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Author(s): B.H. Roberts

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Abstract: The aim of this Manual is to make the young men of Zion acquainted with the Doctrine and Covenants. The Manual is merely a guide to the study of this holy book, and should be used only in connection with the Doctrine and Covenants itself. In this respect, the present Manual is essentially different from those of the last three years, which were in themselves textbooks to which the students were referred for the necessary information. The text book for this year's work is the Doctrine and Covenants; and the Manual is simply an aid to the systematic study and development of the principles set forth by the revelations contained in that book....

The book of Doctrine and Covenants contains the sublimest truths given by God to His earthly children. It is a book worthy of deep, constant study by all searchers after truth. The book, when studied properly, becomes a daily companion and a ceaseless source of joy in all the varying events of life. The book, though reputed to be somewhat difficult to study, need not be so if the systematic scheme outlined in this Manual be pursued. On the contrary, the study will be easy, interesting and pleasurable.

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**Young Men's
Mutual Improvement Associations**

MANUAL

1906-1907

SUBJECT

Modern Revelation

**The History and Message of the
Doctrine and Covenants**

**PUBLISHED BY
THE GENERAL BOARD OF Y. M. M. I. A.**

No. 10.

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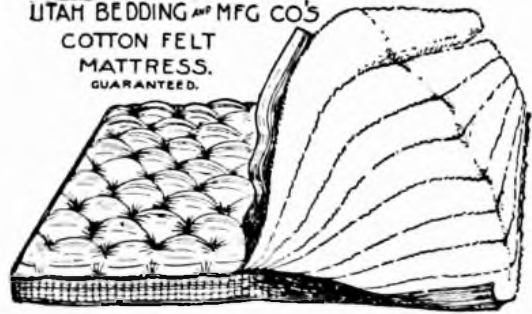
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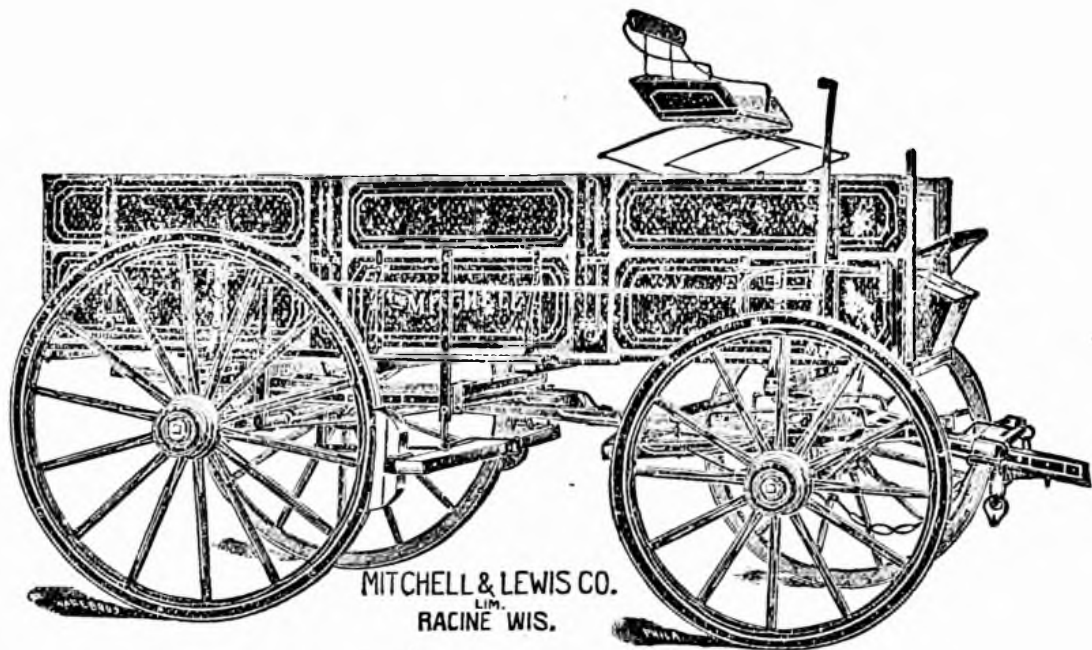


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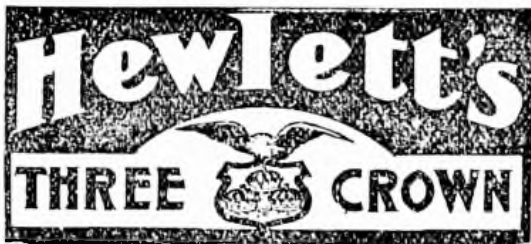
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Introduction

The Aim of the Manual.—The aim of this Manual is to make the young men of Zion acquainted with the Doctrine and Covenants. The Manual is merely a guide to the study of this holy book, and should be used only in connection with the Doctrine and Covenants itself. In this respect, the present Manual is essentially different from those of the last three years, which were in themselves text books to which the students were referred for the necessary information. The text book for this year's work is the Doctrine and Covenants; and the Manual is simply an aid to the systematic study and development of the principles set forth by the revelations contained in that book. At the outset, it would be well for all mutual officers to grasp clearly the nature of this year's Manual as compared with the last three manuals.

The Method of the Manual.—It is hoped that the work of this year will awaken in the hearts of our young men a strong and abiding love for the Doctrine and Covenants. This can be done only by making the students familiar with the contents of the book. For that reason, numerous references to the book are given in the Manual, which the class leader should endeavor to have all the students examine. The repeated handling and study of the book will, in the course of a short time, make it fairly familiar to the students; and if a person once becomes familiar with this wonderful book, its glorious doctrines take hold upon him and awaken a love which cannot be destroyed. The Manual, therefore, has been so constructed that in every lesson the students are compelled, if proper preparation is made, to examine the book itself largely and frequently. This principle should be kept in mind by all class leaders.

The Use of the Comments.—The comments that are found in this Manual are only such as were deemed advisable, either to make the meaning of the statements in the book clearer, or to emphasize the vital principles under discussion. These comments, notes and extracts are in no sense a treatise on the Doctrine and Covenants. They are to be used only in connection with the book itself as a text. Those who confine themselves, in the study of this Manual, to the notes herein printed, will fail entirely to accomplish the result desired from this year's work. Class leaders

and students should make many comments on the subject under discussion.

The Scope of the Manual.—The book of Doctrine and Covenants, though small in size, is very comprehensive in the field that it covers. It would be an impossibility to cover, even superficially, in the time allotted to the Mutual year, all the material contained in the book. The Manual for this year, therefore, confines itself wholly to the history and the simple message of the book. The numerous doctrines of deep import which are briefly touched upon in the book, are seldom mentioned. Likewise, all matters of interpretation have been omitted. These subjects, should it be found advisable, may form the subjects of study for the associations at some later date. The great and evident doctrinal blocks that form the Gospel structure are the only ones that are presented in this Manual.

The Value of the Study.—The book of Doctrine and Covenants contains the sublimest truths given by God to His earthly children. It is a book worthy of deep, constant study by all searchers after truth. The book, when studied properly, becomes a daily companion and a ceaseless source of joy in all the varying events of life. The book, though reputed to be somewhat difficult to study, need not be so if the systematic scheme outlined in this Manual be pursued. On the contrary, the study will be easy, interesting and pleasurable.

Suggestions to Class Leaders.—Class leaders should remember that they must be better prepared on the lessons than the members of their classes, and they must be at least one lesson ahead of those whom they are attempting to teach. It is useless to believe that good work can be accomplished unless this rule is observed. Too much emphasis cannot be placed upon the necessity of thorough preparation upon the part of the class leaders. Let the class leader be well prepared and the class cannot help but be successful. The various topics and sub-topics in this Manual are not of the same length. The teacher should carefully go over the lesson and assign approximately equal portions to the students who are to take part in the program.

Suggestions to Students.—There is no more objectionable habit in public speaking than the making of excuses. If a person is poorly prepared his hearers will find it out; if he is well prepared, excuses are unnecessary. The speaker is expected to concentrate into the few minutes of his address the results of a week of thought and investigation. As the lessons should be studied thoroughly, they should be thoroughly treated. It is especially

necessary to urge brevity and directness in treating the lessons because of the fact that the time of lesson-treatment will be shortened by the rendition of a preliminary program at each session. The attempt has been made to shorten the lessons correspondingly; but the subjects are so comprehensive that there may be temptation to talk beyond a reasonable limit.

The Lesson Treatment.—1. Talk directly to the subject. 2. Master all its necessary details. 3. Practice stopping at the right time and place. 4. Do not allow endless rambling discussions. 5. Do not allow reading from the Manual by the members to take the place of lectures. 6. Use your own language in preference to reading or reciting the words of others. 7. Master the lessons as thoroughly as possible, and make a careful study of the various references to the Doctrine and Covenants named in connection with the subject. Do not be satisfied with skimming. 8. Practice ease and grace in speaking. 9. Cultivate the habit of correctly quoting important passages of scripture. 10. Testimony bearing may occasionally be allowed, by way of increasing faith. 11. Prepare all lessons thoroughly, whether appointed to treat them or not. Get the Spirit of God, and work hard under that influence.

Preliminary Programs.

Presidents of associations should familiarize themselves with the notes which follow. Instead of providing an outline for each meeting, the committee this year presents only one suggestive preliminary program, which will prove a guide from which to arrange programs for the season's work. Where the Young Men's and Young Ladies' Associations meet conjointly for opening exercises, it is expected that they will conjointly render these programs; and that a standing committee will be appointed from each of the Associations to arrange for the rendition of this part of each evening's exercises.

It is intended that the preliminary program shall occupy not more than thirty minutes of each session, including the opening exercises. The purpose of the Board in presenting these programs is to provide for the young men mingled recreation and instruction along literary and musical lines. It was not the original purpose of those who formed the Mutual Improvement Associations, that the work therein should be confined to theological study. Consideration of God's great Latter-day work—acquiring a knowledge of its principles and a testimony of its truth—was designed to form the basis of work in the associations. But it was also intended that all legitimate intellectual and aesthetic recreation should be permitted and encouraged. In accordance with this intention, these varied exercises are provided in the Manual.

The program (to be used in connection with the lessons) is purely suggestive. It may be changed in many of its features, and if necessary shortened, to suit varying conditions. A few general hints:

1. The essays, declamations, recitations and readings should be of a high order—approaching the classical standard as closely as possible. They should not be permitted to degenerate into burlesque. Any attempt at buffoonery would be decidedly out of place in these programs.

2. Whenever possible, selections of a musical or literary character should be chosen for fitness and relationship to the subject of the lesson. Not that they should all be purely theological. But they should all be elevating and strongly moral, pointing more or less clearly to the general character of the lesson. They will thus prepare the minds of the young men for the specific theological

work, while at the same time they provide a valuable recreation.

3. The preliminary programs should always be carried out conjointly with the Young Ladies' Associations where the two societies meet conjointly for opening exercises; and where the associations do not so meet, then by the senior and junior classes together, before the classes take up their respective lessons.

SUGGESTIVE PRELIMINARY PROGRAM.

1. Devotional Exercises.
 - a. *Singing.*
 - b. *Prayer.*
3. Literary Exercise.
 - a. *Story or*
 - b. *Recitation or Essays or*
 - c. *Extemporaneous Speaking or*
 - d. *Supplemental Reading.*
3. Musical Exercises.
 - a. *Vocal or*
 - b. *Instrumental.*
4. Exercise in Current Events.
 - a. *Political and Social Changes or*
 - b. *Scientific Progress.*
5. Report on *Rasselas*.

To be made twice a month instead of the literary exercises under the following divisions.

 1. *Rasselas and the Palace in the Happy Valley.*—I-IV.
 2. *The Meditation for Escape and the Finding of Imlac.*—V-IX.
 3. *Imlac, Poetry and Pilgrimage.*—X-XII.
 4. *The Escape; the Outside World.*—XIII-XVIII.
 5. *Happiness in Pastoral Life, Solitude, Prosperity, Nature.*—XIX-XXII.
 6. *Pursuit of Happiness, Continued. High Station and Marriage.*—XXIII-XXIX.
 7. *The Pyramids and the Loss of Pekuah.*—XXX-XXXVI.
 8. *Happiness a Cause of Misery. Adventures of Pekuah.*—XXXVII-XXXIX.
 9. *A Man of Learning. The Astronomer.*—XL-XLIV.
 10. *The Princess Visits the Astronomer.*—XLV-XLVI.
 11. *Nature of the Soul. Conclusion.*—XLVII-XLIX.

DEVOTIONAL EXERCISES.

The devotional singing in the association meetings is a matter of great importance. An attempt should be made to secure as great variety as possible in the hymns that are sung; and especially to make them as nearly as possible, appropriate to the subject of the lesson. Some hymns are familiar, from being commonly sung in the meetings of the Saints. Others are not so familiar. This latter fact, however, instead of proving a disadvantage, may be turned to advantage. For it will lead to the learning of new hymns and their tunes. The Latter-day Saints' Psalmody is very generally distributed in the different wards of Zion, and all the hymns in the hymn book are there, set to music. Then there is the M. I. A. song book, which contains a number of these hymns, and others as appropriate for use in the associations. A special effort should be made to master these new hymns, and to learn to sing the old ones with as much spirit and feeling as possible. To accomplish this, it would be well for a music director to be appointed in each association. Upon him should be placed the responsibility of seeing that the hymns for each meeting are selected beforehand, and if necessary, practiced by the association, or by a group of the best singers. It is not well to limit the singing to a choir of picked voices, but at the same time, such a body of singers, may do excellent service in leading the congregational singing, and giving it proper body and expression. A practice with these singers, on the hymns to be used in the next few meetings, will be profitable and may be held as often as the circumstances may require. Now that the preliminary programs are carried out by the young men and the young ladies conjointly, the singing can be made much more effective than when the young men sing alone; and the practices will usually be better attended, and more productive of good.

The opening exercises of our meetings should not be mechanical and spiritless. As already stated, the singing should be appropriate to the occasion, and as expressive and spiritual as possible. In many associations this part of the preliminary program is carried out in a monotonous, unvaried way, to the destruction of life, spirit, and interest. The members know just what will constitute the opening exercises each evening, and they take part in them in a listless, mechanical manner. In this part of the work, as in all other parts of the preliminary program, there should be a variety. It would be appropriate, when thought advisable, to omit the second hymn, and proceed with the remainder of the preliminary program. In this connection, good use can be made of the other musical exercises, to produce variety and interest. Of course, congregational and choral singing should not be neglected, but the presiding officer should exercise discretion and individuality in the devotional part of the program.

HOW TO TELL A STORY.

The art of telling refining and elevating stories in brief and entertaining form is well worth cultivating. Hundreds of interesting incidents in religious and secular history and even in contemporary experience may be selected and narrated, entertaining and edifying the members of the associations. It goes without saying that such stories should be selected for our preliminary programs, as will give no of-

fense, and will point a beneficial moral. They must be pure, uplifting, and promotive of faith in human nature and the providence of God. They need not all be religious, but they must be refining in their effects.

In the telling of these stories, several things should be observed. 1. They must be told in condensed, crisp language. We must learn to "make a long story short." 2. Only the essential points should be narrated. Lengthy digressions on unessential incidents consume valuable time, and destroy interest in the story. 3. The stories may be humorous, but they must not be farcical. 4. The moral should be left to the hearers' discernment, not poked at them, so to speak, with a pointed stick. "This story teaches" is almost as bad as "Here's where you laugh."

A suggestive list of suitable stories is given. Doubtless many others will present themselves to the minds of the officers and members. In addition to stories of this kind, original stories should be encouraged. In the different wards there are many young men and women of considerable talent for producing original stories. They should be encouraged in using this talent, for the entertainment and benefit of their fellow-members. As they improve in this direction, they may enlarge their audiences from the few that attend their ward association, to the thousands that read the *Improvement Era* and the *Young Woman's Journal*. The editors of these magazines are constantly searching for good, original stories, and are glad to assist in the development of talent in this direction.

A suggestive list of stories suitable for this part of the work:

From the Bible: Story of Joseph; Anointing and Calling of David; David and Goliath; Ruth; Samuel; Absalom; The Seven Plagues; Conversion of Paul; Shipwreck of Paul.

From the Book of Mormon: Two Thousand Sons of Heleman; Lehi's Dream; Coriantumr; Koriath, the anti-Christ; Conversion of Alma and the Sons of Mosiah.

From Secular History: Washington at Valley Forge; Anecdote of Abraham Lincoln; Nathan Hale; Lee's Surrender to Grant; Introduction of the Gospel into England; the "Move"; "Alfred the Great and the Peasant Woman."

RECITATIONS AND READINGS.

The reading of selections from the Bible should be encouraged. The Bible is not used for family and public reading as much as its importance deserves. Indeed, its use for this purpose is becoming less common all the time. And yet no book is more deserving of frequent and careful reading. The sublimest poetry, the deepest philosophy, the most eloquent addresses, the strongest denunciation of sin, the most striking prophecies, and the most wonderful visions and revelations are recorded there. And the literary style of the Bible is strikingly correct and beautiful, and on that account the reading of it will help one to form a correct and pure style in his own writing and speech. John Bunyan, author of the *Pilgrim's Progress*, formed his style, which is remarkably pure and simple, almost entirely from his reading of the Bible. The truths set forth in the sacred volume will generally have a tendency to elevate and purify the thoughts and lives of those who read it. To all these benefits can be added the knowledge of

religion, history, and related subjects to be acquired by a reading of the Bible. In the main these statements apply as well to the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price. All the books of scripture should receive greater attention in our public gatherings.

It is strongly urged that as far as possible, those with some talent for reading and reciting be chosen to render this part of the program.

In reading or reciting any selection, whether from the **Era**, the Bible or any other literary work, due regard should be shown for the proper elocutionary effect. Not that the reader should assume the ranting which sometimes passes for elocution, for that is not elocution, but its opposite. But the rendition of the selection should be natural and expressive, and adapted to the character of the piece. In order to reach this end, the reader should become thoroughly familiar with the selection, and enter into its meaning and feeling, with his whole soul. The great fault with the public reading of our association members is lack of thorough preparation. Not only in reading but in other exercises outlined in these programs, this fault is manifest

EXTEMPORANEOUS SPEAKING.

It is desirable that young people cultivate the ability to speak on any ordinary subject without previous notice or special preparation. The faculty of doing so is very rare indeed. Bacon has said, "Reading maketh a full man, writing an exact man, speaking a ready man." Of no kind of speaking is the last statement truer than of extemporaneous speaking. Practice in it keeps the mind alert and renders one quickly capable of concise, yet thorough, treatment of any subject. It is one thing to become well versed in a subject by full and thorough reading, and quite another to be ready to speak upon such a subject intelligently, without special notice. In the absence of such readiness, two objectionable habits are likely to be formed: 1, getting off the subject; 2, missing its important points. These are the greatest faults to be avoided in extemporaneous speaking. One should not flounder. He should say what he has to say and then, when nothing else presents itself to the mind, he should stop. More will occur to him when called upon for subsequent talks. The more one tries to speak after exhausting his present ideas on a subject, the more confused he will become. The object of introducing this work into the preliminary programs, is to give the young people practice in speaking at the right time, saying the right thing, and stopping at the right time.

The following suggestions are offered as to the manner in which this exercise should be conducted: no one is to be notified beforehand that he is to be called upon to speak. The remarks are to be purely extemporaneous. Neither are the subjects of the addresses to be known in advance. The subject and the speaker are to be announced at the same time. The presiding officer, or the class leader—whoever has the work in charge—arises and announces extemporaneous addresses as the next exercise. He then says, "Brother Jones, you will please speak on 'What is a Gentleman.'" Brother Jones is supposed, of course, to know something about his subject, but he had not known until that moment that he would be called on to speak, or what would be his subject. He arises and tells what occurs to him

at the moment on the subject. It is a test of his self-control, of his ability to think rapidly and to put his thoughts into concise language. But he is not to "fill in" with remarks that do not pertain to the subject, nor should he make any excuses whatever. It may be that he will say very little; but if that little is all on "What is a Gentleman," it will count for a great deal.

MUSICAL EXERCISES.

It may be found convenient in some of the associations to organize quartets, double quartets, or glee clubs. This has been done with excellent results. In 1890, and thereabouts, the organization of these bodies of singers was quite general. Great enthusiasm was aroused, and considerable musical ability was developed. An extract from the article of instructions given then, is here presented: "Think over carefully and write down the names of all the male singers—good and moderate—who are members of the ward in which you live. At first you may be able to think of but few, but soon others will suggest themselves to you as possible members; add them to your list, if their voices are fairly good. Never mind if they do not read music, they can be taught the pieces with little trouble. See them all and appoint a meeting. Of course they will all be either basses or tenors. Let those who can produce the high notes easiest sing the upper tenor, reserving those who can sing the medium nicely, but cannot reach say high G or A, for the second tenor. Select the lowest and most powerful voices for the lowest or second bass, taking the higher and less powerful basses for the first or upper bass.

"If possible let one who can read music or has had considerable experience in part singing be selected for the middle parts, i. e., second tenor and first bass, to lead the others well; for while a poorer voice, or at least one of less height or depth of compass will answer, it requires more musical ability and experience to sing these parts well than the upper and lower parts. If an organist can meet with you, the parts played will greatly aid all in learning the piece. But remember to get the proper effect the tenor (right hand part) must be played an octave lower than if intended for treble and alto."

"To get the best results from your rehearsals, divide the piece up into as many short complete sections as possible, and learn well one section at a time, trying one part at a time, taking the lower first. In this way the effect will soon be so interesting (as they become able to sing a section all together) that you need not fear for the next meeting; it will be looked forward to with pleasure. Boys between thirteen and fifteen years of age (and sometimes older until the voice has changed) who have good voices and musical taste, can often sing the first tenor with the men—or even one man to lead, with good effect; as they do not have to strain for the higher tones. Care must be taken at first, however, that they do not attempt to sing an octave higher. Correct them by starting them an octave lower. This device may aid you in getting plenty of first tenors for a large club." Evan Stephens in Contributor, for November, 1890.

CURRENT EVENTS.

It is desirable that one of the members of the association be chosen to review occasionally important general and local events. This review

should consist merely of the naming of the events, with their dates, and with only such comment as seems absolutely necessary. It will be impossible to go into an elaborate discussion of these events. Incidents of no particular importance, or frivolous in their nature, should not have space in this review. Sensationalism should be avoided. More attention should be given to incidents of a peaceful, uplifting nature, than to those which tell of human vices and calamities. If any immediate results are seen following the events they should be reviewed at a later meeting. In this way this feature of the programs will be made logical and consecutive. In speaking of local events, care should be taken not to offend those concerned in them. This may be avoided by the exercise of due caution in the manner of treatment. The *Deseret News*, daily or semi-weekly, will be a convenient source from which to get items of general interest. The monthly summaries in the *Era* will be found convenient at longer intervals. Some such weekly periodicals as the *Literary Digest* or *N. Y. Independent*, and such a monthly as the *Review of Reviews*, will afford great assistance in summarizing foreign and domestic incidents. Any one of these periodicals will give a general review of the current history of the world; and if possible at least one should be taken by each association.

SCIENTIFIC PROGRESS.

Science is making very rapid strides. It is a privilege, as well as a duty for us to keep ourselves informed as to new discoveries and inventions. Occasionally the discussion of these for a few minutes can be introduced with profit. The members called upon to lead this discussion should be chosen with reference to their fitness for the work. They should be, as far as possible, those who are interested in the subject and who are in the habit of reading about it. Unfortunately, the newspapers do not devote nearly enough space to this line of information. Occasionally, however, an item regarding some important discovery or invention appears in the daily prints.

All the necessary material for these exercises will be furnished by the Brigham Young University, Provo, edited by Dr. John A. Widtsoe, and printed monthly in the *Improvement Era*.

SUPPLEMENTARY READINGS.

Three books are recommended for supplementary reading during the year, viz: *Rasselas*, John Halifax, and *True to His Home*. The first named will be published in the *Era*, and is intended for study in the association. Each member should read all three of these books during the year, and make a careful study of the one selected for that purpose.

Rasselas was written by Samuel Johnson in the early part of the eighteenth century and deals with the vanity of human wishes. It is a series of essays on the problems of life through which runs a simple story, which serves to hold them together. The value of the book lies neither in the story nor in the solution of the problems of life, but it is chiefly valuable for the wise reflections contained in many of its passages, and the excellent style in which it is written.

Place should be provided in the preliminary program every two weeks for a review of the portion of the story outlined for that period.

Such review should be given by capable members and should include the following: 1. Narration of the story. 2. Explanation of the doctrine advanced. 3. Reading of the choicest passages. 4. Criticism.

HOLIDAY SENTIMENTS.

The true meaning to the young of the opening of a new year, may be prominently brought forward in the first few programs rendered in the month of January. Interesting and instructive topics may be treated, as the value of reviewing the past year, with its failures and successes, the advisability, or otherwise, of making resolutions for the coming year, etc. It would be of interest to make a study of New Year's customs in various nations of the earth, and to present this information before the members. In this way they may be led to see how this time is regarded, especially as a period of casting up accounts, financial, moral, intellectual and religious. It will also impress upon the association members the value of finding out where they stand with reference to the year just past and the year to come, in all important particulars. And while regret for wasted opportunities is often vain, the young men will find that a brave and strong determination for the future is always valuable and noble. These facts, and others, may be brought out and fully treated in essays and declamations. Christmas sentiments may be given at the appropriate time, while other general holidays may be suitably remembered.

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1. History of the Doctrine and Covenants.
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LESSON I.

History of the Doctrine and Covenants.

A. Preparation for Publication.

1. *The Compilation of the Revelations.*
2. *The Conference at Hiram, Ohio.*
3. *The Bearers and Stewards of the Book.*
4. *The Council at Independence.*
5. *The Printing Office Destroyed.*

B. The First Publication of the Book and Its Acceptance by the Church.

6. *The Kirtland Assembly of September 24th, 1834.*
7. *The Acceptance of the Book at Kirtland.*
8. *Titlepage and Preface of the First Edition.*

C. Subsequent History of the Book.

9. *Later Editions.*
10. *Translation into Foreign Languages.*
11. *Division into Verses and Addition of Footnotes.*

1. The revelations given to the Prophet Joseph were usually read to members of the church; copies were written out and sent to interested parties, and they were often published in the church periodicals. These methods, however, did not make the revelations accessible to all the members of the church, nor bring them together in one place for reference whenever necessary. Soon after the organization of the Church, therefore, in July, 1830, when only twenty-six of the one hundred and thirty-six sections of the Doctrine and Covenants, had been received, the Prophet, in obedience to God's command, was arranging and copying the revelations, evidently for publication. Note the following extract from the **History of the Church**:

"I began to arrange and copy the revelations, which we had received from time to time; in which I was assisted by John Whitmer, who now resided with me. Whilst thus employed in the work appointed me by my Heavenly Father, I received the following—" (**History of the Church**, Vol. 1, p. 104.)

2. A year and three months after the beginning of this labor in October, 1831, a special conference was called for November 1, 1831, to be held in Hiram, Ohio, at which the matter of publishing the revelations would be discussed. At this time the center stake of Zion in

Missouri had been located; and it was generally understood that the headquarters of the church would be there. Oliver Cowdery and John Whitmer were to start for Independence in the fall of 1831; and the conference was called to permit these brethren, officially, to take the manuscript of the revelations to Independence, to be printed in the Church printing office. (*History of the Church*, Vol. 1, p. 221-222.)

We have the following account of this conference:

"The number of copies in the edition of the Book of Commandments to be printed was considered, and the decision reached that ten thousand should be published. The conference lasted two days. In the afternoon of the first day of the conference, according to the minutes of the meeting, the preface to the Book of Commandments was received by inspiration. The same afternoon, the following occurred: Brother Joseph Smith, Jr., said that inasmuch as the Lord had bestowed a great blessing upon us in giving commandments and revelations, he asked the conference what testimony they were willing to attach to these commandments which would shortly be sent to the world. A number of the brethren arose and said that they were willing to testify to the world that they knew that they were of the Lord."

In the second day's proceedings of the conference it is recorded: "The revelation of last evening was read by the moderator (this was Oliver Cowdery). The brethren then arose in turn and bore witness to the truth of the Book of Commandments; after which Brother Joseph Smith, Jun., arose and expressed his feelings and gratitude concerning the commandments and preface received yesterday." (*Far West Record*, p. 16; *History of the Church*, Vol. 1, p. 222.)

3. It had been decided by the conference that Oliver Cowdery should carry the commandments and revelations to Independence, Missouri, for printing; and that Joseph Smith should arrange and get them in readiness by the time he left, which was to be by, or if possible before, the 15th of the month (November, 1831). (*History of the Church*, Vol. 1, p. 229). Soon afterwards the Prophet Joseph dedicated the Book of Commandments and Revelations "by prayer, to the service of Almighty God." (*History of the Church*, Vol. 1, p. 234.)

The journey from Ohio to Missouri, which Oliver Cowdery was to undertake "was through a sparsely settled country, the western portion of it through a frontier country, where there is always a gathering, more or less, of lawless people; and it was at considerable risk that a person traveled through such a country, especially when alone and carrying money with him." (*History of the Church*, Vol. 1, p. 234. Footnote). As a protection to Oliver Cowdery and the things he carried (Footnote). As a protection to Oliver Cowdery and the things he carried on the journey John Whitmer was therefore called by revelation to accompany Oliver. (*D. & C.*, Section 69). The prophet further relates that: "My time was occupied closely in reviewing the commandments and sitting in conference for nearly two weeks; for, from the first to the twelfth of November, we held four special conferences. In the last,

which was held at Brother Johnson's, in Hiram, after deliberate consideration, in consequence of the book of revelations, now to be printed, being the foundation of the Church in these last days, and a benefit to the world, showing that the keys of the mysteries of the Kingdom of our Savior are again entrusted to man; and the riches of eternity within the compass of those who are willing to live by every word that proceedeth out of the mouth of God, therefore, the conference voted that they prize the revelations to be worth to the Church the riches of the whole earth, speaking temporarily. The great benefits to the world which result from the Book of Mormon, and the revelations which the Lord has seen fit in His infinite wisdom to grant unto us for our salvation, and for the salvation of all that will believe, were duly appreciated. (*History of the Church*, Vol. 1, pp. 235 and 236.)

About this time, November 12, 1831, a revelation was received in which Joseph Smith, Jr., Martin Harris, Oliver Cowdery, John Whitmer, Sidney Rigdon and W. W. Phelps were "appointed and ordained" to be "stewards" over the book containing the revelations. Whatever proceeds might result from the sale of the book, were to belong to these stewards. (*D. & C. Section 70.*) This was ratified in the conference of November 12th, as shown in the minutes of the conference. "Brother Jos. Smith, Jr., said one item he wished acted upon was that our brothers Oliver Cowdery and John Whitmer and the sacred writings which they have entrusted to them to carry to Zion, be dedicated to the Lord by the prayer of faith. Secondly, Brother Oliver has labored with me from the beginning in writing, etc. Brother Martin has labored with me from the beginning and Brothers John Whitmer and Sidney Rigdon also for a considerable time; and as these sacred writings are now going to the Church for its benefit that we may have claim on the Church for recompense, if this conference think these things worth prizing to be had on record to show hereafter, I feel that it will be according to the mind of the Spirit, for by it these things were put into my heart which I know to be the Spirit of Truth.

"Voted that Joseph Smith, Jun., be appointed to dedicate and consecrate these brethren and the sacred writings and all they have entrusted to their care, to the Lord. Done accordingly. Voted: that in consequence of the diligence of our brethren, Joseph Smith, Jun., Oliver Cowdery, John Whitmer and Sidney Rigdon in the bringing to light by the grace of God these sacred things (they) be appointed to manage them according to the laws of the Church and the commandments of the Lord." (*History of the Church*, Vol. 1, p. 236, footnotes)

4. In due time the bearers of the revelations arrived safely in Independence. Some months later in the early spring of 1832, the Prophet made a second journey to Missouri. At a council held there on the last of May, 1832,

"It was ordered that three thousand copies of the Book of Commandments be printed in the first edition; that William W. Phelps, Oliver Cowdery, and John Whitmer, be appointed to review and prepare such revelations for the press as shall be deemed proper for publication, and print them as soon as possible at Independence, Missouri." (*History of the Church*, Vol. 1, p. 270.)

After this council, the work of setting up and printing the Book of Commandments was begun, but probably went on slowly, owing to the press of miscellaneous business in the new settlements in Missouri. On June 25, 1833, over a year after the above council was held, in a letter to W. W. Phelps, the Prophet wrote,

"First, as respects getting the Book of Commandments bound, we think it is not necessary. They will be sold well without bindings, and there is no bookbinder to be had that we know of, nor are there materials to be had for binding without keeping the books too long from circulation." (*History of the Church*, Vol. 1, p. 362.)

In a later letter to the brethren, dated July 2, 1833, the request is made to "consign the box of the Book of Commandments to N. K. Whitney & Co., Kirtland, Ohio." (*History of the Church*, Vol. 1, p. 369.)

5. The above would indicate that in the early summer of 1833, the Book was nearly completed. However, the Book was not permitted to appear at this time, for on July 20, 1833, a mob of Missouri ruffians destroyed the printing office in Independence, together with much valuable material, including the printed portions of the Book of Commandments. A few copies of the partially completed books were secured just before the destruction of the office. (*History of the Church*, Vol. 1, pp. 390, 411, 412.)

6. The courageous Saints soon afterward established a new printing house in Kirtland, Ohio, where the Church periodicals were published. On September 24, 1834, at a High Council meeting held at Kirtland, arrangements were again made for the publication of the revelations. The account follows: "The council then proceeded to appoint a committee to arrange the items of the doctrine of Jesus Christ, for the government of the Church of Latter-day Saints, which Church was organized and commenced its rise on the 6th of April, 1830. These items are to be taken from the Bible, Book of Mormon, and the revelations which have been given to the Church—up to this date, or that shall be given until such arrangements are made.

"Councilor Samuel H. Smith nominated President Joseph Smith, Jr., Oliver Cowdery, Sidney Rigdon and Frederick G. Williams to compose said committee, which was seconded by Councilor Hyrum Smith. The Councilors then gave their vote in the affirmative, which was also agreed to by the whole conference.

"The council then decided that said committee, after arranging and publishing the said Book of Covenants, have the avails of the same." (*History of the Church*, Vol. 2, p. 165.)

From the time of this council, the committee proceeded to the work of again arranging the revelations and printing them. (*History of the Church*, Vol. 2, p. 227.)

At last, on August 17, 1835, the committee had finished its labors; and a general assembly of the Priesthood was held to accept the Book as compiled and printed. The account of this important conference is recorded in the Prophet's history as follows:

"A general assembly of the Church of Latter-day Saints was held at Kirtland on the 17th of August, 1835, to take into consideration the labors of a committee appointed by a general assembly of the Church on the 24th day of September, 1834, for the purpose of arranging the items of the doctrine of Jesus Christ for the government of the Church. The names of the committee were: Joseph Smith, Jun., Sidney Rigdon, Oliver Cowdery, and Frederick G. Williams, who, having finished said book according to the instructions given them, deem it necessary to call a general assembly of the Church to see whether the Book be approved or not by the authorities of the Church—that it may, if approved, become a law and a rule of faith and practice to the Church. Wherefore, Oliver Cowdery and Sidney Rigdon, members of the First Presidency, (Presidents Joseph Smith, Jun., and Frederick G. Williams being absent on a visit to the Saints in Michigan), appointed Thomas Burdick, Warren Parrish and Sylvester Smith clerks, and proceeded to organize the whole assembly as follows:

"They organized the High Council of the Church at Kirtland, and Presidents W. W. Phelps and John Whitmer organized the High Council of the Church in Missouri. Bishop Newel K. Whitney organized his counselors of the Church in Kirtland, and acting Bishop John Corrick organized the counselors of the Church in Missouri. Presidents Leonard Rich, Levi W. Hancock, Sylvester Smith and Lyman Sherman organized the Council of the Seventy. Elder John Gould, acting president, organized the Elders. Ira Ames, acting president, organized the Priests. Erastus Rabbitt, acting president, organized the Teachers, and William Burgess, acting president, organized the Deacons. And they also, as the assembly was large, appointed Thomas Gates, John Young, William Cowdery, Andrew H. Aldrich, Job L. Lewis, and Oliver Higley assistant presidents of the day, to assist in preserving order in the whole assembly.

"Elder Levi W. Hancock being appointed chorister, a hymn was sung, and the services for the day opened by the prayer of President Oliver Cowdery, and the solemnities of eternity rested upon the audience.

"Another hymn was then sung. After transacting some business for the Church, such as ordaining Morris Phelps to the High Priesthood, Warren Parrish to the First Seventy; Sherman Gilbert an Elder, and blessing James Foster, Dean Gould, Benjamin Gifford, Elisha H. Groves and Joseph Harshorn, the assembly adjourned one hour.

"Afternoon: A hymn was sung, when President Rigdon arose and rebuked some of the authorities for not being in their seats at the time appointed.

"The president arose and introduced the Book of Doctrine and Covenants of the Church of the Latter-day Saints, in behalf of the committee. He was followed by President Rigdon, who explained the manner by which they intended to obtain the voice of the assembly for or against said book.

"According to said arrangement, W. W. Phelps bore record that the book presented to the assembly was true. President John Whitmer also arose and testified that it was true.

"Elder John Smith, taking the lead of the High Council in Kirtland, bore record that the revelations in said book were true and that the lectures 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.

"Elder Levi Jackman, taking the lead for the High Council of the Church in Missouri, bore testimony that the revelations in said book were true, and the said High Council of Missouri accepted and acknowledged them as the doctrine and covenants of their faith by a unanimous vote.

"President W. W. Phelps then read the written testimony of the Twelve.

"Elder Leonard Rich bore record of the truth of the book, and the Council of the Seventy accepted and acknowledged it as the doctrine and covenants of their faith by a unanimous vote.

Bishop Newel K. Whitney bore record of the truth of the book, with his counselors, accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

"Acting Bishop John Corrill bore record of the truth of the book, and with his counselors accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

"Acting President John Gould gave his testimony in favor of the book, and with the Elders accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

"Ira Ames, acting president of the Priests, gave his testimony in favor of the book, and with the Priests accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

"Erastus Babbitt, acting president of the Teachers, gave his testimony in favor of the book, and they accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

"William Burgess, acting president of the Deacons, bore record of the truth of the book, and they accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

"The venerable assistant president, Thomas Gates, then bore record of the truth of the book, and with his five silver-haired assistants, and the whole congregation, accepted and acknowledged it as the doctrine and covenants of their faith, by a unanimous vote.

"The several authorities and the general assembly, by a unanimous vote, accepted the labors of the committee.

"President W. W. Phelps then read an article on marriage, which was accepted and adopted and ordered to be printed in said book, by a unanimous vote.

"President Oliver Cowdery then read an article on 'Government and Laws in General,' which was accepted and adopted and ordered to be printed in said book, by a unanimous vote.

"A hymn was then sung. President Sidney Rigdon returned thanks; after which the assembly was blessed by the Presidency with uplifted hands and dismissed.

(Signed)

"OLIVER COWDERY,
"SIDNEY RIGDON,
"Presidents.

"THOMAS BURDICK,
"WARREN PARISH,
"SYLVESTER SMITH,
"Clerks."

(History of the Church, Vol. 1, pp. 234-250.)

9. Several later editions of the Book of Doctrine and Covenants have been published in this country and in England. A dainty vest-pocket edition, which is a photographic reproduction of the regular edition, has recently been published by the Deseret Sunday School Union.

10. The Book has been translated into several foreign languages, among them German, Danish and Swedish.

11. "On December 3, 1878, Orson Pratt started again for England to stereotype the Book of Mormon, and Doctrine and Covenants, which he arranged in verses with footnotes and references. From this important and laborious mission he returned September 2, 1879." (*Historical Record*, Andrew Jenson, p. 423.) A concordance to the book has also been published by the Deseret Sunday School Union.

From this brief history, it may be seen that the Book of Doctrine and Covenants came into existence against much opposition from the evil one.

8. Following is the title page and preface of the first edition of the Doctrine and Covenants:

Doctríne and Covenants
OF
THE CHURCH OF LATTER-DAY SAINTS.

CAREFULLY SELECTED
FROM THE REVELATIONS OF GOD
AND COMPILED BY

JOSEPH SMITH, JUNIOR,
OLIVER COWDERY,
SIDNEY RIGDON,
FREDERICK G. WILLIAMS,
(Presiding Elders of Said Church.)

Proprietors.
Kirtland, Ohio,

Printed by F. G. Williams & Co.,
For the Proprietors.
1835.

To the Members of the Church of the Latter-day Saints:

Dear Brothers:—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 anything purporting to be articles of religious faith, in consequence of there being so many now extant; but if men believe a system, and profess that it was given by inspiration, certainly the more intelligibly they can present it, the better. It does not make a principle untrue to print it, neither does it make it true not to print it.

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

"JOSEPH SMITH, JUN.,
OLIVER COWDERY,
SIDNEY RIGDON,
FREDERICK G. WILLIAMS."

"Kirtland, Ohio, February 17, 1835."

REVIEW QUESTIONS.—LESSON 1.

1. In what way were the revelations usually first given to the Church? 2. Why did it become necessary to compile the revelations into a volume? 3. How long after the organization of the Church did the Prophet Joseph begin the work of compiling the revelations? 4. What special work was accomplished at the conference of November 1, 1831, at Hiram, Ohio? 5. What testimony did the members of that conference bear with respect to the Book of Commandments? 6. Why was it decided to print the book at Independence, Missouri? 7. Who was appointed to carry the manuscript revelations to Missouri? 8. Why was John Whitmer appointed to accompany Oliver Cowdery on the journey to Missouri? 9. Who were to receive the proceeds of the sale of the Book? 10. What was accomplished with respect to the Doctrine and Covenants at the conference held at Independence, Missouri, in May, 1832? 11. What evidence have we that the Book of Commandments was set up and nearly finished in the printing office at Independence? 12. Why was the book, as printed at Independence, never published? 13. After the destruction of the printing office in Missouri, what was the next step taken by the Saints towards printing the revelations? 14. Who were appointed by the conference of September 24, 1834, to compile the revelations and supervise their publication? 15. When and where was the book finally accepted as a standard book of the Church? 16. In what manner did the Church vote upon the acceptance of the Doctrine and Covenants, as a rule of the faith of the Church? 17. Who presided over the conference of August 17th, 1835? 18. Into what languages has the Doctrine and Covenants been translated? 19. Who divided the book into verses, and footnotes? When was this done? 20. What strikes you as the greatest peculiarity in the history of the coming forth of the Doctrine and Covenants?

LESSON II.

Contents and Testimony of the Book.

A. The Lectures on Faith.

1. *The School of the Prophets.*
2. *The Delivery of the Lectures.*
3. *The Rank of the Lectures.*

B. The Revelations.

4. *By Whom Received.*
5. *When Given.*
6. *Where Given.*
7. *Arrangement of the Revelations.*

C. Expressions of Belief.

8. *Sections 134 and 135.*
9. *The Article on Marriage.*

D. The Testimonies to the Truth of the Book.

10. *The Test of the Truth of the Revelations.*
 11. *The Testimony of the Witnesses.*
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1. From its earliest history the Church has encouraged education. The establishment and maintenance of schools have been among the cardinal principles of the faith and practice of the Latter-day Saints. In illustration, note the following extract from the first number of *The Evening and Morning Star*, a Church periodical published at Independence, Missouri, in June, 1832.

"Common Schools: The disciples should lose no time in preparing schools for their children, that they may be taught as is pleasing unto the Lord, and brought up in the way of holiness. Those appointed to select and prepare books for the use of schools, will attend to that subject as soon as more weighty matters are finished. But the parents and guardians in the Church of Christ need not wait—it is all-important that children to become good should be taught (good). A word to the wise ought to be sufficient, for children soon become men and women. Yes, they are they that must follow us,

and perform the duties which, not only appertain to this world, but to the second coming of the Savior, even preparing for the Sabbath of creation, and for eternity." (History of the Church, Vol. 1, pp 276 and 277.)

In a revelation given December 27, 1832, the Lord commanded the establishment of a School of the Prophets for the instruction of the Saints. (See Section 88: 127, 136-141; also 90: 7.) The school was organized at Kirtland, on February, 1833, and was continued until April. In this school the Elders of the Church "had many glorious seasons of refreshing and great joy and satisfaction beamed in the countenances of the School of the Prophets, and the Saints, on account of the things revealed and our progress of the knowledge of God." (History of the Church, Vol. 1, pp. 322 and 334.)

In the summer and autumn of 1833, a somewhat similar school was conducted at Independence, Jackson County, Missouri. Elder Parley P. Pratt who was the teacher, gives the following account of this school:

"In the latter part of summer and in the autumn, I devoted almost my entire time in ministering among the churches; holding meetings; visiting the sick; comforting the afflicted, and giving counsel. A school of Elders was also organized, over which I was called to preside. This class, to the number of about sixty, met for instruction once a week. The place of meeting was in the open air, under some tall trees in a retired place in the wilderness, where we prayed, preached and prophesied, and exercised ourselves in the gifts of the Holy Spirit. Here great blessings were poured out, and many great and marvelous things were manifested and taught. The Lord gave me great wisdom and enabled me to teach and edify the Elders, and comfort and encourage them in their preparations for the great work which lay before us. I was also much edified and strengthened. To attend this school I had to travel on foot, and sometimes with bare feet at that, about six miles. This I did once a week, besides visiting and preaching in five or six branches a week." (Autobiography of P. P. Pratt, pp. 99 and 100.)

So well was the work done in the school at Independence that the Lord made especial mention of it, in one of the revelations given at about this time. (Read Section 97: 3-6.)

The expulsion of the Saints from Missouri in the fall of 1833, and the consequent labors, appeared to prevent the continuation of the school in Kirtland during the winter of 1833-1834. In November, 1834, however, preparations were made for the reopening of the school. The Prophet wrote:

"It now being the last of the month, and the Elders beginning to come in, it was necessary to make preparations for the school for the Elders, wherein they might be more perfectly instructed in the great things of God, during the coming winter. A building for a printing office was nearly finished, and the lower story of this building was set apart for that purpose, (the school,) when it was completed. So

the Lord opened the way according to our faith and works, and blessed be His name." (*History of the Church*, vol. 2, pp. 169-170.)

On December 1, 1834, the Prophet further said: "Our school for the Elders was now well attended, and with the lectures on theology, which were regularly delivered, absorbed for the time being everything else of a temporal nature. The classes, being mostly Elders, gave the most studious attention to the all-important object of qualifying themselves as messengers of Jesus Christ, to be ready to do His will in carrying glad tidings to all that would open their eyes, ears and hearts." (*History of the Church*, vol. 2, pp. 175-176.)

During February, 1835, the school was closed for the season, and the following interesting report of its history was made:

"Having been requested by the trustees of the Kirtland Schools to give a sketch of the number of students who have attended the institution, and of their progress in the different sciences, I cheerfully comply with the request, having been an instructor therein from its commencement in December last.

"The school has been conducted under the immediate care and inspection of Joseph Smith, Jun., Frederick G. Williams, Sidney Rigdon, and Oliver Cowdery, trustees. When the school first commenced we received into it both large and small, but in about three weeks the classes became so large and the house so crowded, that it was thought advisable to dismiss all the small students, and continue those only who wished to study penmanship, arithmetic, English grammar and geography. Before we dismissed the small pupils, there were in all about one hundred and thirty who attended; since that time there have been upon an average about one hundred; the most of whom have received lectures upon English grammar; and for the last four weeks about seventy have been studying geography one-half of the day and grammar and writing the other part. Burdick's Arithmetic, Kirkham's Grammar, and Olney's Geography have been used, and Noah Webster's Dictionary as standard. Since the year 1827, I have taught school in five different states, and visited many schools in which I was not engaged as teacher; in none, I can say, with certainty, have I seen students make more rapid progress than in this. Wm. E. M'Lellin." (*History of the Church*, vol. 2, p. 200.)

2. It was during the session of the school of the Prophets, held at Kirtland, Ohio, during the winter of 1834-1835, that a series of lectures on theology was prepared, which were subsequently revised and printed in the Doctrine and Covenants, under the title, **Lectures on Faith**. The Prophet makes this clear in his autobiography: "During the month of January, I was engaged in the school of the Elders, and in preparing the lectures on theology for publication in the Book of Doctrine and Covenants, which the committee appointed last September were now compiling." (*History of the Church*, vol. 2, p. 180.) Evidence to the same effect is found in the *Messenger and Advocate*, a monthly paper published in Kirtland, Ohio. The reference reads as follows:

"The following are two short lectures which were delivered be-

fore a Theological class, in this place last winter. These lectures are being compiled and arranged with other documents of instruction and regulation for the Church, entitled 'Doctrine and Covenants of the Church of the Latter-day Saints,' etc. It may be well, for the information of the churches abroad, to say, that this book will contain the important revelations on doctrine and church government now extant, and will, we trust, give them a perfect understanding of the doctrine believed by this society. Such a work has long been called for, and if we are prospered a few weeks, soon shall have this volume ready for distribution. A full detail of its contents will be given hereafter.

"In giving the following lectures we have thought best to insert the catechism, that that reader may fully understand the manner in which this science is taught. It was found that by annexing a catechism to the lectures as they were presented, the class made greater progress than otherwise; and in consequence of the additional scripture proofs, it was preserved in compiling." (*Messenger and Advocate*, May, 1835, p. 122.)

3. The rank of the Lectures on Faith or their value in comparison with the revelations found in the Doctrine and Covenants may be understood from the following statement taken from the authorized *History of the Church*: "These lectures of faith here referred to, were afterwards prepared by the Prophet, and published in the Doctrine and Covenants under the title 'Lectures on Faith.' They are seven in number, and occupy the first seventy-five pages in the current editions of the Doctrine and Covenants. They are not to be regarded as of equal authority in matters of doctrine with the revelations of God in the Doctrine and Covenants, but as stated by Elder John Smith, who, when the Book of Doctrine and Covenants was submitted to the several quorums of the Priesthood for acceptance, (August 17, 1835,) speaking in behalf of the Kirtland High Council, bore record 'that the revelations in said book were true, and that the lectures were judiciously written and compiled, and were profitable doctrine.' The distinction which Elder John Smith here makes should be observed as marking the difference between the Lectures on Faith and the revelations of God in the Doctrine and Covenants." (*History of the Church*, vol. 2, p. 176, footnotes.)

4. With the exception of the Lectures on Faith, and Sections 134 and 135, the Book of Doctrine and Covenants consists of revelations that have been received directly from God, through the authorized head of the Church. All but one of the revelations were received by the Prophet Joseph Smith; the one exception, Section 136, was received by President Brigham Young.

5. The revelations were received at various times during the early history of the Church, but most of them were given before or soon after the Church had been organized. The subjoined table illustrates this statement.

WHEN THE REVELATIONS WERE GIVEN.

Year	Number of Revelations	Number of Pages	Av Length of each Revelation (pages)
1823	1	2	1.0
1828	1	2	2.0
1829	15	34	2.3
1830	19	42	2.2
1831	37	108	2.9
1832	16	62	3.9
1833	13	38	3.0
1834	5	24	4.8
1835	2	12	6.0
1836	3	12	4.0
1837	1	4	4.0
1838	8	9	1.1
1839	3	9	3.0
1841	3	20	6.6
1842	6	10	1.7
1843	4	16	4.0
1847	1	4	4.0

6. The journeyings of the Prophet Joseph are roughly shown by the places in which the revelations were given.

Harmony, Pa.	15
Manchester, N. Y.....	4
Fayette, N. Y.....	19
Perrysburg, N. Y.....	1
Hiram, Ohio.....	15
Kirtland, Ohio.....	45
Orange, Ohio.....	1
Amherst, Ohio.....	1
Thompson, Ohio.....	1
Independence, Mo.....	6
Fishing River, Mo.....	1
McIlwain's Bend, Mo.....	1
Bank of Missouri River, Mo.....	1
Far West, Mo.....	6
Spring Hill, Mo.....	1
Liberty Jail, Mo.....	3
Nauvoo, Ill.....	8
Ramus, Ill.....	1
Salem, Mass.....	1
Winter Quarters, Neb.....	1
Unknown	2

7. With the exceptions of Sections 1 and 133, the revelations are arranged in the order in which they are received.

8. Sections 135 and 136 are not revelations in the sense that they have been received by the President of the Church for the guidance of the Church. Section 134, which deals with our beliefs with regard to earthly governments, and laws in general, was to be read at the conference of August 17, 1835, by Oliver Cowdery, and accepted and adopted and ordered to be printed in said book by a unanimous vote. (*History of the Church*, vol. 2, p. 247.)

Section 135, which recounts the martyrdom and earthly labors of Joseph and Hyrum Smith, was likewise inserted in the Book by a unanimous vote of the people.

9. At the above conference, when the Book was accepted by the Church, W. W. Phelps read an article on marriage, which "was accepted and adopted and ordered to be printed in said book, by a unanimous vote." This article remained in force until superseded by Section 132, given July 12, 1843, which deals with the subject of marriage. When the present edition of the Doctrine and Covenants was arranged the old article on marriage was eliminated.

"The clerk of every church should keep a record of all marriages solemnized in his branch. All legal contracts of marriages 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 the law to obey 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." (*History of the Church*, vol. 2, pp. 246-247.)

10. At the conference held on November 1, 1831, at Hiram, Ohio, at which it was decided to publish the Doctrine and Covenants, "some discussion was had concerning revelations and languages." Evidently some question was raised concerning the divine nature of the revelations to be published. The Lord therefore gave the Prophet a revelation, in which a method is given whereby the truth or untruth of a revelation can be determined. (Read Section 67: 4-9.)

"After the foregoing was received, William E. M'Lellin, as the wisest man, in his own estimation, having more learning than sense, endeavored to write a commandment like unto one of the least of the Lord's, but failed; it was an awful responsibility to write in the name of the Lord. The Elders and all present that witnessed this vain at-

tempt of a man to imitate the language of Jesus Christ, renewed their faith in the fullness of the Gospel, and in the truth of the commandments and revelations which the Lord had given to the Church through my instrumentality; and the Elders signified a willingness to bear testimony of their truth to all the world." (History of the Church, vol. 1, p. 226.)

11. At the conference at Hiram, all the Elders present testified one by one, that the Spirit had borne record unto them that the revelations of the book were true; and a formal testimony to that effect was drawn, up and probably signed by all present. The intention was to publish it in the book. When, on August 17, 1835, the book was ready for publication, and was ratified by the Church, this same testimony was presented as the testimony of the quorum of the Twelve Apostles. Why it was not printed in the book is not known. As it is an interesting document, it is reproduced herewith:

**"TESTIMONY OF THE TWELVE APOSTLES TO THE TRUTH OF
THE BOOK OF DOCTRINE AND COVENANTS.**

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

"We therefore feel willing to bear testimony to all the world of mankind, to every creature upon the face of all the earth, that the Lord has borne record to our souls, through the Holy Ghost shed forth upon us, that these Commandments were given by inspiration of God, and are profitable for all men, and are verily true. We give this testimony unto the world, the Lord being our helper; and it is through the grace of God the Father, and His Son Jesus Christ, that we are permitted to have this privilege of bearing this testimony unto the world, in the which we rejoice exceedingly, praying the Lord always that the children of men may be profited thereby.

(Signed.)

"THOMAS B. MARSH,
"DAVID W. PATTEN,
"BRIGHAM YOUNG,
"HEBER C. KIMBALL,
"ORSON HYDE,
"WM. E. M'LELLIN,
"PARLEY P. PRATT,
"LUKE S. JOHNSON,
"WILLIAM SMITH,
"ORSON PRATT,
"JOHN F. BOYNTON,
"LYMAN E. JOHNSON."

The divine test mentioned in Section 67, may be applied by any person; but it is a most dangerous thing to do. To anyone, who will read and study the revelations with a prayerful heart, a testimony of their truth will be given as it was given to the apostles who signed the foregoing document.

REVIEW QUESTIONS—LESSON 2.

1. What has always been the policy of the Church with respect to education and schools? 2. When did the Lord command the establishment of the School of the Prophets? 3. What was the purpose of the School of the Prophets? 4. When and where was the first session of the School of the Prophets? 5. What did Parley P. Pratt have to say about the school conducted at Independence, Missouri, similar to the school conducted in Kirtland, Ohio? 6. Why was not the School of the Prophets conducted in the winter of 1833? 7. When and where were the lectures on theology, now found in the Doctrine and Covenants, delivered? 8. Who first delivered the lectures on theology? 9. What did Wm. M'Lellin have to say about the conduct of the School of the Prophets, during the winter of 1834-35, when the lectures on theology were given? 10. What studies were pursued by the students of this school in addition to that of theology? 11. What is the rank of the lectures on theology compared with the revelations found in the Doctrine and Covenants? 12. What did Elder John Smith say about the lectures on theology at the time the Doctrine and Covenants was accepted as a standard work of the Church? 13. With the exceptions of the lectures on faith and Sections 134, 135, through whom have the sections in the Doctrine and Covenants been received? 14. During what years in the history of the Church were most of the revelations given? Why? 15. In what places were most of the revelations received? Why? 16. In what order are the revelations in the book arranged? What are the exceptions? 17. How did Sections 134 and 135 receive a place in the Doctrine and Covenants? 18. Relate the history of the article on marriage which was formerly printed in the Doctrine and Covenants? 19. Why was the early article on marriage omitted from the Doctrine and Covenants? 20. How has the Lord informed us how the truth of the revelations may be tested? 21. What success did Wm. M'Lellin have when he tried to apply this test to the revelations received by the Prophet Joseph? 22. How did the Twelve Apostles in their testimony declare that they knew that the revelations in the Doctrine and Covenants are true? 23. Do you think that the testimony of the Twelve Apostles is a good one? Why?

LESSON III.

The Kinds of Revelations and the Manner of Giving Them.

A. Revelations to Individuals.

1. *Examples of Revelations to Individuals.*

B. Revelations to the Church.

2. *For Aiding in Organization.*
3. *For Doctrinal Information.*
5. *On Miscellaneous Subjects.*

C. How the Revelations were Given.

6. *By Spoken Words.*
7. *By the Urim and Thummim.*
8. *By Direct Inspiration.*
9. *By Discourse Based on Earlier Revelations.*

D. The Language of the Revelations.

10. *The Language of the Prophet.*
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1 As will be learned in later lessons, there is no simple method of classifying the revelations. Some, however, are addressed directly to individuals, while others are directed to the whole Church. Usually, the individual revelations also contain information intended for the Church; and at times, the general revelations refer to individual members.

In the early days of the history of the Church, numerous persons, honestly anxious to know their duties, desired that the Prophet enquire of the Lord concerning them. Frequently the Prophet complied with these requests, and numerous revelations to individuals were received. Before the organization of the Church, there were many believers in the power resting upon Joseph Smith. To some of these

friends, God spoke directly through His servant, the Prophet. (Read Section 4, to Joseph Smith, Sen.; Section 11, to Hyrum Smith; Section 12, to Joseph Knight, Sen., and Sections 14 to 16, inclusive, to the Whitmer family.) (Note in these early individual revelations, the special messages that they contain.)

After the Church was founded, individual revelations were likewise given. As illustrations, note Section 25, to Emma Smith; Section 32, to Parley P. Pratt and Ziba Peterson; Section 80, to Stephen Burnett, and Section 126, to Brigham Young. (Read these revelations and relate the individual message each contains.)

At least 36 of the 136 Sections in the Doctrine and Covenants, are revelations to individuals.

2. The revelations directed primarily to the whole Church deal with a great variety of topics. One of the chief needs of the Prophet in laying the foundations of the Church was a clear understanding of the organization that should prevail in the true Church of Christ. Many of the revelations are therefore devoted to this purpose. The following examples should be examined: Section 18: 26-30, concerning the Twelve Apostles; Section 20: 37-84, on Church government; Section 41: 9-11, calling a bishop for the church; Section 47, on a Church historian; Section 84, on Priesthood, and Section 102, on the High Council. The revelations on Church organization are the guide of the present authorities in the government of the Church. (Read portions of the above revelations.)

3. Nearly all the revelations contain information concerning the doctrines of the Church; but some appear to have been given more especially with this object in view. As examples of this class may be cited, Section 19, dealing with the atonement; Section 29, on the destiny of earth and man; Section 46, on spiritual gifts, and Section 76, on the glories of the hereafter. (Read portions of above revelations.)

4. In the events of the history of the early Church, rising as it did from utter obscurity, the help of the Lord was frequently sought in the direction of Church affairs; and the desired help was often given directly in the form of revelations. Thus, Section 37, commands a journey to Ohio; Section 44 calls a conference; Section 60 directs certain elders to leave on missions, and Section 97: 10-19, is a command to build a temple in Jackson Co. There are many others of a similar character throughout the Book. (Read portions of the above revelations.)

5. There are, in addition to the revelations falling into the classes above mentioned, many of a miscellaneous character, that were necessary or desirable for the upbuilding of the Church in the last days. Some of these may be mentioned. Section 3, dealing with the loss

of the first manuscript of the Book of Mormon; Section 69, appointing bearers of the Doctrine and Covenants; Section 77, being the key to St. John's Revelation, and Section 86, of the apocrypha. Students of the Book will discover, however, that all the revelations directly connect themselves with the rise of the Church in the latter days.

6. We know, only in part, the exact manner in which the revelations were given. We are quite certain that not all were given in precisely the same way. The first revelation was received by the boy Joseph direct from the mouth of God, the Father, Himself, when pointing to His Son, He said, "This is my beloved Son, Hear Him." Section 2, which is the oldest revelation in the book, is a record of words that were actually spoken in the hearing of the Prophet, by the angel Moroni. The narrative states that: "After telling me these things, he commenced quoting the prophecies of the Old Testament. He first quoted part of the third chapter of Malachi, and he quoted also the fourth or last chapter of the same prophecy, though with little variation from the way it reads in our Bibles." He quoted the fifth verse thus: 'Behold, I will reveal unto the priesthood, by the hand of Elijah, the prophet, before the coming of the great and dreadful day of the Lord.' He also quoted the next verse differently: "And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers: if it were not so, the whole earth would be utterly wasted at his coming." (History of the Church, vol. 1, p. 12.)

Section 13, also, is a copy of words actually spoken. This time by the angel John the Baptist—as is made clear by the Prophet's history: "We still continued the work of translation, when in the ensuing month (May, 1829,) we on a certain day went into the woods to pray to inquire of the Lord respecting baptism for the remission of sins, that we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from Heaven descended in a cloud of light, and having laid his hands upon us, he ordained us saying: (giving the words of Section 13, which read.)" (History of the Church, vol. 1, p. 39.)

Still another section may be very nearly the exact words spoken to the Prophet by a heavenly messenger. "Early in the month of August, Newel Knight and his wife paid us a visit at my place in Harmony, Pennsylvania; and as neither his wife nor mine had been as yet confirmed, it was proposed that we should confirm them, and partake together of the Sacrament, before he and his wife should leave us. In order to prepare for this I set out to procure some wine for the occasion, but had gone only a short distance when I was met by a heavenly messenger, and received the following revelation, the first four paragraphs of which were written at this time, and the remainder in the September following." (History of the Church, vol. 1, p. 106.) These are now incorporated in the Book of Doctrine and Covenants, as Section 27.

Finally, Section 90, which gives an account of the vision in Kirt-

land temple during the period of dedication, contains sentences that were spoken by the personages who appeared to Joseph Smith and Oliver Cowdery.

These revelations, then, Sections 2, 13, 27, and 90 were probably spoken practically as they stand in the Book today.

7. When the plates containing the Book of Mormon were delivered to the Prophet Joseph, there were with them the Urim and Thummim—two stones in silver bows—or interpreters. When the Prophet was in the right spiritual and mental condition, these instruments possessed the power of rendering the meaning of the inscriptions on the plates clear to the Prophet's mind, and he declared that "through the medium of the Urim and Thummim I translated the record by the gift and power of God."

The Urim and Thummim were used not only for the purpose of translation; by their means the Prophet also received many revelations. This is definitely proved by the Prophet's own words as recorded in his history where he says: "I enquired of the Lord through the Urim and Thummim, and received the following," or words to that effect. At least the following revelations were received in this manner: Sections 3, 6, 10, 11, 12, 14, 16, and 17. (*History of the Church*, vol. 1, pp. 21, 23, 33, 45, 48, 49, 53.)

Concerning the manner of action of the Urim and Thummim, the following from Elder B. H. Roberts, may be inserted. Though written with reference to the translation of the Book of Mormon, it holds equally well with the receiving of revelations by the aid of the "interpreters." "The translation of the Book of Mormon by means of the 'interpreters' and 'seer stone,' was not merely a mechanical process, but required the utmost concentration of mental and spiritual force possessed by the Prophet, in order to exercise the gift of translation through the means of sacred instruments provided for that work. Fortunately we have the most perfect evidence of the fact, though it could be inferred from the general truth, that God sets no premium upon mental and spiritual laziness; for whatever means God may have provided to assist man to arrive at the truth, He has always made it necessary for man to couple with those means his utmost endeavor of mind and heart." (*New Witness for God*, vol. 2, p. 69, Manual No. 7.)

8. After the translation of the Book of Mormon had been accomplished, the Prophet spoke very seldom about the Urim and Thummim in connection with the revelations. In some cases it seems undoubted that they were not used. For instance, with reference to Section 20, which deals with the important matter of organizing the Church, he says that he obtained it of God "by the Spirit of prophecy and revelation." (*History of the Church*, vol. 1, p. 64.) In still another place he says: "The Holy Ghost was poured out upon us to a very great degree, some prophesied, whilst we all praised the Lord,

and rejoiced exceedingly. Whilst yet together, I received the following commandment." (History of the Church, vol. 1, p. 78.) The commandment here referred to is known as Section 21. There is no reference here to the use of the Urim and Thummim. On the other hand, the suggestion is made, that the revelation came as part of the result of the abundance of the Holy Ghost which was present.

During the work of translating the Book of Mormon, Oliver Cowdery became exceedingly anxious to have the power to translate bestowed upon him. (History of the Church, vol. 1, p. 36.) Section 8 was given as answer to this request. Verses 2, 3, and 4, (which read), outline very briefly how Oliver might acquire the gift. Oliver, however, failed to comprehend God's way in speaking to His earthly children, and thus failed to translate. An explanation of this the Lord gave in Section 9, verses 7 to 9, (which read), which very clearly outline one method of communication with God. There can be little doubt that the Prophet received most of his revelations in this way, without the use of any intermediate means. As he grew in spiritual strength, he became more sensitive to the influence of God, and had no need of such semi-mechanical contrivances as the Urim and Thummim.

Elder Parley P. Pratt was present when several revelations were received, and he has left the following record of the manner in which they were received: "After we had joined in prayer in his translating room he dictated in our presence the following revelation: Each sentence was uttered slowly and very distinctly,, and with a pause between each sufficiently long for it to be recorded by an ordinary writer in long-hand. This was the manner in which all his written revelations were dictated and written. There was never any hesitation, reviewing, or reading back, in order to keep the run of the subject; neither did any of these communications undergo revisions, interlinings, or corrections. As he dictated them so they stood, so far as I have witnessed; and I was present to witness the dictation of several communications of several pages each." (Autobiography of P. P. Pratt, pp. 66, 65.) The revelation here referred to is probably Section 50.

This method of receiving communications from God, which may be called direct inspiration, was probably the one most commonly used in receiving the revelations contained in the Doctrine and Covenants. That Joseph Smith could obtain the deep truths of the Gospel in this way was due, first to his call to his mission, by God, and afterwards to his pure love of the work and the spiritual experience that he gained by his communication with God and angels, and to the development that came from the work of translating the Book of Mormon. The work of translating the Book of Mormon was of itself a splendid preparatory work for the man who was destined to learn from God the details of building up a complete church.

9. Some few of the revelations appear not to have been written at

the time they were given, but were embodied later in addresses and letters to the Saints. Their value and effect are the same as in the case of the sections written by direct revelation. Section 123, which considers the relation of the Saints to their persecutors, is such a revelation; sections 127 and 128, of fundamental importance, are addresses from the Prophet to the Church, and fall into the class of indirect revelation.

10. From the above paragraphs it may be inferred that, except in the case of the revelations copied from the spoken words of celestial messengers, the language of the revelations is the language of Joseph Smith, rendered forceful and eloquent by the exaltation of inspiration. God gives the ideas; the Prophet expresses them as best he can. This is taught without equivocation in section 1, the divinely revealed preface to the Book. There the Lord says: "Behold, I am God and have spoken it, these commandments are of me and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding." (*Doctrine and Covenants*, Section 1:24)

REVIEW QUESTIONS.—Lesson 3.

1. How did it happen that the Lord gave to the Prophet Joseph Smith a number of revelations that were directed especially to individuals?
2. What is the message of the Lord to Joseph Smith, Sen., in section 4?
3. What is the message to Stephen Burnett in section 80?
4. What is the message to Brigham Young in section 126?
5. What is the principal message in all the early revelations, directed to individuals?
6. About how many sections in the Doctrine and Covenants are directed primarily to individuals?
7. How may the revelations, directed primarily to the Church, be classified?
8. Show by examples that some of the revelations were given principally for the proper organization of the Church?
9. Name, as examples, revelations that were given directly for the information of the Church?
10. Why was it necessary in many cases, to give revelations to aid in direction of the affairs of the early Church?
11. What are some of the subjects dealt with in the miscellaneous revelations?
12. Can any of the revelations be said to be wholly separate and apart from the needs of the Church as revealed in our Church history?
13. In what various ways were the revelations probably given?
14. Give an example of a revelation that the Prophet received directly from the spoken word of some divine messenger?
15. In what way did the Prophet use the Urim Thummin in receiving the revelations?
16. Under what conditions could the Prophet dispense with the Urim Thummin in communicating with the Lord?
17. And relate the story of Oliver Cowdery's failure to translate; and give a reason for his failure?
18. How did Parley P. Pratt say the Prophet received several revelations?
19. Whose ideas are found embodied in the revelations in the Doctrine and Covenants?
20. Whose language is in the revelations, found in the Doctrine and Covenants?
21. Why is the language in the revelations frequently superior to the ordinary every day language of the Prophet Joseph Smith?
2. Why do you think the Lord did not dictate the revelations, word for word, to the Prophet Joseph?

LESSON IV.

The Relation of the Revelations to Church History.

A. The Cause of Revelation.

1. *The Revelations as Answers.*

B. Relation to Major Events.

2. *The Coming Forth of the Book of Mormon.*
3. *The Settlement in Ohio.*
4. *The Settlement in Missouri.*

C. Relation to Minor Events.

5. *Wine for the Sacrament.*
6. *Revelations for the Church and for Individuals.*
7. *Spiritual Manifestations.*
8. *The Revelation to Ezra Thayre.*

D. The Meaning of the Revelations to the Present Age.

9. *General and Special Teachings.*
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1. It is very significant to note from the study of the historical association of the revelations, that nearly all of them were given at the request of the Prophet. There is perhaps no section in the Doctrine and Covenants which was volunteered by the Lord. In fact, the original event, from which dates Joseph Smith's earthly connection with the Church, was Joseph's prayer for greater light. In one sense, then, all the later revelations may be viewed as answers to this original prayer. Yet, it is an historical fact that new revelations were given only as the Prophet presented petitions to the Lord for further information concerning Church organization or doctrine. In the Prophet's history, almost every revelation is introduced by "I enquired of the Lord," or "I applied to the Lord," or other words to the same effect.

"Ask and ye shall receive" is the divine formula for obtaining any of the gifts of God. "Assuredly, as the Lord liveth, who is your God and Redeemer, even as surely shall you receive a knowledge of whatsoever things you shall ask in faith, with an honest heart, believing that you shall receive," (D. & C., 8:1) was the promise made by the

Lord to Oliver Cowdery, and it is in force for every member of the Church. That the Lord often gives more than is asked for, is true; but the gift is usually initiated by a prayer.

In this light, then, the revelations may be viewed as answers to questions that arose from time to time, as the work of the Lord progressed. The answers frequently went beyond the simple question. This is due to the grace of God, who cares less for the completeness of the question than for the attitude of mind and heart, which brings an individual humbly and prayerfully before the Lord. To understand the revelations in the best way, the student, before reading any revelation, should discover what question preceded its reception.

If the Lord had inaugurated the Latter-day work by giving a revelation embodying all the information later given piece-meal to the Prophet, the result would undoubtedly have been a clear and logical treatise on Church government and doctrine. It is very questionable however, if such a revelation would have given a clear insight into the order of the Church. As the revelations now stand, in connection with the historical events, their interpretation is easier and simpler for those to whom they were immediately given, and of more comprehensive application to the conditions of today.

Above all, however, the work of God grows and develops. No divine creation can transcend the law of growth. There was greater growth for the early Church, after the fundamental laws had been laid down, in receiving divine aid from time to time as natural powers failed to accomplish the desired result, than to have at hand a complete manual of all that the Lord would ever reveal to the people.

It is because the revelations are largely in the form of answers that the Book appears to be so disconnected in its structure. Truths were given as they were needed; not as they fitted the revelations immediately preceding. It is our business, and should be our pleasure, of these days, to so arrange the truths in our minds, as to produce a vision of the whole Gospel structure, as outlined by God in His latter-day revelations.

It is evident that the Prophet and his followers would present questions to the Lord that dealt especially with the conditions that surrounded them. In fact, nearly all the revelations group themselves about the events of early Church history.

2. To illustrate how leading events in the Church led to the giving of revelations, some examples may be quoted.

The translation and the publication of the Book of Mormon was attended with many incidents that led the Prophet to the Lord in prayer. Many of the early revelations cluster about the work of translation. After Joseph Smith had translated for some time, he allowed

Martin Harris to take the manuscript with him, to show to some friends, and as is well known, it was lost. The Prophet says, "In the meantime, while Martin Harris was gone with the writings, I went to visit my father's family at Manchester. I continued there for a short season, and then returned to my place in Pennsylvania. Immediately after my return home, I was walking out a little distance, when behold, the former heavenly messenger appeared and handed to me the Urim and Thummim again, for it had been taken from me in consequence of my having wearied the Lord in asking for the privilege of letting Martin Harris take the writings, which he lost by transgression, and I inquired of the Lord through it, and obtained the following:" (*History of the Church*, Vol. 1 pp. 21-22.) The revelation which was then obtained (Section 3, which read) is easily understood when read in connection with this passage from the Prophet's autobiography.

3. Some time after the organization of the Church, the Saints were commanded to go to Ohio (Read Section 37.). This short revelation refers to several items that may not be clearly understood. In verse 1, the translation referred to, was the revision of the Bible, upon which the Prophet was then engaged. The Colesville (N. Y.) branch, mentioned in verse 2, was one of the early prosperous branches of the Church. The reference in the third verse to Oliver Cowdery is understood when it is recalled that Brother Cowdery was fulfilling, at this time, a mission to the Lamanites to which he had been called. This revelation, therefore, is an excellent illustration of the manner in which historical incidents are interwoven with the word of God.

When many of the Church had arrived in Ohio, the Prophet says: "Upon inquiry how the brethren should act in regard to purchasing lands to settle upon, and where they should finally make a permanent location, I received the following: (*History of the Church*, Vol. 1, p. 166.) The revelation known as Section 48 (which read) was then received and is very clear, taken in connection with the Prophet's explanation; but has little meaning without it.

Many other revelations pertain to the settlement in Ohio.

4. Much of the history of the Church is connected with the settlement of the Saints in Missouri or Zion. Numerous revelations refer directly to matters concerning Zion. Soon after the Prophet's visit to Missouri, he wrote: "The meeting of our brethren, who had long awaited our arrival, was a glorious one, and moistened with many tears. It seemed good and pleasant for brethren to meet together in unity. But our reflections were many, coming as we had from a highly cultivated state of society in the east, and standing now upon the confines or western limits of the United States, and looking into the vast wilderness of those that sat in darkness; how natural it was to observe the degradation, leanness of intellect, ferocity, and jealousy of a people that were nearly a century behind the times, and to feel for those who roamed about without the benefit of civilization, refinement or religion; yea, and exclaim in the language of the Prophet: 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 latter days? Our anxiety was soon relieved by receiving the following:" (History of the Church, Vol. 1, p. 189.) The revelation thus received is known as section 57 (which read). Its full meaning can be sensed only by the consideration of the events of the times.

About the time of the Missouri settlement the law of the United Order was given. Several revelations deal especially with this law as it was being perfected among the Saints. Naturally many questions concerning the order were asked. At one time the position in the United Order, of women and children who had lost their husbands or fathers, was discussed. The Lord, in order to satisfy the minds of the people, gave Section 83, (which read) explaining the law of the Church concerning women and children. This section, read without a knowledge of Church history, is anything but clear; with such a knowledge it is transparently simple.

Examples might be multiplied to show that the revelations, as they were given, were really a part of Church history.

5. Not only did the great events of Church history lead to the giving of revelations. Frequently, apparently very minor events led to revelations that contain glorious doctrines. The incident which led to the revelation on what to use for the sacrament, is a case in point. (Read Lesson 3, paragraph 6). (Read Section 27:1-4.)

6. Another incident, which led to an important revelation was the case of Hiram Page and the seer stone. "Brother Hiram Page had in his possession a certain stone, by which he had obtained certain revelations concerning the upbuilding of Zion, the order of the Church, etc., all of which were entirely at variance with the order of God's house, as laid down in the New Testament, as well as in our late revelations." (History of the Church, vol. 1, pp. 109 and 110.) Oliver Cowdery and many other members were deceived by these claims. The Lord gave a revelation (read Section 28) which outlines clearly the order of receiving revelations for the Church.

A similar incident occurred some time later when "a woman came making great pretensions of revealing commandments, laws, and other church matters." (History of the Church, Vol. 1, p. 154.) To set such matters at rest, God revealed Section 43. (Read Verses 1-7). Thus, simple incidents in our history, have been the means of giving the Church very important knowledge.

7. Parley P. Pratt, speaking of his mission work at Kirtland says: "Some very strange spiritual operations were manifested, which were disgusting rather than edifying. Some persons would seem to swoon away and make unseemly gestures, and be drawn or disfigured in their countenances. Others would fall into ecstasies and be drawn into contortions, cramps, fits, etc. Others would seem to have visions and rev-

elations, which were not edifying and which were not congenial to the doctrine and spirit of the Gospel. In short, a false and lying spirit seemed to be creeping into the Church. All these things were new and strange to me, and had originated in the Church during our absence, and previous to the arrival of President Joseph Smith from New York. Feeling our weakness and inexperience, and lest we should err in judgment concerning these spiritual phenomena, myself, John Murdock, and several other Elders, went to Joseph Smith and asked him to inquire of the Lord concerning these spirits or manifestations. After we had joined in prayer in his translating room, he dictated in our presence the following revelation." (P. P. Pratt's Autobiography, p. 65—History of the Church, vol. 1, p. 170, footnotes.) As a result of this condition of affairs, and the anxiety of the brethren, the extremely important revelation, Section 50 (which read,) was given.

8. Another incident illustrating the principle that events concerning primarily few members, frequently led to the giving of revelations of far-reaching import, is the case of Ezra Thayre, who by revelation had been commanded to take a mission. "Elder Thomas B. Marsh came to inquire what he should do; as Elder Ezra Thayre, his yoke-fellow in the ministry, could not get ready to start on his mission as soon as he (Marsh) would; and I inquired of the Lord, and received the following:" (History of the Church, vol. 1, p. 186.) The revelation given in answer to the Prophet's inquiry, Section 56, (which read), is one of the most forceful in the Book. It is much better understood when the case of Ezra Thayre is recalled.

Examples might also be multiplied to show that minor events in the history of the Church, were the beginnings of great revelations.

9. From what has gone before, it is clearly evident that the revelations contain two kinds of information: First, such commands and doctrines as deal almost exclusively with the affairs of the day in which they were given. These are usually of importance to us only in similar cases that arise. Secondly, such items of instruction as refer to all time, to all people, and to all conditions. In the Doctrine and Covenants, the two classes are closely associated; and the Book must therefore be read with great care and discrimination.

Certainly, the joy of reading the revelations of God to His Latter-day People is greatly enhanced by an understanding of the events of the history of the people.

REVIEW QUESTIONS—LESSON 4.

1. What act of the Prophet Joseph Smith marks the beginning of the establishment of the Latter-day Church? 2. What was the Prophet required to do before God gave him revelations? 3. Does the Lord ever give anything to His children unless a request is made? Why? 4. Why does the Lord often give more than is asked for? 5. Which is more important—the request made of the Lord, or the humble prayerful attitude of the spirit? 6. Why did not the Lord give one great revelation embodying all that He intended for the Church, instead of giving the information piecemeal as the Prophet asked for it? 7. What is the fundamental law of the Church and of all living beings? 8. Can anything which does not grow be desirable for man? 9. Explain why the Doctrine and Covenants appears to be disconnected in its structure? 10. Since the revelations as far as we know are answers to questions, what relation do they necessarily bear to Church history? Why? 11. Give an example of a revelation that was called forth in the work of translating the Book of Mormon? 12. Give an example of a revelation that deals especially with settlements in Ohio? 13. Give an example of a revelation that deals especially with the settlements in Missouri? 14. Tell the story of Hiram Page, and the important revelation to which it gave rise? 15. How did Parley P. Pratt's experiences in Kirtland lead to an important revelation? 16. What two kinds of information must be looked for in any of the revelations? 17. How may revelations that were given to fit special conditions of early Church history, be used by us of the present day? 18. Why should the History of the Church be the accompanying volume of the Doctrine and Covenants?

LESSON V.

The Preface: Section One.

A. The History of Section 1.

1. *The Conference at Hiram, Ohio.*

B. What a Preface Should Be.

2. *The Fundamental Object of a Preface.*

C. An Analysis of Section One.

3. *The Introduction.*

4. *The Preface Proper.*

5. *The Conclusion.*

D. The Conformity of Section 1 with Literary Standards.

6. *Section One an Admirable Literary Composition.*

1. The Lord has shown Himself in all His dealings with His people, to be reasonable. Every commandment given has been accompanied with a statement, explaining why it is necessary. In conformity with this attitude, the Lord has given a preface to His book of commandments which explains the reasons for the giving of the revelations, and summarizing briefly the contents of the book.

As learned in Lesson 1, at a conference held at Hiram, Ohio, on November 1, 1831, it was first decided, officially, to publish the Doctrine and Covenants. In the afternoon of that day, the preface to the Book was received by inspiration. This is now known as Section One, and has been the first revelation in all the editions of the Book. Since it was divinely given, it should be a model preface; and should be of great use in understanding the message that the Book contains.

2. A good preface or introduction to any book should prepare the reader for enjoying and understanding the book, and should explain why the book was written. The preface should confine itself to matters contained in the book or connected with it; and like any other literary composition, should be logical, presenting the various thoughts in a manner that is natural and easily followed.

The fundamental object of the introduction is to furnish such preliminary information as is needed to put the reader in possession

of (1.) the subject, (2.) the point of view and (3.) the manner of treatment. (John F. Genung's Practical Rhetoric, p. 267.) Note to what extent Section 1 complies with these requirements.

3. Section One, itself, like any other good literary composition falls into several distinct parts. It has (1) the introduction, (2) the preface proper, and (3) the conclusion.

The introduction may be analyzed as follows:

The Introduction. (Verses 1-7.)

- a. The Speaker and the Command (verse 1).
- b. A Message to the Nations (verses 2, 3).
- c. Messengers to be Sent Out (verses 4, 6).
- d. The Guarantee of Truth (verse 7).

It may be noted that the first seven verses of the preface are in themselves a splendid brief summary of the whole Section; and in fact, an epitome of the authority and purpose of the Church. In that respect, it is perhaps as fine a paragraph as is found in our Church literature. (Read verses 1-7 very carefully, so as to be able to explain what each verse means, and what its message to the world may be said to be).

4. The preface proper contains a number of distinct ideas, and may be analyzed as follows:

The Preface Proper. (Verses 8-36.)

- a. The Authority of the Messengers (verses 8-10).
- b. Necessity for the Message (verses 11-16).
- c. The Restoration of the Gospel (verses 17-23).
- d. The Purpose of the Book (verses 24-30).
- e. The Necessity of Obeying the Commandments (verses 31-33).
- f. The Destiny of Earth and Man (verses 34-36).

(Study each verse carefully to learn the message that it contains.)

Verses 8-10 are emphatic in their declaration that the Latter-day Church has divine authority, and that it is a fearful thing to resist this authority. These verses are in fact, an introduction to all that the Book has to say about Priesthood.

Verses 11-16 and 17-23 epitomize the reasons why the Church was organized and is a message of warning to all the churches of the world. These verses are the Lord's own statement of reasons why the Latter-day work was inaugurated. The purpose of the Book is clearly set forth in verses 24-30. Verse 24 is especially notable, because it explains the language of the book. It teaches that God always speaks to His servants in a manner easily understood, and that therefore, God adapts His speech to the experience of His people. This should be remembered in reading the revelations. It also shows

the reasonableness of God's dealings with His people.

Verses 31-33 warn against disobeying any of the commandments of the book.

The Destiny of Earth and Man are briefly set forth in verses 34-36. They are full of solemn thoughts concerning the work lying before the Church.

5. The conclusion is short; but is magnificent in its simplicity. It falls into two parts, as follows:

The Conclusion. (Verses 37-39.)

a. The Guarantee of Truth (verses 37-38).

b. The Seal of the Book (verse 39).

Throughout these revelations, the guarantee of truth is that God speaks; the seal of the truth is that the spirit bears record. Even so the witnesses to the Doctrine and Covenants declared that the spirit had testified of the truth of the Book.

6. A person does not need to be a literary scholar to realize that Section One reads well, and is an effective introduction to the book. It is not essential that prophets speaking through the inspiration of God, should always do so in the most elegant style; yet the exaltation of spirit which comes to him who communes with God is often reflected in the language of the prophet. This Section is especially striking in its logical structure. Other and later revelations are more perfect in their elegance of style and diction. However, it is instructive to compare it with the standards given by authorities for all literary compositions. First, a work correctly constructed should consist of three parts, (1) the introduction, (2) the development, and (3) the conclusion. These parts should be so placed that one passes gradually and naturally into the other. Repeated readings of this Section, will show that these conditions are complied with in an almost faultless manner.

Then, as the Section, as a literary composition, is an introduction to a book it should put the reader into possession of (1) the subject, (2) the point of view and (3) the manner of treatment of the book itself. It is remarkable how perfectly the Section conforms to these requirements. It puts before the reader the **subject**, which is the preaching of the true Gospel through the means of a divinely organized Church with all its helps; the **point of view**, which is that the whole world has strayed from the ordinances of God, and the **manner of treatment**, that the revelations are given "after the manner of language" and corresponding to the circumstances and conditions of those who received them, that they might come to understanding. All correct tests of high literary workmanship may fearlessly be applied to the revelation known as Section One. In fact, as a model composition

it is excellent, and should be studied by all who desire to learn to write well.

The order of study to be followed in these lessons will be that of the order of subjects in Section One.

REVIEW QUESTIONS—Lesson 5.

1. What is the apparent reason for the Lord usually explaining why any commandment that He gives, is necessary? 2. Why did the Lord give a preface to His revelations to the Doctrine and Covenants? 3. When and where was Section 1 given? 4. Why should the study of Section 1 be of great value to any person who intends to begin the study of the Doctrine and Covenants? 5. What should a good preface do for the reader who is about to take up the study of a book? 6. With what matters should the preface concern itself? 7. What facts concerning the book should the preface present to the reader? 8. Into what three distinct parts does Section 1 fall? 9. In what way may the introduction in the preface be said to be a brief summary of the doctrines of the early Church? 10. What distinct ideas are contained in the preface proper? 11. In what way do verses 8-10 form an introduction to all that the Lord has revealed on the subject of Priesthood? 12. Show how Section One explains the necessity of the restoration of the Gospel? 13. According to Section 1, what is the real purpose of the Doctrine and Covenants? 14. How do you explain verse 24 of Section One? 15. In what manner does Section 1 outline the final destiny of the earth and man? 16. Wherein lies the beauty of the short conclusion in Section 1? 17. What is the seal of the truth of the words spoken in Section 1? Explain? 18. Does Section 1 conform to the accepted standard for prefaces, by placing before the reader the subject of the Doctrine and Covenants? Explain? 19. Does the Doctrine and Covenants conform with the accepted standard for prefaces, by presenting the point of view of the Doctrine and Covenants? 20. Does Section 1, conform to accepted standards for prefaces by explaining the manner of treatment of the subject matter of the Doctrine and Covenants? Explain? 21. Aside from its value as a revelation from God, how may Section 1, be of value to all men?

LESSON VI.

The Giver of the Revelations.

A. The Speaker is Jesus Christ.

1. *Evidence from Joseph's First Vision and the Revelations.*

B. The Godhead.

2. *The Members of the Godhead.*
3. *Unity of the Godhead.*
4. *Plurality of Gods.*

C. The Fatherhood of God.

5. *The Spiritual Creation.*
6. *Adam, Our Father.*

D. Attributes of God.

7. *Personal and Growing.*
8. *Miscellaneous.*

E. God's Abode.

9. *On a Globe like a Sea of Glass and Fire.*
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1. The very beginning of this work shows that Jesus Christ, the Son, is the member of the Godhead from whom Joseph Smith, the Prophet, received his instructions. This is demonstrated in the account of the first vision: "when the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other: "THIS IS MY BELOVED SON, HEAR HIM." (History of the Church, vol. 1, p. 5.) It was the Savior who informed Joseph of the coming message to the world.

In conformity with the order followed in this first message, all the revelations were given by Jesus, or under His immediate direction. The following references to the Doctrine and Covenants will amply prove this statement. (Read Sections 10: 57; 27: 1; and 62: 1.) In fact, it is clear from the revelations that with respect to this earth, at least, God, the Father, works wholly through the Son. (Read Section 76: 12, 13.)

2. The Godhead, or governing quorum of Gods, consists of the

Father, the Son and the Holy Ghost. That the Father is the chief of these three is repeatedly asserted in the revelations. (Read Sections 19: 24; 84: 37, 38.) To the Son is delegated the authority to work out the salvation of the human race. (Read Section 93: 1-17, for a statement of the nature, position and mission of God the Son.) While in our prayers, we address God, the Father, yet it is always in the name of the Son, who governs this earth. (Read Section 18: 18.) The third member of the Godhead, the Holy Ghost, also has an important mission as shown by the references. (Read Sections 18: 18; 39: 6; 132: 27.)

3. (Read Section 50: 43; 93: 3, 4.)

4. The Gospel as taught by Joseph Smith teaches the plurality of Gods. The chief Gods, with whom we have anything to do, are God the Father, God the Son, and God the Holy Ghost, yet there are also others; and it is the destiny of man, if he lives right, to become as a God. (Read Section 121:28,32; 76:56-58; 132:20,37.) Compare with the words of the revelations, the following extracts from sermons of Joseph Smith: "What sort of a being was God in the beginning? Open your ears and hear, all ye ends of the earth. God himself was once as we are now, and is an exalted Man, and sits enthroned in yonder heavens! That is the great secret. If the vail was rent today, and the great God who holds this world in its orbit; and who upholds all the worlds and all things by his power, was to make himself visible—I say, if you were to see him today, you would see him like a man in form—like yourselves, in all the person, image, and very form as a man; for Adam was created in the very fashion, image, and likeness of God, and received instructions from, and walked, talked, and conversed with him, as one man talks and communes with another.

"It is necessary we should understand the character and being of God, and how he came to be so; for I am going to tell you how God came to be God. We have imagined and supposed that God was God from all eternity. I will refute that idea, and will take away the vail, so that you may see. It is the first principle of the Gospel to know for a certainty the character of God, and to know that we may converse with him as one man converses with another, and that he was once a man like us; yea, that God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ himself did." (Robert's Mormon Doctrine of Deity, pp. 226, 227.)

"Here then is eternal life: to know the only wise and true God; and you have got to learn how to be Gods yourselves, and to be kings and priests to God, the same as all Gods have done before you; namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to exaltation, until you attain to the resurrection of the dead, and are able to dwell in everlasting burnings, and to sit in glory, as do those who sit enthroned in everlasting power." (Ibid., p. 227.)

"I will preach on the plurality of Gods. I have selected this text for the express purpose. I wish to declare I have always, and in all

congregations when I have preached on the subject of the Deity, it has been the plurality of Gods. It has been preached by the elders fifteen years. I have always declared God to be a distinct personage, Jesus Christ a separate and distinct personage from God the Father, and that the Holy Ghost was a distinct personage and a spirit; and these three constitute three distinct personages and three Gods. If this is in accordance with the New Testament, lo and behold! we have three Gods anyhow, and they are plural; and who can contradict it?" (Ibid. 229, 230.)

5. (Read Section 93: 21-23, 29.) These passages indicate that the spirits of men are eternal, and this, in fact, is an accepted doctrine of the Church. These eternal spirits or "intelligences" were organized by God in the life before this, and thus, we become the sons and daughters of God. (Read Section 29: 31-33; 49: 15-17; 76: 22-24.) "When we say 'God created the spirits of men,' it is understood that they were 'begotten.' We mean 'generation,' not 'creation.' Intelligences, which are eternal, uncreated, self-existing beings, are begotten spirits, and these afterwards begotten men. When intelligences are 'begotten' spirits they are of the nature of him who begets them—sons of God, and con-substantial with their Father." (Robert's Mormon Doctrine of Deity, p. 260.) "The spirit of man is not a created being; it existed from eternity, and will exist to eternity. Anything created cannot be eternal; and earth, water, etc., had their existence in an elementary state, from eternity. Our Savior speaks of children and says, their angels always stand before my Father. The Father called all spirits before Him at the creation of man, and organized them. He (Adam) is the head, and was told to multiply. The keys were first given to him, and by him to others. He will have to give an account of his stewardship, and they to him." (History of the Church, vol. 3, p. 387.)

6. Adam is the head of the human race. From God, through Adam, we have all descended. He fights our battles, under Jesus Christ, who, in turn is directed by God, the Father. Order prevails in the Kingdom of God. (Read Section 78: 15-18; 107: 53-56; 27: 11; 29: 34.)

"The Priesthood was first given to Adam; he obtained the First Presidency, and held the keys of it from generation to generation. He obtained it in the Creation, before the world was formed, as in Gen. 1: 26, 27, 28. He had dominion given him over every living creature. He is Michael the Archangel, spoken of in the Scriptures. Then to Noah, who is Gabriel; he stands next in authority to Adam in the Priesthood; he was called of God to this office, and was the father of all living in his day, and to him was given the dominion. These men held keys first on earth, and then in Heaven.

"The Priesthood is an everlasting principle, and existed with God from eternity, and will to eternity, without beginning of days or end of years. The keys have to be brought from Heaven whenever the Gospel is sent. When they are revealed from Heaven, it is by Adam's authority.

"Daniel in his seventh chapter speaks of the Ancient of Days; he

means the oldest man, our Father Adam, Michael. He will call his children together and hold council with them to prepare them for the coming of the Son of Man. He (Adam) is the father of the human family, and presides over the spirits of all men, and all that have had the keys must stand before him in this grand council. This may take place before some of us leave this stage of action. The Son of Man stands before him, and there is given him glory and dominion. Adam delivers up his stewardship to Christ, that which was delivered to him as holding the keys of the universe, but retains his standing as head of the human family." (History of the Church, vol. 3, pp. 385-387.)

"From this it will appear that the Prophet Joseph Smith understood that Adam would stand at the head of his posterity in this earth; that he would be their true Prince and hold keys of salvation 'under the counsel and direction of the Holy One, who is without beginning of days or end of life.' Doubtless it was this which led the Prophet to say, after referring to the fact that the Lord said to Moses, 'Thou shalt be a God unto children of Israel,' and again, 'Thou shalt be a God unto Aaron, and he shall be thy spokesman'—it was these considerations, I repeat, which led the Prophet to say, 'I believe those Gods that God reveals as Gods to be Sons of God, and all can cry, 'Abba, Father'; sons of God, who exalted themselves to be Gods even before the foundation of the world, and are the only Gods I have a reverence for." (Robert's Mormon Doctrine of Deity, p. 250.)

7. So many religious sects hold that God is not a personal Being that it is important to know what may be learned from the revelations on that subject. (Read Sections 107: 54, 55; 110: 1-4; 130: 1-3; 22; 93: 1, 15.)

That this personal God is developing, is understood from the preceding quotations from the Prophet Joseph Smith. It is also briefly alluded to in the revelations. (Read Section 93: 12-14; 132: 20.) In fact, God is God because of the power that has come to him by eternal growth.

8. The many and wonderful attributes of God are frequently mentioned in the revelations. Some of them may be learned from the following references:

(Read Sections 20: 17; 3: 2, 10; 6: 20; 58: 30-33; 87: 6; 84: 102; 61: 1.)

9. (Read Section 88: 13; 130: 6-8.) "And I, Abraham, had the Urim and Thummim, which the Lord my God had given unto me, in Ur of the Chaldees;

"And I saw the stars, that they were very great, and that one of them was nearest unto the throne of God; and there were many great ones which were near unto it;

"And the Lord said unto me: These are the governing ones; and the name of the great one is Kolob, because it is near unto me, for I am the Lord thy God; I have set this one to govern all those which belong to the same order as that upon which thou standest.

"And the Lord said unto me, by the Urim and Thummim, that Kolob was after the manner of the Lord, according to its times and seasons in the revolutions thereof; that one revolution was a day unto

the Lord, after his manner of reckoning, it being one thousand years according to the time appointed unto that whereon thou standest. This is the reckoning of the Lord's time, according to the reckoning of Kolob.

"And the Lord said unto me: The planet which is the lesser light, lesser than that which is to rule the day, even the night, is above or greater than that upon which thou standest in point of reckoning, for it moveth in order more slow. This is in order because it standeth above the earth upon which thou standest, therefore the reckoning of its time is not so many as to its number of days, and of months, and of years." (Book of Abraham, chapter 3: 1-5.)

REVIEW QUESTIONS—Lesson 6.

1. How does the first vision of Joseph Smith show that Jesus the Son of God is the Being under whose immediate direction the work of the hereafter was accomplished?
2. What evidence have we from the revelations that Jesus is the speaker in them?
3. Who are the members of the Godhead?
4. Which member of the Godhead has the delegated authority to work out the salvation of the human race?
5. Why do we pray to God in the name of Jesus the Son?
6. What do you understand by the Oneness of the Godhead?
7. What passages in the Doctrine and Covenants teach that there are many Gods?
8. What did the Prophet Joseph Smith have to say on the subject of the plurality of Gods?
9. What do you understand by the spiritual creation?
10. Was the spiritual creation the beginning of our intelligence? Why?
11. In what sense is Adam the head of the human race?
12. Relate the account given of the gathering of the righteous, three years previous to the death of Adam?
13. What does this gathering teach respecting the authority of Adam?
14. What does the Doctrine and Covenants say about the personality of the members of the Godhead?
15. Is the Holy Ghost a personal being?
16. Give the reference from the Doctrine and Covenants upon which you base your answer?
17. How did God become God?
18. How may men become Gods?
19. Mention some of the greatest attributes of God?
20. Where is the residence of God?
21. What property of God's residence enables Him to know all the events of the universe?

LESSON VII.

The Plan of Salvation.

A. The Council in Heaven.

1. *Its Purpose and Results.*

B. The Atonement.

2. *Its Purpose, Effect and Extent.*

3. *Man's Free Agency.*

4. *Jesus, Our Lord and Savior.*

5. *The Devil or Satan.*

C. The Church and Chosen People.

6. *The Organized Church.*

7. *The Chosen People.*

1. (Read Sections 121: 32; 29: 36, 37; 76: 25-29.) Another account of this great council was revealed to the Prophet in the **Book of Abraham**: "Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones.

"And God saw these souls that they were good and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.

"And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

"And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever.

"And the Lord said: Whom shall I send? And one answered like unto the Son of Man: Here am I, send me. And another answered and said, Here am I, send me. And the Lord said: I will send the first.

"And the second was angry, and kept not his first estate; and, at that day, many followed after him" (**Book of Abraham**, 3: 22-28.) It

was at this great council that the plans for this earth and the earth-life of the spirits, were discussed and decided upon.

2. (Read Section 76: 26-34, 69; 18: 11-13; 19: 16-20; 93: 38; 74: 7; 29: 40-45.) Jesus died that our mortal bodies might be made immortal. The spirits of men, begotten by an immortal God are immortal; but the earthly body begotten by Adam, who subjected himself to earthly laws, is subject to death. By the atonement of Jesus, this earthly body is also made immortal. Only spirits that are clothed upon with bodies can receive a fullness of joy. The atonement is universal. However, the resurrected person is blessed in God's Kingdom according to the extent and nature of his own good works. The highest salvation cannot be gained unless the laws of the Gospel are complied with. The following from the *Compendium*, illustrates the nature of the atonement: "The word atonement signifies deliverance, through the offering of a ransom, from the penalty of a broken law. The sense is expressed in Job, 33: 24. 'Deliver him from going down to the pit; I have found a ransom.'"

"As effected by Jesus Christ, it signifies the deliverance, through his death and resurrection, of the earth and everything pertaining to it, from the power which death has obtained over them through the transgression of Adam." (*Compendium*, p.8.)

"The atonement as wrought out by Jesus Christ, further signifies that he has opened up the way for man's redemption from his own sins, through faith in Christ's sufferings, death and resurrection. The Apostle Paul well expresses this, 'For all have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness; that he might be just, and the justifier of him which believeth in Jesus.'

"These passages evidence that redemption from death, through the sufferings of Christ, is for all men, both the righteous and the wicked; for this earth, and for all things created upon it. The whole tenor of the Scriptures assures us, that while they may be sure of resurrection from death, regardless of their personal acts, yet they will be rewarded for their works, whether they be good or evil, and that redemption from personal sins can only be obtained through obedience to the requirements of the Gospel, and a life of good works." (*Ibid.* p. 9.) It is an interesting fact that not only will all men be given eternal life through the atonement, but it affects also all creation. (Read Section 29: 23-25; 88: 23-26.)

3. (Read Section 93: 29-39; 35: 40; 104: 17, 18; 101: 78.) The doctrine of free agency is a corner stone in the message contained in the Doctrine and Covenants. Salvation will be forced upon no man; and ultimately, every man will be blessed according to his deserts. Every man has the right to do as he chooses, but he must be willing to ac-

cept the consequences of his deeds. Note the following statement on the subject:

"The doctrine of free agency is plainly elucidated in the written revelations from God. The plan for man's redemption was predicated on his fall.

"No law could have been given to our first parents, and no penalty affixed for the breaking of a law, unless they had been free to act without constraint. The liberty to choose was given by the Creator to the progenitors of the race, and that liberty has been fully recognized in all his dealings with their posterity.

"As the Patriarch of the race entailed on it an experimental knowledge of good and evil, through sufferings and death, so, through the sufferings and death of the Only Begotten Son, they are redeemed from the effects of his transgression, independent of any act of theirs.

"Man was created in the image of God, with the possibility of becoming like Him. But he cannot attain to that position without a knowledge of good and evil. Through the act of the Father he has attained to that knowledge; through the act of the Son he is delivered from the effects of original transgression.

"Thus, with the privilege of exercising his free agency, he is placed on an equality with the parents of the race, and has the choice of good or evil for himself, with the results of that choice. If he chooses evil, a second death will be the result. If the good, it will prove to be the way to all the powers, glories and exaltations that the Gods enjoy, in whose image man is created. (Compendium, pp. 6,7.)

4. Jesus is our Redeemer. He is our great King. To Him we must give obedience and homage. We live within His dominion. The Doctrine and Covenants makes this clear. (Read Sections 93: 8-11; 38: 21.)

5. (Read Section 29: 36-38; 76: 25-30.)

6. The suffering and death of Jesus gave us immortal bodies. The laws and ordinances prescribed by the Savior, may bring all men, who choose to obey, salvation in the presence of God. The various principles that lead to salvation are the laws of the Gospel. The members of the church are those who have subjected themselves to these laws. Jesus and His spoken word, i. e., revelation and prophecy, from the foundation of the Church. This is clearly shown by the revelations. (Read Section 11:24-26; 50:44.)

In the actual government of the Church, Jesus may speak directly to His servants, as He did to Joseph Smith; or He may so inspire the people that they, when they assemble, may act according to the will of God. The principle of common consent is fundamental in the government of the Church, but the laws received by God in the revelations to the Prophet cannot be nullified. (Read Section 26:2; 41:2-3; 43:8; 58:23.)

The principles that govern the Church are not new. They were revealed to Adam, and have governed the Church at all times, when it

has been on earth. (Read Section 29:42-43; 22:3.) The organization of this Church—really the old Church—was effected in obedience to the direct call of God. (Read Section 20:1; 21:1-3.) The name of the Church has also been fixed by divine revelation. (Read Section 115:4.) The destiny of the Church is to spread until branches of it are found everywhere upon the earth. (Read Sections 42:8; 45:64.)

7. It is very common to speak of the members of the Church as the chosen people. Even God in His revelations so expresses Himself. God, however, has clearly explained who are chosen. The call of the latter-day message is to all people. All are called. Only those, however, who are righteous, though in the Church, are chosen. God will have a pure people. (Read Sections 121:34-36; 105:35-37 95:6; 64:37-43.)

REVIEW QUESTIONS—Lesson 7.

1. What name is given in the Doctrine and Covenants to the great council in Heaven? (See Section 121:32.) 2. What was the purpose of the great council? 3. Relate the incidents that took place in the great council? 4. What was the origin of the Devil and his angels? 5. Why did not God the Father send Lucifer to be the Savior of the earth? 6. Why was the atonement of Jesus necessary? 7. Who are affected by the atonement? 8. What must the person, who has been redeemed by the atonement, do before he can enter the kingdom of God? 9. What is the relation of little children to the atonement? 10. To what extent does God interfere with man's free agency? 11. Does the atonement compel a person to be saved? Why? 12. Since the atonement has restored all the spirits to eternal life, with immortal bodies, who is the great King of the human family? 13. What is the chosen work of the devil? 14. What are the laws of the gospel? 15. Who are members of the Church? 16. What is the foundation of the Church? 17. In the government of the Church, what principle is foremost? 18. Can the principle of common consent ignore any of God's commandments given through the Priesthood? 19. What is the destiny of the Church? 20. Who are the chosen people? 21. What kind of a people does God demand?

LESSON VIII.

The Nature and History of Priesthood.

A. The Revelations on Priesthood.

1. *The Restoration of the Priesthood.*
2. *Sections 20, 84, 107 and 124.*

B. God's Authority on Earth.

3. *The Powers of the Priesthood.*
4. *How Conferred.*
5. *How Exercised.*

C. The Continuity of Priesthood.

6. *The Priesthood Possessed by All Dispensations.*
7. *From Adam to Noah.*
8. *The Meeting at Adam-ondi-Ahman Before Adam's Death.*
9. *From Noah to Abraham Through Melchisedek.*
10. *From Esaias to Moses.*
11. *History of the Aaronic Priesthood.*
12. *The Call and Ordination of John the Baptist.*

1. The earliest revelation recorded in the Doctrine and Covenants (Section 2) refers distinctly to Priesthood, as essential to the upbuilding of God's Kingdom on earth. Since the possession of the Priesthood is the authority to act for God, it would of necessity be of first consideration in church organization. In fact, before steps had been taken to organize the church, the Prophet Joseph had been ordained to the Priesthood. On May 15, 1829, John the Baptist appeared and restored the Aaronic Priesthood. (Read Section 13.) About June, 1829, the Apostles Peter, James and John appeared and confirmed on the Prophet the Melchisedek Priesthood. The following from the History of the Church makes the matter clear:

"The promise to confer upon Joseph and Oliver the Mechisedek Priesthood was fulfilled; but as there is no definite account of the event in the history of the Prophet Joseph, or, for matter of that, in any of our annals, the evidences of the fact of their ordination to the higher or Mechisedek Priesthood, promised them by John the Baptist,

are presented now, together with a consideration of the place where, and the time when, the great event occurred.

"The Prophet Joseph, in a communication to the church, under date of September 6, 1842, makes undoubted allusion to the restoration of the Melchisedek Priesthood in the course of an ecstatic review of the great things God had revealed to him. He said, 'And, again, what do we hear? Glad tidings from Cumorah! Moroni, an angel from heaven, declaring the fulfillment of the prophets, the book to be revealed. A voice of the Lord in the wilderness of Fayette, Seneca County, declaring the three witnesses to bear record of the book. The voice of Michael on the banks of the Susquehanna, detecting the devil when he appeared as an angel of light. The voice of Peter, James and John in the wilderness between Harmony, Susquehanna county, and Colesville, Broome county, on the Susquehanna river, declaring themselves as possessing the keys of the Kingdom and of the dispensation of the fullness of times.' (*Doctrine and Covenants*, Section 123:20.)

"In one of the early revelations given to the Prophet Joseph, the Lord makes most direct reference to the restoration of the higher Priesthood through the ministration of Peter, James and John. The subject matter of the revelation is the Sacrament of the Lord's Supper; and in the course of it the Lord promises to drink of the fruit of the vine with His servants on earth to whom the revelation is addressed; and with Moroni, and also with Michael, or Adam, the father of all, and also with 'Peter, James and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles, and special witnesses of my name, and bear the keys of your ministry, and of the same things which I revealed unto them; unto whom I have committed the keys of my kingdom and a dispensation of the Gospel for the last times; and for the fullness of times.' (*Doctrine and Covenants*, Section 27.) This revelation was given some time early in August, 1830, but only the first four verses were written at that time. The rest of it was written in September of that year. These two allusions—the one by the Prophet and the other by the Lord—to the restoration of the Melchisedek Priesthood, not only clear the fact that the Melchisedek Priesthood was restored in accordance with the promise of John the Baptist when conferring the Aaronic Priesthood, but they make it possible to fix upon the place where, and approximately the time when, the event occurred. Undoubtedly, the place where the ordination was performed was on the banks of the Susquehanna river, in the wilderness between Colesville, in Broome county, New York, and Harmony, in Susquehanna county, Pennsylvania; for it is there the Prophet says the voice of Peter, James and John was heard declaring themselves as possessing the keys of the Kingdom, and of the Dispensation of the Fullness of Times; for which appearing and declaration there could be no other occasion than the ordination of Oliver and Joseph to the Melchisedek Priesthood, in fulfillment of the promises made by John the Baptist. The time at which the ordination took place was evidently between the 15th of May, 1829, and August, 1830. The last named date is the one under which the Lord so definitely referred to the circumstance of having sent Peter, James and John to ordain Joseph and others to be apostles, even special witnesses of His name, and unto whom He had committed the keys of the kingdom. Hence, the time of the ordination must have been between those two dates.

"From information contained in other revelations, however, this period within which the Melchisedek Priesthood was restored may be considerably reduced. In April, 1830, a revelation was given concerning the organization and government of the church, and in that revelation the Lord said: 'Which commandments (i. e., to organize the church) were given to Joseph Smith, Jun., who was called of God, and ordained an Apostle of Jesus Christ, to be the first elder of the church; and to Oliver Cowdery, who was also called of God, an Apostle of Jesus Christ, to be the second elder of this church, and ordained under His hand.' (*Doctrine and Covenants*, Section 20:2,3.) This allusion to the ordination of these men to the apostleship reduces the time of their ordination to the period between the 15th of May, 1829 and April 6th, 1830.

"But the time within which the ordination took place may still further reduced. In a revelation bearing the date of June, 1829, making known the calling of the Twelve Apostles in these last days, and addressed to Oliver Cowdery and David Whitmer, the Lord said: "I speak unto you, even as unto Paul, mine Apostle, for you are called even with that same calling with which he was called." As this could scarcely be said of men who had not been ordained to the same holy apostleship as that held by Paul, and consequently to the Melchisedek Priesthood, the conclusion is reasonable that the ordination promised by John the Baptist doubtless occurred some time between May 15, 1829, and the expiration of the month of June of the same year." (*History of the Church*, Vol. 1, pp. 40-41.)

2. When at length the Lord commanded the organization of the church, He gave a revelation on church government, for the guidance of the young church, now known as Section 20. Throughout this revelation reference is made to the offices of the Priesthood, and verses 38 to 57, or 20 verses of the whole 84, are devoted exclusively to the duties of those holding the Priesthood. Before this time, the Lord had expressly stated that twelve apostles should be appointed to declare the Gospel both unto gentile and the Jews. (Read Section 18:26-47.)

After the organization of the church, the Lord frequently referred to matters of Priesthood in the revelations given to the church. More than two years after the church was organized, in September, 1832, on an occasion when the elders were returning to Kirtland from their mission fields, the Lord gave a revelation on Priesthood in which is summarized much of what had been given before, concerning Priesthood, together with important instructions to missionaries. This revelation is now known as Section 84. Verses 6 to 42 deal especially with Priesthood. Nearly three years later, as the first quorum of the twelve apostles were to start upon their first mission, the Lord gave another revelation, devoted especially to Priesthood. This revelation, known as Section 107, is the most comprehensive of all the revelations on the subject of Priesthood. This section will be studied in the next lesson.

Finally, in January, 1841, when the work in Nauvoo was well be-

gun, the Lord gave the revelation known as Section 124, which in verses 123 to 145, deals with the offices of the Priesthood of the church for the stake organized in Nauvoo.

Thus, most of what the Lord has revealed on Priesthood may be found in Sections 20:38-67 84:6-42; 107; 124:123-145.)

3. That Priesthood is the authority to act for God on earth, and therefore of great sacredness, is evidenced by many passages in the Doctrine and Covenants.(Read Sections 132:45-49; 121:36; 128:9; 113:8.) The following extract from sermons by President Joseph F. Smith illustrates the power of the Priesthood. "What is Priesthood? It is nothing more nor less than the power of God delegated to man, by which man can act in the earth for the salvation of the human family, in the name of the Father and the Son and the Holy Ghost, and act legitimately." (Joseph F. Smith, in the Seventy-Fifth Semi-Annual Conference Report, p. 5.)

"There is also a tendency among the youth, and I am sorry to say, among some of the older ones, to show but little regard for the sacredness of the Holy Priesthood. What I mean by the Holy Priesthood is that authority which God has delegated to man, by which he may speak the will of God as though the angels were here to speak it themselves; by which men are empowered to bind on earth, and it shall be bound in heaven, and to loose on earth, and it shall be loosed in heaven; by which the words of men, spoken in the exercise of that power, become the word of the Lord, the law of God unto the people, scripture, and divine commands. It is, therefore, not good that the Latter-day Saints and the children of the Latter-day Saints should treat lightly this sacred principle of authority which has been revealed from the heavens in the dispensation in which we live. It is the authority by which the Lord Almighty governs His people, and by which, in time to come, He will govern the nations of the world. It is sacred, and it must be held sacred by the people. It should be honored and respected by them, in whomsoever it is held, and upon whomsoever responsibility is placed in the church. The young men and young women and the people generally should honor this principle and recognize it as something that is sacred, and that cannot be trifled with nor spoken lightly of with impunity. Disregard of this authority leads to darkness and to apostasy, and severance from all the rights and privileges of the house of God; for it is by virtue of this authority that the ordinances of the Gospel are performed throughout the world and in every sacred place, and without it they cannot be performed. Those also who hold this authority should honor it in themselves. They should live so as to be worthy of the authority vested in them, and worthy of the gifts that have been bestowed upon them." (Joseph F. Smith, Seventy-Second Semi-Annual Conference Pamphlet, page 2.)

4. The nominating power is vested in the Priesthood. Persons who may be selected to receive the Priesthood, must be voted on by the church. Even though called of God, they must be accepted or rejected by the church. This important principle is shown distinctly in the revelations. (Read Sections 20:65-67; 124:144.) Not only matters of Priesthood, but all things pertaining to the church, must be done by common consent. (Read Sections 28:13; 104:21.)

Even after having received the vote of the church, the candidate must be ordained by one who has the necessary authority. (Read Section 20:60; 68:19-21; 107:58.)

5. Since the powers of the Priesthood are in part the powers of God Himself, it is certainly important that these powers be exercised in the right manner. The Lord has given instructions on that subject. (Read Section 121:36-46; 107:30-32.)

6. (Read Section 84:17; 112:31-32; 128:21.)

7. (Read Section 107:41-52.) The information contained in the above reference may be tabulated in the following manner:

Name.	Priesthood Conferred by	Age When Received.
Adam	God	? Years
Seth	Adam	69 Years
Enos	Adam	134 Years and 4 months
Cainan	Adam	87 Years
Mahalaleel	Adam	496 Years and 7 days
Jared	Adam	200 Years
Enoch	Adam	25 Years
Methuselah	Adam	100 Years
Lamech	Seth	32 Years
Noah	Methuselah	10 Years

"The Priesthood was first given to Adam; he obtained the First Presidency and held the keys of it from generation to generation. He obtained it in the creation, before the world was formed, as in Genesis 1:26,27,28. He had dominion given him over every living creature. He is Michael the Archangel, spoken of in the Scriptures. Then to Noah, who is Gabriel—he stands next in authority to Adam in the Priesthood; he was called of God to this office, and was the father of all living in his day, and to him was given the dominion. These men held keys first on earth and then in heaven.

"The Priesthood is an everlasting principle, and existed with God from eternity, and will to eternity, without beginning of days or end of years. The keys have to be brought from heaven whenever the Gospel is sent. When they are revealed from heaven, it is by Adam's authority." (History of the Church, Vol. 3, pp. 385,386.)

8. (Read Section 107:53-57; 116:1.). "I saw Adam in the Valley of Adam-ondi-Ahman. He called together his children and blessed them with a patriarchal blessing. The Lord appeared in their midst, and he (Adam) blessed them all, and foretold what should befall them to the latest generation.

"This is why Adam blessed his posterity; he wanted to bring them into the presence of God. 'They looked for a city, etc., (whose builder and maker is God.'—Heb. xi:10.) Moses sought to bring the children of Israel into the presence of God, through the power of Priesthood, but he could not. In the first ages of the world they tried to establish the same thing; and there were Eliases raised up who tried to restore these very glories, but did not obtain them; but they prophesied of a day when this glory would be revealed." (History of the Church, Vol. 3, p. 388.)

9. (Read Section 84:14-17.)

10. (Read Section 84:6-13.) The information contained in this reference may be arranged in tabular form:

Name	Priesthood Received from Whom
Esaias.....	God.
Gad	Esaias.
Jeremy	Gad.
Elihu	Jeremy.
Caleb	Elihu.
Jethro	Caleb.
Moses	Jethro.

There is undoubtedly much ancient history hidden away in these references.

11. (Read Section 84: 23-26.) The question is frequently asked whether the Aaronic or Levitical Priesthood was given to Israel in the wilderness. The above revelation answers the question.

12. The question is also frequently asked concerning the manner in which John the Baptist received his Priesthood and authority. The Lord has also revealed the answer to this question. (Read Section 84: 27,28.)

REVIEW QUESTIONS.—Lesson 8.

1. What is the earliest revelation in which the Lord refers to Priesthood? 2. When and where and by whom was the Aaronic Priesthood restored? 3. Who restored the Melchisedek Priesthood? 4. When and where was the Melchisedek Priesthood restored? 5. Which is the first revelation dealing extensively with the subject of Priesthood? 6. What was the occasion of the giving of Section 20? 7. What other sections deal principally with the subject of Priesthood? 8. What incident led to the giving of Section 84? 9. What led to the giving of Section 107? 10. Which is the most comprehensive of the revelations on Priesthood? 11. Define Priesthood? 12. Why is it dangerous not to show respect to the Priesthood? 13. How must persons receive the Priesthood? 14. Why is it necessary that candidates for the Priesthood be voted on by the church? 15. Why must those who have received the vote of the church, have to be ordained to the Priesthood? 16. How should the powers of the Priesthood be exercised? 17. Explain Section 121: 36-46? 18. By how many dispensations has the Priesthood been possessed? Why? 19. How did the Priesthood descend from Adam to Noah? Who performed most of the ordinations? 20. What was Adam's Priesthood? 21. Relate the story of the gathering in the Valley of Adam-ondi-Ahman? 22. From whom did Abraham receive the Priesthood? 23. From whom did Melchisedek receive the Priesthood? 24. From whom did Moses receive the Priesthood? 25. To what personage could Moses trace the Priesthood that was conferred upon him? 26. Was the Aaronic Priesthood given to or left with Israel? Explain? 27. Relate the circumstances connected with the conferring of the Priesthood upon John the Baptist?

LESSON IX.

The Priesthood—An Analysis of Section 107.

A. The History of Section 107.

1. *The Request of the Twelve.*

B. The Analysis of Section 107, Division One.

2. *The Kinds of Priesthood.*
3. *The Rights and Powers of the Priesthood.*
4. *The Organization of the Melchisedek Priesthood.*
5. *The History of the Priesthood.*

C. The Analysis of Section 107, Division Two.

6. *Necessity for Presidents in the Priesthood.*
7. *The Order in Judicial Matters.*
8. *Sizes of the Quorums of the Priesthood.*
9. *The Purpose of the Revelation.*

D. Priesthood as an Evidence of Divine Inspiration.

10. *Because of its Nature.*
11. *As given to the Prophet Joseph.*

1. On February 14, 1835, in Kirtland Ohio, the first Twelve Apostles in this Dispensation were chosen. On March 12, 1835, the newly appointed Apostles met and decided to leave Kirtland on May 4, for their first mission. On March 28, about a week before the time of leaving, the Apostles again met. The minutes of this meeting follow:

“This afternoon the Twelve met in council, and had a time of general confession. On reviewing our past course we are satisfied, and feel to confess also, that we have not realized the importance of our calling to that degree that we ought; we have been light-minded and vain, and in many things have done wrong. For all these things we have asked the forgiveness of our heavenly Father; and wherein we have grieved or wounded the feelings of the Presidency, we ask their forgiveness. The time when we are about to separate is near; and when we shall meet again, God only knows; we therefore feel to ask of him whom we have acknowledged to be our Prophet and Seer, that he inquire of God for us, and obtain a revelation (if consistent) that we may look upon it when we are separated, that our hearts may be comforted. Our worthiness has not inspired us to make this request, but our unworthiness. We have unitedly asked God our heavenly Father to grant unto us through His Seer, a revelation of His mind

and will concerning our duty the coming season, even a great revelation, that will enlarge our hearts, comfort us in adversity, and brighten our hopes amidst the powers of darkness.

ORSON HYDE,

WM. E. M'LELLIN, Clerks.

To Joseph Smith, Jun., Kirtland, Ohio." History of the Church, vol. 2, pp. 209,210.)

In compliance with the request contained in the above communication, the Prophet inquired of the Lord and received on the same day as the request was made the revelation known as Section 107. Thus came the "great revelation on Priesthood."

The heading of the revelation says that the first fifty-eight verses were given March 28; the other items were revealed at sundry times. It may be said, however, that in all probability all the matter contained in Section 107 was given very near the time when the first 58 verses were given. It would appear that near the beginning of February, 1835, the Prophet had had a vision showing the complete organization of the Priesthood, including the formation of the quorums of the Twelve Apostles and the Seventies. Parts of this vision are probably incorporated in Section 107.

2. The Analysis of Section 107 falls into two parts, the first including the 58 verses as given in direct response to the request of the Apostles and the second, the remaining verses.

The kinds of Priesthood are discussed in the first six verses of the revelation, (which read).

The Kinds of Priesthood.

- a. Named (Read verses 1,5,6).
- b. Why so Named (Read verses 2-4), (See also 11, Lesson 8).
3. The Rights and Powers of the Priesthood.
 - a. Rights of the Melchisedek Priesthood (Read verses 7-12).
 - b. Rights of the Aaronic Priesthood (Read verses 13-17).
 - c. Powers of the Melchisedek Priesthood (Read verses 18-19; See also 84:19-22).
 - d. Powers of the Aaronic Priesthood (Read verse 20; See also 84:26-28).
4. The Organization of the Melchisedek Priesthood.
 - a. The First Presidency (Read verses 21,22; also 124:125, 126).
 - b. Twelve Apostles (Read verses 23,24; also 33,35,38,39, and 58; also 124:127-130).
 - c. The Seventy (Read verses 25,26; also 34; also 124:138-140).
 - d. Standing High Council (Read verses 36; also 37; also 124:131,132).
 - e. Decisions of these Quorums (Read verses 27-32).

It will be observed that the above divisions all refer to special

callings in the organized church. Elders and High Priests are distinctly said to be of the Melchisedek Priesthood. (Read verses 7,10,11, and 12.)

The only general officer of the church not here mentioned is the patriarch to the church, although in verse 39, the Twelve are definitely instructed to ordain evangelical ministers (patriarchs) in all large branches of the church. The presiding patriarch is given in Section 124:92,93.

Presidents of Stakes are not mentioned here probably because the church at this time had not more than one organized Stake. In Section 124:134,142 (and earlier) these officers are also designated.

"There is no office growing out of this Priesthood that is or can be greater than the Priesthood itself. It is from the Priesthood that the office derives its authority and power. No office gives authority to the Priesthood. No office adds to the power of the Priesthood. But all offices in the church derive their power, their virtue, their authority, from the Priesthood. If our brethren would get this principle thoroughly established in their minds, there would be less misunderstanding in relation to the functions of government in the church than there is. Today, the question is, which is the greater—the High Priest or the Seventy? The Seventy or the High Priest? I tell you that neither of them is the greater, and neither of them is the lesser. Their callings lie in different directions, but they are from the same Priesthood. If it were necessary, the Seventy, holding the Melchisedek Priesthood, as he does, I say if it were necessary, he could ordain a High Priest; and if it were necessary for a High Priest to ordain a Seventy, he could do that. Why? Because both of them hold the Melchisedek Priesthood. Then, again, if it were necessary—though I do not expect the necessity will ever arise—and there was no man left on earth holding the Melchisedek Priesthood except an Elder, that Elder, by the inspiration of the Spirit of God, and by the direction of the Almighty, could proceed, and should proceed, to organize the Church of Jesus Christ in all its perfection, because he holds the Melchisedek Priesthood. But the house of God is a house of order, and while the other offices remain in the church, we must observe the order of the Priesthood, and we must perform ordinances and ordinations strictly in accordance with that order, as it has been established in the church through the instrumentality of the Prophet Joseph Smith and his successors." (Joseph F. Smith 74th Semi-Annual Conference Pamphlet, p. 87.)

5. The history of the Priesthood as given in this revelation has been discussed in paragraphs 7 and 8, Lesson 8.

6. The Necessity for Presidents in the Priesthood.

- a. For High Priests, Elders, Priests, Teachers, Deacons, (Read verses 60-63; also 124:137,142,133-136).
- b. A President of the High Priesthood, (Read verses 64-67, 91,92; also 124,125-127).
- c. The President of the Aaronic Priesthood, (Read verses 68-70; also 124:141).

- d. Presidents of Seventy, (Read verses 93,94; also 124:138).
- 7. The order in Judicial Matters.
 - a. The Bishop a Common Judge, (Read verses 71-76).
 - b. The Council of the Church, (Read verses 77-81).
 - c. Trial of the President of High Priesthood, (Read verses 82-84).

In studying the part of Section 107 that deals with the order in the judicial matters in the church, it must be remembered that all cases of controversy must first be referred to the Bishop. In any organized Stake, any appeals from the decisions of the Bishop are carried to the President of the High Priesthood of that Stake, which is the Stake President, who, with his counselors and the High Council of the Stake sit upon the case. It is only the most important cases that can not be settled in the lower courts, that are carried to the Presidency of the church. The Council of the church has seldom been convened in the history of the church. The special council that may try the President of the church would be presided over by the Presiding Bishop of the church.

- 8. Sizes of Quorums of the Priesthood.
 - a. Deacons, Teachers, and Priests, (Read verses 85-88).
 - b. Elders and Seventy, (Read verses 89,90,93-98).
- 9. (Read verses 99,100.)
- 10. The organization of the church as is indicated by Section 107, and the related sections, is very complete. Every member of the church is watched over in some way by a part of the Priesthood. Even the most active enemies of the church admire its compact organization. The existence of such a system in the church, unequaled by any other church or nation, is of itself a strong testimony of the divine mission of the Prophet. Unlearned as he was, and removed from the centers where he might have received suggestions, he must have depended upon more than his own power for the inauguration of so perfect a system.
- 11. It is strikingly noteworthy that in April, 1830, the month of the organization of the church, a revelation was received in which are mentioned all the chief officers of the Priesthood. Deacons, Teachers, Priests, Elders, High Priests, High Counselors, Bishops, Presiding High Priests and Apostles are mentioned in this revelation. (Read Section 20, 38, 66, 67).

The later revelations on Priesthood did little more than to enlarge upon and define more closely the duties of these various officers. To anyone who reads carefully, however, the essential duties of the various grades of the Priesthood are fully outlined in Section 20 and earlier sections. Full grown, complete and perfect, though somewhat veiled, did the essential features of the organization of the Priesthood spring

from the mind of the Prophet. So unlike is this to the normal growth of things that it is astonishing. Joseph Smith, with only human powers, could not have done it.

No less surprising is the completeness of the information contained in Section 107. Especially is this surprising in view of how it came into being. If the Prophet had given a revelation on Priesthood to the church as the mature result of his views, we might have expected a somewhat complete treatise. However, it came as an answer to a question. On March 28, 1835, the question was asked; on the same day the answer was given. Rounded and complete, through the medium of the Prophet, it appeared from the realms of the infinite to become the possession and the joy of the finite world. Neither Joseph Smith nor any other man would have been able to perform such a miracle by his own will.

Note further, that in the numerous revelations given the Prophet, nothing is taken back or changed. A statement once made, or a principle declared, stands forever. Growth may follow; the view expressed may be enlarged, but not changed. That fact, also, is eminent in the revelations on Priesthood. The original plan was found to be sufficient, and is sufficient today. That is a testimony of the divine nature of the work.

REVIEW QUESTIONS.—Lesson 9.

1. On what date did the first quorum of the Twelve Apostles ask the Prophet to obtain for them a revelation? 2. What was result? Explain? 3. What part of Section 107 was given March 28, 1835? 4. At what time did the Prophet probably obtain the information contained in the other part of the revelation? 5. Into what two parts does Section 107 fall? 6. How many kinds of Priesthood are known? 7. Why is the name Melchisedek Priesthood applied to the highest Priesthood? 8. What are the rights of the Melchisedek Priesthood? 9. What are the rights of the Aaronic Priesthood? 10. What are the powers of the Melchisedek Priesthood? 11. What are the powers of the Aaronic Priesthood? 12. What is the organization of the Melchisedek Priesthood? 13. What are the relative values of the decisions of the presiding quorums of the church? 14. From what do all the divisions of the Priesthood derive their power? Explain? 15. Why are presidents necessary? 16. What presidents of the Priesthood are provided for in the revelation? 17. What are the judicial powers of the Bishop? 18. To whom should all cases of controversy first be referred? 19. What is the council of the church? 20. What is the common council? of the church? 21. How many members constitute a quorum of Deacons? Teachers? Priests? Elders? Seventies? 22. What was the purpose of the Lord in giving Section 107 to the church? 23. How is the organization of the Priesthood an evidence of the divinity of Mormonism? 24. How does the manner and time in which the Prophet received the revelations become an evidence of the divinity of Mormonism?

LESSON X.

The First Laws and Ordinances of the Gospel.

A. Faith.

1. *The Quality and Necessity of Faith.*

B. Repentance.

2. *Definition, Necessity and Results.*

C. Baptism.

3. *Necessity and Mode.*

D. The Gift of the Holy Ghost.

4. *Necessity and Reception.*

E. The Gifts of the Spirit.

5. *Enumeration and Why Given.*

6. *Some Gift Given to All Members.*

7. *False Spirits.*

F. Healing the Sick.

8. *How they May be Healed.*

1. To live a correct life before God, and thus to be worthy to receive the blessings promised the faithful members of the church, many laws must be obeyed. The requirements made of man are not, however, beyond his powers of obedience. God helps those who desire earnestly to walk in the right road.

Among the laws and ordinances of the Gospel some are more fundamental than others, in the sense that they are first in the order in which they must be obeyed. The principles of faith, repentance, baptism and the Gift of the Holy Ghost, are the first principles of the Kingdom of God. Membership in the church can be obtained only by obeying them.

The Doctrine and Covenants makes repeated reference to these principles; but since they are discussed so frequently in the works of the church, only brief mention will be made of them here.

The Lectures on Faith, which form the first 75 pages of the Doctrine and Covenants, are a good exposition of the subject of faith. Among the references in the revelations, the following may be studied with profit. (Read Section 49:11-14; 35:9; 85:1-2; 20:25.)

2. Necessity, (Read Section 18:42; 20:29.) How repentance may be known, (Read Section 58:43; 98:39-48.) Results, if unrepentant, (Read Section 19:4; 42:28; 104:10.) Results, if repentant, (Read Section 58:42; 90:34.)

3. Necessity, (Read Section 20:37; 76:51). Mode, (Read Section 20:72-74). Time, (Read Section 18:42; 68:25-27). Place, (Read Section 128:12,13). Result, (Read Section 33:11; 68:9).

4. Necessity and Manner of Confirmation, (Read Section 33:15; 35:6; 76:52). Results, (Read Section 121:26-32; 76:114-118).

5. (Read Section 46:8-26; 63:7-13.) "In the execution of these great purposes, the Holy Ghost directs and controls the numerous forces of Nature, of which indeed a few, and these perhaps of the minor order, wonderful as even the least of them seems to man, have thus far been made known to the human mind. Gravitation, sound, heat, light, and the still more mysterious, seemingly supernatural power of electricity, are but the common servants of the Holy Ghost in His operations. No earnest thinker, no sincere investigator, supposes that he had yet learned of all the forces existing in and operating upon matter; indeed the observed phenomena of nature, yet wholly inexplicable to him, far outnumber those for which he has devised even a partial explanation. There are powers and forces at the command of God, compared with which electricity, the most occult of all the physical agencies controlled in any degree by man, is as the pack-horse to the locomotive, the foot-messenger to the telegraph, the raft of logs to the ocean steamer. Man has scarcely glanced at the enginery of creation; and yet the few forces known to him have brought about miracles and wonders, which but for their actual realization would be beyond belief. These mighty agencies, and the mightier ones still to man unknown, and many perhaps to the present condition of the human mind unknowable, do not constitute the Holy Ghost, but the mere means ordained to serve Divine purposes.

Subtler, mightier, and more far-reaching still than any or all of the physical forces of nature, are the powers that operate upon conscious organisms, the means by which the mind, the heart, the soul of man may be affected. In our ignorance of the true nature of electric energy, we speak of it as a fluid; and so by analogy the forces through which the mind is governed have been called spiritual fluids. The true nature of these higher powers is unknown to us, for the conditions of comparison and analogy, so necessary to our frail human reasoning, are wanting; still the effects are experienced by all. As the conducting medium in an electric current is capable of conveying but a limited current, the maximum strength depending upon the resistance offered by the conductor; and, as separate circuits of different degrees of conductivity may carry currents of widely varying intensity; so human souls are of varied capacity with respect to the diviner powers. But, as the medium is purified, as the obstructions are re-

moved, so the resistance to the energy decreases, and the forces manifest themselves with greater perfection. By analogous processes of purification, may our spirits be made more susceptible to the power of life, which is an emanation from the Spirit of God. Therefore are we taught to pray by word and action for a constantly increasing portion of the Spirit, that is, the power of the Spirit, which is a measure of the favor of God unto us." (Talmage's *Articles of Faith*, pp. 166,167.)

6. (Read Section 46:11,12,27-30; 68:10; 107: 92.)

7. Early in May, 1831, various spiritual manifestations were observed among the branches near Kirtland, Ohio. So peculiar were these manifestations that it seemed evident to many that false spirits were deceiving the Saints. Parley P. Pratt, John Murdock and others therefore went to the Prophet Joseph, and asked for counsel. (Read Lesson 4, paragraph 7.) In answer, Section 50 was revealed. Verses 1-35 are a splendid discussion of false spirits and the manner of detecting them. This revelation is of especial importance in view of the fact that since the establishment of the church by God, numerous imitations of it, prompted by unholy spirits, have appeared. Many of the Saints, even, have been deceived by these lying spirits. Spiritualism, Christian Science and Theosophy are among these imitations. Their falsity may be demonstrated by the divine method revealed in verse 31-33. (Read Section 50:1-35.)

"Satan has shown himself to be an accomplished strategist, and a skilful imitator; the most deplorable of his victories are due to his simulation of good, whereby the undiscerning have been led captive. Let us not be deluded with the thought that any act, the immediate result of which appears to be benign, is necessarily productive of permanent good. It may serve the dark purposes of man's arch enemy to play upon the human sense of goodness, even to the extent of healing the body, and apparently of thwarting death.

"The restoration of the Priesthood to earth in this age of the world, was followed by a phenomenal growth of the vagaries of spiritualism, whereby many have been led to put their trust in Satan's counterfeit of God's eternal power. The development of the healing gift in the church today is imitated in a degree, comparable to that with which the magicians simulated the miracles of Moses, by the varied faith cures, and the numerous modifications. For those to whom miraculous signs are all-sufficient, the imitation will answer as well as would the real, but the soul who regards the miracle in its true nature as but one element of the system of Christ, possessing value as a positive criterion only as it is associated with the numerous other characteristics of the church, will not be deceived." (Talmage's *Articles of Faith*, pp. 235, 236.)

8. Among the signs that shall follow those that believe, the power to heal the sick has been most frequently exercised among the latter-day people of God. Countless cases are on record, which prove that the Elders of the church have been instrumental in God's hands in restoring sick persons to health. The promise that this should be the

case, is made repeatedly in the Book of Doctrine and Covenants. (Read Section 35:9; 42:43,44,48-52; 84:65-73.)

REVIEW QUESTIONS.—Lesson 10.

1. In what sense are Faith, Repentance, Baptism, and the Gift of the Holy Ghost the most important principles of the Gospel? 2. What is the most complete treatise on faith in the Doctrine and Covenants? 3. Why is faith necessary? 4. Why is repentance necessary? 5. How may true repentance be known? 6. What will be the results if a person is not repentant? 7. What will be the result of repentance? 8. Why is baptism necessary? 9. How should baptism be performed? 10. At what age should baptism be performed? 11. Where should baptism be performed? 12. What is the result of baptism? 13. In what way is the giving of the Holy Ghost conferred? 14. What are the results of the giving of the Holy Ghost? 15. Enumerate the gifts of the Spirit? 16. Why are the gifts of the Spirit given? 17. Who has the right of the gifts? 18. How may false spirits be detected? 19. What are some of the imitations of the church founded in these latter days by false spirits? 20. How may those who are sick among the faithful be healed? 21. Relate some of the instances of the healing of the sick by the power of the Priesthood?

LESSON XI.

Correct Living.

A. The Daily Life of a Latter-Day Saint.

1. *An Enumeration of the Commandments.*
2. *The Reward of a Righteous Life.*

B. The Law of Obedience.

3. *Counsel.*
4. *Obedience.*

C. The Glory of God is Intelligence.

5. *Knowledge Must Be Acquired by Latter-Day Saints.*
6. *The Nature of Intelligence.*
7. *How Knowledge May be Obtained.*
8. *Church Schools.*

D. The Worship of God.

9. *How to Keep the Sabbath Holy.*
 10. *The Meaning of Prayer and Fasting.*
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1. (Read Section 4:5,6; 6:19; 42:18-29; 63:14-18; 121:45,46.)

A common charge against the Prophet Joseph Smith is that he was a man of coarse nature, whose early life was immoral and who permitted his followers to lead lives of impurity. Even today, many strangers to the faith have the opinion that a low moral tone is characteristic of those who belong to the Mormon church. The testimony of the members of the church is that the very highest principles of morality and christian living are part of the Mormon creed. An examination of the history of the Prophet Joseph Smith is sufficient proof that he was a man of such irreproachable character that his enemies could not substantiate any charge of immorality or unrighteous living against him. He taught his followers that the only way to reach the presence of God, and to obtain perfect happiness, on this earth, is to keep absolutely unspotted from the sins to which the evil one invites mankind.

No falser accusation can be made against the Mormon church

than that it permits its members to lead lives that are in any way incompatible with the teachings laid down by our Savior, Jesus Christ.

The commandments concerning daily life as found in the Doctrine and Covenants may be classified as follows:

1. Love the Lord, Section 59:5.
2. Love thy Neighbor, Section 59: 6.
3. Be Honest, Section 42:20.
4. Be Truthful, Section 42:21.
5. Do Not Commit Murder, Section 42:18.
6. Be Chaste, Section 42:22, 26.
7. Be Humble, Section 104:23.
8. Be Full of Charity, Section 18:19.
9. Be Patient, Section 6:19.
10. Be Temperate, Section 6:19.
11. Be Not Idle, Section 42:42; 60:13; 68:30,31; 88:124.
12. Be Diligent, Section 104:79.
13. Be Grateful, Section 46:32.
14. Be Full of Hope, Section 18:19.

2. A righteous life is of itself a reward. The good health; the peace of mind, and the spiritual strength that come to him who loves God and keeps the commandments, are abundantly great rewards. Yet, in addition, the Lord has promised many other glorious things to His righteous children. Of especial interest is the promise recorded in Section 63:23 (which read).

3. In the revelations to the Prophet, God frequently spoke of giving counsel; and the Prophet when delivering God's word to the early members of the church, also often spoke of the instructions as counsels given of God. (Read Section 3:4; 19:33.) The Lord frequently points out the danger of disobeying the counsel given of God. (Read Section 56:1; 63:55.)

Those holding the holy Priesthood, as shown in Lesson 8, are God's representatives on earth, and have the right to act for God. When these men live righteous lives and keep the commandments of God to their best ability, the advice and counsel that they may give the people are in a measure, as though God Himself spoke. For that reason it is as necessary to obey such counsel as to obey the counsel given of God. This is a most important principle of the church and should be understood by every person who desires to grasp fully the spirit of the latter-day work. The following quotations from two sermons delivered by the late apostles A. O. Woodruff and M. W. Merrill, will explain the teachings of the church in this respect.

"Many people wish they had lived in the time when Christ was upon the earth; they think they would have loved the Lord and been more devoted to Him than they are at the present time. But every

time we hold a general conference we uphold and sustain the Prophet of God as His mouthpiece, His vice-gerent upon the earth, and the question arises in my mind many times, Do we appreciate the counsels that are given us from this man? Are we willing to accept of his words as the word of God? When we ask his advice, do we ask believing and expecting to carry it out, whether it comes in conflict with our own selfish desires and ambitions or not? I often feel that we do not. People ask counsel at times if they think they can get that which will be favorable to their own selfish desires; but, if they thought they would get counsel which would be contrary to their own wishes they would refrain from asking it.

"In visiting the outside settlements of Zion I have been made to realize the great faith of the people. I have wondered at the works they have performed, through the faith they have in God. Many thousands have proven beyond a doubt that they are willing to trust implicitly in the word of God as it is given through His mouthpiece, but there are others who are not so willing. There are men holding the Priesthood, who are praying from day to day that they may receive light upon certain subjects and if the Prophet of God were to say to them what course they should pursue and give them the light for which they have sought, in some cases they would decline to follow that. But the men who will not carry out the instruction given through President Lorenzo Snow are not in harmony with God, for I testify to you that he is the mouthpiece of the Most High upon the face of the earth; and those who refuse to accept his teachings, if they do not repent, will lose the spirit of this work and will apostasize, as the Lord lives.

"I admonish the Latter-day Saints in all lands to seek the counsel of the Prophet of God. Do not be disobedient; do not be rebellious. The spirit of rebellion caused, we understand, one-third of the hosts of heaven to be cast out. The spirit of disobedience and rebellion has caused many a man and woman to be cast out of the church of Jesus Christ of Latter-day Saints. The graver sins do not come into our lives all at once. Very often men can trace transgression to the fact that they rebelled against the Priesthood of the Son of God, and that they did not take counsel which the Lord had given them through His mouthpiece; and they did not end with the spirit of rebellion and disobedience, but they committed other great sins, and finally lost their standig in the Church of Christ. This rule will apply to us today, and I pray God that this people may ever be willing to receive the counsels which the Lord has to give through His Prophet. Some become so engrossed with political parties, or with secret societies, or something of the kind that they pay them greater devotion than they do the word of God.

"This is wrong. The Lord has built up this western country through His people who came here to worship Him according to the dictates of their own hearts. Let us not forget that. Let us not forget that we owe our first and foremost devotion to God, the Eternal Father. We sustain President Lorenzo Snow as the mouthpiece of God. Therefore, when he has anything to say to us as the mind and will of the Lord, it is just as binding upon us as if God spoke personally to us." (A. O. Woodruff, 69th Annual Conference Pamphlet, pages 5, 6, 7.

"Our people are a growing and prosperous people, and we should

observe the counsels of the servants of God in regard to these things. This is a matter that is becoming more or less in disuse among the Latter-day Saints—to listen to the whisperings of the Lord through His servants. I repeat, it is becoming more or less in disuse among the people, and the older ones are educating the young people that it is not so very important to listen to the counsels of the servants of God. But I want to say unto you that according to my education and experience in the church there is no other way whereby we may be saved; there is no other way whereby we may be exalted; there is no other way whereby we may obtain eternal life. We must yield to the whisperings of the Holy Spirit; we must yield to the counsels of the Priesthood, no matter what the world may think in regard to these things. It is a principle that God has established in the earth. God has established it and we can not change it. Those that will listen, and turn their ears to the Lord will be on the right side by and bye; when the sheep are separated from the goats, those who have listened to the whisperings of the Lord through His servants will be found on the right side and they will be remembered and they will have said to them: 'Come ye blessed of my Father, etc.' According to my education and experience in the church, and according to the teachings I have had and the suggestions through the inspiration of the Holy Ghost, there is no man, I don't care what his standing is; he may be a president of a stake, or an apostle, no matter, he cannot safely gainsay the counsel of the Priesthood. If he does he will have it to meet some day just as sure as the sun rises and sets. I know this as well as I know that I look upon this congregation." (M. W. Merrill, 69th Annual Conference Pamphlet, page 16.)

However, every person who has become a member of the church, is entitled, if he lives correctly, to the inspiration of the Holy Spirit. In all matters pertaining to his individual welfare, he may receive counsel from this spirit which abides within him. At times this spirit may impel him to seek counsel from others higher in authority in the Priesthood or from those who, by long experience in the church or by a careful study of the Gospel, are better able to answer the perplexing questions that may beset him. A quotation from a sermon, by President Lorenzo Snow will explain this matter.

"There is a way by which persons can keep their consciences clear before God and man, and that is to preserve within them the spirit of God, which is the spirit of revelation to every man and woman. It will reveal to them even in the simplest matters, what they shall do by making suggestions to them. We should try to learn the nature of this spirit, that we may understand its suggestions, and then we will always be able to do right. This is the grand privilege of every Latter-day Saint. We know that it is our right to have the manifestations of the spirit every day of our lives. Persons come to me very anxious to receive counsel upon some subject or other. They need not come to me always (under some circumstances, of course, it would be highly proper), for the spirit is within them to bring about good and to accomplish the purposes of God. The spirit is in every man and every woman so that they need not walk in the darkness at all, and it is not always necessary for them to come to the President of the church, or to the Twelve, or to Elders of Israel, to get counsel; they have it

within them; there is a friend that knows just exactly what to say to them. From the time we receive the Gospel, go down into the waters of baptism and have hands laid upon us afterwards for the gift of the Holy Ghost, we have a friend, if we do not drive it from us by doing wrong. That friend is the Holy Spirit, the Holy Ghost, which partakes of the things of God and shows them unto us. This is the grand means that the Lord has provided for us, that we may know the light, and not be groveling continually in the dark." (Lorenzo Snow, 69th Annual Conference Pamphlet, page 52.)

4. The Lord does not speak idly. Whatever He commands must be obeyed. No one is exempt from the law of obedience. The revelations show the necessity of obedience on almost every page. (Read Section 63:5; 82:10.) If the people do not obey willingly, the Lord has declared that, if needs be, His children will be chastened until they have learned obedience. (Read Section 105:5.) However, if a commandment is given of God and men do their best to obey it, but are not permitted to do so through the persecution of other men, the Lord accepts the work done, and the intent of the heart, even though the commandment is not literally obeyed. (Read Section 124:49.) Frequently the Lord gives commandments which are not fully understood by those who receive them. It is, however, equally important that such commandments be obeyed, as to render obedience to those commandments which are clearly manifested to men. A very beautiful reference on this subject, is found in Section 101:43-62.—which read.

The necessity and reward of obedience are summarized in Section 130:20-21.—which read.

"Obedience is the first law of God. It is most important that we should be obedient to the word and will of the Lord. It was that which entitled the Son of God to be anointed above His brethren; for He was in all things most perfect and obedient. He put not forth His own will, but He submitted to the will of the Father in all things, even to the laying down of His life, in order that He might be indeed the Son of God, the Savior of the world. He has earned that important position, and through the shedding of His blood and His atonement we are redeemed.

"The Lord is not going to give us everything without our doing something. He requires of us a broken heart, a contrite spirit, and an obedience to the mind and will of the Lord. And this is reasonable." (F. M. Lyman, 70th Semi-Annual Conference Pamphlet, p. 35.)

5. Another charge frequently made against this church, which is completely refuted by the Doctrine and Covenants, is that the Latter-day Saints are ignorant and do not believe as strongly as other religious denominations in the acquisition of knowledge. The statement has been made that leaders of the church endeavor to keep the great body of the people in ignorance so that they may be better controlled. The Lord expressly declared through the Prophet Joseph Smith that the key of this latter-day kingdom is the key of knowledge. (Read Section 128:14.) From the very beginning, the Lord instructed the

Prophet and his associates to obtain all kinds of knowledge. The injunctions to this effect are as broad as can be imagined by mortal man. It is very doubtful if any other religious denomination possesses such emphatic and comprehensive instructions to make themselves acquainted with all truth as is found in the doctrines of the Church of Jesus Christ of Latter-day Saints. Some of the Lord's commandments to the church to acquire knowledge and become intelligent are found in Sections 88:78-80, 118, 119; 90:15, 93:53. (Which read.)

The Lord has, in part, explained why knowledge is indispensable for the full development of a Latter-day Saint. For instance, it is impossible for a man to be saved in ignorance. (Section 131:6.) Moreover, whatever is learned in this life, will be the possession of the person in the life hereafter, and will mean, for him, an advantage. (Section 130:18,19.) Further, the Lord has explained that it is by His continual growth in knowledge, with the consequent power that knowledge brings, that God Himself is what He is today—a God. The glory of God is intelligence. (Section 93:11-14, 36.)

6. The intelligence possessed by every being created by God is eternal and uncreated. In the revelations the nature of this intelligence is beautifully explained. (Read Section 93:29-36.)

7. While the Lord has declared that nothing may be gained unless a person strives for it, yet to him who obeys the commandments of God, the Holy Spirit may be given in such great abundance that knowledge may come easily. With the same application, therefore, the righteous man may acquire knowledge more rapidly than the unrighteous man.

This is a great and glorious promise, especially to the young who are preparing themselves for usefulness in life. There are countless testimonies on record of young people who, by obeying all of God's commandments, as they have understood them, and by proper application to their studies, have succeeded wonderfully well in acquiring knowledge. The Lord has promised the gift of knowledge to the people. (Read Section 42:61; 121:26-33; also 89:18,19.) These splendid promises of knowledge are among the best gifts of the Lord to His latter-day people.

8. In conformity with the principle that the church must be intelligent and every member of it possess knowledge, the church from the beginning has made it possible for young and old to receive instruction. In earlier lessons, attention has been called to the School of the Prophets and the educational work of the early church. In all of the quorums of the Priesthood today subjects of intellectual value are discussed. Besides, auxiliary organizations for the young men and women and the children have been organized, which are devoted to the development of the young by reading good books and discussing

the subjects under consideration. Furthermore, a system of church school education has been established which includes, at the present time, two universities, one college and twenty-two academies. The total attendance at these schools last year was 7,344. Certainly, no one who is familiar with the church founded by Joseph Smith can say that it puts a premium upon ignorance. A corner stone of Mormonism is that "the glory of God is intelligence."

9. Section 59 is especially devoted to the Sabbath. It was given to the Prophet while he was visiting the land of Zion in Missouri. The purpose of the Sabbath and what should be done on this holy day are discussed in Verses 9-14. (Which read.) The reward promised faithful Sabbath keepers is explained in Verses 15-21. (Which read.)

10. In Section 59:14, a wonderful and beautiful definition of fasting and prayer is given, which should be in the minds and hearts of all who fast and pray.

God has commanded men to pray. (Read Sections 10:5; 19:28.)

To neglect praying is as serious as to disobey any other of God's commandments. (Read Section 68:33). On the other hand, to those who pray, the Holy Spirit will be given to guide them in all the affairs of their lives. (Read Sections 41:3; 42:14.) The following testimonies will show the power of prayer. Numberless similar testimonies may be gathered in the settlements of Zion.

"During the past year I have labored under the direction of President Snow and my brethren, in the establishment of a Stake of Zion in Wyoming. We had a large number of people there who were practically without means, and we did not know how we were going to get through with the task before us, only we knew that we had been sent there with the sanction and under the direction of the Prophet of God. After the people had got to the end of their means, (and we did not receive a dollar from the church to help us in this enterprise which we were sent to accomplish), we asked the Lord to open up the way before us, that the brethren might get employment and earn sufficient money to sustain themselves and their families while they accomplished that for which they had been sent. The Lord opened up the way. We got a small contract from the Burlington railroad that amounted to about \$5,000. But after awhile it was gone, and we scarcely knew what to do. So, all the brethren and sisters came together in a special fast meeting, and we asked the Lord to open up the way, that we might receive remunerative employment which would bring in money sufficient to sustain the people through the coming winter. The way in which the Lord answered us was most marvelous. In the afternoon of that day we went out to locate a townsite, and just after we had attended to this labor and were about to return to our camp, the chief engineer of the Burlington system met us and said he would like to contract more with our people. He told us we could have the option on a very large piece of work on the road. We felt that the Lord had sent him there to furnish the people employment, and after conferring with the brethren we accepted the proposition, and during

he next ten months our people earned something over \$96,000." (A. O. Woodruff, 72nd Semi-Annual Conference Pamphlet, pp. 12-13.)

"While Elder Seymour B. Young has been speaking to us this morning, many thoughts on the topics to which he has referred have passed through my mind. He first spoke of the Lord answering the prayers of His people in behalf of the sick, and I believe that at the present time the Lord is very markedly doing this. I have heard some of my brethren and sisters speak as though there was a time in the church when these manifestations of God's power were more frequent than they are today. In this I do not agree. My experience tells me that there never was a time in the history of the church when God was more willing to answer the prayers of His people than He is now. A discussion has been going on recently among our friends, on the question of healing of the sick through faith and prayer, and whether God is a God of miracles today or not. From my standpoint, this discussion is absurd, almost grotesque; for my testimony is that God continues to hear the prayers of His people, and that we are living in a period of daily miracles amongst this people. It is simply those who will not see who are blind to these circumstances. The Prophet Mormon has told us in his record that God's ways are one eternal round; that He is the same yesterday, today and forever; that He was, He is, and He ever will be a God of miracles, or He would cease to be a God. The God who answers prayer today as He did anciently, the God who listens to the pleadings of His children and loves them with the same all powerful love as He did those of former dispensations, is the God in whom I believe, and whom I worship. I believe in Him, and among other things by reason of the manifestations of His power that I know are taking place in the midst of the Saints, not only in the healing of the sick, but in their enjoyment of the gifts of the Spirit which He has promised to the believers; and I have good reason to worship Him." (George Reynolds, 72nd Semi-Annual Conference Pamphlet, pp. 43-44.)

REVIEW QUESTIONS—Lesson 11.

1. Is it easy to live the life of a Latter-day Saint? 2. Enumerate some of the commandments concerning the life of a Latter-day Saint?
3. Do you know of any noble commandment not taught by the Church of Jesus Christ of Latter-day Saints? 4. What is the reward of a righteous life? 5. What is counsel given of God? 6. What is the danger of disobeying God's counsels? 7. Why should the counsels of those holding the Holy Priesthood be obeyed? 8. To what divine counsel is every member of the church entitled? 9. When should counsels from the Priesthood be sought? 10. What is the result of obedience in the church of God? 11. What is the result of disobedience? 12. What has the Lord said as to the necessity of the saints to obtain knowledge? 14. Is any correct knowledge excluded from the Church of Christ? Why? 15. Why cannot a man be saved in ignorance? 16. By the possession of what key has God become a God? 17. What is and ever will be the glory of God? 18. What aid in the gathering of knowledge is given those who live righteous lives? 19. How does the history of the church show that the church believes in education? 20. How should the Sabbath day be kept holy? 21. What is the meaning of fasting and prayer? 22. What is God's commandment concerning those who neglect their prayers? 23. Relate instances that indicate that God still hears and answers prayers?

LESSON XII.

Temporal Laws.

A. The Nature of Law.

1. *Eternal Law.*
2. *The Nature and Execution of Law.*

B. Civil Government.

3. *The History of Section 134.*
4. *Governments Instituted of God*
5. *The Fundamental Principle in Civil Government.*
6. *Governments Should Be Upheld.*
7. *Governments should Enact Proper Laws.*
8. *Distinction Between Civil and Religious Governments*

C. The Constitution of the United States.

9. *The Constitution Inspired of God.*
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1. (Read Section 29:34-35.) This passage is one of the most important in the Doctrine and Covenants. Its primary teaching is that law, any law, given by God, is eternal. At times it appears that laws given by God for the guidance of His people under special circumstances are temporary in their character, and possess no permanent value. This, from the reference given, is an incorrect notion. Every law has a spiritual counterpart—that is, a spiritual meaning. It is part or product of the great laws of the universe, else it would cause confusion and disaster. Acting on the divine suggestion contained in this passage, it is a most profitable practice to reflect upon the laws of God and to find their proper places in the eternal and endless Gospel structure. The eternal nature of the least of God's laws, entitles them to our deepest respect. There is no righteousness in choosing certain laws, and placing them above others for our daily guidance. (Read, also Section 3:2.)

In this connection, it is to be remembered that only God's laws are eternal. Man-made laws, unless they rest upon God's commandments, are not eternal in their nature.

2. (Read Sections 88:13, 34-45; 130:20-21; 105:5; 82:4.) These references teach clearly that the law to which all men and things are subject is the power of God, and, also, that all things are subject to law. "There is no Kingdom without law." This principle is in full harmony with the doctrine taught by nature, that the universe, so far

as known to man, is orderly, and that it possesses great governing laws. Some men object to law, because they say it puts them in bondage. Only the ignorant can so believe. Since the laws of God and nature are eternal and beyond the power of man, perfect freedom can be obtained only by obeying these laws. A man who disobeys them is sure to be punished. A man who stands before a loaded cannon because it is his right to do so, if he chooses, is not very free. In an instant his life is destroyed. The man who keeps out of the way of the bullet, is truly free, because he preserves his life and powers to be used in any chosen manner.

"We are all born with our free agency; with the power within ourselves, aided by the blessing of God, to attain unto the highest glory. How shall we attain unto the highest glory? There is only one way, and that is by observing the highest laws. The highest laws when obeyed, bring as a reward the highest glory; and the man or woman who expects to attain to the highest glory without obeying these laws, deceives himself or herself. It cannot be done. If I rise above the celestial glory, I must obey a law that will lift me above that. If I rise above the terrestrial glory, it will be by obeying terrestrial law. If I do not obey laws higher than that, I cannot attain to a higher glory.

"I want to impress upon you, my brethren and sisters, that our exaltation, our future glory, depends entirely upon our obedience to law." (George Q. Cannon, 70th Annual Conference Pamphlet, p. 45.)

3. The beliefs of the church with regard to civil governments are summarized in Section 134. This section is not a revelation in the sense that it has been received by the President of the church for the guidance of the church. It was read at the conference of August 17, 1835, (at which the Doctrine and Covenants was accepted by the church) by Oliver Cowdery, and accepted and adopted and ordered to be printed in said book by unanimous vote. (History of the Church, Vol. 2, p. 247.) Since that time the section has been printed in the book. It is binding upon all members of the church.

4. (Read Section 134:1.) This statement does not mean that the various governments on earth were instituted by God. Knowing that men live most happily and securely under organized forces of government, He permitted their institution. However, as stated in the reference, men are responsible for such governments; that is, for the unrighteousness that may be incorporated in them.

5. (Read Section 134:2.) This principle should be fundamental in all governments, whether of man or God. The members of any government must be protected in their rights.

6. (Read Section 134:5, 6; also 58:21; 98:4-7.) The Latter-day Saints are a law-abiding people. It is a cardinal principle with them that the laws of the land must be obeyed. If any law is thought to be unjust, or out of harmony with the constitution upon which rest the laws of the land, it is tested in the manner prescribed by law—in the

courts—and if, at last, the highest tribunal of the country upholds the law, it is obeyed by the people of God's church.

The Lord has made provision for such cases. His children must do all in their power to obey divine commandments, but if the men about them, or the governments above them, interfere in such a way as to make obedience impossible, the Lord accepts the attempt. (Read Section 129:49.)

One of the articles of faith is based upon the principle of recognizing existing governments. "We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring, and sustaining the law." (Twelfth Article of Faith.)

7. (Read Section 134:7-8.)

8. (Read Section 134:9-12.) When Christ shall come, He will be the King of His people. He will enact the necessary laws and require obedience to them. Whenever, however, the church exists under a recognized earthly government, the church does not attempt to trespass upon the rights of the government of the country.

9. (Read Section 101:76-80; 109:54-58.) The belief of the church concerning the Constitution of the United States, is another refutation of the charge that the members of the Mormon church are a disloyal people. The church, in the sacred book of Doctrine and Covenants, declares that God established the constitution and called the men who, under God, prepared it. It is doubtful, if any other religious sect can say as much for its codes of doctrine.

Indeed the Latter-day Saints have ever been loyal to the United States. They have felt that their destiny as a people is interwoven with that of this country. To them the constitution of this country is the product of men inspired by God to lay the foundation of a government wherein religious freedom should be guaranteed; and under which the church can accomplish its mission of preparing the way for the glorious coming of the Son of God to reign with His saints on the earth. Speaking of the early efforts of Utah to secure statehood, Daniel H. Wells, second counselor to Brigham Young, at the fourth celebration of the anniversary of the entrance of the Pioneers into the Salt Lake Valley and referring to the willingness of the Saints again to unite their destiny with the American republic, said:

"It has been thought by some that this people, abused, maltreated, insulted, robbed, plundered, murdered, and finally disfranchised and expatriated, would naturally feel reluctant to again unite their destiny with the American people. No wonder it was thought by some that we would not again submit ourselves (even while we were scorned and ridiculed) to return to our allegiance, to our native country. Remember, that it was by the act of our country, not ours, that we were expatriated; and then consider the opportunity we had of forming other ties. Let this pass, while we lift the veil and show the policy which dictates us. That country, that constitution, those institutions, were all

ours; they are still ours. Our fathers were heroes of the Revolution. Under the master spirits of an Adams, a Jefferson, and a Washington, they declared and maintained their independence; and under the guidance of the Spirit of Truth, they fulfilled their mission whereunto they were sent from the presence of the Father. Because demagogues have arisen and seized the reins of power, should we relinquish our interest in that country made dear to us by every tie of association and consanguinity. Those who have indulged such sentiments concerning us, have not read Mormonism aright; for never, no never, will we desert our country's cause; never will we be found arrayed by the side of her enemies, although she herself may cherish them in her own bosom, although she may launch forth the thunderbolts of war, which may return and spend their fury upon her own head, never, no never, will we permit the weakness of human nature to triumph over our love of country, our devotion to her institutions, handed to us by our honored sires, made dear by a thousand tender recollections." Such, surely is neither the language nor the spirit of a disloyal people.

"Brigham Young also said: 'I want to say to every man the Constitution of the United States, as formed by our fathers, was dictated, was revealed, was put into their hearts by the Almighty, who sits enthroned in the midst of the heavens; although unknown to them, it was dictated by the revelations of Jesus Christ, and I tell you in the name of Jesus Christ, it is as good as I could ever ask for.'" (Roberts' *Mormonism, Its Origin and History*, pp. 26-28.)

REVIEW QUESTIONS.—Lesson 12.

1. What do you understand by the statement that God has given His children no law which is wholly temporal?
2. If any law of God were not eternal what would be the probable result?
3. To what are all known laws subject?
4. Can we conceive of any part of the universe as not being subject to law? Why?
5. In what sense is obedience to law the only true freedom?
6. Is God the founder of all law? Explain?
7. At what important meeting of the church was Section 134 first received?
8. From church history, who in all probability wrote Section 134?
9. Since Section 134 was not received by the President of the church, is it binding upon the people? Why?
10. In what sense have all earthly governments been instituted by God?
11. Why are governments desirable?
12. What is the fundamental principle in civil government?
13. Under what conditions may all the members of a community be entitled to protection by the government?
14. What is the duty of the Latter-day Saints with respect to the laws of the country in which they live?
15. If the government of the country is not in harmony with the law previously given by God, what must the people of the church do?
16. Show how the church in its history has followed the explanation given of the last question?
17. What is the duty of the government with respect to its members?
18. Should there be a blending of civil and religious government in this church? Explain?
19. What will be the condition of affairs when Jesus comes again on earth?
20. What is the doctrine of the church respecting the constitution of the United States?
21. Show that the Latter-day Saints are and have been loyal to the government of the United States?

LESSON XIII.

Marriage.

A. History of Section 132.

1. *Received by Joseph Smith.*

B. An Analysis of Section 132.

2. *Introduction.*
3. *Celestial Marriage.*
4. *Adultery.*
5. *The Keys of Celestial Marriage Given to Joseph Smith.*

C. Children.

6. *Infancy and Childhood.*
7. *Duty of Parents to Children.*
8. *Childhood of John the Baptist.*

D. Duties of Husband and Wife.

9. *The Revelation to Emma Smith.*

1. Section 132, which is the greatest revelation on marriage, was first written from the Prophet's dictation on July 12, 1843, but, owing to the persecutions at that time was not published during the Prophet's lifetime. It was in 1852, five years after the arrival of the Saints in Utah, that the revelation was first printed.

2. (Read verses 1-6.) This introduction is proof that the revelation came in answer to a request of the Prophet. It contains also a solemn warning that the doctrine to be revealed, which was instituted before the foundations of the world, must be obeyed or damnation will follow.

3. (Read verses 7-28; also Section 49:15-17.) This division may be analyzed as follows:

Celestial Marriage.

- a. The Priesthood alone can seal for time and eternity, (verses 7-14).
- b. The condition of those who are married for time only, (verses 15-18).
- c. The condition of those who are married for time and eternity, (verses 19-28).

The doctrine of celestial marriage is one of the greatest principles revealed to the church. It gives every person the assurance that by the power of the Holy Priesthood, all family ties will be continued in the life hereafter. Husband and wife; father and mother; son and daughter, will maintain their sacred relationships to each other, throughout the eternities to come. Parley P. Pratt speaks of this principle as follows:

"O candidates for celestial glory! Would your joys be full in the countless years of eternity without forming the connections, the relationship, the kindred ties which concentrate in the domestic circle, and branch forth, and bud and blossom, and bear the fruits of eternal increase?

"Would that eternal emotion of charity and benevolence which swells your bosoms be satisfied to enjoy in single blessedness, without an increase of posterity, those exhaustless stores of never-ending riches and enjoyments? Or, would you like your heavenly Father, prompted by eternal benevolence and charity, wish to fill countless millions of worlds, with your begotten sons and daughters, and to bring them through all the gradations of progressive being, to inherit immortal bodies, and eternal mansions in your dominions?

"If such be your aspirations, remember that this present probation is the world of preparation for joys eternal. This is the place where family organization is first formed for eternity; and where the kindred sympathies, relationships, and affections take root, spring forth, shoot upward, bud, blossom, and bear fruit to ripen and mature in the eternal ages.

"Here, in the holy temples and sanctuaries of our God, must the everlasting covenants be revealed, ratified, sealed, bound and recorded in the holy records, and guarded and preserved in the archives of God's kingdom, by those who hold the keys of eternal Apostleship, who have power to bind on earth that which shall be bound in heaven, and to record on earth that which shall be recorded in the archives of heaven, in the Lamb's Book of Life.

"Here, in the holy sanctuary, must be revealed, ordained and anointed the kings and queens of eternity.

"All vows, covenants, contracts, marriages, or unions not formed by revelation, and sealed for time and all eternity, and recorded in the holy archives of earth and heaven, by the ministration of the holy and eternal Priesthood, will be dissolved by death, and will not be recognized by the eternal authorities, after the parties have entered through the veil into the eternal world.

"This is heaven's eternal law, as revealed to the ancients of all ages, who held the keys of eternal Priesthood, after the order of the Son of God; and, as restored with the Priesthood of the Saints of this age." (Key to Theology, pp. 169, 171.)

Only those who are worthy, should be admitted into the Temples, where sealings for time and eternity are performed. Those who are married outside of the church have no claim on each other after death. Likewise, those who marry outside of the church will find themselves without husband or wife, in the day of resurrection, and

they will be ministering angels to those who have obeyed this higher law.

4. In verse 20 is given the key whereby man may become as a God in power and majesty. Man's progression is inseparably connected with celestial marriage.

5. (Read verses 46-49, also verse 7, last half.) In these verses the Lord expressly declares that all the powers necessary for performing ordinances that are binding in the life hereafter, were bestowed on the Prophet Joseph Smith, and, of course, upon his successors in office. In verse 7 it is made evident that the keys or first authority of these powers are possessed by one man only at a time upon this earth. The President of the church naturally is this individual. This is recognized by all who understand the order of the church. The following quotations will illustrate this principle:

"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 24, 1890. (Lorenzo Snow, *The Manifesto*, p. 3.)

"As is said in this motion that has been made, President Woodruff is the only man upon the earth who holds the keys of the sealing power. These Apostles all around me have all the same authority that he has. We are all ordained with the same ordination. We all have had the same keys and the same powers bestowed upon us. But, there is an order in the Church of God, and that order is that there is only one man at a time on the earth who holds the keys of sealing, and that man is the President of the church, now Wilford Woodruff." (Geo. Q. Cannon, p. 6, *The Manifesto*.)

6. The church teaches that little children are innocent, and that they cannot sin until they arrive at years of accountability. (Read Section 29:46,47; 93:38.) This doctrine was taught at a time when many leading religious sects taught that an infant who should die before being baptized, would receive eternal damnation. Children are to be blessed (Read Section 20:70, 71.) and at the proper age are to be baptized. (Read Section 68:27.)

7. Parents are responsible for the care and education of their children. The Gospel must be taught the children by their parents. (Read Section 68:25-31; 83:45; 93:40-42.)

8. An interesting bit of child history is found in Section 84:27, 28, (which read).

9. (Read Section 25.) This revelation to Emma Smith, outlines beautifully, the mutual helpfulness and respect that husband and wife should render each other. The words of the Lord in this revelation may be applied to any couple, whatever the nature of their daily calling may be.

REVIEW QUESTIONS.—Lesson 13.

1. When was Section 132 first written? 2. Why was Section 132 not published during the Prophet's lifetime? 3. In what year was it first printed? 4. When was the principle of celestial marriage instituted? 5. What will be the result to the person who has this principle taught him and then fails to obey it? 6. What will be the condition of those in the hereafter who are married for time and eternity? 7. What will be the condition of those in the hereafter who are married for time and eternity? 8. What power alone can seal for time and eternity? 9. Give a brief definition of celestial marriage? 10. What is the punishment of those who commit adultery? 11. Who first received the keys of celestial marriage, in this age? 12. How many men on earth can possess these keys at the same time? Why? 13. What does the church teach concerning children? 14. What responsibility concerning their children rests upon parents? 15. What should be the mutual relationship between husband and wife?

LESSON XIV.

Temporal Salvation.

A. History of the United Order or Law of Consecration.

1. *Ancient History.*
2. *Modern History.*

B. The Organization of the United Order.

3. *The Purpose of the United Order.*
4. *The Church to Hold All Properties.*
5. *The Distribution of Stewardships.*
6. *The Management of the Properties.*

C. The Law Now in Abeyance.

7. *Why the Law Is Suspended.*

D. The Principle of Tithing.

8. *Purpose of the Law of Tithing.*

1. "Enoch (the seventh from Adam), instituted an order of things among his people, in their business and financial relations, which so revolutionized their temporalities that they had no poor among them, and all rejoiced together in equal hope of the life and exaltation offered to them in the Gospel of Jesus Christ, the Only Begotten of the Father." (Compendium, pp. 263,264.)

The early Saints, soon after the ascension of Jesus practiced the United Order. Similarly, on this continent after the visit of the Savior, the early Saints "had all things common among them, therefore they were not rich and poor, bond and free."

The United Order is an integral part of the Gospel structure, and has been practiced by God's people whenever circumstances permitted it.

2. Less than a year after the organization of the church, the Lord began to give the Prophet revelations concerning the United Order, for the temporal salvation of the Saints. In Ohio and Missouri, branches of the United Order were established, but because of the lack of faith of the people the practice of the order was not prosperous.

After the Saints had been settled in Utah for many years, attempts were again made to reestablish the United Order, but without permanent success. The principle is not now practiced; yet, as the follow-

ing discussion will show, before the church of Christ on earth is perfected, the United Order of God must be practiced.

The main revelations in the Doctrine and Covenants, which were given with reference to this principle are Sections 42:30-39,53-55,71-73; 51:1-20; 78:1-22; 82:1-24; 83:1-6; 85:1-5,9-12; 92:1-2; 104:1-86; 105:34. The reading of these sections will be much more intelligible, if it be remembered that they were given in connection with the law of the United Order.

3. There appears to be a three-fold purpose in the establishment of the United Order.

1. To Assist the Poor of the Church, (Read Section 42:30; 82:12).
2. To Produce Equality Among the Members of the Church, (Read Section 78:5-7).
3. To Glorify the Church, (Read Section 82:13,19; 78:8, 11-16)

The third purpose is of course achieved if all the members are made equal in earthly things. The envyings, strife, quarrels and crimes of mankind today are chiefly the result of the fierce desire for earthly possessions that fills human hearts. If all were equally wealthy, and would not be allowed to possess more than actually needed, the present incentive to ignoble acts would be removed, and the Spirit would have freedom to grow towards the perfection of God. However, men of impure hearts or selfish desires cannot well abide this great, holy law. Greed and selfishness fostered through centuries has a strong hold upon even the best of men. A thorough purging from selfish aims is indispensable to satisfactory membership in the United Order.

4. (Read Section 42:30-32; 85:1; 104:55,56,62,68,70,71.) The meaning of these statements is that a person who enters the United Order gives or consecrates all his material belongings to the church, to be used for the whole church, and that any surplus property later acquired, which is not necessary for his wants, shall also be given to the treasury of the order.

5. (Read Section 42:32,33,53-55; 82:17; 104:56,72-76.) After a member of the order has consecrated his property to the church, the officer in charge returns to him as much as is necessary in order that he may provide for the wants of himself and family. This is called his stewardship, and deeded to him in such a way that if he leaves the order he may take it with him. However, he has no claim on the property which he originally gave to the church. (Read Section 51:4-6.) If, in manipulating his stewardship he is successful, and makes more money than he needs, the surplus is to be returned to the church. In distributing stewardships, men would naturally be given that for which they are best fitted, and thus, in this Order, more men would have the

happiness of doing the work that they can do best, than is the case under present conditions. Now-a-days professions are often chosen from necessity or because they are reputed to pay well.

To those who fail to make enough from their stewardships to support themselves and their families, a contribution is made from the general fund. If a person fails in this matter because of idleness, he may be removed from the Order. (104:72-77.)

If the members so desire, the general fund may in part be used for adding new property to the church, improving and extending property already owned, or building public buildings, such as schools and temples or in any other way the Order may see fit. (42:35.) Each ward or stake may be an independent Order. (Read Section 104:47-50.)

6. The Order is to be managed by common consent, (Read Section 104:71); the officer in direct charge is the bishop or an agent to be appointed. (Read Section 42:31; 51:3,8,12-14; 58:35.) It is also commanded that wherever necessary, treasuries be built for holding the properties of the Order. Treasurers are also to be appointed. (Read Section 104:60-62.)

The following description of the United Order is clear and concise:

"The person who desires to make the consecration brings his possessions to the bishop of the church, and delivers them to him, with a deed and covenant that cannot be broken. The consecration is complete.

"The person so consecrating his possessions, whether they be great or small, if it be a full consecration, has claim upon the bishop for a stewardship out of the consecrated properties of the church. That stewardship may be a farm, a factory, a publishing house, a mercantile establishment, a home with the privilege of following a trade or profession, according to individual tastes, abilities or capacities. The stewardships are secured to those unto whom they are granted by a deed and covenant that cannot be broken, hence the stewards are secured in their stewardships.

"The income from a stewardship over and above that needed for the maintenance of the steward and his family, is consecrated to the Lord's storehouse, where all the surplus means from the community is, in like manner, collected. Said surplus to be used, first, in supplying the deficiency where stewardships fail to yield sufficient income for the necessities of those who possess them; second, to form or purchase new stewardships for such as have not received any; third, to supply those with means who may need it for the improvement or enlargement of their respective stewardships; fourth, the purchase of lands for the public benefit, to establish new enterprises, develop resources, build houses of worship, temples, send abroad the Gospel, or for anything else that looks to the general welfare and the founding of the Kingdom of Heaven on earth.

The several stewards have claim upon the general fund created by the consecration of the surplus of each, for the means necessary

to the improvement or enlargement of the business entrusted to him as his stewardship; and so long as he is in full fellowship with the church, and is a wise and faithful steward, his application to the treasurer of the general fund is to be respected by being granted; the treasurer, of course, being accountable to the church for his management of the general fund, and subject to removal in the event of incompetency or transgression.

"Each steward is independent in the management of his stewardship, and is the master of his own time. He must pay for that which he buys; he can insist on payment for that which he sells. He has no claim upon the stewardship of his neighbor; his neighbor has no claim upon his stewardship; but both have claim, as also have their children—when the latter come of age and start in life for themselves—upon the collected surplus in the Lord's storehouse, to aid them in the event of their needing assistance.

"The various branches or ecclesiastical wards of the church, where the above plan of managing the temporal affairs of life is carried out, are each to be independent in the management of their respective storehouses, subject, of course, to the general supervision of the presiding bishop of the church and of the First Presidency." (B. H. Roberts' *New Witness for God*, pp. 402-404.)

7. The members of the church to whom the revelations on the United Order were given failed to obey God's commands; besides, the enemies of the church did their utmost to prevent the fulfillment of the divine law. The Lord finally commanded that the United Order be dissolved, and the law held in abeyance until Zion shall be redeemed. (Read Section 105:34.) In so far as enemies prevented the fulfillment of this law, the Lord pardoned the people, as may be seen from Section 124:49. The following extract from a sermon by President Lorenzo Snow bears on this subject:

"The Lord sent Elders throughout the States, where there were Latter-day Saints to collect means for this purpose, and the people in Jackson County were required to observe the law of consecration. But they failed to do it, and therefore the lands were not secured. The Lord could have sustained the people against the encroachments of their enemies had they placed themselves in a condition where he would have been justified in doing so. But, inasmuch as they would not comply with His requirements, the Lord could not sustain them against their enemies. So it will be with us, or with any people whom the Lord calls to comply with His requirements and whom He proposes to confer the highest blessings upon, as He has in reference to us, and as He did in reference to the people in Jackson County." (70th Annual Conference Pamphlet, p. 24.) The inference from President Snow's remarks is that the redemption of Zion was made impossible because the people did not obey the law of consecration.

8. Though the United Order was withdrawn from the church, another law was given in its stead, namely, the law of tithing. (Read Section 119:1-7.) President Snow said: "There having been a failure in regard to this law of consecration—a failure so serious that it re-

sulted in great misery to the people of God—a few years after that the Lord gave another law for the Saints to observe in place of the law of consecration. It is called the law of tithing. If we look upon this law in its proper light, we will see the importance of it, and the danger that will result if we fail to observe it. It would hardly be justice in our Heavenly Father if He were to deal with the Latter-day Saints now in any way different from that time in which He dealt with His people in Jackson County. If we find out what resulted from their failure in the law of consecration, we may, I think, very readily and reasonably conclude what will be the result of a failure in reference to this law that has been put before us in the place of the law of consecration.” (70th Semi-Annual Conference Pamphlet, p. 24.)

“The Lord revealed to His people in the incipency of His work, a law which was more perfect than the law of tithing. It comprehended larger things, greater power and a more speedy accomplishment of the purposes of the Lord. But the people were unprepared to live by it, and the Lord, out of mercy to the people, suspended the more perfect law, and gave the law of tithing, in order that there might be means in the storehouse of the Lord for the carrying out of the purposes He had in view; for the gathering of the poor, for the spreading of the Gospel to the nations of the earth, for the maintenance of those who were required to give their constant attention, day in and day out, to the work of the Lord, and for whom it was necessary to make some provision. Without this law these things could not be done, neither could temples be built and maintained, nor the poor fed and clothed. therefore the law of tithing is necessary for the church so much so that the Lord has laid great stress upon it.” (Joseph F. Smith, 70th Annual Conference Pamphlet, p. 47.)

The purpose of the law of tithing is similar to that of the law of revenue which is enacted by every state, every county and every municipality in the world, I suppose. There is no such thing as an organization of men for any purpose of importance, without provisions for carrying out its designs. The law of tithing is the law of revenue for the Church of Jesus Christ of Latter-day Saints. Without it, it would be impossible to carry on the purposes of the Lord.

“It is intended that the widows shall be looked after when they are in need, and that the fatherless and the orphans shall be provided for from the funds of the church; that they shall be clothed and fed, and shall have opportunity for education, the same as other children who have no parents to look after them.

“But if men will obey the laws of God so that there shall be abundance in the storehouse of the Lord, we will have wherewith to feed and clothe the poor and the orphan and to look after those who are in need in the church. Our brethren will not have to join these secret associations that are formed in the world for the purpose of leaving a few thousand dollars to their widows when they die. If we will pay our tithes and offerings we will lay up for ourselves treasures in the storehouse of God, by which our widows and our children will be cared for after we are dead, and far better than they will be by these associations that offer premiums on death.” (Joseph F. Smith, 70th Semi-Annual Conference Pamphlet, pp. 39, 40.)

Section 120:1, (which read), explains clearly by whom the tithing of the church is to be managed.

The Lord declared that those who failed to obey the law of the United Order would be severely punished. The history of the church shows that this actually occurred. Since the law of tithing is a substitute for the greater law, it is equally necessary to obey it. To disobey the law of tithing is most dangerous. (Read Section 78:12; 82:21; 85:3-5,9-12; 104:4-7.)

REVIEW QUESTIONS.—Lesson 14.

1. What is the earliest known record of the practice of the United Order?
2. After the days of Enoch, when was the United Order again practiced?
3. What part of the Gospel structure is the law of the United Order?
4. How soon after the organization of the church did the Lord begin to teach the United Order?
5. Why did the attempts of this church to practice the United Order fail?
6. After the death of the Prophet Joseph Smith, when did the church again try to practice the United Order?
7. What are some of the chief revelations in the Doctrine and Covenants, dealing with the subject of the United Order?
8. What are the three-fold purposes of the establishment of the United Order?
9. In what way should every individual himself prepare who desires to become a member of the United Order?
10. What is the first step towards becoming a member of the United Order?
11. What is the meaning of the stewardship given to each member?
12. If, in managing his stewardship, a man makes more than he needs, what shall be done with it?
13. If a man makes less than he needs from the management of his stewardship, what claim has he upon the Order?
14. If a man fails to manage his stewardship properly on account of idleness, what will be the result?
15. To what purpose is the surplus of the Order devoted?
16. How should the United Order be managed?
17. What are some of the advantages of the United Order above the present manner of living?
18. Who is the officer in charge of the United Order?
19. Until what period is the United Order held in abeyance?
20. If the early Saints had been able to practice the United Order properly, what is your opinion concerning the redemption of Zion?
21. What law did the Lord give in the place of the United Order?
22. What does the law of tithing mean?
23. Who is authorized to administer money or property obtained by the church through tithing?
24. What does the Lord say concerning those who fail to pay their tithing?

LESSON XV.

The Word of Wisdom.

A. An Analysis of Section 89.

1. *Introduction.*
2. *Why the Section Was Given.*
3. *Spirituous Liquors.*
4. *Tobacco.*
5. *Hot Drinks.*
6. *The Vegetable Kingdom.*
7. *The Animal Kingdom.*
8. *All Good Things of Earth for Man.*
9. *Activity and Sleep.*
10. *The Promise to Those Who Keep the Law.*

B. The Word of Wisdom as a Law.

11. *Extracts from Church Literature.*
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1. (Read verses 1-3.) The council of the high priests mentioned in verse one, had assembled to pass on several minor matters of church discipline. The revelation bears an intimate connection with the law of the United Order as described in the preceding lesson. The word of wisdom must be obeyed by those who desire to obey the law of consecration. While, in verse two, it is stated that the word of wisdom was to be "sent greeting—not by commandment or constraint," yet later President Brigham Young ruled that it is a law to the church.

Verse three is of particular importance to those who believe that they cannot practice the word of wisdom.

2. (Read verse 4.) The history of the church of the time that the word of wisdom was given, was tumultuous. In Missouri the persecutions were severe; and everywhere enemies were pursuing the Saints. Undoubtedly, many persons with evil intent might attempt to do the Saints harm by tampering with the food materials that were secured from public storehouses. It would have been comparatively easy in those days to poison spirituous liquors, coffee, tea or tobacco

that might be bought by the people; and thus to destroy or do serious injury to the people. However, the chief meaning of verse four is probably that by a strict observance of the word of wisdom the body is strengthened sufficiently to endure the hardships of persecution, and the mind is made so clear that the plans of the enemy are detected and understood.

3. (Read verses 5-7.) In verse 6 the intimation is that wine should be used in the sacrament. The pure wine there referred to means the unfermented wine. However, in Section 27, verses 1-5, the Lord distinctly teaches that wine may be replaced with water in the administration of the sacrament. The teaching and practice of the church today is that water be used in the administration of the sacrament.

Verse 7 is also a splendid evidence of the prophetic inspiration of the Prophet. At the time the revelation was given there was little knowledge concerning the external use of alcohol. Since that time physicians and scientific men have gradually learned that the external use of alcohol is beneficial to the body. As is fairly well known at the present time, fever patients are quite generally bathed with alcohol after the water bath.

4. (Read verse 8.) The Lord speaks from a fullness of knowledge. It would naturally be supposed therefore, that if the use of tobacco is forbidden, that the weed must be specifically injurious to the human body. Before the Prophet Joseph Smith received the revelation on the word of wisdom, certain scientists in the Old World had discovered that one of the most poisonous substances known to man, called nicotine, is found in all parts of the tobacco plant. This bit of scientific knowledge was not generally known in 1833; and had not at that time been substantiated. It is very questionable if the Prophet Joseph Smith had heard of this discovery; yet the emphasis placed upon the injury that may result from the use of tobacco, implies that it must contain some very obnoxious substances. Today the dangerous nature of nicotine has been demonstrated experimentally and otherwise, thousands of times.

5. (Read verse 9.) From the time the revelation was given there has been more or less conjecture as to the meaning of the expression, hot drinks. The leaders of the church have repeatedly interpreted it to mean tea and coffee and any similar drinks.

"I was with Joseph Smith, the Prophet, when the word of wisdom was given by revelation from the Lord, February 27, 1833, and, I think, I am the only man now living who was present.

"I was then thirty-one years of age, and had used tobacco somewhat extravagantly for fifteen years. I have always used some strong drink and tea and coffee.... .

"I knew that God had spoken and condemned the use of these things, and, being determined to live by every word that proceeded from His mouth, I laid them all aside, and have not used them since.

"I well remember that soon after the publication of the word of wisdom, the same excuse was made, by some of the people, for drinking tea and coffee that is now made—that hot drinks did not mean tea and coffee.

On a Sabbath day in July following the giving of the revelation, when both Joseph and Hyrum Smith were in the stand, the Prophet said to the Saints:

"I understand that some of the people are excusing themselves in using tea and coffee, because the Lord only said 'hot drinks' in the revelation of the word of wisdom.

"The Lord was showing us what was good for man to eat and drink. Now, what do we drink when we take our meals?

"Tea and coffee; is it not?

"Yes; tea and coffee

"Then they are what the Lord meant when He said 'hot drinks.'

"Brother Hyrum Smith spoke to the same effect." (Joel H. Johnson, *A Voice from the Mountains*, p. 12.) The following is from a sermon of Hyrum Smith:

"The Lord has not ordained strong drinks for the belly, but for the washing of the body. And, again, tobacco is not for the body, neither for the belly, and is not good for man, but as an herb for bruises and all sick cattle, to be used with judgment and skill. Tobacco is a nauseous, stinking, abominable thing, and I am surprised that any human being should think of using it. For an Elder especially to eat or smoke it is a disgrace—he is not fit for the office; he ought first to learn to keep the word of wisdom and then to teach others. God will not prosper the man who uses it. Again, hot drinks are not for the body or belly. There are many who wonder what this can mean, whether it refers to tea or coffee, or not. I say it does refer to tea and coffee." (Sermon of Hyrum Smith, 1842, *See Improvement Era*, vol. 4, p. 943.)

The fact that the Prophet declared in 1833 that tea and coffee are injurious to the human system is one of the most remarkable evidences of the prophetic power that he possessed. It is now well known that in both tea and coffee is found a chemical substance belonging to the group of violent poisons. This substance when extracted from coffee is called caffeine, and when taken from tea, theine. The two substances, however, are identical in their nature. This substance, when taken into the human system, affects the heart in such a way as to increase its beating, and in that way increases the rapidity of circulation and breathing. As a consequence the body becomes warmer, and the individual feels for the time the effects of the increased heart action, but after the effect passes away the system is in a worse condition than it was before. The repeated use of tea and coffee tends to weaken the heart which, of course, weakens all the physical powers of the body. This causes the well-known disease, called coffee heart.

Many persons reading this revelation for the first time imagine that hot drinks refer to something which is so hot that it burns the mouth or throat. Nothing of the kind was intended by the Lord. It refers directly to all substances that by their action on the heart produce an unnatural heat of the body and in that sense are hot.

At the time the Prophet received this revelation and interpreted it to refer to tea and coffee, the substance caffeine or therein had just been isolated from tea and coffee, and its properties were not yet known to the scientific world. Here is certainly a case where the Prophet must have received more than human help.

In tea, besides the poison above mentioned, is also found a large quantity of tannic acid. This is a substance found in oak bark and is used in tanning leather. The habitual tea drinker, therefore, regularly makes attempts to convert the tender lining of the stomach into leather. This of course leads to serious cases of indigestion.

6. (Read verses 10, 11, 14, 16, 17.) An interesting thing about these verses is the implication that a man may get along on a diet consisting exclusively of vegetable origin. At the time the Prophet Joseph Smith received the revelation very little was known about the composition of the vegetable kingdom. In recent years, however, science has revealed the fact that all the substances necessary for the proper maintenance of the body, are found in the vegetable kingdom. It is today an established fact that an animal may subsist entirely on the products of the soil without suffering therefrom. The main question in vegetarianism today, is the proper combinations of vegetables for the maintenance of best health.

7 (Read verses 12, 13, 15; 49:18-21.) Two years before the word of wisdom was given, in Section 45, the Lord declared that the doctrine that man should eat no meat was not ordained of God. Men are likely to go to extremes. Those who learn that vegetables are capable of supporting animal life, are apt to teach that meat should not be used at all. This, according to the law of God, is not correct. However, the unmistakable teaching is that animal matter should be used sparingly, and only in times of famine or excess of hunger should be used largely.

8. (Read Section 59:16-20; 49:19-21.) The wise man is he who busies himself to learn how the numberless creations of God should be used in the best way for the accomplishment of the perfect life on earth.

9. (Read Section 88:124.) While this reference is not included in the word of wisdom, it is a part of God's principle for the maintenance of good health, as revealed in the Doctrine and Covenants. No idler can possess perfect health. It may temporarily appear suf-

ficiently good, but time will show that any man who refuses to labor, loses in a large measure the fullness of the joy that comes from good health. Likewise, he who labors must get the rest ordained of God, in sleep, and the hours for sleeping as given in Section 88 should be remembered by all who desire to have strong and vigorous bodies.

10. (Read verses 18-24.) To those who keep the word of wisdom four distinct promises are made:

a. They shall receive strength of constitution, (verse 18). This means that the vital organs of the body shall be strengthened, to perform their functions well.

b. Their minds shall be cleared and strengthened, so that great treasures of knowledge and wisdom may come to them, (verse 19). The uniform success in schools of young people who keep this law is of itself ample proof of the fulfillment of this promise.

c. They shall be able to do, easily, the physical duties of their lives, (verse 20). There are thousands in the church today who can testify that they have been able to do their daily work better by obeying the word of wisdom.

d. In times of scourging sickness and pestilence, they shall be unharmed, (verse 21). This promise also, has been verified innumerable times.

These promises include the greatest physical blessings to which man can aspire.

The word of wisdom should certainly be obeyed by all who are wise.

11. Since many people look upon the word of wisdom as a lesser law that may safely be ignored, some extracts from our church literature, bearing on the subject are here reproduced. Within a year after the revelation was given, it was ruled that a person who violated the word of wisdom was unfitted to hold an office in the church, even to the extent of administering the sacrament. Note the following report of a high council meeting held February 20, 1834, in Kirtland, Ohio. This was the second meeting of the first high council in the church.

"The President opened the council by prayer.

"At a church meeting, held in Pennsylvania, Erie county some Priests and some of the members of the church refused to partake of the sacrament, because the Elder administering it did not observe the word of wisdom to obey it. Elder Johnson argued that they were justified in so doing, because the Elder was in transgression. Elder Pratt argued that the church was bound to receive the supper under the administration of an Elder, so long as he retained his office or license. Voted that six councilors should speak upon the subject.

"The council then proceeded to try the question, whether disobedience to the word of wisdom was a transgression sufficient to deprive an official member from holding office in the church, after having it sufficiently taught him.

"Councilors Samuel H. Smith, Luke S. Johnson, John S. Carter, Sylvester Smith, John Johnson, and Orson Hyde, were called to speak upon 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." (*History of the Church*, Vol. 2, pp. 34, 35.) The president here referred to was Joseph Smith, the Prophet.

"Now, if we can teach our children never to taste tea or coffee, intoxicants or tobacco, they will have no appetite to resist. I have known people to taste liquor and become as fond of it as it was possible; become slaves to it, in fact, almost from the first taste of it. If they had never tasted it they would have never known the habit. When I smell coffee it is fragrant to me, and I have no doubt if I had drunk it there would be many times when the smell of coffee would tempt me to drink it, and it would be hard for me to resist it. On a frosty morning, if I walk on the streets behind a man who is smoking a good Havana cigar, the fragrance of the smoke is very sweet to my nostrils, though it would not be in a close room or in a coach. I have no doubt, if I had ever acquired the taste of smoking, I should be tempted many times, when now it is no temptation at all. Therefore, I say, if we can impress our children with the idea of never tasting these things or using them in any form, I think it is possible that we may raise a new generation.

"Now, if any of you can devise any effective plan that will meet this difficulty in regard to the Word of Wisdom, I shall be glad to listen to it. But this is my idea. I would like something to be done? What shall be done? We have had this experience of which I speak for over sixty years and yet our stand is almost filled with questions as to who shall be considered worthy to teach in Sunday Schools! Why it seems a terrible thing that these questions have to be asked at this late day, as though there was not spirit enough among us to understand that no man should be a teacher, no man should profess to be a minister of righteousness who breaks the Word of God and deliberately sets it at naught. Is such a man fit to teach children? I would not want such a man to teach mine? I do not think that any man who bears the Priesthood should be guilty of these things. I should think he would be ashamed to stand up and talk in the name of the Lord when he disobeys flagrantly, openly and continuously His word, saying to the Lord in effect, 'I do not care what You have told us, I do not care what You have said is good for us, I am going to do as I please.'" (*George Q. Cannon, Proceedings of the First Sunday School Convention*, pp. 103 and 104.)

"I allude now to the Word of Wisdom. Is it hard to keep? Yes, to those who have indulged in the things forbidden. They have found that the bonds have become so strong that they can hardly break them. But the Lord commands us to do this. Let us show that we have strength. If we have it not, let us pray our Heavenly Father for the strength to withstand these things, so that we can feel in our hearts that we are trying to live according to the commandments of God. Science gives evidence that the counsels given in that revelation are true and for man's best good. Now, as we believe not only that it is a

word of wisdom, but that it is the will of God, let us resolve that we will keep it. Abstain from the use of tobacco, which is so hurtful to the constitution of man. Abstain from strong drinks and from the use of tea and coffee and the excessive use of meat. Whatever there is in that commandment, let us make it the rule of our lives. Will we regret doing this? I remember my uncle said to me when I would not take these things—and he happened to offer me nearly every one of them—‘It may be the best not to use them, but you are losing many pleasures in life by abstaining from them.’ I do not feel that this is the case. If we have not accustomed ourselves to them, we will not miss them. Those who have accustomed themselves to the use of such things and abstain from them will feel a greater self-respect and more strength to overcome other weaknesses.”—(A. H. Lund, 74th Semi-Annual Conference Pamphlet, p. 15.)

“It was first given to us as instruction from the Lord, without constraint, and later more fully impressed upon our minds by the declaration of the Prophet of God that it was in force upon us as a requirement.

“What a work could be accomplished in the world today if every man, woman and child who have been baptized into the church would truly practice that principle! What an influence in the world for good we would be if ourselves, our children, and our children’s children would follow the good example, in this respect, of the patriarchs of the past! Men and women say, sometimes, they are too old to do it. If the generations who were conversant with the restored work of God, in the early rise of the church had as fully obeyed the requirements of the Gospel as they should have done, concerning the Word of Wisdom, there would now be found but few of our sons recreant to their responsibilities in the line of temperate and consistent lives; there would more rarely be found among our daughters those whose lives are rendered unhappy because of nervous troubles, superinduced by the use of narcotics forbidden by the law of God; there would more seldom be found boys or old men shattered in their physical structures by the use of tobacco, and in large measure unfit for the duties and responsibilities of life. There would be a still larger number of men and women so fully established in every moral principle, and every temperate thought and idea, that wherever they went in the world their conduct and example would write itself upon the minds of men and impress them most favorably.”—(John Henry Smith, 74th Semi-Annual Conference Pamphlet, pp. 19, 20.)

REVIEW QUESTIONS.—Lesson XV.

1. Is the Word of Wisdom binding upon the members of the church? Explain?
2. What does the Lord say to those who think they cannot practice the Word of Wisdom?
3. What is the meaning of Verse 4 in Section 89?
4. What liquid may be used in the Sacrament?
5. How does the statement concerning the external use of alcohol show the prophetic power of the Prophet Joseph?
6. What substance in tea and coffee is injurious to the human system?
7. What knowledge did the Prophet Joseph have of this substance?
8. What is the meaning of hot drinks?
9. What is the testimony of Joel L. Johnson concerning hot drinks?
10. What is found in tea besides the substance that stimulates the heart action?
11. What is the action

of tannic acid on the stomach? 12. In what manner does the teaching of the word of wisdom concerning vegetables and their use, show the divine inspiration of the Prophet Joseph? 13. What is the teaching of the Word of Wisdom concerning the use of meat? 14. What things on earth are not for the use of man? 15. What is God's command concerning sleep? 16. Enumerate the promises made by the Lord to those who keep the word of wisdom. 17. What have the leaders of the church decided as to the importance of keeping the word of wisdom?

LESSON XVI.

The Last Days.

A. Events Marking the Last Days.

1. *The Restoration of the Gospel.*
2. *Natural Phenomena.*

B. Missionaries to Preach the Gospel.

3. *To All People.*
 4. *The Qualifications of Missionaries.*
 5. *How to Travel.*
 6. *How to Preach the Gospel.*
 7. *What to Preach.*
 8. *Miscellaneous.*
 9. *The Promises to Faithful Missionaries.*
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1. (Read Section 38:11; 112:30; 45:28.) These are the last days. The Gospel was revealed to the Prophet Joseph Smith and the Church of Jesus Christ was re-established, because the coming of the Savior, the Millenium, and the end of the earth are near at hand. The Gospel message, as will be noted later in this lesson, is essentially a message of preparation for life on the purified and restored earth. The name of the church, the Church of Jesus Christ of Latter-day Saints itself, declares that we are in the last days. It is true that many have imagined that the end of the earth is only a few days off; although a generation or more has passed since the church was established, yet it has not come. Though there have been such disappointments among members of the church; they have come through a misunderstanding of God's purposes. Before the last days can be fulfilled, the preparatory work outlined by God must be performed. While, then, the restoration of the Gospel is a sure evidence that we are living in the last days, yet no man knows how long a period of time will elapse before the last day comes.

2. (Read Section 43:17-26; 45:26-42; 61:14-17; 87:1-8; 88::87-92.)

3. (Read Section 1:1-2,23; 90:11; 124:2,3; 36:4-8.) (Section 75

is a special missionary revelation.) It has been shown in earlier lessons that the church has the special mission of warning the inhabitants of the earth of the coming of Christ and of teaching the necessity of a proper preparation for that coming. Upon every member of the church rests the commandment to preach the fullness of the Gospel to every living soul, and to perform the necessary work for the dead. The missionary system of the church, is, from that point of view, the most important branch of the church organization. Every church member must either be directly engaged in that branch of work, or assist others who are performing that work. From the very beginning of the organization of the church, missionary work has been fostered by God and His appointed servants. The revelations in the Doctrine and Covenants, deal very largely with the necessity for doing missionary work. In almost every revelation, there is some reference to this important matter. While of necessity, the missionary revelations found in the Book are largely directed towards individuals that belonged to the church at the time the revelations were given, yet all commandments given to the early missionaries, that may be applied today, are binding upon the missionaries of the present time. This should be remembered in reading the Doctrine and Covenants. Though a revelation may have been given to a departing missionary in 1833, it is in all its general teachings equally directed to every missionary who is leaving for the mission field today. Other commandments in the Doctrine and Covenants must be read in like manner. Though given primarily for special purposes and special times, they are binding upon the church throughout all the ages to come, whenever similar conditions arise, unless, indeed, a later revelation supersedes the one first given. In studying the portion of this lesson that deals with missionaries, this view of the matter should be carefully kept in mind.

"Furthermore, Joseph Smith received the authority of the Apostleship and Priesthood under the hands of Peter, James and John, and also under the hands of John the Baptist, by which the Melchisedek and the Aaronic Priesthoods were restored to the earth. With the restoration of this authority there came to Joseph Smith a very heavy responsibility. He could not be justified for a moment in keeping the information from the world. He could not hide it away. He could not call around him his immediate family and friends and indicate to them only what the Lord had done, but he must bear the message to the whole world. Growing out of that responsibility, there has been established in the church a vast system for proselyting, which has continued to this day, running down through the years. Elders from this church have been continually sent out into the field to preach the Gospel, numbering as high as two thousand at a time. I think that there is now about twelve hundred in the mission field. I leave you, brothers, and sisters, to judge whether any degree of responsibility comes with the invitation of the First Presidency of this church to your sons to go forth and proclaim the Gospel message, which came first to Joseph

Smith, the Prophet? You will perceive that this invitation which comes to the young men of Israel to go forth and bear this Gospel message, which carries with it a heavy weight of responsibility first with the Elders themselves, for if they reject the invitation, if they turn away from the voice of the Priesthood, which is the voice of God, if they refuse to perform this obligation, it may be that the blood of this generation will be found upon their skirts." (Rudger Clawson, 76th Semi-Annual Conference Pamphlet, p. 16.

4. (Read Section 4:1-7; 39:17; 63:57,58; 97:13,14; 79:1-4.) Note Section 79, which is a message from the Lord to a departing missionary. Section 97:13, 14, is also very important, in that it implies that every officer of the church must be instructed in the work to which he has been called.

"The only difficulty we have to meet now with reference to the preaching of the Gospel in the various missions in the earth is that we are unable to furnish the number and the character of the help required. We would like the young men to prepare themselves, financially and intellectually and above all spiritually, having the testimony of the Gospel in their hearts, that when they shall be called to go upon missions they will be ready to go, so that we may be in a position to supply the Elders necessary to preach the Gospel to the world." (Joseph F. Smith, 76th Semi-Annual Conference Pamphlet, p. 3.)

"There are many excellent men, but very few good missionaries.

The characteristics of a good missionary are:

"A man who has sociability—whose friendship is permanent and sparkling—who can ingratiate himself into the confidence and favor of men who are in darkness. This cannot be done offhand. You must get acquainted with a man, learn him and gain his confidence and make him feel and know that your only desire is to do him good and bless him; then you can tell him your message, and give him the good things you have for him kindly and lovingly. Therefore, in selecting missionaries, choose such as have sociability, who have friendship and not enmity towards men; and if you have not any such in your ward, train and qualify some young men for this work. Some men can never make good missionaries, and you should not select such. In the very first place, a missionary should have in himself the testimony of the spirit of God—the witness of the Holy Ghost. If he has not this, he has nothing to give. Men are not converted by eloquence or oratory; they are convinced when they are satisfied that you have the truth and the Spirit of God."—President Joseph F. Smith.

5. To travel without purse or scrip, (Read Section 24:18,19; 84:77-93; 60:10,11; 75: 24,28.) Note in Section 60:10,11, the authority for the custom that the church pay the return trip of missionaries.

To travel two by two or more, (Read Section 42:6; 52:10; 62:5).

6. (Read Section 43:15,16; 68:1-6; 71:11; 75:3, 18-20; 99:2-3; 111:3; 124:2-9; 69-5.)

"In listening to the reports from the presidents of missions, I was pleased with one feature. Some of them said that the missionaries avoided debates and contention. I look upon this as the right course. Some there are who think we are afraid to meet anyone in debate. Not so. It is much harder for our young brethren to keep from debating

than it is to engage in it; for they have the truth and they are not afraid to meet anyone in defense of the principles in which they believe. But we have only one object in view in going out amongst the nations, and that is to follow the Master's instructions—to go out and teach men. That is our work. We do not go out to win battles as debators; but we go out to teach men that which we have received, which we know is true. If men are not willing to receive it, that is their own concern, not ours. When the Elders show the world the beauty of the principles of the Gospel as revealed to us, it is for men to say whether they will receive them or not. The Elders do their duty, and leave the result to the Lord. Those who seek to debate with our Elders and thirst for the honor of beating them in argument, do not want to be taught; they simply want contention. Paul tells us to avoid contention. He said: 'But if any man seem to be contentious, we have no such custom, neither the churches of God.' So we say, contention is not our custom, and we advise our missionaries not to contend, but simply go out and teach the principles of the Gospel." (Anthon H. Lund, 73rd Semi-Annual Conference Pamphlet, pp. 80-81.)

7. (Read Section 19:21,22; 49:11-14; 84:87; 100:5-8; 133:9-11; 39:19-24.)

8. Be not idle, (Read Section 60:13.) Do not return until called. (Read Section 66:9.) Be filled with joy and gladness, (Read Section 75:21). Who must provide for families, may remain at home, (Read Section 75:28). Gifts, (Read Section 84:103,104). The strong to help the weak, (Read Section 84:106). The use of the Lesser Priesthood, (Read Section 84:107). How to open a mission in a city, (Read Section 111:3).

"While our brethren were talking this morning in regard to the terms and times of missionary labors, I thought of my first missionary labors in the old world. More than fifty-three years ago I was called to go out, as a boy, to lift up my voice and proclaim the truth of the everlasting Gospel; for God had planted that truth in my soul and had given me a witness that this is His work. The Spirit of the Lord had borne testimony to my spirit that God had in very deed, in the last days, commenced the work spoken of by all the holy prophets since the world began, and that Joseph Smith, whom he had raised up, was indeed a prophet of the living God. I went out and labored as a missionary in different parts of Great Britain, and the Lord was with me, and His power was upon me. I did not think about laboring for a year, or two years, or three years, but to labor until I was released; and my labors went on from year to year until I had been in the ministry incessantly for over ten years, before I was privileged to be released and come here to the mountains to rejoice with the Saints in the blessings of the Gospel of peace. When I was sent on a mission again to the old world, I was gone three years and a half, and there was talk about my staying another year. When I went again, I did not stay there quite a year. So there is no particular term for a mission." (Chas. W. Penrose, 75th Semi-Annual Conference Pamphlet, p. 68)

9. (Read Section 84:80-83; 118:3; 71:9,11; 18:4-6.)

REVIEW QUESTIONS.—Lesson 16.

1. Why has the church of Jesus Christ been re-established in these days? 2. What work must be done before the Savior comes? 3. How may we know that we are living in the last days? 4. What phenomena with respect to the heavenly bodies will be observed in the last days? 5. What will happen among the inhabitants of the earth in the last days? 6. Unto what portion of the people on the earth must the Gospel be preached? 7. What is the foremost duty resting upon every devoted Latter-day Saint? 8. To what extent are the directions given to the missionaries in the early days of the church, binding upon the missionaries of the present day? 9. What are some of the qualifications for missionary work, as taught by the Doctrine and Covenants? 10. Why is it necessary that every departing missionary should be instructed to follow, as much as possible, in the work which he is to perform? 11. What does the Doctrine and Covenants say about missionaries traveling without purse or scrip? 12. Where does the church get its custom of paying the return trips of the missionaries? 13. Should the missionaries travel alone? Why? 14. How should the Gospel be preached? 15. Why is it unwise to teach the Gospel by debate? 16. What parts of the Gospel should the missionaries preach? 17. Why is it not advisable to preach the deeper principles of the Gospel to those who hear the Gospel for the first time? 18. What is the result of idleness in missionary work? 19. How long should persons remain on missions? 20. What does the Lord say about those whose family duties make it impossible for them to go on missions? 21. What gifts are promised faithful missionaries? 22. What great promises has the Lord made to His servants who go abroad to preach the Gospel?

LESSON XVII.

Christ's Coming and the Millennium.

A. Christ's Coming.

1. *Signs of the Coming.*
2. *The Time of the Coming.*
3. *The Work Which Must First be Done.*
4. *The Glory of His Coming.*
5. *Jesus in Zion.*

B. The New Jerusalem or Zion.

6. *To Be Built by the Church.*
7. *The Location and Its History.*
8. *A Gathering Place.*
9. *A Temple in Zion.*

C. The Millennium.

10. *Its Duration.*
 11. *Events of the Millennium.*
 12. *The Interval After the Millennium.*
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1. (Read Section 29:11-21; 46:22,23; see also paragraph two, this lesson.)

2. (Read Section 36:8; 49:6,7; 130:14-17.)

3. (Read Section 49:24,25; 77:12,13.) In brief, the meaning of these passages is that the Church of Christ shall be established; temples built, the Gospel preached, and the people sufficiently purified, before the coming of Christ. President Woodruff's testimony on the matter is as follows:

"I will say to the Latter-day Saints, as an Elder in Israel and as an Apostle of the Lord Jesus Christ, we are approaching some of the most tremendous judgments God ever poured out upon the world. You watch the signs of the times, the signs of the coming of the Son of Man. They are beginning to be made manifest both in heaven and on earth. As has been told you by the Apostles, Christ will not come until these things come to pass. Jerusalem has got to be rebuilt. The Temple has got to be built. Judah has got to be gathered and the House of Israel. And the Gentiles will go forth to battle against Judah and Jerusalem before the coming of the Son of Man. These things have been revealed by the prophets; they will have their fulfillment.

We are approaching these things. All that the Latter-day Saints have to do is to be quiet, careful and wise before the Lord, watch the signs of the times, and be true and faithful; and when you get through you will understand many things that you do not today." (Wilford Woodruff, Manifesto, p. 9.)

4. (Read Section 29:11,12; 45:44-55; 133:16-25; 130:1,2.)

5. (Read Section 133:16-21.) When Christ comes "He shall utter His voice out of Zion and He shall speak from Jerusalem." That is to say Zion or the New Jerusalem on this continent and the Old Jerusalem will be the headquarters of the Savior. The New Jerusalem, however, will be the Center Stake of the Church, and from thence will the law go forth.

6. (Read Section 45:64-75; 63:29-31.) In studying the Doctrine and Covenants, it must always be kept in mind that the work outlined in the Book is for the whole world, and not for a handful of people. The church looks forward to the time when all the righteous shall be included in its membership. The work that is being done at the present time, is simply the preparatory work for that final day of completeness. Thus we find that in February, 1831, less than a year after the church was organized, the Lord, in a revelation to the Prophet Joseph (Section 42), declares that the site of the New Jerusalem is to be the center place for the church, and is also to be the place to which the Savior will come at the time of His second coming. That the central point of the work, the New Jerusalem, was considered so early in the history of the church, illustrates well the genius of Mormonism. It is for the world; for all who belong to this earth. Its great cities are located, not with reference to the immediate needs of the affairs of its members, but for the final establishment of the work which God committed to the church.

"Our western tribes of Indians are descendants from that Joseph who was sold into Egypt, and that the land of America is a promised land unto them, and unto it all the tribes of Israel will come, with as many of the Gentiles as shall comply with the requisitions of the new covenant. But the tribe of Judah will return to Old Jerusalem. The city of Zion spoken of by David, in the one hundred and second Psalm, will be built upon the land of America. But Judah shall obtain deliverance at Jerusalem. These are testimonials 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." (History of the Church, vol. 1, p. 315.)

7. (Read Section 57: 1-5; 84:2,3.) In February, 1831, less than a year after the organization of the church, the Prophet Joseph Smith was directed to come westward; and the promise was given him, that the site of the New Jerusalem would be revealed. Consequently, on the 19th of July, 1831, the Prophet, in company with several brethren, left Kirtland, Ohio, for the land of the Missouri. In a revelation, re-

ceived in Missouri in July, 1831, (Section 57), Jackson County, Missouri, was designated as the place where the New Jerusalem was to be located. The following description is found in the Prophet's history of the land at that time, as well as of the dedication of the country for the purposes of the Lord. The following is an interesting account of the early history of Jackson County, Missouri:

"On the second day of August, I assisted the Colesville branch of the church to lay the first log for a house, as a foundation to Zion in Kaw township, twelve miles west of Independence. The log was carried and placed by twelve men, in honor of the twelve tribes of Israel. At the same time, through prayer, the land of Zion was consecrated and dedicated by Elder Sidney Rigdon for the gathering of the Saints. It was a season of joy to those present, and afforded a glimpse of the future, which time will yet unfold to the satisfaction of the faithful.

"As we had received a commandment for Elder Rigdon to write a description of the land of Zion, we sought for all the information necessary to accomplish so desirable an object. The country is unlike the timbered states of the East. As far as the eye can reach the beautiful rolling prairies lie spread out like a sea of meadows; and are decorated with a growth of flowers so gorgeous and grand as to exceed description; and nothing is more fruitful, or a richer stockholder in the blooming prairies than the honey bee. Only on the water courses is timber to be found. There in strips from one to three miles in width, and following faithfully the meanderings of the streams, it grows in luxuriant forests. The forests are a mixture of oak, hickory, black walnut, elm, ash, cherry, honey locust, mulberry, coffee bean, hackberry, boxelder, and basswood; with the addition of cottonwood, butterwood, pecan, and soft and hard maple upon the bottoms. The shrubbery is beautiful, and consists in part of plums, graues, crab apple and persimmons.

"The soil is rich and fertile; from three to ten feet deep, and generally composed of a rich, black mould, intermingled with clay and sand. It yields in abundance, wheat, corn, sweet potatoes, cotton and many other common agricultural products. Horses, cattle, and hogs, though of an inferior breed, are tolerably plentiful, and seems nearly to raise themselves by grazing in the vast prairie range in summer, and feeding upon the bottoms in winter. The wild game is less plentiful of course where man has commenced the cultivation of the soil, than in the wild prairies. Buffalo, elk, deer, bear, wolves, beaver, and many smaller animals here roam at pleasure. Turkeys, geese, swans, ducks, yea a variety of the feathered tribe, are among the rich abundance that graces the delightful regions of this goodly land—the heritage of the children of God.

"The season is mild and delightful nearly three-quarters of the year, and as the land of Zion is situated at about equal distances from the Atlantic and Pacific oceans, as well as from the Alleghany and the Rocky mountains, in the thirty-ninth degree of north latitude, and between the sixteenth and seventeenth degrees of west longitude, it bids fair—when the curse is taken from the land—to become one of the most blessed places on the globe. The winters are milder than in the

Atlantic states of the same parallel of latitude, and the weather is more agreeable; so were the virtues of the inhabitants only equal to the blessings of the Lord which He permits to crown the industry of those inhabitants, there would be a measure of the good things of life for the benefit of the Saints, full, pressed down, and running over, even an hundred-fold. The disadvantages here, as in all new countries, are self-evident—lack of mills and schools; together with the natural privations and inconveniences which the hand of industry, the refinement of society, and the polish of science overcome.

“But all these impediments vanish when it is recollected what the Prophets have said concerning Zion in the last days; how the glory of Lebanon is to come upon her; and the fir tree, the pine tree, and the box tree together, to beautify the place of His sanctuary, that He may make the place of His feet glorious. Where for brass, He will bring gold; and for iron, He will bring silver; and for wood, brass; and for stones, iron; and where the feast of fat things will be given to the just; yea, when the splendor of the Lord is brought to our consideration for the good of His people, the calculations of men and the vain glory of the world vanish, and we exclaim, ‘Out of Zion the perfection of beauty, God hath shined.’

“On the third day of August, I proceeded to dedicate the spot for the temple, a little west of Independence, and there were also present Sidney Rigdon, Edward Partridge, W. W. Phelps, Oliver Cowdery, Martin Harris and Joseph Coe. The 87th Psalm was read. (History of the Church, Vol. 1, pp. 196-199.)

“Great curiosity has been felt by learned men in the world to know the exact spot where the garden of Eden was situated. They have searched all Asia to find the place, but have not been able to decide upon it. But, from the fact that the ark rested on the mountain Ararat, which is in Asia, it has been generally supposed that Adam must have dwelt in Asia. It required the word of the Lord to decide this point. Joseph obtained a revelation on this subject. From the Lord, Joseph learned that Adam had dwelt on the land of America, and that the garden of Eden was located where Jackson County, Missouri, now is.” (Jenson’s Historical Record, p. 439.)

Northeast of Jackson County, in Davis County, is, as we are led to infer, the place where Adam dwelt after he was driven from the garden of Eden. (See Lesson 7, paragraph 8; also Section 107:53-56; 116:1.

8. (Read Section 101:69-71; 84:4,5; 57:1,2; 115:6.)

The principle of gathering is one of the established doctrines of the church. It must not be inferred, however, from the reading of the passages relating to the New Jerusalem, that all the people were to be gathered to that place. It is not necessary nor even desirable that all the members of the church should be in one place. In Section 97:21, the Lord explains that “Zion is the pure in heart”; that is, wherever the pure in heart are assembled, there are all the conditions which are necessary for the existence of a Zion. Even at the time the Lord was giving the revelations concerning the gathering to Zion, and

the building up of the Center Stake, He gave the commandment that the branches of the church in the eastern states, at great distances from Missouri, should gather in their respective places and in that way they would establish Zion. In the revelations are frequent references to the establishment of stakes, as may be noted in Section 124: 2. The Stake there referred to is spoken of as a corner stone of Zion. A corner stone is certainly an important part of the structure, and the stakes of Zion are indispensable to the building up of the church. In the dedicatory prayer offered at the completion of the Kirtland temple, the Prophet prayed to the Lord to appoint (Section 107:74), unto Zion, other stakes. (Read Section 109:59.) Thus, it may be understood that the doctrine of gathering does not mean necessarily that all the people shall be gathered in one place, though the inference may perhaps be drawn that it may be desirable for the Saints living in any one locality to gather, in order that their strength may be increased, because of their closer association.

9. (Read Section 84:4,5; 97:10-14.) The revelations clearly indicate that a temple is to be built in the New Jerusalem, and that the Lord will appear there at the time of His second coming. The commandment was given, as shown in the above references that this temple should be built and in fact the general plans for the whole city of the New Jerusalem as well as for the temple may be found outlined in chapter 26, vol. 1 of the *History of the Church*. Since the members of the church in Missouri failed to comply with the higher law given them by God—the law of consecration—their enemies had power over them, and the Saints were finally expelled from Missouri. This, of course, prevented them from building the temple. The duty of constructing this house to the Lord in the Center Stake of Zion, still rests upon the people, and in due time, when God shall so direct, the work will be undertaken.

The promise is made that in due time, Zion shall be redeemed, and every prophecy concerning it, fulfilled. (Read Section 101:11-23.)

10. (Read Section 29:11; 43:29-30.)

11. (Read Section 101:26-35; 63:50,51; 43:31; 45:55.) That life in the Millennium will be very different from the present day life, is shown by the above references. During that period,

- a. There shall be perfect peace on earth, (101:26).
- b. Perfect love shall exist among men, (101:27).
- c. Satan shall have no power over men, (101:28).
- d. Death shall only be a change, (101:29-31; 63:50,51).
- e. Wonderful knowledge will be given, (101:32-34).
- f. Those who have lived righteous lives shall enjoy the glory of the Millennium, (101:35).

The Millennium is the final period of preparation for the end of the earth and the introduction of a celestial reign. When it comes, a pure people, composing the church of Christ, will be on earth. Satan will be bound so that the work may go on unhindered. God will bless His people, by His presence, so that the work may be accomplished in the shortest possible time, and in the most effective manner.

Since the purpose of the whole earth is the preparation of spirits for the possession of celestial bodies in the Kingdom of God, it certainly follows that this will be the chief work of the Millennium. The living men and women, who have not yet heard the Gospel, must have the privilege of hearing it. Likewise, the dead, who have heard the Gospel and have obeyed it in the spirit world, must, in conformity with God's law, have the necessary work done for them. Every soul who lives or who has lived on earth will hear the Gospel, and every obedient soul will be baptized and will receive the other necessary ordinances in person or by proxy. Undoubtedly, the main work of the Millennium will be the salvation for the dead, in the temples of God.

12. (Read Section 29:22; 43:31; 88:111-115.)

"We talk about Satan being bound. Satan will be bound by the power of God; but he will be bound also by the determination of the people of God not to listen to him; not to be governed by him. The Lord will not bind him and take his power from the earth while there are men and women willing to be governed by him. That is contrary to the purposes of God. There was a time on this continent, of which we have an account when the people were so righteous that Satan did not have power among them. Nearly four generations passed away in righteousness. They lived in purity, and died without sin. That was through their refusal to yield to Satan. It is not recorded that Satan had no power in other parts of the earth during that period. According to all history that we have in our possession, Satan had the same power over men who were willing to listen to him. But in this land he did not have power, and he was literally bound. I believe that this will be the case in the Millennium; and I reason upon it as I do upon that happy condition that is described in the record of which I speak. I expect that before Satan is fully bound the wicked will be destroyed." (Geo. Q. Cannon, 68th Annual Conference Pamphlet, p. 65.)

REVIEW QUESTIONS.—Lesson 17.

1. What will be some of the signs of Christ's coming? 2. When will Christ appear on earth? 3. What answer did Joseph Smith receive when he asked the Lord concerning the day of Christ's coming? 4. What work must be done before Christ comes? 5. Describe the glory of the second coming of Christ? 6. Where will the Savior come when He visits the earth again? 7. Who is to build the New Jerusalem? 8. Where will the New Jerusalem be built? 9. Who will live in and about the New Jerusalem? 10. Who will live in and about the Old Jerusalem? 11. Summarize the description given of the site of

the New Jerusalem at the time of the first visit there? 12. Where is the Garden of Eden located? 13. Where did Adam go after having been driven from the Garden of Eden? 14. In what sense is the New Jerusalem to be a gathering place? 15. What is the real meaning of Zion? 16. When will the temple be built in Independence, Jackson County? 17. What will be some of the main events of the Millennium? 18. What do you think will be the chief work of the Millennium? 19. What will occur during the brief interval after the Millennium? 20. How long will the Millennium continue?

LESSON XVIII.

Salvation for the Dead.

A. Section Two.

1. *History.*
2. *Its Message.*
3. *Fulfilment.*

B. Analysis of Section 128.

4. *Introduction.*
5. *The Work for the Dead Must be Recorded.*
6. *The Powers of the Priesthood Include the Keys of Sealing.*
7. *Baptism as a Simile.*
8. *The Essential Nature of the Work for the Dead.*
9. *Conclusion.*

C. Temples Provided for the Work for the Dead.

10. *The Commandment.*

D. Temples.

11. *Historical.*
 12. *Purposes.*
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1. In the spring of 1820, Joseph Smith received his first revelation, which informed him that all existing sects were wrong, and that he must join none of them. More than three years later, on September 21, 1823, the Prophet received his second revelation. The story as told in his own words is as follows:

"After I had retired to my bed for the night, I betook myself to prayer and supplication to Almighty God for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing before Him; for I had full confidence in obtaining a divine manifestation, as I previously had done. While I was thus in the act of calling upon God, I discovered a light appearing in my room which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness. It was a whiteness beyond

anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant. His hands were naked, and his arms also, a little above the wrist; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom. Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person.

"When I first looked upon him, I was afraid; but the fear soon left me. He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni; that God had a work for me to do; and that my name should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken of among all people. He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fullness of the everlasting Gospel was contained in it, as delivered by the Savior to the ancient inhabitants; also, that there were two stones in silver bows—and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim—deposited with the plates; and the possession and use of these stones were what constituted 'seers' in ancient or former times; and that God had prepared them for the purpose of translating the book.

"After telling me these things, he commenced quoting the prophecies of the Old Testament. He first quoted part of the third chapter of Malachi, and he quoted also the fourth or last chapter of the same prophecy, though with little variation from the way it reads in our Bibles.

"Instead of quoting the first verse as it reads in our books, he quoted it thus: 'For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall burn as stubble; for they that come shall burn them saith the Lord of hosts, that it shall leave them neither root nor branch.' He quoted the fifth verse thus: '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.' He also quoted the next verse differently: 'And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers; if it were not so, the whole earth would be utterly wasted at his coming.'

"In addition to these, he quoted the eleventh chapter of Isaiah, saying that it was about to be fulfilled. He quoted also the third chapter of Acts, twenty-second and twenty-third verses, precisely as they stand in our New Testament. He said that that Prophet was Christ; but the day had not yet come when they who would not hear his voice should be cut off from among the people, but soon would come. He also quoted the second chapter of Joel, from the twenty-eighth verse to the last. He also said that this was not yet fulfilled, but was soon to be. And he further stated that the fullness of the Gentiles was soon to come in. He quoted many other passages of Scripture, and offered many explanations which cannot be mentioned here.

"Again, he told me, that when I got those plates of which he had spoken—for the time that they should be obtained was not yet fulfilled—I should not show them to any person; neither the breastplate with the Urim and Thummim; only to those to whom I should be commanded to show them; if I did I should be destroyed. While he was conversing with me about the plates, the vision was opened to my mind that I could see the place where the plates were deposited, and that so clearly and distinctly that I knew the place again when I visited it.

"After this communication, I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so, until the room was again left dark, except just around him, when instantly I saw, as it were, a conduit open right up into heaven, and he ascended until he entirely disappeared, and the room was left as it had been before this heavenly light had made its appearance." (History of the Church, vol. 1, pp. 11, 12, 13.)

Four times was this message delivered to him. The only part of Moroni's message found in the Doctrine and Covenants, is the variation of Malachi, 4:5,6, (which read). This is now known as the second section of the Book; and it is nearly five years older than any other revelations in the book. It was given before the young Prophet had obtained the plates from which the Book of Mormon was translated, and nearly seven years before the church was organized. Certainly the message contained in Section two must be of great importance.

2. (Read Section 2:1-3.) The message of this revelation is accepted by all students of the subject to be that work must be done for the dead, in order that those who have died without the Gospel may receive the privileges and blessings that rightfully belong to members of the Kingdom of God. So important is this work that God spoke of it in the second message to Joseph Smith; and stated that the earth will be utterly wasted unless this work be done by the church.

3. Section Two declares that the Prophet Elijah will be sent to commission the church with respect to the work for the dead. On April 3, 1836, thirteen years after Section Two was given, this promise was fulfilled. Joseph Smith and Oliver Cowdery retired to the pulpit of the Kirtland temple and bowed themselves in prayer. "After rising from prayer," a glorious vision was opened to them, during which Elijah appeared and committed the keys of the salvation for the dead. (Read Section 110:13-16.)

4. (Read verse 1.) Though, as shown above, in this lesson, the work for the dead was among the very first principles revealed to the Prophet, yet during the early years of the church, it was not preached publicly. Towards the end of the Prophet's life, however, the subject was impressed continuously and deeply upon his mind, and it formed

the theme of very many of his later sermons. The following account of a sermon delivered in 1841, is interesting in showing the emphatic manner in which salvation of the dead was preached at the time.

"On the 2nd, 3rd and 4th of October, 1841, a general conference was held in Nauvoo. By request of the Twelve, Joseph gave instructions on the doctrine of baptism for the dead, which was listened to with intense interest by the large assembly. The historian writes:

"He presented baptism for the dead as the only way that men can appear as saviors on Mount Zion.

"The proclamation of the first principles of the Gospel was a means of salvation to men individually; and it was the truth, not men that saved them; but men, by actively engaging in rites of salvation substitutionally, became instrumental in bringing multitudes of their kind into the Kingdom of God.

"Is it more incredible that God should save the dead than that He should raise the dead?... ..

"There is never a time when the spirit is too old to approach God. All are within the reach of pardoning mercy who have not committed the unpardonable sin, which hath no forgiveness, neither in this world nor in the world to come. There is a way to release the spirit of the dead; that is by the power and authority of the Priesthood—by binding and loosing on earth. This doctrine appears glorious, inasmuch as it exhibits the greatness of divine compassion and benevolence in the extent of the plan of human salvation.

"This glorious truth is well calculated to enlarge the understanding and to sustain the soul under troubles, difficulties and distresses. For illustration, suppose the case of two men, brothers, equally intelligent, learned, virtuous and lovely, walking in uprightness and in all good conscience, so far as they had been able to discern duty from the muddy stream of tradition or from the blotted page of the book of nature. One dies and is buried having never heard the Gospel of reconciliation. To the other the message of salvation is sent; he hears and embraces it and is made heir of eternal life. Shall the one become a partaker of glory and the other be consigned to hopeless perdition? Is there no chance for his escape? Sectarianism answers none! none!! none!!! Such an idea is worse than atheism. The truth shall break down and dash in pieces all such bigoted Pharisaism; the sects shall be sifted, the honest in heart brought out, and their priests left in the midst of their corruption.

"He then contrasted the charity of the sects in denouncing all who disagree with them in opinion, and in joining in persecuting the Saints who believe that even such may be saved in this world and in the world to come. (Murderers and apostates excepted.)

"This doctrine presents in a clear light the wisdom and mercy of God in preparing an ordinance for the salvation of the dead, being baptized by proxy, their names recorded in heaven, and they are judged according to the deeds done in the body. This doctrine was the burden of the Scriptures. Those Saints who neglect it, in behalf of their deceased relatives, do it at the peril of their own salvation. The dispensation of the fulness of times will bring to light the things that have been revealed in all former dispensations; also other things that have not been before revealed. He shall send Elijah, the Prophet,

etc., and restore all things in Christ." (Joseph Smith, 'the Prophet, *Historial Record*, pp. 486, 487.)

5. The important discussions of the necessity of properly recording the work done for the dead, may be analyzed in the following manner:

The Work for the Dead Must Be Recorded.

- a. Organization of the Recorders. (Read Section 127:5-8.; 128:2-5.)
 - b. Judgments From Books Kept on Earth. (Read Verses 6-7.)
 - c. What Is Recorded on Earth Is Recorded in Heaven. (Read Verse 8.)
 - d. Every Dispensation Has Had Such Sealing Powers. (Read Verses 9, 10.)
6. (Read Verse 11; also the last sentence in Verse 14.)
7. (Read Verses 12-14.)
8. (Read Verses 12, 13.) "In the light of revealed knowledge, the importance of this subject is easily understood. The plan of salvation was not formulated in order to provide eternal life for a few handfuls of spirits. On the contrary, it was intended for the salvation of a family of spirits numbering many millions of members. The earth experience was necessary for the development of the spirits towards a God-like state of superiority. The laws of the Gospel are eternal and irrevocable. Every spirit to be saved must believe, repent and be baptized, before he enters properly upon the road to eternal life; yet, there can be no justice in withholding salvation from those who died on earth without hearing the Gospel, or from those who, at any future time, in the hereafter, may acquire faith, repent, and desire baptism. Nevertheless, and this is of first importance, the outward ordinances corresponding to inward changes are of this earth, and rightfully belong to this earth, and must be performed here. There is no baptism by water on the other side; and there are there no endowments of the kind that form the door to the Kingdom of Heaven. Therefore, every person who has passed away from earth without entering the church, must have the work done for him by proxy. Then, when he, in the other world, accepts the truth, the vicarious work done for him is accepted by him, and his membership is complete. The matter is almost wholly one of eternal law. Further, the logical conclusion of this doctrine is that every dead person must have temple work done for him, so that if at any time his heart draws near to truth, he may find it possible to join the saved.

"If, now, this work for the dead has not been done at the last day, what shall become of the waiting spirits, who, perhaps, on the other side, have declared their willingness to accept the Gospel? They are not legal members of the church; and cannot become such unless an earthly ordinance is performed. The purpose of the plan of salvation is blocked; the mission of the earth and her children has not been completed; the efforts of God and righteous men have largely been

wasted. Even more terrible is the fact that in such an event the glory of God is obscured, for the Father of All glories not in saving a few of his children; his joy is full only when the hosts of earth-spirits shout hosannas to the King of Kings in gratitude for their citizenship in the Kingdom of Heaven.

"On the last great day, when the Lord shall come in final review of the earth work, if the eternal law has not been complied with, which gives unending life to all his honest children, living or dead, what can the Master do? There can be no kingdom without members; the work is incomplete; at least a part of it must be done over, and the earth, so far as its destined glory and its righteous children are concerned, will be utterly wasted." (Improvement Era, Vol. 9, pp. 764, 765.)

9. The splendid conclusion to this revelation falls into three parts:

The Conclusion.

- a. The Preparation Made for the Work of the Dead. (Read Verses 19-21.) The Prophet, in these verses, reviews in a most poetic manner the various incidents, which have left the church a fullness of knowledge and authority for the work of saving the dead.
- b. The Prophet's Song of Joy. (Verses 22, 23.) The Prophet in these verses voices the joy that fills the heart of everyone who obtains a glimpse of the wonderful order and possibility of the Gospel structure.
- c. The Offering in Righteousness. (Read Verse 24.) This verse which explains the offering in righteousness that will be acceptable to the Lord, when He shall come on earth, also throws light on the short revelation known as Section 13. (Which read.)

10. (Read Section 124:28-39.) When, towards the end of his life, Joseph Smith taught salvation for the dead to the people, the church had no temple that it could use. Many baptisms for the dead were therefore performed in rivers and other convenient places. By the commandment above referred to, the Lord declares that work for the dead from that day can be done only in temples—that is, in places especially set apart for such and similar work.

11. "The ancient prophets declare, in no uncertain language, that the last dispensation should again be characterized by the rearing of temples. It is a mistake to suppose that these structures were reared in the Mosaic dispensation only in connection with the ceremonial law of sacrifices, and that they were no longer needed, when that law was completed in the sacrifice of Christ. Sacrifices were offered on altars and not within the temple walls, but in the court. The altars of burnt-offering and the temples were entirely separate buildings. The sacrifice of Christ did not do away with temples any more than it abolished the law of prayer or the Priesthood.

"This is clear from the fact that Ezekiel, in describing the glory of the last dispensation (chapters 40-44) gives a glowing view of the temple with its ordinances, and the return of the glory of God as in

the days of old. It is a temple to be reared when the land of Canaan is finally distributed according to the plan explained in Chapter XIV. It is, therefore, still future, but will come to pass as sure as Ezekiel was a prophet of the living God. John the Revelator, too, in his vision of the last days, the days before the sounding of the seventh angel's trumpet, which was the signal of the winding up of the scenes, sees a temple, for he is commanded to measure the temple of God and those that worship therein (Rev. xi:1), which would have been impossible had there been no temple to measure. This shows conclusively that the temple era belongs to these last days as well as to the former dispensations." (*Temples, Ancient and Modern*, Sjodahl, pp. 13-14.)

Temples as a part of God's Church, were instituted before the foundations of the earth were laid. (Read Section 124:33.) In the Doctrine and Covenants the locations for at least four temples are designated.

1. At Independence, Jackson County, Missouri, the Center Stake of Zion. (Read Section 57:3) This temple has not been built; but the Lord has promised that it shall soon be built. (Read Section 84:4).

2. At Kirtland, Ohio. (Read Section 93:8-17.) Though the Saints were very poor at that time, they nevertheless succeeded in completing the Kirtland Temple. The dedication of the temple is notable in the history of the church. The dedicatory prayer was given by revelation (Section 109); and mighty spiritual manifestations were witnessed.

"Frederick G. Williams arose and testified that while President Rigdon was making his first prayer an angel entered the window and took his seat between Father Smith and himself, and remained there during the prayer. President David Whitmer also saw angels in the house."

"President Brigham Young gave a short address in tongues, and David W. Patten interpreted, and gave a short exhortation in tongues himself.

"Brother George A. Smith arose and began to prophesy, when a noise was heard like the sound of a rushing mighty wind, which filled the temple, and all the congregation simultaneously arose, being moved upon by an invisible power; many began to speak in tongues and prophesy; others saw glorious visions; and I beheld the Temple filled with angels, which fact I declared to the congregation. The people of the neighborhood came running together (hearing an unusual sound within, and seeing a bright light like a pillar of fire resting upon the Temple), and were astonished at what was taking place. This continued until the meeting closed at 11 p. m." (*History of the Church*, Vol. 2, pp. 427-428.)

It was immediately after the dedication that the wondrous vision was revealed, which forms Section 110 of the Doctrine and Covenants. One or two years after the completion of the Kirtland Temple, persecution drove the Saints from their homes, and the Temple fell into the hands of strangers.

3. At Far West, Missouri, (read Section 124:55) owing to persecutions, this temple has not been built by the church.

4. At Nauvoo, Illinois. (Read Section 124:55). On April 6, 1841, the corner-stone of this temple was laid. In the fall of the same year a baptismal font was built in the basement of the temple for baptisms for the dead. In 1842, 1843 and 1844, the building was so far completed that meetings were held there. It was after the martyrdom of Joseph and Hyrum, however, on May 24, 1845, that the capstone was laid, On April 30, 1846, it was dedicated. Endowments were given in his temple. After the Saints were driven to the West, the temple was despoiled and finally burned.

Since the church settled in Utah, four temples have been built: at St. George, dedicated January 1, 1877; at Logan, May 17, 1884; at Manti, May 21, 1888, and at Salt Lake City, dedicated April 6, 1893.

The church is not to go in debt for the building of temples. (Read Section 115:13); but they should be built by the tithing of the church (Read Section 97:11; 119:2.)

Temples are to be built according to the pattern and plans inspired by God. (Read Section 95:13-14; 115:14-16.)

12. (Read Section 95:8; 105:33; 124:28-30, 37-45.) Besides serving as proper places for endowments and sealings, the temples are also houses to which the Lord may come. In the revelations God declares frequently that He will come to the temples. (Read Section 36:8; 109:5; 110:8.)

REVIEW QUESTIONS—Lesson XVIII.

1. Relate briefly the history of Section 2? 2. What is the message of Section 2? 3. How have the prophecies in Section 2 been fulfilled? 4. At what period in his life did the Prophet Joseph Smith lay special emphasis on the work for the dead? 5. State some of the things he said respecting the necessity for being baptized for the dead? 6. On the authority of what books will judgments be rendered in heaven? 7. What is the effect in heaven of recording by the proper authority on earth? 8. In view of the above answer explain the necessity of the greatest care being exercised in recording all the work done while on earth? 9. What power will enable a man to seal both on earth and in heaven? 10. Have the powers of the Priesthood always included the keys of sealing? Why? 11. Of what is baptism a likeness? 12. Explain why the earth would be utterly wasted if the work for the dead is not attended to? 13. Explain how the Prophet, in the conclusion of Section 128, outlines how in the history of the church, full preparation has been made for the work for the dead? 14. Repeat, if you can, the Prophet's song of joy as found in verses 22 and 23? 15. What is understood by the offering in righteousness? 16. What is the real meaning of Section 113? 17. Where were the first baptisms of the dead performed by the church? Why?

18. Are temples also a part of God's church? Why? 19. What temple sites are mentioned in the Doctrine and Covenants? 20. What temples did the church build before coming to Utah? 21. What took place at the dedication of the Kirtland temple? 22. In what temple was work for the dead first done? 23. Where must work for the dead, and all endowments and sealings be made in order to be valid before God? 24. How many temples are now found in Utah? Where are they located?

LESSON XIX.

The Resurrection and the End of the Earth.

A. The Resurrection.

1. *The Resurrection Universal.*
2. *The First Resurrection.*
3. *The Last Resurrection.*

B. The Final Judgment.

4. *A Day of Judgment.*
5. *The Nature of the Judgment.*

C. The End of the Earth.

6. *The End Described.*
 7. *The New Earth.*
-

1. (Read Section 29:26-28; 76:31-39; 88:14-32.) No principle is more firmly established than that every person will be resurrected through the atonement of Jesus Christ. "All will be resurrected. Jesus died for us all. He became the Redeemer; He bought us for a price, and His death brought the privilege of resurrection unto every soul, whether he be sinner or not. All will receive a share in the resurrection—not in the first resurrection, but they will be resurrected, and will be brought before the bar of our Heavenly Father." (President Anthon H. Lund, 74th Annual Conference Pamphlet, p. 8.)

The reference to Section 88, also indicates that while all shall be resurrected, different glories will be received by the resurrected spirits, according to their works on earth. Even those who will receive no glory will be resurrected, and then receive their judgment. (Read Section 88:32.) The resurrection is absolutely universal.

2. Jesus was the first fruit of the resurrection. The first resurrection, or the resurrection of Jesus, refers to those who arise from their graves at the Savior's second coming, as shown by the following reference. (Read Section 29:13; 43:18; 45:45, 46.) Not only those who have joined the church on earth will take part in the first resurrection, but all who would have done so had they had the opportunity,

and have done so in the spirit world. (Read Section 45:54.)

The first resurrection will not come all at once, but gradually throughout the Millennium. Those who come forth first are the first fruits of the first resurrection. Those who are not resurrected during the Millennium do not partake of the first resurrection. (Read Section 88:95-99.)

"When Christ shall come the Saints that are upon the earth will be quickened, and caught up unto Him. They will not have to be laid in the grave and undergo death in the ordinary way, but all the change pertaining unto death will come unto them, even if it be as the apostle said, 'in the twinkling of an eye.' The Lord's power will be made manifest—for He holds the keys of the resurrection, He knows all concerning our physical organization, and He is able to accomplish this great wonder of the resurrection. So, when the time comes the faithful of the Saints will be quickened and caught up to meet Him and the many thousands that are coming to Him.

"This, brethren and sisters, is something worth working for. We desire to live so that when this event shall come, whether we be on the earth or in the grave, that this sound may be heard by us—that we may come forth and join the happy throng. The revelation goes on to describe those who shall hear the trump, but who are of a different class to that to which I have referred.

There will be some who did not hear the Gospel upon the earth, but who received their portion in the prison. We have generally thought that the doctrine of salvation for the dead was not taught until 1843, when the Prophet Joseph received revelations concerning work for the dead; but from the very beginning the Lord revealed unto him that there was a possibility of salvation being obtained by those who had passed away without a knowledge of the Gospel." (Anthon H. Lund, 74th Annual Conference Pamphlet, pp. 7-8.)

3. Those who have not been found worthy to partake of the first resurrection, will be called from their graves after the Millennium is ended. This is the last resurrection; known as the resurrection of the unjust. (Read Section 63: 17, 18; 76: 16, 17; 88: 100-102.) These referred to in Section 88:102, who shall remain filthy still, are perhaps the sons of perdition, which will be discussed in the next lesson.

4. After the Millennium the final judgment of God will come. (Read Section 88:103, 104; 19:3; 29:11, 12; 38:5.)

5. (Read Section 19:3, 10-12; 76:111; 101:78; 82:4; 88:35-42.)

6. (Read Section 29:22-25; 77:12; 88:25, 26.)

"As the earth was cleansed from its transgression by baptism in water, so it must again be cleansed before it is made immortal. It must be cleansed by an element that is stronger and more purifying than that of water, namely, the element of fire. Fire must prevail all over the face of the earth. What for? For the purpose of cleansing the earth from its transgression, the same as the Latter-day Saints expect to be cleansed and purified more fully than by baptism in water by the baptism of fire and the Holy Ghost.

"So this earth in due time must be baptized with fire first, and then the Holy Ghost. Fire will cleanse all the proud, and they that do

wickedly from its face—all persons that are corrupt, all sinful persons, all disobedient persons, all who do not keep the commandments of God; it will cleanse the earth by burning them as stubble.”—(Orson Pratt, *Journal of Discourses*, Vol. 21, p. 324.)

7. (Read Section 77:1; 63:20, 21; 88:17-20; 130:9-11.)

“Will there be one particle of the earth lost? No; every particle that is now combined with the heaven and the earth will still exist. Will it be modelled after the present model? No. It may have the same shape and form that it now has, the same as our bodies when they are brought forth out of the grave, will have the form something after the present form. Every hair of the head will be restored, every part will be restored to its proper form, not after the form of mortality, to sicken again, to have pain and to die; but though the body is restored to the same image so far as the outlines are concerned, yet it is immortal, no more subject to pain, or sorrow, but is restored to perfect happiness and to bodies that will endure while eternity endures. So it will be with the earth.

“The earth after it is made anew, resurrected from its old materials, will continue for ever, and will be the abiding place of all the righteous, throughout all the future ages of eternity. God himself is to be on the new earth.

“We will be there if we are righteous enough, if we keep the commandments of God. If we will endure to the end, we will have an inheritance in this world when it is resurrected and made anew. Moreover it says there will be no more death. What! a world without death! A world thickly populated as this creation will be! What a joyful creation! The tree of life will be on the earth in the midst of that city that will descend on the earth, and whoever eats of the fruit of that tree will live forever just the same as the tree of life was placed upon the earth before Adam transgressed. Any one eating of the fruit of that tree could not die, for the decree of the Lord had gone forth, and His word must be fulfilled.” (Orson Pratt, *Journal of Discourses*, Vol. 21, pp. 326, 327 and 328.)

REVIEW QUESTIONS—Lesson 19.

1. Through whose personal work will men be resurrected?
2. What portion of mankind will be resurrected?
3. Will all those who are resurrected receive the same glory? Why?
4. Who is the first fruits of the resurrection?
5. When will the first resurrection occur?
6. Who will take part in the first resurrection?
7. During what period will the first resurrection occur?
8. When will those who are not permitted to take part in the first resurrection, be permitted to rise from their graves?
9. What is the last resurrection?
10. Will the essential particles of our bodies be resurrected to form our new body? Explain?
11. When will the final judgment come?
12. What will be the nature of God's judgment?
13. Describe the end of the earth?
14. Why is it necessary that the earth be cleansed by fire?
15. Describe the new earth?
16. Who will live upon the new earth after the end of all things?

LESSON XX.

Life Hereafter—An Analysis of Section 76.

A. Introduction.

1. *The Song of Praise to the Lord.*
2. *The Promise of God to the Faithful.*
3. *The History of the Section.*

B. The Sons of Perdition.

4. *Who the Sons of Perdition Are.*
5. *Their Destiny.*

C. The Members of the Celestial World.

6. *Who Shall Attain to the Celestial Glory.*
7. *The Destiny of Those Who Attain to the Celestial Glory.*

D. The Members of the Terrestrial World.

8. *Who Shall Attain to the Terrestrial Glory.*
9. *The Destiny of Those Who Attain to the Terrestrial Glory.*

E. The Members of the Telestial World.

10. *Who Shall Attain to the Telestial Glory.*
11. *The Destiny of Those Who Shall Attain to Telestial Glory.*

F. Recapitulation.

12. *The Greatness of All the Glories.*
13. *The Comparison of the Glories.*

G. The Wondrous and Solemn Mysteries of God.

14. *May Be Seen; But Not Written.*

H. Eternal Progression.

15. *The Glory of Eternal Life.*
-

1. (Read Verses 1-4.) This is a splendid song, the full meaning of which should be treasured by every Latter-day Saint.

2. (Read Verses 5-10.) This summary of God's promises to the faithful, is perhaps the finest in the Doctrine and Covenants. It looks into the future, to an endless period of growth.

3. (Read Verses 11-30.) The verses dealing in the revelation with the history of the Section may be subdivided as follows:

The History of the Section:—

- a. The Testimony That God Lives. (Verses 11-14.)
- b. The Occasion of the Vision. (Verses 15-18.)
- c. The Vision of the Father and the Son. (Verses 19-24.)
- d. The Great Council in Heaven. (Verses 25-27.)
- e. The Command to Write the Vision. (Verses 28-30.)

It is to be noted that every verse is full of meaning, which should be gathered from it.

“Upon my return from Amherst conference, I resumed the translation of the Scriptures. From sundry revelations which had been received, it was apparent that many important points touching the salvation of man, had been taken from the Bible, or lost before it was compiled. It appeared self-evident from what truths were left, that if God rewarded every one according to the deeds done in the body the term ‘Heaven’ as intended for the Saints’ eternal home, must include more kingdoms than one. Accordingly, on the 16th of February, 1832, while translating St. John’s Gospel, myself and Elder Rigdon saw the following vision.” (History of the Church, Vol. 1, p. 245.)

This quotation emphasizes the principle already taught in this Manual that God does not force knowledge upon His children at any and all times. It was while studying the written word concerning the rewards to be meted out to the children of men that this wonderful vision was given to the Prophet Joseph and through him to the church. Undoubtedly, to every man would come great visions, providing he would keep himself in an inquiring attitude of mind.

4. (Read Verses 31-35; also Section 132:27.)

5. (Read Verses 36-49; also Section 29:41.)

6. (Read Verses 50-58.) It is of notable interest that in the celestial or highest glory that God can confer on man—there are three—degrees of glory. (Read Section 131:1-3.) Of great interest also are the statements that the earth, on which celestial beings will reside, has so performed her mission that she will receive a celestial glory. (Read Section 88:17-20; 25-28; 130:9-11.)

7. (Read Verses 59-70.)

8. (Read Verses 71-75; also Section 88:21, 22.)

9. (Read Verses 76-80.)

10. (Read Verses 81-83; also Section 88:21, 24, 31.)

11. (Read Verses 84-88.) In Verse 98, it is taught that the glory of the telestial kingdom is like the stars in the heavens. There must, therefore, be many degrees of glory in this kingdom. The very essence of the vision, recorded in Section 76, is that there are many gradations of glory in God’s kingdom, and that each individual will receive just the degree to which he is entitled. It would be unjust

and contrary to every known law of nature that two individuals living different lives should obtain exactly the same results. The greatness of Mormonism as compared with other sects is well illustrated by this doctrine, which is so completely in harmony with all natural law. Neither Jesus nor any other heavenly being can redeem us from sins wilfully committed during our lives, unless we subject ourselves to the law of repentance, and thus by proper living prepare ourselves for the highest glory. The sinner, though his sins be forgiven, cannot in the same period of time, and with the same efforts, reach the degree of glory that will be possessed by his neighbor who has not sinned. The justice of God, as taught by the Prophet Joseph Smith, is a rational justice tempered with love, on which we may safely rely as giving a satisfactory judgment.

12. (Read Verses 89-93.) The statements made in these verses are unique in theological literature. They hold out a glorious hope to which every sinner may cling with gladness. The telestial glory which is the lowest of all glories, enumerated by God, for those who shall be subjected to the second death, is of itself so great that it surpasses all understanding, and "no man knows it except him to whom God has revealed it." While in this revelation we are dealing with varying degrees of glory proportioned according to the righteousness of the lives of men, yet to him who shall receive the least of these glories will be given a glory which is inconceivable beyond his highest hopes of eternal salvation. While this does not give us license to commit evil, yet it does teach in the strongest way the abounding love of God, which will repay manifold our good deeds. This promise of divine glory makes the doctrine of universal salvation, as taught by some other religious sects, to saint and sinner, without reference to their previous lives, tasteless and valueless.

13. (Read Verses 94-112.)

14. (Read Verses 113-119.) The conclusion to Section 76 may be pondered upon profitably by all who are interested in God's dealings to His children on earth. Man knows but few of the mysteries which God has in His keeping, and in the present state of probation, it would not be well for him to know all that God may reveal; yet for the comfort of His children, God frequently gives visions of the wonderful order of the universe. Unless, however, these are given for the church, or for the benefit of others, they should be kept sacredly in the hearts of the recipients. As indicated in Verse 115, there are many things which are not lawful for man to utter, and in that spirit we should deal carefully with many of the principles which God has revealed.

15. (Read Verses 6-10; also Section 130:18, 19; 124:86; 93:20-30;

88:107; 132:19, 20, 63.) The greatest of all the gifts of God is eternal life. (Read Section 14:7) The celestial glory of God would not be worth attainment did we know that our lives would soon be destroyed. Almost every revelation in the Doctrine and Covenants, therefore, carries the promise of eternal life to those who keep the commandments of God. Yet, eternal life itself may be made a most terrible punishment. There are many religious sects that promise their members an eternity of life in the presence of God, where their chief business will be a constant rejoicing about the throne of God. Such an eternal life would not be a blessing, because it is not progressive, and is without the possibility of development of the powers that are part of intelligence. The reference at the head of this paragraph, if studied carefully, will show that the Prophet Joseph taught that in the life after this, there will be work and the progress consequent thereupon. To the righteous, great glory will be given in the hereafter, and they will be permitted to use all the powers of their being to add to their store of wisdom and to increase their powers. One manner in which the righteous will find great pleasure will be the organizing of new spirits from the eternal fountain of intelligence, to endow them with individuality and to start them out on the road which we ourselves have followed. The doctrine of eternal progression in the life hereafter means that in time man may be even as God is today. Of course, he shall never overtake God Who, Himself, will be progressing. There is no limit to the powers which man may acquire through the eternities that lie before him. This view of the life hereafter is most glorious.

Every young man should note, in this connection, the reference above, which says that the intelligence an individual may gain in this world will rise with him in the resurrection, and all efforts that we make in this life will enable us to progress more rapidly when we reach the other side. It may be that the things to which we give our attention here appear wholly to be things of this life and not of the life hereafter. No man, however, knows the details of life in God's kingdom. It may be that the smallest duties performed on this earth will be transmuted by the power of God so as to serve us in the glory to which we have been assigned. We may find that our labors and the knowledge that we have gained while on earth are of greater value than we have anticipated in the work that we have to do hereafter.

REVIEW QUESTIONS—LESSON XX.

1. What is the essential truth in the song with which Section 76 opens?
2. Summarize God's promises to the faithful as found in Verses 5-10 of Section 76.
3. Which do you think is the finest of

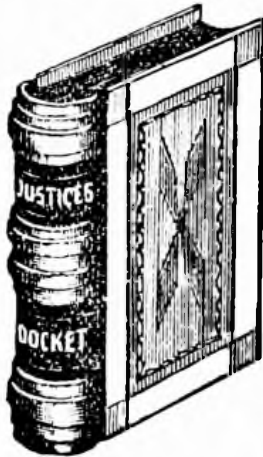
these promises? 4. Relate the historical incident connected with the giving of Section 76? 5. Read the splendid testimony of the existence of God in Verses 11-14 and 19-24? 6. What does Section 76 tell concerning the great council in heaven? 7. What important principle is emphasized in the history of the giving of Section 76? 8. Who are the Sons of Perdition? 9. What is the probable destiny of the Sons of Perdition? 10. Who shall attain to the Celestial glory? 11. How many degrees of glory are there in the Celestial kingdom. 12. What is the destiny of those who attain to the Celestial glory? 13. Who shall attain to the Terrestrial glory? 14. What is the destiny of those who find a place in the Terrestrial glory? 15. Who shall attain to the Telestial glory? 16. How many degrees of glory are there in the Telestial kingdom? 17. What is the destiny of those who attain to the Telestial glory? 18. Describe, if you can, the greatness of the glory in the Telestial kingdom? 19. How does the greatness of the lowest glory in the Telestial kingdom show the abundance of God's love for His children? 20. How may the above glories be compared? 21. Why is it not lawful to speak of all the mysteries of God? 22. What is the greatest gift of God? 23. What shall we do during our eternal lives? 24. Why should every individual gain as much intelligence in this life as possible?

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Is the first thing to buy of us then your table silver and clocks for the house; a fine brooch, watch and chain for the wife; a spoon, napkin ring or necklace for the baby.

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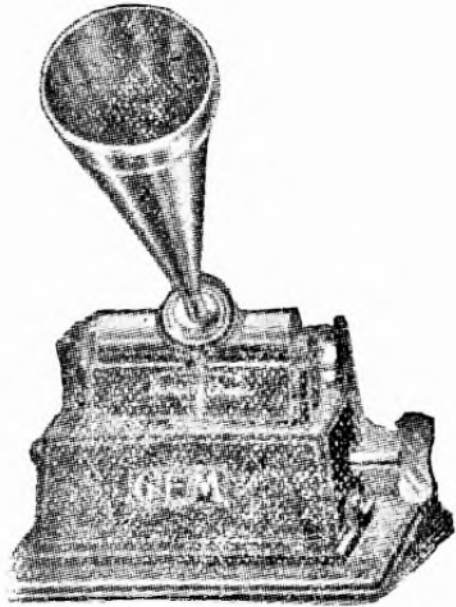
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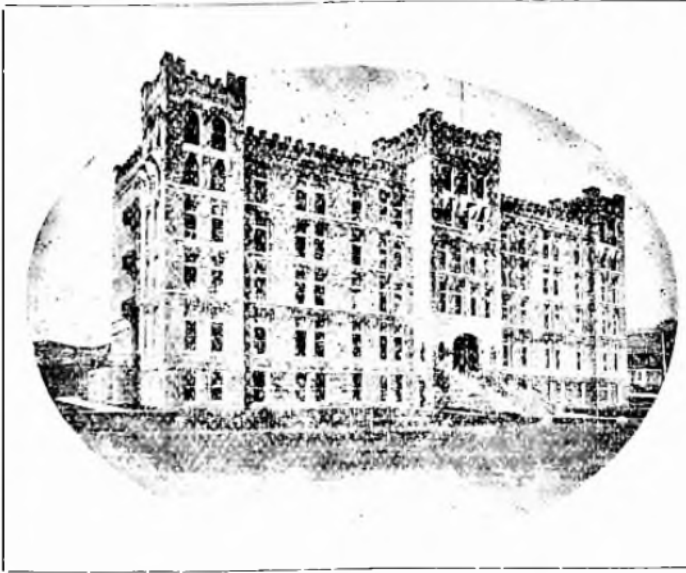
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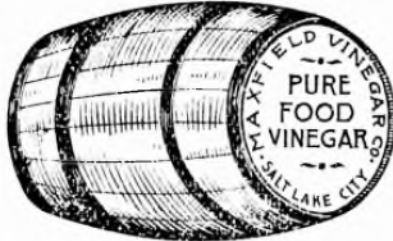
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