unto the commandments of God, I have, through his grace and mercy, accomplished that which he hath commanded me respecting this thing. I would also inform you that the plates of which hath been spoken, were found in the township of Manchester, Ontario county, New-York.

THE AUTHOR.

The very first part of the Book of Mormon that Smith “translated” was called the Book of Lehi. The wife of Martin Harris was a sceptic. Harris wanted to take the first part that had already been produced to show her. Harris’ wife stole the manuscript, which was never returned; it disappeared. Smith feared that if he tried to rewrite the book and then the original manuscript was brought out for comparison then he would be exposed. This *Preface* was an attempt to cover up the fact that he *could not* reproduce it. His “out” was that if he reproduced it, whoever had taken it would alter the original manuscript so that the two manuscripts would be different and therefore it would embarrass Smith. So, Smith had another “revelation” from God that he was not to reproduce it. The Lord “commanded” him not to retranslate it. Actually, if he had the power that he claimed to have, reproducing it would have been the best thing to do because any alteration of handwritten manuscripts of the day would have been easily discerned. Whoever had the stolen manuscript would have been the one exposed as deceitful. Since the manuscript was never recovered, it was probably destroyed by Harris’ wife.

Now, if God could give Smith a revelation on what to do, why did not God tell Smith where the manuscript was? Surely, God knew. If it still existed, God could have told him where to find it just like the gold plates. If it had already been destroyed, then Smith could have reproduced the copy and they would have had the book of Lehi!

Further, and this is important, the “revelation” has God referring to the manuscript as “my words.” *Smith is claiming verbal inspiration for what he did in “translating.”*

TIMES AND SEASONS.

"Truth will prevail."

Vol. III. No. 24.]

CITY OF NAUVOO, ILL. OCT. 15, 1842.

[Whole No. 60.]

HISTORY OF JOSEPH SMITH.

Continued.

Meantime our translation drawing to a close, we went to Palmyra, Wayne county, N. Y: Secured the copyright; and agreed with Mr. Egbert Grandon to print five thousand copies, for the sum of three thousand dollars.

I wish also to mention here, that the title page of the Book of Mormon is a literal translation, taken from the very last leaf, on the left hand side of the collection or book of plates, which contained the record which has been translated; the language of the whole running the same as all Hebrew writing in general; and that, said title page is not by any means a modern composition either of mine or of any other man's who has lived or does live in this generation. Therefore, in order to correct an error which generally exists concerning it, I give below that part of the title page of the English version of the Book of Mormon, which is a genuine and literal translation of the title page of the Original Book of Mormon, as recorded on the plates.

THE BOOK OF MORMON

An account written by the hand of Mormon, upon plates, taken from the plates of Nephi.

"Wherefore it is an abridgement of the record of the people of Nephi, and also of the Lamanites; written to the Lamanites, who are a remnant of the house of Israel; and also to Jew and Gentile: written by way of commandment, and also by the spirit of prophecy and of revelation.

Written, and sealed up, and hid up unto the Lord, that they might not be destroyed; to come forth by the gift and power of God unto the interpretation thereof: sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by the way of Gentile; the interpretation thereof by the gift of God.

An abridgement taken from the book of Ether, also; which is a record of the people of Jared; who were scattered at the time the Lord confounded the language of the people when they were building a tower to get to heaven: which is to shew unto the remnant of the house of Israel what great things the Lord hath

done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever; and also to the convincing of the Jew and Gentile that Jesus is the Christ, the eternal God, manifesting himself unto all nations. And now if there are faults, they are the mistakes of men; wherefore condemn not the things of God, that ye may be found spotless at the judgment seat of Christ."

The remainder of the title page is of course, modern.

A commandment of God and not of man to Martin Harris, given (Manchester, New York, March, 1830,) by him who is eternal.

I am Alpha and Omega, Christ the Lord; yea, even I am He, the beginning and the end, the Redeemer of the world: I having accomplished and finished the will of him whose I am, even the Father concerning me: having done this, that I might subdue all things unto myself: retaining all power, even to the destroying of satan and his works at the end of the world, and the last great day of judgment, which I shall pass upon the inhabitants thereof, judging every man according to his works, and the deeds which he hath done. And surely every man must repent or suffer, for I God am endless: wherefore, I revoke not the judgments which I shall pass, but woes shall go forth, weeping, wailing and gnashing of teeth: yea, to those who are found on my left hand; nevertheless it is not written, that there shall be no end to this torment; but it is written endless torment.

Again, it is written eternal damnation: wherefore it is more express than other scriptures, that it might work upon the hearts of the children of men, altogether for my name's glory: wherefore, I will explain unto you, this mystery, for it is meet unto you, to know even as mine apostles. I speak unto you that are chosen in this thing, even as one, that you may enter into my rest. For behold, the mystery of godliness, how great is it? for behold I am endless, and the punishment which is given from my hand, is endless punishment, for endless is my name; wherefore—

Smith wants everyone to know that the title page, which he presents here, is a "literal translation from the gold plates." Certainly the title page would not be as important as the body of the book. Why would God be more particular about a literal rendition of the title page than the rest of the book?

to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned."

(Verses 11 and 12.) No man could read it, but God gave to an unlearned boy the gift to translate it.

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

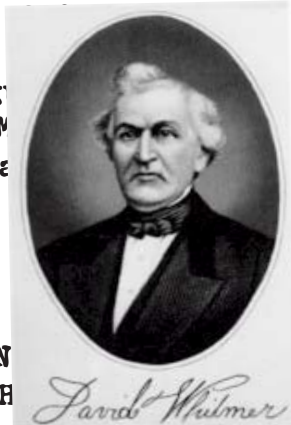
The characters I speak of are the engravings on the golden plates from which the book was translated. They were engraved thereon by the hand of a holy prophet of God whose name was Mormon, who lived upon this land four hundred years after Christ. Mormon's son, Moroni, after witnessing the destruction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

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

PREFACE.

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

"Wherefore, it is an abridgement of the records of Nephi, and also of the Lamanites; written by those who are a remnant of the house of Israel; and also to Jew and Gentile; written by way of commandment, and also by the Spirit of prophecy and of revelation. Written and sealed up, and hid up



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David Whitmer was one of the original "witnesses" to the Book of Mormon. He was a close confidant and early friend to Joseph Smith. In the later 1830s he objected to some of the things the Mormons were doing and was forced to leave. This quote is from his booklet *Address To All Believers In Christ*, page 12. Notice the manner in which the Book of Mormon was "translated." *It was carefully, word for word.*

CHAPTER IX.

TIME OCCUPIED IN TRANSLATING THE
BOOK OF MORMON.

OBJECTION has been made to the divinity of the Book of Mormon on the ground that the account given in the publications of the Church, of the time occupied in the work of translation is far too short for the accomplishment of such a labor, and consequently it must have been copied or transcribed from some work written in the English language, most probably from Spaulding's "Manuscript Found." But at the outset it must be recollected that the translation was accomplished by no common method, by no ordinary means. It was done by divine aid. There were no delays over obscure passages, no difficulties over the choice of words, no stoppages from the ignorance of the translator; no time was wasted in investigation or argument over the value, intent or meaning of certain characters, and there were no references to authorities. These difficulties to human work were removed. All was as simple as when a clerk writes from dictation. The translation of the characters appeared on the Urim and Thummim, sentence by sentence, and as soon as one was correctly transcribed the next would appear. So the enquiry narrows down to the consideration of this simple question, how much could Oliver Cowdery write in a day? How many of the printed pages of the Book of Mormon could an ordinary clerk transcribe from dictation in a day? When that is determined, divide the total number of pages in the Book of Mormon by that number and you have the answer in days.

It now becomes important to discover when the translation was commenced and when it was finished. This cannot be determined to a day, but enough is known for our purpose.

When Oliver first visited Joseph some little had been translated, exactly how much is not known. The next question is:

George Stevens, *The Myth of "Manuscript Found,"* 1888, page 71. This was a defense of the Book of Mormon against "the absurdities of the 'Spaulding Story.'" It was "designed for the Instruction and Encouragement of young Latter-day Saints." Note how he describes the "translation" of the Book of Mormon. More on the next page.

"Answer. They were returned to the angel, Moroni, from whom they were received, to be brought forth again in the due time of the Lord; for they contain many to the gathering of Israel, which gathering this generation, and shall be testified of according to the old prophets; as the Lord w to the people, and gather the outcasts of Isra xi.)

"Now, dear sir, examine these scriptures should there still be any ambiguity relative of the last days, write again and we will ende you on any point relative to this doctrine.

"I am, very respect

"MARTIN I



Martin Harris

The following interesting statement is an letter written to the *Deseret News*, by Elder EDWARD STEVENSON:

"Martin Harris related an instance that occurred during the time that he wrote that portion of the translation of the Book of Mormon, which he was favored to write direct from the mouth of the Prophet Joseph Smith. He said that the Prophet possessed a seer stone, by which he was enabled to translate as well as from the Urim and Thummim, and for convenience he then used the seer stone. Martin explained the translation as follows: By aid of the seer stone, sentences would appear and were read by the prophet and written by Martin, and when finished he would say, 'Written,' and if correctly written, that sentence would disappear and another appear in its place, but if not written correctly it remained until corrected, so that the translation was just as it was engraven on the plates, precisely in the language then used. Martin said, after continued translation they would become weary and would go down to the river and exercise by throwing stones out on the river, etc. While so doing on one occasion, Martin found a stone very much resembling the one used for translating, and on resuming their labor of translation, Martin put in place the stone that he had found. He said that the Prophet remained silent unusually and intently gazing in darkness, no traces of the usual sentences appearing. Much surprised, Joseph exclaimed, 'Martin! What is the matter? All is as dark as Egypt.' Martin's countenance betrayed him, and the prophet asked Martin why he had done so. Martin said, to stop the mouths of fools, who had told him that the Prophet had learned those sentences and was merely repeating them, etc.

Martin said further that the seer stone differed in appearance entirely from the Urim and Thummim that was obtained

Martin Harris was the other "Witness" to the Book of Mormon along with Oliver Cowdery and David Whitmer. He was the scribe who wrote the Book of Lehi as Joseph Smith dictated it to him. He certainly would have known the manner of the transcription and he tells us here.

Pennsylvania with the plates, where he translated them by means of the Urim and Thummim, (which he obtained with the plates), and the power of God. The manner in which this was done was by looking into the Urim and Thummim, which was placed in a hat to exclude the light, (the plates lying near by covered up), and reading off the translation, which appeared in the stone by the power of God. He was engaged in this business (end of page 11) so he had opportunity for about two years and a half. In the winter of 1829 and 1830, the Book of Mormon, which is the translation of part of the plates he obtained, was published. He then showed the plates to my father and my brothers Hyrum and Samuel, who were witnesses to the truth of the book which was translated from them. I was present, but the plates were laid in a pillow-case, but not to see if the commands he had received. They were according to the best of my judgment.

We were all very much scared at this time, while Joseph was receiving the plates. A particular account of this period, will be found in his biography here. From the time that Joseph received the completion of the translation of the plates he was engaged as a farmer boy in working

This farm had been articed for, to the value of \$100 each. We had cleared it and got it under a good fence and cultivation, besides building a good frame (end of page 12) house, out-buildings, etc. But owing to the persecution of the religious world in consequence of Joseph's visions, his obtaining the plates and translating them, our neighbors conceived an antipathy against us, calling us all manner of names, such as "money-diggers," "angel-believers," "gold Bible company," "visionary etc.," etc. besides, whenever we had meetings at our house they would surround the house, throw stones, sticks and dirt against it, and insult us in all manner of ways. I got into a great many quarrels and contentions with the young men of the neighbourhood on the same account, but invariably came off victorious.



William Smith, brother of Joseph Smith, detailing the translation of the Book of Mormon. From Mormon apologist, Francis Kirkham, in *A New witness For Christ in America*, Vol. 2.

Father Sanford Porter, while living in Jackson County, Mo., in 1832, was desirous to know how the Prophet translated the characters which were engraven on the gold plates, and made it a matter of prayer. While the Prophet was receiving a revelation in Jackson County, Missouri, Father Porter was present in the room and while observing that the Prophet would speak a sentence to be written by a scribe engaged for that purpose, the scribe would say, "It is written," and if written correctly the sentence before the Prophet would disappear and another sentence would appear likewise, but if not written correctly by the scribe the sentence would remain; and after the necessary correction had been made, the sentence would disappear.

Many years ago Father Porter related to me that it was shown unto him, that by the aid of the Urim and Thummim the Prophet could see a sentence as if in gold letters, which he would read, and when it was written another sentence would appear. Martin Harris stated to me as above that when he had written the sentence that was presented, if written correctly it would disappear and another sentence would appear, and so continue. At the conclusion of the revelation Joseph was receiving, Father Porter said that the Prophet remarked that he had never found such great faith as was manifested in that house on that occasion.

The writer is satisfied that there
 was a greater prophet seen and

to the translation of the greater part of it.

In order to corroborate David's statement, and to strengthen his testimony, I will introduce a copy of an extract from a letter written by Emma Bidamon of Nauvoo, formerly the wife of Joseph Smith, the translator, to Mrs. Pilgrim of Independence, Mo., which is as follows:

Nauvoo, March 27, 1870.

Mrs. PILGRIM: I acknowledge the receipt of a letter from you a long time ago. * * * I feel it is due to you that you should know what was the cause of my long delay, and also that you may know that it has not been wilful neglect or wicked indifference to the subject of your inquiry, as I always feel a peculiar satisfaction in giving all the information on that subject that I can.

Now, the first part my husband translated, was translated by the use of Urim and Thummim, and that was the part that Martin Harris lost. After that he used a small stone, not exactly black, but was rather a dark color. * * * May God bless you is the prayer of your sister in the gospel.

EMMA BIDAMON.

I hereby certify that the above is a true extract of a letter received by my wife from Emma Bidamon.

(Signed), G. V.
Independence, Mo.,

From the wording of the letter and the spirit manifested, it is clear to Emma could have no other mind than that truthfully. And by referring to the original manuscript, which can be seen at any time at Richmond, Mo., it will be seen that Emma acted as scribe in writing the translation as

Joseph translated the rest of the Book of Mormon with statement Granville and Sister Pilgrim acquainted with Emma's letter, asking if Dr. McClelan was is taken from Emma speaks for itself.



—The First Lady, Mrs. Emma Bidamon—

These are facts of my own personal observation as an officer in the church at that time.

And it does seem to me that the foregoing is sufficient evidence to convince any fair minded person that the statements made by David Whitmer with regard to the translation are true.

Yours in the bonds of the new and everlasting covenant.

JOHN T. CLARK.

Independence, Mo., June 27, 1895.

Modern Methods of Civilization.

When we consider the unprecedented increase of population in our times, the ratio in which population doubles and quadruples, that empires are overthrown by rebellions, all man again returns to a condition of petty tribes and principalities, or a great judicial upheaval makes it necessary to clear a great part of the

“Now, the first part my husband translated, was translated by the use of Urim and Thummim, and that was the part that Martin Harris lost. After that he used a small stone, not exactly black, but was rather a dark color...”

Emma (Smith) Bidamon to Mrs. Pilgrim, March 27, 1870. Emma was the widow of Joseph Smith and in a position to know the details. This explains a supposed contradiction from what others reported in regard to the Urim and Thummin.

instrument which the ancients called Urim and Thummim, which consisted of two transparent stones set in a rim of a bow fastened to a breast-plate."

Oliver Cowdery says of the work of translation, "I wrote with my own pen the entire *Book of Mormon* (save a few pages), as it fell from the lips of the Prophet Joseph Smith, as he translated by the gift and power of God, by the means of the Urim and Thummim, or, as they are called by that book, 'Holy Interpreters'." This is all that Oliver has left on record on the manner of translating the book.

David Whitmer is more specific on this subject. After describing the means the Prophet employed to exclude the light from the Seer Stone, he says: "In the darkness the spiritual light would shine. A piece of something resembling parchment would appear, and under it was the interpretation in English. Brother Joseph would read off the English to Oliver Cowdery, who was his principal scribe, and when it was written down and repeated to brother Joseph to see if it was correct, then it would disappear, and another character with the interpretation would appear. Thus the *Book of Mormon* was translated by the gift and power of God and not by any power of man."¹⁵

There will appear between this statement of David Whitmer's and what is said both by Joseph Smith and Oliver Cowdery a seeming contradiction. Joseph and Oliver both say the translation was done by means of the Urim and Thummim, which is described by Joseph as being "two transparent stones set in a rim of a bow fastened to a breast-plate;" while David Whitmer says that the translation was made by means of a Seer Stone. The apparent contradiction is cleared up, however, by a statement made by Martin Harris. He said that the Prophet possessed a Seer Stone, by which he was enabled to translate as well as with the Urim and Thum-

15. *Address to all Believers in Christ*, a pamphlet published by David Whitmer, 1887, p. 12.

Brigham Roberts in *The Comprehensive History of the Church*. He confirms the two ways of the process. But there is more.

mim, and for convenience he sometimes used the Seer Stone. Martin said further that the Seer Stone differed in appearance entirely from the Urim and Thummim that was obtained with the plates, which were two clear stones set in two rims, very much resembling spectacles, only they were larger.¹⁶

The Seer Stone referred to here was a chocolate-colored, somewhat egg-shaped stone which the Prophet found while digging a well in company with his brother Hyrum, for a Mr. Clark Chase, near Palmyra, N. Y.¹⁷ It possessed the qualities of Urim and Thummim, since by means of it—as described above—as well as by means of the Interpreters found with the Nephite record, Joseph was able to translate the characters engraven on the plates.

Martin Harris' description of the manner of translating while he was an amanuensis to the Prophet is as follows:

"By aid of the Seer Stone, sentences would appear and were read by the Prophet and written by Martin, and when finished he would say 'written;' and if correctly written, the sentence would disappear and another appear in its place; but if not written correctly it remained until corrected, so that the translation was just as it was engraven on the plates, precisely in the language then used."¹⁸

The sum of the whole matter, then, concerning the manner of translating the sacred record of the Nephites, according to the testimony of the only witnesses competent to testify in the matter is: With the Nephite record was deposited a curious instrument, consisting of two transparent stones, set in the rim of a bow, somewhat resembling spectacles, but larger, called by the ancient Hebrews Urim and Thummim, but by the Nephites Interpreters. In addition to these Interpreters the Prophet Joseph had a Seer Stone, which to him was as Urim and Thummim; that the Prophet sometimes used one and sometimes the other of these sacred

16. Harris' Statement. *Millennial Star*, vol. xlv, p. 87.

17. *Ibid.*

18. See Tucker's *Origin, Rise and Progress of Mormonism*, ch. ii.

Roberts also confirms the report of Martin Harris about the specifics of the "translation" that we saw previously.

The Territorial Enquirer.

An Independent, Commercial and Family Newspaper, Devoted to the Interests of Utah County and the Territory Generally.

IV. PROVO CITY, UTAH COUNTY, UTAH, WEDNESDAY, MARCH 2, 1881.

AN APPEAL.
 "The, there's a chap that has a work,
 With an' a name to play no more,
 He's called upon all the street,
 And he says a mile or two for the best,
 He wants a pack on each of his knees,
 If he wants a pack, he wants one more.
 (Sings)
 He wants no pack and he wants no pack,
 That a lot of his legs have and 'twas a lie,
 That he would not know the alighting place.

THE BOOK OF MORMON HAD PERUSED ITS PAGES.
 The Book of Mormon had been translated by the gift and power of God; we had received it direct from the inspired translator's hands, unadulterated; whereas the Bible had come to us in many respects perverted by the theories and interpolations of uninspired commentators. In the former there is no conflict of doctrine—no incongruities or misstatements of facts, dates or figures, but consistency, reason and harmony characterize its pages throughout. No man could have interpreted or translated that Book without the direct guidance of the Spirit of God.

RESIDENT JOSEPH F. SMITH addressed the congregation lengthily, interestingly and powerfully. He referred to the intended publication of a concordance in connection with the Book of Mormon. Such a book will be of considerable benefit to missionaries, both at home and abroad. Bible concordances had proven of great benefit in biblical researches, in enabling the student to readily and correctly refer to passages for immediate use. Such an aid in connection with the Book of Mormon would be found equally advantageous to the mission-

The Book of Mormon presents the principles of the Gospel to the reader with more plainness than even the Bible, the latter book having undergone numerous changes and interpolations by uninspired men, each version being altered and arranged to accord with the views of those who have periodically undertaken to re-translate or re-compile its several Gospels. The Book of Mormon has not been translated by the power or wisdom of man. The Prophet Joseph had no worldly book learning, or understanding of the original language in which it was written until the key of interpretation was given him by the Almighty. Joseph, as we all know, when a boy was uneducated, was no linguist, nor was he familiar with what are called the dead languages, for the language on the plates was one of what we may term the dead languages, as there was no key or learning possessed by men to interpret the language on those plates from which the Book of Mormon was translated. By means of the Urin and Thummin, the Almighty enabled Joseph Smith to make the translation; thus it was that the Book of Mormon was translated by the power of God. Some persons have thought that the Lord revealed to Joseph the

skated up and warmed their feet at the fire. There sometimes more than a dozen other boys looked out from the windows of the houses scattered along the hillside, and said something like this: "Mother, I guess there ain't any school to-day; I don't see any smoke coming out of the chimney. Can't I go down to the pond?"

A DISGRACED PRINCE.
 A pleasant trip to the old of the Crown Prince of Austria, who, while hunting in Bohemia, entered a grassy clearing where an old woman was feeding her pigs. He said to her: "That's your father's! How do you like it?"

THE DUBLIN TRIST.
 The trial of Mr. Farrell, and his British associate members of the Lord League, is now going on. After the preliminary proceedings, a jury was organized consisting of eight Catholics, three Protestants and one member of the British League.

SHAKING HANDS.
 Among the 11,000 men held was the emblem of good faith, and the almost universal adoption of clasped hands in marriages and other solemn ceremonies, never fails to have been a custom instinctively considered as emblematic of

BLESSINGS AND THE JOSEPH CONVOYED.
 These ideas into the English language. But this was not so. The Lord gave not only the blessing but the language itself—the very words.

speaker called on David Whitmer—the only surviving one of the three witnesses named in the Book of Mormon; that person took pains to explain the method by which Joseph was enabled to make the translation. The Urin and Thummin was the instrument by which, with the inspiration of the Almighty, the translation was made. The Urin and Thummin might have been like any other stone or pebble to Joseph with out the inspiration of the prophets and seers. This instrument resembled a pair of spectacles, with two transparent stones. Joseph looked into them and the Lord caused the language to appear, so that he, uneducated as he was, could pronounce the words while Oliver Cowdrey wrote them down. When one sentence was read and written down, it would disappear, giving place to another sentence, which was imparted to paper in like manner; and so they proceeded, word by word. When anything wrong occurred during the work of translating, the words on the stone would remain stationary, then they would go back and perhaps find a word had been omitted by the amanuensis; as soon as the error was detected and the word inserted, then the translation proceeded. Those witnesses to the divine authenticity of the Book of Mormon testified to the translation of this Divine work, that they had examined the golden plates and handled them with their hands, as I now handle this book (the Bible). The plates were eight inches long, six inches wide and when closed as a book were four inches thick. We were also told by this witness that the plates weighed sixty pounds; that was the weight of the Book of Mormon before its translation. It was fastened by two rings which were shaped like a D, so that when the leaves were closed, they would close square.

Now, we have the witness, Oliver J. Harris, that they saw them; that they heard the testimony of the gift and power of the testimony and that they had seen plates, and that Joseph was the world denies but yet we have those who he did. Joseph was then sacred and not this limited number of men. He dared not. The Book may be read and if the mind is inspired something

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Joseph F. Smith, nephew of the Joseph Smith, son of Hyrum, reported this in 1881 in Utah. He gives the same details that we have seen in preceding pages.

ings. The translation so made was therefore published as the record of Nephi, and not as the writing of Mormon; and thus no second translation was made of the parts from which the stolen manuscript had been prepared.

The Translation of the Book of Mormon was effected through the power of God manifested in the bestowal of the gift of revelation. The book professes not to be dependent upon the wisdom or learning of man; its translator was not versed in linguistics; his qualifications were of a different and of a more efficient order. With the plates, Joseph Smith received from the angel other sacred treasures, including a breastplate, to which were attached the Urim and Thummim,* called by the Nephites *Interpreters*; and by the use of these he was enabled to translate the ancient records into our modern tongue. The details of the work of translation have not been recorded, beyond the statement that the translator examined the engraved characters by means of the sacred instruments, and then dictated to the scribe the English sentences.

Joseph began his work with the plates by patiently copying a number of characters, adding his translation to some of the pages thus prepared. His first assistant in the labor, Martin Harris, was desirous to take away some of these sheets, and to submit them to the learned in ancient languages. He first showed the sheets before Professor Charles Anthon at Columbia College, who, after examination, certified that the characters were in general of the ancient Egyptian order, and that the accompanying translations appeared to be correct. Hearing how this ancient record came into Joseph's hands, Professor Anthon requested Mr. Harris to bring the original book for examina-

* See D. & C. 10:1; 17:1; 130:8, 9; Mos. 8:13-19; Ether 3:23-28.

Martin returned the paper, whereupon Professor [unclear] it in pieces, remarking that there were [unclear] of angels, but that [unclear] translate [unclear].

BY ORSON F. WHITNEY.
 GEORGE Q. CANNON & SONS CO., PUBLISHERS.
 SALT LAKE CITY, UTAH:
 MARCH, 1892.

intended to consult the Professor, and the [unclear] consulted Dr. Mitchell, another scholar, who seconded [unclear] that Professor Anthon had said concerning the characters and the translation.

Such was the report of his errand with which Martin Harris returned to Joseph Smith. So far was he now converted to the latter's views, that he then and there offered to act as his scribe in the work of translation. As Joseph was a poor penman, this offer was gratefully accepted.

The following is the reputed method of translation. The Prophet, scanning through the *Urim and Thummim* the golden pages, would see appear, in lieu of the strange characters engraved thereon, their equivalent in English words. These he would repeat, and the scribe, separated from him by a veil or curtain, would write them down. A peculiarity of the process was that until the writing was correct in every particular, the words last given would remain before the eyes of the translator, and not disappear. But on the necessary correction being made, they would immediately pass away and be succeeded by others. In this manner the Book of Mormon is said to have been translated. Hence the claim of the Latter-day Saints,—called "Mormons" for their belief in the book,—to its plenary inspiration.

From the 12th of April to the 14th of June, 1828, Joseph and Martin continued, with some intermissions, their joint labor of translating. In that interim the latter copied by dictation one hundred

* The Latter-day Saints regard this as a literal fulfillment of Isaiah xxix-11.

Changes in the Book of Mormon

We have seen the evidence of how the Book of Mormon was transcribed. It was a literal word for word production, supposedly from the golden plates. We have also seen the claim that it is the most perfect production ever made and had no changes nor revisions since the moments when Joseph Smith dictated it. Mormons have used intentional deceit in making such claims. Mormons have always criticized the Bible, claiming there have been so many changes in the original texts of the Bible, so many uncertainties, so much corruption by translators that the Bible is actually unreliable. These are pitiful assertions in view of the facts.

The real story of changes in the Book of Mormon begins with the original handwritten manuscripts. *There were two manuscripts.* The first was the *dictated manuscript*, known as the D MANUSCRIPT. The second is the *corrected manuscript* that went to the printer for the first printed edition and is known as the E MANUSCRIPT. The “E” stands for “emended.” The Emended Manuscript wound up in the hands of the Reorganized Church in Independence, MO.

The Dictated Manuscript was placed in the cornerstone of the Nauvoo House in Nauvoo Il by Joseph Smith. Emma Smith remarried a non-Mormon at Nauvoo by the name of Bidamon. After Emma died, Bidamon removed the papers from the cornerstone. Many of the pages had been destroyed by water seepage. Of the pages that were left, Bidamon divided between the Utah Mormons and the Reorganized Mormons in Missouri. The Missouri branch did not properly care for their share of the manuscript and the pages fell apart. So, all that is left of the dictated manuscript is in the hands of the Utah Mormons.

Richard P. Howard, former historian of the Reorganized Church, in his book *Restoration Scriptures*, covers these manuscripts extensively. We will see the page from his book in which he says that from a comparison in the pages that are left of the two manuscripts that there could have been as many as THIRTY FIVE THOUSAND CHANGES MADE BEFORE THE EMENDED MANUSCRIPT WENT TO THE PRINTER. Those are *changes made before the book was ever printed!* Compare these facts with the claim of Joseph Fielding Smith and other Mormons that there were never any changes made.

And, after the first printing, there were *nearly 4000 changes* made in the Book of Mormon in following editions and not all of those by Joseph Smith.

THE BOOK OF MORMON, A DIVINE RECORD

*President Joseph Fielding Smith
of the Council of the Twelve*

I consider this a great honor and a privilege to stand before this vast body, mostly of men holding the priesthood, to bear testimony unto them of my faith. I seek the guidance of the Spirit of the Lord in what I have to say.

During the past week or two I have received a number of letters from different parts of the United States written by people, some of whom at least are a little concerned because they have been approached by enemies of the Church and enemies of the Book of Mormon, who had made the statement that there have been one or two or more thousand changes in the Book of Mormon since the first edition was published. Well, of course, there is no truth in that statement.

It is true that when the Book of Mormon was printed the printer was a man who was unfriendly. The publication of the book was done under adverse circumstances, and there were a few errors, mostly typographical—conditions that arise in most any book that is being published—but there was not one thing in the Book of Mormon or in the second edition or any other edition since that in any way contradicts the first edition, and such changes as were made, were made by the Prophet Joseph Smith because under those adverse conditions the Book of Mormon was published. But there was no change of doctrine.

Now, these sons of Belial who circulate these reports evidently know better. I will not use the word that is in my mind. I started to read the Book of Mormon before I was old enough to be a deacon, and I have been reading it ever since, and I know that it is true. Every member of the Church ought to know that it is true, and we ought to be prepared with an answer to all of these critics who condemn it. They are laying themselves open to punishment when they come to the judgment,

Then Apostle Joseph Fielding Smith, later President of the Church, in *The Improvement Era*, December 1961. He denies any changes at all in the Book of Mormon.

come, that I have in this thing freed my garments of your blood, whether you believe or disbelieve the statements of your unworthy friend and well-wisher.¹²

About a year and a half after the publication of the Book of Mormon, forty-four elders, ten priests and ten teachers were in conference at the home of Brother Sirenes Burnett, at Orange, Cuyahoga County, Ohio, (Oct. 25, 1831). In the minutes of this conference the following appears:

Brother Hyrum Smith said, "That he thought best that the information of the coming forth of the Book of Mormon be related by Joseph Himself, to the elders present, that all might know for themselves."

Brother Joseph Smith, Jr., said, "That it was not intended to tell the world all the particulars of the coming forth of the Book of Mormon," and also said, "that it was not expedient for him to relate these things, etc."¹³

It appears that it may not have been expedient for the Prophet to try to explain the method of translation for the reason his hearers would lack the capacity to understand. It seemed sufficient to them at that time to know that the translation had been made by the gift and power of God. They were all familiar with the physical facts of the translation, that the Prophet had dictated as another wrote and that there had been no alterations or changes in the text after his dictation. They also knew that no one had assisted him and that the book was entirely beyond his own ability. The scribes who wrote for him could not have been deceived.

Regarding this fact, Professor N. L. Nelson writes:

Joseph Smith dictated the Book of Mormon, without ap-

¹²*Ibid.* March, 1836.

¹³*Far West Record* p. 16.

Mormon author, Dr. Francis W. Kirkham in *A New Witness For Christ in America*. He insists that those who assisted Smith could not be deceived regarding the process of dictating the Book of Mormon and that "there had been no alterations or changes in the text after his dictation." In light of the facts, that is an incredible thing to say.

a copy for this purpose also by Oliver Cowdery, shows that the printer's copy was changed for punctuation, capitalization, spelling and syllabication where needed. The text was not changed.

During the time that President George A. Smith was Church Historian,

Writes George Reynolds,

A careful and exhaustive comparison of the two editions was made in his office, and it was found that the corrections only amounted to about thirty in number; and these were generally verbal or grammatical alterations. For instance the following changes were found to have been made: page 67, first edition, my to they; page 83, first edition, hath to had; page 380, first edition, went to sent; page 387, first edition, prisoners to provisons; page 453, first edition, sign to signal; page 521, first edition, andgelah to angela, etc.²

There is also one additional observation that should be made. While the language of the Book of Mormon clearly indicates that it was beyond the ability of Joseph Smith to write, and that it expresses sublime, eternal truths in language not at his command, nevertheless it reflects at times the environment in which the Prophet lived.

Students of the Book of Mormon have proposed reasons for these conditions. The writer suggests first, that no one knows the exact explanation for the reason the Prophet has left no word. These questions apparently were not asked him during his lifetime. He, therefore, made no answer to these problems.

However, we do have two revelations to the Prophet which will help the reader answer these questions.

Parts of these revelations follow with comments by Brigham H. Roberts:

²C. vol. 5, p. 408.

From *A New Witness For Christ in America*, quoting Mormon author, George Reynolds. Note that Reynolds says that there are only thirty corrections that had to be made in the dictated manuscript which were only verbal or grammatical. That is far from the truth!

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

A. D. 1829]

HISTORY OF THE CHURCH

55

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

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

Martin Harris
also Views
the Plates.

Joseph Smith from *The History of The Church*, vol. 1, pp. 54-55. An "angel" appeared to them in a bright light holding the gold plates. A voice came out of the light to say that the translation had been accomplished by the power of God and "the translation you have seen is correct." Now that is the stamp of approval of God. We find, however, that this is the claim *but not the truth*.


us to perceive the weaknesses inherent in the traditional David Whitmer-Martin Harris-William Smith reports which held that during the act of "translation" with the "Urim and Thummim" Joseph Smith saw the very words representing the ancient characters as if through some kind of visually projected medium. According to these accounts, he then read these words slowly and carefully to his scribes, who in turn read them back after copying them, as a precaution against errors. If perfectly read and copied, and if verified by review, the words would then disappear and the next group would come into Joseph's view. To hold such a theory is to confront a dilemma occasioned by the knowledge that in this one page of manuscript material alone eighty corrections were made from the D MS to the E MS in initial copying in 1829 prior to typesetting.

If page 10 of the D MS is at all representative of the whole, then one might logically estimate that the entire document, amounting to at least 450 pages, might well have undergone an emendation process involving as many as thirty to thirty-five thousand essential corrections prior to typesetting. It may not be justified to assume the accuracy of such an estimate, however, since it is not known whether the work of various scribes would have been more or less precise in these matters, either on the pages of the D MS or in preparing the more polished text for the printer, the E MS.

If the Whitmer-Harris-William Smith theory were valid then there would have been no need to improve the text as initially translated. The problems inherent in such a theory will again readily appear, as consideration is now given to the extensive post-1830 revision of the Book of Mormon text engaged in by Joseph Smith, Jr., during the remaining years of his life.

This is page 40 from *Restoration Scriptures* by Richard Howard, at the time the Church Historian for the Reorganized Mormons in Independence, MO. Howard clearly shows the dilemma established by the reports of those involved in the transcription process and family members. The report from those who were involved was that it was a word for word "translation." However, that does not explain why there were so many changes made in the text even after dictation and before it went to the printer. Notice that Howard says there could have been as many as "thirty-five thousand essential corrections" made in the text before it ever went to the printer. That is considerably more than the thirty changes in grammar that George Reynolds said. Note the next page for more information.

CHAPTER 3


**Joseph Smith, Jr.,
Continues to Improve the
Book of Mormon Text,
1830-1840**

In the preceding chapter it was demonstrated that a second manuscript was prepared in the summer of 1829 to provide the printer with a better text, grammatically, than had resulted when Joseph Smith, Jr., first dictated the Book of Mormon to his scribes. This suggests that such revelation as was involved in the determination of the 1830 text must surely have been beyond the level of such routine functions as grammar, punctuation, and spelling. Realizing this should free one from thinking of the Book of Mormon as the very words of God and therefore from an inordinate preoccupation with its words and phraseology.

Now let us consider the direction which Joseph Smith's own thinking seems to have taken during the 1830-1837 period with reference to his continuing work on the Book of Mormon text. We can achieve this in part by briefly considering examples of what he did to further emend the Book of Mormon during those years in preparation for the second edition (Kirtland, Ohio, 1837).

Initially it should be observed that in preparation for the second edition well over two thousand alterations were written into the pages of the E MS. In addition over one thousand more revisions appeared in the published work of 1837 which were not recorded in the manuscript. That most of these were grammatical and stylistic in nature is readily seen with examples as follows:

1. The impersonal "which" to "who" 707 times
2. "Was" to "were," "is" to "are," "are" to "is," and "were" to "was" 137 times
3. "Saith" (sayeth) to "said" 229 times

From *Restoration Scriptures* by Richard Howard. There were thousands of alterations to the E Manuscript preparing for the Second edition of the Book of Mormon. That should never have been possible considering the manner in which the Book of Mormon was reportedly translated.

Joseph Smith and his associates noted places in the text of the First Edition was not in the original manuscript. There were other changes made in the First Edition. It is reasonable to assume that the First Edition was a perfect production, Mr. Budvarson's apparent understanding to the contrary notwithstanding.

In Mr. Budvarson's photo reproduction (p. 21) of page 200 of the First Edition he takes pains to underline "king Benjamin" and points out that in later editions it was changed to read "king Mosiah." (Cf. Mos. 21:28) Budvarson is correct in this; the prophet Joseph Smith did change the reading in the Second (1837) Edition despite the fact that the original manuscript reads "king Benjamin," if the manuscript made by Oliver Cowdery and now in possession of the Reorganized Church of Jesus Christ of Latter Day Saints is any criterion. (Cf. "Preface," p. viii of current editions of their Book of Mormon.) The change raises an interesting question, Who was responsible for the reading, "king Benjamin," in the first place? Was it an inadvertent slip of the tongue on the part of Joseph Smith as he dictated his translation to Oliver Cowdery, or did he translate correctly enough an original error on the part of Mormon, the abridger of the Book of Mormon? The last of these suggestions is probably the correct one, for the fact remains that the reading "king Benjamin" is an out-and-out error, because the king had been dead for some time, and his son Mosiah was his successor with a "gift from God." (See Mos. 6:4-5; 8:13.) What we have here, Mr. Budvarson, is an example of another human error that Joseph Smith was glad to correct. (See a similar error on page 546 of the First Edition which the prophet didn't catch in the Second Edition. Cf. Ether 4:1.)

No, Dr. Sperry, that was a monumental mistake. Recall that the vision in the hat stayed until the writing of Cowdery was correct! There should be nothing to correct.

is made equivocal . . . the Son of the Eternal Father. Both ideas are quite different. In the first edition (1830) . . . or water in the first edition (1830) . . . Since CUMORAH Hugh Nibley . . . adds the words a "waters of Judah" way of clarifying—not changing—what the writer had in mind.³

Sometimes the editors of later editions of the Book of Mormon have made "corrections" that were better left unmade. Thus one officious editor in his attempt to visualize and rationalize a practical system of ventilation for the Jaredite barges omitted a number of significant words from the first edition which if carefully analyzed seem to give a far better plan for air-conditioning than that found in Ether 2:17-20 of our present editions.⁴ And was it necessary to change the name of Benjamin (in the first edition) to Mosiah in later editions of Ether 4:1? Probably not, for though it is certain that Mosiah kept the records in question, it is by no means certain that his father, Benjamin, did not also have a share in keeping them. It was Benjamin who displayed the zeal of a life-long book-lover in the keeping and studying of records; and after he handed over the throne to his son Mosiah he lived on and may well have spent many days among his beloved records. And among these records could have been the Jaredite plates, which were brought to Zarahemla early in the reign of Mosiah, when his father could have still been living. (Mos. 8:9ff.)

The first edition of the Book of Mormon, though the most readable, is not the standard version today. That is because it is hard to use, with its long chapters and lack of numbered verses, and the grammar is sometimes disturbing to us. Disturbing, but never misleading, that is the point. Much of the New Testament is in barbaric Greek,

³See below, p. 151.

⁴On this see H. Nibley, *An Approach to the Book of Mormon*, 2nd edition, (Salt Lake City: Deseret Book Company, 1964), pp. 276-7.

Admission by the influential Hugh Nibley that there were changes made and some of them best left undone. The next three pages show just a taste, a very small portion, of the changes made, and their nature. There is not one of "the standard works" of the Church that Joseph Smith or other Mormons did NOT change, including the Bible.

HANDWRITTEN MANUSCRIPT THAT WENT TO THE PRINTER

~~in so me concern with me things, which are now now arrived unto me, ~~and~~~~
~~not~~ ought to harrow up in my desires, the firm decree of a just God, for I know
 that he granteth unto men according to their desires, whether it be unto death
 or unto life; yea, I know that he alloteth unto ^{men} ~~men~~ decreeth unto them
 decrees which are ~~unalterable~~ ^{unalterable} according to their wills; whether it be unto
 salvation or unto destruction; yea, and I know that good & evil hath come before
 all men; or he that knoweth not good from evil, is blameless; but he that know-
 eth good & evil, to him it is given according to his desires, whether he desireth

First edition, 1830. Note:
 “he allotted unto men, yea,
 decreeth unto them decrees
 which are unalterable...” This
 is in keeping with the E Manu-
 script that went to the printer,
 as above. Also note other
 changes in the text.

I ought not to harrow up in my
 desires, the firm decree of a just God, for I know that he grant-
 eth unto men according to their desires, whether it be unto
 death or unto life; yea, I know that he alloteth unto men, yea,
 decreeth unto them decrees which are unalterable, according
 to their wills; whether it be unto salvation or unto destruc-
 tion; yea, and I know that good and evil hath come before all
 men; or he that knoweth not good from evil, is blameless;
 but he that knoweth good and evil, to him it is given according

ALMA, 29

4. I ought not to harrow up in
 my desires, the firm decree of a
 just God, for I know that he
 granteth unto men according to
 their desire, whether it be unto
 death or unto life; yea, I know
 that he alloteth unto men ac-
 cording to their wills, whether

9. g, see q, Al. 27. h, Al. chaps. 1—28.
 *B. C. 76.

Notice that the current edition shows that there
 was a *significant* deletion. Make the comparison.
 The version, as above, had to be changed to its
 present form. Neither Smith nor his followers could
 abide the original because there were many decrees
 of God that *were altered by him and by Mormons
 since Smith*. Mormonism was a cult in creative
 progress, adjusting to whatever Smith wanted to
 inject and to whatever circumstances demanded.

I NEPHI 11:18

... these the Condescension of God & I said unto him I know that he loveth his Children nevertheless I do not know the meaning of all things & he said unto me behold the virgin whom thou seest is the Mother of the Son of God after the manner of the flesh & it came to pass that I beheld that she was born

18. And he said unto me: Behold, the virgin whom thou seest is the "mother of the Son of God," after the manner of the flesh.

The original reads "the virgin whom thou seest is the mother of God." Above the line is written "the Son." That is why the current edition reads "the mother of the Son of God." This same change is found in several places.

I NEPHI 11:32

... and it came to pass that the Angel spake unto me again saying look & I looked & beheld the Lamb of God that he was taken by the people; yea, the everlasting God was judged of the world & I saw & bear record & I beheld that he was lifted up upon the Cross & slain for the sins of the world & also that he was buried in the earth

32. And it came to pass that the angel spake unto me again, saying: Look! And I looked and beheld the Lamb of God, that he was taken by the people; yea, the Son of the everlasting God was judged of the world; and I saw and bear record.

"The everlasting God" was changed to "the Son of the everlasting God." There are other instances of this kind of change. Those are significant Doctrinal changes. Why could the Mormon god not get it right to begin with.

HANDWRITTEN MANUSCRIPT THAT WENT TO THE PRINTER - 1829

you man nor suffer ~~us~~ we who are despised because we have upon us the
 name of Christ shall be trodden down & destroyed until we bring it upon us
 by our ^{own} transgressions, when Moroni had said these words he went forth
 among the people waving the rent of his garment in the air that all might see
 the writing which he had wrote upon the rent & crying with a loud voice say-
 ing, behold whosoever will maintain this title upon the land let them come forth in
 the strength of the Lord & enter into a covenant that they will maintain their rights &
 their religion that the Lord God may bless them. It came to pass that when Moroni
 had said these words he held the rent of his garment together with the

1830 Edition

and on the south, a chosen one, and the land of liberty.—
 And he saith, Surely God shall not suffer that we, who are
 despised because we take upon us the name of Christ, shall
 be trodden down and destroyed, until we bring it upon us, by
 our own transgressions. And when Moroni had said these
 words, he went forth among the people, waving the rent of his
 garment in the air, that all might see the writing which he had
 wrote upon the rent, and crying with a loud voice, saying:
 Behold, whosoever will maintain this title upon the land, let
 them come forth in the strength of the Lord, and enter into a
 covenant that they will maintain their rights, and their reli-
 gion that the Lord God may bless them.

The E Manuscript and the printed edition of 1830 agree. Notice the ridiculous image presented and the grossly ungrammatical language. A “rent” in a garment refers to a “tear” in the cloth. Nothing can be written on the *tear* in cloth.

ALMA, 46

It had to be changed, as seen here in the current edition. What does this say about an all powerful God who can't produce proper English? Remember, Smith translated the plates by the power of God in a word for word rendition. This case cannot be blamed on the bad grammar of the Nephites nor Joseph Smith nor explained as “thought” inspiration.

19. And when Moroni had said these words, he went forth among the people, waving the 'rent part of his garment in the air, that all might see the 'writing which he had written upon the rent part, and crying with a loud voice, saying:

Joseph Smith accepted the Bible as far as it was translated correctly but felt that many errors which should be corrected had crept into the work of the copyist and translators. During the first year of the Church and almost to the end of his life, he endeavored through inspiration from on high to correct those many departures from the original text. This was not fully completed when he died, but his manuscript exists in the original and in copies, and has been published by the Reorganized Church of Jesus Christ of Latter Day Saints. It is a remarkable evidence of the prophetic power of Joseph Smith.² Hundreds of changes make clear many a disputed text. It is interesting to note that in so many instances his inspired corrections correspond to the text of modern translators. In every case his version makes the Bible statement much more understandable.

The Book of Mormon, the translation of which came by revelation, has been published in large editions. It would not be possible to change any part of it without being discovered.³ It has been thus preserved for all time.

The Doctrine and Covenants is a compilation of the revelations received by Joseph Smith to individuals and for the guidance of the Church. From the first years of the work the Prophet kept every scrap of paper pertaining to the progress of the work. In fact this care of things that must have seemed trivial is one of the evidences of the sincerity of the man. For example, when John and Peter Whitmer asked for help, he received for each of them a revelation, substantially the same:

Hearken, my servant Peter, and listen to the words of Jesus Christ your Lord and your Redeemer. For behold, I speak unto you with sharpness and with power, for mine arm is over all the earth. And I will tell you that which no man knoweth save me and thee alone—For many times you have desired of me to know that which would be of the most worth unto you. Behold, blessed are you for this thing, and for speaking my words which I have given unto

²Joseph Fielding Smith, *Teachings of the Prophet Joseph Smith*, p. 10; Joseph Fielding Smith, *Essentials in Church History*, pp. 138-140.

³The first edition containing several printer's and grammatical errors was corrected in 1833 by the Prophet himself, with no change in any doctrine or history in the book.

Let's conclude this section with a couple of quotes from Apostle John Widtsoe, *Joseph Smith - Seeker After Truth*, 1951, page 251. The translation, as it came from Joseph Smith, could not possibly have been changed and is preserved in its original form for all time. We have seen that this isn't so but it is what Mormons are told.

Joseph Smith and Oliver Cowdery were both ordained Apostles, so that full authority might flow from them. Further, it reviews the Book of Mormon, declares that its contents were written under inspiration and that the translation is correct.

In this preamble of authority the earlier work of Joseph Smith is briefly surveyed. Despite his youthful “entanglements” in the “vanities of the world” he was found worthy of his high calling. The Book of Mormon which he translated is a witness of the unchanging nature of the Lord, who speaks alike to his children everywhere. The discussion of authority ends with the warning that since Joseph’s work has witnesses the rejection of it will turn to human condemnation.

This part of the revelation is a brief but emphatic declaration that the work of Joseph Smith was done under God’s authority.

Following this eloquent declaration of authority is a brief but clear statement of the doctrine upon which the faith of the people must rest.³ It is a concise review of the principles of the gospel and its history throughout the ages—past, present, and future. God created Adam and Eve and gave them the gospel, a plan of salvation. Men, however, transgressed these “holy laws.” To raise “fallen” men, God gave his Only Begotten Son who walked on earth a sinless man, and who suffered death, that all who “would believe, repent, and be baptized in his holy name, and endure in faith to the end, should be saved.” This salvation was offered to all, those before or after the days of Jesus. All this is done through the loving grace of God for all his children.

This division also ends with a warning: men may “fall from grace, and depart from the living God,” unless they pray to God for help and obey his laws and commandments.

The third division⁴ sets up the priesthood organiza-

³*Ibid.*, 20:17-36.

⁴*Ibid.*, 20:38-67.

Apostle John Widtsoe, *Joseph Smith - Seeker After Truth*, 1951, page 118. He affirms that the translation was made under inspiration from God and it was correct.

Some Peculiarities in The Book of Mormon

There are many reasons for rejecting the book of Mormon as being of divine origin. All of the propaganda put out by Mormons about it revealing the fullness of the gospel falls far short of that. None of the major doctrines of Mormonism are to be found in the BOM and some of the things found there are downright silly.

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

HYRUM SMITH.

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

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

Sunday, 28.—I spent the day in the council with the Twelve Apostles at the house of President Young, conversing with them upon a variety of subjects. Brother Joseph Fielding was present, having been absent four years on a mission to Eng-

The Prophet's
Estimate of
the Book of
Mormon.

land. I told the brethren that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts, than by any other book.

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

This is a claim made by many Mormon officials. However, here are cardinal doctrines of the Mormon Church not found in the Book of Mormon or the Bible!

- 1) God has a body of flesh and bones.
- 2) God is an exalted man.
- 3) God is a product of eternal progression.
- 4) Men can become gods.
- 5) There is no hell and punishment.
- 6) Pre-existing spirits of men.
- 7) Marriage for eternity.
- 8) Polygamy is acceptable to God.
- 9) Three degrees of glory.
- 10) A mother in heaven.
- 11) A New Testament era "Melchizedek priesthood" with offices of Elder, Seventy and High Priest.
- 12) A New Testament era "Aaronic priesthood" with offices of Deacon, Teacher and Priest.
- 13) Church organization with Stakes and Wards, a First Presidency and President of the Church, Stake Presidents, Bishoprics, etc.
- 14) Baptism for the dead; second chance salvation.

JACOB, 4

1. Now behold, it came to pass that I, Jacob, having ministered much unto my people in word, (and I cannot write but a little of my words, because of the "difficulty of engraving our words upon plates) and we know that the things which we write upon plates must remain;

4 NEPHI

6. And thus did the thirty and eighth year pass away, and also the thirty and ninth, and forty and first, and the forty and second, yea, even until forty and nine years had passed away, and also the fifty and first, and the fifty and second; yea, and even until fifty and nine years had passed away.

The Book of Mormon is extremely wordy. Jacob 4:1 speaks of difficulty engraving on the plates. Yet, in 4 Nephi 6, there are 57 words used to just say that 59 years had passed!

Further, "and it came to pass" is used 2000 times, coupled with "behold" and "insomuch," so that the repetition becomes burdensome as well as unnecessary. Smith could get all of these items into the book but could mess up more important items that had to be changed.

1 NEPHI, 17:26 - 28

WHICH TASKS, WHICH WERE GIVEN TO BE DONE, THEREFORE, YE know that it must needs be a good thing for them, that they should be brought out of bondage. Now ye know that Moses was commanded of the Lord to do that great work; and ye know that by his word, the waters of the Red Sea were divided hither and thither, and they passed through on dry ground. But ye know that the Egyptians were drowned in the Red Sea, which were the armies of Pharaoh; and ye also know that they were fed with manna, in the wilderness; yea, and ye also know that Moses, by his word, according to the power of God which was in him, smote the rock, and there came forth water that the children of Israel might quench their thirst: and

The antecedent of the pronoun “they” in the sentence, “and ye also know that they were fed with manna, in the wilderness,” refers to *the armies of Pharaoh*.

1 NEPHI, 18:13.

that I could not move, the compass, which had been prepared of the Lord, did cease to work; wherefore, they knew not whither they should steer the ship, insomuch, that there arose a great storm, yea, a great and terrible tempest; and we were driven back upon the waters for the space of three days; and they began to be frightened exceedingly, lest they should be drowned in the Sea: nevertheless they did loose me not.—

Here, the great storm that arose was because of their indecision about where steer the ship. Storms do not appear because of such reasons.

MOSIAH, 9:9

walls of the city, yea, even the walls of the city of Lehi-Nephi, and the city of Shilom. And we began to till the ground, yea, even with all manner of seeds, with seeds of corn, and of wheat, and of barley, and with peas, and with sheum, and with seeds of all manner of fruits: and we did begin to multiply and prosper in the land. Now it was the cunning and

They began to “till the ground with all manner of seeds,” corn wheat, barley, etc. But, the seeds are what you plant AFTER you “till the ground,” which means to cultivate the land to prepare it for planting.

HELAMAN, 9:6

CONCERNING THE CHIEF JUDGE, BUT NOW WHICH THEY SAY THEY believed, and fear came upon them, lest all the judgements which Nephi had spoken should come upon the people; therefore they did quake, and had fallen to the earth. Now immediately when the Judge had been murdered: he being stabbed by his brother, by a garb of secrecy; and he fled, and the servants ran and told the people, raising the cry of murder among them. And behold the people did gather themselves together unto the place of the judgement seat: and behold

I have never considered a “garb of secrecy” to be either pointed enough nor sharp enough to stab someone to death. Just how is that done?

3 NEPHI, 9:20

YOUR SACRIFICES AND YOUR BURNT OFFERINGS SHALL BE DONE AWAY, for I will accept none of your sacrifices and your burnt offerings; and ye shall offer for a sacrifice unto me a broken heart and a contrite spirit. And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost, even as the Lamanites, because of their faith in me, at the time of their conversion, were baptized with fire and with the Holy Ghost, and they knew it not. Behold, I have come unto the world to bring redemption unto the world, to save the world from sin; therefore whoso repenteth and cometh unto me as a little child, him will I re-

If someone was “baptized with fire and the Holy Ghost” I would think they would know it. But, the Lamanites had that experience and didn’t know it.

ETHER, 15:31

NOW HE DID OVERTAKE THEM; AND THEY FOUGHT AGAIN WITH THE sword. And it came to pass that when they had all fallen by the sword, save it were Coriantumr and Shiz; behold, Shiz had fainted with loss of blood. And it came to pass that when Coriantumr had leaned upon his sword, that he rested a little, he smote off the head of Shiz. And it came to pass that after he had smote off the head of Shiz, that Shiz raised upon his hands and fell; and after that he had struggled for breath, he died. And it came to pass that Coriantumr fell to the earth, and became as if he had no life. And the Lord spake unto Ether, and said unto him, Go forth.

The head of Shiz was chopped off but he managed to raise up on his hands then struggle for breath before dying. We are not told just how long he struggled for breath but in any respect it is rather outlandish.

of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; and if they shall do all these things, and shall reject the fulness of my gospel, behold saith the Father, I will bring the fulness of my gospel from among them; and then will I remember my covenant which I have made unto my people O house of Israel, and I will bring my gospel unto them; and I will shew unto thee, O house of Israel, that the Gentils shall not have power over you, but I will remember my covenant unto you, O house of Israel, and ye shall come unto the knowledge of the fulness of my gospel. But if the Gentils will repent, and turn unto me, saith the Father, behold, they shall be numbered among my people, O house of Israel; and I will not suffer my people, which are of the house of Israel, to go through among them, and tread them down, saith the Father. But if they will not turn unto me, and hearken unto my voice, I will suffer them, yea, I will suffer my people, O house of Israel, that they shall go through among them, and shall tread them down, and they shall be as salt that hath lost his savor, which is thenceforth good for nothing, but to be cast out, & to be trodden under foot of my people, O house of Israel. Verily, verily, I say unto you, Thus hath the Father commanded me, that I should give unto this people this land for their inheritance. And when the words of the prophet Isaiah shall be fulfilled, which saith, Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations: and all the ends of the earth shall see the salvation of God.

The word of the Lord carries its own evidence with it. In vain have men attempted to counterfeit it. They may compass the earth with their knowledge, and look through the regions of space by their inventions, but death teaches them their frailty, and time covers their glory. The book of Mormon, as a revelation from God, possesses some advantage over the old scriptures: it has not been tinctured by the wisdom of man, with here and there an Italic word to supply deficiencies.—It was translated by the gift and power of God, by an unlearned man, through the aid of a pair of Interpreters, or spectacles—(known, perhaps, in ancient days as Teraphim, or Urim and Thummin) and while it unfolds the history of the first inhabitants that settled this continent, it, at the same time, brings a oneness to scripture, like the days of the apostles; and opens and explains the prophecies, that a child may understand the meaning of many of them; and shows how the Lord will gather his saints, even the children of Israel, that have been scattered over the face of the earth, more than two thousand years, in these last days, to the place of the name of the Lord of hosts, the mount Zion.

It may be well to state, that the people of God, in ancient days, according to the accounts of men, kept their sacred records on plates of gold, and those of less consequence on plates of brass, copper, wood, &c. see Jahn's biblical archeology, Josephus, and others. These plates were generally made from the sixteenth to the thirty second part of an inch thick (of metal) and something like six by eight inches square, and fastened at the back with three rings through which a rod was put to carry them, or hang them. The word of the Lord, the history of the doings of the children of God, and their genealogy was engraved in a nice workmanlike manner, upon them, in Hebrew, reformed Egyptian, &c. Such was the condition of the plates, from which came the book of Mormon. As may be seen by an allusion in the book of Ether, all that was on them is not translated; wherefore, as they are sacred, when the book of Mormon was translated from them, they were again hid up to the Lord, to come forth again in his own due time. The Ark of the covenant containing the sacred stone tables, was hid up to the Lord, in the cave where

Mormon Newspaper, *The Evening and The Morning Star*, January, 1833. Note the part that reads, "The book of Mormon, as a revelation from God, possesses some advantage over the old scriptures; it has not been tinctured by the wisdom of man, with here and there an Italic word to supply deficiencies..." Notice now the next page.

ISAIAH

CHAPTER 53

WHO hath believed our report? and to whom is the arm of the LORD revealed?

2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is no beauty that we should desire him.*

3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not.

4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

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

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

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

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

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

10 Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand.

11 He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

12 Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Mosiah 14

port, and to whom is the arm of the Lord revealed?

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12. Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bore the sins of many, and made intercession for the transgressors.

CHAPTER 15.

Abinadi's prophecy—God himself to come down and redeem his people—Why Jesus Christ is called the Father and the Son.

1. And now Abinadi said unto them: I would that ye should understand that "God himself shall come down among the children of men, and shall redeem his people.

2. And because he "dwelleth in flesh he shall be called the Son of God, and having subjected the flesh to the will of the Father, being the Father and the Son—

3. The Father, because he was "conceived by the power of God; and the Son, "because of the flesh; thus becoming the Father and Son—

4. And they are "one God, yea, the very "Eternal Father of heaven and of earth.

5. And thus the flesh becoming "subject to the Spirit, or the Son to the Father, being "one God, "suffereth temptation, and yield-

a, see 26, Mos. 7. b, see 2, Mos. 3. c, 19:13. 3 Ne. 1:14. Morm. 9:12. d, see 2, 1 g, ver. 2. k, see 4, 2 Ne. 31. i, see 1, 2 Ne. 53:7. l, see 2, Mos. 3. m, vers. 2, 5. p, see g and j, 2 Ne. 9. g, Mos. 14:5 — 8, 11, 11 — 13.

see d, 2 Ne. 3.

ABOUT B. C. 148.

There are many verses from the King James Version of the Bible found in the Book of Mormon. Here it is Isaiah chapter 53. It is claimed by Mormon apologists that Smith recognized when it came upon the gold plates that it was from Isaiah 53 and he just took his Bible and inserted it in the BOM. However, that didn't make it a translation of the gold plates. Also, *how does the King James Version relate to the plates since the KJV didn't exist when the Nephites were supposed to have written on the gold plates?* Notice as well, the italicized words in the KJV which are included in the BOM but *without* the italicization. There weren't supposed to be italics or human involvement at all in BOM.

of faith, is not the case. There was no Greek or Latin upon the plates from which I, through the grace of God, translated the Book of Mormon. Let the language of that book speak for itself. On the 523d page, of the fourth edition, it reads: "And now behold we have written this record according to our knowledge in the characters, which are called among us the *Reformed Egyptian*, being handed down and altered by us, according to our manner of speech; and if our plates had been sufficiently large, we should have written in Hebrew; but the Hebrew hath been altered by us, also; and if we could have written in Hebrew, beho'd ye would have had no imperfection in our record, but the Lord knoweth the things which we have written, and also, that none other people knoweth our language; therefore he hath prepared means for the interpretation thereof."

Here then the subject is put to silence, for "none other people knoweth our language," therefore the Lord, and not man, had to interpret, af-

Times and Seasons, Vol. 4

3 NEPHI, 19

4. And it came to pass that on the morrow, when the multitude was gathered together, behold, Nephi and his brother whom he had raised from the dead, whose name was Timothy, and also his son, whose name was Jonas, and also Mathoni, and Mathonihah, his brother, and Kumen, and Kumenonhi, and Jeremiah, and Shemnon, and Jonas, and Zedekiah, and Isaiah—now these were the names of the "disciples whom Jesus had chosen—and it came to pass that they went forth and stood in the midst of the multitude.

Smith says that "there were no Greek or Latin upon the plates which I, through the power of God, translated the book of Mormon." However, TIMOTHY and JONAS are Greek names as are ALPHA and OMEGA. It is obvious that 3 Nephi 9:18 was taken from Revelation 21:6. Smith obviously did not recognize their Greek origins. These words could not have existed on any Nephite gold plates, and indeed, Smith states there were none. This shows the modern origin of the Book of Mormon. It is like Jacob 7:27 in the Book of Mormon that closes with the French word ADIEU, for *farewell*.

3 NEPHI, 9

18. I am the light and the life of the world. I am Alpha and Omega, the beginning and the end.

Revelation 21:6

pass. I am the Al'phá and the Ô-mē'gá, the beginning and the end. I will give unto him that is athirst of the fountain of the water

1 NEPHI, 1

3. And I know that the record which I make is true; and I make it with mine own hand; and I make it according to my knowledge.

If the record was made according to his knowledge, what confidence can we place in the record presented. What if his memory failed and he got things wrong? Even if the translation of the plates was flawless, it still might be a translation of a flawed record.

1 NEPHI, 19

6. Nevertheless, I do not write anything upon plates save it be that I think it be sacred. And now, if I do err, even did they err of old; not that I would excuse myself because of other men, but because of the weakness which is in me, according to the flesh, I would excuse myself.

Here, he tells us that his record may be in error. He presents only what he “thinks” is sacred.

JACOB, 1

2. And he gave me, Jacob, a commandment that I should write upon these plates a few of the things which I considered to be most precious; that I should not touch, save it were lightly, concerning the history of this people which are called the people of Nephi.

Jacob records only what HE thinks is the most precious.

JACOB, 7

26. And it came to pass that I, Jacob, began to be old; and the record of this people being kept on the °other plates of Nephi, wherefore, I conclude this record, declaring that I have written according to the best of my knowledge, by saying that the time passed away with us, and also our lives passed away like as it were unto us a dream, we being a lonesome and a solemn people, wanderers, cast out from Jerusalem, born in tribulation, in a wilderness, and °hated of our brethren, which caused wars and contentions; wherefore, we did mourn out our days.

Another declaration from Jacob that he wrote to the best of his knowledge

3 NEPHI, 8

2. And now it came to pass, if there was no mistake made by this man in the reckoning of our time, the °thirty and third year had passed away;

Here is a doubt that the man was right in the determining of their time.

MORMON, 8

12. And whoso receiveth ^rthis record, and shall not condemn it because of the imperfections which are in it, the same shall know of ^agreater things than these. Behold, I am Moroni; and were it possible, I would make all things known unto you.

Now we are told there ARE imperfections in the record.

MORMON, 9

33. And if ^{2d}our plates had been sufficiently large we should have written in Hebrew; but the Hebrew hath been ^{2e}altered by us also; and if we could have written in Hebrew, behold, ye would have had ^{2f}no imperfection in our record.

He says it again. There are imperfections in the record.

Why *didn't* he write it in Hebrew?

ETHER, 5

1. And now I, Moroni, have written the words which were commanded me, according to my memory; and I have told ^ayou the things which I have ^bsealed up; therefore touch them not in order that ^cye may translate; for that thing is forbidden you, except by and by it shall be wisdom in God.

They were written *according to his memory.*

Archeology And The Book of Mormon

Mormon representative who come to your home are prone to claim that the Book of Mormon has been proved by archaeologists. Over the years, some have even insisted that the *Smithsonian Institution* and the *National Geographic Society* have confirmed the Book of Mormon in their work, or that Archaeologists have used the Book of Mormon as a guide in their field work. None of this is true. There has never been a single discovery that has confirmed any part of the book. This is a glaring contrast to the Bible which has been amply confirmed by archeology. The Bible has even been used as a field guide for many discoveries.

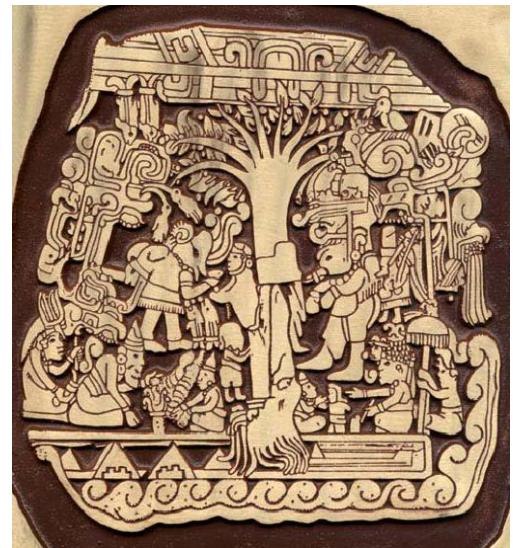
Many false claims have been made by Mormon apologists in their drive to find the physical evidence of Book of Mormon people in this hemisphere. Though dishonest in their use of the “evidence” they produce, most Mormons are eager to accept whatever they are told without investigation. There have been a few apologists among the Mormon scholars who have left the Church because they have investigated the evidence and concluded that Mormonism is a fraud. However, in far too many instances, apologists for the Book of Mormon have simply been dishonest or blind, eager to turn anything into evidence for what they want to believe. One Mormon family has posted on the internet a powerpoint presentation that presents many Mayan and other central American ruins as the ruins of Nephite structures and evidence of their presence. However, even Mormon scholars have rejected such a view.

Lehi Tree of Life Stone

In the early 1950s, a Mormon archaeologist or sorts, Dr. M. Wells Jakeman, announced his conclusions concerning Stela 5, Izapa, discovered in 1939 in Chiapas, Mexico. It was tagged as the Lehi Tree of Life Stone. Supposedly, it pictured an event from I Nephi 8, and since then expanded to chapters 11 and 12.

Through journals, newspapers and lectures, the word was spread about this find. It sparked a wave of enthusiastic energy through the entire Mormon Church. *At last* there was evidence of the Book of Mormon people in this hemisphere! It was proof to them that the Book of Mormon was true and Joseph Smith was really a prophet. Small plaster reproductions of the stone were produced and carried around by “missionaries” to show people the “evidence.”

However, the fanciful interpretation was not only rejected by non-Mormon archaeologists but by many Mormon archaeologists as well. For instance, Dr. John L. Sorenson, Mormon anthropologist said—



“Jakeman’s paper carries trait-list comparison to its logical conclusion... Obviously comparison remains a key methodological device in the conduct of research in history and the sciences, but the uncontrolled use of trait comparison leads to absurd conclusions. Particularly, it leads to overambitious interpretations of shared meaning and historical relationship, as in Jakeman’s previous pseudo-identifications of ‘Lehi’ (and other characters from the Book of Mormon) on an Izapan monument.” (*Dialogue: A Journal of Mormon Thought*, Spring 1966, p. 148).

Mormon archaeologist, Dee F. Green quotes Dr. Hugh Nibley in the following publication—

“Science does not arrive at its conclusions by syllogisms, and no people on earth deplore proof demonstration by syllogism more loudly than real archaeologists do. Yet Mr. Jakeman’s study is nothing but an elaborate syllogistic stew. The only clear and positive thing about the whole study is the objective the author is determined to reach. With naive exuberance, he repeatedly announces that he has found ‘exactly what we would expect to find.’ Inevitably there emerges from this dim and jumbled relief exactly what Mr. Jakeman is looking for.” (Dr. Nibley’s review of Jakeman’s publication on Stela 5, as quoted in *Dialogue: A Journal of Mormon Thought*, Summer 1969, p. 75).

In the *Journal of Book of Mormon Studies* (v. 8, n. 1, 1999), the cover story article is entitled “The History of an Idea - The Scene on Stela 5 from Izapa Mexico, as a Representation of Lehi’s Vision of the Tree of Life.” On page 17, Hugh Nibley is quoted remarking on Jakeman’s interpretation— “...the author’s loving hand, guided by a wishful eye has actually created the only evidence available to the reader for testing the author’s theories.”

Dee Green had assisted Jakeman in making a latex mold of the stone in Mexico. On page 18 of the *Studies*, Green says that Jakeman had “altered the plaster cast of Stela 5 made from their mold ‘after his interpretation.’” Actually, Jakeman made his interpretation from a drawing he made of the stone, a drawing that was incomplete to start with. Yet, in spite of the facts from their own “experts,” there are still Mormons who cite the “Tree of Life Stone” as evidence for the truthfulness of the Book of Mormon.

Smelting of Iron

Among the many claims made in the Book of Mormon is that the Nephites worked with iron, smelting and forming it. A statement made by John L. Sorenson has been pointed to by successive Mormon authors as evidence of this talent of the Nephites. It is from *An Ancient Setting for the Book of Mormon*, p.284—

“The possibility that smelted iron either has been or may yet be found is enhanced by a find at Teotihuacan. A pottery vessel dating to about AD 300, and apparently used for smelting, contained a ‘metallic-looking’ mass. Analyzed chemically, it proved to contain copper and iron. Linne, the same Swedish archaeologist who made that find, accepted a piece of iron found in a tomb at Mitla, Oaxaca, as probably refined.”

The two attached footnotes to this paragraph read as follows—

Sigvald Linne, *Mexican Highland Cultures*, Ethnographical Museum of Sweden, Publication 7, ns (Stockholm, 1942), p. 132

Sigvald Linne, *Zapotecan Antiquities*, Ethnographical Museum of Sweden, Publication 4, ns (Stockholm, 1938), p. 75.

On page 147 of Linne's book it says the following—

“Of peculiar character are a rounded object, fig.236, and fragments of a circular plate, both from Burial 1. The latter, which has the appearance of rusty iron, may have been a mirror. Analysis has shown both of them to contain a large proportion of sulphur and iron, and they are undoubtedly iron pyrite (FeS₂). There can be no doubt that certain pre-Spanish objects described as being of iron are nothing but pyrite. Weathering has made them look rusty.”

This, along with like statements from Linne, mention nothing of a “pottery vessel” nor anything that would indicate smelting. Linne specifically says that it was sulphur and iron, not copper and iron and it was pyrite, not smelted iron. While Sorenson would criticize Jakeman, he did the same thing in regard to smelting of iron. He read into what Linne wrote just what he wanted to see instead of what was said.

The City of Nahom

I Nephi 16:34 says, “and it came to pass that Ishmael died, and was buried in the place which was called Nahom.” *Ensign* magazine is published by the Mormon Church. In the February 2001 issue, page 79, it says—

“a group of Latter-day Saint researchers recently found evidence linking a site in Yemen, on the southwest corner of the Arabian peninsula, to a name associated with Lehi's journey as recorded in the Book of Mormon....Warren Aston, Lynn Hilton, and Gregory Witt located a stone altar that professional archaeologists dated to at least 700 B.C. This altar contains an inscription confirming ‘Nahom’ as an actual place that existed in the peninsula before the time of Lehi. The Book of Mormon mentions that ‘Ishmael died, and was buried in the place which was called Nahom.’”

An altar was discovered on which it was said that the word “Nahom” was found. This predated Book of Mormon times so it is claimed that the only way it could have appeared in the BOM was for the BOM to be true.

The fact is that the altar found does NOT contain the word “Nahom.” What it does have are three consonants, NHM. But, one can put any vowels with those to make NIHIM, NEHEM, NIHEM, NAHAM, NOHIM, NEHAM, or any other combinations *if* it was ever intended to have vowels by those who made the altar! No one knows what they stood for. To arbitrarily say, “this is the Nahom of the Book of Mormon” is nothing but wishful thinking. Yet, there is something else interested about the *Ensign* article. It ends by saying—

“This is the first archaeological find that supports a Book of Mormon place-name other than Jerusalem or the Red Sea...”

Notice that this is the very first instance of such a find. So, after 178 years, they still haven't found *anything* because this altar doesn't establish that it is the place recorded in the Book of Mormon. Archaeology has not proven the Book of Mormon record is true.

The Book of Mormon tells us that the Nephites, descendants of Hebrews, were an advanced civilization with great cities. They had cultivated fields of wheat, barley and other grains, had sheep, goats, horses, oxen, donkeys and other animals, smelted iron to make steel implements with a monetary system of “coins” made of gold and silver. They had chariots drawn by horses and articles for war; there also were elephants. They had a writing system that is said to have been “reformed Egyptian” or “reformed Hebrew.” They also had a form of “Christianity.”

After over half a century of intense archaeological work by Mormons, not one shred of evidence for the claim of the Book of Mormon has been uncovered. All evidence is to the contrary.

It is not *evidence* that has driven Mormons. It is the overwhelming desire to find *something* that will fit and support the Book of Mormon. So, they have been prone to accept *anything* that they think will support the BOM claims.

This all overlaps with the *Geography* of the Book of Mormon. What is said of archaeology can equally be said of geography. No geographical feature in the BOM can be located anywhere on the map. The BOM, Joseph Smith and all Mormons up to relative modern times insisted that the Nephite/Lamanite habitation was both North and South America. But, that poses real problems for Mormons. Some Mormon scholars have presented a limited geography, specifically condemned by Joseph Fielding Smith, that was isolated to a part of Central America. Yet, that does not satisfy others who insist that the map has to be turned so that North becomes East. However, none of these efforts match the BOM record and certainly does not find any of the locations of names and places. Though the theories have been around for several years, archaeological and geographical probing still has not uncovered anything.

Thomas Stuart Ferguson established the archaeology department at BYU and for twenty-five years tried to prove the truth of the Book of Mormon by archaeology. He finally lost his faith in it. Among numerous things he said about it is the following—

“...you can’t set Book of Mormon geography down anywhere, because it is fictional and will never meet the requirements of the dirt-archaeology. I should say what is in the ground will never conform to what is in the book.” (From a letter of Ferguson’s to Mr. & Mrs. H.W. Lawrence, Feb. 20, 1976)

Former Mormon, Michael Coe, Professor of Anthropology at Yale University, said—

“Let me now state uncategorically that as far as I know there is not one professionally trained archaeologist, who is not a Mormon, who sees any scientific justification for believing the [Book of Mormon].” (*Dialogue: A Journal of Mormon Thought*, Vol. 4, Summer, 1973, pp. 4146)

The next few pages show some original documents to put things in perspective.



Information from the

National Museum of Natural History

SMITHSONIAN INSTITUTION WASHINGTON, D.C. 20560

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

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

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

Anthropology Outreach Office
 Department of Anthropology
 National Museum of Natural History MRC 112
 Smithsonian Institution
 Washington, DC 20560

PREPARED BY
 THE DEPARTMENT OF ANTHROPOLOGY
 SMITHSONIAN INSTITUTION
 1996

This same information is sent out in response to inquiries even today. The letter is continued on the next page.

STATEMENT REGARDING THE BOOK OF MORMON

1. The Smithsonian Institution has never used the Book of Mormon in any way as a scientific guide. Smithsonian archeologists see no direct connection between the archeology of the New World and the subject matter of the book.
2. The physical type of the American Indian is basically Mongoloid, being most closely related to that of the peoples of eastern, central, and northeastern Asia. Archeological evidence indicates that the ancestors of the present Indians came into the New World—probably over a land bridge known to have existed in the Bering Strait region during the last Ice Age—in a continuing series of small migrations beginning from about 25,000 to 30,000 years ago.
3. Present evidence indicates that the first people to reach this continent from the East were the Norsemen who briefly visited the northeastern part of North America around A.D. 1000 and then settled in Greenland. There is nothing to show that they reached Mexico or Central America.
4. One of the main lines of evidence supporting the scientific finding that contacts with Old World civilizations, if indeed they occurred at all, were of very little significance for the development of American Indian civilizations, is the fact that none of the principal Old World domesticated food plants or animals (except the dog) occurred in the New World in pre-Columbian times. American Indians had no wheat, barley, oats, millet, rice, cattle, pigs, chickens, horses, donkeys, camels before 1492. (Camels and horses were in the Americas, along with the bison, mammoth, and mastodon, but all these animals became extinct around 10,000 B.C. at the time when the early big game hunters spread across the Americas.)
5. Iron, steel, glass, and silk were not used in the New World before 1492 (except for occasional use of unsmelted meteoric iron). Native copper was worked in various locations in pre-Columbian times, but true metallurgy was limited to southern Mexico and the Andean region, where its occurrence in late prehistoric times involved gold, silver, copper, and their alloys, but not iron.
6. There is a possibility that the spread of cultural traits across the Pacific to Mesoamerica and the northwestern coast of South America began several hundred years before the Christian era. However, any such inter-hemispheric contacts appear to have been the results of accidental voyages originating in eastern and southern Asia. It is by no means certain that even such contacts occurred; certainly there were no contacts with the ancient Egyptians, Hebrews, or other peoples of Western Asian and the Near East.
7. No reputable Egyptologist or other specialist on Old World archeology, and no expert on New World prehistory, has discovered or confirmed any relationship between archeological remains in Mexico and archeological remains in Egypt.
8. Reports of findings of ancient Egyptian, Hebrew, and other Old World writings in the New World in pre-Columbian contexts have frequently appeared in newspapers, magazines, and sensational books. None of these claims has stood up to examination by reputable scholars. No inscriptions using Old World forms of writing have been shown to have occurred in any part of the Americas before 1492 except for a few Norse rune stones which have been found in Greenland.

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WASHINGTON, D. C. 20036

August 7, 1979

Mr. Maurice Barnett
3928 W. Colter Street
Phoenix, AZ 85019

Dear Mr. Barnett:

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

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

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

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

Sincerely yours,

Janet L. Shaw

Janet L. Shaw
Research Correspondence

JLS:rd

CHAPTER FORTY-THREE

The Matter of Witnesses

There are numerous phases of the general problem of the *Book of Mormon* which I do not attempt to present here for three reasons.

1. I have already indicated that on some phases of the subject I do not have sufficient scholarship and critical acumen for a valid consideration of the material.

2. The problem of time and space is a hard one. The study must be brought to an end at some point. Naturally, some things must be left unsaid.

3. My main interest is with that which is found within the record itself. Nothing, for instance, dealing with such things as external evidences is attempted here. (I am strongly of the opinion that at the present time there are not many external evidences to the divinity of the *Book of Mormon*. Much that is often cited as evidence is, in my mind, wishful thinking.)

And there are many matters of church history, and the like, that I cannot consider in this project, as also thousands of pages written in explanation of the *Book of Mormon*, much of which would well be given attention.

Outside the text of the *Book of Mormon*, I have never made any attempt to give here but the outstanding *Witnesses to the* to it.

CONTENTS, STRUCTURE, AND AUTHORSHIP
OF THE BOOK OF MORMON
J. N. Washburn -- 1954
The Three Witnesses

The three witnesses, Oliver Cowdery, David Harris, and Martin Harris, testified as follows:

1. That they saw the plates which bore the record of the *Book of Mormon*.

Mistaken ideas about the Book of Mormon held by many archaeologists and anthropologists (e. g. the notion that it deals with the Lost Tribes of Israel) is perhaps the main reason for the failure of these scholars to read it and familiarize themselves with its actual claims. However, we must not overlook the fact that some Mormons have popularized equally mistaken ideas, which they have held, about the Book and have thus helped to retard the development of Book of Mormon archaeology.

For example, some popular "Mormon" books show pictures of classic Maya, Inca, and Aztec ruins and attribute them to the Nephites. Scholars are aware that these civilizations postdate Book of Mormon times. Other gross errors include the use of outdated or otherwise unreliable source materials and the tendency to make every piece of evidence fit neatly into the Book of Mormon picture, whether it belongs there or not.

UAS Newsletter #54 - Nov. 19, 1958 - Dee F. Green

What is the relationship of the early peoples of the Oaxaca area to those described in the Book of Mormon? Since MCC is a non-sectarian institution this question has never concerned its scholars, except a⁴very few of the LDS faith. Many times, Mormon missionaries have told their investigators that such late-period ruins as Monte Albán (periods III-V), Yagul, and Mitla were built by the Nephites and that the archaeologists would confirm this. Both claims are untrue. However, the earliest periods of the area, Monte Albán I and II, although as yet little known, are of Preclassic (i. e. Book of Mormon-period) date. One may think of these earlier peoples as Jaredites or Nephites, but if so it must be on the basis of faith, not archaeology, for so far there is no explicit evidence that Book of Mormon peoples occupied the area.

UAS Newsletter #66 - May 7, 1960 - Ross T. Christensen

By the 1930's academic anthropological scholarship had developed an orthodox position about the peopling of the world and the development of cultures here. This scholarly view and the resulting difficulty for many students at BYU

DIALOGUE: A JOURNAL OF MORMON THOUGHT
 John L. Sorenson -- Spring 1966

... conflicting views. As a result of the archaeological features of Mexico and Central America, placed in alignment with the Book of Mormon account.

When a position at BYU was arranged for him in 1946, Jakeman, with a Ph.D. in history supplemented by some anthropology, brought to the new department and the affiliated society a position characterized by high respect for classical studies, preference for documentary sources, antipathy toward anthropology (the main disciplinary vehicle for the relevant archaeological work both then and now) as it was then construed, and zeal to enlighten those Mormons who held uncritically the traditional views about the scriptures and their context. Of the small number of Latter-day Saints at present qualified to speak seriously to this subject, nearly all have been under Jakeman's tutelage and have at some time shared many of these same penchants.

While the UAS was aborning at the Y, Ferguson produced a sort of landmark book, with Hunter's collaboration, and then went on to organize the New World Archaeological Foundation. His rationale, unlike that of Jakeman, was that work in archaeology necessary to clarify the place of the Book of Mormon account would have to be done in collaboration with non-Mormon experts, not in isolation from them. Thirteen years of changes in the NWAFF have seen it become converted into an element in the BYU structure and gain a respected position as a research agency in Mesoamerican archaeology, but in concept and operation the Foundation and the Department remain far apart.

Various individuals unconnected with these institutionalized activities have also wrestled with the archaeological problem. Few of the writings they have produced are of genuine consequence in archaeological terms. Some are clearly on the oddball fringe; others have credible qualifications. Two of the most prolific are Professor Hugh Nibley and Milton R. Hunter; however, they are not qualified to handle the archaeological materials their works often involve. And as for the study of archaeology in relation to

Science in a Vacuum

From the first both Mormons and their opponents recognized the possibility of testing the Book of Mormon in a scientific way. The book described certain aspects of civilizations purported to have existed in the New World in ancient times. Very well, where were the remains? A vast amount of time, energy, and patience has been expended in arguing about the interpretations of the scanty evidence that is available, but very little has been devoted to the systematic search for more. Of course, almost any object could conceivably have some connection with the Book of Mormon, but nothing short of an inscription which could be read and roughly dated could bridge the gap between what might be called a pre-actualistic archaeology and contact with the realities of Nephite civilization.

The possibility that a great nation or empire that once dominated vast areas of land and flourished for centuries could actually get lost and stay lost in spite of every effort of men to discover its traces, has been demonstrated many times since Schliemann found the real world of the

SINCE CUMORAH - pp. 243-244

Dr. Hugh Nibley -- 1967

So it is with the Nephites. All that we have to go on to date is a written history. That does not mean that our Nephites are necessarily mythical, since the case of those Old World civilizations has taught us by now that the existence of written records which no one claims the credit of having invented, is in itself good if not the very best evidence that a people really did exist. But as things stand we are still in the *pre-archaeological* and *pre-anthropological* stages of Book of Mormon study. Which means that there is nothing whatever that an anthropologist or archaeologist as such can say about the Book of Mormon. Nephite civilization was urban in nature, like the civilizations of Athens or Babylon, and was far more confined in space and time than either of them. It could just as easily and completely vanish from sight as did the worlds of Ugarit, Ur, or Cnossos, and until some physical remnant

called "kooky" results.⁵ Some of the results which are more popularly known among Mormons bear a few words of comment:

Those volumes which most flagrantly ignore time and space and most radically distort, misinterpret, or ignore portions of the archaeological evidence are the popular Farnsworth volumes.⁶ Also inadequate, from a professional archaeologist's point of view, are the well intentioned volumes by Milton R. Hunter⁷ and a number of smaller pamphlets and works by various authors. On a slightly more sophisticated plane is Ferguson's *One Fold and One Shepherd*, but while he is conscious of the geographic and time problems, he gets caught in the trait comparison snare. His list of 298 traits⁸ (most unreferenced) are at times so generalized that the list could just as well prove that Book of Mormon peoples wound up in Southeast Asia. His knowledge of New World archaeology is better than that of either Farnsworth or Hunter but still too shallow to avoid getting him in trouble. Much the same can be said for a variety of authors and articles published in the various symposia of the University Archaeological Society on the archaeology of the scriptures.⁹

New World - Old World comparisons have been less popular but equally fraught with problems. The best known examples are the two volumes by Nibley which suffer from an overdose of "Old Worlditis."¹⁰ In Near Eastern philology and history, Nibley has no peers in the Church - and probably few outside it - but he does not know New World culture history well, and his writing ignores the considerable indigenous elements in favor of exclusively Old World patterns. Part of this is also due no doubt to Nibley's not unjustifiable concern over the state of New World scholarship in the Church.

A final warning should be issued against Jakeman's *Lehi Tree of Life Stone*,¹¹ which has received wide publicity in the Church and an over-enthusiastic response from the layman due to the publication's pseudo-scholarship. The question which should really be asked about Izapa Stela 5 is "Did the artist or artists have Lehi's vision in their minds when the stone was sculptured?", a question which, I submit, cannot be answered short of talking with the artist. The next question, then, is what are the *probabilities* that

⁵See Sorenson's article, this Roundtable, footnote 2.

⁶The Americans Before Columbus (Salt Lake City: Deseret Book Company, 1952) and Mormon Evidences in Ancient America (Salt Lake City: Deseret Book Company, 1952).

⁷Thomas Sorenson, *The Americans Before Columbus* (Salt Lake City: Deseret Book Company, 1952).

⁸Thomas Sorenson, *Mormon Evidences in Ancient America* (Salt Lake City: Deseret Book Company, 1952), pp. 57-72.

⁹See especially papers of the thirteenth, fourteenth, and fifteenth symposia published by BYU Extension Publications and a review of the thirteenth symposium by John Sorenson in Vol. 1, No. 1 of *Dialogue*.

¹⁰Hugh Nibley, *An Approach to the Book of Mormon* (Salt Lake City: Deseret Book, 1957), and *Lehi in the Desert and the World of the Jaredites* (Salt Lake City: Bookcraft, 1952). See also Bruce Warren's review of this latter volume in UAS Newsletter 27.0 June 1, 1955.

¹¹M. Wells Jakeman, *Stela 5, Izapa Chiapas, Mexico: A Major Archaeological Discovery of the New World* (University Archaeological Society, Special Publications No. 2, 1958).

DIALOGUE: A JOURNAL OF MORMON THOUGHT
Dee F. Green - Summer 1969

the artist had Lehi's vision in mind when he carved the stone. I don't know the answer to that one either, but then, neither does Jakeman, and his publication is more of a testimony as to what is not known than to what is known about Stela 5. As Nibley has pointed out¹² in his own inimitable style, Jakeman errs at every turn in the publication. The basis of Jakeman's evidence is his own hand-drawn version¹³ from a photograph of the stone. He makes unsupported assumptions about the canons of ancient art; he fumbles over elements of the dream which are not included and items on the stone which have no place in the dream; he displays ignorance of his linguistic data and most unfortunately reverses the scholarly method by presenting his data with a rash of "evidentlys," "probablys," "appears," and "apparentlys" — but offers his conclusions as unarguable facts. As Nibley so appropriately puts it:

Science does not arrive at its conclusions by syllogisms, and no people on earth deplore proof demonstration by syllogism more loudly than real archaeologists do. Yet Mr. Jakeman's study is nothing but an elaborate syllogistic stew. The only clear and positive thing about the whole study is the objective the author is determined to reach. With naïve exuberance, he repeatedly announces that he has found "exactly what we would expect to find." Inevitably there emerges from this dim and jumbled relief exactly what Mr. Jakeman is looking for.¹⁴

Sorenson's article in this Roundtable, while partaking of the trait-comparison syndrome, is considerably more sophisticated than those endeavors listed for a bell on of his well also know that his ideas are much broader, and Sorenson himself has warned against uncontrolled trait comparisons.¹⁵

¹²In a privately distributed review of Jakeman's Stela 5 publication.

¹³The author was present during much of this drawing period and can personally testify that plate 5 in Jakeman's Stela 5 publication was drawn from a photograph of the monument and not from the monument itself. That Jakeman's drawing is not accurate can be shown by careful comparison with the photograph (Plate 3) in his own publication and by comparison with drawings made of the stone itself by unbiased draftsmen. For example, Figure 14 in *Handbook of Middle American Indians*, Vol. 2, (Robert Wacoupe, General Editor, University of Texas Press, 1965); also, a photograph of an artist's rendering in my personal collection and various drawings and detailed photographs in the possession of Mr. Garth Norman, who is completing a detailed analysis of the Irapan stone monuments for publication by the BYU-NWAF. Do not compare photo 109 in Ferguson's *One Fold and One Shepherd* nor the plaster reproduction of Stela 5 in the BYU Archaeology Museum since Ferguson's photograph is of the cast and the cast itself has been altered by Jakeman after his interpretation.

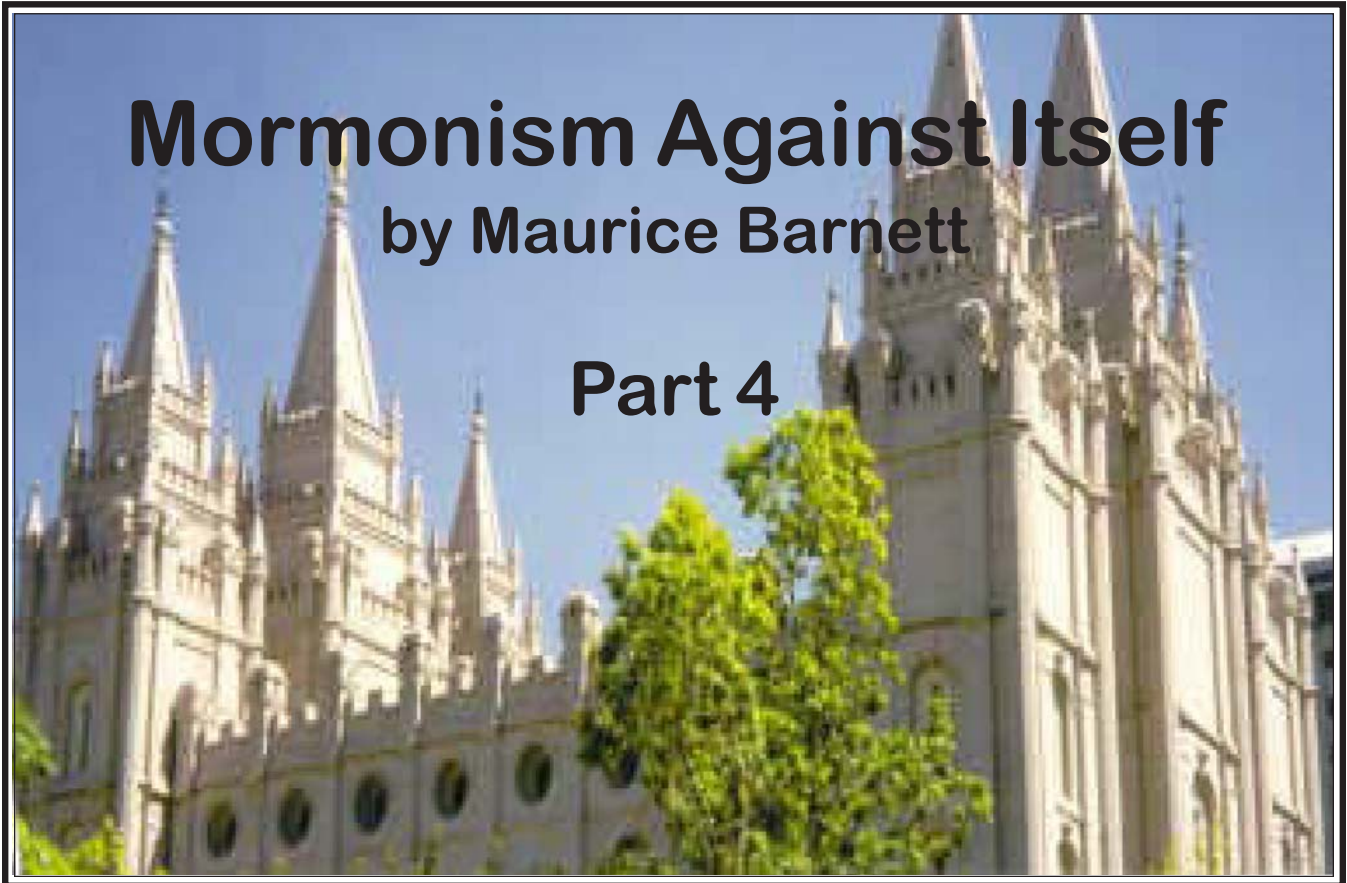
¹⁴See footnote 13.

¹⁵See Sorenson's *What Archaeology Can and Cannot Do for the Book of Mormon*, mimeographed for private distribution, in which he cites the German scholar Kugler "who collected 17 pages of 'striking parallels' between the history of Louis IX of France and Gilgamesh, the Babylonian mythological hero. Surely this was enough to 'prove' that the two were identical if comparisons alone could turn the trick."

Mormonism Against Itself

by Maurice Barnett

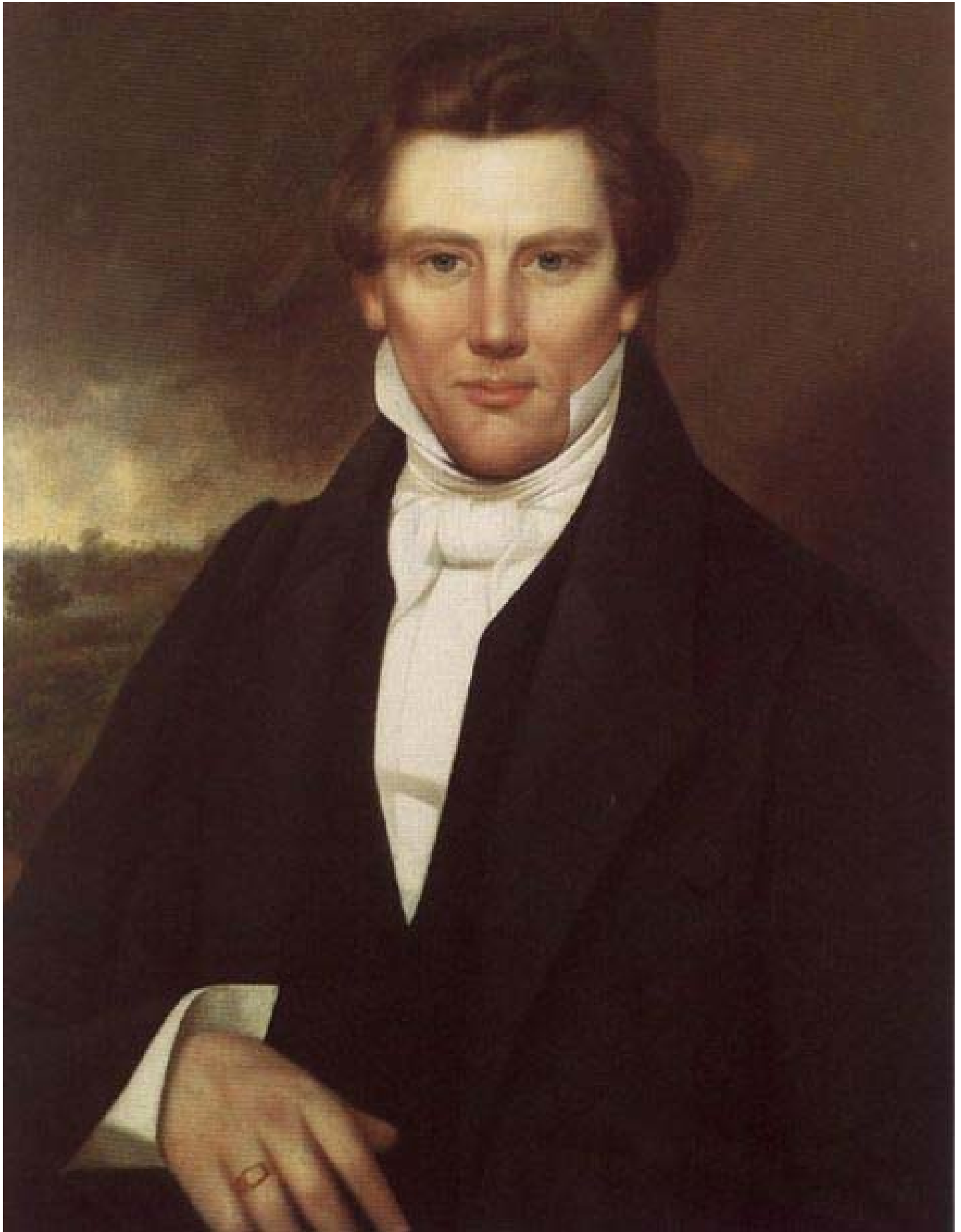
Part 4



—Changes in the Doctrine & Covenants— —Lectures on Faith—

“The gospel as the Mormons know it sprang full-grown from the words of Joseph Smith. It has never been worked over or touched up in any way, and is free of revisions and alterations.” Dr. Hugh Nibley, Mormon apologist and historian in *No, Ma’am, That’s Not History*, pages 57-58.

“The Prophet and the Church stand in this history free of historical interpretations and other external trappings. There are no arguments for its case. There are no attempts to ‘cover over’ any event.” Apostle John A. Widtsoe, *Evidences and Reconciliations*, 3 vols. in 1, page 332.



Joseph Smith, Nauvoo, IL, 1844, shortly before his death

Introduction

“Wherefore, meaning the church, thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me; For his word ye shall receive, as if from mine own mouth in all patience and faith.” D&C 21:4-5.

The Standard Works of the Mormon Church are The Book of Mormon, Doctrine and Covenants, Pearl of Great Price and the Bible. The first three depend solely on Joseph Smith for their authenticity as inspired documents. Other so called inspired prophets and seers of the Mormon Church have put their stamp of approval on them but in light of the evidence their support of the documents is worthless. We have already seen instances of failure of Smith’s revelations to be fulfilled; we will look now at the fact that many changes were made so that some things were even reversed in their meaning. It appears that the Mormon god is changeable and powerless.

Most Mormons believe whatever the leaders tell them and are unaware of changes in the “revelations” produced by Joseph Smith. It is quite easy to check out the truth or error of this but Mormons just do not make the effort.

The original form of many of Smith’ revelations were in written form, some of which were later printed in a Mormon newspaper. The first printed form of the revelations to that point was the *Book of Commandments* printed in 1833. These later appeared in 1835 as the *Doctrine and Covenants*. You can obtain a copy of these over the internet or at some bookstores. They are printed by a Mormon publishing house with the title, *Joseph Smith Begins His Work*, volume 2.

Mormons try to escape the force of these disclosures by saying that the Book of Commandments was never finished but was destroyed by the Missouri mob that stormed the printing office; the book was still in unbound, uncut leaves. They attempt to leave the impression that other revelations to be included were not printed at the moment and so it is unfair to criticize it as we have it now. However, there are some facts to be considered.

(1) Many copies of it had already been bound and distributed to members. (See *An Address To All Believers In Christ* by David Whitmer, one of the witnesses to the Book of Mormon, page 54ff). The reason the mob destroyed the print office, type and whatever had already been printed was because they had read some of the revelations. What enraged them was to learn that Mormons were being told to take over the territory from the settlers because it was to be the Mormon Zion.

(2) If we grant that it was not completed and more revelations were to be added, what was printed was accepted where or not other revelations were to be included or not! Adding other revelations would not change what these already printed had to say. It is what was printed that we are looking at here.

(3) You will see that Joseph Smith approved of what had been printed and was available to the Mormons. He found only FOUR errors and they were only TYPOGRAPHICAL. The book was accepted by the “prophet,” himself, *as printed*. The Mormon printer, W.W. Phelps put his stamp of approval on it as well and said that the *Book of Commandments had been accepted by the Mormons as a matter of fact*. He was talking about the same PRINTED book that we now have, as found in *Joseph Smith Begins His Work*, vol. 2

(4) Chapter one of the Book of Commandments is stated to be a Preface to the book of Commandments. Verse 7 of the 1833 edition says—

“Search these commadments, for they are true and faithful, and the prophecies and promises which are in them, shall be fulfilled. What I the Lord have spoken, I have spoken, and I excuse not myself, and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice, or by the voice of my servants, it is the same: For behold and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth forever and ever: Amen.”

We are told very specifically that these are revelations from God, word for word. They were dictated to Joseph Smith without alteration or deletion. We ask then why there have been so many changes within just the next two years after the first printing of them in 1833? In fact, the original form of Smith’s revelations was in the *Kirtland Revelation Book*, a handwritten collection going back before 1833. There were changes made in the revelations all along the way.

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The Claim That The Revelations Are Unchanged

On the following five pages are statements from Joseph Smith to the present that claim the revelations of Joseph Smith, from the beginning, were never changed in any respect. This is what most Mormons believe because (1) that is what they have been constantly taught and (2) they have never investigated the facts to see if the claim is true or not. We will see that the claim is far from the truth. Numerous changes were made, most of them by Joseph Smith. Several were changed after the death of Smith, all the way up to 1921.

A man may act as proxy for his own relatives; the ordinances of the Gospel which were laid out before the foundations of the world have thus been fulfilled by them, and we may be baptized for those whom we have much friendship for; but it must first be revealed to the man of God, lest we should run too far. "As in Adam all die, even so in Christ shall all be made alive;" all shall be raised from the dead. The Lamb of God hath brought to pass the resurrection, so that all shall rise from the dead.

God Almighty Himself dwells in eternal fire; flesh and blood cannot go there, for all corruption is devoured by the fire. "Our God is a consuming fire." When our flesh is quickened by the Spirit we will be no blood in this tabernacle. Some dwell in bitterness, others.

Those who have done wrong always are gnawing them. Immortality dwells in a time to time reveal to you "Ghost to me. A"

are of servants of G. Joseph Smith against me the devil and his kingdom of God. The servants of G. principles of eternal life, by their works

ye shall know. A good man will speak good things and holy principles, and an evil man evil things. I feel, in the name of the Lord, to rebuke all such bad principles, liars, &c., and I warn all of you to look out whom you are going after. I exhort you to give heed to all the virtue and the teachings which I have given you. All men who are immortal dwell in everlasting burnings. You cannot go anywhere but where God can find you out. All men are born to die, and all men must rise; all must enter eternity.

In order for you to receive your children to yourselves you must have a promise—some ordinance; some blessing, in order to ascend above principalities, or else it may be an angel. They must rise just as they died; we can there hail our lovely infants with the same glory—the same loveliness in the celestial glory, where they all enjoy alike. They differ in stature, in size, the same glorious spirit gives them the likeness of glory and bloom; the old man with his silvery hairs will glory in bloom and beauty. No man can describe it to you—no man can write it.

When did I ever teach anything wrong from this stand? When was I ever confounded? I want to triumph in Israel before I depart hence and am no more seen. I never told you I was perfect; but there is no error in the revelations which I have taught. Must I, then, be thrown away as a thing of naught?

I enjoin for your consideration—add to your faith virtue, love, &c. I say, in the name of the Lord, if these things are in you, you shall be

HISTORY OF THE CHURCH VOL. 6
Joseph Smith

a modocratic state as was Missouri then. However, Joseph had con-
 lation, dark as it an-
 promised b:
 of their live
 Edward Stevensen
 In the
 midst of the cries unto the Lord, he
 was answered thus:

"My son, peace be unto thy soul; thine ad-
 versary and thine afflictions shall be but a
 small moment; and then, if thou endure it
 well, God shall exalt thee on high; thou shalt
 triumph over all thy foes. Thou art not yet
 as Job; thy friends do not contend against
 thee, neither charge thee with transgression,
 as they did Job. * * * Wo unto all those that
 discomfort my people, and drive, and murder,
 and testify against them, saith the Lord of
 Hosts. A generation of vipers shall not es-
 cape the damnation of hell. * * * Let thy
 bowels also be full of charity towards all men
 and to the household of faith, and let virtue
 garnish thy thoughts unceasingly. Then
 shall thy confidence wax strong in the pres-
 ence of God, and the doctrine of the Priest-
 hood shall distill upon thy soul as the dew
 from heaven. The Holy Ghost shall be thy
 constant companion, and thy scepter an un-
 changing scepter of righteousness and truth,
 and thy dominion shall be an everlasting do-
 minion, and without compulsory means it
 shall flow unto thee for ever and ever."

When I looked upon the Liberty
 jail in 1834, again in 1838—39, and
 for the last time in 1888, in the last
 stages of decay (it being 54 years from
 the time I first saw it), my soul was
 moved upon with deep emotion, for
 thoughts of the past crowded upon my
 mind. Indeed, I felt almost bewildered,
 and as if in a dream. It was only
 four years and nine months after the
 Prophet left this dungeon that he
 was murdered, dying as a martyr in
 Cathage jail, Hancock County, Illinois,
 on the memorable 27th of June, 1844.

14 1/2 feet clear. Soon after a
 - 1893 feet thick was added,
 a space of twelve inches be-
 tween the logs and the stone wall,
 which was filled in with loose stones,
 thus making a wall four feet thick.

In order to show how particular the
 Prophet was regarding revelations
 which he received from the Lord, I
 will relate an incident which occurred
 in Liberty jail. While the Prophet
 was receiving a revelation, the late
 Bishop Alexander McRae was writing
 as Joseph received it. Upon this
 occasion Brother McRae suggested a
 slight change in the wording of the
 revelation, when Joseph sternly
 asked:

"Do you know who you are writ-
 ing for?"

Brother McRae, who at once dis-
 covered his mistake, begged the
 Prophet's pardon for undertaking to
 correct the word of the Lord.

In March, 1839, and less than one
 month before leaving the jail, Joseph
 received the word of the Lord, as
 follows:

"The ends of the earth shall enquire after
 thy name, and fools shall have thee in de-
 rision, and hell shall rage against thee, while
 the pure in heart, and the wise, and the noble,
 and the virtuous, shall seek council, and
 authority, and blessings constantly from
 under thy hand. And thy people shall never
 be turned against thee by the testimony of
 traitors. And although their influence shall
 cast thee into trouble, into bars and walls,
 thou shalt be had in honor, and but for a
 small moment and thy voice shall be more
 terrible in the midst of thy enemies than the
 fierce lion, because of thy righteousness; and
 thy God shall stand by thee for ever and ever.

As the Prophet became stronger spiritually, he had no need of the Urim and Thummim, and they were taken from him. He then says, "I inquired of the Lord." He acquired power over himself until he was able to concentrate sufficiently to put himself in tune with spiritual forces and then to obtain the necessary answers. A number of revelations were given by such direct inspiration.

An interesting thing is that when he received his revelations, he never re-read, never changed them. Parley P. Pratt in his autobiography relates that he sat in the presence of the Prophet on a number of occasions when revelations were received, and tells that Joseph Smith would receive an inspiration by revelation and would become, as it were, a changed man. His face became luminous. His mind apparently was not with the things about him. It was somewhere else. He would dictate slowly to his secretary word by word, sentence by sentence, never reading back. So the revelations stand today, with the exception where two or three words are inserted by subsequent revelations.

In a few cases the revelations are discussions on former revelations. He had many messages of a spiritual character which at times were for the benefit of the Church. In sections 121, 122 and 123 the Prophet wrote

THE MESSAGE OF THE DOCTRINE AND COVENANTS
 by Apostle John Widtsoe

and the revelations is Jesus Christ. The Son of God in the Doctrine and Covenants is Jesus Christ of Nazareth. Apparently the Father does not speak in them. He speaks through his Son. It is a fundamental

needs of the Church. Moreover, so may it be repeated, the whole body of Church laws forms a harmonious unit, which does not anywhere contradict itself nor has it been found necessary to alter any part of it.

JOSEPH SMITH, SEEKER AFTER TRUTH

Apostle John Widtsoe -- 1951

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

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

DOCTRINES OF SALVATION VOL. 1
 Joseph Fielding Smith
 BETWEEN DISPENSATIONS. It seems that in noting that the last of the old prophets should close his predictions with a promise to future generations, and in that promise speak of a time to come

and the failure of the learned divines to give the Christian doctrine a definitive and final form. From which we conclude that it is one thing for the sweating revivalist to fling out his ecstatic pronouncements as they come to him in hot and frenzied disorder, and a very different thing to give logical and consistent form to those ideas.

The gospel as the Mormons know it sprang full-

A SOLID CONTRIBUTION

grown from the words of Joseph Smith. It has never been worked over or touched up in any way, and is free of revisions and alterations. Joseph Smith took the same elements that have proven so recalcitrant and so hopelessly conflicting in the hands of the churchmen and threw them together, with an awful lot of chaotic and behold, everything fell into line. The haphazard elements in the bewilderment of rhetorical paradox is neatly formed no "Gregorian compromise" with a plea world has been necessary to assure its vigorous growth.

NO MA'AM, THAT'S NOT HISTORY
Hugh Nibley

The merciless logic of the Mormon doctrine made its strictly amateur missionaries from the outset the bane of the learned cloth throughout the world. What a piece of luck for "Joseph"! How her chuckle-headed, pipe-dreaming, glory-mongering hero ever produced a doctrine as wholly logical as anything done by a St. Thomas or a Calvin and at the same time as vivid and intimate as the faith of the Primitive Church is

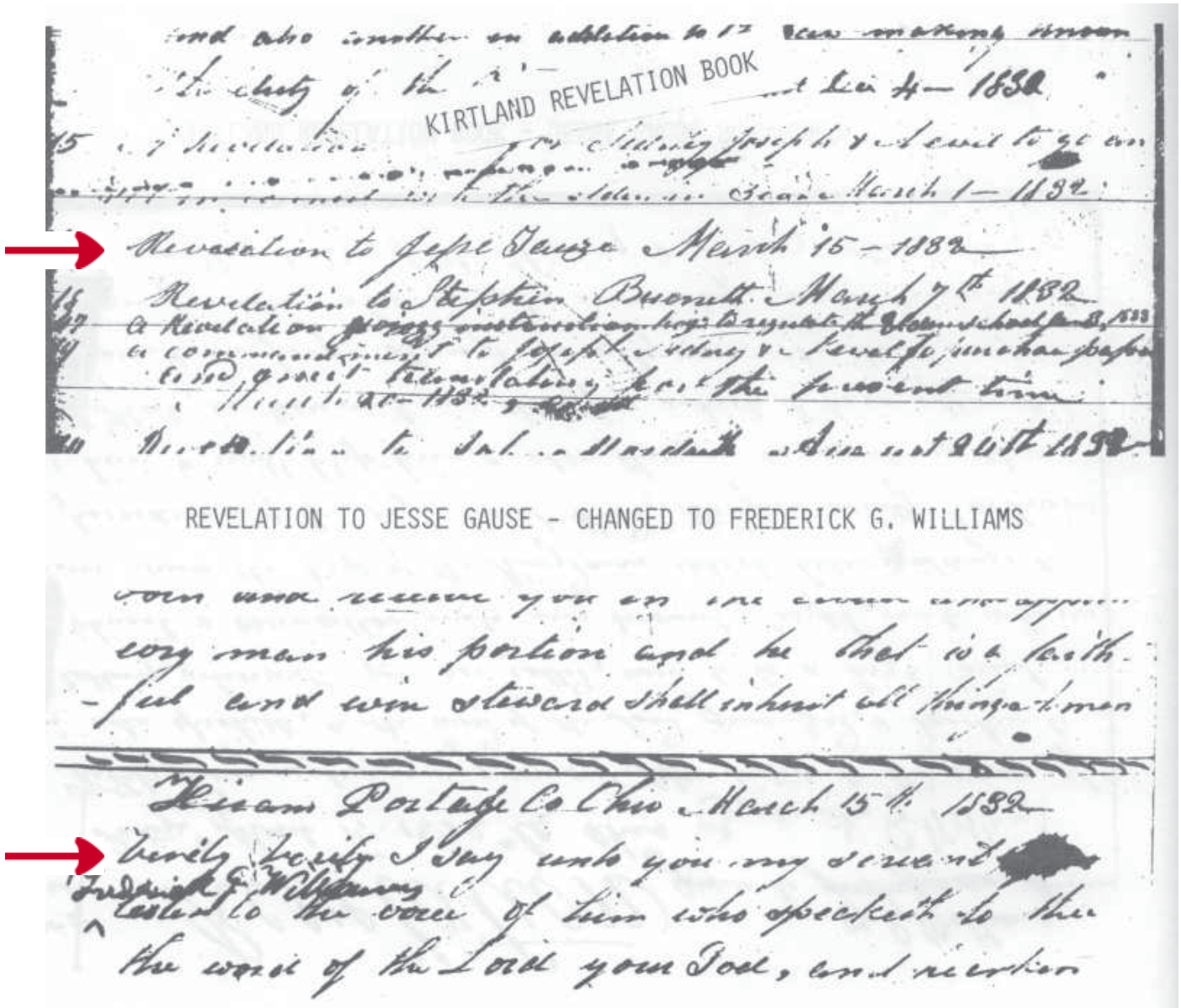
DOCTRINE AND COVENANTS, 104.

59. For the purpose of building up my church and kingdom on the earth, and to prepare my people for the time when I shall 'dwell with them, which is nigh at hand.

60. And ye shall prepare for yourselves a place for a treasury, and consecrate it unto my name.

revelation 15:10 - ...
 hereafter, from time to time, give unto you, for the purpose of building up my church and kingdom on the earth, and to prepare my people for the time of my coming which is nigh at hand. Therefore, a commandment I give unto you, that ye shall take the books of Mormon and also the copyright, and also the copyright which shall be necessary of the articles and covenants, in which covenants all my commandments which it is my will should be printed, shall be printed, as it shall be made known unto you; and also the copyright of the new translation of the scriptures, and this I say that others may not take the blessings away from you which I have conferred upon you. And ye shall prepare for yourselves a place for a treasury and consecrate

The Kirtland Revelation Book was the handwritten form of early “revelations” of Joseph Smith while they were in Kirtland, Ohio. The passage at the top is from Doctrine & Covenants section 104. Note the underlined portion that says, “and to prepare my people for the time when I shall dwell with them, which is nigh at hand.” However, the ORIGINAL revelation is a prediction of the soon *return of the Lord*, “the time of my coming which is nigh at hand.” That is a significant change in the “revelation.” They couldn’t let that stand. Further, the shaded area in the handwritten copy has been completely deleted from the D&C.



This is a revelation to one Jesse Gause, March 15, 1832 in the Kirtland Revelation Book. The upper section is the part of the Index that presents it as a revelation of Gause. Below is the revelation proper that shows Jesse Gause's name has been blacked out and Frederick G. Williams name added above the line. Gause soon left the Mormons and rather than waste a good revelation it was simply used for Frederick G. Williams.

Recall in preceding pages the claim that there were no changes at all in the revelations. Those authorities testified as to how particular Smith was in not changing a single word of the revelation *because they were the words of god*. However, that was a myth promoted by Smith, an act if you will, to lend drama to his "revelations." That myth is continued by his followers even today.

enemies look at her they wag their heads and march along. We anticipate the day when the enemies will have fled away and be far from us.

You will remember that the power of agency must be signed by the wives as well as the husbands, and the wives must be examined in the matter separate and apart from the husbands, the same as signing a deed, and a specification to that effect inserted at the bottom, by the justice before whom such acknowledgment is made, otherwise the power of attorney will be of none effect.

Should you not understand the explanations sent with the drafts, you will inform us, so that you may have a proper understanding, for it is meet that all things should be done according to the pattern.

We have found the following errors in the Commandments, as printed: fortieth chapter, tenth verse, third line, instead of "corruptable," put corrupted. Fourteenth verse of the same chapter, fifth line, instead of "respecter to persons," put respecter of persons. Twenty-first verse, second line of the same chapter, instead of "respecter to," put respecter of. Forty-fourth chapter, twelfth verse, last line, instead of "hands," put heads.

ITEMS OF INSTRUCTION CONCERNING THE CONSECRATION OF
PROPERTY.

Brother Edward Partridge:

SIR:—I proceed to answer your questions, concerning the consecration of property:—First, it is not right to condescend to very great particulars in making inventories. The fact is this, a man is bound by the law of God to consecrate to the Bishop, before he can be considered free of the land of Zion; and this, too, without constraint, cannot be acknowledged before the Lord. I will tell you how much he should receive and how much he should give, and how much he should have, and how much he should need. I speak of this for the support of themselves and their families.

The matter of consecration must be done by the consent of both parties; for to give the Bishop power to say how much every man shall have, and he be obliged to comply with the Bishop's judgment, is giving to the Bishop more power than a king has; and upon the other hand, to let every man say how much he needs, and the Bishop be obliged to comply with his judgment, is to throw Zion into confusion, and make a slave of the Bishop. The fact is, there must be a balance or equilibrium of power, between the Bishop and the people, and thus harmony and good will may be preserved among you.

Therefore, those persons consecrating property to the Bishop in

Joseph Smith could only find four typographical errors in the PRINTED copy of the *Book of Commandments*. This meant that some of the books from the printing existed before the mob destroyed the rest.

great and sore judgments are ensuing upon this generation.

14th. We have seen that it illy comports with the character of God to punish the righteous with the wicked; therefore, that the present religious orders of the day do not constitute the true church, consequently, their endeavors to convert the world to their faith, and thereby bring about or usher in the Millennium, is not what God requires of them, and will be unavailing.

15th. We, therefore, infer from the confusion, disorder and iniquity that reigns among them, they are the legitimate descendants of Mystical Babylon, that personage described in the scriptures as sitting upon many waters.

16th. We therefore come to the irrefragable conclusion, that it is our indispensable duty to come out of her and be separate, be not partaker of her sins that we receive not of her plagues.

17th. We argue from the immutability of God, his goodness and benevolence, from analogy, and from revelation of his will to his servants, that it is our duty in obedience to the command of God to literally separate ourselves from this wicked and ungodly generation.

18. We also argue from the same premises, that the place of safety, the city of refuge is pointed out and that we shall be justly culpable if we do not obey the commands of God, and that if we do refuse we must inevitably perish with the ungodly.

W. A. COWDERY.

To OLIVER COWDERY, Esq.

Letter No. 7.

KIRTLAND, MAY 19, 1835.

Dear Brother in the Lord:—Your letter in the 5th number of the Messenger and Advocate, addressed to me, would have been answered before now, had not my time been occupied in journeying from the State of Missouri to Ohio. I now proceed to answer it.—The letter before me relates to one of the most sublime scenes that has transpired from the days of the Savior, till its own august period, and, I am happy to perceive, is a full answer to the question asked in my 4th letter. I hope the saints will duly appreciate its merits, and rejoice that God is faithful of, and merciful to his people, as in other days, upon which might be revealed in our Lord's gospel d.

In this dark day of "gospel purity," though thousands may continue to suppose, that God is not the same that he was in days of old—of the prophets—of the apostles, and others, still the sacred scriptures teach us that he is the same unchangeable, holy and alwise Jehovah, yesterday, to-day, and forever, and I rejoice that too much cannot be written in praise of, nor too much said in thanksgiving to him for his merciful kindness towards us. Though angel's visits are few and short, the memory of them is great and everlasting. This holy visit of the angel to

open the way for the fulness of the gospel, and gather Israel from all the countries whither they had been scattered for transgression, has been followed by such miraculous movements for the salvation of mankind, and such strange events as a token of coming perils, that I am unable to give even a sketch, of the mighty works of God, and his great doings in these latter times.

The book of Mormon, the rise of the church of Christ of Latter Day Saints, whose history you are now touching in your communications to me, the book of commandments, &c. are such prominent matters of fact, that all the unwearied pains taken by sects, sectarians, hypocrites, and scoffers, to stop the spread of these "glad tidings" dwindle into nothings compared to the joy of gathering souls for God, and preparing for the glory that will follow when the earth is purified.

I may be thought too ardent on this point, but gratify me a little;—These books and the Bible contain the words and promises of eternal life, the greatest gift of God, and while I live, the Lord assisting, I mean to labor, (and all honest men will go and do likewise,) to obtain souls for the first kingdom; yea, even the last kingdom which re-commenced after the first of Mormon came forth—till, as the first volume of the Messenger and Advocate Vol. 1, it shall have shone, clear as the moon and fair as the sun.

What a glorious prospect appeared after the angel delivered his message! The heavens had been opened; the gospel again committed to men, and a period as great as when the Lord said unto Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee. And I will make thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse them that curse thee; and in thee shall all the families of the earth be blessed." welcomed the beginning of better days in the midst of this crooked and money

MESSENGER AND ADVOCATE VOL. 1
W. W. Phelps - May 1835

W.W. Phelps, the printer, acknowledges that the Book of Commandments existed and was well known among the Mormons.

With the least degree of allowance: Nevertheless, he that repenteth and doeth the commandments of the Lord, shall be forgiven, and he that repenteth not from him shall be taken even the light which he hath received, for my Spirit shall not always strive with man, saith the Lord of hosts.

6 And again, verily I say unto you, O inhabitants of the earth, for I the Lord am willing to make these things known unto all flesh, for I am no respecter to persons, and willeth that all men shall know that the day speedily cometh, the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion; and also, the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world.

7 Search these commandments, for they are true and faithful, and the prophecies and promises which are in them, shall all be fulfilled. What I the Lord have spoken, I have spoken, and I excuse not myself, and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice, or by the voice of my servants, it is the same: For behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth forever and ever: Amen.

From the Book of Commandments - 1833. Note that all prophecies and promises would be fulfilled. Yet, many of these prophecies and promises would be changed by the very next printing in less than two years!

SECTION 2.

WORDS SPOKEN BY MORONI, the Angel, to Joseph Smith the Prophet, while in his father's house at Manchester, New York, on the evening of September 21, 1823. See *History of the Church*, vol. 1, page 12. Moroni was the last of a long line of historians who had made the record that is now before the world as the *Book of Mormon*. Compare Malachi 4:5, 6. See also Sections 27:9 and 110:13-16.

1. Behold, I will reveal unto you the Priesthood, by the hand of 'Elijah the prophet, before the 'coming of the great and dreadful day of the Lord.

2. And he shall plant in the hearts of the children the prom-

ises made to the fathers, and the hearts of the children 'shall turn to their fathers.

3. If it were not so, the whole earth would be utterly wasted at his coming.

SECTION 3.

REVELATION given to Joseph Smith the Prophet, at Harmony, Pennsylvania, July, 1828, relating to the loss of certain manuscripts of the first part of the *Book of Mormon*, which Joseph had reluctantly allowed to pass from his custody to that of Martin Harris, who had served for a brief period as scribe in the translation of the *Book of Mormon*. This revelation was given through the Urim and Thummim. See *History of the Church*, vol. 1, p. 21. Compare Section 10.

1. The works, and the designs, and the purposes of God cannot be frustrated, neither can they come to naught.

2. For God doth not walk in crooked paths, neither doth he turn to the right hand nor to the left, neither doth he vary from that which he hath said, therefore his paths are straight, and his course is 'one eternal round.

3. Remember, remember that it is not the work of God that is frustrated, but the work of men;

4. For although a man may have many revelations, and have power to do many mighty works, yet if he boasts in his own strength, and sets at naught the

counsels of God, and follows after the dictates of his own will and carnal desires, he must fall and incur the vengeance of a just God upon him.

5. Behold, you have been entrusted with these things, but how strict were your commandments; and remember also the promises which were made to you, if you did not transgress them.

6. And behold, how oft you have transgressed the commandments and the laws of God, and have gone on in the persuasions of men.

7. For, behold, you should not have feared man more than God.

a, 27:9. 35:4. 98:16, 17. 110:13, 14. 128:17. 133:55. Mal. 4:5, 6. b, see e, sec. 1. Isa. 2:12. 13:6. Joel 1:15. Zeph. 1:7, 14. Mal. 4:5. Acts 2:20. 1 Thess. 5:2. 2 Pet. 3:10. e, 27:9. 110:15. 128:17. Mal. 4:6. 3 Ne. 25:5, 6. Sec. 3; a, 35:1. 1 Ne. 10:19.

This was a "revelation" to Joseph Smith after the wife of Martin Harris stole the Book of Lehi, the very first part of the Book of Mormon which Smith "translated." It has God saying that the designs and purposes of God cannot be frustrated nor fail. That contradicts other "revelations" of God that excuse failures of his plans when they don't happen. Note also the failures and changes in "revelations" shown in the coming pages.

4 Behold thou art Joseph, and thou wast chosen to do the work of the Lord, but because of transgression, if thou art not aware thou wilt fall, but remember God is merciful: Therefore, repent of that which thou hast done, and he will only cause thee to be afflicted for a season, and thou art still chosen, and wilt again be called to the work; and except thou do this, thou shalt be delivered up and become as other and have no more gift.

5 And *BOOK OF COMMANDMENTS 2:6 - 1833* thou deliveredst up that which God had given thee to translate, thou deliveredst up that which was the gift of a wicked man, who has set at naught the will of God, and has broken the most sacred promises, which were made before God, and has depended upon his own judgment, and boasted in his own wisdom, and this is the reason that thou hast lost thy privileges for a season, for thou hast suffered the counsel of thy director to be trampled upon from the beginning..

6 Nevertheless, my work shall go forth and accomplish my purposes, for as the knowledge of a Savior has come into the world, even so shall the knowledge of my people, the Nephites, and the Jacobites, and the Josephites, and the Zoramites, come to the knowledge of the Lamanites, and the Lemuelites and the Ishmaelites, which dwindled in unbelief, because of the iniquities of their fathers, who have been suffered to destroy their brethren, because of their iniquities, and their abominations: and for this very purpose are these plates preserved which contain these records, that the promises of the Lord might be fulfilled, which he made to his people; and that the Lamanites might come to the knowledge of their fathers, and

Notice that it is that “even so shall the knowledge of my people, the Nephites, and the Jacobites....come to the knowledge of the Lamanites.” There’s more - next page.

them; and behold, how oft you have transgressed the commandments and the laws of God, and have gone on in the persuasions of men: for behold, you should not have feared man more than God, although men set at nought the counsels of God, and despise his words, yet you should have been faithful and he would have extended his arm, and supported you against all the fiery darts of the adversary; and he would have been with you in every time of trouble.

4 Behold thou art Joseph, and thou wast chosen to do the work of the Lord, but because of transgression thou art not aware thou wilt fall, but remember God's word, and repent of that which thou hast done, and thou shalt be saved. And thou hast broken the commandment which I gave thee, that thou shouldst keep the plates, and art again called to do the work of the Lord, and thou shalt be as other men, and have no more power.

5 Thou deliveredst up that which God had given thee, and thou hadst power and authority to translate, but thou deliveredst up that which was sacred, into the hands of a wicked man, who has set at nought the counsels of God, and has broken the most sacred promises, which were made before God, and has depended upon his own judgment, and boasted in his own wisdom, and this is the reason that thou hast lost thy privileges for a season, for thou hast suffered the counsel of thy director to be trampled upon from the beginning.

6 Nevertheless my work shall go forth, for, inasmuch as the knowledge of a Savior has come unto the world, through the testimony of the Jews, even so shall the knowledge of a Savior come unto my people; and to the Nephites, and the Jacobites, and the Josephites, and the Zoramites, through the testimony of their fathers; and this testimony shall come to the knowledge of the Lamanites, and the Lemuelites, and the Ishmaelites, who dwindled in unbelief because of the iniquity of their fathers, whom the Lord has suffered to destroy their brethren the Nephites, because of their iniquities and their abominations: and for this very purpose are these plates preserved which contain these records, that the promises of the Lord might be fulfilled, which he made to his people; and that the Lamanites might come to the knowledge of their fathers, and that they might know the promises of the Lord, and that they may believe the gospel and rely upon the merits of Jesus Christ, and be glorified through faith in his name; and that through their repentance they might be saved: Amen.

Just two years later, that revelation had changed, *significantly*. Now it was the knowledge of a Savior that would come to the knowledge of all these people, including the Lamanites. Many words and the substance of the "revelation" also changed. The Mormon god just couldn't get it right - or was it Joseph Smith?

CHAPTER IV.

1 *A Revelation given to Joseph and Martin, in Harmony, Pennsylvania, March, 1829, when Martin desired of the Lord to know whether Joseph had, in his possession, the record of the Nephites.*

BEHOLD, I say unto you, that my servant Martin has desired a witness from my hand, that my servant Joseph has got the things of which he has testified, and borne record that he has received of me.

2 And now, behold, this shall you say unto him:—I the Lord am God, and I have given these things unto my servant Joseph, and I have commanded him that he should stand as a witness of these things, nevertheless I have caused him that he should enter into a covenant with me, that he should not show them except I command him, and he has no power over them except I grant it unto him; and he has a gift to translate the book, and I have commanded him that he shall pretend to no other gift, for I will grant him no other gift.

3 And verily I say unto you, that wo shall come unto the inhabitants of the earth, if they will not hearken unto my words, for, behold, if they will not believe my words, they would not believe my servant Joseph, if it were possible to show them all things. O ye generation, which have despised my words, which ye have despised against you!

of the things which I have reserved the things spoken, which I have intrusted to my servant, for a wise purpose in me, and it shall be made known unto future generations: But this generation shall have my words, yea and the testi-

Joseph Smith was given only one gift, that of translating the gold plates of the Book of Mormon. He was not to pretend to any other gift. But, see next page.

SECTION XXXI.

Revelation to Joseph Smith, Sen., given February, 1829.

1 Now, behold, a marvellous work is about to come forth among the children of men, therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, and strength, that ye may stand blameless before God. Behold the field is white already to harvest, and in his sickle with his might, the same layeth down his sickle, and bringeth salvation to his soul, with an eye single to the glory of the work.

2 Remember faith, virtue, knowledge, temperance, brotherly kindness, godliness, charity, humility, diligence.— Ask and ye shall receive, knock and it shall be opened unto you. Amen.

SECTION XXXII.

Revelation given March, 1829.

1 Behold I say unto you, that as my servant Martin Harris has desired a witness at my hand, that you, my servant Joseph Smith, jr. have got the plates of which you have testified and borne record that you have received of me: and now behold, this shall you say unto him, He who spake unto you said unto you, I the Lord am God, and have given these things unto you, my servant Joseph Smith, jr. and have commanded you that you shall stand as a witness of these things, and I have caused you that you should enter into a covenant with me that you should not show them except to those persons to whom I command you; and you have no power over them except I grant it unto you. And you have a gift to translate the plates; and this is the first gift that I bestowed upon you, and I have commanded that you should pretend to no other gift until my purpose is fulfilled in this; for I will grant unto you no other gift until it is finished.

2. Verily I say unto you, that we shall come unto the inhabitants of the earth if they will not hearken unto my words: for hereafter you shall be ordained and go forth and deliver my words unto the children of men. Behold if they will not believe my words, they would not believe you, my servant Joseph, if it were possible that you could show them all these

Two years later that section was changed. Now the “revelation” opens it up for other gifts following that of translating the gold plates of the Book of Mormon. Smith’s movement was a work in progress that changed as circumstances and his imagination dictated.

mony of three of my servants shall go forth with my words unto this generation; yea, three shall now of a surety that these things are true. I will give them power, that they may view these things as they are. I will I grant this power. I will I grant this testimony among this generation. I will I grant this testimony of three witnesses shall go forth and my word, and behold, whosoever believeth in my word, them will I visit with the manifestation of my Spirit, and they shall be born of me, and their testimony shall also go forth.

5 And thus, if the people of this generation harden not their hearts, I will work a reformation among them, and I will put down all lyings, and receivings, and priestcrafts, and envyings, and strifes, and idolatries, and sorceries, and all manner of iniquities, and I will establish my church, like unto the church which was taught by my disciples in the days of old.

6 And now if this generation do harden their hearts against my word, behold I will deliver them up unto satan, for he reigneth and hath much power at this time, for he hath got great hold upon the hearts of the people of this generation: and not far from the iniquities of Sodom and Gomorrah, do they come at this time: and behold the sword of justice hangeth over their heads, and if they persist in the hardness of their hearts, the time cometh that it must fall upon them. Behold I tell you these things even as I also told the people of the destruction of Jerusalem, and my word shall be verified at this time as it hath hitherto been verified.

7 And now I command my servant Joseph to repent, and walk more uprightly before me, and yield to the persuasions of men no more; and that he be

The shaded area is a revelation that god would establish “my church like unto the church which was taught by my disciples in the days of old.” The Mormon Church is totally unlike the church of the first century in organization, doctrine and practice. Smith had his own vision of what the Church would be like which he formed. *This entire section was deleted.* It does not appear in the 1835 D&C.

things which I have committed unto you. O this unbelieving and stiff-necked generation, mine anger is kindled against them.

3 Behold, I have reserved those things which I have shown unto you, my servant Joseph, for a wise purpose, that they may be known unto future generations; and inasmuch as I have shown them unto you; and inasmuch as I have shown them unto my servants, which were with me, I will show these things: and unto the people that are given through you, yea, they shall testify that these things are true: for from heaven will I send it unto them: I will give them power that they may behold and view these things as they are; and to none else will I grant this power, to receive this same testimony, among this generation, in this, the beginning of the rising up, and the coming forth of my church out of the wilderness—clear as the moon and fair as the sun, and terrible as an army with banners. And the testimony of three witnesses will I send forth of my word; and behold whosoever believeth on my words them will I visit with the manifestation of my Spirit and they shall be born of me, even of water and of the Spirit. And you must wait yet a little while; for ye are not yet ordained—and their testimony shall also go forth unto the condemnation of this generation if they harden their hearts against them: for a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out, from time to time, if they repent not, until the earth is empty, and the inhabitants thereof are consumed away, and utterly destroyed by the brightness of my coming. Behold, I tell you these things even as I also told the people of the destruction of Jerusalem, and my word shall be verified at this time as it hath hitherto been verified.

4 And now I command you, my servant Joseph, to repent and walk more uprightly before me, and yield to the persuasions of men no more; and that you be firm in keeping the commandments wherewith I have commanded you, and if you do this, behold I grant unto you eternal life, even if you should be slain.

5 And now again I speak unto you, my servant Joseph, concerning the man that desires the witness: Behold I say unto him he exalts himself and does not humble himself sufficiently before me: but if he will bow down before me, and humble himself in mighty prayer and faith, in the sincerity of his heart, then will I grant unto him a view of the things which he desires to see. And then he shall say unto the people of this generation, behold I have seen the things which the Lord has shown unto Joseph Smith, jr. and I know of a surety that

Compare this with the preceding page. Not only was a large portion deleted from this prophecy but notice the amount of material that was changed *and added*.

CHAPTER VII.

1 *A Revelation given to Oliver, in Harmony, Pennsylvania, April, 1829.*

OLIVER, verily, verily I say unto you, that assuredly as the Lord liveth, which is your God and your Redeemer, even so sure shall you receive a knowledge of whatsoever things you shall ask in faith, with an honest heart, believing, you shall receive a knowledge concerning all things which shall befall you, and which shall befall your posterity; yea, I shall record, which are written in the **BOOK OF COMMANDMENTS 7:3 - 1833** of old records, which contain those things which have been spoken, by the Son of my Spirit; yea, behold I will tell you in your mind and in your heart by the Holy Ghost, which shall come upon you and which shall dwell in your heart.

2 Now, behold this is the Spirit of revelation:— behold this is the spirit by which Moses brought the children of Israel through the Red sea on dry ground: therefore, this is thy gift; apply unto it and blessed art thou, for it shall deliver you out of the hands of your enemies, when, if it were not so, they would slay you and bring your soul to destruction.

3 O remember, these words and keep my commandments. Remember this is your gift. Now this is not all, for you have another gift, which is the gift of working with the rod: behold it has told you things: behold there is no other power save God, that can cause this rod of nature, to work in your hands, for it is the work of God; and therefore whatsoever you shall ask me to tell you by that means, that will I grant unto you, that you shall know.

4 Remember that without faith you can do nothing.

First, Oliver Cowdry is promised the Spirit of Revelation. But that is not the only gift he is given. He is given the “rod of nature” that works in his hands and tells him whatever he asks. This refers to a “dowsing rod” that ordinarily was, thought by many, used to find water

SECTION XXXIV.

Revelation given April, 1829.

1 Oliver Cowdery, verily, verily I say unto you, that assuredly as the Lord liveth, who is your God and your Redeemer, even as surely shall you receive a knowledge of whatsoever things ye shall ask in faith, with an honest heart, believing that ye shall receive, a knowledge concerning the engravings of old records, which contain those parts of my scripture which were given by the manifestation of my Spirit; yea, behold, I will give unto your mind and in your heart by the Holy Ghost, which shall dwell in your heart.

2 Now, behold this is the Spirit of Revelation. This is the Spirit by which Moses brought the children of Israel through the Red sea on dry ground: therefore this is thy gift; apply unto it and blessed art thou, for it shall deliver you out of the hands of your enemies, when, if it were not so, they would slay you and bring your soul to destruction.

3 O remember these words, and keep my commandments.—Remember this is your gift. Now this is not all thy gift; for you have another gift, which is the gift of Aaron: behold it has told you many things: behold there is no other power save the power of God that can cause this gift of Aaron to be with

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you; therefore, doubt not, for it is the gift of God, and you shall hold it in your hands, and do marvelous works; and no power shall be able to take it away out of your hands; for it is the work of God. And therefore, whatsoever you shall ask me to tell you by that means, that will I grant unto you and you shall have knowledge concerning it; remember, that without faith, you can do nothing. Therefore, ask in faith. Trifle not with these things: do not ask for that which you ought not: ask that you may know the mysteries of God, and that you may translate and receive knowledge from all those ancient records which have been hid up, that are sacred, and according to your faith shall it be done unto you. Behold, it is I that have spoken it: and I am the same who spake unto you from the beginning. Amen.

In 1835, the “revelation” to Oliver Cowdery has been changed from the dowsing rod of superstitious folklore to “the gift of Aaron.” This is presently interpreted to mean the right to act as spokesman for Smith as Aaron did for Moses. Big change!

Spirit in many instances, that the things which you have written are true :

3 Wherefore you know that they are true ; and if you know that they are true, behold I give unto you a commandment, that you rely upon the things which are written ; for in them are all things written, concerning my church, my gospel, and my rock.

4 Wherefore if you shall build up my church, and my gospel, and my rock, the gates of hell shall not prevail against you.

5 Behold the world is ripening in iniquity, and it must needs be, that the children of men are stirred up unto repentance, both the Gentiles, and also the house of Israel :

6 Wherefore thou hast been baptized by the hand of my servant Joseph, according to that which I have commanded him :

7 Wherefore he hath fulfilled that which I commanded him.

8 And now marvel not that I have called you unto mine own purpose, which purpose is known in me :

9 Wherefore if he shall be diligent in keeping my commandments, he shall be blessed unto eternal life, and his name is Joseph.

10 And now Oliver, I speak unto you, and also unto David, by the way of commandment :

11 For behold I command all men every where to repent, and I speak unto you, even as unto Paul mine apostle, for you are called even with that same calling with which he was called.

12 Remember the worth of souls is great in the sight of God :

13 For behold the Lord your God suffered death

Notice the phrasing of “for in them are all things written, concerning my church, my gospel, and my rock. Wherefore if you shall build up my church and my gospel, and my rock...” This was changed in the 1835 D&C as seen on the next page.

SECTION XLIII.

Revelation to Joseph Smith, jr. Oliver Cowdery and David Whitmer, making known the calling of twelve apostles in these last days, and also, instructions relative to building up the church of Christ, according to the fulness of the gospel: Given in Fayette, New York, June, 1829.

1 Now behold, because of the thing which you, my servant Oliver Cowdery, have desired to know of me, I give unto you these words: behold I have manifested unto you, by my Spirit in many instances, that the things which you have written are true: wherefore you know that they are true; and if you know that they are true, behold I give unto you a commandment, that you rely upon the things which are written; for in them are all things written concerning the foundation of my church, my gospel and my rock; wherefore, if you shall build up my church upon the foundation of my gospel and my rock, the gates of hell shall not prevail against you.

2 Behold the world is ripening in iniquity, and it must needs be, that the children of men are stirred up unto repentance, both the Gentiles, and also the house of Israel: wherefore as thou hast been baptized by the hand of my servant, Joseph Smith, jr. according to that which I have commanded him, he hath fulfilled the thing which I commanded him. And now marvel not that I have called him unto mine own purpose, which purpose is known in me: wherefore diligent in keeping my commandments, that ye may receive eternal life, and his name.

3 And now I call you, and also unto David... commandment: for behold I call you unto Paul mine apostle, for you are called even with that same calling with which he was called. Remember the worth of souls is great in the sight of God: for behold the Lord your Redeemer suffered death in the flesh: wherefore he suffered the pain of all men, that all men might repent and come unto him. And he hath risen again from the dead, that he might bring all men unto him on conditions of repentance. And how great is his joy in the soul that repenteth.— Wherefore you are called to cry repentance unto this people. And if it so be that you should labor all your days, in crying repentance unto this people, and bring save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father?

4 And now if your joy will be great with one soul, that you

Now the wording was changed because the 1833 form of the prophecy was too confining. The "revelation" is changed to read "the *foundation* of my church my gosple and my rock; wherefore, if you shall build up my church upon the *foundation* of my gospel...." There would be many things added to the "foundation" Smith had laid down. He opened it all up to change with this form of the "revelation."

committeth adultery and repenteth not, shall be cast out; and he that committeth adultery and repenteth not, shall not forgive him; but if he doeth it again, ..

24 Thou shalt not speak against the name of the Lord thy God, or do him any harm.

25 Thou knowest my laws, they are given by my scriptures, he that sinneth and repenteth not, shall be cast out.

26 If thou lovest me, thou shalt serve me and keep all my commandments; and behold, thou shalt consecrate all thy properties, that which thou hast unto me, with a covenant and a deed which can not be broken; and they shall be laid before the bishop of my church, and two of the elders, such as he shall appoint and set apart for that purpose.

27 And it shall come to pass, that the bishop of my church, after that he has received the properties of my church, that it can not be taken from the church, he shall appoint every man a steward over his own property, or that which he has received, inasmuch as is sufficient for himself and family:

28 And the residue shall be kept to administer to him who has not, that every man may receive according as he stands in need:

29 And the residue shall be kept in my storehouse, to administer to the poor and needy, as shall be appointed by the elders of the church and the bishop; and for the purpose of purchasing lands, and the building up of the New Jerusalem, which is hereafter to be revealed; that my covenant people may be gathered in one, in the day that I shall come to my temple:

Smith attempted to set up a communistic society for the Mormons. ALL of their property was to be turned over to the the bishop of the Church to be dispensed with equity to all at the discretion of Mormon authorities.

else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit, and if he repents not he shall be cast out. Thou shalt not commit adultery; and he that committeth adultery and repenteth not, shall be cast out; but he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out. Thou shalt not speak evil of thy neighbor, nor do him any harm. Thou knowest my laws concerning these things are given in my scriptures: he that sinneth and repenteth not, shall be cast out.

8 If thou lovest me thou shalt serve me and keep all my commandments. And behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which cannot be broken—and inasmuch as ye impart of your substance unto the poor, ye will do it unto me—and they shall be laid before the bishop of my church and his counsellors, two of the elders, or high priests, such as he shall or has appointed and set apart for that purpose.

9 And it shall come to pass, that after they are laid before the bishop of my church, and after that he has received these testimonies concerning the consecration of the properties of my church, that they cannot be taken from the church, agreeable to my commandments, every man shall be made accountable unto me, a steward over his own property which he has received by consecration, in order to himself and family.

10 And again, if there be any property in the hands of the church, or any other property, which is more than is necessary for their subsistence, it shall be consecrated, which is a residue, to the bishop, it shall be kept to administer to the poor who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants. Therefore, the residue shall be kept in my store house, to administer to the poor and the needy, as shall be appointed by the high council of the church, and the bishop and his council, and for the purpose of purchasing lands for the public benefit of the church, and building houses of worship, and building up of the New Jerusalem which is hereafter to be revealed, that my covenant people may be gathered in one in that day when I shall come to my temple. And this I do for the salvation of my people.

11 And it shall come to pass, that he that sinneth and repenteth not, shall be cast out of the church, and shall not receive again that which he has consecrated unto the poor and

The Mormon people wholly rejected the attempt to make them into a communistic society. So, the Mormon god had to change the revelation, or was it Joseph Smith? Brigham Young later tried the same thing in Utah and met with the same response. In any respect the “revelation” was changed, drastically.

30 And this I do for the salvation of my people.

31 And it shall come to pass, that he that sinneth and repenteth not shall be cast out, and shall not receive again that which he has consecrated unto me:

32 For it shall come to pass, that which I spake by the mouths of my prophets shall be fulfilled; for I will consecrate the riches of the Gentiles, unto my people which are of the house of Israel.

33 And again, thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands, and let all things be done in cleanliness before me.

34 Thou shalt not be idle; for he that is idle shall not eat bread, nor wear the garments of the laborer.

35 And among you that are sick, and have not faith to be healed, but believeth, shall be nourished in all tender mercies and mild food, and that not of the world. Elders of the church, two or more shall be called upon to pray for, and lay their hands upon them. 1833 And if they die, they shall die unto me; and if they live they shall live unto me.

36 Thou shalt live together in love, insomuch that thou shalt weep for the loss of them that die, and more especially for those that have not hope of a glorious resurrection.

37 And it shall come to pass, that those that die in me shall not taste of death, for it shall be sweet unto them; and they that die not in me, woe unto them; for their death is bitter.

38 And again, it shall come to pass, that he that has faith in me to be healed, and is not appointed unto death, shall be healed.

God is going to consecrate *the riches of the Gentiles*, non-Mormons, to the Mormon people. This is the sort of thing that enraged the Missouri people to the point of destroying the printing office in 1833. So, the next page shows a big change in the “revelation.”

the needy of my church, or in other words, unto me, for inasmuch as ye do it unto the least of these ye do it unto me—for it shall come to pass, that which I spake by the mouths of my prophets, shall be fulfilled; for I will consecrate of the riches of those who embrace my gospel among the Gentiles, unto the poor of my people who are of the house of Israel.

12 And again, thou shalt not be proud in thy heart, let all thy garments be plain, and their beauty the beauty of the work of thine own hands, and let all things be done in cleanliness before me. Thou shalt not be idle; for he that is idle shall not eat the bread, nor wear the garments of the laborer. And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness with herbs and mild food, and that not by the hand of an enemy. And the elders of the church, two or more, shall be called, and shall pray for and lay their hands upon them in my name, and if they die they shall die unto me, and if they live they shall live unto me. Thou shalt live together in love, insomuch that thou shalt weep for the loss of them that die, especially for those that have not hope of life hereafter. And it shall come to pass, that they that die shall not taste of death, and they that die shall not taste of death.

13 And it shall come to pass, that he that has faith in me, shall be appointed unto death, shall be resurrected, and shall see me: he who has faith to see shall see: he who has faith to hear shall hear: the lame who have faith to leap shall leap; and they who have not faith to do these things, but believe in me, have power to become my sons: and inasmuch as they break not my laws, thou shalt bear their infirmities.

14 Thou shalt stand in the place of thy stewardship: thou shalt not take thy brother's garment; thou shalt pay for that which thou shalt receive of thy brother; and if thou obtainest more than that which would be for thy support, thou shalt give it into my store house, that all things may be done according to that which I have said.

15 Thou shalt ask, and my scriptures shall be given as I have appointed, and they shall be preserved in safety; and it is expedient that thou shouldst hold thy peace concerning them, and not teach them until ye have received them in full. And I give unto you a commandment, that then ye shall teach them unto all men; for they shall be taught unto all nations, kindreds, tongues and people.

16 Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law, to govern my church; and he that doeth accor-

Two years later, 1835, the “revelation” was changed to “consecrate of the riches of those who embrace my gospel among the Gentiles.” That’s a huge difference from the 1833 Book of Commandments two years before.

deceived; that you may know they are not of me.

7 For verily I say unto you, that he that is ordained of me shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed.

8 And now behold I give unto you a commandment, that when ye are assembled together ye shall note with a pen how to act, and for my church to act upon the points of my law and commandments, which I have given:

9 And thus it shall become a law unto you, being sanctified by that which ye have received, that ye shall bind yourselves to act in all holiness before me; that inasmuch as ye do this, glory shall be added to the kingdom which ye have received.

10 Inasmuch as ye do it not, it shall be taken even that which ye have received.

11 Purge ye out the iniquity which is among you; sanctify yourselves before me and if ye desire the glory of the kingdom, appoint ye my servant Joseph before me by the prayer of faith.

12 And again, I say unto you, if ye desire the mysteries of the kingdom, provide ye food and raiment and whatsoever thing he needeth to accomplish the work, wherewith I have commanded him:

13 And if ye do it not, he shall remain unto them that have received him, that I may reserve unto myself a pure people before me.

14 Again I say, hearken ye elders of my church, whom I have appointed:

15 Ye are not sent forth to be taught, but to teach the children of men the things which I have put in-

This is a rather humorous “revelation” from god; *it is a command*. When the Mormons were assembled, they were to take notes “with a pen.” In that day, it would have been a quill pen, which was a feather taken from the wing of a large bird, preferably in the Spring. It was sharpened and dipped in ink to write with. But, there is more to this.

I say unto you, that ye have received a commandment for a law unto my church, through him whom I have appointed unto you, to receive commandments and revelations from my hand. And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me.

2 But verily, verily I say unto you, that I have appointed unto this gift except it be taken from him he shall not appoint another in his stead.

DOCTRINE AND COVENANTS 14:3 - 1835

3 And now behold I give unto you, that ye receive commandments: and this I give unto you, that ye shall not be deceived; that you may know they are not of me. For verily I say unto you, that he that is ordained of me shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed.

4 And now behold I give unto you a commandment, that when ye are assembled together, ye shall instruct and edify each other, that ye may know how to act and direct my church how to act upon the points of my law and commandments, which I have given: and thus ye shall become instructed in the law of my church, and be sanctified by that which ye have received, and ye shall bind yourselves to act in all holiness before me, that inasmuch as ye do this, glory shall be added to the kingdom which ye have received. Inasmuch as ye do it not, it shall be taken even that which ye have received. Purge ye out the iniquity which is among you: sanctify yourselves before me and if ye desire the glories of the kingdom, appoint ye my servant Joseph Smith, jr. and uphold him before me by the prayer of faith. And again, I say unto you, that if ye desire the mysteries of the kingdom, provide for him food and raiment and whatsoever thing he needeth to accomplish the work, wherewith I have commanded him: and if ye do it not, he shall remain unto them that have received him, that I may reserve unto myself a pure people before me.

5 Again I say, hearken ye elders of my church, whom I have appointed: ye are not sent forth to be taught, but to teach the children of men the things which I have put into your hands by the power of my Spirit: and ye are to be taught from on high. Sanctify yourselves and ye shall be endowed with power, that ye may give even as I have spoken.

6 Hearken ye, for behold the great day of the Lord is nigh at hand. For the day cometh that the Lord shall utter his voice out of heaven; the heavens shall shake and the earth

Two years later, there is no reference to a writing instrument. If the “command” had stood to the present, the specific nature of the command would have limited Mormons to taking notes only with a quill pen. But, of course, they would have found a way to get around that command as they have on so many other “revelations.”

Not all changes were made in the “revelations” by Joseph Smith. We have looked at only a few of the 2,643 changes made in the 1835 edition. We will note other changes in other parts of this series. Here is a breakdown of years and changes.

1835 edition ----- 2,643 changes

1844 edition ----- 18 changes

1845 edition ----- 36 changes

1846 edition ----- no changes

1852 edition ----- 11 changes

1854 edition ----- 10 changes

1876 edition ----- 2 changes

1882 edition ----- 1 change

1921 edition ----- 91 changes

Book of Commandments - Chapter 24 — Doctrine and Covenants - Section 20:1-12

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2 It being regularly organized and established agreeable to the laws of our country, by the will and commandments of God in the fourth month and on the sixth day of the month, which is called April:

3 Which commandments were given to Joseph, who was called of God and ordained an apostle of Jesus Christ, an elder of this church,

4 And also to Oliver, who was also called of God an apostle of Jesus Christ, an elder of this church, and ordained under his hand:

5 And this according to the grace of our Lord and Savior Jesus Christ, to whom be all glory both now and forever. Amen.

6 For, after that it truly was manifested unto this first elder, that he had received a remission of his sins, he was entangled again in the vanities of the world;

7 But after truly repenting, God ministered unto him by an holy angel, whose countenance was as lightening, and whose garments were pure and white above all whiteness, and gave unto him commandments which inspired him from on high, and gave unto him power, by the means which were before prepared, that he should translate a book;

8 Which book contained a record of a fallen people, and also the fulness of the gospel of Jesus Christ to the Gentiles;

9 And also to the Jews, proving unto them, that the holy scriptures are true;

10 And also, that God doth inspire men and call them to his holy work, in these last days, as well as in days of old, that he might be the same God forever. Amen.

11 Which book was given by inspiration, and is called the book of Mormon, and is confirmed to

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"to be the first" ADDED

DELETED

"was" - ADDED

DELETED

"other" - ADDED

"from on high" - ADDED

"to translate the book of Mormon" TEXTUAL CHANGE

DELETED

"does" - TEXTUAL CHANGE

"This age and generation" TEXTUAL CHANGE

"generations" - TEXTUAL CHANGE

DELETED

"thereby showing" - ADDED

"Smith, Jun.," - ADDED

"Cowdery" - ADDED

"to be the second" - ADDED

"and humbling himself sincerely through faith" ADDED

DELETED

"also; which was given by inspiration and is confirmed to others by the ministering of angels, and is declared unto the world by them - " ADDED

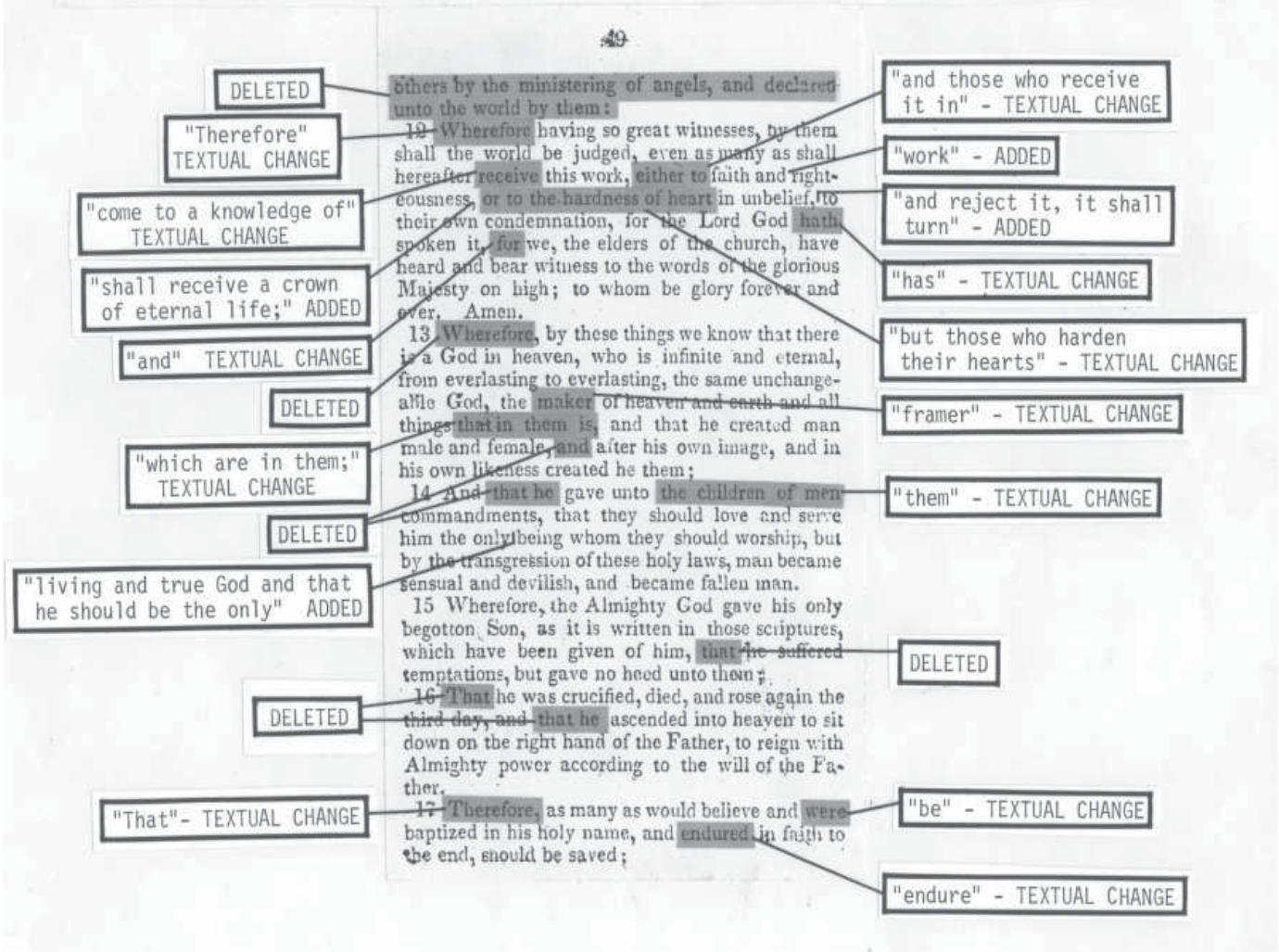
"to the world" - TEXTUAL CHANGE

"yesterday, today, and" ADDED

"is" - TEXTUAL CHANGE

This page and the next show a different view of changes made in the "revelations" of Joseph Smith. These are changes made since the originals. Additions, deletions and other changes are obvious. These two pages are typical of *many more* that could be shown.

Book of Commandments - Chapter 24 — Doctrine and Covenants - Section 20:12-25



Recall the claims at the beginning of this material. From Smith to the present time, the claim is made that there were no changes, no coverups or any other thing done to the revelations of Joseph Smith since they were first given. That is not true. And, we have viewed here only a small part of the evidence. There are many more like these.

Doctrine and Covenants- Lectures On Faith

The Doctrine and Covenants was first published, under that name, in 1835. It was composed of two parts, as the name indicates. Part one was the Lectures On Faith. The other part was the stated “revelations” designated as “covenants. The two parts remained combined until the Reorganized LDS removed the Lectures in 1897 and the Utah LDS did the same in 1921. The title of the book, however, remained the same.

The Lectures on Faith were given in Kirtland, Ohio in what was named The School of the Prophets. The School of the Prophets was originally *commanded* to be organized in a revelation on December 27, 1832. The lectures were attended by some three to four hundred leading men in the Church. The classes were on a variety of subjects but the Lectures on Faith covered only select topics. Joseph Fielding Smith said—

“Now the Prophet did know something about these Lectures on Faith, because he helped to prepare them, and he helped also to revise these lectures before they were published...” (*Doctrines of Salvation*, Vol. 3, page 195).

Another report says—

“Elder John Smith, taking the lead of the High Council in Kirtland, bore record that the revelations in said book [the “covenants”] were true, and that the lectures [Lectures on Faith] were judiciously arranged and compiled and were *profitable for doctrine*; whereupon the High Council of Kirtland accepted and acknowledged them as the doctrine and covenants of their faith, by a unanimous vote” (*Messenger and Advocate*, 1:161).

The High Council at Kirtland voted—

“Joseph Smith, Jr., Oliver Cowdery, Sidney Rigdon, and F.G. Williams were appointed a committee ‘to arrange the items of the doctrine of Jesus Christ,’ for the government of the church; with the provision that, ‘These items are to be taken from the Bible, Book of Mormon, and the revelations which have been given unto the church, up to this date, or shall be until such arrangements are made.’ “ (*RLDS Church History*, 1:523).

Once the committee’s work was finished and the Doctrine and Covenants was completed, a General Assembly was held in Kirtland on August 17, 1835. This assembly, whose actions are recorded in the RLDS *Doctrine and Covenants* section 108A, approved the *Doctrine and Covenants* as the law of the Church, and the “doctrine and covenants of their faith.” Representatives from each of the priesthood quorums of the Church were present and approved the book in its entirety by a unanimous vote.

Once one looks at the Lectures on Faith, he can understand why the Mormons in modern times want to push them into the background. Here is one list of reasons given for their removal from D&C—

*They are lectures, not revelations from God, and the Doctrine and Covenants consists of revelations given to Joseph Smith and other prophets.

*They are explanations of the principle of faith but not strictly doctrinal.

- *They have never been canonized by the body of Church membership.
- *They do not give a complete view of the Church's teachings about the Godhead.
- *Since the *Lectures on Faith* are not considered either commandments or revelations, their inclusion in the Doctrine and Covenants might have otherwise been confusing to members.

Another wording of reasons is from John William Fitzgerald, in his thesis, *A Study of the Doctrine and Covenants*. He states as follows—

“The reasons for the omission of these Lectures from the *Doctrine and Covenants* beginning in the 1921 edition and all the subsequent editions as given to the writer by Elder Joseph Fielding Smith were as follows:

- ‘(a) They were not received as revelations by the prophet Joseph Smith.
- ‘(b) They are instructions relative to the general subject of faith. They are explanations of this principle but not doctrine.
- ‘(c) They are not complete as to their teachings regarding the Godhead. More complete instructions on the point of doctrine are given in section 130 of the 1876 and all subsequent editions of the *Doctrine and Covenants*.
- ‘(d) It was thought by Elder James E. Talmage, chairman, and other members of the committee who were responsible for their omission that to avoid confusion and contention on this vital point of belief.

First, the early Mormons, the inspired prophet and others who claimed inspiration, those who claimed to be guided by the Holy Spirit in understanding — *they all understood the lectures on doctrine to be scripture*. John William Fitzgerald states as follows on page 345 of his thesis— “The ‘Lectures on Faith’ were voted on unanimously by the conference assembled August 17, 1835 to be included in the forthcoming book of doctrine and covenants. The writer could find no documentary evidence that they were voted on by the general conference of the Church to be omitted in the 1921 and all subsequent editions of the *Doctrine [and] Covenants*.” The fact is, the Lectures on Faith were “canonized” by the Church.

Second, there is no doubt that confusion results from the contradictions on the view of God in the Lectures as compared with later Mormon doctrines about God. The Lectures present God as spirit as versus a tangible person and only one god among many gods who had been humans but continued in godhood to be persons of flesh.

The Teachings of the Living Prophets is a manual for Mormon Seminary and Institutes of Religion students which is published by the LDS Church and copyrighted by the LDS President. On page 17 it says—

“In addition to the Bible, any message given by God’s prophets through the power of the Holy Ghost is *scripture*.”

Mormons just can’t make up their minds which way it really is.

PREFACE.

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

DEAR BRETHREN:

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

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

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

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

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

Preface to 1835 D&C. Note the descriptions of these Lectures that are used. The next page will show the second page of the Preface.

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

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

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

With sentiments of esteem

and sincere respect, we subscribe

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

JOSEPH SMITH jr.

OLIVER COWDERY.

SIDNEY RIGDON.

F. G. WILLIAMS.

Kirtland, Ohio, February 17, 1835.

The authority of the book, including the Lectures on Faith, is clearly presented. They are accountable for EVERY principle advanced in the book. The Lectures are presented as doctrine of the Church.

LECTURE FIFTH.

Of Faith.

SECTION V.

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

§ There are two personages who constitute the great, matchless, governing and supreme power over all things—by whom all things were created and made, that are created and made, whether visible or invisible: whether in heaven, on earth, or in the earth, under the earth, or throughout the immensity of space—They are the Father and the Son: The Father being a personage of spirit, glory and power: possessing all perfection and fulness: The Son, who was in the bosom of the Father, a personage of tabernacle, made or fashioned like unto man, or being in the

DOCTRINE AND COVENANTS, 130.

coming of the Son of Man, when I heard a voice repeat the following:

15. Joseph, my son, if thou livest until thou art eighty-five years old, thou shalt see the face of the Son of Man; therefore let this suffice, and trouble me no more on this matter.

16. I was left thus, without being able to decide whether this coming referred to the beginning

receiving from God, it is by obedience to that law upon which it is predicated.

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

23. A man may receive the Holy Ghost, and it may descend upon him and not tarry with him.

Note that the Lectures on Faith state there are two personages that make up God and the Father is a personage of SPIRIT. However, the present D&C states the Father has a body of flesh and bones as tangible as our human bodies. Only the Holy Spirit is spirit. No wonder the Mormon officials wanted the Lectures removed from the D&C.

all things—by whom all things were created and made, that are created and made, whether visible or invisible: whether in heaven, on earth, or in the earth, under the earth, or throughout the immensity of space

—They are the Father and the Son: The Father being a personage of spirit, glory and power: possessing all perfection and fulness: The Son, who was in the bosom of the Father, a personage of tabernacle,

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

The Father is a personage of spirit while the Son is a personage of tabernacle, made and fashioned like unto man....

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. Gen. 1:26. Also §2. ¶6. And the Lord God said unto the Only Begotten, who was with him

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shall testify of me. [Christ.] Gal. 4: 6. -And because you are sons, God has sent forth the Spirit of his Son into your hearts.

Q. Do the Father, Son and Holy Spirit constitute the Godhead?

A. They do. [§5. ¶2.]

Let the student commit this paragraph to memory.

Q. Does the believer in Christ Jesus, through the gift of the Spirit, become one with the Father and the Son, as the Father and the Son are one?

DOCTRINE AND COVENANTS, 20.

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that there is a God in heaven, who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth, and all things which are in them;

18. And that he created man, male and female, after his own image and in his own likeness, created he them;

19. And gave unto them commandments that they should love and serve him, the only living and true God, and that he should be the only being whom they should worship.

20. But by the transgression of these holy laws man became

who believed in the words of the holy prophets, who spake as they were inspired by the gift of the Holy Ghost, who truly testified of him in all things, should have eternal life,

27. As well as those who should come after, who should believe in the gifts and callings of God by the Holy Ghost, which beareth record of the Father and of the Son;

28. Which Father, Son, and Holy Ghost are one God, infinite and eternal, without end. Amen.

29. And we know that all men must repent and believe on the name of Jesus Christ and wor-

Here, the Lectures on Faith say that there are two personages in the Godhead, Father and Son. Then it turns around and later says that the Father, Son and Holy Spirit constitute the Godhead. The current D&C says that all three are one God. Which is it?



Mormonism Against Itself
by Maurice Barnett

-- Part 5 --

Bible Verses Used by
Mormons Relative to the
Book of Mormon



Joseph Smith

In order to lend authority to the Book of Mormon, Mormons refer to several passages in the Bible. They claim these passages foretell the Book of Mormon, Mormon peoples and events. However, their claims are not only mere assertion but in some instances obviously dishonest.

GENESIS 11:9_____

“Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.”

MORMON ARGUMENT: This passage refers to the coming of the Jaredites to the Americas after the scattering at the tower of Babel.

ANSWER:

- 1) Mere speculation. Supposing there were peoples that came to the Americas at that time, and that is just speculation, there is no evidence the “Jaredites” were those people.

GENESIS 48:16_____

“The angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.”

MORMON ARGUMENT: The Book of Mormon people, being of the tribe of Manasseh, fulfill this by coming to America, which is in the “midst of the earth,” the center. See any map.

ANSWER:

- 1) Note that BOTH Ephraim and Manasseh had this blessing.
- 2) Several places can be called “center” of the earth on a map. It depends on where you look.
- 3) Isaiah 5:8 uses the same phrase, “midst of the earth,” to talk about land grabbers IN PALESTINE, which is where Ephraim and Manasseh were to grow into a multitude!

GENESIS 49:22_____

“Joseph is a fruitful bough, even a fruitful bough by a well whose branches run over the wall...”

MORMON ARGUMENT: The branches are the children of Joseph, and the wall they ran over was the sea. Nahum 3:8 calls the sea a wall. So this refers to the Book of Mormon people coming to the Americas.

ANSWER:

- 1) There are two different words for WALL. In Nahum 3:8 it is CHOMA and emphasis is a BARRIER (Gesenius, p. 265). In Genesis 49:22 the word is SHUR and the emphasis is an arrangement of stones to make up a wall (Gesenius, p. 812). Here in Genesis it is the sides of a WELL, not a sea!
- 2) This passage speaks of the richest place to plant a tree, or any other plant - next to water. The term “whose branches run over the wall” only emphasizes the fertility of the place and how prosperous Joseph will be.

DEUTERONOMY 33:13-17

“And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim and they are the thousands of Manasseh.”

MORMON ARGUMENT: The children of Joseph came to America where everything was so rich. Only America has such riches.

ANSWER:

- 1) There are many other countries that are equally “rich” with this one. However, this statement is speaking of the superior blessings Ephraim and Manasseh would have in Canaan. Joshua 17:14 shows how they received a double portion when the people entered the land, and they were choice portions.

PSALM 85:11

“Truth shall spring out of the earth; and righteousness shall look down from heaven.”^f

MORMON ARGUMENT: The “gold plates” of the Book of Mormon were hidden in the ground until they were given to Joseph Smith; hence “truth shall spring out of the earth.”

ANSWER:

- 1) This is an exceptionally strained interpretation of the Mormons. This Psalm sets forth what is going to prosper and grow. “Spring out” comes from TSAMACH (Gesenius Lexicon, p. 712), and means “...things which sprout forth from the earth, produce, fruit of the earth...” Truth will sprout forth like the produce of the earth, and will prosper. This is figurative. The context of this Psalm is of blessings that come so that “glory may dwell in our land.”
- 2) James J. Strang claims to have found some plates in the ground and translated them into the Book of The Law Of The Lord. He had some Witnesses, etc. All just like Joseph Smith did with the Book of Mormon. Why would not his work be as much a fulfillment of this Psalm as the Book of Mormon? There is as much evidence for one as the other!

ISAIAH 16:8

“For the fields of Heshbon languish and the vine of Sibmah: the lords of the heathen have broken down the principal plants thereof, they are come even unto Jazer, they wandered through the wilderness: her branches are stretched out, they are gone over the sea.”

MORMON ARGUMENT: Heshbon was taken by Israel, Numbers 21:25-26, and the branches that are gone over the sea refers to Israelites that came across the ocean to America.

ANSWER:

- 1) Israelites are not referred to here at all! By the time of Isaiah's statement here the Moabites were in control of Heshbon. The entire sixteenth chapter is speaking of Moab. Jeremiah 48 also records these same things against Moab.
- 2) Jeremiah 48 refers to the Sea of Jazer. Scholars say a body of water once existed, now dried up, between Jazer and Moab, which fleeing Moabites would have to cross.

ISAIAH 18:1-3

“Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia: that sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled! All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.”

MORMON ARGUMENT: North and South America appear like two wings in outline, and are beyond Ethiopia from Palestine. The ensign to be raised was the Book of Mormon that people are to hear.

ANSWER:

- 1) Ezekiel 30:9-12 shows that to reach Ethiopia one had to go by boat. The rivers had to be crossed. The land beyond the rivers of Ethiopia would be Ethiopia.
- 2) The land “beyond the rivers” sent ambassadors by the sea. Where would that be true in regard to the Book of Mormon people sending ambassadors back to the former land?
- 3) The ensign was not the Book of Mormons. Isaiah 11:10 says “And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.” This refers to Jesus; He was the ensign, not the Book of Mormon!

ISAIAH 29:1-4

“Woe to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifices. Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel. And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee. And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.”

MORMON ARGUMENT: The voice from the dust with a familiar spirit can only mean the Book of Mormon that came out of the ground at Cumorah, and had some of the writings of Jewish prophets, such as Isaiah.

ANSWER:

- 1) This section is denouncing Jerusalem and it would be taken low like dust. The “familiar spirit” refers to a DEMON, not some familiar prophet, like Isaiah. I don’t think this helps Mormons very much!

“And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

MORMON ARGUMENT: This is a prophecy fulfilled when Martin Harris took the sample copy of characters from the gold plates to Charles Anthon. The sealed book was the plates, delivered to the learned man, Anthon, who could not read it because it was sealed. It was then taken to the unlearned man, Joseph Smith, who could read it. Hence came the Book of Mormon. This is a specific prophecy of the bringing forth of that book. ___

- 1) This doesn’t fit the facts; the order is reversed. The gold plates supposedly were brought to Joseph Smith (the unlearned) first, who sent a transcript of the characters and translation to Anthon (the learned), so it is claimed

2) Neither the learned nor the unlearned of Isaiah can read the book. Note the unlearned replies that he is not learned. Nothing is said about his reading it, but rather refusal because he is not learned. Verse 18 *does say who will understand the book*; note -

“And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.”

The learned and unlearned couldn't but the blind and deaf will.

3) The context of these two verses belong to prophecies of events of **FIRST CENTURY PALESTINE**, not 1830 Mormonism! See the specific fulfillment in these passages -

Isaiah 29:10 ——— Romans 11:8
Isaiah 29:13 ——— Matthew 15:7-9
Isaiah 29:14 ——— I Corinthians 1:18-19
Isaiah 29:14 ——— Acts 2:22
Isaiah 29:18-19 — Matthew 11:4-6

It should be evident the entire section, including verses 11-12, were fulfilled in first century Palestine in the coming of Jesus and the Gospel preached by Him and the apostles then. The Jewish leaders and their followers refused to listen to Jesus and the Gospel. Acts 13:27-29 detail who the learned and unlearned were that would not see nor hear. But the downtrodden, poor, and common people heard him gladly.

ISAIAH 45:8—————

“Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together: I the Lord have created it.”

MORMON ARGUMENT: The Book of Mormon was hidden in the earth, and was brought forth bringing salvation, just as Isaiah says.

ANSWER:

1) The figure of speech is of righteousness, like rain, comes down, and salvation comes out of the earth like a plant, and righteousness springs up as well. To make this apply to the Book of Mormon is another gross assumption. Why should it apply to the Book of Mormon any more than to James J. Strang's Book? The latter supposedly came in the same way as the Book of Mormon.

JEREMIAH 49:30-33—————

“Flee, get you far off, dwell deep, O ye inhabitants of Hazer, saith the Lord; for Nebuchadrezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you. Arise, get you up unto the wealthy nation, that dwelleth without care, saith the Lord, which have neither gates nor bars, which dwell alone. And their camels shall be a booty, and the multitude of their cattle a spoil: and I will scatter into all winds them that are in the utmost corners; and I will bring their calamity from all sides thereof, saith the Lord. And; Hazer: shall be a dwelling for dragons, and a desolation for ever: there shall no man abide there, nor any son of man dwell in it.”

MORMON ARGUMENT: The Jews were to flee “unto the wealthy nation.” The only nation that answers to this is America and so this is fulfilled in the Book of Mormon people obeying this command in coming to this country.

ANSWER:

- 1) The Mormons grossly pervert this passage. It shows how far they will strain the scriptures to find some authority for the Book of Mormon. The Hazor spoken of here was NOT JEWISH but Gentile. Beginning with chapter 46, Jeremiah pronounces God's statements to Gentiles, what was to befall them and what they were to do. Note especially Jeremiah 48:28, the "kingdoms of Hazor, which, Nebuchadrezzar, King of Babylon, shall smite..."
- 2) This could not have been a command of God to Jews to flee to some nation across the sea; See Jeremiah 27:8.
- 3) The "wealthy nation" spoken of was Arabia whose people dwelt in tents, without cities, hence those who "dwelt without care...have neither gates nor bars, which dwell alone," and yet had camels and other booty.

EZEKIEL 37:15-22

"The word of the LORD came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou *meanest* by these? Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."

MORMON ARGUMENT: The two "sticks" refer to the Bible and the Book of Mormon. Books were written on scrolls and rolled upon sticks, so that is the meaning of "sticks" in this passage; they mean "scrolls" or "books." The stick of Judah was the Bible, and the stick of Ephraim was the Book of Mormon. So, this is a prophecy that foretells the bringing forth of the Book of Mormon.

ANSWER:

- 1) This is an oft quoted section of scriptures used to legitimize the Book of Mormon.
- 2) Ezekiel is speaking of the return of the Jews from Babylonian captivity. They will come again into their own land. Judah and Ephraim will then become one nation, no longer divided into two kingdoms, and will have one king over them. The two "sticks" represented the joining of the two into one nation. Note the context.
- 3) Hebrew has a word for "scroll" and a word for "stick." Ezekiel uses the word for "stick." Gesenius Hebrew Lexicon, p. 646, defines the word as "wood, specially of a wooden post, stake, gibbet." It was a rod, branch or staff, etc. NEVER A SCROLL, OR BOOK. Book of Mormon was supposedly written on metal plates, not on a scroll - doesn't fit!
- 4) As far as being destined for greatness was concerned, God rejected Ephraim and chose Judah, as per Psalms 78:67-68. Mormons place emphasis on Ephraim.
- 5) Nephite record couldn't be fulfillment of any "stick of Ephraim" seeing the Nephites were descendants of Manasseh, and not Ephraim, according to Alma 10:2-31

MALACHI 3:1-3

“Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of Hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner’s fire, and like fullers’ soap. And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.”

MORMON ARGUMENT: This refers to the coming forth of the Book of Mormon and the conferring of the Aaronic Priesthood on Joseph Smith and Oliver Cowdery.

ANSWER:

- 1) This was fulfilled in the first century with the coming of John the Baptist in Palestine. This is CLEARLY the fact from Matthew 11:10-14, Mark 1:1-4, Luke 3:4-5; the latter two passages from Isaiah, but still on the same subject. How can one take a prophecy that so clearly is stated as fulfilled in first century Palestine, and insist it refers to Smith and Cowdery, etc?
- 2) The phrase, “But who may abide the day of his coming?” is claimed to not have fulfillment in the first century, for they could abide him. Mormons say it must be yet future, so there are many “comings” of Jesus. But this phrase is a question, the answer being that the righteous could accept that day of his coming, the wicked could not.

JOHN 10:16

“And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.”

MORMON ARGUMENT: As in 3 Nephi 15:21-16:5 it refers to the Nephites in the Americas as well as the lost ten tribes. It does not refer to the Gentiles.

ANSWER:

- 1) We ask, with Alma 5:39 - “And now if ye are not the sheep of the good shepherd, of what fold are ye? Behold, I say unto you, that the devil is your shepherd, and ye are of his fold; and now who can deny this? Behold, I say unto you, whosoever denieth this is a liar and a child of the devil.” If the Gentiles cannot be sheep of the good shepherd, even though they are saved in Christ, of what fold are they? This passage presents only the one fold of Christ or that of the devil. The Mormon rendition is speculation on John 10:16, and the statement of 3 Nephi 15 is error concocted by Smith.
- 2) Ephesians 2:13-14, speaking of Jew and Gentile - “But now, in Christ Jesus, ye who sometime were afar off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us.” The Gentiles who would respond to the Gospel, though different from the Jew, would unite with the Jews in one fold, with one Shepherd, Christ.

II CORINTHIANS 13:1

“...In the mouth of two or three witnesses shall every word be established.”

MORMON ARGUMENT: There were three witnesses to the Book of Mormon, as well as other witnesses, thus establishing the Book of Mormon.

ANSWER:

- 1) There are “witnesses” to all sorts of things, but it does not prove a thing to be true. James J. Strang had some “witnesses” testimony printed at the front of his Book Of The Law Of The Lord, just like the Book of Mormon. Why will not Mormons accept Strang’s Book?

II TIMOTHY 3:16-17_____

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.”

MORMON ARGUMENT: The Book of Mormon is scripture inspired of God and therefore necessary to our perfection.

ANSWER:

- 1) They assume the thing to be proven, that the Book of Mormon is inspired of God. They have to prove THAT first.

REVELATION 14:6_____

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people.”

MORMON ARGUMENT: An angel gave the plates to Joseph Smith that contained the full gospel to be preached. This prophesies of that.

ANSWER:

- 1) Another assumption. To claim connection here does not prove it. Notice the next verse of the chapter.. The words of the Angel in verse 7 were never uttered to Joseph Smith in any claimed appearance to him.

Mormonism Against Itself

by Maurice Barnett

Part 6

—Miscellaneous Failures— Strange Teachings Smith's Glaring Inabilities

“Mormonism, as it is called, must *stand or fall on the story of Joseph Smith*. He was either a prophet of God, divinely called, properly appointed and commissioned, or he was one of the biggest frauds this world has ever seen. *There is no middle ground.*”

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

—Joseph Fielding Smith, *Doctrines of Salvation*, vol. 1, p. 188



MAJORITY. GEN. JOSEPH SMITH,
Mormon Prophet.

Joseph Smith.

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Placing Confidence in Men

Early Mormon apostacies were as monumental and far reaching as their conversions. The men that Smith gathered around him were not a very trustworthy lot. Yet, Smith claimed that God told him in whom to place his confidence, a very hollow claim in view of the fact that he later had to condemn the very same individuals in the most specific and striking manner. The Mormon “God” makes too many mistakes to be God.

We have seen in preceding parts of this series just how much of a failure as a prophet Joseph Smith proved to be. He was an outstanding con-man, his personal character was seriously flawed but we can say that he was steadfast in the course he set for himself. However, this can be accounted for by his tremendous ego. There is no place this is more evident than in his boastings about how invincible he was and in his ability to choose the right men for the right job. This was in spite of failures in both areas.

being delivered to the buffetings of Satan until the day of the Lord Jesus.

The way I know in whom to confide—God tells me in whom I may place confidence.

In the celestial glory there are three heavens or degrees; and in

Joseph Smith, *History of the Church*, vol. 5, page 392, May 1843. Smith claims divine direction in choosing others for special work.

thunder in the morning.

A petition for the repeal of the parliamentary union, with England—representing four hundred and fifty thousand persons—was sent from Menagh, Ireland.

Sunday, 28.—Cold, rainy day.

At five p. m. I met with brother Hyrum, Brigham Young, Heber C. Kimball, Willard Richards, Newel K. Whitney, and James Adams, in the upper room to attend to ordinances and counseling. Prayed that James Adams might be delivered from his enemies, and that Orrin P. Rockwell might be delivered from prison, and that the Twelve be prospered in collecting means to build the Nauvoo House.

Of the Twelve Apostles chosen in Kirtland, and ordained under the hands of Oliver Cowdery, David Whitmer and myself, there have been but two but what have lifted their heel against me—namely Brigham Young and Heber C. Kimball.

Monday, 29.—At nine a. m., I met in council with brother Hyrum, Brigham Young, Heber C. Kimball,

Joseph Smith, *History of the Church*, vol. 3, page 232, May, 1843. Ten of the twelve men Smith appointed as Apostles had turned against him. He wrote this in the same month he said that God showed him in whom to place his confidence. Two out of twelve isn't a very good percentage for the Mormon god's direction.

being delivered to the buffetings of Satan until the day of the Lord Jesus.

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Joseph Smith, *History of the Church*, vol. 5, page 392, May 1843. Smith claims divine direction in choosing others for special work.

which are recorded in this place, in connection with the ordinations and blessings of their brethren.*

Thomas B. Marsh's Blessing by President Oliver Cowdery.—Dear Brother—You are to be a minister of righteousness, and to this ministry and apostleship you are now to be ordained; and may all temporal and spiritual blessings attend you. Your sins are forgiven you, and you are to go forth and preach the everlasting Gospel. You shall travel from kingdom to kingdom and from nation to nation. Angels shall bear thee up, and thou shalt be instrumental in bringing thousands of the redeemed of the Lord to Zion. Sealed by President David Whitmer. Even so. Amen.

Joseph Smith, *History of the Church*, vol. 2, page 194. Blessing on Thomas Marsh.

devil gained great advantage—would bring great trouble and sorrow upon our heads; and, in fine, we have waded through an ocean of tribulation and mean abuse, practiced upon us by the ill bred and the ignorant, such as Hinkle, Corrill, Phelps, Avard, Reed Peck, Cleminson, and various others, who are so very ignorant that they cannot appear respectable in any decent and civilized society, and whose eyes are full of adultery, and cannot cease from sin. Such characters as McLellan, John Whitmer, David Whitmer, Oliver Cowdery, and Martin Harris, are too mean to mention; and we had liked to have forgotten them. Marsh and "another," whose hearts are full of corruption, whose cloak of hypocrisy was not sufficient to shield them or to hold them up in the hour of trouble, who after having escaped the pollutions of the world

Joseph Smith, *History of the Church*, vol. 3, page 232. Later, Marsh is condemned!

being delivered to the buffetings of Satan until the day of the Lord Jesus.

The way I know in whom to confide—God tells me in whom I may place confidence.

In the celestial glory there are three heavens or degrees; and in

Joseph Smith, *History of the Church*, vol. 5, page 392, May 1843. Smith claims divine direction in choosing others for special work.

John F. Boynton's Blessing:—Thou hast prevailed and thou shalt prevail, and thou shalt declare the Gospel unto many nations. Thou shalt be made mighty before God; and although thou shalt be cast out from the face of men, yet thou shalt have power to prevail. Thou shalt lead the elect triumphantly to the places of refuge, thou shalt be the brethren who have been blessed before thee. Thou shalt stand in that day of calamity when the wicked shall be consumed, and present unto the Father, spotless, the fruits of thy labor. Thou shalt overcome all the evils that are in the world; thou shalt have wisdom to put to silence all the wisdom of the wise and thou shalt see the face of thy Redeemer in the flesh. These blessings are pronounced and sealed upon thee. Even so. Amen.

Joseph Smith, *History of the Church*, vol. 2, page 191, February, 1835 - one of the 12

Luke S. Johnson's Blessing:—Our Father in heaven, look down in mercy upon us, and upon this Thy servant, whom we ordain to the ministry of the Twelve. He shall be prepared and preserved, and be like those we have blessed before him. The nations shall tremble before him. He shall hear the voice of God; he shall comfort the hearts of the Saints always. The angels shall bear him up till he shall finish his ministry. He shall be delivered, and come forth with Israel. He shall bear testimony to the kings of the earth, and hold communion with the Father, with the Son, and with the general assembly and Church of the first-born. If cast into prison, he shall be able to comfort the hearts of his comrades. His tongue shall be loosed, and he shall have power to lead many to Zion, and sit down with them; the Ancient of Days shall pronounce this blessing, that he has been faithful; he shall have strength, wisdom, and power; he shall go among the covenant people and speak all their tongues where he shall go. All these blessings we confirm upon him in the name of Jesus. Amen.

Joseph Smith, *History of the Church*, vol. 2, page 190, February, 1835 - one of the 12

that when his wrath is but a little kindled, they will perish!

If we did not know, that the people of this generation, love lies more than the truth, or at least a great many of them, it would be a matter of some astonishment to us, to see with what eagerness, they give audience to every hypocrite and iniquitous wretch, we detect in his wickedness, and bring to an account: it matters not how scandalous is his conduct, the priests and all their coadjutors, rally around them, the very instant they are excluded from the church, and listen with most intense interest, to their lies; and soon, the papers are filled with their lies and abomination. But such is the piteous situation of the priests, of all denominations, for there are no exceptions to be made; for to say the best of them, they have pleasure in lies, but in the truth they have no pleasure, neither have they any part.

Within the last six months, they have been making one of their greatest efforts. The church in accordance with her laws, excluded from her fellowship, a set of creatures, whose behavior would have disgraced a heathen temple, and as might have been expected, they had recourse to the foulest lying, and basest slander, in order to hide their iniquity. This served as a favorable opportunity, to the persecuting priests and their adherents. They gathered round them in swarms, like the flies round Esop's fox, and opened both their eyes and ears, to enjoy a good feast of lies, which pleased them more abundantly, than any of her sound could, except the voice of Beelzebub the prince of the whole brood; his voice, would doubtless have been more delightful to them, than an angel of light,

mouse!! From the bowels of Mr Warren Parrish; and the priest's papers, have flown abroad to tell the world of it.

No animal we presume, has been produced in the last century, which caused more agony, pain, and groaning, than this wonder of modern times; for during the time of gestation, and a long time before the birth thereof, he kept up such an unusual groaning and grunting, that all the devils whelps in Geauga and in Cuyahoga counties in Ohio, were running together, to hear what was about to come forth, from the womb of granny Parrish. He had made such an awful fuss, about what was conceived in him, that night after night, and day after day, he poured out his agony before all living, as they saw proper to assemble. For a rational being, to have looked at him, and heard him groan and grunt, and see him sweat and struggle, would have supposed, that his womb was as much swollen, as was Rebecca's when the angel told her, that there were two nations there.

In all this grunting business, he was aided by Leonard Rich who, however was generally so drunk, that he had to support himself, by something, to keep him from falling down; but then it was all for conscience sake. Also a pair of young blacklegs, one of them a Massachusetts shoemaker by the name of John F. Boynton, a man notorious for nothing, but ignorance; ill breeding and impudence. And the other by the name of Luke Johnson, whose notoriety consisted, if information be correct, in stealing a barrel of flour from his father, and other acts of a similar kind.

Thus aided, mamma Parrish made,

Joseph Smith, *Elders Journal*, August, 1838, page 56. In just three years, these two original Apostles picked by Joseph Smith had turned against Smith and the Mormon Church. The condemnation is harshly specific. Why did not the Mormon god know what their character was before they were appointed?

The John C. Bennett Affair

John Cook Bennett (1804-1867) was a Physician who had accomplished a number of notable things that brought a considerable reputation. He had, in 1836, promoted the use of the tomato as a nutritional food. He pioneered the use of chloroform for surgeries and developed several species of chicken which included the Plymouth Rock breed. He came into contact with Mormons in 1839. Though he was not initially impressed he later did contact Joseph Smith at Nauvoo.

Smith was impressed and flattered by such a seemingly capable and prestigious doctor as Bennett. Smith wrote to Bennett, inviting him to come to Nauvoo. A copy of this letter follows this page.

Bennett moved to Nauvoo at the beginning of 1840 and roomed in the Smith home, bonding Bennett and Smith. Bennett became a very influential leader of the Mormons for a short time; he became second in command to Joseph Smith. Bennett was essential to getting the Nauvoo city charter passed in the Illinois legislature. He was named Major-General of the Nauvoo Legion in 1840 and at the same time “asst president until Rigdon’s health should be restored.” He was elected mayor of Nauvoo on February 1, 1841, which ended in May of the following year. Shortly after that he was expelled from the Church. In 1846, he joined with the Strangite faction but was kicked out of that group later. In 1842, Bennett published a book exposing Mormonism, *THE HISTORY OF THE SAINTS ; Or, An Exposé of JOE SMITH And MORMONISM*. It didn’t take him long to lash out at Smith and Mormonism.



Bennett was a very immoral person, perverted in mind and body. Governor Thomas Ford later wrote of him—

“This Bennett was probably the greatest scamp in the western country. I have made particular enquiries concerning him, and have traced him in several places in which he lived before he joined the Mormons, in Ohio, Indiana, and Illinois, and he was everywhere accounted the same debauched, unprincipled, profligate character. He was a man of some little talent, and in 1840-1841 had the confidence of the Mormons, and particularly that of their leaders. (Thomas Ford, *A History of Illinois* (Chicago, 1854) p. 263) (Flaunders 1966, 49-50).

The point of this goes back to the statement of Smith that we already noted him saying “The way I know in whom to confide—God tells me in whom I may place confidence.” This was said *after* the Bennett affair! It shows just how false the statement is. But, such failures of the Mormon god are sprinkled throughout the history of the Church.

Presented on the next few pages you will find the whole story laid out in statements from Joseph Smith, from the initial contact to the break in association.

Saturday, 8.—Soon after the July conference at Manchester, Elder Parley P. Pratt started for America for the purpose of getting his family and taking them to England, meantime leaving the *Star* in charge of President Brigham Young, assisted by Elder Willard Richards.

The Prophet's Letter to John C. Bennett—Bidding Him Welcome to Nauvoo, to partake of—its Poverty.

NAUVOO, HANCOCK COUNTY, ILLINOIS,

August 8th, 1840.

DEAR SIR:—Yours of the 25th ultimo, addressed to Elder Rigdon and myself, is received, for which you have our thanks, and to which I shall feel great pleasure in replying.

Although I have not the pleasure of your acquaintance, yet from the kindness manifested towards our people when in bondage and oppression, and from the frank and noble mindedness breathed in your letter, I am brought to the conclusion that you are a friend to suffering humanity and truth.

To those who have suffered so much abuse, and borne the cruelties and insults of wicked men so long, on account of those principles which we have been instructed to teach to the world, a feeling of sympathy and kindness is something like the refreshing breeze and cooling stream at the present season of the year, and are, I assure you, duly appreciated by us.

It would afford me much pleasure to see you at this place, and from the desire you express in your letter to move to this place, I hope I shall soon have that satisfaction.

I have no doubt you would be of great service to this community in practicing your profession, as well as those other abilities of which you are in possession. Since to devote your time and abilities in the cause of truth and a suffering people may not be the means of exalting you in the eyes of this generation, or securing you the riches of the world, yet by so doing you may rely on the approval of Jehovah, "that blessing which maketh rich and addeth no sorrow." Through the tender mercies of our God we have escaped the hands of those who sought our overthrow, and have secure locations in this state, and in the territory of Iowa. Our principal location is at this place, Nauvoo, (formerly Commerce), which is beautifully situated on the banks of the Mississippi, immediately above the lower rapids, and is probably the best and most beautiful site for a city on the river. It has a gradual ascent from the river nearly a mile, then a fine, level, and fertile prairie—a situation in

Joseph Smith inviting John C. Bennett to Nauvoo in August of 1840. Smith has been very impressed with Bennett.

I presented a bill for an ordinance concerning the University of Nauvoo, which passed as follows:

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, that the "University of the City of Nauvoo," be, and the same is hereby organized by the appointment of the following Board of Trustees, to-wit—John C. Bennett, chancellor; William Law, registrar; and Joseph Smith, Sidney Rigdon, Hyrum Smith, William Marks, Samuel H. Smith, Daniel H. Wells, Newel K. Whitney, Charles C. Rich, John T. Barnett, W^m Don Carlos Smith, John P. Greene, Vinson Knight, Isaac ^{Don Carlos Smith,} Robert D. Foster, James Adams, Robert B. Thompson, ^{Robert D. Foster,} James Adams, ^{James Adams,} James Adams, John Snider, George Miller, and Lenos ^{James Adams,} James Adams of the "University of the City of Nauvoo;" as contemplated in the 12th section of "An Act to incorporate the City of Nauvoo," approved December 16, 1840.

Sec. 2. The board named in the first section of this ordinance, shall hold its first meeting at the office of Joseph Smith, on Tuesday, the 9th day of February, 1841, at 2 o'clock p. m.

Passed February 3, 1841.

JOHN C. BENNETT, Mayor.

JAMES SLOAN, Recorder.

called to order by General Bennett. On motion, Joseph Smith and Hugh McFall were requested to sit in the court. The court-martial then proceeded to the election of the general officers of the Legion; whereupon Joseph Smith was duly elected lieutenant-general of the Nauvoo Legion, and John C. Bennett, major-general. Colonel Wilson Law was elected brigadier-general of the first cohort, and Lieutenant-Colonel Don Carlos Smith brigadier-general of the second cohort. by

more efficient in assisting him to procure our great chartered privileges, than were Colonel Snyder, and Colonel Moore. They are sterling men, and friends of equal rights, opposed to the oppressor's grasp, and the tyrant's rod. With such men at the head of our State, government will have nothing to fear. In the next canvass, we shall be influenced by no party consideration, and no Carthaginian coalescence or collusion with our people will be suffered to effect, or operate against General Bennett, or any other of our tried friends, already semi-officially in the field; so the partizans in this county, who expect to divide the friends of humanity and equal rights will find themselves mistaken—we care

Note Bennett's very rapid rise to position and power, second only to Joseph Smith.

followed by the Twelve and others on the same subject.

Wednesday, 22.—There was a special session of the city council held, when was passed “an ordinance repealing all ordinances and resolutions relative to the changing of the names of streets” in the city of Nauvoo.

Thursday, 23.—I published the following:

An Address to the Church of Jesus Christ of Latter-day Saints and to all the Honorable Part of the Community.

It becomes my duty to lay before the Church of Jesus Christ of Latter-day Saints and the public generally, some important facts relative to the conduct and character of Dr. John C. Bennett, who has lately been expelled from the aforesaid Church and the honorable part of the community may be aware of his proceedings, and be ready to treat him, and regard him as he ought to be regarded, viz., as an impostor and base adulterer.

It is a matter of notoriety that the said Dr. John C. Bennett became favorable to the doctrines taught by the Elders of the Church of Jesus Christ of Latter-day Saints, and located himself in the city of Nauvoo, about the month of August, 1840, and soon after joined the Church.

Soon after it was known that he had become a member of said Church, a communication was received at Nauvoo from a person of respectable character and residing in the vicinity where Bennett had lived. This letter cautioned us against him, setting forth that he was a very mean man, and had a wife and two or three children in McConnellsvill, Morgan county, Ohio; but knowing that it is no uncommon thing for good men to be evil spoken against, the above letter was kept quiet, but held in reserve.

He had not been long in Nauvoo before he began to keep company with a young lady, one of our citizens; and she, being ignorant of his having a wife living, gave way to his addresses, and became confident from his behavior towards her, that he intended to marry her; and this he gave her to understand he would do. I, seeing the folly of such an acquaintance, persuaded him to desist, and on account of his continuing his course, finally threatened to expose him if he did not desist. This, to outward appearance, had the desired effect, and the acquaintance between them was broken off.

But, like one of the most abominable and depraved beings which could possibly exist, he only broke off his publicly wicked actions to sink deeper into iniquity and hypocrisy. When he saw that I would not submit to any such conduct, he went to some of the females in the

This is just the beginning, the first part of a detailed exposure of Bennett just SIX MONTHS after praising and promoting him. A little inspiration would have helped at the beginning. Remember, Smith said that god tells him in whom to have confidence.

SECTION 69.

REVELATION given through Joseph Smith the Prophet, at Hiram, Ohio, November, 1831. The compilation of revelations intended for early publication had been passed upon at the special conference of November 1st. On the 3rd the revelation herein appearing as Section 133 was added to the Doctrine and Covenants, and called the Appendix. By action of the conference, Oliver Cowdery was appointed to carry the manuscript of the compiled revelations and commandments to Independence, Missouri, for printing. He was also to take with him moneys that had been contributed for the building up of the Church in Missouri. The course of travel would lead him through a sparsely settled country to the frontier. A traveling companion was desirable. See *History of the Church*, vol. 1, p. 234. — John Whitmer to accompany Oliver Cowdery, for the latter's safety and sake—John Whitmer to continue his duties as historian and recorder—Reports and accounts from the traveling Elders to be forwarded to the land of Zion, of which Independence, Missouri, was the center place.

1. Hearken unto me, saith the Lord your God, for my servant Oliver Cowdery's sake. It is not wisdom in me that he should be entrusted with the commandments and the moneys which he shall carry unto the land of Zion, except one go with him who will be true and faithful.

2. Wherefore, I, the Lord, will that my servant, John Whitmer, should go with my servant Oliver Cowdery;

3. And also that he shall continue in writing and making a "history of all the important things which he shall observe and know concerning my 'church;

4. And also that he receive counsel and assistance from my servant Oliver Cowdery and others.

5. And also, my servants who

are abroad in the earth should send forth the accounts of their 'stewardships to the land of Zion;

6. For the land of Zion shall be a seat and a place to receive and do all these things.

7. Nevertheless, let my servant John Whitmer travel many times from place to place, and from church to church, that he may the more easily obtain knowledge—

8. Preaching and expounding, writing, copying, selecting, and obtaining all things which shall be for the good of the church, and for the rising generations that shall grow up on the land of Zion, to possess it from generation to generation, "forever and ever. Amen.

The Doctrine and Covenants, Section 69. pages 112-113. Directions for Oliver Cowdery and John Whitmer. Seeing this was a "revelation" from God, Whitmer was instructed to continue his work as historian and recorder to collect and order all information about the work being done. But, notice the turn of events from the following page.

The following letter was sent to John Whitmer, in consequence of his withholding the records of the Church in the city of Far West, when called for by the clerk.

Demand on
John Whitmer
for the Church
Records.

Mr. John Whitmer, Sir: We were desirous of honoring you by giving publicity to your notes on the history of the Church of Latter-day Saints, after making such corrections as we thought would be necessary, knowing your incompetency as a historian, and that writings coming from your pen, could not be put to press without our correcting them, or else the Church must suffer reproach. Indeed, sir, we never supposed you capable of writing a history, but were willing to let it come out under your name, notwithstanding it would really not be yours but ours. We are still willing to honor you, if you can be made to know your own interest, and give up your notes, so that they can be corrected and made fit for the press; but if not, we have all the materials for another, which we shall commence this week to write.

Your humble servants,

JOSEPH SMITH, JUN.,^a

SIDNEY RIGDON,

Presidents of the whole Church of Latter-day Saints.

Attest:

EBENEZER ROBINSON, Clerk.

Joseph Smith, *History of the Church*, vol. 3, pages 15-16. Smith claims he knew beforehand that Whitmer was incompetent as an historian. It seems evident that this was not the only fault with Whitmer's character. But, *God* is the one who chose Whitmer, seeing it was a "revelation" from God that appointed him. Why did not God know of Whitmer's incompetence and bad character before appointing him to the task? This is just another failure of the Mormon God.

Some Miscellaneous Failures

The long list of failures of Mormon revelatory predictions continues. Some of the failures could have been prevented just by the use of common sense. Joseph Smith was spurred on by his arrogance as we can clearly see in his predictions “by the power of God” that his enemies would never be able to touch him; he would continue. But Smith wasn’t the only Mormon prophet to reveal, by the power of God, things that would happen that did not happen. Remember, Mormons claim that Joseph Smith was not the only one who could prophecy by revelation from God. Every Mormon President is supposed to have that power.

On the next two pages you will find a very clear contradiction between the Book of Mormon, “the most correct book in the world,” and a supposed “revelation” in Doctrine and Covenants.

sore curse, and they shall have no power over thy seed except they shall rebel against me also.

24. And if it so be that they rebel against me, they shall be a scourge unto thy seed, to stir them up in the ways of remembrance.

CHAPTER 3.

Lehi's sons sent back to Jerusalem to obtain the plates of brass—Laban refuses to deliver the plates—Laman and Lemuel reproved by an angel.

1. And it came to pass that I, Nephi, returned from speaking with the Lord, to the tent of my father.

2. And it came to pass that he spake unto me, saying: Behold I have dreamed a dream, in the which the Lord hath commanded me that thou and thy brethren shall return to Jerusalem.

3. For behold, Laban hath the record of the Jews and also a genealogy of thy forefathers, and ^athey are engraven upon plates of brass.

4. Wherefore, the Lord hath commanded me that thou and thy brothers should go unto the house of Laban, and seek the records, and bring them down hither into the wilderness.

5. And now, behold thy brothers murmur, saying it is a hard thing which I have required of them; but behold I have not required it of them, but it is a commandment of the Lord.

6. Therefore go, my son, and thou shalt be favored of the Lord, because thou hast not murmured.

7. And it came to pass that I, Nephi, said unto my father: I will go and do the things which the Lord hath commanded, for I

know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them.

8. And it came to pass that when my father had heard these words he was exceeding glad, for he knew that I had been blessed of the Lord.

9. And I, Nephi, and my brethren took our journey in the wilderness, with our tents, to go up to the land of Jerusalem.

10. And it came to pass that when we had come up to the land of Jerusalem, I and my brethren did consult one with another.

11. And we ^acast lots—who of us should go in unto the house of Laban. And it came to pass that the lot fell upon Laman; and Laman went in unto the house of Laban, and he talked with him as he sat in his house.

12. And he desired of Laban the records which were engraven upon the plates of brass, which contained the ^agenealogy of my father.

13. And behold, it came to pass that Laban was angry, and thrust him out from his presence; and he would not that he should have the records. Wherefore, he said unto him: Behold thou art a robber, and I will slay thee.

14. But Laman fled out of his presence, and told the things which Laban had done, unto us. And we began to be exceeding sorrowful, and my brethren were about to return unto my father in the wilderness.

15. But behold I said unto them that: As the Lord liveth, and as we live, we will not go

a, 1 Ne. 3:12, 19, 20, 24. 4:24, 38. 5:10—22. 13:23. 19:22. 2 Ne. 4:2. 5:12. Mos. 1:3, 4. 28:20. Al. 37:3—12. 63:1, 11—14. 3 Ne. 1:2. 4, Josh. 18:6, 10. Judg. 20:9. Acts 1:26. z, 1 Ne. 5:14. BETWEEN B. C. 600 AND 592.

Book of Mormon, 1 Nephi 3:7. Nephi, the prophet, states that the Lord gives no commandment but what he will prepare a way for them to fulfill His commands.

most holy places wherein you receive conversations, and your statutes and judgments, for the beginning of the revelations and foundation of Zion, and for the glory, honor, and endowment of all her municipals, are ordained by the ordinance of my holy house, which my people are ^walways commanded to build unto my holy name.

40. And verily I say unto you, let this house be built unto my name, that I ^wmay reveal mine ordinances therein unto my people;

41. For I deign to reveal unto my church things which have been kept hid from before the foundation of the world, things that pertain to the ^wdispensation of the fulness of times.

42. And I will show unto my servant Joseph all things pertaining to this house, and the priesthood thereof, and the place whereon it shall be built.

43. And ye shall build it on the place where you have contemplated building it, for that is the spot which I have chosen for you to build it.

44. If ye labor with all your might, I will consecrate that spot that it shall be made holy.

45. And if my people will hearken unto my voice, and unto the voice of my servants whom I have appointed to lead my people, behold, verily I say unto you, they shall not be moved out of their place.

46. But if they will not hearken to my voice, nor unto the voice of these men whom I have appointed, they shall not be blest, because they pollute mine holy grounds, and mine holy ordinances, and charters, and my holy words which I give unto them.

47. And it shall come to pass that if you build a house unto my name, and do not do the things that I say, I will not perform the oath which I make unto you, neither fulfil the promises which ye expect at my hands, saith the Lord.

48. For instead of blessings, ye, by your own works, bring cursings, wrath, indignation, and judgments upon your own heads, by your follies, and by all your abominations, which you practise before me, saith the Lord.

49. Verily, verily, I say unto you, that when I give a commandment to any of the sons of men to do a work unto my name, and those sons of men go with all their might and with all they have to perform that work, and cease not their diligence, and their enemies come upon them and hinder them from performing that work, behold, it behooveth me to require that work no more at the hands of those sons of men, but to accept of their offerings.

50. And the iniquity and transgression of my holy laws and commandments I will visit upon the heads of those who hindered my work, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord God.

51. Therefore, for this cause ^whave I accepted the offerings of those whom I commanded to build up a city and a house unto my name, in Jackson county, Missouri, and were hindered by their enemies, saith the Lord your God.

52. And I will ^wanswer judgment, wrath, and indignation, wailing, and anguish, and gnashing of teeth upon their heads, unto the third and fourth gen-

^w, ver. 30. ^x, ver. 41. ^y, see n, sec. 27. ^z, vers. 49, 50, 52, 53. 2a, 121:15.

This is nothing but a cover-up for failed prophecies. There are other like statements, supposedly from God, that justify the failure of a revelation to come true. The all powerful God of Mormonism did not have the power he claimed to have any more than he could predict a future event.

fruits of praise and wisdom, according to the revelations and truths which I have given you.

18. And again, he that is overcome and bringeth not forth fruits, even according to this pattern, is not of me.

19. Wherefore, by this 'pattern ye shall know the spirits in all cases under the whole heavens.

20. And the days have come; according to men's faith it shall be done unto them.

21. Behold, this commandment is given unto all the elders whom I have chosen.

22. And again, verily I say unto you, let my servant Thomas B. Marsh and my servant Ezra Thayre take their journey also, preaching the word by the way unto this same land.

23. And again, let my servant Isaac Morley and my servant Ezra Booth take their journey, also preaching the word by the way unto this same land.

24. And again, let my servants Edward Partridge and Martin Harris take their journey with my servants Sidney Rigdon and Joseph Smith, Jun.

25. Let my servants David Whitmer and Harvey Whitlock also take their journey, and preach by the way unto this same land.

26. And let my servants Parley P. Pratt and Orson Pratt take their journey, and preach by the way, even unto this same land.

27. And let my servants Solomon Hancock and Simeon Carter also take their journey unto this same land, and preach by the way.

28. Let my servants Edson Fuller and Jacob Scott also take their journey.

29. Let my servants Levi W.

Hancock and Zebedee Coltrin also take their journey.

30. Let my servants Reynolds Cahoon and Samuel H. Smith also take their journey.

31. Let my servants Wheeler Baldwin and William Carter also take their journey.

32. And let my servants Newel Knight and Selah J. Griffin both be ordained, and also take their journey.

33. Yea, verily I say, let all these take their journey unto one place, in their several courses, and one man shall not build upon another's foundation, neither journey in another's track.

34. He that is faithful, the same shall be kept and blessed with much fruit.

35. And again, I say unto you, let my servants Joseph Wakefield and Solomon Humphrey take their journey into the eastern lands;

36. Let them labor with their families, declaring none other things than the prophets and apostles, that which they have seen and heard and most assuredly believe, that the prophecies may be fulfilled.

37. In consequence of transgression, let that which was bestowed upon Heman Basset be taken from him, and placed upon the head of Simonds Ryder.

38. And again, verily I say unto you, let Jared Carter be ordained a priest, and also George James be ordained a priest.

39. Let the residue of the elders watch over the churches, and declare the word in the regions round about them; and let them labor with their own hands that there be no idolatry nor wickedness practised.

40. And remember in all things

“God” informs two Mormon missionaries about what He wants them to do.

with an eye single to my glory, you shall have a remission of your sins and a reception of the Holy Spirit by the laying on of hands;

2. And then thou shalt be ordained by the hand of my servant Joseph Smith, Jun., to be an elder unto this church, to preach repentance and remission of sins by way of baptism in the name of Jesus Christ, the Son of the living God.

3. And on whomsoever you shall lay your hands, if they are contrite before me, you shall have power to give the Holy Spirit.

4. And again, you shall be ordained to assist my servant

Oliver Cowdery to do the work of printing, and of selecting and writing books for schools in this church, that little children also may receive instruction before me as is pleasing unto me.

5. And again, verily I say unto you, for this cause you shall take your journey with my servants Joseph Smith, Jun., and Sidney Rigdon, that you may be planted in the land of your inheritance to do this work.

6. And again, let my servant Joseph Coe also take his journey with them. The residue shall be made known hereafter, even as I will. Amen.

SECTION 56.

REVELATION given through Joseph Smith the Prophet, at Kirtland, Ohio, June, 1831. Elder Ezra Thayre, who had been appointed to travel in the ministry with Elder Thomas B. Marsh, was unable to start on his mission when the latter was ready, and the Lord answered the Prophet's inquiry on the matter by giving this revelation. — The Lord may and does revoke as well as command—Ezra Thayre rebuked for pride and selfishness—Selah J. Griffin appointed in his place to travel with Thomas B. Marsh—Offenders reprov'd, both rich and poor—Necessity of repentance as expressed by the broken heart and contrite spirit.

1. Hearken, O ye people who profess my name, saith the Lord your God; for behold, mine anger is kindled against the rebellious, and they shall know mine arm and mine indignation, in the day of visitation and of wrath upon the nations.

2. And he that will not take up his cross and follow me, and keep my commandments, the same shall not be saved.

3. Behold, I, the Lord, command; and he that will not obey

shall be cut off in mine own due time, after I have commanded and the commandment is broken.

4. Wherefore I, the Lord, command and revoke, as it seemeth me good; and all this to be answered upon the heads of the rebellious, saith the Lord.

5. Wherefore, I revoke the commandment which was given unto my servants Thomas B. Marsh and Ezra Thayre, and give a new commandment unto my servant Thomas, that he shall

b, see 2j, sec. 20. c, 88:118. 90:15. 97:3—6. 109:7, 14. SEC. 56: a, see f and g, sec. 1. b, vers. 5, 6. 19:5. 58:32. 61:19.

Within just a few days, God change his mind and consequently his revelation. Why did he not foresee this and get it right the first time. Such instances as this one show that these “revelations” are a human product of Joseph Smith and not God.

cration, so long as they repent not, and hate me, saith the Lord your God.

53. And this I make an example unto you, for your consolation concerning all those who have been commanded to do a work and have been "hindered by the hands of their enemies, and by oppression, saith the Lord your God.

54. For I am the Lord your God, and will save all those of your brethren who have been pure in heart, and have been slain in the land of Missouri, saith the Lord.

55. And again, verily I say unto you, I command you again to build a house to my name, even in this place, that you may "prove yourselves unto me that ye are faithful in all things whatsoever I command you, that I may bless you, and crown you with honor, immortality, and eternal life.

56. And now I say unto you, as pertaining to my boarding house which I have commanded you to build for the boarding of strangers, let it be built unto my name, and let my name be named upon it, and let my servant Joseph and his house have place therein, from generation to generation.

57. For this "anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him.

58. And as I said unto Abraham concerning the kindreds of the earth, even so I say unto my servant Joseph: In thee and in "thy seed shall the kindred of the earth be blessed.

59. Therefore, let my servant Joseph and his seed after him have place in that house, from

generation to generation, forever and ever, saith the Lord.

60. And let the name of that house be called Nauvoo House; and let it be a delightful habitation for man, and a resting-place for the "weary traveler, that he may contemplate the glory of Zion, and the glory of this, the corner-stone thereof;

61. That he may receive also the counsel from those whom I have set to be as plants of renown, and as watchmen upon her walls.

62. Behold, verily I say unto you, let my servant George Miller, and my servant Lyman Wight, and my servant John Snider, and my servant Peter Haws, organize themselves, and appoint one of them to be a president over their quorum for the purpose of building that house.

63. And they shall form a constitution, whereby they may receive stock for the building of that house.

64. And they shall not receive less than fifty dollars for a share of stock in that house, and they shall be permitted to receive fifteen thousand dollars from any one man for stock in that house.

65. But they shall not be permitted to receive over fifteen thousand dollars stock from any one man.

66. And they shall not be permitted to receive under fifty dollars for a share of stock from any one man in that house.

67. And they shall not be permitted to receive any man, as a stockholder in this house, except the same shall pay his stock into their hands at the time he receives stock;

68. And in proportion to the amount of stock he pays into

2b, see s. 2c, vers. 25—48. 2d, ver. 58. 110:12. 2e, ver. 57. 110:12. 2f, see h.

IT DIDN'T LAST ONE GENERATION! Another "revelation" bit the dust.

evening at-home before the
 Lawyers & I prophesy in the name
 of the Lord God that Governor
 Ford by granting the writ
 against me. has damned him-
 self politically and ~~and~~
 and his carcass will
 stink on the face of the
 earth ~~and be found for~~
 the carrion crow &
 Turkey buzzard. - &c

PERSONAL DIARY OF JOSEPH SMITH

ENTRY OF JUNE 30, 1843

"I prophesy in the name of the Lord
 God that Governor Ford by granting
 the writ against me has damned him-
 self politically and and his carcass
 will stink on the face of the earth
 food for the carrion Crow & Turkey
 Buzzard."

OF COURSE, IT DIDN'T HAPPEN!!!

to be intended to show cause why no further writs should be issued against you. As they are very voluminous, I have not yet read them, and probably never will, unless a new demand should be made; in which case they will receive a careful perusal; and you may rest assured that no steps will be taken by me but such as the Constitution and laws may require.

I am, very respectfully, &c.,

THOMAS FORD.

It appears, from this letter, that Governor Ford has never taken pains to examine the evidences placed in his hands, "and probably never will," in relation to the Missouri writs; and evidently "as little pains to examine the Constitution of the United States, or even reflect upon the ordinary principles of human rights; to suppose that a State, after having, by a union of executive, judicial, and military powers, exterminated 15,000 of its innocent inhabitants, who were not even charged with any crime, robbing them of all they possessed on earth, murdering hundreds of men, women, and children, and expelling all the others from the State, among strangers, and the

destitute of the earth, the tendency to migrate constitutionally from banishment, suffered its absence of exile, to satiate a yet unquenched thirst for human blood and torture. O reason, where art thou fled? O humanity, where hast thou hidden thyself? Patriots of '76, has your blood been spilt in vain, that in 1843 the Executive of a great Republican State can coolly say, "I have not yet read them, and probably never will?" Is liberty only a name? Is protection of person and property fled from free America? Let those answer who can.

Friday 15th. I awoke this morning in good health, but was soon suddenly seized with a great dryness of the mouth and throat, sickness of the stomach, and vomited freely. My wife waited on me, assisted by my scribe, Dr. Willard Richards, and his brother Levi, who administered to me herbs and mild drinks. I was never prostrated so low, in so short

a time, before; but by evening was considerably revived.

Very warm for the season.

Saturday 16th. This morning I felt considerably better; arose at 10, and sat all day in the City Council, which was held in my house for my accommodation.

The Mayor, Aldermen, and Councillors signed officially the Memorial to Congress for redress of losses and grievances in Missouri. While discussing the petition to Congress, I prophesied, by virtue of the holy Priesthood vested in me, and in the name of the Lord Jesus Christ, that, if Congress will not hear our petition and grant us protection, they shall be broken up as a government, and God shall damn them, and there shall nothing be left of them—not even a grease spot.

I informed the Council that it was my wish they should ask the privilege of calling on Government for the United States' troops to protect us in our privileges, which is not unconstitutional, but lies in the breast of the

duly elected City
Charles Warner,

MILLENNIAL STAR Vol. 22
Didn't happen, of course

"An ordinance and grocers;" also concerning the landing of "settlers;" and Jonathan Dunham was appointed Wharf-master for one year.

Heber C. Kimball and George A. Smith were appointed a committee to wait on Mr. Davidson Hibbard, and solicit from him a block of land, whereon to erect a city prison.

After Council, conversed with some of the Twelve, brother Turley, and others, till 8, p.m. Prayer meeting in the evening.

Warm, foggy, and muddy day.

Sunday, 17th. At home till 4, p.m.; attended prayer meeting at the Assembly Room. Samuel Harrison Smith admitted. Returned home at 7.

River clear of ice as far up as the Stone Tavern.

Mr. King Follett, one of the constables of Hancock County, started with ten men this afternoon to arrest John Elliott for kidnapping Daniel Avery, upon a warrant granted by Aaron Johnson, Esq., J.P.

(To be continued.)

It is said that twenty grains of carbonate of soda, taken the last thing on going to bed, will frequently procure sleep when all other sedatives have failed.

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

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

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

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

they have brought universal destruction and desolation upon the whole country. It appears as though they would destroy every person; perhaps they will, but I think they will not.

God rules. Do you know it? It is the kingdom of God or nothing for the Latter-day Saints.

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

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

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

Brigham Young, *Journal of Discourses*, vol. 10, page 250. Young comments on the outcome of the Civil War. He says that the black slaves would stay both black and in slavery—it is the decree of God! The curse on the negroes, according to early Mormonism was a black skin. *Another Mormon Prophet and Seer was wrong!*

stitution, to legislate upon it. If Utah was admitted into the Union as a sovereign State, and we chose to introduce slavery here, it is not their business to meddle with it; and even if we treated our slaves in an oppressive manner, it is still none of their business and they ought not to meddle with it.

If we introduce the practice of polygamy it is not their prerogative to meddle with it; if we should all turn to be Roman Catholics to-day, if we all turned to the old Mother Church, it would not be their prerogative, it would not be their business, to meddle with us on that account. If we are Mormons or Methodists, or worship the sun or a white dog, or if we worship a dumb idol, or all turn Shaking Quakers and have no wife, it is not their prerogative to meddle with these affairs, for in so doing they would violate the Constitution.

There is not a Territory in the Union that is looked upon with so suspicious an eye as is Utah, and yet it is the only part of the nation that cares anything about the Constitution. What have they done in the States? Why, in some places they have celebrated the fourth of July by hoisting the National flag bottom side up, making a burlesque of the celebration, but "Utah is hell and the devil." This reminds me of a circumstance that transpired in England. A boy was brushing his shoes on Sunday morning, and a priest observing him said, "What, do you brush your shoes on Sunday?" "Yes, sir; do you brush your coat?" "Yes." "Well, I suppose it is life and salvation for you to brush your coat, but hell and damnation for me to brush my shoes." That is the difference.

"Mormonism" is true, and all hell cannot overthrow it. All the devil's servants on the earth may do all they can, and, as brother Clinton has just said, after twenty six years faithful

operation and exertion by our enemies, including the times when Joseph had scarcely a man to stand by him, and when the persecution was as severe on him as it ever was in the world, what have they accomplished? They have succeeded in making us an organized Territory, and they are determined to make us an independent State or Government, and as the Lord lives it will be so. (The congregation shouted amen.) I say, as the Lord lives, we are bound to become a sovereign State in the Union, or an independent nation by ourselves, and let them drive us from this place if they can; they cannot do it. I do not throw this out as a banter; you Gentiles, and hickory and basswood "Mormons," can write it down if you please, but write it as I speak it.

I wish you to understand that God rules and reigns, that he led us to this land and gave us a Territorial government. Was this the design of the wicked? No. Their design was to banish us from the earth, but they have driven us into notoriety and power; we are now raised to a position where we can converse with kings and emperors.

In the days of Joseph it was considered a great privilege to be permitted to speak to a member of Congress, but twenty-six years will not pass away before the Elders of this Church will be as much thought of as the kings on their thrones. The Lord Almighty will roll on the wheels of His work, and none can stop them; and they cannot drive us from these mountains, because the Lord will not suffer them to do so. I desire them to let us alone; "hands off and money down," we crave no jobs and make none. Let them attend to their own business, and we will build up Zion while they go to hell. Jesus Christ will be the President, and we are his officers, and they will have to leave the ground: for they will find

Brigham Young, *Journal of Discourses*, vol. 4, August 3, 1856, page 40. 26 years, Young says, when the Mormon leaders will be as popular as kings. Never happened!

rary member of the high council in Far West on 13 December 1838.²³

Lyman Sherman's crowning call to become an apostle came while the Prophet and others were prisoners in Liberty Jail. On 16 January 1839, Joseph Smith, Sidney Rigdon, and Hyrum Smith wrote a letter to Heber C. Kimball and Brigham Young instructing them to "get the Twelve together, [and] ordain such as have not been ordained."²⁴ George A. Smith was chosen to replace Thomas B. Marsh, and Sherman was to replace Orson Hyde.²⁵

Elder Smith learned of his call in late January 1839 from Don Carlos Smith, the Prophet's brother.²⁶ Lyman Sherman, however, was never notified. While both Heber C. Kimball and Brigham Young knew of Sherman's appointment well before his death, they chose not to tell him. Although no clear explanation was given for not disclosing this highly important information, it appears to be related to the fact that Sherman was suffering from his final illness when Brigham and Heber learned of his call.²⁷

While he is not included with the Quorum of Twelve Apostles in any official listing of General Authorities of the Church, Lyman Royal Sherman is remembered for his faithfulness and testimony of the restored gospel. Benjamin F. Johnson said of Sherman: "He was a man of great integrity, a powerful preacher and by revelation was called to the Apostleship but died before receiving his ordination."²⁸ Lyman Sherman died in Far West, Missouri, in February 1839.²⁹

²³"Far West Record," p. 175, Church Archives. It is not known when Sherman left Kirtland. He was planning on being absent from Kirtland during the winter of 1837-38. (See *KCMB*, p. 249.)

²⁴Orson F. Whitney, *Life of Heber C. Kimball* (Salt Lake City: Kimball Family, 1888), p. 238.

²⁵Journal of Wilford Woodruff, 23 October 1839, Church Archives.

²⁶George A. Smith, "My Journal," *The Instructor* 82 (March 1947):119.

²⁷Heber C. Kimball records in his journal: "On February 7th (1839) I accompanied Brother Brigham to Liberty to visit Joseph and the brethren in prison. We ... stayed at Liberty over night. Next morning we were permitted to visit the prisoners ... and returned during the day [February 8] to Far West. When we left there [Far West] Lyman Sherman was somewhat unwell. In a few days after our return he died. We did not notify him of his appointment" (Journal of Heber C. Kimball, microfilm of typescript). Wilford Woodruff, recording the substance of a meeting in February 1839, wrote: "Brother [Heber C.] Kimball said ... Joseph named G. A. Smith to take the place of Thomas B. Marsh and Lyman Sherman was appointed to take the place of Orson Hyde but Brother Sherman was taken was very sick & died in 3 days shortly after. Brother G. A. said when he heard of Brother Sherman's death he thought his time would come soon. Brother Kimball said it was not the will of God for a man to take Brother Hyde's place" (Journal of Wilford Woodruff, 23 October 1839). Wilford Woodruff and George A. Smith were ordained apostles on 26 April 1839. Orson Hyde, whom Sherman was to have replaced, was restored to his priesthood office in June 1839. (See Reed Durham, Jr., and Steve H. Heath, *Succession in the Church* [Salt Lake City: Bookcraft, 1970], p. 43.)

²⁸Johnson, *My Life's Review*, p. 53.

²⁹Sherman's death date in Smith, *Essentials*, p. 387, is in error. Sherman's death probably occurred around 13 February 1839. Benjamin F. Johnson, who was absent from Far West, learned of Sherman's death by 1 March 1839. (See Johnson, *My Life's Review*, p. 55.)

BYU Studies, Fall, 1978.. Lyman Sherman was "called" to be an Apostle by "revelation" from God. Yet, he died before he could even be told about it! God should have known that!

after this Joseph ordained his father a patriarch and his father called his children together and blessed them. Then Joseph had another revelation, that a record should be kept, and when this was revealed to him, he then had his father call his house together again, and blessed them over and a record was kept of it. This is to show you, and especially those who have no experience in the Church, how the Lord has led this people along, led them along, led them along.

We were driven from Missouri after Joseph went up there, and we came to Nauvoo, and the Twelve went to England. While we were in England, I think, the Lord manifested to me by visions and his Spirit, things that I did not then understand. I never opened my mouth to any person concerning them, until I returned to Nauvoo. Joseph had never mentioned this, there had never been a thought of it in the Church that I knew anything about at that time. But I had this for myself, and I kept it to myself, and when I returned home and Joseph revealed these things to me, I then understood the reflections that were upon my mind while in England. But this was not until after I had told him what I understood. I saw that he was after something by his conversation, leading my mind along, and others, to see how we could bear this. This was in 1841; the revelation was given in 1843, but the doctrine was revealed before this; and when I told Joseph what I understood, which was right in front of my house in the street, as he was shaking hands and leaving me, he turned round and looked me in the eyes, and says he—"Brother Brigham, are you speaking what you understand,—are you in earnest?" Says

No. 16

I—"I speak just as the Spirit manifests to me." Says he—"God bless you, the Lord has opened your mind," and he turned and went off.

About this time came a revelation concerning baptism for the dead. I know that in my traveling and preaching, many a time, I have stopped by beautiful streams of clear, pure water, and have said to myself, "How delightful it would be to me to go into tins, to be baptized for the remission of my sins." When I got home Joseph told me it was my privilege. At this time came a revelation, that the Saints could be baptized and re-baptized when they chose, and then that we could be baptized for our dear friends, but at first it was not revealed that a record should be kept of those who were baptized; but when he received an additional revelation to that effect, then a record was kept. Hundreds and thousands, I suppose, were baptized before any record was kept at all, and they were baptized over, and a record kept of the baptisms and the names of the administrator, those who acted for the dead, and of the dead, and of the witnesses. You can read in the Book of Doctrine and Covenants, the letter that Joseph wrote when he was away from home in regard to having witnesses at these baptisms. I relate this to show you that the Lord did not reveal everything at once; but I need not dwell on this any longer.

I will now say to my brethren and sisters, the Lord, in the first place, commenced to bring the people together upon the ground of union and oneness; but they could not bear this. You can read, on page 161, of the Book of Doctrine and Covenants, a revelation given to the Colesville Branch. Lemon

Vol XVIII

Brigham Young, *Journal of Discourses*, vol. 18, June 23, 1874. A "revelation" that all saints could be rebaptized several times if they so chose.

at the time we were baptized the second time about baptizing us into the spirit of Brighamism.

216 All the members of the church that came into Utah were instructed to be baptized under Brigham Young, and were all baptized under his counsel.

They had all been baptized under the presidency of Joseph Smith before that time, and now they had to be baptized under the presidency of Brigham Young. It was an order to baptize all the church.

After this, the church had another reformation, and under that we were baptized the second time and were baptized for the same thing. You can call it what you please; but suppose it was for the remission of sins. I do not know whether we had got out of Christ then or not.

The Bible teaches that the members were baptized into Christ; that was the original church doctrine, but our mode of baptism is regarded that we were baptized for the remission of sins. I do not say baptized into Christ, still of course, we believe that Christ is our leader and head

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Wilford Woodruff - 1893

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It is unnecessary, however, to rebaptize persons merely as a renewal of their covenants every time they transgress in order that they may obtain forgiveness, for this would greatly cheapen this sacred ordinance and weaken its effectiveness. One baptism by water for the remission of sins should be enough, and there are other means by which sins may be forgiven for those who have made covenant with the Lord, provided they do not sin away their right to a standing in the Church

There was a "revelation" from God to a President, Prophet and, Seer for all saints to be rebaptized, a policy that continued long after Brigham Young. However, that was countermanded by Joseph Fielding Smith. Can't the Mormon god get anything right?

MORMONISM UNVEILED :
Zion's Watchman Unmasked,
 AND ITS EDITOR,
 MR. L. R. SUNDERLAND,
EXPOSED :
TRUTH VINDICATED :
 THE
DEVIL MAD, AND PRIESTCRAFT IN DANGER !

BY P. P. PRATT,
 Minister of the Gospel.

"Should thy lies make men hold their peace ! and when thou mockest,
 shall no man make thee ashamed !" — Job, xi' : 3.

SECOND EDITION.

NEW-YORK :
 PUBLISHED BY G. PRATT & K. FORDMAN.

1838.

On the next two pages will be seen how Mormons coverup past positions, statements that are proven to be false, things that are embarrassing, etc. This pamphlet is by Apostle Parley Pratt in response to an anti-Mormon publication.

foundation, trembleth, lest he shall fall." Also, page 123, 2d edition. "Woe be unto the Gentiles, saith the Lord God of Hosts; for notwithstanding I shall lengthen out my arm unto them from day to day, they will deny me." See also page 514, and read the fate of our nation, and the fate of the Indians of America; in the day that the Gentiles should reject the fullness of the Gospel.—(The Book of Mormon.) See also, page 526, where a sign is given, and the time clearly set for the restoration and gathering of Israel from their long dispersion, namely, the coming forth of the Book of Mormon, should be the sign; and in the day this work should come forth, should this great event commence among all nations. Also, p. 527, where all who will not hearken to the Book of Mormon, shall be cut off from among the people; and that too, in the day it comes forth to the Gentiles and is rejected by them. And not only does this page set the time for the overthrow of our government and all other Gentile governments on the American continent, but the way and means of this utter destruction are clearly foretold, namely, the remnant of Jacob will go through among the Gentiles and tear them in pieces, like a lion among the flocks of sheep. Their hand shall be lifted up upon their adversaries, and all their enemies shall be cut off. This destruction includes an utter overthrow, and desolation of all our Cities, Forts, and Strong Holds—an entire annihilation of our race, except such as embrace the Covenant, and are numbered with Israel.

Now, Mr. Sunderland, you have something definite and tangible, the time, the manner, the means, the names, the dates; and I will state as a prophesy, that there will not be an unbelieving Gentile upon this continent 50 years hence; and if they are not greatly scourged, and in a great measure overthrown, within five or ten years from this date, then the Book of Mormon will have proved itself false. And furthermore, as Mr. LaRoy Sunderland has lied concerning the truth of Heaven, the fulness of the Gospel; and has blasphemed against the word of God, except he speedily

From Parley Pratt's pamphlet. Pratt, who as an Apostle could issue prophecies by inspiration, says that what he says is prophesy. He says that if in 50 years there would not be any unbelieving Gentiles (non-Mormons). Take note of all he says here.

will deny me." See also page 514, and read the fate of our nation, and the fate of the Indians of America, in the day that the Gentiles should reject the fulness of the Gospel. (The Book of Mormon). See also, page 526, where a sign is given, and the time clearly set for the restoration and gathering of Israel from their long dispersion.

forth of the Book of Mormon—coming and in the day of that event who will not have the same from among the Gentiles as they are rejected by them. And not only does this page set the time for the overthrow of our government and all our Gentile governments on the American continent, but the way and means of this utter destruction are clearly foretold, namely, "the remnant of Jacob will go through among the Gentiles and tear them in pieces, like a lion among the flocks of sheep. Their hand shall be lifted up upon their adversaries, and all their enemies shall be cut off." This destruction includes an utter overthrow and desolation of all our Cities, Forts, and Strong Holds—an entire annihilation of our race, except such as embrace the Covenant, and are numbered with Israel.

Now, Mr. Sunderland, you have something definite and tangible, the time, the manner, the means, the names, the dates.

Mr. Sunderland, "admitting the 29th Chapter of Isaiah was a prediction of the existence of the Book of Mormon, it does not predict that, that book would be a good one." Now I am more and more astonished at the perfect weakness of your cause. What! the deaf hear the words of the book, the meek increase their joy in the Lord, and the poor rejoice; the house of Jacob be glad in the Holy One of Israel; they that err in spirit come to understanding, and they that murmur learn doctrine.—And all this brought about by the means of a book, and that book not a good one? You say, "the text speaks of a book being presented to a person unable to read it."—Here you mistake again: the text speaks of the words of a book being delivered to the learned who could not read them,

Compare this page with the preceding one. Notice what was left out of the paragraph above. The "prophesy" has disappeared. The predictions Pratt made are gone. Those statements had to disappear. This is a common tactic with more modern Mormon authors.

Smith's Own Death

Joseph Smith made several predictions, by revelation from God, about his death. He insisted on several occasions that his enemies could not stop him and he would triumph over all of them. The character of Smith is evident in the statements, his arrogance and boastfulness are evident. You will note that in *just a few days after he boasted* of these things, he was dead at the hands of a mob at the Carthage jail.

The death of Smith was not as though he was a meek lamb going to the slaughter, nobly and meekly submitting himself to the mob who came to kill him. A companion slipped a couple of guns to him and he went down fighting. He shot three men who had come up the stairs to storm the room in which they were held. They tried to break through the door, thrusting bayonets through the opening, firing through the door. Smith wounded one and killed two of the men before rushing to the window to plead with the mob below. He was shot in the attempt and tumbled out of the window to the ground.

another not; one's mind on the business of the council, and another thinking on something else.

Our acts are recorded, and at a future day they will be laid before us, and if we should fail to judge right and injure our fellow-beings, they may there, perhaps, condemn us; there they are of great consequence, and to me the consequence appears to be of force, beyond anything which I am able to express. Ask yourselves, brethren, how much you have exercised yourselves in prayer since you heard of this council; and if you are now prepared to sit in council upon the soul of your brother.

I then gave a relation of my situation at the time I obtained the record [Book of Mormon], the persecutions I met with, and prophesied that I would stand and shine like the sun in the firmament, when my enemies and the gainsayers of my testimony shall be put down and cut off, and their names blotted out from among men.

The council proceeded to investigate certain charges presented by Elder Rigdon against Martin Harris; one was, that he told A. C. Russell, Esq., that Joseph drank too much liquor when he was translating the Book of Mormon; and that he wrestled with many men and threw them; and that he (Harris) exalted himself above Joseph, in that he said, "Brother Joseph knew not the contents of the Book of Mormon, until it was translated, but that he himself knew all about it before it was translated."

Brother Harris did not tell Esq. Russell that Brother Joseph drank too much liquor while translating the Book of Mormon, but this thing occurred previous to the translating of the Book; he confessed that his mind was darkened, and that he had said many things inadvertently, calculated to wound the feelings of his brethren, and promised to do better. The council forgave him, with much good advice.

Joseph Smith, *History of the Church*, vol. 2, January 1834. Smith gives a prophecy that he would overcome all his enemies and shine like the sun and his enemies will be put down and cut off and their names blotted from among men. Didn't happen that way.

mighty has preserved me until today, He will continue to preserve me, by the united faith and prayers of the Saints, until I have fully accomplished my mission in this life, and so firmly established the dispensation of the fullness of the priesthood in the last days, that all the powers of earth and hell can never prevail against it.

This constant persecution reminds me of the words of the Savior, when He said to the Pharisees, "Go ye, and tell that fox, Behold, I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected." I suspect that my Heavenly Father has decreed that the Missourians shall not get me into their power; if they do, it will be because I do not keep out of their way.

I shall triumph over my enemies: I have begun to triumph over them at home, and I shall do it abroad. All those that rise up against me will surely feel the weight of their iniquity upon their own heads. Those that speak evil of me and the Saints are ignorant or abominable characters, and full of iniquity. All the fuss, and all the stir, and all the charges got up against me are like the jack-a-lantern, which cannot be found.

Although I do wrong, I do not the wrongs that I am charged with doing: the wrong that I do is through the frailty of human nature, like other men. No man lives without fault. Do you think that even Jesus, if He were here, would be without fault in your eyes? His enemies said all manner of evil against Him—they all watched for iniquity in Him. How easy it was for Jesus to call out all the iniquity of the hearts of those whom He was among!

The servants of the Lord are required to guard against those things that are calculated to do the most evil. The little foxes spoil the vines—little evils do the most injury to the Church. If you have evil feelings, and speak of them to one another, it has a tendency to do mischief. These things result in those evils which are calculated to cut the throats of the heads of the Church.

When I do the best I can—when I am accomplishing the greatest good, then the most evils and wicked surmisings are got up against me. I would to God that you would be wise. I now counsel you, that if you know anything calculated to disturb the peace or injure the feelings of your brother or sister, hold your tongues, and the least harm will be done.

The Female Relief Society have taken a most active part in my welfare against my enemies, in petitioning to the governor in my behalf. These measures were all necessary. Do you not see that I foresaw what was coming, beforehand, by the spirit of prophecy? All these movements had an influence in my redemption from the hand of my enemies. If these measures had not been taken, more serious consequences would

Joseph Smith, *History of the Church*, vol. 5, August 1842. Smith boasts that he will triumph over all his enemies.

ure to be perfectly able to disabuse you, I have not seen you to my recollection, nor had any correspondence with you, until the present, since 1839; and in all the intercourse I have had with you I have always looked upon you as one of the most devoted followers of Joseph Smith and one of the pillars of the Church of Latter-day Saints. I never sought through the aid of any person to entrap Joseph Smith. A faithful discharge of my official duties was all that I attempted or desired.

Very respectfully

Your obedient servant,

THOMAS CARLIN.

[He, President Smith] then resumed: The letter is one of the most evasive things, and carries with it a design to hide the truth. Has any man been concerned in a conspiracy to deliver Joseph Smith to Missouri? If so, who?

He then read the 7th chap. Hebrews. Salem is designed for a Hebrew term. It should be Shiloam, which signifies righteousness and peace: as it is, it is nothing—neither Hebrew, Greek, Latin, French, nor any other language.

I say to all those who are disposed to set up stakes for the Almighty, You will come short of the glory of God.

To become a joint heir of the heirship of the Son, one must put away all his false traditions.

I prophesy and bear record this morning that all the combined powers of earth and hell shall not and cannot ever overthrow or overcome this boy, for I have a promise from the eternal God.

If I have sinned, I have sinned outwardly; but surely I have contemplated the things of God.

Respecting the Melchizedek Priesthood, the sectarians never professed to have it; consequently they never could save any one, and would all be damned together. There was an Episcopal priest who said he had the priesthood of Aaron, but had not the priesthood of Melchizedek: and I bear testimony that I never have found the man who claimed the Priesthood of Melchizedek. The power of the Melchizedek priesthood is to have the power of "endless lives;" for the everlasting covenant cannot be broken.

The law was given under Aaron for the purpose of pouring out judgments and destructions.

The sectarian world are going to hell by hundreds, by thousands and by millions.

There are three grand orders of priesthood referred to here.

1st. The King of Shiloam. (Salem) had power and authority over

Joseph Smith, *History of the Church*, vol. 5, August 1843, page 554. Smith says he has the promise of the eternal God that nothing or anyone can overcome him, i.e., Smith.

Look at Heb. vi. 1 for contradictions—"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection." If a man leaves the principles of the doctrine of Christ, how can he be saved in the principles? This is a contradiction. I don't believe it. I will render it as it should be—"Therefore *not* leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment."

It is one thing to see the kingdom of God, and another thing to enter into it. We must have a change of heart to see the kingdom of God, and subscribe the articles of adoption to enter therein.

No man can receive the Holy Ghost without receiving revelations. The Holy Ghost is a revelator.

I prophesy, in the name of the Lord God of Israel, anguish and wrath and tribulation and the withdrawing of the Spirit of God from the earth await this generation, until they are visited with utter desolation. This generation is as corrupt as the generation of the Jews that crucified Christ; and if He were here to-day, and should preach the same doctrine He did then, they would put Him to death. I defy all the world to destroy the work of God; and I prophesy they never will have power to kill me till my work is accomplished, and I am ready to die.

I will now speak a little on the economy of this city. I think there are too many merchants among you. I would like to see more wool and raw materials instead of manufactured goods, and the money be brought here to pay the poor for manufacturing goods. Set our women to work, and stop their spinning street yarns and talking about spiritual wives.

Instead of going abroad to buy goods, lay your money out in the country, and buy grain, cattle, flax, wool, and work it up yourselves.

I proclaim, in the name of the Lord God Almighty, that I will fellowship nothing in the Church but virtue, integrity, and uprightness.

We cannot build up a city on merchandise. I would not run after the merchants. I would sow a little flax, if I had but a garden spot, and make clothing of it.

The temporal economy of this people should be to establish and encourage manufactures, and not to take usury for their money. I do not want to bind the poor here to starve. Go out into the country and into the neighbouring cities, and get food, and gird up your loins, and be sober. When you get food, return, if you have a mind to.

Some say it is better to give to the poor than build the Temple. The building of the Temple has sustained the poor who were driven from Missouri, and kept them from starving; and it has been the best means for this object which could be devised.

Joseph Smith, *History of the Church*, vol. 6, October 1843, page 58. Smith gives two prophecies in this quotation. One claims that no one will ever have the power to kill him until he had accomplished his work and was ready to die. Neither part of the prophecy came true. He had not finished his work and he certainly fought to keep from dying.

make a wise man mad, much more a fool. If they want a beardless boy to whip all the world, I will get on the top of a mountain and crow like a rooster: I shall always beat them. When facts are proved, truth and innocence will prevail at last. My enemies are no philosophers: they think that when they have my spoke under, they will keep me down; but for the fools, I will hold on and fly over them.

God is in the still small voice. In all these affidavits, indictments, it is all of the devil—all corruption. Come on! ye prosecutors! ye false swearers! All hell, boil over! Ye burning mountains, roll down your lava! for I will come out on the top at last. I have more to boast of than ever any man had. I am the only man that has ever been able to keep a whole church together since the days

May 1844]

HISTORY OF THE CHURCH.

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of Adam. A large majority of the whole have stood by me. Neither Paul, John, Peter, nor Jesus ever did it. I boast that no man ever did such a work as I. The followers of Jesus ran away from Him; but the Latter-day Saints never ran away from me yet. You know my daily walk and conversation. I am in the bosom of a virtuous and good people. How i do love to hear the woives howl! When they can get rid of me, the devil will also go. For the last three years I have a record of all my acts and proceedings, for i have kept several good, faithful, and efficient clerks in constant employ; they have accompanied me everywhere, and carefully kept my history, and they have written down what I have done, where i have been, and what i have said; therefore my enemies cannot charge me with any day, time, or place, but what I have written testimony to prove my actions: and my enemies cannot prove anything against me. They have got wonderful things in the land of Ham. i think the grand jury have strained at a gnat and swallowed the camel.

A man named Simpson says i made an affidavit against him, &c. Mr. Simpson says I arrested him. I never arrested Mr. Simpson in my life.

Joseph Smith, *History of the Church*, vol. 6, May 1844, pages 408-409. Note the boasting ego in what Smith says. Not one thing Smith says here is true. It is exaggerated bragging.

the constitution of the State of Illinois, and our own chartered rights. If then our charter gives us the power to decide what shall be a nuisance and cause it to be removed, where is the offence? What law is violated? If then no law has been violated, why this ridiculous excitement and bandying with lawless ruffians to destroy the happiness of a people whose religious motto is "peace and good will toward all men?"

Our city is infested with a set of blacklegs, counterfeiters and debauchees, and that the proprietors of this press were of that class, the minutes of the Municipal Court fully testify, and in ridding our young and flourishing city of such characters, we are abused by not only

"I therefore, in behalf of the Municipal Court of Nauvoo, warn the lawless, not to be precipitate in any interference in our affairs, for as sure as there is a God in Israel, we shall ride triumphant over all oppression."

—JOSEPH SMITH, mayor

Of the correctness of our conduct in this affair, we appeal to every high court in the state, and to its ordeal we are willing to appear at any time that His Excellency, Governor Ford shall please to call us before it. I therefore, in behalf of the Municipal Court of Nauvoo, warn the lawless, not to be precipitate in any interference in our affairs, for as sure as there is a God in Israel, we shall ride triumphant over all oppression.

—JOSEPH SMITH, Mayor

A CARD.

To the Editor of the Neighbor—

Sir—Through your widely circulated paper I wish to say to the public that the mail which left this office yesterday June 14th, destined for the south, in attempt-

in the second place they the signatures being a forged person passing or trading of *passing counterfeit money* barefaced art of swindling. he that uses said bills in any medium of trade, is guilty shows a wicked and corrupt to wilfully, maliciously, and rob the *Latter Day Saint* executors of the laws, and mete out even handed justice as to the *Mormons*, more will indicate *more honest* show.

JOSEPH

Nauvoo, June 6th, 1844.

CASH paid for hides, by Cure your sumac in kinds of leather and shoes cheap for cash, and will be country produce, by Abral & Co. on Warsaw St. near Nauvoo, June 18th, 184

NOTICE—THE sub the east, would respect the citizens of Nauvoo, taken a Shop on Main street above the Nauvoo Mansion are prepared to do all kinds the millinery line.

A. & N. B.--A. & E. G. themselves with a patent by which they are enabled straw bonnets in a manner

Joseph Smith, *Nauvoo Neighbor*, Mormon Newspaper, June 6, 1844. Twenty one days later, the 27th of June, Smith was killed. False prophecy to the last.

city he placed the city under martial law; and as lieutenant-general he took personal command of the Nauvoo Legion and stood ready to defend the rights of himself and his people, for which his revolutionary ancestry had fought in the war for American independence. He believed gloriously in the right of self-defense, and resistance to oppression by physical force if necessary. To his uncle John Smith at Ramus who had asked for counsel in the disturbed state of things, he wrote ten days before his death:

"I write these few lines to inform you that we feel determined in this place not to be dismayed if hell boils over all at once. We feel to hope for the best, and determined to prepare for the worst, and we want this to be your motto in common with us: *We will never ground our arms until we give them up by death.*"

And from Carthage prison, on the morning of the day of his martyrdom, he wrote to his wife for transmission to his people:

"There is one principle which is eternal: It is the duty of all men to protect their lives and the lives of their household, whenever necessity requires, and no power has a right to forbid it, should the last extreme arrive; but I anticipate no such extreme; *but caution is the parent of safety.*"

When the jail in Carthage was assailed, and the mob was pouring murderous volleys into the room occupied by himself and friends, the Prophet turned from the prostrate form of his murdered brother to face death-dealing guns and bravely returned the fire of his assailants, "bringing his man down every time," and compelling even John Hay, who but reluctantly accords the Prophet any quality of virtue, to confess that he "made a handsome fight" in the jail.*

XVIII. *Always the Prophet-Teacher.*

But what was more wonderful than the manifestation of moral and physical courage and good generalship during these turbulent months of his career, was the pursuance of his duties as a teacher of religious truth—his calling as a Prophet of God. Notwithstanding he was troubled on every side, he could compose his mind to instruct the

*This is the late Secretary of State John Hay, in the *Atlantic Monthly* for December, 1869; "Joe Smith died bravely, he stood by the jam of the door and fired four shots, bringing his man down every time. He shot an Irishman named Wills, who was in the affair from his congenital love of a brawl, in the arm; Gallagher, a Southerner from the Mississippi bottom, in the face; Voorhees, a half-grown hobledehoy from Bear Creek, in the shoulder; and another gentleman, whose name I will not mention, as he is prepared to prove an *alibi*, and besides stands six feet two in his moccasins." In a later paragraph he refers to "the handsome fight in the jail."

Introduction, *History of the Church*, vol. 6, page XLI. Smith did not go to his death like a lamb as Mormons want to believe. In keeping with what he had said, obviously, his work was finished, his mission fulfilled, God having withdrawn his protection and Smith must have been ready to die. He was not then a Martyr, the mob is not to be blamed and his death should be remembered with joy instead of bitter condemnation. Either that, or SMITH WAS IN NO WAY A PROPHET!



Carthage Jail. Hardly more than a private dwelling with lack of bars and unlocked door.



Stairway to upper room where Smith and others were held.



Door to the jail room and the landing where some of the mob assailed it.



Room of the jail where Smith and others were held and the door through which Smith shot three men.



Upper window of the jail from which Smith fell after being shot.

Some Strange Teachings of Mormon Prophets

Following pages show some strange teachings of “inspired” Mormon leaders. These are just a few such items and are obviously ridiculous.

OUR SUNDAY CHAPTER.

THE INHABITANTS OF THE MOON.

O. B. HUNTINGTON.

ASTRONOMERS and philosophers have, from time almost immemorial until very recently, asserted that the moon was uninhabited, that it had no atmosphere, etc. But recent discoveries, through the means of powerful telescopes, have given scientists a doubt or two upon the old theory.

Nearly all the great discoveries of men in the last half century have in

In my Patriarchal blessing, given by the father of Joseph the Prophet, in Kirtland, 1837, I was told that I should preach the gospel before I was 21 years of age; that I should preach the gospel to the inhabitants upon the islands of the sea, and—to the inhabitants of the moon, even the planet you can now behold with your eyes.

The first two promises have been fulfilled, and the latter may be verified.

From the verification of two promises we may reasonably expect the third to be fulfilled also.

ONE truth after another men are finding out by the wisdom and inspiration given of God to them.

The inspiration of God caused men to hunt for a new continent until Columbus discovered it. Men have lost millions of dollars, and hundreds of lives to find a country beyond the north pole; and they will yet find that country—a warm, fruitful country, in-

one way or another, either directly or indirectly, contributed to prove Joseph Smith to be a Prophet.

As far back as 1837, I know that he said the moon was inhabited by men and women the same as this earth, and that they lived to a greater age than we do—that they live generally to near the age of a 1000 years.

He described the men as averaging near six feet in height, and dressing quite uniformly in something near the Quaker style.

habited by the ten tribes of Israel, a country divided by a river, on one side of which lives the half tribe of Manasseh, which is more numerous than all the others. So said the Prophet. At the same time he described the shape of the earth at the poles as being a rounded elongation, and drew a diagram of it in this form:



which any one can readily see will allow the sun's rays to fall so near perpendicular to the center that that part of the earth may be warmed and made fruitful. He quoted scripture in proof of his theory which says that "the earth flieth upon its wings in the midst of the creations of God," and said that there was a semblance in the form of the earth that gave rise to the saying.

CEDAR FORT, Utah,

Feb. 6, 1892.

The Young Woman's Journal, vol. 3, 1892, pages 283-284. An article by Oliver B. Huntington, a lifelong Mormon closely associated with Joseph Smith. He tells us that *Joseph Smith taught him* about the inhabitants of the Moon. And, he says that Smith also told them about the shape of the earth and the ten lost tribes in the North.

α Inhabitants of the Moon are more of a uniform size than the inhabitants of the Earth, being about 6 feet in height.

They dress very much like the quaker style & are quite general in style, or the one fashion of dress.

They live to be very old; coming generally, near a thousand years."

This is the description of them as given by Joseph the seer, and he could "see" whatever he asked the Father in the name of Jesus to see.

I heard him say that "he could ask what he would of the Father, in the name of Jesus and it would be granted" and I have no more doubt of it than I have that the mob killed him.

Personal Journal of Oliver B. Huntington. He is a witness to what Joseph Smith taught on the subject of the inhabitants of the Moon. Note: "I heard him say that 'he could ask what he would of the Father, in the name of Jesus and it would be granted' and I have no more doubt of it than I have that the mob killed him"

“fanatic” is not applied to professors of religion only. How was it with Dr. Morse, when shut up in the attic of an old building in Baltimore for more than a year, with a little wire stretched round the room, experimenting upon it with his battery, he told a friend that by means of that he could sit there and talk to Congress in Washington? Was he not considered a fanatic, and wild, and crazy? Certainly he was; and so it was with Robert Fulton, when he was conducting his experiments with steam and endeavoring to apply it so as to propel a vessel through the water. And all great discoverers in art, science, or mechanism have been denounced as fanatics and crazy; and it has been declared by their contemporaries that they did not know what they were saying, and they were thought to be almost as wild and incoherent as the generality of the people now think George Francis Train to be.

I will tell you who the real fanatics are: they are they who adopt false principles and ideas as facts, and try to establish a superstructure upon a false foundation. They are the fanatics; and however ardent and zealous they may be, they may reason or argue on false premises till doomsday, and the result will be false. If our religion is of this character we want to know it; we would like to find a philosopher who can prove it to us. We are called ignorant; so we are: but what of it? Are not all ignorant? I rather think so. Who can tell us of the inhabitants of this little planet that shines of an evening, called the moon? When we view its face we may see what is termed “the man in the moon,” and what some philosophers declare are the shadows of mountains. But these sayings are very vague, and amount to nothing; and when you inquire about the

inhabitants of that sphere you find that the most learned are as ignorant in regard to them as the most ignorant of their fellows. So it is with regard to the inhabitants of the sun. Do you think it is inhabited? I rather think it is. Do you think there is any life there? No question of it; it was not made in vain. It was made to give light to those who dwell upon it, and to other planets; and so will this earth when it is celestialized. Every planet in its first rude, organic state receives not the glory of God upon it, but is opaque; but when celestialized, every planet that God brings into existence is a body of light, but not till then. Christ is the light of this planet. God gives light to our eyes. Did you ever think who gave you the power of seeing? who organized these little globules in our heads, and formed the nerves running to the brain, and gave us the power of distinguishing a circle from a square, an upright from a level, large from small, white from black, brown from gray, and so on? Did you acquire this faculty by your own power? Did any of you impart this power to me or I to you? Not at all. Then where did we get it from? From a superior Being. When I think of these few little things with regard to the organization of the earth and the people of the earth, how curious and how singular it is! And yet how harmonious and beautiful are Nature's laws! And the work of God goes forward, and who can hinder it, or who can stay His hand now that He has commenced His kingdom?

This brings us right back to this Gospel. God has commenced His kingdom on the earth. How intricate it is, and how difficult for a man to understand if he be not enlightened by the Spirit of God! How can we understand it? O, we have nothing

Brigham Young, *Journal of Discourses*, vol. 13, page 271. Not only is the Moon inhabited but likewise THE SUN! Young did Joseph Smith one better but remember, THEY WERE BOTH PROPHETS OF GOD IS THE CLAIM!

Bro. Hyrum Smith April 27th 1843

Concerning the *plurality of gods & worlds.*

Now I say unto you that there are lords many & gods many. But to us there is but one God the Father & Jesus Christ the first begotten, who is made Equal with God so that he himself is a god. And now the work that the Father done did he doo also & So there is a whole train & lineage of gods, & this world was created by faith & works. The same as if a man would build a house. He knows where the materials are & believes he could do the work of that building, for he understood the science of building & by faith he gained the work with his own hands and completed that Building. The Same way was this world by faith & works & by understanding the principle. It was made by the hands of God or gods. It was made of Element or in other words of chaos [chaos]. It was in chaotic form from all Eternity and will be to all Eternity, & again they held council together that they might roll this world into form as all others are made, Showing you by the building of a house as a sample or as figure in my Father's house are many mansions, or in my Father's world are many worlds. I will goe & prepar a place for you, & then if there are many worlds then there must be many gods, for every Star that we see is a world and is inhabited the same as this world is peopled. The Sun & Moon is inhabited & the Stars & (Jesus Christ is the light of the Sun, etc.). The Stars are inhabited the same as this Earth. But any of them are larger then this Earth, & many that we cannot see without a telescope are larger then this Earth. They are under the same order as this Earth is undergoing & undergoing the same change. There was & is a first man Adam and also a Saviour in the Meridian of times, the same computing times and all things in order. Many things are to be considered that will bring knowledg to our understanding, but the foolish understand not these things for this world was patterned after the former world or after Mansions above.

By Heber C. Kimble²⁷

If we become to be kings & priests unto God we must make our children just as happy as they can be & we must be rulers over them, to give them their inheritances. And all these Seventies must & will become presidents before Ten years from this 31st day of December 1844, for this work will roll on yet for Two Thousand years. There was much spoken concerning the times in Missouri & the time will come that we must goe forth to put our Enemies to flight by the power of the holy ghost. But the time has not yet come for us to run through the city before it is censed, for it is not yet time & Preserve our President & his wife for we must receive our endowments through them. But it must be done in order, every one in & at his time as it comes through the chanel comencing at the head, & be patient & wait till your time & turn comes.

By President Brigham Young²⁸

Commencing the Kingdom. At the dedication of the Seventys Hall. Now concerning the organisation of the kingdom of God is brought to pass. The Sav-

BYU Studies, Winter 1978, pgs 176-177. Hyrum Smith, brother of Joseph Smith, from his personal journal, April 27, 1843. He says that the Sun, Moon and all stars are all inhabited *just like the earth*.

from the Lord, I have succeeded as a man of God, then you reason truly, though the weight of the sentiment is lost, when the "*influence is left to the mass.*" "Do men gather grapes of thorns, or figs of thistles?"

Of course you follow out the figure, and say, the boldness of my plans and measures, together with their unparalleled success, so far, are calculated to throw a charm over my whole being, and to point me out as the most extraordinary man of the present age! The *boldness of my plans and measures* can readily be tested by the touchstone of all schemes, systems, projects, and adventures—*truth*; for truth is a matter of fact; and the fact is, that by the power of God I translated the Book of Mormon from hieroglyphics, the knowledge of which was lost to the world, in which wonderful event I stood alone, an unlearned youth, to combat the worldly wisdom and multiplied ignorance of eighteen centuries, with a new revelation, which (if they would receive the everlasting Gospel,) would open the eyes of more than eight hundred millions of people, and make "plain the old paths," wherein if a man walk in all the ordinances of God blameless, he shall inherit eternal life; and Jesus Christ, who was, and is, and is to come, has borne me safely over every snare and plan laid in secret or openly, through priestly hypocrisy, sectarian prejudice, popular philosophy, executive power, or law-defying mobocracy, to destroy me.

If, then, the hand of God in all these things that I have accomplished towards the salvation of a priest-ridden generation, in the short space of twelve years, through the boldness of the plan of preaching the Gospel, and the boldness of the means of declaring repentance and baptism for the remission of sins, and a reception of the Holy Ghost by laying on of the hands, agreeably to the authority of the Priesthood, and the still more bold measures of receiving direct revelation from God, through the Comforter, as promised, and by which means all holy men from ancient times till now have spoken and revealed the will of God to men, with the consequent "success" of the gathering of the Saints, throws any "charm" around my being, and "points me out as the most extraordinary man of the age," it demonstrates the fact that truth is mighty and must prevail, and that one man empowered from Jehovah has more influence with the children of the kingdom than eight hundred millions led by the precepts of men. God exalts the humble, and debases the haughty.

But let me assure you in the name of Jesus, "who spake as never man spake," that the "boldness of the plans and measures," as you term them, but which should be denominated the righteousness of the cause, the truth of the system, and power of God, which "so far" has borne me and the Church, (in which I glory in having the privilege of being a member,) successfully through the storm of reproach, folly, ignorance,

Joseph Smith, *History of the Church*, vol. 6, page 74. Smith crows like a rooster in the barnyard. His ego seems to know no bounds. Recall in the section on predictions about his death. He boated about that as well.

and revelation they can get from the devil, and make use of them to add sin to sin. This fact is also another proof that all hell is against this people, for there is not a person in the world, that gives way to wickedness, but what has antipathy against this people.

Now hearken, O ye Texians; do you say there are are people here who are wicked? So we say. Could I wish things to be otherwise? No, I would not have them different if I could. We can produce the best men and the worst, the best women and the worst, and thus prove, according to the sayings of Jesus Christ and his Apostles, that this is the kingdom of God, or at least answers to the Savior's description of that kingdom.

Were I in Texas I would say, let me tell you that I have not embraced any man on this earth, in my faith, but I have embraced the doctrine of salvation, and it is no matter what the people do in Utah. Here is the doctrine of salvation, talk against that, prove that to be false, or find a flaw in it, if you can. As for the people, they cannot save you. Never embrace a man in your faith, for that is sectarianism.

There are many of the men and women now before me who have looked for a pure people, and have supposed that that was a proof of the truth of our doctrines, but they will never find such a people until Satan is bound, and Jesus comes to reign with his Saints. The doctrine we preach is the doctrine of salvation, and it is that which the Elders of this Church take to the world, and not the people of Utah.

Some of the Elders seem to be tripped up in a moment, if the wicked can find any fault with the members of this Church; but bless your souls, I would not yet have this people faultless, for the day of separation has not

yet arrived. I have many a time, in this stand, dared the world to produce as mean devils as we can; we can beat them at anything. We have the greatest and smoothest liars in the world, the cunningest and most adroit thieves, and any other shade of character that you can mention.

We can pick out Elders in Israel right here who can beat the world at gambling, who can handle the cards, cut and shuffle them with the smartest rogue on the face of God's foot-stool. I can produce Elders here who can shave their smartest shavers, and take their money from them. We can beat the world at any game.

We can beat them, because we have men here that live in the light of the Lord, that have the Holy Priesthood, and hold the keys of the kingdom of God. But you may go through all the sectarian world, and you cannot find a man capable of opening the door of the kingdom of God to admit others in. We can do that. We can pray the best, preach the best, and sing the best. We are the best looking and finest set of people on the face of the earth, and they may begin any game they please, and we are on hand, and can beat them at anything they have a mind to begin. They may make sharp their two-edged swords, and I will turn out the Elders of Israel with greased feathers, and whip them to death. We are not to be beat. We expect to be a stumbling block to the whole world, and a rock of offence to them.

I never preached to the world but what the cry was, "That damned old Joe Smith has done thus and so." I would tell the people that they did not know him, and I did, and that I knew him to be a good man; and that when they spoke against him, they spoke against as good a man as ever lived.

I recollect a conversation I had with

Brigham Young, *Journal of Discourses*, vol. 4, November 9, 1856, page 77. Young had as much of an ego as Joseph Smith. He tells us that Mormons are better than anyone at anything, *even cheating*.

Being a chemist in theory, I should say, according to my mind, when the San Pete rock is washed into the Jordan, the other buildings will still be standing, and be in moderate condition. The red sand stone will go the next, and the other two still remain, the bastard marble or lime stone will be in pretty good preservation; and when that is all decomposed and washed away into the Jordan, you will find that temple which is built of mud or adobies, as some call them, still remains, and in better condition than at the first day it was built.

You may ask any practical chemist, any man who knows, understands, and studies the elements, and he will corroborate these statements. This is a matter I want you to look at, to think and meditate upon. I do not talk about the expense of the building, and the time it would take to erect it, but its durability, and which is the best material within our reach to build it with. If you take this clay, which is to be found in abundance on these bottom lands, and mix with it these pebble rocks, and make adobies of the compound, it will petrify in the wall and become a solid rock in five hundred years, so as to be fit to cut into millstones to grind flour, while the other materials I have mentioned will have decomposed, and gone back to their native elements. I am chemist enough to know that much. My simple philosophy is this. The elements of which this terra firma is composed, are every moment either composing or decomposing. They commence to organize or to compose, and continue to grow until they arrive at their zenith of perfection, and then they begin to decompose. When you find a rock that has arrived at its greatest perfection, you may know that the work of decaying has begun. Let the practical chemist make his observations upon a portion of the matter of which this earth is com-

posed; and he will find, that just as quick as it is at its perfection, that very instant it begins to decompose. We have proof of this. Go into Egypt, for instance, and you will find the monuments, towers, and pyramids, that were erected in the days of Joseph, and before he was sold into Egypt; they were built of what we call adobies, clay mixed up with straw; these fabrics, which have excited interest for so many ages, and are the wonder of modern nations, were built of this raw material. They have bid defiance to the wear of ages, and they still remain. But you cannot find a stone column that was reared in those times, for they are all decayed. Here we have actual proof that the matter which is the furthest advanced to a state of perfection, is the first to decompose, and go back into its native element, at which point it begins to be organized again, it begins to congeal, petrify, and harden into rock, which grows like a tree, but not so perceptibly.

Gold and silver grow, and so does every other kind of metal, the same as the hair upon my head, or the wheat in the field; they do not grow as fast, but they are all the time composing or decomposing. So much, then, for my views touching the material to be used in building a Temple upon this block. You may go to San Pete and get stone for it, and when five hundred years have elapsed you will not find a building. You may build of that red sand stone, and it will live out the San Pete rock, and the lime stone will out-live that. But when you come to the adobies, they will out-live either of them, and be five hundred years better than the day they were first laid. This is a pretty strong argument in favor of a mud building.

How long has the city of Washington been built? What was there before my father entered into the revo-

Brigham Young, *Journal of Discourses*, vol. 4, October 9, 1852. Gold and Silver and every kind of metal grow just like the hair on our heads, constantly growing and decomposing.

until I came into our new house." Brethren and sisters that have come into the city from living in the canyons, and those who have arrived from the States this season, have not been troubled with colds until they came into warm houses; that gives them colds, by depriving their lungs of the benefit they are organized to receive from the atmosphere.

It is a strange thought, but could you weigh the particles of life that you constantly receive from the water you drink and from the air you breathe, you would learn that you receive a greater proportion of nourishment from those sources than from the food you consume. Many are not aware of this, for they are not apt to reflect how much longer they can live when deprived of food than they can when deprived of air. When people are obliged to breathe confined air, they do not have that free, full flow of the purification and nourishment that is in the fresh air, and they begin to decay, and go into what we call consumption.

People need not be afraid of living out of doors, nor of sleeping out of doors; this country is much healthier than the lowlands in the States, or than many places in the old world. I recollect that in 1834, myself, brother Kimball, and others, traveled two thousand miles inside of three months, and that too in the heat of summer. We cooked our own food, carried our guns, got our provisions by the way, and performed the journey within ninety days. We laid on the ground every night, and there was scarcely a night that we could sleep, for the air rose from the ground hot enough to suffocate us, and they supplied musketos in that country, as they did eggs, by the bushel; they never thought of supplying less than a bushel or so at once to an individual. That journey was many times more taxing upon the health and life of a

person, than this season's hand-cart journey over the Plains.

You may take the rich and the poor, every person, and they can gather from the Missouri river, or from parts of the States where there are no railroads or steamboats, easier than they can with teams. And I am ashamed of our Elders that go out on missions, it is a disgrace to the Elders of Israel, that they do not start from here with hand-carts, or with knapsacks on their backs, and go to the States, and from thence preach their way to their respective fields of labor. Brother Kimball moves that we do not send any Elders from this place again, unless they take hand-carts and cross the Plains on foot. When the time comes, I expect that this motion will be put to vote.

It is a shame for the Elders to take with them from this place everything they can rake and scrape. I can go on foot across the Plains. As old as I am, I can take a hand-cart and draw it across those Plains quicker than you can go with animals and loaded wagons, and be healthier when I get to the Missouri river. Our Elders must have a good span of horses, or mules, and must ride, ride, ride; kill many of their animals, and get little or nothing for those left when they arrive at the Missouri river, besides taking four or five hundred dollars worth of property from their families. And some ride so much that they do not know how to preach, whereas, if they would walk, they would be in far better condition to labor in the Gospel.

As to the expediency of the hand-cart mode of traveling, brothers Ellsworth, McArthur, and Bunker, who piloted the three first hand-cart companies over the Plains, can testify that they easily beat the wagon companies. Brother Ellsworth performed the journey in sixty-three days, and brother McArthur in sixty-one and a half,

Brigham Young, *Journal of Discourses*, vol. 4, November 5, 1856, page 92. Here is another brilliant observation of the Mormon Prophet, Seer and Revelator.

in authority have been cast into one mould, and there they are stereotyped in cast iron. You may break their iron bands, and set them at liberty, and but few of them will receive the Gospel.

Why is this? Because their fathers heard the Gospel, and most of them rejected it; and the curse of the Almighty is upon them, and upon their posterity until they have wrought out their salvation by suffering; for the last shall be first, and the first shall be last. A nation which has had the privilege of receiving the everlasting covenant, and has rejected it, will be saved in the kingdom of God, but it will be among the very last which will receive the Gospel. Perhaps you will marvel at this. It is no marvel to me, because I perceive natural principles and sound reason for all these providences of the Almighty. All His providences to His people upon the face of the whole earth, are perfectly philosophical. Then recollect, there is a chance for all who are honest in heart. What shall we do with those who are dishonest? Let them remain with the good until the time comes to cast them away, and gather out the good.

We might say much on this point, showing you why things are as they are concerning the inhabitants of the earth receiving or rejecting the Gospel. Do you suppose they believe in Jesus Christ at Jerusalem? Can you make a Christian of a Jew? I tell you, nay. If a Jew comes into this Church, and honestly professes to be a Saint, a follower of Christ, and if the blood of Judah is in his veins, he will apostatize. He may have been born and bred a Jew, have the face of a Jew, speak the language of the Jews, and have attended to all the ceremonies of the Jewish religion, and have openly professed to be a Jew all his days; but I will tell you a secret—there is not a particle of the blood

of Judaism in him, if he has become a true Christian, a Saint of God; for if there is, he will most assuredly leave the Church of Christ, or that blood will be purged out of his veins. We have men among us who were Jews, and became converted from Judaism. For instance, here is brother Neibaur; do I believe there is one particle of the blood of Judah in his veins? No, not so much as could be seen on the point of the finest cambric needle, through a microscope with a magnifying power of two millions. This is a secret that you will perhaps find out, in a coming day, to your satisfaction. The Lord knew how to preach to the Jews, and told them what the truth was. You may as well undertake to command the most degraded of these Indian tribes, and give them arms and accoutrements, and try to put them through the regular military exercise, as to preach to the Jews to make them believe in the Lord Jesus Christ.

Jerusalem is not to be redeemed by the soft still voice of the preacher of the Gospel of peace. Why? Because they were once the blessed of the Lord, the chosen of the Lord, the promised seed. They were the people from among whom should spring the Messiah; and salvation could be found only through that tribe. The Messiah came through them, and they killed him; and they will be the last of all the seed of Abraham to have the privilege of receiving the New and Everlasting Covenant. You may hand out to them gold, you may feed and clothe them, but it is impossible to convert the Jews, until the Lord God Almighty does it.

We have this illustrated in the account of Cain and Abel. Cain conversed with his God every day, and knew all about the plan of creating this earth, for his father told him. But, for the want of humility, and through jealousy, and an anxiety to

Brigham Young, *Journal of Discourses*, vol. 2, December 3, 1854, page 142. Blood is miraculously changed. That of a Jew becomes non-Jewish blood, while blood of a gentile becomes Hebrew blood.

come from the east, the west, the north, or the south; from China, Russia, England, California, North or South America, or some other locality; and it is the very lad on whom father Jacob laid his hands, that will save the house of Israel. The Book of Mormon came to Ephraim, for Joseph Smith was a pure Ephraimite, and the Book of Mormon was revealed to him, and while he lived he made it his business to search for those who believed the Gospel.

Again, if a pure Gentile firmly believes the Gospel of Jesus Christ, and yields obedience to it, in such a case *I will give you the words of the Prophet Joseph*—"When the Lord pours out the Holy Ghost upon that individual he will have spasms, and you would think that he was going into fits."

Joseph said that the Gentile blood was actually cleansed out of their veins, and the blood of Jacob made to circulate in them; and the revolution and change in the system were so great that it caused the beholder to think they were going into fits.

If any of the Gentiles will believe, we will lay our hands upon them that they may receive the Holy Ghost, and the Lord will make them of the house of Israel. They will be broken off from the wild olive tree, and be grafted into the good and tame olive tree, and will partake of its sap and fatness. If you take a bud and inoculate it into another tree it ceases to receive nourishment from its original stock; it must, however, receive nourishment, or it will die. Where must it receive its nourishment from? From the tree into which it has been introduced; it is supported by it, and becomes incorporated with it.

It is so with the House of Israel and the Gentile nations; if the Gentiles are grafted into the good olive tree they will partake of its root and fatness.

You understand who we are; we are of the House of Israel, of the royal seed, of the royal blood.

There are many subjects upon which I wish to speak, but there is not time now, though in regard to teachings pertaining to our temporal organization, I will take the liberty of saying a few words. Do not some of you have to send for doctors to draw your teeth, and lie night after night with a bag of hot ashes, or hot salt, on your faces, and say, "O dear, what a tooth ache I have got?" When your children wake up in the night, crying on account of a pain in their heads, do not *some of you go to the doctors, to see what they can do for the little sufferers?* Some of your children are afflicted with humors in the head, and blotches upon the body, and other ailments; and some of you have pains in various parts of your bodies.

The fathers and mothers have laid the foundation for many of these diseases, from generation to generation, until the people are reduced to their present condition. True, some live to from fifty to ninety years of age, but it is an unusual circumstance to see a man an hundred years old, or a woman ninety. The people have laid the foundation of short life through their diet, their rest, their labor, and their doing this, that, and the other in a wrong manner, with improper motives, and at improper times. I would be glad to instruct the people on these points, if they would hearken to me. I would be glad to tell mothers how to lay the foundation of health in their children, that they may be delivered from the diseases with which I am afflicted, and have been from my youth up.

Suppose I happen to say "Come, wife, let us have a good dinner today;" what does she get? Pork and beef boiled, stewed, roasted, and fried, potatoes, onions, cabbage, and turnips, custard, eggs, pies of all kinds, cheese,

Brigham Young, *Journal of Discourses*, vol. 2, April 8, 1855, page 269. Young says Joseph Smith taught this literal exchange of blood. Remember, these were both Prophets, Seers and Revelators. Smith claimed the Lord told him anything he wanted to know.

REMEMBER THE CLAIM MADE BY MORMONS

“Any Latter-day Saint who denounces or opposes, whether actively or otherwise, any plan or doctrine advocated by the ‘prophets, seers, and revelators’ of the Church is cultivating the spirit of apostasy....Lucifer...wins a great victory when he can get members of the Church to speak against their leaders and to ‘do their own thinking.’...

“When our leaders speak, the thinking has been done. When they propose a plan—it is God’s plan. When they point the way, there is no other which is safe. When they give direction, it should mark the end of controversy.” (*Improvement Era*, June 1945, p. 354).

Mormonism Against Itself

by Maurice Barnett

Part 7

—The Word of Wisdom —

—Polygamy—

—Adam-God Theory —

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

—Joseph Fielding Smith, *Doctrines of Salvation*, vol. 1, p. 188

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Introduction To The Word of Wisdom

One section of the *Doctrine and Covenants* that is prominent to people who know very little about other sections is Section 89, known as the *Word of Wisdom*. The title is quite peculiar when one first hears it; the phrase seems unrelated to what it means. One might think it just referred to some sage saying, wise advice. It is stated that it is a “revelation” from God but it was more a revelation of convenience for Mr. and Mrs. Joseph Smith. Brigham Young tells us how the revelation came about, which you will see from his report on the second page following. How timely for them to have a revelation on this subject just when they needed it the most to clean up the house! But this was the way Joseph Smith got his “revelations” all along the line. As he needed something done, he would have a “revelation” that God commands him or some individuals or the whole Church to do it. Very adaptable and convenient.

However, the lying and duplicity of Smith and others in regard to actually following the “wisdom” is quite another thing. They applied the *Word of Wisdom* scrupulously when it was to their advantage but operated mostly on a “do as I say and not as I do” basis. Joseph Smith not only did not follow the Word of Wisdom himself but encouraged others to do the same, while insisting that it be followed. Other Mormon Apostles and followers did not observe it either. And, this extended even into Utah for many years after their arrival there.

In keeping with the common practice of rewriting history, the Mormon authorities, in order to cover up the duplicity of Joseph Smith, have deleted from the actual historical records many offending violations of the Word of Wisdom by Smith and others. That has been a relatively common practice by the Mormons. This you will see in coming pages.

SECTION 89.

REVELATION given through Joseph Smith the Prophet, at Kirtland, Ohio, February 27, 1833, known as the Word of Wisdom. — Abstinence from wine, strong drink, tobacco and hot drinks enjoined—Moderation in the eating of meat—Wholesome foods—Promises to those who live according to these precepts.

1. A Word of Wisdom, for the benefit of the council of high priests, assembled in Kirtland, and the church, and also the saints in Zion—

2. To be sent greeting; not by commandment or constraint, but by revelation and the word of wisdom, showing forth the order and will of God in the temporal salvation of all saints in the last days—

3. Given for a principle with promise, adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints.

4. Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation—

5. That inasmuch as any man drinketh wine or strong drink among you, behold it is not good,

neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him.

6. And, behold, this should be wine, yea, pure wine of the grape of the vine, of your own make.

7. And, again, strong drinks are not for the belly, but for the washing of your bodies.

8. And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill.

9. And again, hot drinks are not for the body or belly.

10. And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man—

11. Every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving.

12. Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly;

13. And it is pleasing unto me that they should not be used, only in times of winter, or of cold, or famine.

14. All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth;

15. And these hath God made for the use of man only in times of famine and excess of hunger.

16. All grain is good for the food of man; as also the fruit of the vine; that which yieldeth fruit, whether in the ground or above the ground—

17. Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks, as also other grain.

18. And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

19. And shall find wisdom and great treasures of knowledge, even hidden treasures;

20. And shall run and not be weary, and shall walk and not faint.

21. And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen.

chants, farmers, mechanics, or money changers. The prophet began to instruct them how to live that they might be the better prepared to perform the great work they were called to accomplish. I think I am as well acquainted with the circumstances which led to the giving of the Word of Wisdom as any man in the Church, although I was not present at the time to witness them. The first school of the prophets was held in a small room situated over the Prophet Joseph's kitchen, in a house which belonged to Bishop Whitney, and which was attached to his store, which store probably might be about fifteen feet square. In the rear of this building was a kitchen, probably ten by fourteen feet, containing rooms and pantries. Over this kitchen was situated the room in which the Prophet received revelations and in which he instructed his brethren. The brethren came to that place for hundreds of miles to attend school in a little room probably no larger than eleven by fourteen. When they assembled together in this room after breakfast, the first they did was to light their pipes, and, while smoking, talk about the great things of the kingdom, and sit all over the room, and as soon as the pipe was out of their mouths a large chew of tobacco would then be taken. Often when the Prophet entered the room to give the school instructions he would find himself in a cloud of tobacco smoke. This, and the complaints of his wife at having to clean so filthy a floor, made the Prophet think upon the matter, and he inquired of the Lord relating to the conduct of the Elders in using tobacco, and the revelation known as the Word of Wisdom was the result of his inquiry. You know what it is, and can read it at your leisure.

So we see that almost the very

first teachings the first Elders of this Church received were as to what to eat, what to drink, and how to order their natural lives, that they might be united temporally as well as spiritually. This is the great purpose which God has in view in sending to the world, by His servants, the gospel of life and salvation. It will teach us how to deal, how to act in all things, and how to live with each other to become one in the Lord. There is no question but that the waste places of Zion will be built up, that temples of God will be reared, and the Elders of Israel will enter into them and perform ordinances for the redemption of their dead friends back to Adam; but do you know the method of operation by which this will be brought about? Do you understand the workings of this great machinery of salvation to accomplish the great end for which we are looking? With all of our experience we have but a very scanty or partial knowledge of this great work. We say that we will enter into this business or that business to suit our own tastes and notions, without thinking whether our proceedings will advance the kingdom of God or not, and when strangers come into our midst we are too apt to strengthen their hands, to destroy the very Zion which we are trying to build up. It may be that those who do this are not aware of the evil which they commit in taking this course; for while we encourage and strengthen those who are not of us, at the same time we firmly believe that scripture of the revelator respecting the separation of the Saints from the wicked—"And I heard another voice from heaven, saying: Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

We have met in these valleys of

Brigham Young, *Journal of Discourses*, vol. 12, February 8, 1868, page 158. Young describes how the *Word of Wisdom* came about. It was a matter of convenience prompted by Emma Smith complaining about the filthy floor from chewing tobacco spital.

the case then before the Council. After the Councilors had spoken, the President proceeded to give the decision:

No official member in this Church is worthy to hold an office, after having the Word of Wisdom properly taught him, and he, the official member, neglecting to comply with or obey it; which decision the Council confirmed by vote.

The President then asked if there were any Elders present who would go to Canada and preach the Gospel to that people: for they

Joseph Smith, *History of the Church*, vol. 2, February 1834, page 35

tion.

Resolved unanimously, that we will not fellowship any ordained member who will not, or does not, observe the Word of Wisdom according to its literal reading.

Action in Relation to the Word of Wisdom.

Resolved unanimously, that we sanction the Literary Firm, and give them our voice and prayers, to manage all the affairs of the same, as far as it concerns this place, according to the revelation in book

Literary Firm Sustained.

Joseph Smith, *History of the Church*, vol. 2, May 1837, page 482

the hands of the presidents Joseph Smith, Junr., Sidney Rigdon and Hyrum Smith.

The congregation, after a few remarks from Sidney Rigdon, unanimously voted not to support stores and saops selling spirituous liquors, tea, coffee, or tobacco.

A vote was called on the subject of the presidents of the Seventies; and those who have recently been appointed to that office. were unani-

Joseph Smith, *History of the Church*, vol. 2, November 1837, page 524. They insisted that no one was to support any stores or shops selling spiritous liquors, tea, coffee or tobacco. This only heightens the hypocrisy of the early Mormons.

With regard to J. Smith getting drunk, I will say that I am now acting as clerk for him, and at his office daily, and have been since February 10th, and I know he is as much opposed to the use of intoxicating drinks as any man need be. — I have never seen him drunk, nor have I ever heard any man who has seen him drunk since we came here. I believe he does not take intoxicating drink of any kind: our city is conducted wholly upon temperance principles. As to his using snuff and tobacco, I know he does no such thing. To conclude, I will add that, the more I am with him, the more I love him; the more I know of him, and the more confidence I have in him; and I am sorry that people should give heed to evil reports concerning him, when we all know the great service he has rendered the church.

Elder Boscow, from the Isle of Man, Nov. 1842, writes as follows, to Brother Ke May 21st, 1842:—

Dear Brother I have the pleasure

Elder Amos Fielding will be leaving here in a short time for England.

JOSEPH FIELDING'S LETTER.

Nauvoo, January, 1842.

Dear Brother Pratt,—As many of the Saints among whom I laboured in England, requested me to write them from this place, I saw it to be impracticable to write to each separately, and told them I would, perhaps, get you to publish a letter in the STAR, and then they might all see it; I therefore request you to do so.

My beloved brethren and sisters of the church in England, it is with pleasure that I call to mind the kindness I received from you, and the refreshment I have enjoyed while with you, that God has given me the opportunity to-day to write you the all-important seed which so weak an instrument sowed, was not sown on barren ground: that however much stone

MILLENNIAL STAR VOL. 3

and the Vi JOSEPH SMITH THE MORMON PROPHET of Wisdom
has probal John J. Stewart - p. 90 even dozen
or so the individual
Church members to a wider interpretation than any of the other revelations.

While the Prophet Joseph never specified what the "strong drinks" or "hot drinks" were, later Church leaders have specifically stated these to be liquors, tea and coffee. Use of tea and coffee is still fairly common among Church members, the use of liquor and tobacco much less so. Although a person is not excommunicated from the Church for violation of the Word of Wisdom, no one can hold high office in the Church, on even the stake or ward level, nor participate in temple work, who is a known user of tea, coffee, liquor or tobacco. The admonition to eat little meat is largely ignored, as are some other points of the revelation. With few exceptions, the use of tobacco by individual Mormons goes hand in hand with inactivity in the Church.

The Prophet himself carefully observed the Word of Wisdom, and insisted upon its observance by other men in high Church positions, although he seems to have been quite tolerant of others' weakness in this regard. Failure to observe the Word of Wisdom was one of the charges brought against David Whitmer in 1838 when the people in Missouri voted to release him

Rumors spread in the early days of Mormonism about Joseph Smith drinking alcoholic beverages and even getting drunk. Certainly, rumor mongers can spread all kinds of things about prominent people, especially in view of the *Word of Wisdom*. But these rumors are not completely groundless as we will see.

new occur, which may be for our advantage, you will please write, and I will do the same.

I remain, yours in the Gospel of Christ,

JOSEPH SMITH.

P.S.—You will endeavor to have the money on your letter of attorney from Mrs. Smith, ready to furnish a fresh supply of goods early in the spring.

J. S.

Wednesday, 22.

NAUVOO, December 22, 1841.

Revelation to John Snyder and Amos B. Fuller.

The word of the Lord came unto Joseph the Seer, verily thus saith the Lord, let my servant John Snyder take a mission to the eastern continent, unto all the conferences now sitting in that region; and let him carry a package of epistles, that shall be written by my servants the Twelve making known unto them their duties concerning the building of my houses which I have appointed unto you, saith the Lord, that they may bring their gold and their silver, and their precious stones, and the box-tree, and the fir-tree, and all fine wood to beautify the place of my sanctuary, saith the Lord; and let him return speedily with all means which shall be put into his hands, even so. Amen.

Elder Amos B. Fuller, of Zarahemla, stated to me that he had settled all his debts, made all necessary provision for his family, and desired to know the will of God concerning him.

Revelation.

“Verily thus saith the Lord unto my servants the Twelve, let them appoint unto my servant A. B. Fuller a mission to preach my Gospel unto the children of men, as it shall be manifested unto them by my Holy Spirit. Amen.”

This day I commenced receiving the first supply of groceries at the new store. Thirteen wagons arrived from Warsaw, loaded with sugar, molasses, glass, salt, tea, coffee, &c., purchased in St. Louis. The original stock purchased in New Orleans having been detained at St. Louis by one Holbrook, innkeeper, under false pretenses.

This evening I commenced giving instructions to the scribe concerning writing the

Work on
Proclamation
to Kings of
the Earth.

Joseph Smith, *History of the Church*, vol. 4, December 1841, page 483. Here are items for Joseph Smith's own store, including tea and coffee. In November, 1837, *History of the Church*, vol. 2, page 524, it says, “This congregation, after a few remarks from Sidney Rigdon, unanimously voted not to support stores and shops selling spiritous liquors, tea, coffee, or tobacco.” Some hypocrisy on Smith's part; so much for the *Word of Wisdom*.

miles, and stayed for the night at a farm house. Markham rode to Geneseo with my letter, and stayed all night.

Tuesday, 27th. I started with the company, and took dinner at Geneseo. At about two, p.m., we resumed our journey. While crossing Fox River, I requested Reynolds to give me the privilege of riding on horseback, which he refused; but, by the intercession of Sheriff Campbell and Mr. Cyrus Walker, Walker took my seat in the stage-coach, and I his in the buggy with Mr. Montgomery, son-in-law and law student of Cyrus Walker. In about two miles we met Peter W. Conover and William L. Cutler, and shook hands with both of them at the same time, and could not refrain from tears at seeing the first of my friends come to meet me, and then said to Mr. Montgomery, "I am not going to Missouri this time. These are my boys."

I next enquired how many were with them; and was answered, There were

The company moved on to Andover, where the Sheriff of Lee County requested lodgings for the night for all the company. I was put up into a room and locked up with Captain Grover. It was reported to me that some of the brethren had been drinking whisky that day in violation of the Word of Wisdom.

I called the brethren in and investigated the case, and was satisfied that no evil had been done, and gave them a couple of dollars, with directions to replenish the bottle to stimulate them in the fatigues of their sleepless journey.

Peter W. Conover gave me the following relation of the travels of the brethren from Nauvoo to the place where I met them:—

"I started with General Wilson Law, William Law, and about 175 men, on Sunday, the 25th of June, at eight, p.m., in the direction of Peoria: travelled part of the night. About one o'clock next morning General C. C. Rich took 35 of the company and continued towards Peoria. The two

Joseph Smith, *Millennial Star*, vol. 21, page 283. This is the original report of the History of Joseph Smith. Some had been drinking whisky contrary to the *Word of Wisdom*. Smith not only exonerated them but gave them some money to buy more whisky.

replied, "We are friends, except in law: That must have its course."

The company moved on to Andover, where the sheriff of Lee county requested lodgings for the night for all the company. I was put up into a room and locked up with Captain Grover. It was reported to me that some of the brethren had been drinking whisky that day in violation of the Word of Wisdom.

I called the brethren in and investigated the case, and was satisfied that no evil had been done.

Conover's Account of the First Division of the Expedition to Relieve the Prophet.

Peter W. Conover gave me the following relation of the travels of the brethren from Nauvoo to the place where I met them:—

I started with General Wilson Law, William Law, and about 175 men, on Sunday, the 25th of June, at eight p. m., in the direction of

Joseph Smith, *History of the Church*, vol. 5, June 1843, page 450. When the *History of the Church* was put in its modern form, notice what was left out. Yes, it was the statement of Smith's that he gave the men some money to buy more whisky. Smith encouraged Mormons to break the Word of Wisdom.

HISTORY OF JOSEPH SMITH.

(Continued from page 1)

A Presidential election was recently held on board the *Osprey*, and the result was as follows:—

Joseph Smith,	65 gentlemen,	and 6 ladies*
Henry Clay,	27	" " 3 "
Van Buren,	12	" " 0 "

Friday, 31.—"State of Illinois, }
City of Nauvoo, } as.
May 31, 1844.

Then and there personally appeared before me, Joseph Smith, Mayor of the City of Nauvoo, the undersigned H. T. Hugins, of Burlington, Iowa Territory, and made solemn oath that Thomas B. Johnson did, on the 30th day of May, 1844, declare in his presence that he intended to bring dragoons and troops of the United States from Iowa Territory into this city, for the purpose of resisting the authority and power of the Municipal Court of said city, and that he should disregard entirely the authority of said court, and that he deemed the authority of said court of no effect. Deponent further states that said Johnson, in his said declaration, had referred to the

United States dragoons. At 10 a.m., called at my office. At 1 p.m., called to see sister Richards, who was sick. I administered to her the laying on of hands, when she felt better. Afternoon, I attended General Council, when brother Emmett made his report. Rode out in the evening to Van Orden's, and paid him \$100. Two or three Indians staid in the hall all night.

Saturday, June 1. At home. Some gentle showers.

At one, p.m., I rode out with Dr. Richards and O. P. Rockwell. Called on Davis at the Boat. Paid Manhard \$90. Met George J. Adams, and paid him \$50. Then went to John P. Greene's, and paid him and another brother \$200. Drank a glass of beer at Moessers. Called at William Clayton's, while Dr. Richards and O. P. Rockwell called at the Doctor's new house. Returned home at 4½ p.m.

At 8 p.m., Peter Maughan, John

Joseph Smith, *Millennial Star*, vol. 23, page 720. Note that Smith states that he Drank a glas of beer at Moessers.

WHICH BROUGHT EMILY'S MARRIAGE HIS REPORT. RODE OUT IN
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At 8 p. m., Peter Maughan, John Saunders, and Jacob Peart called at Dr. Richards' to consult about a coal-hed

Joseph Smith, *History of the Church*, vol. 6, June 1844, shortly before he was killed. Notice what was left out in the modern version of his history. That's right—it is the fact that he drank a glass of beer, which by the way it is expressed indicated a regular practice. What was it that his apologists said, that he always observed the word of wisdom? Not so.

we will not be obliged to
 exhaust our means. Therefore
 we will have means to
 gather the seeds by stowage
 & bin of stowage

Elder Hyde told of the excellent
 white wine he drank in the
 east. Joseph prophesied in the
 name of the Lord - that he would
 drink wine with him in that

Elder Hyde told of the excellent
 white wine he drank in the
 east. Joseph prophesied in the
 name of the Lord that he would
 drink wine with him in that
 country.

DIARY OF JOSEPH SMITH - January 20, 1843

disposal in maintaining the peace and dignity of the citizens, and enforcing the ordinances of the said city, for ferreting out thieves and bringing them to justice, and to act as daily and nightly watchmen, and be under the pay of said city.

Passed December 12, 1843.

JOSEPH SMITH, Mayor.

W. RICHARDS, Recorder.

The Council also passed "An ordinance for the health and convenience of travelers and other persons."

Ordinance on the Personal Sale of Liquors.

Section 1. Be it ordained by the City Council of Nauvoo, that the Mayor of the city be and is hereby authorized to sell or give spirits of any quantity as he in his wisdom shall judge to be for the health and comfort, or convenience of such travelers or other persons as shall visit his house from time to time.

Passed December 12, 1843.

JOSEPH SMITH, Mayor.

WILLARD RICHARDS, Recorder.

of him, and I am bold to say that God will bless them and will hereafter be glad they did so.

We hold ourselves ready at any time to wait upon the brethren and show them the lands belonging to the church and Temple &c., and can be found any day either at President Joseph Smith's Bar Room or the Temple Recorder's Office, at the Temple.

W. CLAYTON, Clerk.

Nauvoo, Dec. 10, 1843.

In these
God a treas
er value to
ither silv
said that,
he found
Philanthro
Poor Man'
fort! and t
which, ev
Physician!
From o
successfull

From the *Nauvoo Neighbor*, January 8, 1844. In part it says, "We...can be found any day either at President Joseph Smith's Bar Room or the Temple Recorder's Office."

and I talked a long time in the bar
Room judge Phil's and my rejoice
to see him. I had my old surgeon present.

From *Joseph Smith's Diary*, May 19, 1844 - "I talked a long time in the bar Room."

need say to you, Thus and thus is the law; for you shall know it.

E. H. Mower wrote me from Clinton county, Indiana, that he had recently baptized thirty-two, and a great many were inquiring after the truth.

William O. Clark gave me a load of corn, and Sanford Porter gave me a hog.

Rain and sleet the whole of the day.

Friday, 10.—Clear and cold day.

I opened court at ten a. m. Messrs. Emmons and Skinner, counsel for plaintiff; and Messrs. Marr and Rigdon, counsel for defendant. Parties to the suit present and many spectators.* Court decided after full hearing of the case that plaintiff recover from the defendant the sum of his bill, ninety-nine dollars and cost. After I had delivered my decision, I referred to the threat of the defendant's counsel to intimidate, etc. Counsel explained satisfactorily.

I directed Lucien Woodworth to fix a room to confine the city prisoners in.

I told Theodore Turley that I had no objection to his building a brewery.

Joseph Smith in the *History of the Church* recording a meeting in which he says that he has no objections to Theodore Turley building a brewery. The clipping below is from the *Nauvoo Neighbor* of May 19, 1844 and advertises Turley's brewery.

EVANSTON, ILL.

Are in receipt of the Eastern quarterly fashions, and will do all jobs in the neatest possible manner, and on the most reasonable terms.

☞ All country orders promptly attended to.

NAUVOO BREWERY.

T. TURLEY begs leave to inform the inhabitants of Nauvoo and vicinity, that he has constantly on hand a supply of Ale, Beer, and Yeast of the best quality for sale, both wholesale and retail, at his Brewery, corner of Hyde and Water Streets.

Nauvoo Dec. 27. 1843. no35-1f.

DO YOU KNOW ANY THING ABOUT THE MATTER?

THE subscriber wishes to inform the

home and wrote untill about 5 o'clock P.M. then met police had a good and lively meeting then went to Allen Stouts & home at 8 o'clock.

12th S. At home untill about 2 o'clock and then went with my wife to the Masonic Hall to a feast of beer and cakes prepared by the old police. The Old police and wives and some of the Twelve were present. We had a joyful time as much cakes & beer as we could eat and drink we broke up about 9 o'clock P. M. & I then came home.

April 13th 1845 Sunday. In the forenoon went to meeting at the Stand there was some officers there with ~~some of the~~ Dr. Young & others. The U. S. Marshal was out

dispersed & I staid in company with Dr. Shumway that night on watch & came home early in the morning.

July 1st Tuesday. This day there was a grand concert for the Police at the Masonic Hall it commenced at ten o'clock myself & wife & L. Fisher went we had also the 12 and other authorities with us, and was also provided with as much beer, wine, cakes &c as we could eat and drink. We had a very entertaining time all was peace, good feelings, and brotherly love no discord or contention among us. It lasted untill about 6 o'clock P. M. when we dismissed I came home.

2 Wednesday. This morning G. W. Langley came to my house & we went to the Hall and round on the flat till two and then met the Lodge and police I then went

4 Tuesday. Went to meeting of the Association at the Hall received some subscriptions for Stock, from thence went to fencing school, & police then came home at dark.

5th W. In the morning down to the Uper landing on the river to see about establishing a grocery for the Steam Boats & passengers did not effect anything positive came home about noon then went to the fencing school. and from there went with G. A. Smith to see President B. Young who was very sick. from there I went with the police to Schussler's brewry where we all got what beer we could drink then detailed the guard and came in company with President L. W. Hancock to the meeting of the Eleventh Quorum at my house where we had a good meeting and broke up at 9 o'clock P.M.

6th Thursday. In the morning went to Avery's came home by B. Jones' — in a

Diary of Hosea Stout published by Juanita Brooks. There was a long history of drinking hard liquor by the Apostles of the Mormon Church. Very little heed was given by them to the *Word of Wisdom*.

While at this in high & a spirited tone Brs Morley & Harris came in & I then told them what was up & the reason of our warmth which was not any thing like a difficulty or hard feeling but plain speaking.

While I was explaining this Prests O. Hyde P. P. Pratt and John Taylor also came in so I stoped saying I had been caught twice

Elder Taylor replied to go on and not stop for them. I told him it was nothing but a police meeting and not interesting to them.

"Never mind says he we are police men too".

Says I. "I hope you will all conform to the rules of the police then". "Certainly" says Taylor "Bring on the jug" says I at which they were presented with a large jug of whiskey.

This was such an unexpected turn that it was only answered by a peal of laughter & they all paid due respect to the jug no more was said about our subject.

After drinking says Parley "I have traveled these streets all times of the night & never before have I saw a police man but now I know where to find them here-after" alluding to the jug.

"Parley" says I "do you not know that some things in this kingdom are only spiritually diserned & so with the police". He give it up and Hyde pronounced the inke on Parley. Their business was to find out what had become of some property

Mond Jany 3rd 1848. N. wind. very cold day. Mostly at home writing. Police met at dark at Cox Shop Hoaxed Martindale for waring the Crown of Baalam.

Tuesd Jany 4th 1848. Today was a busy day for the police & Bishops.

Whiskey was at this time sold by a large number of brethren contrary to law which ordained that it should only be sold by the Bishops

The consequence was drunkenness was very prevelent and at some places they became very noisy. A complaint was made to the council by Bp. Whitney of the same whereupon the Council decided (Sund last) that the police & Bishops do their duty. Which was tentament to carrying out the law in force Bishops Came

Saturday 1 Deer 1855. Court met at nine a. m. and found the jury well hung, but at one p. m. they brought in a virdict of murder in the Second degree, & punishment 10 years in the penententiary to which the council for the defence (at [crossed out]) claimed untill Monday to file a motion in arrest of judgement.

The traverse Jury was then dismissed untill the 2nd Monday in January next.

The time having drawn nigh when the court would close, we all like officers of hope, concluded to have a fashionable adjournment, so we ordered a good oyster supper, Brandy and cherry brandy to the tune of some ten or twelve bottles. All pitched in court, officers and bystanders and all got gloriously drunk, and went it till mid night.

William Meeks returned from Weber County without finding the witnesses he went after

Sunday 2 Deer 1855. Dull times to day only I was busy writing letters home.

Monday 3 Deer 1855. Court met at 9 a m. and the motion in arrest of judgement

More from the *Diary of Hosea Stout*, up to 1855.

There are a great many little items pertaining to life that I do not very often speak about. Still they have to be borne with. They arise from *traits* in our characters, and we have to meet with them right in this community. The imported goods that we purchase are brought over a thousand miles in waggons, and yet probably I have not a young child that is three years old but what has cost me more to furnish with shoes than I ever cost my father to furnish me with shoes in my whole life. Brother Heber has been teaching you a little economy. I tell you that you have been warned and forewarned again, that the time would come when, if you had hats, you would have to make them; and if the ladies had bonnets, they would have to make them here.

Whether it is to your sorrow or joy, I will tell you what I discover; and I have been much surprised, and sometimes I have been overjoyed with the discovery. Sometimes my heart quakes a little, my nerves tremble in consequence of the great things that God is bringing forth. Do we realize that they are coming on us, I may say, faster than we are preparing ourselves to meet them? There is one sign after another, revelation after revelation. The Lord is hastening his work. He is bringing to pass the sayings of the Prophets faster than the people are prepared to receive them. You know that we have often exhorted you to be wide awake to your duties, to be watchful and prayerful, and to be full of the Holy Spirit, lest the Lord should roll on his work faster than you could understand it.

It would be hard for the people to explain away the idea that the Government of the United States is shutting down the gate upon us, for it is too visible; and this is what hastens the work of the Lord, which you are praying for every day. I do not believe that there is a man or

woman here, who prays at all, but what prays every day for the Lord to hasten his work. Now take care, for if he does, may be you will not be prepared to meet it.

The time must come when there will be a separation between this kingdom and the kingdoms of this world, even in every point of view. The time must come when this kingdom must be free and independent from all other kingdoms. Are you prepared to have the thread cut to-day?

I know the feelings of a great many, and I need not go out of my own family to hear, "O dear, are there no ribbons coming? I want that artificial quick; I want you to go and buy me that nice bonnet, for I am afraid there never will another one be brought here." If I am tried in any point in this world, it is with regard to the bearings of my own conduct to my own family. I have told them, and tell them, and talk to them, and talk about it, and ask them, Am I in the line of my duty while I can feed women and children who do nothing but sit and fold their hands, and wear out their clothing, and dress them in finery, and pamper them, and they get so that good beef, pork, bread, butter, cheese, tea, coffee, and sugar, with fruit, and all kinds of garden sauce, are no rarity to them at all, and their appetites are poor and they cannot eat? This is the case with me in my family. If there is any trial upon me, it is to know whether I am in the line of my duty in this matter.

Should not I take my tea and coffee, my beef and pork, and every other good thing, and put it into the hands of the men who sweat over the rock for the Temple, instead of feeding men, women, and children, who do not strive to do all they are capable of doing? I am tried on that point, and I must say that if there is anything in the world that

Brigham Young, *Journal of Discourses*, vol. 5, August 2, 1857, page 98. Tea and coffee are good things to give to the men who labor to build the temple. Where is the *Word of Wisdom* here?

sugar made than is made here. Eat the new cane sugar that is made in the Southern States, and it has a very unpleasant taste. Take our sugar and cleanse it as they do, and let it stand until it is ripe for the market, and you will find as good an article of cane sugar as ever was made. The Chinese sugar cane is a better plant to produce sweet than is the cane they raise in the South and on the West India Islands. We can make our own sugar. We send out a large amount of money to buy sugar, and we want this practice stopped. Now, farmers, raise what sugar you want: you can do it as well as not. Go into the business systematically.

You know that we all profess to believe the "Word of Wisdom." There has been a great deal said about it, more in former than in latter years. We, as Latter-day Saints, care but little about tobacco; but, as "Mormons," we use a vast quantity of it. As Saints, we use but little; as "Mormons," we use a great deal. How much do you suppose goes annually from this Territory, and has for ten or twelve years past, in gold and silver, to supply the people with tobacco? I will say \$60,000. Brother William H. Hooper, our Delegate in Congress, came here in 1849, and during about eight years he was selling goods his sales for tobacco alone amounted to over \$28,000 a year. At the same time there were other stores that sold their share and drew their share of the money expended yearly, besides what has been brought in by the keg and by the half keg. The traders and passing emigration have sold tons of tobacco, besides what is sold here regularly. I say that \$60,000 annually is the smallest figure I can estimate the sales at. Tobacco can be raised here as well as it can be raised in any other place. It wants attention and care. If we use it, let us

raise it here. I recommend for some man to go to raising tobacco. One man, who came here last fall, is going to do so; and if he is diligent, he will raise quite a quantity. I want to see some man go to and make a business of raising tobacco and stop sending money out of the Territory for that article.

Some of the brethren are very strenuous upon the "Word of Wisdom," and would like to have me preach upon it, and urge it upon the brethren, and make it a test of fellowship. I do not think that I shall do so. I have never done so. We annually expend only \$60,000 to break the "Word of Wisdom," and we can save the money and still break it, if we will break it. Some would ask brother Brigham whether he keeps the "Word of Wisdom." No: and I can say still further, as I told one of the teachers in Nauvoo, I come as near doing so as any man in this generation. It is not using tobacco that particularly breaks the "Word of Wisdom," nor is that the only bad practice it corrects; but it is profitable in every path of life. If our young persons were manly enough to govern their appetites a little, they would not contract these bad habits; but they must have some weaknesses; they must not be perfect and exactly right in everything. It is a loathsome practice to use tobacco in any way. A doctor told an old lady in New York, when she insisted upon his telling her whether snuff would injure her brain, "It will not hurt the brain: there is no fear of snuff's hurting the brain of anyone, for no person that has brains will take snuff." I will say that the most filthy way of using tobacco is to smoke it. "What is the neat way? If you are going to direct any course for the people to use tobacco, let us know what it is. Cannot you who have used it for years point out a neat, modest, judicious way of using it?"

Brigham Young, *Journal of Discourses*, vol. 9, April 7, 1861, page 35. Seeing that Mormons use so much tobacco, Mormons should raise it in Utah rather than import it.

fruit can be produced in perfection in the northern. Our object is not to find and possess great stores of the precious metals. Iron and coal would be far more valuable to us than mines of silver and gold.

To increase clothing in the ratio of the growth of our community and its wants makes it very necessary that we import and make machinery to work up the raw material in great quantities. In the meantime let our wives and daughters employ themselves industriously at their wheels at home, that our wants may be partially supplied until more machinery shall be made and set up in different districts of our territory. Anciently garments were made of linen and of wool, and the Israelites were forbidden to mix wool and linen together; and we read in the book of Genesis that Pharaoh arrayed Joseph in "vestures of silk." It is of more modern date that cotton has become so extensively used throughout the world as an article of clothing and adorning the body. This southern country is well adapted to the production of cotton; we should raise it and manufacture it in sufficient quantities to meet the wants of our increasing population.

This community has not yet concluded to entirely dispense with the use of tobacco, and great quantities have been imported into our territory. The silver and gold which we have paid out for this article alone, since we first came into Utah, would have built several extensive cotton and woollen factories, and filled them with machinery. I know of no better climate and soil than are here for the successful culture of tobacco. Instead of buying it in a foreign market and importing it over a thousand miles, why not raise it in our own country or do without it? True principles of domestic and political economy would suggest the production at home of every article of home

consumption, for herein lies the basis of wealth and independence for any people.

Importing sugar has been a great drain upon our floating currency. I am satisfied that it is altogether unnecessary to purchase sugar in a foreign market. The sorghum is a profitable crop, in Great Salt Lake and the adjoining counties, for the manufacture of molasses; in this section it can be profitably raised for the manufacture of sugar. I have tasted samples of sugar produced from the sorghum raised in the south of Utah, and a better quality of raw sugar I never saw. Let some enterprising persons prosecute this branch of home-production, and thus effectually stop another outlet for our money. Sugar ranks high among the staples of life, and should be produced in great abundance.

Tea is in great demand in Utah, and anything under that name sells readily at an extravagant price. This article opens a wide drain for the escape of much of our circulating medium. The tea of commerce is extensively adulterated, not only by the Chinese, but also by numerous others through whose hands it passes before it reaches the consumer. Tea can be produced in this territory in sufficient quantities for home consumption, and if we raise it ourselves we know that we have the pure article. If we do not raise it, I would suggest that we do without it.

Dye-stuffs have opened another drain through which considerable of our money has passed off. Wherever Indian corn will flourish madder can be produced in great quantities, yet we have been paying out our money to strangers for this article. Indigo can be successfully and profitably raised in this region. An article in the *Deseret News* on the culture of indigo, and manufacturing it for coloring, would be interesting, espe-

Brigham Young, *Journal of Discourses*, vol. 10, May, 1863, page 226. Smith not only tells Mormons they should raise Tobacco in Utah but also tea. What could be more opposed to the *Word of Wisdom* and this from the Mormon Prophet, Seer and Revelator?

count book shows, Hiram Kimball, Sarah's husband, ran up sizable bills for rum, whiskey, brandy, and wine, and Hyrum Smith bought three quarts of brandy within two months.⁷⁰ Theodore Turley, whose daughter married and then deserted Young, repeatedly advertised his brewery in the local papers,⁷¹ and in December 1843 the Mormon-controlled City Council authorized Joseph Smith to sell liquor in his hotel.⁷²

In Utah the church dominated the liquor trade. In 1856 Caleb Green freighted six tons of tobacco, rum, whiskey, brandy, tea, and coffee across the plains for Young,⁷³ and two years later *The New York Times* reported that the "principal drinking-saloon and gambling-room are in Salt Lake House, a building under the control of the Church and the immediate superintendency of Heber C. Kimball."⁷⁴ On January 2, 1860, Young's secretary noted: "William C. Staines presented the President with a bottle of black currant wine of his own making."⁷⁵

Young tried his best to rid himself of rival brewers. In the summer of 1861 he sent Salt Lake City's two chief distillers on missions to the Uintah Valley and closed their factories.⁷⁶ Then at Cottonwood in 1867 he denounced another brewer, William Howard, who fearlessly rose and called Young a liar. The prophet had Howard ejected from the meeting and told the congregation to tear down Howard's home and factory, but the worshippers ignored him.⁷⁷

Facing the loss of its remaining specie if the Saints bought Eastern tobacco and liquor, both of which were better than Utah products, the church revived the Word in 1867. To those who said they would perish without tobacco and liquor, Young answered: "Then die, and die in the faith, instead of living and breaking the requests of heaven."⁷⁸

Biography of Brigham Young by Stanley P. Hirshom, *The Lion of the Lord*. Read all of the page, not just the shaded area. It is very educational.

Wed., May 14th [15th], 1867. About 5 P.M. Prest. B. Young & suite arrived in the city from his southern visit among the Saints. A greater demonstration of the good will of the Saints towards their returning Prophet was never more manifested. An Escort of about 25,000 Persons, making about 5 miles long, consisting of the Military in uniform with the various Brass & Martial Bands, drawn by Matched Horses, from 4 to 8 to each vehicle, together with the Juveniles, about 24 companies headed by their respective Teachers each bearing Banners with mottoes emblematic of their grades & positions in the church. Also the military on foot, next the citizens in mass, comprising an Escort of about 25 thousand. Each passed in review before their President's Mansion, who

71

had ascended to the Balustrade of the same, where he stood for near $1\frac{3}{4}$ of an hour bowing or with a wave of the hand or hat acknowledged their respect, & not until the last company had passed, did he stop to embrace his Family. These marks of kindness he has won through Faithfulness and Fidelity to his calling as a man of God. On the following day I went to see him in his Mansion where I spent near $\frac{1}{2}$ day—very agreeable indeed. He had a Decanter of Splendid Wine brought in of his own make & said, I want to treat Bro. Lee to as good an article, I think, as can be bought in Dixie. The wine indeed was a Superiour article. He said that he had some 300 gallons & treated about 2000\$ worth of Liguers yearly & continued that we [he] wished that some one would take his wine at 5\$ Per gallon & sell it, where upon Pres. D. H. Wells Said that he would take 200 gals. at 6\$ a gallon &c. The Prest. told me that [he] Staid over night at my House in Washing[ton] & that he enjoyed himself well & that Bro. Jas. Pace was there & felt well &c.

The Diary of John D. Lee published by Juanita Brooks, pages 71-72. Nearly from the time the *Word of Wisdom* was given, it was ignored and even flaunted by Mormon leaders, including Joseph Smith. At times they would enforce it on others but ignored it for themselves.

Polygamy

One of the most well known practices of Mormonism was Polygamy. It is still practiced by “fundamentalist” Mormons but is condemned by Utah Mormon authorities. It has always been rejected by the Reorganized Church who insist it was an innovation of Brigham Young. However, the weight of evidence shows that it originated with Joseph Smith and was widely practiced by him and his close disciples. This section will not argue the scripturalness of the practice but will rather show the contradictions, deception and changes of position of Mormonism from the beginning in regard to it.

Early Mormon doctrine condemned polygamy and praised monogamy. This was the picture they tried to keep before the world, even while they were practicing polygamy. The first teaching on polygamy by Joseph Smith was in 1831 or 1832. It was supposed to have been a “revelation” from God. The “revelation” first appeared in the *Doctrine and Covenants*. 1835 edition.

The U.S. Government finally stepped in and forced a halt to the practice. With the Manifesto of 1890, the President of the Church advised the Church to abide by the Civil Law, as he was going to do. But, this did not halt the practice even among the leaders. In 1899, Heber Grant was convicted of polygamy and fined. He would later become President of the Church. In 1906, President Joseph F. Smith was convicted of cohabiting with four women other than his legal wife. Today, the official position is that eternal damnation awaits those who practice it.

The facts show that this doctrine did not originate with God but was solely of human origin, driven by lust.

34. And it came to pass that the people did follow the course of the beasts, and did devour the carcasses of them which fell by the way, until they had devoured them all. Now when the people saw that they must perish they began to repent of their iniquities and cry unto the Lord.

35. And it came to pass that when they had humbled themselves sufficiently before the Lord he did send rain upon the face of the earth; and the people began to revive again, and there began to be fruit in the north countries, and in all the countries round about. And the Lord did show forth his power unto them in preserving them from famine.

CHAPTER 10.

taken the 'ruling of the people out of their hands; and they sought to kill him.

16. And again, they were wroth with him because he departed into the wilderness as the Lord had commanded him, and ^btook the records which were engraven on the plates of brass, for they said that he robbed them.

17. And thus they have taught their children that they should hate them, and that they should murder them, and that they should rob and plunder them, and do all they could to destroy them; therefore they have an 'eternal hatred towards the children of Nephi.

18. For this 'very cause has king Laman, by his ^ccunning, and lying craftiness, and his fair promises, deceived me, that I have brought this my people up into this land, that they may destroy them: yea, and we have suffered

4. And it came to pass that his father did build up many cities upon the face of the land, and the people began again to spread over all the face of the land. And Shez did live to an exceeding old age; and he begat Riplakish. And he died, and Riplakish reigned in his stead.

5. And it came to pass that Riplakish did not do that which was right in the sight of the Lord, for he did have ^umany wives and concubines, and did lay that upon men's shoulders which was grievous to be borne; yea, he did tax them with heavy taxes; and with the taxes he did build many spacious buildings.

6. And he did erect him an exceedingly beautiful throne; and he did build many palaces, and

more. And may the Lord bless my people. Amen.

CHAPTER 11.

The wicked king Noah and his priests—The prophet Abinadi denounces the prevailing wickedness—King Noah seeks his life.

1. And now it came to pass that Zeniff conferred the kingdom upon Noah, one of his sons; therefore Noah began to reign in his stead; and he did not walk in the ways of his father.

2. For behold, he did not keep the commandments of God, but he did walk after the desires of his own heart. And he had ^umany wives and concubines. And he did cause his people to commit sin, and do that which was abominable in the sight of the Lord. Yea, and they did commit ^bwhoredoms and all manner of wickedness.

3. And he laid a tax of one fifth

blings of their hearts ascend up to God against you. And because of the "strictness of the word of God, which cometh down against you, many hearts died, pierced with deep wounds.

CHAPTER 3.

Jacob's denunciation continued—Lamanites more righteous than Nephites—The former commended for fidelity in marriage—The latter again warned.

1. But behold, I, Jacob, would speak unto you that are pure in heart. Look unto God with firmness of mind, and "pray unto him with exceeding faith, and he will console you in your afflictions, and he will plead your cause, and send down justice upon those who seek your destruction.

2. O all ye that are pure in heart, lift up your heads and receive the pleasing word of God, and feast upon his love; for ye may, if your minds are firm, forever.

3. But, wo, wo, unto you that are not pure in heart, that are filthy this day before God; for except ye repent the land is ^bcursed for your sakes; and the Lamanites, which are not filthy like unto you, nevertheless ^cthey are cursed with a sore cursing, shall scourge you even unto destruction.

4. And the time speedily cometh, that except ye repent they shall ^dpossess the land of your inheritance, and the Lord God will lead away the righteous out from among you.

5. Behold, the Lamanites your brethren, whom ye hate because of their filthiness and the ^ecursing which hath come upon their skins, are more righteous than you; for they have not forgotten

the commandment of the Lord, which was given unto our fathers—that they should have save it were ^fone wife, and concubines they should have none, and there should not be whoredoms committed among them.

6. And now, this commandment they observe to keep; wherefore, because of this observance, in keeping this commandment, the Lord God will not destroy them, but will be merciful unto them; and one day they shall ^gbecome a blessed people.

7. Behold, their husbands love their wives, and their wives love their husbands; and their husbands and their wives love their children; and their unbelief and their hatred towards you is because of the iniquity of their fathers; wherefore, how much better are you than they, in the sight of your great Creator?

8. O my brethren, I fear that unless ye shall repent of your sins that their skins will be whiter than yours, when ye shall be brought with them before the throne of God.

9. Wherefore, a commandment I give unto you, which is the word of God, that ye revile no more against them because of the ^hdarkness of their skins; neither shall ye revile against them because of their filthiness; but ye shall remember your own filthiness, and remember that their filthiness came because of their fathers.

10. Wherefore, ye shall remember your children, how that ye have grieved their hearts because of the example that ye have set before them; and also, remember that ye may, because of your filth-

^w, Jac. 2:27, 34. ³⁻⁵. CHAP. 3: ^a, see *e*, 2 Ne. 32. ^b, see *p*, Jac. 2. ^c, see *d*, 1 Ne. 2. ^d, Om. 5—7, 12, 13. ^e, see *d*, 1 Ne. 2. ^f, see *n*, Jac. 2. ^g, 1 Ne. 15:13—18, 22:8. See *i*, 2 Ne. 3. ^h, see *d*, 1 Ne. 2. BETWEEN B. C. 544 AND 421.

commandments and glorify him forever.

22. And now I make an end of speaking unto you concerning this pride. And were it not that I must speak unto you concerning a grosser crime, my heart would rejoice exceedingly because of you.

23. But the word of God burthens me because of your grosser crimes. For behold, thus saith the Lord: This people begin to wax in iniquity; they understand not the scriptures, for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon his son.

24. Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord.

25. Wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph.

26. Wherefore, I the Lord God will not suffer that this people shall do like unto them of old.

27. Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife; and concubines he shall have none;

28. For I, the Lord God, delight in the chastity of women. And whoredoms are an abomination before me; thus saith the Lord of Hosts.

29. Wherefore, this people shall

keep my commandments, saith the Lord of Hosts, or cursed be the land for their sakes.

30. For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise they shall hearken unto these things.

31. For behold, I, the Lord, have seen the sorrow, and heard the mourning of the daughters of my people in the land of Jerusalem, yea, and in all the lands of my people, because of the wickedness and abominations of their husbands.

32. And I will not suffer, saith the Lord of Hosts, that the cries of the fair daughters of this people, which I have led out of the land of Jerusalem, shall come up unto me against the men of my people, saith the Lord of Hosts.

33. For they shall not lead away captive the daughters of my people because of their tenderness, save I shall visit them with a sore curse, even unto destruction; for they shall not commit whoredoms, like unto them of old, saith the Lord of Hosts.

34. And now behold, my brethren, ye know that these commandments were given to our father, Lehi; wherefore, ye have known them before; and ye have come unto great condemnation; for ye have done these things which ye ought not to have done.

35. Behold, ye have done greater iniquities than the Lamanites, our brethren. Ye have broken the hearts of your tender wives, and lost the confidence of your children, because of your bad examples before them; and the sob-

k, 1 Kings 11:1 — 3. 2 Sam. 3:2 — 5, 14. 5:13. 11:26, 27. 12:7 — 12, 24. 15:16. 16:21, 22. 19:5. 20:3. 1 Kings 1:1 — 4. l, 1 Kings 11:9 — 11. Deut. 7:1 — 4. 17:14 — 17. Esra 9:1, 2. Neh. 13:23 — 27. m, 2 Ne. 3:5. n, ver. 34. Jac. 3:5 — 7. o, see i, 2 Ne. 28. p, Jac. 3:3. Al. 45:16. Eth. 2:7 — 12. q, D. & C. 132. r, vers. 27, 34. Jac. 3:5. s, Ezek. 16:22 — 43. t, see p. u, see i, 2 Ne. 28. v, 1 Ne. 1:16, 17. 6:1.

Book of Mormon. David is condemned by God for his having wives and concubines. The Book of Mormon has been touted by Joseph Smith and generations of followers as being the most correct book ever published, the foundation of their faith, the gospel. Compare this with the *Doctrine and Covenants* on the next page. Which inspired record is right?

SECTION 132.

REVELATION given through Joseph Smith the Prophet, at Nauvoo, Illinois, recorded July 12, 1843, relating to the new and everlasting covenant, including the eternity of the marriage covenant, as also plurality of wives. — The Prophet's inquiry of the Lord—He is told to prepare himself to receive the new and everlasting covenant—Conditions of this law—The power of the Holy Priesthood instituted by the Lord must be operative in ordinances to be in effect beyond the grave—Marriage by secular authority is of effect during mortality only—Though the form of marriage should make it appear to be for time and eternity, the ordinance is not valid beyond the grave unless solemnized by the authority of the Holy Priesthood as the Lord directs—Marriage duly authorized for time and eternity to be attended by surpassing blessings—Essentials for the attainment of the status of godhood—The meaning of eternal lives—Plurality of wives acceptable only when commanded by the Lord—The sin of adultery—Commandment to Emma Smith, wife of the Prophet.

1. Verily, thus saith the Lord unto you my servant Joseph, that inasmuch as you have inquired of my hand to know and understand wherein I, the Lord, justified my servants Abraham, Isaac, and Jacob, as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having "many wives and concubines—

2. Behold, and lo, I am the

Lord thy God, and will answer thee as touching this matter.

3. Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them "must obey the same.

4. For behold, I reveal unto you a "new and an everlasting covenant; and if ye abide not that "covenant, then are ye damned;

of me.

39. David's wives and concubines were "given unto him of me, by the hand of Nathan, my servant, and others of the prophets who had the keys of this power; and in none of these things did he sin against me save in the case of Uriah and his wife; and, therefore he hath fallen from his exaltation, and received his portion; and he shall "not inherit them out of the world, for I gave them unto another, saith the Lord.

40. I am the Lord thy God, and

terry but hath been faithful; for he shall be made ruler over "many.

45. For I have conferred upon you the keys and power of the priesthood, wherein I restore "all things, and make known unto you all things in due time.

46. And verily, verily, I say unto you, that "whatsoever you seal on earth shall be sealed in heaven; and whatsoever you "bind on earth, in my name and by my word, saith the Lord, it shall be eternally bound in the heavens; and whosoever sins you

Doctrine and Covenants 132. A "revelation" that says God justified David having wives and concubines. This Section also lays out the taking of plural wives and contains instructions to Emma Smith that she accept all those whom the Lord has given Joseph, other wives.

The revelation which dictated July 12, 1843, on the more marriage" contained the l. Hyrum Andrus -- page 450 age. It also set forth the d. . . . patriarchal order. But this was merely the date of the writing of the revelation. The Prophet understood the principle of plural marriage as early as 1831." William W. Phelps stated that on Sunday morning, July 17, 1831, he and others were with Joseph Smith over the border west of Jackson County, Missouri, when the latter-day Seer received a revelation, the substance of which said in part: "Verily I say unto you, that the wisdom of man in his fallen state knoweth not the purposes and the privileges of my Holy Priesthood, but ye shall know when ye receive a fulness." According to Elder Phelps, the revelation then indicated that in due time the brethren would be required to take plural wives."

THE MORMON EXPERIENCE

Arrington & Bitton - pp. 195-196

Could it have been the prophesied and hoped-for conversion of the Indians that prompted the Prophet to consider the new marriage system? A recently discovered document is a copy of a purported revelation of 1831 that instructed seven missionaries in Missouri as follows: "For it is my will, that in time, ye should take unto you wives of the Lamanites and Nephites that their posterity may become white, delightsome and just, for even now their females are more virtuous than the gentiles." A note of W. W. Phelps explains more fully:

About three years after this was given, I asked brother Joseph, privately, how "we," that were mentioned in the revelation could take wives of the "natives" as we were all married men? He replied instantly "In the same manner that Abraham took Hagar and Keturah; and Jacob took Rachel, Bilhah and Zilpah; by revelation—the saints of the Lord are always directed by revelation."

JOSEPH SMITH, THE FIRST MORMON

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whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man.

Wherefore, it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation.¹³

The reference to one wife in this revelation is of interest because there has been testimony that polygamy was revealed to Joseph in that same year, 1831.

William Phelps wrote to Brigham Young some years after the event that on Sunday, July 17, 1831, while in Missouri, Joseph gave a revelation foretelling that the white brethren would take Indian wives in polygamy. At the time, the seven elders were beyond the boundary, west of Jackson County, and had united there in prayer. According to Phelps, the revelation was not recorded because they had no pen and ink, but he maintained that he remembered it in substance, and that it said, "verily I say unto you, that the wisdom of man in his fallen state knoweth not the purposes and the privileges of my Holy Priesthood, but ye shall know when ye receive a fulness by reason of the anointing; For it is my will that, in time, ye should take unto you wives of the Lamanites and Nephites, that their posterity may become white, delightsome and just . . ." Phelps said that when he asked Joseph in private some three years later how this could be, since the brethren were already married, he replied, "In the same manner that Abraham took Hagar and Keturah; and Jacob took Rachel, Bilhah and Zilpah, by revelation . . ." ¹⁴

Joseph F. Smith, son of Hyrum and later sixth president of the Utah church, said in a statement published in the *Deseret News* on May 20, 1886, that plural marriage was revealed to Joseph Smith in 1831, but having been forbidden to teach it or make it known in public, he confided in only a few of his trusted friends, among whom were Oliver Cowdery and Lyman E. Johnson. Lyman told Orson Pratt about it in 1832.

Joseph B. Noble said that Joseph told him the doctrine was made known to him while he was translating the Scriptures. This was about the

Verily I say unto you and ye ought to know that the wisdom of man in his fallen state, knoweth not the purposes and the privileges of my holy priesthood, but ye ~~know~~ know when ye receive a fulness by reason of the anointing: For it is my ~~will~~ will, in this time, ye should take unto you wives of the Lamanites and Nephites, that their posterity may become white, delightsome and just, for even now their females are more virtuous than the gentiles.

Gird up your loins and be prepared for the mighty work of the Lord to prepare the world for my second coming to meet the tribes of Israel according to the predictions of all the ^{holy} prophets since the beginning: For the final destruction, and decrees upon Babylon & Babel, as the unending gospel is carried from this land, in haste for peace, to gather mine elect from the four quarters of the earth, for Zion:— even so shall rebellion follow after, speedily, with hatred for war, until the consummation decreed hath made full end of all the kingdoms and nations that strive to govern themselves by the laws and precepts, and force and power of man under the curse of sin, in all the world.

Verily I say unto you that the day of vengeance and retribution is nigh at the doors of this nation, when wicked, ungodly and daring men will rise up in wrath and anger, and go forth in anger, like as the dust is driven by a terrible wind; and they will be the means of the destruction of the government, and cause the death and misery of man's seed, but the faithful among my people shall be preserved in holy places, during all these tribulations.

Be patient, therefore, perfecting your souls in peace and love, and keep the faith that is now believed unto you for the gathering of scattered Israel; and do, I am with you, though ye cannot see me, till I come, even so, Amen.

Revised by Mrs. P.

About three years after this was given I asked brother Joseph privately how "we" that were mentioned in the revelation could take wives from the "natives" as were all married men? He replied instantly, "In the same manner that Abraham took Hagar and Keturah; and Jacob took Rachel, Leah and Zilpah; by seduction—the spirit of the Lord is always directed by seduction."

Joseph Smith, manuscript on the Mormon men marrying Indian women — “Verily I say unto you that the wisdom of man in his fallen state, knoweth not the purposes and the privileges of my holy priesthood but ye know when ye receive a xxx by reason of the anointing: In it is my xxxxx time, ye should take unto you wives of the Lamanites and Nephites that their posterity may become white delightsome and just for even now their females are more virtuous than the gentiles.”

His abiding testimony, and his assistance with his property to publish the Book of Mormon, have earned a name for him that will endure while time shall last. Soon after he had received his endowments and performed some work for his dead, he retired to live with his son, Martin

Harris, jun., at Smithfield, Cache Valley, where he was comfortably cared for in his declining old age. On the afternoon of his death he was bolstered up in his bed, where, with the Book of Mormon in his hand he bore his last testimony to those who were present."

PLURAL MARRIAGE.

As a number of apostates and other opponents of the truth are continually attempting to deny certain facts connected with the introduction of plural marriage among the Latter-day Saints by Joseph Smith, the Prophet, it has been deemed proper, in connection with our other historical labors, to compile and republish in the Record the following statements, testimonies, affidavits, etc., from truthful and reliable parties, who have been eye and ear witnesses to the circumstances and incidents of which they speak; and also to add new proofs and testimonies to those already made public.

By way of introducing the subject we quote the following from a communication written by Pres. Jos. F. Smith and published in the *Deseret News* of May 20, 1886:

"The great and glorious principle of plural marriage was first revealed to Joseph Smith in 1831, but being forbidden to make it public, or to teach it as a doctrine of the Gospel, at that time, he confided the facts to only a very few of his intimate associates. Among them were Oliver Cowdery and Lyman E. Johnson, the latter confiding the fact to his traveling companion, Elder Orson Pratt, in the year 1832. (See Orson Pratt's testimony.) And this great principle remained concealed in the bosom of the Prophet Joseph Smith and the few to whom he revealed it, until he

was commanded, about 1842, to instruct the leading members of the Priesthood, and those who were most faithful and intelligent, and best prepared to receive it, in relation thereto, at which time, and subsequently until his martyrdom, the subject, in connection with the great principles of baptism, redemption and sealings for the dead, became the great themes of his life, and, as the late Pres. Geo. A. Smith repeatedly said to me and others, 'The Prophet seemed irresistibly moved by the power of God to establish that principle, not only in theory, in the hearts and minds of his brethren, but in practice also!' he himself having led the way. While this doctrine was thus being taught by the Prophet to those whom he could trust—those who had faith, righteousness and integrity, to believe and accept it, with all its consequences (which are no trifling things), it remained an 'unwritten law' and commandment of the Almighty to the faithful *only* of His Saints, designed to be enlarged as intelligence and fidelity to the laws of God increased, until the 12th day of July, 1843, when a *portion* of the revelation was written in the manner, and (at that time) for the purpose set forth in the statement of Elder Clayton, now submitted to the world, and as indicated in the revelation itself, as follows: 'And now, as pertaining to this law, verily, verily I say unto you, *I will reveal more unto you hereafter*, therefore let this suffice for the present.' (Verse 66.)

"Let all the Latter-day Saints *know*

SECTION CL

MARRIAGE.

1 According to the custom of all civilized nations, marriage is regulated by laws and ceremonies: therefore we believe, that all marriages in this church of Christ of Latter Day Saints, should be solemnized in a public meeting, or feast, prepared for that purpose: and that the solemnization should be performed by a presiding high priest, high priest, bishop, elder, or priest, not even prohibiting those persons who are desirous to get married, of being married by other authority. We believe that it is not right to prohibit members of this church from marrying out of the church, if it be their determination so to do, but such persons will be considered weak in the faith of our Lord and Savior Jesus Christ.

2 Marriage should be celebrated with prayer and thanksgiving; and solemnization, the persons to be married, standing together, the man on the right, and the woman on the left, shall be officiating, as he shall be directed. He shall say, "I, _____, do hereby solemnly agree to be each other's husband and wife, observing the legal rights belonging to each other, keeping yourselves wholly for each other, during your lives." And when they have answered "Yes," he shall pronounce them "husband and wife" in the name of the Lord Jesus Christ, and by virtue of the laws of the country and authority vested in him: "may God add his blessings and keep you to fulfill your covenants from henceforth and forever. Amen."

3 The clerk of every church should keep a record of all marriages, solemnized in his branch.

4 All legal contracts of marriage made before a person is baptized into this church, should be held sacred and fulfilled. Inasmuch as this church of Christ has been reproached with the crime of fornication, and polygamy: we declare that we believe, that one man should have one wife; and one woman, but one husband, except in case of death, when either is at liberty to marry again. It is not right to persuade a woman to be baptized contrary to the will of her husband; neither is it lawful to influence her to leave her husband. All children are bound by law to obey their parents; and to influence them to embrace any religious faith, or be baptized, or leave their parents without their consent, is unlawful and unjust. We believe that all persons who exercise control over their fellow

In spite of the fact that Joseph Smith had received a "revelation" on polygamy earlier than 1835, this statement is nothing but deceit.

perish in the attempt. Their prosperity should be my prosperity, and their adversity my adversity — their God should be my God, and where they died I would die, and there would I be buried.

If, while on my way to Nauvoo, ten thousand smooth-faced flatterers, or foul-mouthed slanderers should meet me to turn me aside, yet would I meet them like Bunyan's "Great Heart" did the giants — I would resist their insinuations, and exclaim :

Are there no foes for me to face?
Must I not stem the flood?
Is this vain world a friend to grace,
To help me to my God?

Ten thousand snares by sea and land,
My God has brought me through,
So now I will on Zion stand,
And dwell within Nauvoo.

APOSTACY.—The spirit of apostacy has been quite prevalent of late, principally among those who have emigrated from England to America. They are first seized with a murmuring and fault-finding spirit towards those who have suffered perils and privations, by sea and land, for them and for the cause of truth. These they seek to injure by all manner of evil speaking and railing accusation. Next they find fault with their sea voyage and the provisions and sea stores, as being either too scarce or not suited to their appetite. Next they find fault

Among the most conspicuous of these apostates, we would notice a young female who emigrated from Manchester in September last, and who, after conducting herself in a manner unworthy the character of one professing godliness, at length conceived the plan of gaining friendship and extraordinary notoriety with the world, or rather with the enemies of truth, by striking a blow at the character of some of its worthiest champions. She well knew that this would be received as a sweet morsel by her old friends, the Methodists, and other enemies of the Saints. She accordingly selected president J. Smith, and elder B. Young for her victims, and wrote to England that these men had been trying to seduce her, by making her believe that God had given a revelation that men might have two wives; by these disreputable means she thought to overthrow the Saints here, or at least to bring a storm of persecution on them, and prevent others from joining them; but in this thing she was completely deceived by Satan. Her proceedings have had no other effect upon the Saints, than to fill them with mingled feelings of pity and contempt towards her, and to make them more diligent and faithful to the cause of God. Their meetings are well at-

be very happy to part with them, as

"We want no cowards in our band,
That will their colours fly;
We call for valiant-hearted men,
Who're not afraid to die."

But, for the information of those who may be assailed by those foolish tales about the two wives, we would say that no such principle ever existed among the Latter-day Saints, and never will; this is well known to all who are acquainted with our books and actions, the Book of Mormon, Doctrine and Covenants; and also all our periodicals are very strict and explicit on that subject, indeed far more so than the bible.

The following is an extract from a

O! how I long to see you and enjoy your society, and unbosom all my care to you. My parents have turned their backs upon me, because I would not leave the Saints, and have told my elder sister not to own them until she abandoned "Mormonism;" but with all this she is unmoved, and is still contending for the faith once delivered to the Saints, for she and many other of the English Saints have proved that the statements made by my sister are falsehoods of the basest kind."

Correspondence.

LETTERS FROM NAUVOO.

We have seen many interesting letters from Nauvoo of late, which would, no

From Millennial Star, vol. 3, 1842, pages 73-74. This paper was published in England by the Mormons there. It is a vicious denial and attack by the Mormons against a young lady who came to Nauvoo from England and ran afoul of Smith and Young.

last days will be enjoyed by all the nations of the earth, for to this end was it sent into the world. The apostles and elders of this church have a special mission to fulfil to every nation, kindred, tongue and people under heaven, and this is the gospel of the kingdom which was to be preached for a testimony unto all nations, and then shall the son of man come. If the people oppose this great mission, it will only injure themselves; it will not hinder the rolling forth of the work of God, or the fulfilment of his purposes, for he has set his had a second time to bring about the restoration of Israel with the fulnes of the Gentiles.

From the Boston (Mass.) Bee.

Mr. Editor, Sir—As you have (in justice) given the Mormons a chance to defend their principles from the attacks of those who are ignorant of its *true* tendency, and some who from self interest, or what is worse, join in the cry of the hounds and huntsmen against the flying and defenceless stag—for no other reason under heaven than because they see others do it. I think if they reflect for an instant on the unmanly, despotic and unjust principle of persecuting the innocent, without knowing the 'why and the wherefore'—I say if our calumniators reflect, they will say you have done what justice and *honor* requires of man—given us a weapon to defend (what is dearer to us than life) 'the immortal part of man,' our reputation.

I thought myself (three weeks ago) an unchangeable infidel, and lived with a family that some of its members were of the Mormon faith. I had an opportunity of witnessing their private meetings, and every thing connected with them. I have heard General Bennett's lectures, and left not a stone unturned to find its character. I have argued with their elders on the truth of the Bible, and ridiculed their belief with every argument of science, philosophy and convictions of common sense, and accounted for their revelations and miracles as common effect, from a common cause—the works of 'a mind diseased.' Yet I have always given them credit for honesty, from the very fact of their suffering for principle's sake. Show me a christian denomination in existence that are so liberal in their principles as the 'poor deluded Mormons.' They believe that every honest man, who acts up to the principle of reflection, and obeys those dictates of conscience that show him wrong from right, will be saved, no matter what his belief—whether Turk, Jew or Heathen. And surely if God is just, he will not condemn a man for his belief, when he thinks from his heart he acts right.

The Mormons do not want persons to believe all that they do, as is falsely affirmed—they do not want to ram Joe Smith or revelation down people's throats, without their knowing for themselves: all they want is to obey the words of Christ for the remission of sin. They want to terrify no man into belief. They do not say it is sinful to read Shakspeare or Byron or any book that you can get an exalted idea from, as your judgment (if you have any) will point out the good from the bad. Let those who contend that the writings of these giants of genius have an immortal tendency, remember there never yet was a general good without a partial evil.

We are charged with advocating a plurality of wives, and common property. Now this is as false as the many other ridiculous charges which are brought against us. No sect have a greater reverence for the laws of matrimony, or the rights of private property, and we do what others do not, practice what we preach.

A conversation I had with a friend, soon after joining the Mormons, will strongly illustrate public opinion, and show in what light men ought to be held, who condemn without knowing for what, and have only the same reason to offer as Bardolph had for running away—'faith I ran when I saw others run.'

'Mr. R——, why did you join the Mormons?'

'Because I thought they were right.'

'Well, I never thought you were a fool until now.'

'And why do you think I am a fool now?'

'Because you joined the Mormons.'

'How does that prove me a fool?'

'Because none but fools would join them.'

'Why do you think so?'

'Because every one says so.'

'Do you know any of their principles?'

'No—but I know they cannot be good.'

'How do you know?'

'Because every one says so.'

'Do you think I am dishonest?'

'I know you are not.'

'Well, before I was a Mormon, I did not believe in God or devil; yet I was considered an upright man—and now as I believe as you do, in Christ and the remission of sins, you call me a fool; do you not think I can judge for myself?'

'I know you can.'

'Why then do you blame me for using my judgment?'

'Because every one says they are humbugs, and they are scouted out of every place.'

'Then your reason is this: because you see a dog running down the street, with an oppen

He comes to tell your honorable body, that the temple your fathers erected to freedom, whither their sons assembled to hear her precepts and cherish her doctrines in their hearts, has been desecrated; its portals closed, so that those that go up hither, are forbidden to enter.

He comes to tell your honorable body, that the blood of the heroes and patriots of the revolution, who have been slain by wicked hands for enjoying their religious rights, the boon of heaven to man, has cried, and is crying in the ears of the Lord of Sabaoth, saying, 'redress, redress our wrongs, O Lord God of the whole earth.

He comes to tell your honorable body, that the dying groans of infant innocence, and the shrieks of insulted and abused females—and many of them widows of revolutionary patriots have ascended up into the ears of Omnipotence, and are registered in the archives of eternity, to be had in the day of retribution, as a testimony against the whole nation, unless their cries and groans are heard by the representatives of the people, and ample redress made, as far as the nation can make it, or else the wrath of the Almighty will come down in fury against the whole nation.

Under all these circumstances, your memorialist prays to be heard by your honorable body, touching all the matters of his memorial; and as a memorial will be presented to congress this session, for redress of our grievances, he prays your honorable body will instruct the whole delegation of Pennsylvania, in both houses, to use all their influence in the national councils, to have redress granted.

And, as in duty bound, your memorialist will ever pray.

SIDNEY RIGDON, P. M.

TIMES AND SEASONS,

CITY OF NAUVOO,

THURSDAY, FEBRUARY 1, 1844.

NOTICE.

As we have lately been credibly informed, that an Elder of the Church of Jesus Christ, of Latter-day Saints, by the name of Hiram Brown, has been preaching Polygamy, and other false and corrupt doctrines, in the county of Lapeer, state of Michigan.

This is to notify him and the Church in general, that he has been cut off from the church, for his iniquity; and he is further notified to appear at the Special Conference, on the 6th

of April next, to make answer to these charges

JOSEPH SMITH,
HYRUM SMITH,
Presidents of said Church

THE GATHERING.

(Continued.)

Jared and his brother, together with the families that were with them, and their several offsprings, were greatly blessed of God, for a length of time upon this continent; they prospered exceedingly. They were blessed with communion with the Lord, with revelations, visions, faith wisdom, and in all temporal blessings they became a great people. But when they transgressed the laws of God, the curse of Jehovah fell upon them, and they were swept from the face of the earth, according to the word of the Lord.

Abraham was made use of, he was selected and chosen as a peculiar personage, to whom God would commit his laws and ordinances, and to his seed after him, and in order that he might accomplish his purposes, he gave unto him, the land of Canaan as his inheritance, that he might be selected and set apart from all other nations; and this was the only principle upon which God could teach him his law, and establish the priesthood. It is true, that Abraham obtained it by faith, but then if he had not possessed faith, he would not have been a fit personage for the Lord to select, through whom he could communicate his will, and preserve a chosen seed upon the earth. Abraham, through a long train of afflictions, and in many trials, had proven his unflinching integrity and faithfulness to God, for many years, and when the Lord saw that he was a proper person to exalt, he said unto him, 'get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee, and I will make of thee a great nation, and I will bless thee, and curse them that curse thee, and in thee shall all families of the earth be blessed.' And when Abraham had journeyed to the place appointed, 'the Lord appeared unto him and said unto thy seed will I give this land,' and he afterwards entered into a covenant with Abraham, saying, 'unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates. The Kenites, and the Kennizites, and the Kadmonites, and the Hittites, and the Perrizites, and the Rophaines, and the Ammorites, and the Canaanites, and the Girgashites, and the Jebusites.'

That land was given unto Abraham, and unto his seed, for an everlasting inheritance, and 'Isaac, and Jacob were heirs with him, of the same promise.' The land was allotted unto the

Joseph Smith was behind this announcemet when a Mormon was kicked our of the Church for preaching polygamy, which was actually "a false and corrupt doctrine." Smith had numerous wives at the time he took this action! What hypocrisy!

The voice of reason, the voice of humanity, the voice of the nation, and the voice of heaven seem to say to the honest and virtuous, throughout the State of Missouri; *Wash yourselves, make you clean*, lest your negligence should be taken by the world, from the mass of facts before it, *that you are guilty!* Let there be one unison of hearts for justice, and when you reflect around your own firesides, remember that fifteen thousand, once among you, now not, but who are just as much entitled to the privileges and blessings you enjoy as yourselves; like the widow before the unjust judge, are fervently *praying for their rights*. When you meditate upon the massacre at Hawn's mill, forget not that the constitution of your state holds this broad truth to the world: that none shall "be deprived of *life, liberty, or property*, but by the judgment of his peers, or the law of the land." And when you assemble together in towns, counties or districts, whether to petition your legislature to pay the damage the saints have sustained in your state, by reason of oppression, and misguided zeal; or to restore them to their rights according to republican principles and benevolent designs, reflect, and make honorable, or annihilate, such statute law as was in force in your state, in 1838; viz: "If twelve or more persons shall combine to levy war against any part of the people of this state, or to remove forcibly out of the state, or from their habitations, evidenced by taking arms and assembling to accomplish such purpose, every person so offending shall be punished by imprisonment in the penitentiary for a period not exceeding five years, or by a fine not exceeding five thousand dollars: and imprisonment in the county jail not exceeding six months."

Finally, if honor dignifies an honest people; if virtue exalts a community; if wisdom guides great men; if principle governs intelligent beings; if humanity spreads comfort among the needy; and if religion affords consolation by showing that charity is the first, best and sweetest token of perfect love: then, O ye good people of Missouri, like the woman in scripture *who had lost one of her ten pieces of silver*, arise, search diligently till you find the lost piece, and then make a feast and call in your friends for joy.

With due consideration

I am the friend of
all good men,
JOSEPH SMITH.

Nauvoo, Ill., March 8, 1844.

Nauvoo, March 15, 1844.

To the brethren of the Church of Jesus Christ of Latterday Saints, living on China Creek, in

Hancock County, Greeting:—Whereas brother Richard Hewitt has called on me to-day, to know my views concerning some doctrines that are preached in your place, and states to me that some of your elders say, that a man *having a certain priesthood*, may have as many wives as he pleases, and that doctrine is taught here: I say unto you that that man teaches *false doctrine*, for there is no such doctrine taught here; neither is there any such thing practised here. And any man that is found teaching privately or publicly any such doctrine, is culpable, and will stand a chance to be brought before the High Council, and lose his license and membership also: therefore he had better beware what he is about.

And again I say unto you, an elder has no business to undertake to preach mysteries in any part of the world, for God has commanded us all to preach nothing but the first principles unto the world. Neither has any elder any authority to preach any mysterious thing to any branch of the church unless he has a direct commandment from God to do so. Let the matter of the grand councils of heaven, and the making of gods, worlds, and devils *entirely alone*: for you are not called to teach any such doctrine—for neither you nor the people are capacitated to understand any such principles—less so to teach them. For when God commands men to teach such principles the saints will receive them. Therefore beware what you teach! for the mysteries of God are not given to all men; and unto those to whom they are given they are placed under restrictions to impart only such as God will command them; and the residue is to be kept in a faithful breast, otherwise he will be brought under condemnation. By this God will prove his faithful servants, who will be called and numbered *with the chosen*.

And as to the celestial glory, all will enter in and possess that kingdom that obey the gospel, and continue in faith in the Lord unto the end of his days. Now, therefore, I say unto you, you must cease preaching your miraculous things, and let the mysteries alone until by and bye. Preach faith in the Lord Jesus Christ; repentance and baptism for the remission of sins; the laying on of the hands for the gift of the Holy Ghost: teaching the necessity of strict obedience unto these principles; reasoning out of the scriptures; proving them unto the people. Cease your schisms and divisions, and your contentions. Humble yourselves as in dust and ashes, lest God should make you an ensample of his wrath unto the surrounding world. Amen.

In the bonds of the everlasting covenant,

I am

Your obedient servant,

HYRUM SMITH.

Times and Seasons, vol. 5, March 1844, page 474. Hyrum Smith, Joseph's brother and a President of the Church. More deceit. Hyrum knew better than this.

When I love the poor. I ask no favors of the rich. I can go to the

HISTORY OF THE CHURCH Vol. 6, p. 411

Joseph Smith - May, 1844

bring on yourselves your own destruction, I will complain. It is not right for a man to bear down his neck to the oppressor always. Be humble and patient in all circumstances of life; we shall then triumph more gloriously. What a thing it is for a man to be accused of committing adultery, and having seven wives, when I can only find one.

I am the same man, and as innocent as I was fourteen years ago; and I can prove them all perjurers. I labored with these apostates myself until I was out of all manner of patience; and then I sent my brother Hyrum, whom they virtually kicked out of doors.

Then sent Mr. Ruckenstein when they declared that they were my

received the Church could progress
no further. Soon after he met the

P
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livered a thrillingly powerful discourse on the subject of plural marriage, showing that while those who had entered into that relation properly had, as a rule, been greatly blessed, men who had tampered with the other sex outside of the 'marriage relation,' had wilted and gone down in every instance. Those who had embraced the doctrine were the leading men of the Church, possessing the Holy Spirit to a much more than ordinary degree. The speaker showed how the Lord had not confined His blessing to any class, or special families, but men of humble origin had been selected as his instruments to forward his purposes. It would yet transpire, he said, that God would take men out of the humbler walks of life and of them make Apostles and Prophets, who would perform mighty works in His name. The discourse was reported full."

We could produce hundreds of her testimonies of a similar nature

published hereafter:

Louisa Beman, married to the Prophet April 5, 1841, Joseph B. Noble officiating. See sketch, page .

Fanny Alger, one of the first plural wives sealed to the Prophet. See sketch, page .

Lucinda Harris, also one of the first women sealed to the Prophet Joseph. See sketch, page .

Zina D. Huntington, afterwards the wife of Pres. Brigham Young, sealed to the Prophet Oct. 27, 1841, Dimick B. Huntington officiating. Her sister Fanny was present as a witness. See sketch, page .

Prescindia L. Huntington, afterwards the wife of Heber C. Kimball, sealed to Joseph Dec. 11, 1841, Dimick B. Huntington officiating and Fanny A. Huntington present as a witness. See sketch, page .

Eliza Roxcy Snow, married to the Prophet June 29, 1842, Pres. Brigham Young officiating. See sketch, page .

Sarah Ann Whitoe, afterwards

At the time Joseph Smith made the above in the *History of the Church*, he had AT LEAST 27 WIVES. Notice the names of those listed in the Historical Record. On the next page is a continuation of the names of Smith's wives with whom he had conjugal relations.

the wife of Pres. Heber C. Kimball, married to Joseph July 27, 1842, her father Newel K. Whitney officiating. *See sketch, page .*

Desdemona W. Fullmer, married in 1842. *See sketch, page 235.*

Helen Mar Kimball, daughter of Pres. Heber C. Kimball and afterwards the wife of Horace K. Whitney, married to Joseph in May, 1843. *See sketch, page .*

Eliza M. Partridge, afterwards the wife of Amasa M. Lyman, married to Joseph May 11, 1843, Elder James Adams officiating. *See sketch, page 236.*

Emily D. Partridge, afterwards the wife of Pres. Brigham Young, married to the Prophet May 11, 1843, Elder James Adams officiating. *See sketch, page 240.*

Lucy Walker, afterwards the wife of Pres. Heber C. Kimball, married to the Prophet May 1, 1843, Elder Wm. Clayton officiating. *See sketch, page 236.*

Almera W. Johnson, married to the Prophet in August, 1843. *See sketch, page 235.*

Malissa Lott, afterwards the wife of Ira Jones Willes, married to Joseph Sept. 20, 1843. *See sketch, page 119.*

Fanny Young, a sister of Pres. Brigham Young, married to Joseph

Nov. 2, 1843. Brigham Young officiating. *See sketch, page .*

Maria Lawrence, a sister of Henry W. Lawrence, of Salt Lake City, married in 1843. *See sketch, page .*

Sarah Lawrence, a sister of Henry W. Lawrence, of Salt Lake City, married to Joseph in 1843. *See sketch, page .*

Hannah Ells, sister of Dr. Josiah Ells, of Nauvoo. *See sketch, page .*

Flora Ann Woodworth, daughter of Lucien Woodworth. *See sketch, page .*

Ruth D. Vose, known as the wife of Edward Sayers. *See sketch, page .*

Mary Elizabeth Rollins, now living in Minersville, Beaver Co., Utah. *See sketch, page .*

Olive Frost, afterwards the wife of Pres. Brigham Young. *See sketch below.*

Rhoda Richards, daughter of Joseph and Rhoda Richards. *See sketch, page .*

Sylvia Sessions, daughter of David and Patty Sessions. *See sketch.*

Maria Winchester, daughter of Benjamin Winchester, sen. *See sketch, page .*

Elvira A. Cowles, afterwards the wife of Jonathan H. Holmes. *See sketch, page .*

Sarah M. Cleveland. *See sketch, page .*

More names of Joseph Smith's polygamous wives from the Historical Record. One of those listed, Lucy Walker, years later signed a notarized statement of the facts, found on the next page. She later married President Heber C. Kimball after the death of Smith.

UNITED STATES OF AMERICA,
 State of Utah
 County of Salt Lake.

LUCY WALKER SMITH, being first duly

sworn, says:

I was a plural wife of the Prophet Joseph Smith, and was married to him at Nauvoo in the State of Illinois, on the first day of May, 1843, by Elder William Clayton. The Prophet was then living with his first wife, Emma Smith, and I know that she gave her consent to the marriage of at least four women to her husband as plural wives, and that she was well aware that he associated and cohabited with them as wives. The names of those women were, Eliza and Emily Partridge, and Maria and Sarah Lawrence; all of whom knew that I too was his wife.

When the Prophet Joseph Smith first mentioned the principle of plural marriage to me I felt indignant and so expressed myself to him, because my feelings and education were averse to anything of that nature. But he assured me that this doctrine had been revealed to him of the Lord, and that I was entitled to receive a testimony of its divine origin for myself. He counselled me to pray to the Lord, which I did, and thereupon received from Him a powerful and irresistible testimony of the truthfulness and divinity of plural marriage, which testimony has abided with me ever since.

Lucy Walker Smith

Subscribed and sworn to before me
 this 24 day of October, 1902.



James Jack
 Notary Public.

My Commission Expires,
 Aug 6th, 1905.

The hypocrisy and deceit of Joseph Smith is clearly seen in these last few pages. He had been practicing polygamy for years and lying about it. Further, he encouraged and participated in other Mormon leaders taking plural wives. Yet, there is more. On the next page is an admission of their deceit and boasting about how clever they were in covering it.

to the principle, consequently we cannot come to any other conclusion than that Polygamy is perfectly consistent with the Book of Mormon.

The passage you refer to in the Doctrine and Covenants, section cix., par 4, reads as follows:—"Inasmuch as this Church of Christ has been reproached with the crime of fornication, and polygamy; we declare that we believe that one man should have one wife, and one woman but one husband, except in case of death, when either is at liberty to marry again." In the lxxv. section, par. 3, there is a passage similar to part of the above; besides these, the Doctrine and Covenants is silent upon the matter.

Now the Revelation on Plurality of Wives is published, I can imagine you are ready to say, Why was polygamy in this quotation called a crime, and the application of the term polygamy to your Church esteemed a reproach? Polygamy is not called a crime there—it reads, "the crime of fornication, and polygamy." Observe, the word "crime" is of the singular number, and consequently can not refer to both the following nouns. It can only refer to one, and that is "fornication." If it read, "the crimes of fornication and polygamy," then you might justly have said that polygamy was designated a crime; but as the passage now stands, you cannot reasonably say so.

As to polygamy being termed a "reproach" to this Church, that term was true enough when this passage in the Doctrine and Covenants was written. The Book of Mormon, as I have shown before, states that the Lord's people were not to have more wives than one, except they received special commandment from Him otherwise. The Elders in the infancy of the Church, believing in the Book of Mormon, of course practised the one wife system, until they were commanded to adopt a plurality of wives. Almost from the foundation of the Church have its enemies declared that polygamy was practised by the Elders; and the term polygamy, being contemptuously applied to the Church whilst its members were monogamists, was very justly considered nothing less than a "reproach" upon it.

You may ask, But does not the passage read, "that one man should have one wife, and one woman but one husband?" Certainly it does; but that is hard upon

bachelors only, like Paul's instructions to Timothy and Titus on the ordination of officers. It says positively that "one man should have one wife,"—it does not say positively that a man should not have more than one wife, but it does say positively that one woman should have but one husband. The reason is obvious. If one woman had more than one husband—as is the case among some of the inhabitants of the regions of the Himalaya, and also of Malabar, and Ceylon, who practise polyandry—the seed would be mixed, which is an abomination to the Lord; but a man's having more wives than one only increases his posterity, which is not abomination to the Lord; on the contrary, it is the fulfilling of the first great law of life.

No doubt you are filled with admiration at the manner in which the passages I have quoted from the Book of Mormon and the Doctrine and Covenants, were rendered—conveying the truth, yet in such a manner that none but those who had the spirit of truth could understand, and yet so plain withal, when pointed out, that men wonder why they erred. But this is a characteristic of many of the revelations of the Almighty; and thus oftentimes does the "foolishness" of God bring to naught the wisdom of the wise. No doubt you can now see, plainly, that the doctrine of plurality of wives is perfectly consistent with the Doctrine and Covenants.

Newspaper reports are queer things to handle, because we can scarcely see two alike. If the Latter-day Saints were to flatly deny all newspaper stories concerning them, they would scarcely go amiss. Sometime ago the *Family Herald* stated that Utah Territory contained a population of 300,000 souls, which I have no doubt would be surprising information even in Utah itself. The other week I saw a statement in the *Tablet*, a Catholic newspaper, that seven thousand German "Mormons" were about emigrating for Salt Lake Valley—which certainly was a feature of "Mormonism" in Germany that was quite startling to the authorities of the Church of Latter-day Saints. Some time last winter or spring, Elder Cyrus H. Wheelock, while replying to a "Lecture on Mormonism," in the Music Hall, Liverpool, stated that during the exodus of the Saints from Nauvoo, his wife was laid in the grave, and that she was

Millennial Star, vol. 15, Elder John Jaques, March 1853, page 164. You might find it interesting to read all of the text but the parts designated address directly the practice of polygamy and the deceitful way it was hidden.

the only wife he had. From this declaration the Liverpool papers published far and wide that Elder Wheelock had denied that a plurality of wives prevailed among the Latter-day Saints. Respecting this doctrine there has probably been more misrepresentation in newspaper and public reports, than any other believed by the Saints. Some have represented that a promiscuous intercourse of the sexes was practised among the Saints—some, that a relation, denominated “spiritual wifeism,” which allowed carnal privileges, was countenanced among them—others, that a species of spiritual plurality, which did not include sexual intercourse, was entered into.

But to the question—Have not the Latter-day Saints denied that a plurality of wives existed in their midst, when such was actually the case? Doubtless some have, because they did not know that such was the case. If they were ignorant that the Lord had given a commandment upon the matter, and they formed their conclusions from the Book of Mormon, which you will still recollect forbids it, except by commandment, then they are not culpable for denying it, because, to the best of their knowledge, such was not the case.

Probably you may wish to put the question still closer to me—Have not some Elders of the Latter-day Saints denied that Polygamy was practised in the Church, when at the same time they positively knew that it was? That is a personal question, and must be answered accordingly. I can only answer for myself—I have not, neither have I heard any other Elder.

The question may arise in your mind—If a plurality of wives has been prevalent in the Church so long, why have not the Elders publicly preached the doctrine? The answer is very plain. Because neither the body of the Saints nor Christendom were prepared for it. There is a time for all things. God does not reveal to His Church all knowledge at once, but gives “line upon line, and precept upon precept.” Neither is it wisdom in His Elders to publish all knowledge the moment it is revealed to them. Permit me again to remind you that man’s spiritual growth is strictly analagous to his mortal growth. Your little child asks you various questions respecting its origin, or its course when it shall arrive at maturity, and

makes most amusing remarks on the subject. You sit and smile at it—you do not tell it the truth about these things, because it would be folly so to do, but you consider it perfectly proper and wise to evade its interrogations, or to refuse to answer them, and direct its discourse to other subjects. It is just so in God’s dealings with His Church. And if God acts so, His servants to be like Him must do so too, and if they do otherwise, they are not wise, nor free from condemnation. St. Paul was caught up into the third heavens, and heard things that it was not lawful he should utter on the earth.—2 Corinthians xii. And if it had been lawful to utter them, perhaps it would not have been expedient. Now, if St. Paul had been questioned to the day of his death, respecting what he saw, it would have been his positive duty to have refused to tell, and to have done this he must have evaded the subject when questions were put directly to him. By reading the Doctrine and Covenants, sec. xx., par. 16, sec. xxxvi., para. 6, 7, sec. xlviii., par. 1, and sec. lxxvi., par. 4, you will learn that many things were and are to be withheld from the Saints and the world, and only to be revealed at the fitting times and seasons. If the doctrine of polygamy had been publicly preached by the Elders when the Church was in its infancy, and when the Saints were comparatively ignorant and weak in the faith, it is probable that very few indeed would have been able to endure, for this principle comes so directly opposite to the traditions of Christendom, that even good men are shocked by it, although they can find no solid argument in the Scriptures, or out of them, to oppose it. And not only would the weak Saints have had to endure a fearful struggle in their own minds, but they would have had, at the same time, to endure the galling opposition and derision of the Christian world. For Christendom considers it less criminal for a man to commit whoredom, than for him to publicly marry more wives than one, and honourably support them and their offspring. Consequently the Christian nations have enacted laws to punish polygamy, but have not enacted laws to punish adultery, or if they have, they are inaccessible to all but a privileged few. Some of these Christian governments actually license houses for the purpose of female prostitution, and all wink at them.

This is a continuation of the preceding page. One can hear the pride felt by the author in how clever they were in hiding things. The sophistry in explaining away the evidence is very clever.

racters, I have already stated that I proved Mr. Caswell to have told one lie, and a man that will tell one falsehood to injure an innocent people, will tell five hundred, if necessary, for the same object. I have also spoken of John C. Bennett's character; perhaps these gentlemen suppose that great importance is to be attached to Mr. Caswell's statement, because he is a reverend gentleman; but reverend gentlemen can tell falsehoods, when it answers their purpose, as well as others. I will presently show some of their proceedings. We have had a terrible account about the murder of Governor Boggs, I suppose given by the Rev. Mr. Caswell. Ex-governor Boggs is now living in California, at the gold mines. (Laughter.) But I suppose he must be dead, because a reverend gentleman said so. Mr. Robertson has told us of a certain editor, who was afraid to pollute his paper with remarks made by some of the gentlemen before referred to. It certainly would have been more to the credit of the persons concerned, notwithstanding they had no regard for the truth, if they had had a little more regard for delicacy; and with all due deference, I must say, that men of the profession and calling of my opponents, would have displayed a little more taste, if they had possessed a little more of that delicacy of feeling which actuated the editor. We are accused here of polygamy, and actions the most indelicate, obscene, and disgusting, such that none but a corrupt and depraved heart could have contrived. These things are too outrageous to admit of belief; therefore leaving the sisters of the "White Veil," the "Black Veil," and all the other veils, with those gentlemen to dispose of, together with their authors, as they think best, I shall content myself by reading our views of chastity and marriage, from a work published by us, containing some of the articles of our Faith. "Doctrine and Covenants," page 330.

"1. According to the custom of all civilised nations, marriage is regulated by laws and ceremonies; therefore we believe that all marriages in this Church of Jesus Christ, of Latter-day Saints, should be solemnized in a public meeting, or feast, prepared for that purpose; and that the solemnization should be performed by a presiding High Priest, High Priest, Bishop, Elder, or Priest, not even prohibiting those persons who are desirous to get married, of being married by other authority. We believe that it is not right to prohibit members of this church from marrying out of the church, if it be their determination so to do, but such persons will be considered weak in the faith of our Lord and Saviour Jesus Christ.

"2. Marriage should be celebrated with prayer and thanksgiving; and at the solemnization, the persons to be married, standing together, the man on the right, and the woman on the left, shall be addressed by the person officiating, as he shall be directed by the Holy Spirit; and if there be no legal objections, he shall say, calling each by their names, "You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others during your lives." And when they shall have answered "Yes," he shall pronounce them husband and wife, in the name of the Lord Jesus Christ, and by virtue of the laws of the country, and authority vested in him. 'May God add his blessing, and keep you to fulfil your covenants from henceforth, and for ever. Amen.'

"3. The Clerk of every Church should keep a record of the marriages solemnized in his branch.

"4. All legal contracts of marriage made before a person is baptized into this Church should be held sacred and fulfilled. Inasmuch as this Church of Jesus Christ has been reproached with the crime of fornication and polygamy, we declare that we believe that one man should have one wife, and one woman but one husband, except in case of death, when either is at liberty to marry again. It is not right to persuade a woman to be baptized contrary to the will of her husband; neither is it lawful to influence her to leave her husband. All children are bound by law to obey their parents; and to influence them to embrace any religious faith, or be baptized, or leave their parents without their consent, is unlawful and unjust. We believe that husbands, parents, and masters, who exercise control over their wives, children, and servants, and prevent them from embracing the truth, will have to answer for that sin."

Mr. Robertson talks about our bold and audacious pretensions. I may be a little

Discussion between John Taylor, later to be President of the Church, and three Ministers from *Orson Pratt's Works*, 1850. Notice how Taylor condemns polygamy as obscene and disgusting. At the time he said this, HE HAD SIX WIVES. The bottom highlighted section is regarding the D&C section John Jaques explained away on the preceding page.

them. It is true that in France and in the United States magistrates are authorized to officiate in solemnizing marriages. But in France, to this day, unless they are married by a minister of religion, many of the more conscientious feel that they are living in a state of adultery.

Now, in relation to the position that we occupy concerning plurality, or, as it is termed, polygamy, it differs from that of others. I have noticed the usage of several nations regarding marriage; but, as I have said, we are not indebted to any of them for our religion, nor for our ideas of marriage, they came from God. Where did this commandment come from in relation to polygamy? It also came from God. It was a revelation given unto Joseph Smith from God, and was made binding upon His servants. When this system was first introduced among this people, it was one of the greatest crosses that ever was taken up by any set of men since the world stood. Joseph Smith told others; he told me, and I can bear witness of it, "that if this principle was not introduced, this Church and kingdom could not proceed." When this commandment was given, it was so far religious, and so far binding upon the Elders of this Church, that it was told them if they were not prepared to enter into it, and to stem the torrent of opposition that would come in consequence of it, the keys of the kingdom would be taken from them. When I see any of our people, men or women, opposing a principle of this kind, I have years ago set them down as on the high road to apostacy, and I do to-day; I consider them apostates, and not interested in this Church and kingdom. It is so far, then, a religious institution, that it affects my conscience and the consciences of all good men—it is so far religious that it connects itself with time and with eternity. What are

the covenants we enter into, and why is it that Joseph Smith said that unless this principle was entered into this kingdom could not proceed? We ought to know the whys and the wherefores in relation to these matters, and understand something about the principle enunciated. These are simply words; we wish to know their signification.

Where is there in the world a people that make any pretensions to have any claim upon their wives in eternity? Where is there a priest in all Christendom that teaches anything of this kind? You cannot find them. Marriage is solemnized until death do them part, and when death comes to either party, then there is an end to the whole matter, and what comes after death is in the dark to them. It was so with us up to the time of the giving of that revelation; we had no claim upon one wife in eternity. They had obeyed the Gospel as we had; they had been baptized in the name of Jesus Christ for the remission of sins as we had; we had been married to them according to the laws of the land, and were living as other Gentiles were, but we had no claim upon them in eternity. It was necessary that one grand truth should be unlocked, which is, that man and woman are destined to live together and have a claim upon each other in eternity. The Priesthood being restored, the key was turned in relation to this matter, and the privilege was placed not only within the reach of the Elders of this Church, but within the reach of all who should be considered worthy of it, to make covenants with their partners that should be binding in the eternal worlds; that in this respect, as well as in other respects, we might stand as a distinguished people, separate and apart from the rest of the earth, depending upon God for our religion.

Previous to this revelation, who in

John Taylor, Journal of Discourses, vol. 11, April 7, 1866. Recall on the preceding page how Taylor condemned polygamy, etc. Now he openly admits to it as necessarily following a revelation given to Joseph Smith.

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

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

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

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

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

Brigham Young, *Journal of Discourses*, vol. 11, August 19, 1866. Note closely what Young says. Polygamy is necessary to attain the highest glory says Young. We can multiply such references from Young and other Leaders of the last half of the nineteenth century.

earth, we never could fulfill the purposes of God in this estate.

I have this paper in my possession, and have had for a number of months past. In fact, it was written at my request, and then given into my care, and I have preserved it with a view, when thought proper, to have it published. And as it is a sermon of itself, it would perhaps be more interesting than anything I could say on the present occasion, and therefore, with President Taylor's permission, I will read it to the congregation.

[The affidavit was then read by Elder Smith.]

He then continued :

As I before said, I felt to read this document because of the instruction it would afford, and for the further object of showing that although "he is dead, he yet speaketh." For this testimony of Brother Clayton will stand forever, though his body moulders into dust. And I am, and so was the deceased when living, at the defiance of the world to dispute those statements. They are made from personal knowledge derived from personal associations with the Prophet Joseph Smith himself, not with a view to gain notoriety, but rather to leave behind him his testimony with regard to this important principle. He has done so. And as he has here stated, as having come from the mouth of the Prophet, this doctrine of eternal union of husband and wife, and of plural marriage, is one of the most important doctrines ever revealed to man in any age of the world. Without it man would come to a full stop; without it we never could be exalted to associate with and become gods, neither could we attain to the power of eternal increase, or the blessings pronounced upon

Abraham, Isaac and Jacob, the fathers of the faithful.

There are but a few witnesses now living in relation to the coming forth of this revelation; there never were many that were intimately acquainted with the prophet and his teaching upon this subject. I look around me and see a number of persons in this assembly whose hair has grown grey in the service of God, and who had an intimate acquaintance with our martyred prophet; but few, if any of them, were so closely identified with him in this matter as Brother Clayton.

There are, however, enough witnesses to these principles to establish them upon the earth in such a manner that they never can be forgotten or stamped out. For they will live; they are destined to live, and also to grow and spread abroad upon the face of the earth, to be received and accepted and adopted by all the virtuous, by all the pure in heart, by all who love the truth, and seek to serve Him and keep His commandments; they are bound to prevail, because they are true principles.

Now we are called upon to pay our last respects to Brother Clayton. His spirit has taken its flight; it has gone to the Father from whence it came, as is taught in the Book of Mormon. When the spirit leaves the body, it returns, says the prophet, immediately to God, to be assigned to its place, either to associate with the good and the noble ones who have lived in the Paradise of God, or to be confined in the "prison" house to await the resurrection of the body from the grave. Therefore we know that Brother Clayton has gone to God, gone to receive the partial judgment of the Almighty, which pertains to the

Joseph F. Smith, *Journal of Discourses*, vol. 21, December 1879, page 10. Sermon at the funeral of William Clayton who had been the secretary to Joseph Smith. The speaker refers to the written documents he made while attending to the "Prophet." The Speaker informs them that polygamy is essential and can never be stamped out.

37. Therefore, marvel not at these things, for ye are not yet pure; ye can not yet bear my glory; but ye shall behold it if ye are faithful in keeping all my words that I have given you, from the days of Adam to Abraham, from Abraham to Moses, from Moses to Jesus and his apostles, and from Jesus and his apostles to Joseph Smith, whom I did call upon by mine angels, my ministering servants, and by mine own voice out of the heavens, to bring forth my work;

38. Which foundation he did lay, and was faithful; and I took him to myself.

39. Many have marveled be-

cause of his death; but it was needful that he should seal his testimony with his blood, that he might be honored and the wicked might be condemned.

40. Have I not delivered you from your enemies, only in that I have left a witness of my name?

41. Now, therefore, hearken, O ye people of my church; and ye elders listen together; you have received my kingdom.

42. Be diligent in keeping all my commandments, lest judgments come upon you, and your faith fail you, and your enemies triumph over you. So no more at present. Amen and Amen.

m, sec. 135.

OFFICIAL DECLARATION

To Whom it may Concern:

Press dispatches having been sent for political purposes, from Salt Lake City, which have been widely published, to the effect that the Utah Commission, in their recent report to the Secretary of the Interior, allege that plural marriages are still being solemnized and that forty or more such marriages have been contracted in Utah since last June or during the past year, also that in public discourses the leaders of the Church have taught, encouraged and urged the continuance of the practice of polygamy—

I, therefore, as President of the Church of Jesus Christ of Latter-day Saints, do hereby, in the most solemn manner, declare that these charges are false. We are not teaching polygamy or plural marriage, nor permitting any person to enter into its practice, and I deny that either forty or any other number of plural marriages have during that period been solemnized in our Temples or in any other place in the Territory.

One case has been reported, in which the parties allege that the marriage was performed in the Endowment House, in Salt Lake City, in the Spring of 1889, but I have not been able to learn who

Manifesto of 1890. Bowing to pressure of the U.S. Government, polygamy was outlawed by the Mormon Church. That did not, however, stop the practice, as we noted earlier. There were Mormon Leaders at that time with more than one wife and continued in polygamy into the 20th century. Many Mormons moved to Mexico and established enclaves where they were beyond U.S. control. Such groups continue to this day even in the U.S.

OFFICIAL DECLARATION

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performed the ceremony; whatever was done in this matter was without my knowledge. In consequence of this alleged occurrence the Endowment House was, by my instructions, taken down without delay.

Inasmuch as laws have been enacted by Congress forbidding plural marriages, which laws have been pronounced constitutional by the court of last resort, I hereby declare my intention to submit to those laws, and to use my influence with the members of the Church over which I preside to have them do likewise.

There is nothing in my teachings to the Church or in those of my associates, during the time specified, which can be reasonably construed to inculcate or encourage polygamy; and when any Elder of the Church has used language which appeared to convey any such teaching, he has been promptly reproved. And I now publicly declare that my advice to the Latter-day Saints is to refrain from contracting any marriage forbidden by the law of the land.

WILFORD WOODRUFF

President of the Church of Jesus Christ
of Latter-day Saints.

President Lorenzo Snow offered the following:

"I move that, recognizing Wilford Woodruff as the President of the Church of Jesus Christ of Latter-day Saints, and the only man on the earth at the present time who holds the keys of the sealing ordinances, we consider him fully authorized by virtue of his position to issue the Manifesto which has been read in our hearing, and which is dated September 24th, 1890, and that as a Church in General Conference assembled, we accept his declaration concerning plural marriages as authoritative and binding."

The vote to sustain the foregoing motion was unanimous.

Salt Lake City, Utah, October 6, 1890.

The Adam-God Theory

Brigham Young taught that Adam was a man who lived on another earth, died and attained celestial glory. He then appeared on this earth in his celestial body with one of his wives, Eve. He not only started the human race but was also the God of this world and the only God with whom we have to do. When Mary conceived Jesus, it was Adam that was His father by physical intercourse with Mary. The full teaching on this is clearly given in the following pages.

The Mormon General Authorities today try desperately to deny this was ever taught. Certainly the doctrine itself is not held by Mormons today except for fundamentalists, though it was still being taught after the beginning of the 20th century.

Apostle Mark Petersen in his *Adam: Who Is He?*, 1976 edition, attempted to show that Young did not teach such a thing. In a later edition, however, Petersen had to make some revisions of his arguments because what he had said was not so. Young did teach such a doctrine. He was supposed to be an inspired prophet, teaching by revelation. With Mormons, what is taught by “inspiration” through one Prophet is denied by another Prophet. I will remind the reader of what Young said about himself—

“If there is an Elder here, or any member of this church...who can bring up the first idea, the first sentence that I have delivered to the people as counsel that is wrong, I really wish they would do it; but they cannot do it, for the simple reason that I have never given counsel that is wrong.” *Journal of Discourses*, vol. 16, page 161.

The same claim has been made by all Mormon “Prophets, Seers, Revelators.” Here are some others—

“When did I ever teach anything wrong from this stand? When was I ever confounded?...I never told you I was perfect, but there is no error in the revelations which I have taught.” Joseph Smith, *History of the Church*, vol.6, page 366.

“The Lord will never permit me or any other man who stands as President of this church to lead you astray. It is not in the program. It is not in the mind of God. If I were to attempt that, the Lord would remove me out of my place, and so He will any other man who attempts to lead the children of men astray.” President Wilford Woodruff, *1961 Doctrine & Covenants*, page 292.

“The Prophet will never lead the church astray.” Ezra Taft Benson, *Fourteen Fundamentals in Following the Prophets*, page 5.

“The Lord will never allow the president of the church to teach us any false doctrine.” *Gospel Principles*, page 46, a manual for new converts to the LDS church.

These are claims of infallibility for every Mormon Leader throughout their history. In light of the facts of that history, these statements are not just ludicrous but outrageously fraudulent.

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

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

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

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

Brigham Young, *Journal of Discourses*, vol. 1, April 9, 1852, page 50. Adam was actually God who brought one of his wives, Eve, into the world and started the human race. Further, Adam had physical intercourse with Mary so that Jesus was the Son of God in body and spirit. So says the "inspired prophet," Brigham Young. More on the next page.

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

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

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

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

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

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

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

Brigham Young, continued from preceding page.

DISCOURSE

By PRESIDENT BRIGHAM
YOUNG, delivered in the New
Tabernacle, Salt Lake City, Sun-
day Afternoon, June 8th 1873.

REPORTED BY DAVID W. EVANS.

my minister, but I shall not have the time. I frequently think, in my meditations, how glad we should be to instruct the world with regard to the things of God, if they would hear, and receive our teachings in good and honest hearts and profit by them. I have been found fault with a great many times for casting reflections upon men of science, and especially upon theologians, because of the little knowledge they possess about man being on the earth, about the earth itself, about our Father in heaven, his Son Jesus Christ, the order of heavenly things, the laws by which angels exist, by which the worlds were created and are held in existence, &c. How pleased we would be to place these things before the people if they would receive them! How much unbelief exists in the minds of the Latter-day Saints in regard to one particular doctrine which I revealed to them, and which God revealed to me—namely that Adam is our father and God—I do not know, I do not inquire, I care nothing about it. Our Father Adam helped to make this earth, it was created expressly for him, and after it was made he and his companions came here. He brought one of his wives with him, and she was called Eve, because she was the first woman upon the earth. Our Father Adam is the man who stands at the gate and holds the keys of everlasting life and salvation to all his children who have or who ever will come upon the earth. I have been found fault with by the ministers of religion because I have said that they were ignorant. But I could not find any man on the earth who could tell me this, although it is one of the simplest things in the world, until I met and talked with Joseph Smith. Is it a great mystery that the earth exists? Is it a great

my minister said that you is as we sit. He did not mean those words to be literally understood. He meant simply, that in our organization we have all the properties in embryo in our bodies that our Father has in his, and that literally, morally, socially, by the spirit and by the flesh we are his children. Do you think that God, who holds the eternities in his hands and can do all things at his pleasure, is not capable of sending forth his own children, and forming this flesh for his own offspring? Where is the mystery in this? We say that Father Adam came here and helped to make the earth. Who is he? He is Michael, a great prince, and it was said to him by Eloheim, "Go ye and make an earth." What is the great mystery about it? He came and formed the earth. Geologists tell us that it was here millions of years ago. How do they know? They know nothing about it. But suppose it was here, what of it? Adam found it in a state of chaos, unorganized and incomplete. Philosophers, again, in talking of the development of the products of the earth, for instance, in the vegetable kingdom, say the little fibres grew first, then the larger vegetation. When this preparatory stage was completed then came the various orders of the animal creation; and finally man appeared. No matter whether these notions are true or not, they are more or less speculative. Adam came here and got it up in a shape that would suit him to commence business. What is the great mystery about it? None, that I have seen. The mystery in this, as with miracles, or anything else, is only to those who are ignorant. Father Adam came here, and then they brought his wife. "Well," says one, "Why was Adam called Adam?" He was the first man on the earth, and its framer and maker. He, with the help of his brethren, brought it into existence. Then he said, "I want my children who are in the spirit world to come and live here. I once dwelt upon an earth something like this, in a mortal state, I was faithful, I received my crown and exaltation. I have the privilege of extending my work, and to increase there will be no end. I want my children that were born to me in the spirit world to come here and take tabernacles of flesh, that their spirits may have a house, a tabernacle or a dwelling place as mine has, and where is the mystery?"

Now for mother Eve. The cell, not only

17th President Young presided this afternoon & spoke upon the Law of consecration & had an interesting conversation in our prayer circle the subject of Elder Orson Pratt publishing the Secer & the doctrine it contained was brought up in conversation President Young said he ought not to have published the marriage ceremony it was sacred & one of the last testimonies attended to in the judgments & ought not to have been given to the world Bro. Pratt said that he thought it was nothing as the plurality of wives & its doctrine was to be published to the world he said he should not have done it if he had thought there had been the least harm in it - President Young said he was satisfied they had standed no wrong ill - he said that the doctrine taught in the Secer that God had arrived at that state where by he could not advance any further in knowledge & glory was a false doctrine & not like that there never will be a time to all eternity when all the Gods of eternity will cease advancing in power & knowledge & glory for if this was the case eternity would cease to be & the glory of God would come to an end but all of celestial beings will continue to advance in knowledge & power worlds without end Joseph would always be a king

17th He with his leaders Brother Pratt also thought that Adam was made of the dust of the earth & could not believe that Adam was our God or the Father of Jesus Christ President Young said that he was that he came from another world & made this world Eve with him partook of the fruits of the earth begat children & they were earthly & had mortal bodies & if we were faithful we should become Gods as He was. He told Bro. Pratt to lay aside his philosophical reasoning & get revelation from God to govern him & enlighten his mind more & it would be a great blessing to him to lay aside his books & go into the lawyers as some of the rest of us was doing it would be better for him He said his Philosophy injured him in measure many good things was said by President Young that we should grow up in Revelation so the principle would govern every part of our lives. He had never found any difficulty in teaching this principle people since Joseph's death

President Young preached this afternoon and spoke upon the law of consecration and had an interesting conversation in our prayer circle the subject of Elder Orson Pratt publishing the Seer and the doctrine it contained was brought up in conversation. President Young said he ought not to have published the marriage ceremony it was sacred and one of the last testimonies attended to in the endowments and ought not to have been given to the world Brother Pratt said that he thought it was no harm as the plurality of wives and its doctrine was to be published to the world He said he should have not done it if he had thought that it had been the least harm in it. President Young said he was satisfied that he intended no wrong in it - He said that the doctrine taught in the Seer that God had arrived at that state whereby he could not advance any further in knowledge power and glory was a false doctrine and not true that there never will be a time to all eternity when all the Gods of Eternity will cease advancing in power knowledge experience and Glory for if this was the case Eternity would cease to be and the Glory of God would come to an end but all of celestial beings will continue to advance in knowledge and power worlds without end Joseph would always be ahead of us we should never catch up with him in all eternity nor he with his leaders Brother Pratt also thought that Adam was made of the dust of the earth Could not believe that Adam was our God or the Father of Jesus Christ President Young said that he was that he came from another world and made this brought Eve with him partook of the fruits of the earth begat children and they were Earthly and had mortal bodies and if we were faithful we should become Gods as he was. He told Brother Pratt to lay aside his philosophical reasoning and get revelation from God to govern him and enlighten his mind more and it would be a great blessing to him to lay aside his books and go into the canyons as some of the rest of us were doing and it would be better for him. He said his philosophy injured him in a measure many goods things was said by President Young that should grow up in revelation so that the principle would govern every act of our lives.

Journal of Wilford Woodruff from previous page

APRIL 1852

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Thursday 8th April 1852. Attended Conference in the fore noon which was devoted to the subject of education & Orson Spencer, Z. Snow W. W. Phelps and President B. Young spoke on the subject. In the after noon I could not get in the Tabernacle.

This evening there was a General meeting of the Seventies who met in Quorums for the purpose of filling vacancies and ordaining Seventies.

Friday 9th April 1852. Stormy morning. attended conference House much crowded, did not stay in the House long after noon was not in because of the croud -

Another meeting this evening. President B. Young taught that Adam was the father of Jesus and the only God to us.¹⁰² That he came to this world in a resurrected body &c more hereafter

Saturday 10th April 1852. Attended Conference but did not stay in much of the time because of the croud. had to give way to the ladies. Carrington spoke on the subject of Doctors & their practice.

The Origion mail came in to day. They found the remains of Capt Woodward, who was supposed to have been killed by the Indians the California mail last fall and they picked up some few letters lying around him.¹⁰³

Attended a night meeting but th-

r done at it.

Sunday 11th April 1852

Spoke against brethren taking oaths of eternity and sealing to them for ever never should be again brought under the Gavel. was ordained Head Bishop and chose counsellors which was accepted. Seth Taft A Hoagland, D. Peabody, D. Spencer, were appointed travelling Bishops.¹⁰⁴

In the after noon I staid at home and my wife went to meeting In the evening went to meeting J. C. Wright preached. Conference closed this after noon

Monday 12th April 1852. Attended a lawsuit before Esqr. A. F. Farr. J. G. Peeples v- Jos Worthen in debt 10 dollars T. S. Williams & myself Council for Williams. Peeples was non-suited on the plea of Jurisdiction as Taft lived in another County. Writing marginal notes for the law the rest of the day -

Tuesday 13th April 1852. Writing marginal notes for the laws to day. John Kay and others gave Harvey Morse 39 hard lashes (to day [crossed out]) last night for frequently attempting to rape two little girls not six years old. He had materially injured the girls.

102. This speech on the "Adam-God" theory gave rise to much later discussion, some of which continued into the 1920's. It is not now accepted as L. D. S. Church doctrine.

103. The full name of Mr. Woodard, the California mail contractor, has not yet been found. The only man who spells his name "Woodard" is George Woodard, a member of Brigham Young's 1847 pioneers.

A note on the fate of Woodard is found in a letter from Lorin Farr to Governor Brigham Young, dated April 10, 1852, and filed in the "Journal History" of the church under that date: "Sir: I have taken this opportunity to inform you that Mr. Johnson, the mail carrier, has returned from his trip out after his things which he left this side of Goose Creek Mountains . . . They found about 70 miles this side of Goose Creek Mountain where Mr. Woodard, the mail contractor, had died or perished. Mr. Johnson found a part of the mail that he had, also his watch and some of his clothing . . ."

104. Since much of the tithing was paid "in kind,"—grain, produce, cattle, fruit, molasses, etc.—the traveling bishops collected from the scattered wards and brought the contributions into the general storehouse for distribution among the poor. Sometimes they hauled out items to localities where there were shortages.

There are the "glory of the sun," and the "glory of the moon," and the "glory of the stars."

The children of Israel belong to the glory of the sun. They kept their first estate. They are nobly trying to keep their second estate on probation. Let the devotion, the faith, the divine heroism of the Mormon sisters, witness this.

"Adam is our Father and God. He is the God of the earth."

So says Brigham Young.

Adam is the great archangel of this creation. He is Michael. He is the Ancient of Days. He is the father of our elder brother, Jesus Christ—the father of him who shall also come as Messiah to reign. He is the father of the spirits as well as the tabernacles of the sons and daughters of man. Adam!

Michael is one of the grand mystical names in the works of creations, redemptions, and resurrections. Jehovah is the second and the higher name. Eloheim—signifying the Gods—is the first name of the celestial trinity.

Michael was a celestial, resurrected being, of another world.

"In the beginning" the Gods created the heavens and the earths.

In their councils they said, let us make man in our own image. So, in the likeness of the Fathers, and the Mothers—the Gods—created they man—male and female.

When this earth was prepared for mankind, Michael, as Adam, came down. He brought with him one of his wives, and he called her name Eve.

The grand patriarchal economy, with Adam, as a resurrected being, who brought his wife Eve from another world, has been very finely elaborated, by Brigham, from the patriarchal genesis which Joseph conceived.

Perchance the scientist might hesitate to accept the Mormon ideals of the genesis of mortals and immortals, but Joseph and Brigham have very much improved on the Mosaic genesis of man. It is certainly not scientific to make Adam as a model adobe; the race has come by generation. The genesis of a hundred worlds of his family, since his day, does not suggest brickyards of mortality. The patriarchal economy of Mormonism is at least an improvement, and is decidedly epic in all its constructions and ideals.

A grand patriarchal line, then, down from the "eternities;" generations of worlds and generations of Gods; all one universal family.

The Gods are the fathers and the mothers, and the brothers and the sisters, of the saints.

Divine ambitions here; a daring genius to thus conceive; a lifting up of man and woman to the very plane of the celestials, while yet on earth.

Now for the father and the children of the covenant.

With Abraham begins the covenant of Israel. The Mormons are a Latter-day Israel.

God made a covenant with Abraham, for Abraham was worthy to be the grand patriarch of a world, under Adam. Like Jesus, he had a pre-existence.

He was "in the beginning" with God; an arch-angel in the Father's presence; one not less noble

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BIBLICAL COSMOGONY.

III.

THE DAYS AND DATE OF CREATION.—II.

EVERY word of the Scripture last quoted is full of significance where interpreted in the light of the present theory. Notice the introduction of the word "generation," which occurs not in the first, but only in the second narrative of creation. Obviously "generation," as used in this connection, can have but one meaning, and that is a material, earthly, formation. Webster says that "to generate" signifies "to produce a being similar to the present." With a brief explanation this definition will be adopted. When earthly parents generate their offspring and produce beings like themselves, such a "generation" does not have reference at all to a spiritual formation, for the spirit is pre-existent, and was "generated" in the spirit world; consequently, a "generation" of the human kind can imply nothing more than the formation of our physical, earthly bodies; and in this sense only parents generate beings like themselves. These earthly formations are due to the operations of spiritual force acting upon the gross material of the earth, for there is no vitalizing force where there is no spirit. In order that we may perceive clearly what Moses meant when he used the word "generation" in speaking of the world's formation as recorded in the second account of creation, we will draw a parallel between the history of man and the history of the earth. Since our great progenitor, Adam, figures in many phases of life to which none of us have yet attained, the first portion of the parallel, to make it more complete, will be founded upon facts connected with his history.

Adam now lives in an exalted state, where he is, in no manner, subject to the temptation and power of the devil.—At the close of that period during which Satan is to be loosed upon the earth for a little season, it will attain a corresponding state, for we nowhere read that further evil shall be found upon it, nor that the devil shall have any power over it.

Adam fell from the high estate in which he was once created.—The loosing of the devil upon the earth for a "little season" completes the parallel here. The earth, too, shall fall.

Before Adam fell he was a resurrected man, that is, his physical body had been disorganized, and then reorganized.—The Apostolic Peter tells us plainly that this earth is to be dissolved, after which a new world is to be organized. It will be resurrected as Adam was.

Between the time of Adam's resurrection and his fall afterwards, he must have enjoyed a season of rest and peace.—The Millennium which is to give the earth a rest for a thousand years, is the corresponding state in the world's history.

Here we lose trace of Adam's life and will be obliged to complete the parallel from the history of any representative Christian.

A true Christian has hands laid upon him by those having divine authority for the reception of the Holy Ghost.—The authoritative establishment of the Gospel on earth blesses it with the presence of the priesthood, through which alone the powers of the heavens are controlled.

He is baptized—buried in water for the remission of sins.—The earth was flooded—buried in water, by which process it was cleansed of a wicked antediluvian race.

He has had a physical body prepared for the accommodation and use of his spirit—he has been "generated."—The "generation" of the earth by the power of Jehovah completes the parallel in this respect.

Man was spiritually pre-existent before he was generated physically.—The earth, also, had a spiritual existence before it was "generated," as we shall discover.

Finally, man's spiritual creation is effected by a Being who is individually and absolutely distinct from the person to whom he owes his physical generation.—The spiritual creation of the earth was effected by Beings who are distinct as individuals, from the person who formed the physical world. The first or spiritual creation was the work of the Gods. The second or physical formation was accomplished by Jehovah alone.

The curious reader may, without difficulty, extend the narrow limits of this parallel, whose truths beat upon our spiritual vision like the light of a revelation—of a revelation of the profound

ing of the prospect of a long life as a partial cripple. — At 7:05 p. m. Father, Uncle Angus and I boarded the south-bound train on the D. & R. R. and went to Uncle A's farm where we remained all night. Mina & Aunt Amanda went down there in the afternoon.

Sunday, June 23d, 1889: — Very hot day. — I spent the forenoon in conversing on the Gospel principles and reading. Father proved to my entire satisfaction this morning by passages from the Book of Mormon & Doctrine & Covenants that all men, even the sons of perdition, will be resurrected and stand before God to be judged. He believes that Jesus Christ is Jehovah, and that Adam is His Father and our God; that under certain unknown conditions the benefits of the Savior's atonement extend to our entire solar system. Jesus, in speaking of Himself as the very eternal Father speaks as one of the Godhead, etc. Many obscure points of doctrine were made plain to me by the conversation of this morning. — In the afternoon we administered to Bro. Louis H. Mousley for his hearing, he having become very deaf of late through some unaccountable cause. At 2 p. m. we went to meeting at Bluffdale. The Ward authorities were presented and sustained after which I spoke for a few moments. Father followed in an excellent discourse on the near approach of the Redeemer, and said that the times

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of the Church and kingdom of God. — At noon I went with Mr. Duerden to dinner. — In the afternoon Apostle F. D. Richards spoke on the duties of the Saints, and I also spoke for about 25 minutes in a confused way. I fear that I counted too much on my own wisdom in arising to speak, and I felt very much chagrined when I resumed my seat. I hope the lesson will not be lost on me. — As we drove home Father told me that all his success in life was due to his zeal for the work of God. Men gave him credit for much more ability than he possessed, but whatever talents he did possess he had tried to use to the glory of God. In his speaking he had never desired to be sensational but to be sound in doctrine.

He asked me what I understood concerning Mary conceiving the Savior; and as I found no answer, he asked what was to prevent Father Adam from visiting and overshadowing the mother of Jesus. "Then" said I, "he must have been a resurrected being." "Yes," said he, "and though Christ is said to have been the first fruits of them that slept, yet the Savior said he did nothing but what He had seen His Father do, for He had power to lay down His life and take it up again. Adam, though made

we need it. Still we should labour to our utmost, for God helps them that help themselves, and man must labour for his bread, and then look up to God for the control of those things for his benefit which are beyond his present power. Paul teaches us to pray without ceasing, not that we are to continue prostrate before the throne of God, but to live in the spirit of gratefulness for the blessings that are momentarily bestowed upon us. Prayer refreshes and reinigorates the Saints, and enables them to overcome the assaults of the enemy, and keeps them close to their duty, and enables them to press forward with joy and exultation for the mark and prize of their high calling. It keeps them with lamps trimmed, waiting the approach of the Bridegroom. May we then be found frequent in our petitions to the footstool of grace, that when our Master shall call us hence we shall be found worthy to sit down with Abraham, Isaac, Jacob, Joseph, and the company of the redeemed at the marriage supper of the Lamb.

AN ANCIENT RELIC.

The following account of the discovery of an ancient relic, by residents of the town of Goshen, Utah county, Utah, has been furnished for publication in Liahona The Elders' Journal, and is reproduced as it was received, in the form of an affidavit:

Goshen, April 15, 1908.

To All Whom It May Concern:

This is to certify that we, Hans Jaspersen and Stephen Jaspersen, did unearth or uncover an ancient relic or curio, while digging a cellar about the 15th day of January, A. D. 1908. We took off the frost and wet ground, about one foot, and then we shoveled off about a foot or 18 inches of dry sand; and in this we discovered a metal vase or jar. The curio is a small metal basket or jar, about 3½ inches tall and curiously designed. Near the top are two handles similar to those on certain kinds of baskets. The handles and from thence downward are of a substance not easily determined. When chipped it has the appearance of lead but is much harder than that metal. The exterior looks like woven wire work, but that which looks like wire is of no different material than the other, but simply stands out in relief. From the handles upwards is brass, but the piece

shows the appearance of at one time having been the cap of a brass pipe or tube, but which later had been molded into the basket of softer material.

I believe it to be ancient American; that it has been handed down by the Indians and finally lost by them, where we discovered it. I will give you my reasons for so believing, viz.: In the year 1857 I first became acquainted with the ground. It was then known as the sand knolls, because it had three large knolls or mounds on it. In the year 1867 I commenced to work on the five acres upon which these three mounds were located. I grubbed the land and hauled the mounds away and a description of one will suffice for all three as they were practically all the same:

They were about four feet above the level of the ground, and in plowing and hauling about two feet of the top I came to a cement foundation of a round building which was 18 or 20 feet in diameter. The walls were about 18 inches thick and 3 feet high. In the inside of this foundation, I found granite and sandstone rocks that had been used in grinding seeds and grains. I also found flints, crockeryware, ashes and charcoal. I often looked for coin or metal of some kind, but failed in finding any until I found this vase or jar above described.

Witnesses: HANS JASPERSON.

Wm. H. Allen.

John Jaspersen.

Subscribed and sworn to before me this the 15th day of April, 1908.

WM. H. ALLEN.

Notary Public.

Commission expires Dec. 30, 1910.

As Adam was an immortal being when placed here on earth and commanded to multiply, would not his offspring have been immortal but for the fall?

M. P. F., Logan, Utah.

Yes. But they would have had spiritual bodies only, and not bodies of flesh, blood and bone. When Adam and Eve were first placed in the garden of Eden they had resurrected bodies, in which there was no blood. A spiritual fluid or substance circulated in their veins instead of blood. Consequently, they had not power to beget children with tabernacles of flesh, such as human beings possess. The fall caused a change in their bodies, which, while it rendered them mortal, at the same time gave them power to create mortal bodies of flesh, blood and bone for their offspring. This is a very brief explanation of a very important subject.

surely die—for out of it [i.e. *the ground*] wast thou taken: for *dust thou wast*, and unto dust shalt thou return."⁴ Now how could he return to the dust of the earth, if his body was not taken from it?⁵

ADAM CREATED IN IMMORTALITY. When Adam came into this world, he was not subject to death. He was immortal. He could have lived forever. Had he remained in the Garden of Eden and not transgressed the law that had been given to him, he and Eve would have been there yet.⁶

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

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

⁴Moses 4:25; Gen. 3:19.

⁵Pers. Corresp.

⁶2 Ne. 2:22; Moses 6:58-59.

⁷*Church News*, Apr. 15, 1939, pp. 3, 6; Alma 11:45; 12:18; D. & C. 63:49; 88:16, 116; 93:33-34.

Doctrines of Salvation, vol. 1 by Apostle Joseph Fielding Smith, soon to be President of the Church, 1954. Notice on the next page how it contradicts what early Mormons were taught by Brigham Young. Young's position was "the word of the Lord."

Among all the evils which are entailed upon the human family there is one which has so deeply pervaded the human mind, that it is difficult for the Saints and Elders always to avoid its evil effects—that is, national distinction. Everything of this kind should be done away from among the Saints; and only those who are the most diligent to keep the commandments of God, and teach others to do so, should have our preference.

He who has made of one blood all nations of men that dwell upon the face of the earth, has undertaken an effectual cure of this evil by gathering the honest in heart from all nations to Zion. There they become one people, the people of God, uniting their efforts to build up His kingdom, throwing off their national distinctions, and imbibing from each other whatever is excellent and praiseworthy, no matter whatever nation he, she, or they may be from who possess it, while that which tends to division, discord, or death is studiously put away. Thus union and confidence are restored, and the Saints progress in solving the great heavenly problem of becoming *one*—a people unto God.

When an Elder is appointed to preside or labour in any Mission or Conference, it matters not which of the United Kingdoms he may be of, let the Saints receive him affectionately as the minister of God, and he shall be made a messenger of life unto them; and thus let us teach the Saints here in their own native land, to be diligent in overcoming and breaking down all these middle walls of partition which now tend to divide and distract, that the Saints may manifest when they get to Zion that they have been taught of God, and are worthy to be numbered with His people. It is necessary that the Saints be instructed in all their duties, that they may be faithful when they have not the Elders and Teachers constantly with them, that they may know how to lean upon the Lord in a dark and cloudy day. I feel that if I could, I would gladly carry them from here to the Valley, so that they might escape all the trials of the journey. But this is not the will of the Lord. They must have experience, they must be tried, they must learn for themselves whether they have got faith to stand and not be shaken from their foundation. It is because that many have not been sufficiently

tried, that they are so easily persuaded to leave the Valleys, after being gathered from Babylon, to go in pursuit of gold or other favourite objects. If they had passed through what those have who founded and established the gathering places in the mountains, they would be so thankful for such a place of rest from the persecution of their enemies, that nothing but a high sense of duty to their fellow men could induce them to leave their peaceful, blessed homes which God had there given them.

Concerning the item of doctrine alluded to by Elder Caffall and others, *viz.*, that Adam is our Father and God, I have to say do not trouble yourselves, neither let the Saints be troubled about that matter. The Lord has told us in a revelation which he gave through the Prophet Joseph, January 19, 1841—"I deign to reveal unto my Church things which have been kept hid from before the foundation of the world, things that pertain to the dispensation of the fulness of times." (Doc. and Cov. sec. ciii. 13.) I would like to know where you will find Scripture to prove those things by, which have never before been revealed. Some seem to feel it their bounden duty to prove everything which belongs to our faith from the Bible, but I do not, and I will excuse you from all obligation to prove this from the old Scriptures, for you cannot, if you try. You may bring much collateral evidence from the Bible and other revelations that will dissipate objections, and serve to strengthen the position, but to directly and substantially prove it, as the world require, and as we can do the first principles, it will puzzle you to do it, and from henceforth we may expect more and more of the word of the Lord giving us instructions which are nowhere written in the old Scriptures. If we feel ourselves, or teach the Saints or the people generally, that we are only to believe that which can be proved from the Scripture, we shall never know much of the Lord ourselves, nor be able to teach the children of men to any very considerable extent. If, as Elder Caffall remarked, there are those who are waiting at the door of the Church for this objection to be removed, tell such, *the Prophet and Apostle Brigham has declared it, and that it is the word of the Lord.* That is vastly stronger proof than Christendom can give for much that they profess to believe. Tell the Saints that if this stone does not

CHAPTER 6

MICHAEL OUR PRINCE

CREATION OF ADAM

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

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

ADAM CREATED FROM DUST OF THIS EARTH. *The Book of Mormon, the Bible, the Doctrine and Covenants, and the Pearl of Great Price all declare that Adam's body was created from the dust of the ground,³ that is, from the dust of this ground, this earth. Moreover the Lord said to Adam, that if he partook of the fruit of the tree of the knowledge of good and evil, he should surely die. "By the sweat of thy face shalt thou eat bread, until thou shalt return unto the ground—for thou shalt*

¹Abra. 3:22-25; 5:4-8; Moses 3:7; Rev. 12:7-9. ³Alma 42:2; Gen. 2:7; D. & C. 77:12; Moses 3:7.

²Rel. Soc. Mag., vol. 39, pp. 4-5.

Doctrines of Salvation, vol. 1 by Apostle Joseph Fielding Smith, soon to be President of the Church, 1954. Notice now on the next page how it directly contradicts what Brigham Young taught as the President, Prophet, Seer and Revelator. What he taught was accepted by Mormons for decades as a "revelation" from God, as much so as any given by Joseph Smith.

if it is only to the extent of a hair's breadth. And if he cannot keep a person this side the Gospel line, he will walk with that individual on the line and strive to push him over.

That is so invariably the case that people need eyes to see, and understanding to know how to discriminate between the things of God and the things that are not of Him. Will this people learn? I am happy and joyful, I am thankful, and can say of a truth, brethren and sisters, that the manifestations of goodness from this people are not to be compared, in my opinion, with those from any other people upon the face of the whole earth since the days of Enoch.

Old Israel, in all their travels, wanderings, exercises, powers, and keys of the Priesthood, never came nigh enough to the path this people have walked in to see them in their obedience that was and is required by the Gospel. Yet there are thousands of weaknesses and overt acts in some of this people, which render us more or less obnoxious to each other.

Still, you may search all the history extant of the children of Israel, or that of any people that ever lived on the face of the earth since the days of Enoch, and I very much doubt, taking that people with their traditions, and comparing them with this mixed multitude from the different nations now in the world with our traditions, whether you would find a people from the days of Enoch until now that could favorably compare with this people in their willingness to obey the Gospel, and to go all lengths to build up the kingdom of God.

I have said a great many times, and repeat it now, and whether I am mistaken or not I will leave for the future to determine, and though, as I do, Joseph when living reprov'd the people, that I believe with all my heart that the people who gathered around Enoch, and lived with him and built

up his City, when they had travelled the same length of time in their experience as this people have, were not as far advanced in the things of the kingdom of God.

Make your own comparisons between the two people, think of the traditions of the two. How many nations were there in the days of Enoch? The very men who were associated with him had been with Adam; they knew him and his children, and had the privilege of talking with God. Just think of it.

Though we have it in history that our father Adam was made of the dust of this earth, and that he knew nothing about his God previous to being made here, yet it is not so; and when we learn the truth we shall see and understand that he helped to make this world, and was the chief manager in that operation.

He was the person who brought the animals and the seeds from other planets to this world, and brought a wife with him and stayed here. You may read and believe what you please as to what is found written in the Bible. Adam was made from the dust of an earth, but not from the dust of this earth. He was made as you and I are made, and no person was ever made upon any other principle.

Do you not suppose that he was acquainted with his associates, who came and helped to make this earth? Yes, they were just as familiar with each other as we are with our children and parents.

Suppose a number of our sons were going to Carson Valley to build houses, open farms, and erect mills and workshops, and that we should say to them that we wish them to stay there five years, and that then we will come and visit them, when I go there will they be afraid of me? No, they would receive me as their father, just as Adam received his Father.

Brigham Young, *Journal of Discourses*, vol.3, April 20, 1856. This is a direct contradiction to 20th century Mormon leaders.

their direction as the scriptures plainly indicate." (*Doctrines of Salvation*, Bookcraft, 1954, 1:96-97.)

Some dissidents would have us believe that Adam is our God and that we have nothing to do with any other God, which, on the face of it, is ridiculous. To say that Adam is God is, of course, opposed utterly and completely to the scriptures as well as to our Articles of Faith, in which we say: "We believe in God, the Eternal Father [meaning Elohim], and in His Son, Jesus Christ [meaning Jehovah], and in the Holy Ghost."

Adam is not so much as mentioned in that statement on the Godhead, not even by his primeval name Michael.

And to say that we have nothing to do with "any God but Adam," who is *not* a God but is the archangel, violates all the teachings of the gospel of Christ, who taught us to pray to the Father in the name of Christ, who himself provided for us all the gospel teachings, and on whose redemption we depend wholly and completely for eternal salvation, for there is none other name, under heaven, given among men whereby we may be saved. (See Acts 4:12.)

There is no such involvement with Adam, who gave us only mortality but not immortality, nor salvation, nor exaltation. These blessings come to us only through Jesus Christ the Lord.

As Peter told the people on the day of Pentecost: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." (Acts 2:36.) But not so with Adam.

At this point we might paraphrase the words of Paul to the Corinthians: "Is Christ divided? Was Adam crucified for you? Or were ye baptized in the name of Adam?" (1 Corinthians 1:13.)

Don't we have everything to do with God our Eternal Father and with Jesus Christ our Savior? And the Holy Ghost—he is given to us as a companion,

Adam-God Theory Denounced

The importance of teaching the "orthodox truth" of the gospel throughout the Church was emphasized by President Spencer W. Kimball during the priesthood session of conference Oct. 2.

He said, "We hope that you who teach in the various organizations, whether on the campuses or in our chapels, will always teach the orthodox truth.

"We warn you against the dissemination of doctrines which are not according to the scriptures and which are alleged to have been taught by some of the General Authorities of past generations. Such, for instance is the Adam-God theory.

"We denounce that theory and hope that everyone will be cautioned against this and other kinds of false doctrine."