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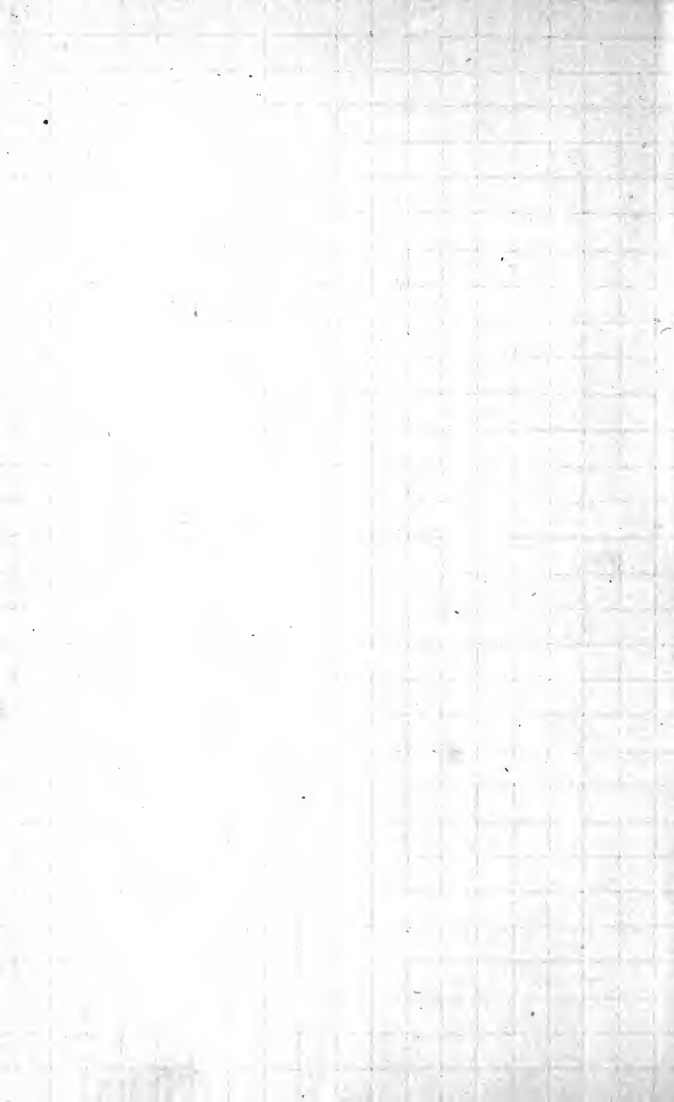


























A COMPENDIUM

— OF THE —

Faith and Doctrine

— OF THE —

REORGANIZED CHURCH OF JESUS CHRIST.

— FOR THE —

USE OF THE MINISTRY AND OF SABBATH SCHOOLS.



COMPILED BY

ELDER H. A. STEBBINS AND SISTER M. WALKER,

To which is added

A HISTORICAL APPENDIX, AN EPITOME OF HISTORY, ETC., By H. A. STEBBINS



LAMONI, IOWA:

PRINTED BY THE BOARD OF PUBLICATION,  
Upon Examination and Approval  
by the First Presidency.



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## PREFACE.

THE reasons for the compilation of such a work as this will doubtless be apparent to all into whose hands it may come. Hence it only need be said that there has been an increasing demand, by the ministry, the members, and the Sabbath Schools, throughout the Church, for something of this kind; and it is hoped that this book will satisfy this demand until some more exhaustive and expensive work may be desired, or be found necessary.

The size of the book is such that the ministry may carry it for as constant service as they may find it available in their labors. It has also been arranged with the idea that Bible classes in the Church will be able to take up the subjects treated upon and examine them in consecutive lessons, and do so understandingly and to their profit. The cause of religious education has been gaining rapidly in these schools, under the fostering care of the Church, and some such work as this is needed by the young men and women who attend these schools, as also by the older members of the body of Christ.

A compilation that includes quotations from the Book of Mormon and Book of Covenants, as well as from the Bible, is thought to be an essential thing in such a work of reference, so that the harmony between the three standard books of the Church may be readily seen. With this idea all of them have been searched upon every important point; and, while it was not designed to give any far-fetched and obscure proofs, yet it is hoped that the most of the really necessary ones have been quoted, while the secondary ones, those that would have greatly added to the bulk of the book, have been merely cited.

A great deal of time has been required in this choosing between texts, as well as in their collection, yet likely some will say that they would have cited where we have quoted and quoted where we have cited. To such we say that we have done according to our judgment, keeping in mind our wish that the book should not be too large. Probably but few will understand how much labor has been bestowed upon it; but, if it answers the purpose that its authors have earnestly and prayerfully hoped that it would, then the labors will not be regretted, and we will then feel grateful indeed to Him who gave us both the earnest desire and the help of His Spirit to accomplish that which is presented.



It might be well to say that no other compendium or synopsis has been copied or taken from in any degree whatever; also that all Bible quotations and citations are from the King James' translation, as revised and corrected by the direction of the Holy Spirit through Joseph Smith, the Seer.

To the body of the book is added a Historical Appendix, an Epitome of History, etc., all of which it is believed will add to its usefulness. For, in a condensed form, the facts are given concerning the ordinances of the early Church, the evidences of its apostasy, the dates of the ten persecutions it suffered between the years 64 and 303, the time when certain sects flourished, the decline of popery into darkness and sin, and the rise of the Reformation.

MARIETTA WALKER,  
H. A. STEBBINS.

LAMONI, Iowa,  
September, 1838.

The first part of the document  
 discusses the importance of  
 maintaining accurate records  
 and the role of the  
 various departments in  
 ensuring that all  
 necessary information is  
 collected and analyzed  
 in a timely manner.  
 It also highlights the  
 need for regular  
 communication and  
 collaboration between  
 all stakeholders  
 involved in the  
 process.

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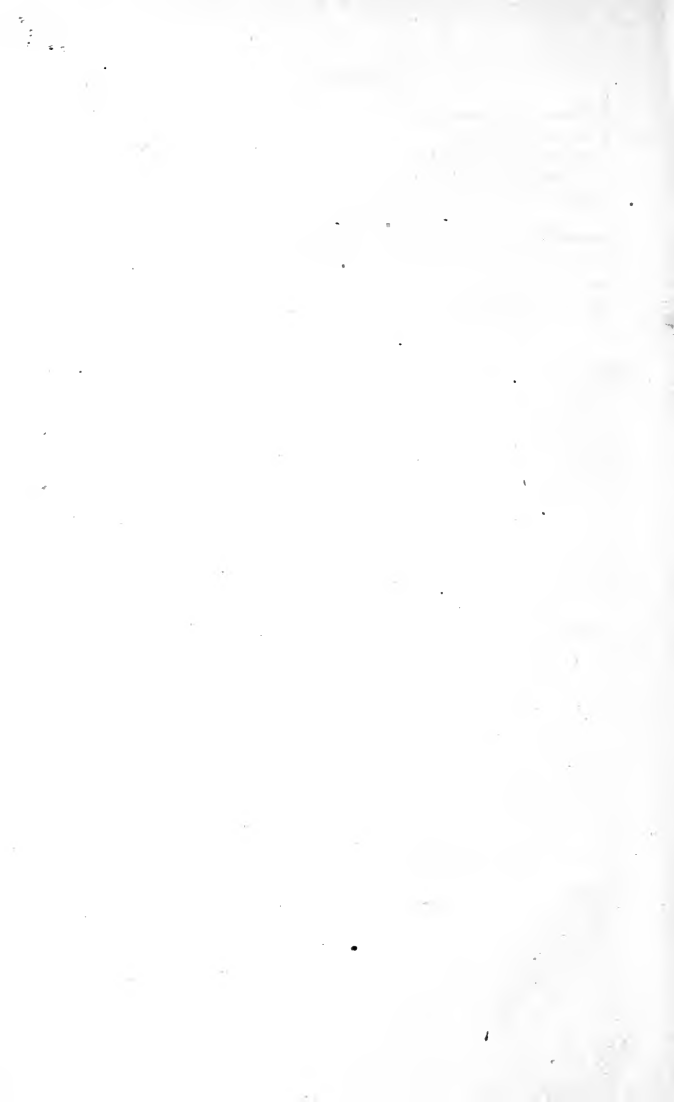
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# SYNOPSIS OF THE FAITH AND DOCTRINE

OF THE

REORGANIZED CHURCH OF JESUS CHRIST.

**GOD: HIS CHARACTER AND ATTRIBUTES.**

**A SELF-EXISTENT BEING.**

*Ex. 3: 13, 14* And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

*Isa. 43: 10, 11* That ye may know and believe me, and understand that I am he; before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no savior.

*Ps. 83: 18. Isa. 44: 6.*

*Doc and Cov. 22: 1* And God spake unto Moses, saying, Behold I am the Lord God Almighty, and endless is my name; for I am without beginning of days or end of years.

**IS THE CREATOR.**

*Jer. 32: 17* Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched-out arm, and there is nothing too hard for thee.

*Acts 17: 24* God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands.

*Heb. 1: 10* And, thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands.

*Isa. 42: 5.*

1 *Nephi* 6: 3 Hearken unto me, O Jacob, and Israel my called; for I am He; I am the first and I am also the last. Mine hand hath also laid the foundation of the earth, and my right hand hath spanned the heavens.

2 *Nephi* 1: 7 For there is a God, and he hath created all things, both the heavens and the earth, and all things that in them are.

*Jacob* 3: 3.

*Doc. and Cov.* 17: 4 The framer of heaven and earth, and of all things which are in them.

*Doc. and Cov.* 22: 7 And worlds without number have I created, and I also created them for mine own purpose; and by the Son I created them.

#### HIS FORE-KNOWLEDGE AND POWER.

*Isa.* 42: 9 Behold, the former things are come to pass, and new things do I declare; before they spring forth I tell you of them.

*Isa.* 44: 6, 7 Thus saith the Lord the King of Israel, and his Redeemer the Lord of hosts; I am the first, and I am the last; and besides me there is no God. And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them show unto them.

*Isa.* 46: 9, 10 For I am God, and there is none else; I am God and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.

*Isa.* 48: 3, 5. *Acts* 15: 18.

1 *Nephi* 3: 10 Hosanna to the Lord, the Most High God, for he is God over all the earth, yea, even above all.

*Mosiah* 2: 2 Believe that he has all wisdom and all power, both in heaven and in earth. Believe that man doth not comprehend all the things which the Lord comprehends.

#### IS HOLY AND JUST.

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

*Job 34: 10, 12* Therefore hearken unto me, ye men of understanding; far be it from God, that he should do wickedness, and from the Almighty, that he should commit iniquity. Yea, surely God will not do wickedly, neither will the Almighty pervert judgment.

*Psalms 89: 14* Justice and judgment are the habitation of thy throne; mercy and truth shall go before thy face.

*Heb. 1: 9* Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

*Ps. 11: 7; 33: 5; 99: 9; 119: 137. Rom. 2: 2. 1 Pet. 1: 15.*

*Mosiah 3: 3* That you may have everlasting salvation and eternal life through the wisdom and power and justice and mercy of Him who created all things.

#### IS UNCHANGEABLE.

*Num. 23: 19* God is not a man, that he should lie; neither the son of man, that he should repent; hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

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

*Jas. 1: 17* Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

*Heb. 13: 8 Ps. 102: 12, 27. Lam. 5: 19.*

*Doc and Cov. 17: 2* That God does inspire men and call them to his holy work in this age and generation as well as in generations of old, thereby showing that he is the same God yesterday, to-day and forever.

*Doc. and Cov. 17: 4* By these things we know that there is a God in heaven who is infinite and eternal, from everlasting to everlasting, the same unchangeable God.

#### IS IMPARTIAL.

*Acts 10: 34, 35* Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him.

*Rom. 2:11* For there is no respect of persons with God.

1 *Peter 1:17* And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear.

IS MERCIFUL AND TRUTHFUL.

*Ps. 89:2* For I have said, Mercy shall be built up for ever; thy faithfulness shalt thou establish in the very heavens.

*Ps. 89:14* Mercy and truth shall go before thy face.

*Ps. 100:5* For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.

*Ps. 107:1* Oh give thanks unto the Lord, for he is good; for his mercy endureth for ever.

*Ps. 147:3* He healeth the broken in heart, and bindeth up their wounds.

*Deut. 4:31* For the Lord thy God is a merciful God; he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he swore unto them.

IS GREAT IN WISDOM AND KNOWLEDGE.

*Job 12:13* With him is wisdom and strength, he hath counsel and understanding.

*Ps. 94:9, 10* He that planteth the ear, shall he not hear? he that formed the eye, shall he not see? He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, shall not he know?

*Ps. 147:4, 5* He telleth the number of the stars; he calleth them all by their names. Great is our Lord, and of great power; his understanding is infinite.

*Acts 15:18* Known unto God are all his works from the beginning of the world.

IS WILLING TO REVEAL HIMSELF IN EVERY AGE  
TO THOSE WHO BELIEVE IN HIM.

*Isa. 45:11* Thus saith the Lord, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me.

*Isa. 28:10* For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.



*Dan.* 2: 47 The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.

*John* 8: 32, 47 And ye shall know the truth, and the truth shall make you free. . . . He that is of God receiveth God's words; ye therefore receive them not, because ye are not of God.

*Phil.* 3: 15 Let us therefore, as many as be perfect, be thus minded; and if in anything ye be otherwise minded, God shall reveal even this unto you.

*Num.* 11: 29 And Moses said unto him, Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them.

*Amos* 3: 7 Surely the Lord God will do nothing, until he revealeth the secret unto his servants the prophets.

*Amos* 8: 11 Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.

*Micah* 3: 6, 7 Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded; yea, they shall cover their lips; for their is no answer of God.

*John* 14: 21; 15: 26; 16: 13. 1 *Cor.* 12: 28; 14: 6, 26, 39. *Rev.* 19; 10. 1 *Kings* 18: 24.

#### IS A PERSONAL BEING.

*Gen.* 1: 29 And I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them.

*Ex.* 19: 17, 20 And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. . . . And the Lord came down upon mount Sinai, on the top of the mount; and the Lord called Moses up to the top of the mount; and Moses went up.

*Ex* 20: 21 And the people stood afar off, and Moses drew near unto the thick darkness where God was.

*Ex. 24: 10, 11* And they saw the God of Israel; and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand; also they saw God, and did eat and drink.

*Ex. 33: 11* And the Lord spake unto Moses face to face, as a man speaketh unto his friend.

*Ex. 33: 23* And I will take away mine hand, and thou shalt see my back parts, but my face shall not be seen, as at other times; for I am angry with my people Israel.

*Deut. 9: 10* And the Lord delivered unto me two tables of stone, written with the finger of God.

*Isa. 6: 1* In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

*Acts 7: 55* But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.

*Phil 2: 6* Who, being in the form of God, thought it not robbery to be equal with God.

*Heb 1: 3* Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.

*Gen. 17: 1, 29; 32: 24-30; 35: 9 11, 13. Num. 11: 25; 23: 4, 16. 1 Kings 19: 11, 2 Chron. 6: 18. Isa. 63: 1. Heb. 3: 3. John 1: 19. 1 John 4: 12. Rev 20: 11.*

*1 Nephi 1: 4* He saw God sitting upon his throne, surrounded with numberless concourses of angels, in the attitude of singing and praising their God.

#### OMNIPRESENT BY HIS SPIRIT.

*Gen. 1: 5* And my Spirit moved upon the face of the water, for I am God.

*Job 26: 13* By his Spirit he hath garnished the heavens; his hand hath formed the crooked serpent.

*Ps. 139: 7, 8, 9, 10* Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the









morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me.

*John 14:16* And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever.

*Isa. 32:15. Jer. 23:23, 24. 1 Cor. 2:10; 6:16. Eph. 4:6.*

*1 Nephi 3:9* I was caught away in the Spirit of the Lord, yea, into an exceeding high mountain.

*Acts 8:39* The Spirit of the Lord caught away Philip, that the eunuch saw him no more.



CHRIST: HIS DIVINITY.

IS THE SON OF GOD.

*Isa. 9:6* For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace.

*Heb. 1:8* But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom.

*Ps. 2:7, 12* I will declare the decree; the Lord hath said unto me, Thou art my Son; this day have I begotten thee. . . . Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

*Matt. 3:46* And lo, he heard a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Hear ye him.

*John 10:36* Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

*Matt. 17:4. Col. 2:9. Rom. 9:5. 1 Tim. 3:16 1 Cor. 2:8. Matt. 22:42. Ps. 110:1. Rev. 17:14; 19:16. Ps. 45:6, 7.*

*1 Nephi 3:16* And the angel said unto me, Behold the Lamb of God, yea, even the Son of the eternal Father.

*Jacob 3:2* They believed in Christ and worshipped

the Father in his name, and also we worship the Father in his name.

*Alma 3:6* I know that Jesus Christ shall come, yea the Son, the only begotten of the Father, full of grace, mercy and truth.

*Doc. and Cov 17:5* Wherefore the almighty God gave his only begotten Son, as it is written in those scriptures which have been given of him: he suffered temptations but gave no heed unto them; he was crucified, died, and rose again the third day; and ascended into heaven to sit down on the right hand of the Father, to reign with almighty power according to the will of the Father.

#### IS A CREATOR.

*John 1:3* All things were made by him; and without him was not anything made which was made.

*Eph. 3:9* And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.

*Col. 1:16* For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him.

*Heb. 1:2* Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.

*Helaman 4:6* That ye might know of the coming of Jesus Christ, the Son of God, the father of heaven and earth, the creator of all things.

*Mosiah 1:14* And he shall be called Jesus Christ, the Son of God, the father of heaven and earth, the creator of all things.

*Nephi 1:8* Behold, I am Jesus Christ, the Son of God. I created the heavens and the earth, and all things that in them are.

*Doc. and Cov 22:7; 85:2; 90:1.*

#### A PERSONAL BEING BEFORE HIS INCARNATION.

*John 1:2* The same was in the beginning with God.

*John 7:29* But I know him; for I am from him, and he hath sent me.



*John 8:42* I proceeded forth and came from God; neither came I of myself, but he sent me.

*John 16:28* I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father.

*John 17:5* And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

*Dan. 3:25* He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

*Dan. 7:13* One like the Son of man came with the clouds of heaven.

*Gen. 1:27* And I, God, said unto mine Only Begotten, which was with me from the beginning, Let us make man in our image, after our likeness; and it was so.

*John 6:42.*

#### PROPHESIES OF HIS FIRST COMING.

*Deut. 18:18* I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

*Gen 49:10* The sceptre shall not depart from Judah till Shiloh come; and unto him shall the gathering of the people be.

*Zech. 9:9* Rejoice greatly, O daughter of Zion; shout O daughter of Jerusalem; behold, thy king cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

*Isa. 53:2, 3* For he shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not.

*Isa. 53:5* But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement

of our peace was upon him ; and with his stripes we are healed.

*Isa. 53:7* He was oppressed, and he was afflicted, yet he opened not his mouth ; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

*Isa. 53:12* He was numbered with the transgressors ; and he bare the sin of many, and made intercession for the transgressors.

*Ps. 22:16* They pierced my hands and my feet.

*Ps. 22:18* They part my garments among them, and cast lots upon my vesture.

*Ps. 34:20* He keepeth all his bones ; not one of them is broken.

*Ps. 69:21* They gave me also gall for my meat ; and in my thirst they gave me vinegar to drink.

*Zech 11:12* So they weighed for my price thirty pieces of silver.

*Ps. 16:10* For thou wilt not leave my soul in hell ; neither wilt thou suffer thine Holy One to see corruption.

*Dan. 9:25, 26* Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah, the Prince, shall be seven weeks, and three-score and two weeks ; the street shall be built again, and the wall, even in troublous times. And after three-score and two weeks shall Messiah be cut off, but not for himself.

*Micah 5:2* But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel ; whose goings forth have been from of old, from everlasting.

*John 19:24, 29, 36. Matt. 27:9.*

1 *Nephi 3:3* Yea, even six hundred years from the time that my father left Jerusalem, a prophet will the Lord God raise up among the Jews, even a Messiah, or, in other words, the Savior of the world.

1 *Nephi 3:17* And I looked and beheld the Redeemer of the world. . . . And I also beheld the prophet who should prepare the way before him. And the Lamb of God went forth and was baptized of him. . . . And I beheld that he went forth ministering unto the

people in power and great glory. . . . And I also beheld twelve others following him.

ANTIQUITY OF THE KNOWLEDGE OF CHRIST  
AND THE GOSPEL.

*Rev* 13:8 The Lamb slain from the foundation of the world.

*Gen.* 22:22 And in thy seed shall all the nations of the earth be blessed.

*Gal.* 3:16-19 Now to Abraham and his seed were the promises made. He said not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, can not disannul that it should make the promise of none effect. For if the inheritance is of the law, then it is no more of promise; but God gave it to Abraham by promise. Wherefore then, the law was added because of transgressions, till the seed should come to whom the promise was made.

*Gal.* 4:4 But when the fulness of the time was come, God sent forth his Son.

*Gen.* 3:21 And I will put enmity between thee and the woman; between thy seed and her seed; and he shall bruise thy head, and thou shalt bruise his heel.

1 *Joh* 3:8 For this purpose the Son of God was manifested, that he might destroy the works of the devil.

*Heb.* 2:14 That through death he might destroy him that had the power of death, that is, the devil.

*Rev.* 20:2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.

2 *Pet.* 2:5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly.

*Rom.* 1:17 For therein is the righteousness of God revealed through faith on his name; as it is written, The just shall live by faith.

*Heb.* 11:4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

*Jude* 1:14 And Enoch also, the seventh from Adam,

prophesied of these, saying, Behold the Lord cometh with ten thousand of his Saints.

*Gen. 7:54* And, behold, Enoch saw the day of the coming of the Son of Man, even in the flesh; and his soul rejoiced, saying, The righteous is lifted up; and the Lamb is slain from the foundation of the world.

*Gen. 4:6-8* And Adam was obedient unto the commandments of the Lord. And after many days, an angel of the Lord appeared unto Adam, saying, Why dost thou offer sacrifices unto the Lord? And Adam said unto him, I know not, save the Lord commanded me. And then the angel spake, saying, This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth; wherefore, thou shalt do all that thou doest, in the name of the Son. And thou shalt repent, and call upon God, in the name of the Son for evermore.

*Gen. 5:1, 2* And the Lord God called upon men, by the Holy Ghost, everywhere, and commanded them that they should repent; and as many as believed in the Son, and repented of their sins, should be saved.

*Gen. 5:44, 45* And thus the gospel began to be preached from the beginning, being declared by holy angels, sent forth from the presence of God; and by his own voice, and by the gift of the Holy Ghost. And thus all things were confirmed unto Adam by an holy ordinance; and the gospel preached; and a decree sent forth that it should be in the world until the end thereof; and thus it was. Amen.

*Gal. 3:8, 29* And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. . . . And if ye are Christ's, then are ye Abraham's seed, and heirs according to the promise.

*John 8:56* Your father Abraham rejoiced to see my day; and he saw it, and was glad.

*Gen. 14:17, 18* And Melchisedek, king of Salem, brought forth bread and wine; and he break bread and blest it; and he blest the wine, he being the priest of the most high God; and he gave to Abram, and he blessed him, and said, Blessed Abram, thou art a man of the most high God, possessor of heaven and of earth.

*Heb. 11:26* Esteeming the reproach of Christ greater

riches than the treasures in Egypt; for he had respect unto the recompense of the reward.

1 *Cor.* 10:2-4 And were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ.

*Heb* 4:2 For unto us was the rest preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it.

*John* 1:26 And they asked him, and said unto him; Why baptizest thou then, if thou be not the Christ, nor Elias who was to restore all things, neither that prophet?

*John* 4:27 The woman said unto him, I know that Messias cometh, who is called Christ; when he is come, he will tell us all things.

*John* 7:41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

1 *Pet.* 1:11 Searching what time, and what manner of salvation the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory which should follow.

*Luke* 24:45 And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day.

*Acts* 26:22, 23 Saying none other things than those which the prophets and Moses did say should come. That Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles.

*Gen* 7:62 And the Lord said unto Enoch, Look; and he looked, and beheld the Son of Man lifted up on the cross, after the manner of men.

*John* 1:45; 4:44. *Luke* 24:26. *Acts* 3:18, 22-24; 7:37; 18:28; 28:23. 1 *Cor.* 15:4.

*Mosiah* 1:14 And even after all this they shall consider him a man and say that he hath a devil, and shall scourge him and crucify him. And he shall rise the third day from the dead, and behold be standeth to judge the world.

*Jacob* 3:1 For this intent have we written these things, that they may know that we knew of Christ,

and that we had a hope of his glory many hundred years before his coming, and not only we ourselves . . . but also all the holy prophets which were before us.

1 *Nephi* 6: 48. 2 *Nephi* 7: 1; 8: 2; 11: 4, 5, 6, 7, 9, 12; 15: 2. *Mosiah* 1: 13, 15; 3: 2; 8: 2, 5. *Alma* 3: 6; 5: 2; 18: 3.

NOTE.—In Eusebius' Ecclesiastical History the following is written concerning Christ being fore-known: "It is now the proper place to show that the very name of Jesus, as also that of Christ, was honored by the prophets of old. And first, Moses himself has intimated how exceedingly august and illustrious the name of Christ is. . . . And the prophets who lived subsequently also plainly announced Christ by name."

As quoted above, Christ said that it was written that he should suffer and should rise from the dead the third day; and Paul said that it was written that he should be the *first* that should rise from the dead, therefore it must have been that they had more in the sacred Scriptures than has come down to us through the Mother Church. Consequently the passages from Genesis, as found in the Inspired Translation, and those from the Book of Mormon, all come in place, and they are in harmony with the texts given from King James' Translation and with Church History, as here shown.

**A UNIVERSAL CONFESSION OF HIS DIVINITY TO  
BE MADE.**

*Isa* 45: 23 I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.

*Phil.* 2: 10, 11 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

*Rev.* 5: 13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto

him that sitteth upon the throne, and unto the Lamb for ever and ever.

*Rom.* 14: 11.

UNITY OF THE GODHEAD IN POWER, IN PURPOSE,  
AND IN WORK.

*John* 5: 19 The Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, those also doeth the Son likewise.

*John* 5: 20 For the Father loveth the Son, and showeth him all things that himself doeth; and he will show him greater works than these, that ye may marvel.

*John* 5: 23 That all men should honor the Son, even as they honor the Father. He who honoreth not the Son, honoreth not the Father who hath sent him.

*John* 5: 26, 27 For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of Man.

*John* 10: 30 I and my Father are one.

*John* 14: 10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works.

*John* 6: 44; 12: 44, 45; 17: 21-23. 1 *John* 2: 23, 24; 4: 15; 5: 7, 5: 10.

*Nephi* 4: 8 I was with the Father from the beginning. I am in the Father and the Father in me.

GOD AND CHRIST NOT ONE IN PERSON.

*Matt* 4: 1 Then Jesus was led up of the Spirit, into the wilderness, to be with God.

*John* 3: 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

*John* 7: 17, 29 Whether it be of God, or whether I speak of myself. . . . But I know him; for I am from him, and he hath sent me.

*John* 12: 49, 50 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting;

whatsoever I speak therefore, even as the Father said unto me, so I speak.

*Acts 7: 55* But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.

*Ps. 110: 1* The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

*John 5: 26; 8: 18, 42; 16: 28; 17: 5, 18-22. Heb. 1: 5, 6.*

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## THE HEBREWS.

### ORIGIN AND CALL.

*Gen. 12: 1, 2* Now, the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse them that curse thee; and in thee shall the families of the earth be blessed.

*Gen. 17: 13* And I will give unto thee and thy seed after thee, a land wherein thou art a stranger; all the land of Canaan, for an everlasting possession; and I will be their God.

*Gen. 26: 3, 4* Sojourn in this land, and I will be with thee, and will bless thee; for unto thee and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father. And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed.

*Gen. 28: 3, 4* And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; and give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.

*Gen. 13: 13-15.*











WHY CHOSEN.

*Deut. 7: 7, 8* The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bond men, from the hand of Pharaoh king of Egypt.

*Deut. 10: 15* Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day.

*Deut. 32: 8, 9, 10* When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.

COVENANT CONFIRMED.

*Ex. 6: 4, 8* Yea, and I have also established my covenant with them, which I made with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. . . . And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage; I the Lord will do it.

*Ex. 19: 6* And ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel.

*Deut. 3: 28* But charge Joshua, and encourage him, and strengthen him; for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

*Josh. 1: 3, 4* Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.

*Ex 33: 1. Deut. 11: 31.*

## CONDITIONS ANNEXED.

*Deut. 8:18* But thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day.

*Deut. 26:16-19* This day the Lord thy God hath commanded thee to do these statutes and judgments; thou shalt therefore keep and do them with all thine heart, and with all thy soul. Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and keep his statutes, and his commandments, and his judgments, and to hearken unto his voice; and the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments. And to make thee high above all nations which he hath made, in praise, and in name, and in honor; and that thou mayest be a holy people unto the Lord thy God, as he hath spken.

*Deut. 28:9. 10* The Lord shall establish thee a holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways. And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee.

*Jer. 7:5-7* For if ye thoroug ly amend your ways and your doings; if ve thoroughly execute judgment between a man and his neighbour; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt; then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

1 *Chron* 28:8. 2 *Kings* 21:8.

## PRESERVATION PROMISED.

*Gen. 15:17* And the Lord spake, and he said unto Abram, Know of a surety that thy seed shall be a stranger in a land which shall not be theirs, and shall serve strangers; and they shall be afflicted, and serve them four hundred years; and also that nation whom they shall serve will I judge; and afterwards shall they come out with great substance.

*Gen. 28:15* And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

*Isa. 45:17* But Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed nor confounded world without end.

*Ex. 3:8, 17; 6:1.*

MEMORY OF DELIVERANCE TO BE PERPETUATED.

*Deut. 6:20-23* And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you? Then thou shalt say unto thy son, We were Pharaoh's bond men in Egypt; and the Lord brought us out of Egypt with a mighty hand; and the Lord showed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes. And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers.

*Joshua 4:2, 5, 6, 7, 22-24* Take you twelve men out of the people, out of every tribe a man. . . . And Joshua said unto them, Pass over before the ark of the Lord your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel; that this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones? then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord; when it passed over Jordan, the waters of Jordan were cut off; and these stones shall be for a memorial unto the children of Israel for ever. . . . Then ye shall let your children know, saying, Israel came over this Jordan on dry land. For the Lord your God dried up the waters of Jordan from before you, until ye were passed over, as the Lord your God did to the Red Sea, which he dried up from before us, until we were gone over; that all the people of the earth might know the

hand of the Lord, that it is mighty; that ye might fear the Lord your God for ever.

#### CHARACTER OF THE INHABITANTS OF CANAAN.

*Lev. 18: 24, 25, 27* Defile not ye yourselves in any of these things; for in all these the nations are defiled which I cast out before you; and the land is defiled; therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. . . . For all these abominations have the men of the land done, which were before you, and the land is defiled.

*Deut. 12: 29, 30, 31* When the Lord thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land; take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou inquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise. Thou shalt not do so unto the Lord thy God; for every abomination to the Lord which he hateth have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods.

*Deut. 18: 14; 29: 16, 17.*

#### PURPOSE FOR WHICH A REMNANT WERE LEFT IN THE LAND.

*Judges 2: 20-23* And the anger of the Lord was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice; I also will not henceforth drive out any from before them of the nations which Joshua left when he died; that through them I may prove Israel, whether they will keep the way of the Lord to walk therein, as their fathers did keep it, or not. Therefore the Lord left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.

#### ISRAEL'S SOJOURN IN EGYPT FORETOLD.

*Gen. 15: 13* And the Lord said unto him, I, the Lord, brought thee out of Ur, of the Chaldees, to give thee this land to inherit it.



*Gen.* 46: 2-4 And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I. And he said, I am God, the God of thy father; fear not to go down into Egypt; for I will there make of thee a great nation. I will go down with thee into Egypt; and I will also surely bring thee up again; and Joseph shall put his hand upon thine eyes.

*Acts* 7: 6, 7.

SCATTERING AND DIVISION THREATENED  
AND ACCOMPLISHED.

*Deut.* 28: 25 The Lord shall cause thee to be smitten before thine enemies; thou shalt go out one way against them, and flee seven ways before them; and shalt be removed into all the kingdoms of the earth.

*1 King* 11: 11, 31, 32, 35, 36, 39 Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. . . . And he said to Jeroboam, Take thee ten pieces; for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee; (but he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel); . . . But I will take the kingdom out of his son's hand, and I will give unto thee, ten tribes. And unto his son will I give one tribe, that David my servant may have a light always before me in Jerusalem, the city which I have chosen me to put my name there. . . . And for the transgression of David, and also for the people, I have rent the kingdom, and for this I will afflict the seed of David, but not forever.

*1 Kings* 12: 19, 20 So Israel rebelled against the house of David unto this day. And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel; there was none that followed the house of David, but the tribe of Judah only.

## CAPTIVITY OF THE TEN TRIBES.

2 *Kings* 17: 6-8, 18-24 In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes. For so it was, that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods. . . . Therefore the Lord was very angry with Israel, and removed them out of his sight; there was none left but the tribe of Judah only. Also Judah kept not the commandments of the Lord their God, but walked in the statutes of Israel which they made. And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight. For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king; and Jeroboam drave Israel from following the Lord, and made them sin a great sin. For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; until the Lord removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day. And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel; and they possessed Samaria, and dwelt in the cities thereof.

2 *Esdras* 13: 39-50 And whereas thou sawest that he gathered another peaceable multitude unto him: Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Salmanasar the king of Assyria led away captive, and he carried them over the waters, and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that they might there keep their statutes, which they never kept in

their own land. And they entered into Euphrates by the narrow passages of the river. For the Most High then showed signs for them, and held still the flood, till they were passed over. For through that country there was a great way to go, namely, of a year and a half: and the same region is called Arsareth. Then dwelt they there until the latter time; and now when they shall begin to come, the Highest shall stay the springs of the stream again, that they may go through: therefore sawest thou the multitude with peace. But those that be left behind of thy people, are they that are found within my borders. Now when he destroyeth the multitude of the nations that are gathered together, he shall defend his people that remain. And then shall he shew them great wonders.

2 *King* 18: 9-12.

#### CAPTIVITY OF JUDAH IN BABYLON.

*Jer.* 25: 11 And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.

*Jer.* 34: 4-6 Yet hear the word of the Lord, O Zedekiah king of Judah; Thus saith the Lord of thee, Thou shalt not die by the sword; but thou shalt die in peace; and with the burnings of thy fathers, the former kings which were before thee, so shall they burn odours for thee; and they will lament thee, saying, Ah lord! for I have pronounced the word, saith the Lord. Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem.

*Ezek.* 12: 13 My net also will I spread upon him, and he shall be taken in my snare; and I will bring him to Babylon to the land of the Chaldeans; yet shall he not see it, though he shall die there.

2 *Kings* 25: 1-4, 5-7, 9, 12 And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about. And the city was besieged unto the eleventh year of king Zedekiah. And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the

land. And the city was broken up, and all the men of war fled by night. . . . And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho; and all his army were scattered from him. So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him. And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon. . . . And he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire. . . . But the captain of the guard left of the poor of the land to be vinedressers and husbandmen.

2 *Kings* 24:10-14. *Jer.* 34:2, 3: 29:10. *Isa.* 44:28; 45:1-3. 2 *Chron.* 36:22, 23. *Ezra* 1:1, 2.

NOTE.—These texts show that the Lord called Cyrus by name one hundred and seventy-six years before he came, and that his work was assigned him in prophecy, which work he accomplished at the end of the Babylonish Captivity.

#### FINAL CAPTIVITY OF JUDAH.

*Deut.* 28:37, 64, 65 And thou shalt become an astonishment, a proverb, and a by-word, among all nations whither the Lord shall lead thee. . . . And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind.

*Deut.* 29:24, 25 Even all nations shall say, Wherefore hath the Lord done thus unto this land? what meaneth the heat of this great anger? Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt.

*Jer.* 24:9, 10 And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all

places whither I shall drive them. And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.

*Amos 9:9* For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.

*Micah 3:12* Therefore shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

*Luke 21:23* And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled.

*Jer. 13:19. Ezek 22:15. Hosea 3:4; 4:6. Matt. 24:18.*

*1 Nephi 5:48* And as for those who are at Jerusalem, saith the prophet, they shall be scourged by all people, because they crucify the God of Israel. . . . And because they turn their hearts aside, and have despised the Holy One of Israel, they shall wander in the flesh and perish, and shall become a hiss and a by-word and be hated among all nations.

*1 Nephi 7:1* It appears that the house of Israel, sooner or later, will be scattered upon all the face of the earth, among all nations; and behold there are many who are already lost from the knowledge of those who are at Jerusalem.

*2 Nephi 7:1; 11:3.*

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#### THE AGENCY OF MAN.

*Gen. 2:18-22* And I, the Lord God, took the man, and put him into the garden of Eden, to dress it, and to keep it. And I, the Lord God, commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; nevertheless, thou mayest choose for thyself, for it is given unto thee; but remember that I forbid it; for in the day thou eatest thereof thou shalt surely die.

*Gen. 6:57, 58* And the Lord spake unto Adam, saying, Inasmuch as thy children are conceived in sin, even so, when they begin to grow up sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good. And it is given unto them to know good from evil; wherefore, they are agents unto themselves.

*Gen. 7:39, 40* The Lord said unto Enoch, Behold, these thy brethren, they are the workmanship of mine own hands, and I gave unto them their knowledge in the day that I created them. And in the garden of Eden gave I unto man his agency; and unto thy brethren have I said, and also gave commandment, that they should love one another; and that they should choose me their Father.

*2 Nephi 1:7* It must needs be that there was an opposition, even the forbidden fruit in opposition to the tree of life, the one being sweet and the other bitter; wherefore the Lord God gave unto man to act for himself. Wherefore man could not act for himself save it should be that he was enticed by the one or the other.

*2 Nephi 1:8* And because they are redeemed from the fall they have become free forever, knowing good from evil, to act for themselves and not to be acted upon; save it be by the punishment of the law at the great and last day, according to the commandments which God hath given.

*2 Nephi 8:3* Remember that ye are free to act for yourselves, to choose the way of everlasting death or the way of eternal life.

*Alma 9:6* In the first place being left to choose good or evil; therefore they, having choosen good and exercising exceeding great faith are called with a holy calling.

*Doc. & Cov. 28:10* It must needs be that the devil should tempt the children of men or they could not be agents unto themselves; for if they never should have bitter they could not know the sweet.

*Doc. & Cov. 58:6* Verily I say that men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves.

*Doc. & Cov. 90:5* All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also. Behold here is the agency of man.

*Doc. & Cov. 98:10* That every man may act in doctrine and principle, pertaining to futurity, according to the moral agency which I have given unto him, that every man may be accountable for his own sins in the day of judgment.

*Doc. & Cov. 28:9; 101:2.*

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#### THE FALL OF MAN AND HIS PROBATION.

*Gen. 4:9* That as thou hast fallen thou mayest be redeemed, and all mankind as many as will.

*Gen. 6:49* And by his fall came death, and we are made partakers of misery and woe.

*Gen. 6:61* Therefore I give unto you a commandment to teach these things freely unto your children, saying that by reason of transgression cometh the fall, which fall bringeth death.

*Alma 19:10* Now we see that man became as God, knowing good and evil, and, lest he should put forth his hand and take of the tree of life and eat and live forever, the Lord placed Cherubim and a flaming sword. . . . And thus we see that there was a time granted unto man to repent, yea, a probationary time, a time to repent and serve God. For behold, if Adam had put forth his hand immediately and partook of the tree of life he would have lived forever . . . having no space for repentance. . . . Therefore as they were cut off from the tree of life they should be cut off from the face of the earth; and man became lost forever, yea they became fallen man.

*Alma 19:11* As the fall brought upon all mankind a spiritual death as well as a temporal, that is they were cut off from the presence of the Lord, it was expedient that mankind should be reclaimed from this spiritual death. . . . this probationary state . . . became a preparatory state.

*2 Nephi 1:8.*

*Doc. & Cov 28:11* Wherefore it came to pass that the devil tempted Adam and he partook of the forbidden fruit, and transgressed the commandment, wherein he became subject to the will of the devil, because he yielded unto temptation; wherefore I, the Lord God, caused that he should be cast out from the garden of Eden, from my presence, because of his transgression, wherein he became spiritually dead.

*Doc. & Cov. 28:12* But, behold, I say unto you, that I, the Lord God, gave unto Adam and unto his seed that they should not die as to the temporal death until I, the Lord God, should send forth angels to declare unto them repentance and redemption.

THE ATONEMENT AND EFFICACY OF THE  
BLOOD OF CHRIST.

*Acts 2:23* Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.

*Heb. 9:28* So Christ was once offered to bear the sins of many.

*Rom 5:8, 11* But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. . . . And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

*Heb. 2:9, 10* But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

*John 3:14, 15; 12:34. Acts 17:3. 1 Cor. 15:3. 1 Pet. 1:19, 20; 2:24. Gen. 3:2, 3.*

*Alma 5:2* The Son of God suffereth, according to the flesh, that he might take upon him the sins of his people, that he might blot out their transgressions, according to the power of his deliverance.

*Jacob 3:3* Be reconciled unto him through the atonement of Christ, his only begotten Son.

*2 Nephi 6:2* It must needs be an infinite atonement;



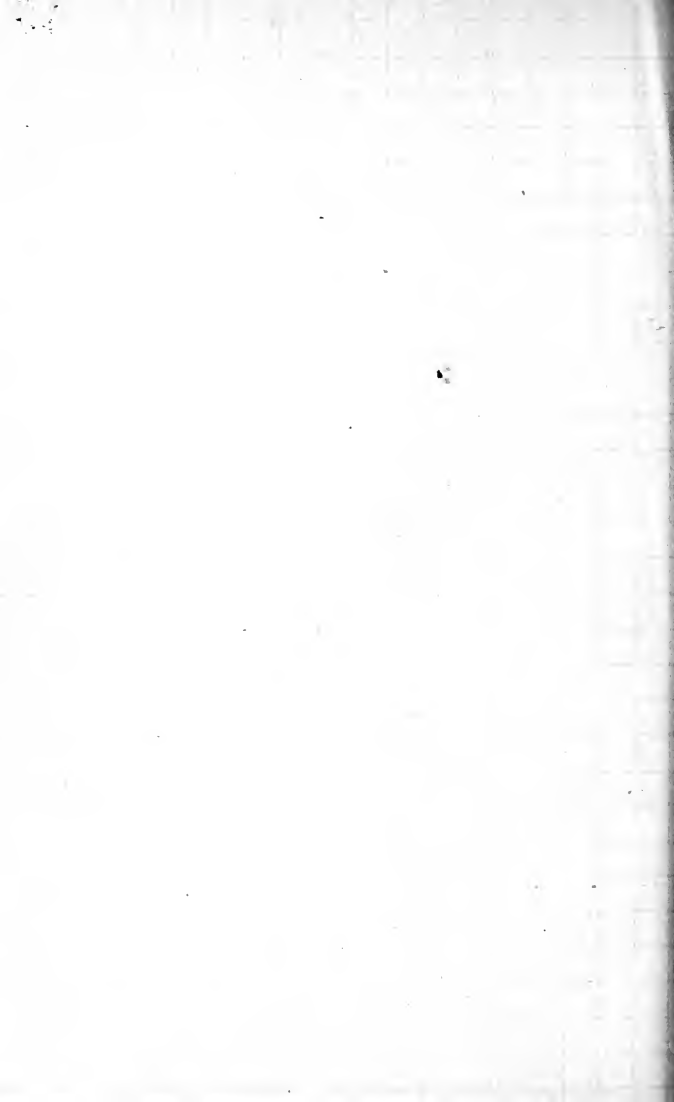


























save it should be an infinite atonement this corruption could not put on incorruption.

2 *Nephi* 1:6, 8; 6:9 *Jacob* 3:4. *Mosiah* 1:14; 2:2. *Alma* 19:12.

*Doc. & Cov.* 17:5 Wherefore the almighty God gave his only begotten Son, as it is written in those scriptures which have been given of him: he suffered temptations but gave no heed unto them; he was crucified, died, and rose again the third day.

## THE GOSPEL.

### DEFINED.

The word Gospel is derived from the Anglo-Saxon language. The first syllable, Gos, from God, signifying good; the second, pel, from spell, which signifies history, story, tidings, and literally means good news, glad tidings, etc.—*Webster*.

## CHARACTER OF THE GOSPEL.

### ITS PURPOSE AND POWER.

*Luke* 2:10, 13, 14 But the angel said unto them, Fear not, for behold, I bring you good tidings of great joy, which shall be to all people. . . . And suddenly there was with the angel, a multitude of the heavenly host, praising God, and saying, Glory to God in the highest; and on earth, peace; good will to men.

*Rom.* 1:16, 17 For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed through faith on his name; as it is written, The just shall live by faith.

1 *Cor.* 15:1, 2 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

1 *Cor.* 1: 21, 24 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. . . . But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

*Titus* 2: 11, 12 For the grace of God which bringeth salvation to all men, hath appeared; teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.

1 *Thess.* 1: 5 For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

1 *Cor.* 1: 18-23. 2 *Tim.* 1: 8-10.

#### ITS UNCHANGEABILITY.

*Gal.* 1: 8, 9 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

1 *Pet.* 1: 25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

*Isa.* 40: 8 The grass withereth, the flower fadeth; but the word of our God shall stand for ever.

*Matt.* 24: 32. *Rev.* 14: 6. *Acts* 4: 12. 2 *Nephi* 1: 6; *Mosiah* 2: 2.

#### DOCTRINE OF CHRIST; ITS UNITY AND NECESSITY.

*John* 7: 16, 17 Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

2 *John* 9, 10 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed.

*Rom.* 6: 17 But God be thanked, that ye are not the

servants of sin, for ye have obeyed from the heart that form of doctrine which was delivered you.

1 *Tim.* 4:16 Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee.

2 *Tim.* 3:14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them.

2 *Tim.* 4:3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears.

1 *Cor.* 1:10. 1 *Tim.* 1:3; 4:6; 5:17; 6:3. 2 *Tim.* 1:13; 2:2. *Titus* 1:9. *Isa.* 28:9, 10

2 *Nephi* 13:6 And now behold, this is the doctrine of Christ, and the only and true doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God, without end.

#### CONSCIENCE AN INSUFFICIENT GUIDE.

*Acts* 23:1 And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day.

*Acts* 26:9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

*Heb.* 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

*Heb.* 10:22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

1 *Tim.* 1:19 Holding faith, and a good conscience; which some having put away, concerning faith have made shipwreck.

1 *Peter* 3:16, 21. *Matt.* 15:3, 6, 8, 13. *Mark* 7:7, 9. *Rom.* 9:1; 10:2, 18. *Gal.* 1:13, 23. *Phil.* 3:6. 1 *Tim.* 1:13. *Acts* 22:3, 4.

Locke says: "Conscience is our own judgment as to the moral rectitude of our own conduct."

## THE BINDING NATURE OF THE WORDS OF CHRIST.

*Deut.* 18: 18, 19 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

*Mark* 8: 41 Whosoever shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father with the holy angels.

*John* 12: 48-50 He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak.

*Matt.* 7: 34, 35. *John* 5: 24, 30; 14: 10, 21; 15: 10.

## THE PRINCIPLES OF THE GOSPEL.

## WORD PRINCIPLE DEFINED.

The word principle as applied to religion is thus defined: "A fundamental truth or trust; a comprehensive law or doctrine from which others are derived, or on which they are founded. A guiding principle to be received and admitted. An evident and necessary truth. A truth to which assent may be challenged, or demanded, without argument."—*Webster*.

## SIX OF THE PRINCIPLES NAMED.

*Heb.* 6: 1, 2, 3 Therefore not leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, of laying on of hands, and of the resur-



rection of the dead, and of eternal judgment. And we will go on unto perfection if God permit.

**CHRIST THE AUTHOR OF THE GOSPEL.**

*Heb. 5:9* And being made perfect, he became the author of eternal salvation unto all them that obey him.

*John 1:17* For the law was given through Moses, but life and truth came through Jesus Christ.

*Gal 1:11, 12. 2 Tim. 1:10.*

**FIRST PRINCIPLE OF THE GOSPEL—FAITH.**

**FAITH DEFINED.**

*Heb. 11:1* Now faith is the assurance of things hoped for, the evidence of things not seen.

**NECESSITY OF FAITH.**

*Heb. 11:6* But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

*James 1:6, 7* But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord.

*Matt. 9:35* Then touched he their eyes, saying, According to your faith, be it unto you.

*Eph. 6:16* Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

*Rom. 14:23. 1 Pet. 1:9. 1 John 5:4. 1 Nephi 1:19.*

**OBJECTS OF FAITH.**

**GOD.**

*2 Chron. 20:20* And they rose early in the morning and went forth into the wilderness of Tekoa; and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper.

*Jer. 17:7, 8* Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as

a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

*Mark 11:24* And Jesus spake and said unto him, Have faith in God.

*Ps. 37:3* Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

*1 Cor. 1:9. John 5:24. Prov. 3:5, 6. Ps. 4:5; 62:8. 1 Tim. 4:10, 6:17.*

#### CHRIST.

*John 3:16* For God so loved the world, that he gave his Only Begotten Son, that whosoever believeth on him should not perish; but have everlasting life.

*John 6:40* And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up in the resurrection of the just.

*John 14:1* Let not your hearts be troubled; ye believe in God, believe also in me.

*John 6:29, 47; 8:24; 11:25; 12:46; 20:31. Acts 4:12; 10:43. Heb 12:25. 1 John 2:23; 5:1, 5, 13.*

*2 Nephi 11:3* Until they shall be persuaded to believe in Christ, the Son of God, and in the atonement, which is infinite for all.

*Helaman 5:6* And it shall come to pass that whosoever shall believe on the Son of God, the same shall have everlasting life.

*2 Nephi 13:5. Helaman 5:6. Ether 5:1.*

*Doc. & Cov 17:6* And we know that all men must repent and believe on the name of Jesus Christ, and worship the Father in his name, . . . or they can not be saved in the kingdom of God.

*Doc. & Cov. 2:6; 5:10; 10:5.*

#### THE GOSPEL.

*Mark 1:12, 13* Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God; and saying, the time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel.

*Mark* 16: 14-16 And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. And these signs shall follow them that believe.

1 *Cor.* 15: 1, 2 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

1 *Thess.* 2: 13. *Heb.* 3: 12, 18, 19; 4: 2, 5, 6.

*Doc. & Cov.* 2: 6 And that they might believe the gospel and rely upon the merits of Jesus Christ.

#### THE WRITINGS OF MOSES AND THE PROPHETS.

*Matt.* 5: 19, 20 Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, heaven and earth must pass away, but one jot or one tittle shall in no wise pass from the law, until all be fulfilled.

*John* 5: 40, 47 Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me. . . . For had ye believed Moses, ye would have believed me; for he wrote of me.

*Acts* 26: 22 I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come.

*Luke* 16: 36; 24: 26. *Isa.* 8: 20. 1 *Pet.* 1: 10, 11. *Acts* 13: 27; 15: 21; 26: 27; 28: 23.

#### IN THE PROMISES OF GOD.

*Num.* 23: 19 God is not a man, that he should lie; neither the son of man, that he should repent; hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

*Rom.* 4: 20, 21 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded, that what he had promised, he was able also to perform.

*Heb.* 6: 12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.

*Acts* 26:6. *2 Cor.* 1:20. *Heb.* 11:13. *1 Sam.* 15:29.  
*2 Cor.* 1:20.

1 *Nephi* 2:6 And if it so be that we are faithful to Him we shall obtain the land of promise.

*Doc. & Cov.* 2:6 That the promises of the Lord which he made to his people might be fulfilled.

#### THE POWER OF FAITH.

*Heb* 11:4, 5, 33 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous. . . . By faith Enoch was translated that he should not see death. . . . Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions.

*Luke* 17:6 And the Lord said, If you had faith as a grain of mustard seed, you might say unto this sycamore tree, Be thou plucked up by the roots, and be thou planted in the sea; and it should obey you.

*Acts* 3:16 And this man, through faith in his name, hath been made strong, whom ye see and know; yea, the faith which is in him hath given him this perfect soundness in the presence of you all

*James* 5:15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

*James* 5:16-18. *Heb* 11:26-36. *Matt.* 17:20; 21:19, 20; *Mark* 11:25. *Eph.* 6:16. *1 Pet.* 1:9. *1 John* 5:4. *2 Kings* 5:14.

*Mormon* 4:7 Behold I say unto you that whoso believeth in Christ, doubting nothing, whatsoever he shall ask the Father, in the name of Christ, it shall be granted him; and this promise is unto all, even unto the ends of the earth.

*Doc. & Cov* 28:2 Whatsoever ye shall ask in faith, being united in prayer according to my command, ye shall receive.

#### JUSTIFICATION BY FAITH.

*Rom.* 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.

*Gal* 3:24 Wherefore the law was our schoolmaster until Christ, that we might be justified by faith.



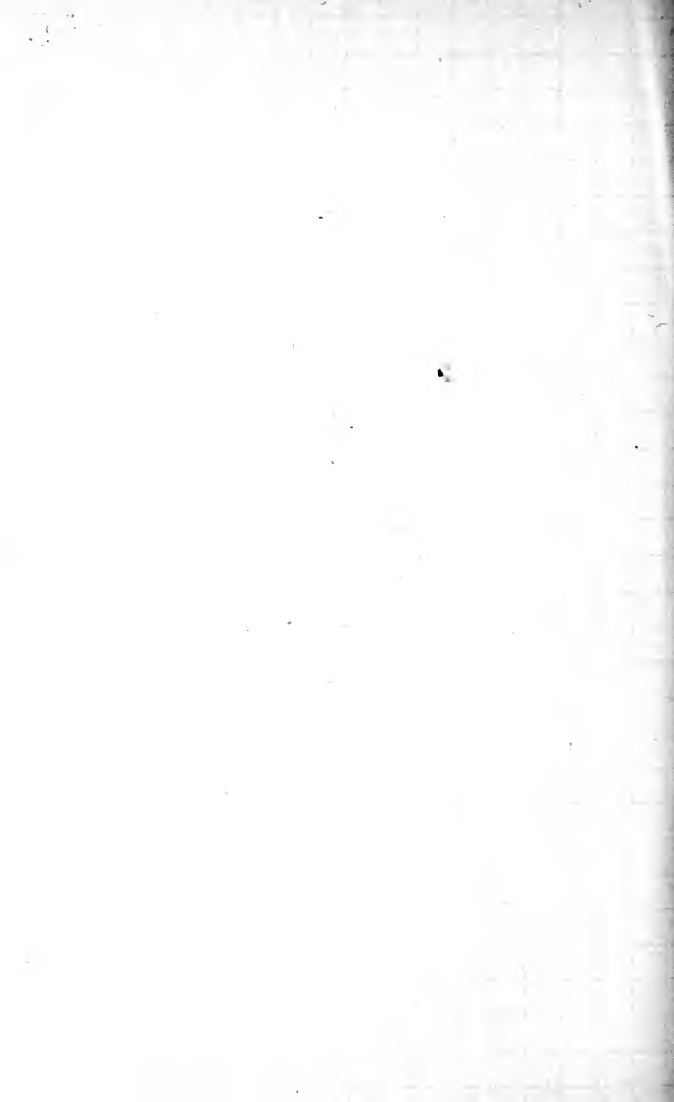
















*Rom* 3:28 Therefore we conclude that man is justified by faith alone without the deeds of the law.

*Eph* 2:8. *Titus* 3:7.

FAITH AND WORKS INSEPARABLE.

*James* 1:25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

*James* 2:14, 17, 18, 19, 21, 23, 25 What profit is it, my brethren, for a man to say he hath faith, and hath not works? Can faith save him? . . . Even so faith, if it have not works is dead, being alone. Therefore wilt thou know, O vain man, that faith without works is dead and can not save you? Thou believest there is one God; thou doest well; the devils also believe, and tremble; thou hast made thyself like unto them, not being justified. . . . Seest thou how works wrought with his faith, and by works was faith made perfect? . . . Ye see then that by works a man is justified, and not by faith only. . . . For, as the body without the spirit is dead, so faith without works is dead.

*Luke* 6:46 And why call ye me Lord, Lord, and do not the things which I say?

*John* 14:21 He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

*Deut.* 6:25 And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us.

*Deut.* 10:12 13; 12:28; 32:46. 47. *Josh.* 1:8. *Ezek.* 18:20-28; 30:12-19. *Micah* 6:8. *Matt*: 7:21, 34, 35. *Luke* 8:21; 11:29. *John* 15:14. *Rom* 4:16; 10:10. *Titus* 2:14; 3:8. *Rev.* 14:22.

NECESSITY OF CONTINUING IN THE FAITH.

*John* 15:6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

*Rom* 11:22 Behold therefore the goodness and severity of God; on them which fell, severity; but toward thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off.

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*Col. 1:23* If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard.

*Jude 3* Exhort you that ye should earnestly contend for the faith which was once delivered unto the Saints.

*Phil. 1:27. 2 Tim. 1:13. Heb. 6:12.*

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## SECOND PRINCIPLE—REPENTANCE.

### NECESSITY OF.

*Matt. 4:16* From that time, Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand.

*Mark 1:13* The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel.

*Luke 13:3* I tell you, nay; but except you repent, you shall all likewise perish.

*Luke 24:46* And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

*Gen. 5:1, 2* And the Lord God called upon men, by the Holy Ghost, everywhere, and commanded them that they should repent; and as many as believed in the Son, and repented of their sins, should be saved. And as many as believed not, and repented not, should be damned.

*Matt 3:28; 9:14. Acts 2:38; 17:30; 20:21. Gen. 6:27-30, 59; 7:12; 8:8.*

*2 Nephi 1:8* He gave commandment that all men must repent, for he showed unto all men that they were lost because of the transgression of their parents.

*Alma 7:1* He commandeth you to repent; and except ye repent ye can in no wise inherit the kingdom of God.

*1 Nephi 3:45 2 Nephi 6:9; 13:2. Mosiah 8:9; 9:9; 11:16 Alma 5:3; 13:8. Helaman 5:6. Nephi 4:9; 5:9; 12:4.*

*Doc. & Cov. 43:5* Call upon the nations to repent, both old and young, both bond and free, saying, Prepare yourselves for the great day of the Lord.

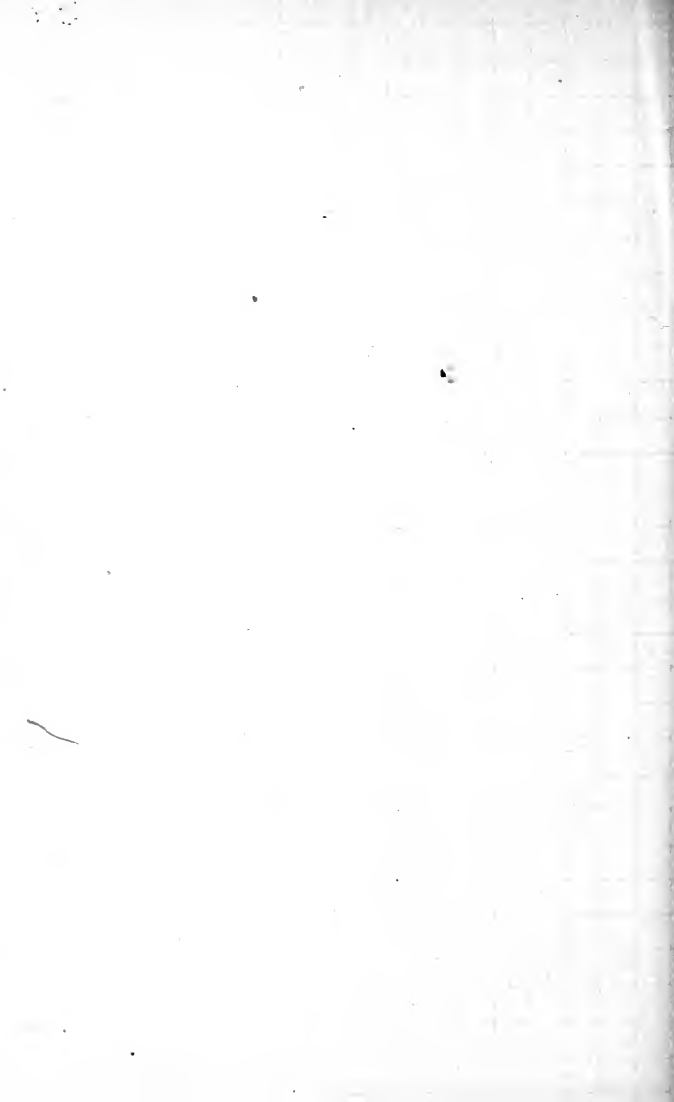
*Doc. & Cov. 64:2* He that repenteth not of his sins











and confesseth them not, then ye shall bring him before the church.

*Doc. & Cov.* 5:4; 10:4; 17:7; 18:4; 32:2; 39:2; 53:2.

#### GOD'S GOODNESS LEADS TO.

*Rom.* 2:4 Or despisest thou the riches of his goodness and forbearance and long suffering; not knowing that the goodness of God leadeth thee to repentance?

*2 Pet.* 3:9 The Lord is . . . long suffering towards us, not willing that any should perish, but that all should come to repentance.

#### IS MORE THAN SORROW FOR SIN.

*Ezek.* 20:43 And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall loathe yourselves in your own sight for all your evils that ye have committed.

*2 Cor.* 7:9, 10 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance; for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death.

*Acts* 11:21 And the hand of the Lord was with them; and a great number believed, and turned unto the Lord.

*Doc. & Cov.* 9:16 Whosoever repenteth and cometh unto me the same is my church.

#### IS HATRED AND FORSAKING OF SIN.

*Isa.* 55:7 Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

*Jus.* 4:8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded.

*Jer.* 26:13 Therefore now, amend your ways and your doings, and obey the voice of the Lord your God, and repent, and the Lord will turn away the evil that he hath pronounced against you.

*Ezek.* 18:21 But if the wicked will turn from all his sins that he hath committed, and keep all my statutes,

and do that which is lawful and right, he shall surely live, he shall not die.

*Isa.* 1:16, 17, 25 Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. . . . And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin.

*Isa.* 1:18. *Jer.* 7:3. *Ezek.* 18:27, 28; 33:14-16; 36:31. *Dan.* 4:27.

*Alma* 2:3 Ye must repent of your sins and forsake them, and humble yourselves before God.

*Alma* 19:2 Now my son I would that ye should repent and forsake your sins.

#### FOLLOWED BY RESTITUTION.

*Lev.* 6:1-5 And the Lord spake unto Moses, saying, If a soul sin, and commit a trespass against the Lord, and lie unto his neighbor in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbor; or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein; then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass offering.

*Matt.* 3:35 Repent, therefore, and bring forth fruits meet for repentance.

*Acts* 26:20. *Rev.* 2:5.

#### TRUE REPENTANCE EXEMPLIFIED.

*Jonah* 3:10 And God saw their works that they turned from their evil way and repented; and God turned away the evil that he had said he would bring upon them.

*Judges* 10:16 And they put away the strange gods from among them, and served the Lord.

## THIRD PRINCIPLE—BAPTISMS.

## NECESSITY OF WATER BAPTISM.

*Matt 3:41-45* And then cometh Jesus from Galilee to Jordan, unto John, to be baptized of him; but John refused him, saying, I have need to be baptized of thee, and why comest thou to me? And Jesus, answering, said unto him, Suffer me to be baptized of thee, for thus it becometh us to fulfil all righteousness. Then he suffered him. And John went down into the water and baptized him. And Jesus when he was baptized, went up straightway out of the water.

*Matt. 28:18* Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

*Luke 7:29, 30* And all the people who heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees, and lawyers, rejected the counsel of God against themselves, not being baptized of him.

*Acts 10:48* And he commanded them to be baptized in the name of the Lord.

*Gen. 6:54, 61, 62, 63* And our father Adam spake unto the Lord, and said, Why is it that men must repent, and be baptized in water? . . . By reason of transgression cometh the fall, which fall bringeth death; and inasmuch as ye were born into the world by water and blood, and the spirit, which I have made, and so became of dust a living soul; even so ye must be born again, into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten. . . . For, by the water ye keep the commandment; by the Spirit ye are justified; and by the blood ye are sanctified.

*Gen 8:11* And it came to pass, that Noah continued his preaching unto the people, saying, Hearken and give heed unto my words, believe and repent of your sins and be baptized in the name of Jesus Christ, the Son of God.

*Acts 10:5, 6; 11:13, 14. Gen 6:53, 67; 7:13.*

*2 Nephi 6:9* And he commandeth all men that they must repent and be baptized in his name, having per-

fect faith in the Holy One of Israel, or they can not be saved in the kingdom of God.

2 *Nephi* 13:2 Now if the Lamb of God, being holy, should have need to be baptized by water to fulfill all righteousness, how much more need have we, being unholy, to be baptized.

1 *Nephi* 3:17. 2 *Nephi* 6:9; 13:4. *Mosiah* 11:11. *Alma* 5:3. *Heleman* 2:17. *Nephi* 5:8. *Mormon* 3:4.

*Doc. & Cov.* 16:4 As many as repent and are baptized in my name, which is Jesus Christ, and endure to the end, the same shall be saved.

*Doc. & Cov.* 16:6 For all men must repent and be baptized; and not only men but women, and children who have arrived at the years of accountability.

*Doc. & Cov.* 39:2, 5; 42:2; 55:1; 68:1; 83:10.

#### OBJECT OF.

*Mark* 1:3 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

*Acts* 2:38 Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

*Acts* 22:16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

*Gal.* 3:27 For as many of you as have been baptized into Christ have put on Christ.

*Luke* 3:3 1 *Pet* 3:21.

2 *Nephi* 13:4 For the gate by which ye should enter is repentance and baptism by water, and then cometh a remission of your sins.

*Mosiah* 9:7 If this be the desire of your hearts what have you against being baptized in the name of the Lord, as a witness before him that ye have entered into a covenant that ye will serve him and keep his commandments.

*Alma* 21:32 *Moroni* 8:2.

*Doc & Cov.* 32:2 Repent and be baptized every one of you for the remission of your sins.

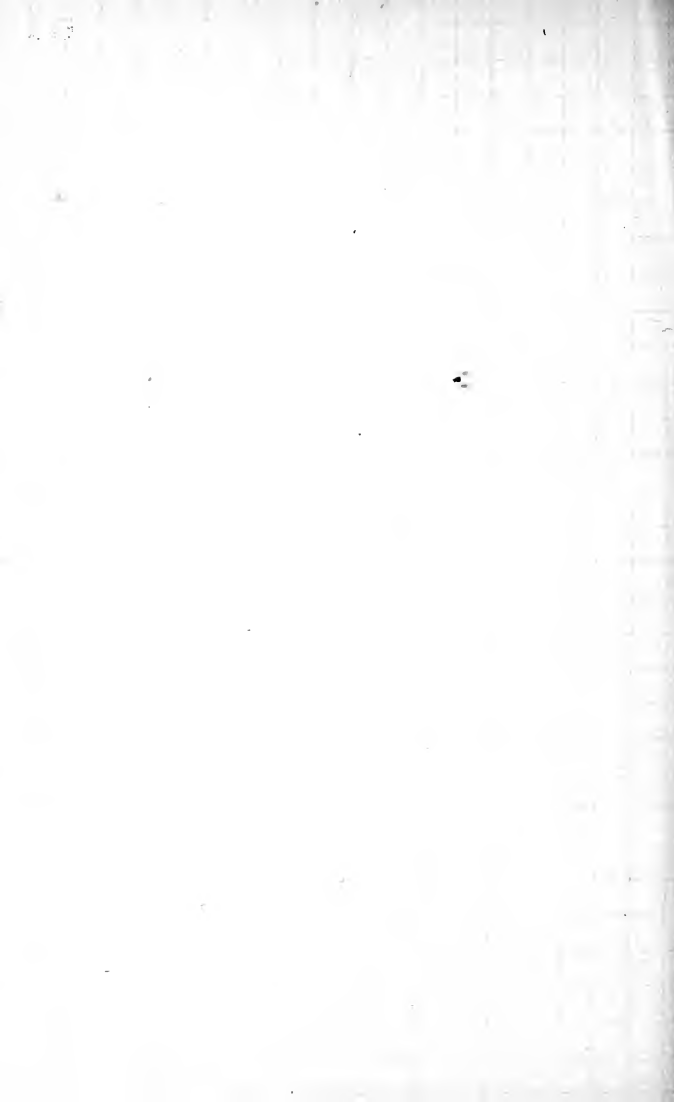
*Doc. & Cov.* 83:4 Which gospel is the gospel of re-



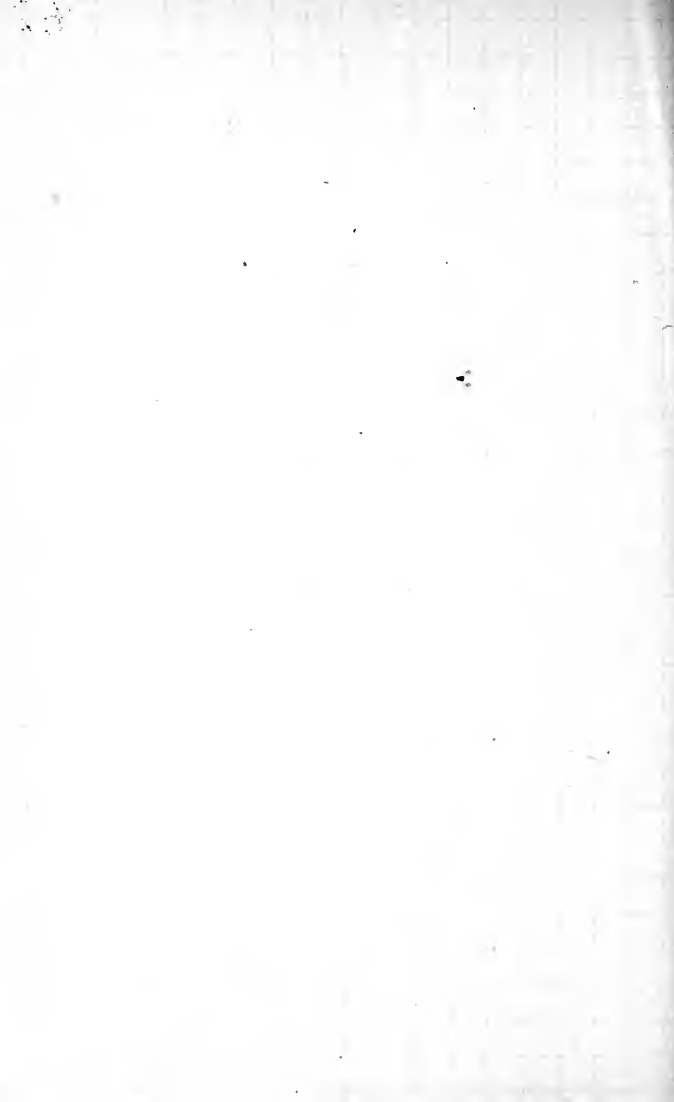




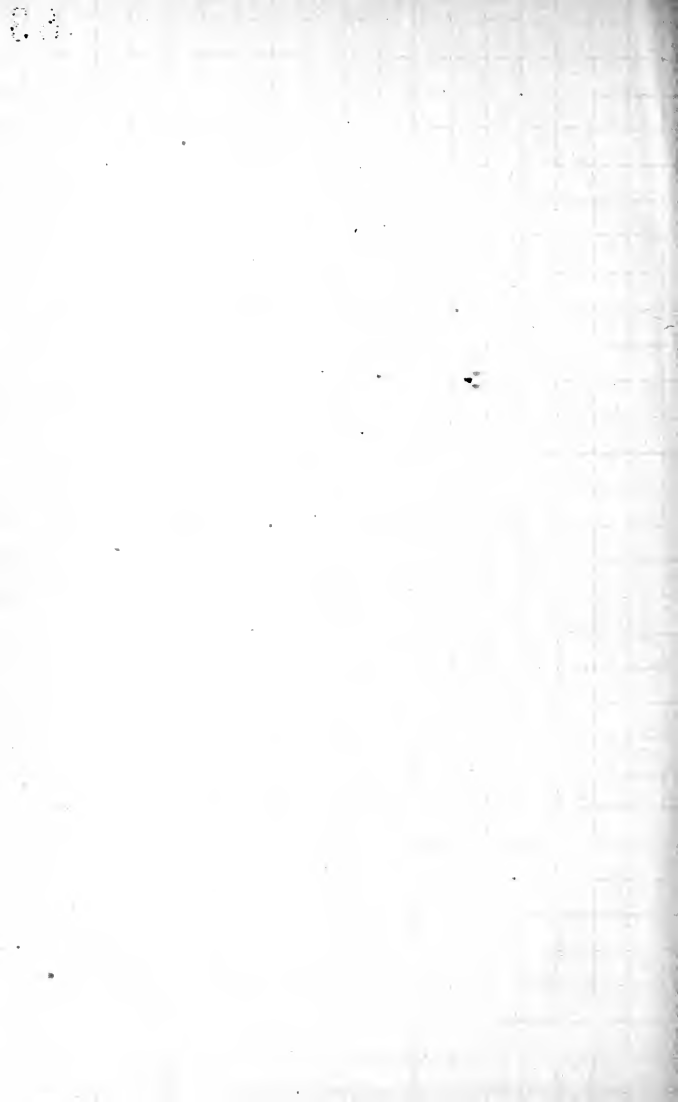












penance and of baptism and of the remission of sins.  
*Doc. & Cov.* 18: 4.

## SUBJECTS OF.

*Matt.* 3: 38 I indeed baptize you with water, upon your repentance.

*Mark* 16: 15 He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.

*Acts* 2: 5, 41 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. . . . Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls.

*Acts* 8: 12, 37 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. . . . And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

*Acts* 16: 14, 15, 30-33.

*Helaman* 5: 9 And as many as believed on his word . . . when they had come forth and found him, confessed unto him their sins, and denied not, desiring that they might be baptized unto the Lord. . . . Therefore as many as believed on the words of Samuel went forth unto him to be baptized, for they came repenting and forsaking their sins.

*Moroni* 6: 1 And none were received unto baptism save they took upon them the name of Christ, having a determination to serve him to the end.

*Alma* 5: 3. *Alma* 21: 32. *Helaman* 5: 9. *Moroni* 6: 1.

*Doc. & Cov* 17: 7 All those who humble themselves before God and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church.

## MODE OF ADMINISTERING.

*Matt. 3: 32, 44, 45* And many were baptized of him in Jordan, confessing their sins. . . . And John went down into the water and baptized him. And Jesus when he was baptized, went up straightway out of the water.

*John 3: 5, 24* Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and the Spirit, he can not enter into the kingdom of God. . . . And John was also baptizing in Enon, near to Salim, because there was much water there; and they came and were baptized.

*Acts 8: 38, 39* And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip.

*Rom. 6: 4, 5* Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection

*Col. 2: 12* Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

*Gen 6: 67. 1 Cor. 10: 2. Eph. 5: 26. Titus 3: 5.*

*Nephi 5: 8* And then shall ye immerse them in the water and come forth again out of the water. . . . And after this manner shall ye baptize in my name.

*Mosiah 9: 8; 11: 11. Alma 2: 1. Nephi 9: 2.*

*Doc. & Cov. 17: 21* The person who is called of God, and has authority from Jesus Christ to baptize, shall go down into the water with the person who has presented him or herself for baptism, and shall say. . . . Then shall he immerse him or her in the water.

*Doc & Cov 110: 12* To be immersed in the water and come forth out of the water is in the likeness of the resurrection of the dead, in coming forth out of their graves.



## BAPTISM OF THE HOLY SPIRIT.

## PROMISED.

*John 14:16* And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.

*Luke 24:48* And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

*Eph. 1:13* In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise.

*Acts 1:4, 5. John 16:7.*

*Nephi 5:9* And after that ye are baptized with water, behold I will baptize you with fire and with the Holy Ghost.

*2 Nephi 13:2. Nephi 5:9; 12:4. Mormon 3:4.*

## FULFILLMENT OF THE PROMISES.

*Acts 2:1, 4* And when the day of Pentecost was fully come, they were all with one accord in one place. . . . And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

*Nephi 9:2* And it came to pass that when they were all baptized, and had come up out of the water, the Holy Ghost did fall upon them.

*Nephi 13:4* And as many as were baptized did receive the Holy Ghost.

WORLD CAN NOT RECEIVE IT BUT ARE  
REPROVED BY IT.

*John 14:17* Even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him; but ye know him.

*Matt. 13:9* He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

*1 Cor. 2:14* But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them.

*John 16:8* And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.

*Acts 24:25* And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled.

## MISSION TO THE SAINTS.

*John 8:12* He that followeth me shall not walk in darkness, but shall have the light of life.

*John 14:26* He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

*John 16:13* Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come.

*1 Cor. 2:10* But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God.

*1 Cor. 12:7, 25* But the manifestation of the Spirit is given to every man to profit withal. . . . That there should be no schism in the body; but that the members should have the same care one for another.

*John 15:26. Acts 1:8. Heb. 10:15. Acts 5:32; 13:2; 16:6, 7; 20:28. 1 Cor. 2:11-13; 3:16; 6:19. Rom. 8:11.*

*1 Nephi 3:8* And the mysteries of God shall be unfolded unto them by the power of the Holy Ghost, as well in these times as in times of old.

*Moroni 10:1* If ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you.

*Doc. & Cov. 10:7* Verily, verily, I say unto you, I will impart unto you of my Spirit, which shall enlighten your mind, which shall fill your soul with joy.

## BEARS WITNESS OF CHRIST AND HIS DOCTRINE.

*Matt. 16:17, 18* And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed this unto thee, but my Father who is in heaven.

*John 15:26* But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.

*1 John 5:9* If we receive the witness of men, the witness of God is greater; for this is the witness of God which he hath testified of his Son.









*John 7:17* If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

*Acts 5:32* And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

*John 17:3 1 Cor 12:3. Rev. 19:10 Rev. 12:17.*

*Doc & Cov 17:5* The Holy Ghost which beareth record of the Father and of the Son, which Father, Son, and Holy Ghost are one God, infinite and eternal,

#### WITNESS OF OUR ADOPTION.

*Rom 8:14, 16* For as many as are led by the Spirit of God, they are the sons of God. . . . The Spirit itself beareth witness with our spirit, that we are the children of God.

*2 Cor. 1:22* Who hath also sealed us, and given the earnest of the Spirit in our hearts.

*Gal. 4:5, 6* To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

*1 John 3:24; 4:13.*

#### SEALING POWER AND EARNEST OF OUR INHERITANCE.

*Eph 1:13* In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise. Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

*Eph. 4:30* And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

*Col. 1:12. 1 Pet. 1:4, 5.*

#### GIFTS OF THE HOLY SPIRIT.

*Luke 11:14* If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give good gifts, through the Holy Spirit, to them who ask him.

*Mark 16:16-19* And these signs shall follow them

that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover,

*Ps.* 68: 18 Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts for men.

*Eph.* 4: 7, 8 But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

1 *Cor.* 12: 1, 4, 7-11 Now concerning spiritual things, brethren, I would not have you ignorant. . . . Now there are diversities of gifts, but the same Spirit. . . . But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

"TO ONE IS GIVEN BY THE SPIRIT THE  
WORD OF WISDOM."

*Prov.* 2: 2 Incline thine ear unto wisdom, and apply thine heart to understanding. . . . For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding.

*James* 1: 5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

*James* 3: 13, 17 Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. . . . But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

1 *Cor.* 2: 6 Howbeit we speak wisdom among them



that are perfect; yet not the wisdom of this world nor of the princes of this world, that come to naught.

*1 Cor.* 1: 21; 2: 7. 8. *Luke* 11: 10-14.

*Doc. & Cov.* 1: 5 And inasmuch as they sought wisdom they might be instructed.

*Doc & Cov.* 5: 3 Seek not for riches but for wisdom, and behold the mysteries of God shall be unfolded unto you.

*Doc.* 42: 18; 46: 4 ; 76: 2.

“TO ANOTHER THE WORD OF ‘KNOWLEDGE’ BY THE SAME SPIRIT.”

*1 Cor* 1: 5-7 That in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ.

*1 Cor* 12: 3 And that no man can say that Jesus is the Lord, but by the Holy Ghost.

*John* 8: 32 And ye shall know the truth, and the truth shall make you free.

*1 Cor.* 1: 7; 2: 12; 8: 7.

*2 Nephi* 14: 1 If ye will enter in by the way and receive the Holy Ghost it will show unto you all things that ye should know.

*Doc & Cov.* 10: 7.

“TO ANOTHER ‘FAITH’ BY THE SAME SPIRIT.”

*Eph.* 2: 8 For by grace are ye saved through faith; and that not of yourselves; but it is the gift of God.

*Heb* 6: 12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.

*Acts* 3: 16 And this man, through faith in his name, hath been made strong, whom ye see and know; yea, the faith which is in him hath given him this perfect soundness in the presence of you all.

*2 Cor.* 4: 13. *Eph.* 1: 15. *Heb.* 11: 13.

“TO ANOTHER ‘GIFTS OF HEALING’ BY THE SAME SPIRIT.”

*Luke* 9: 2 And he sent them to preach the kingdom of God, and to heal the sick.

*Mark* 6: 14 And they cast out many devils, and an-

ointed with oil many that were sick, and they were healed.

*Mark 16:19* They shall lay hands on the sick, and they shall recover.

*James 5:14, 15* Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

*Acts 5:15, 16; Acts 3:16.*

*Nephi 3:9* And as many . . . as were healed of their sicknesses and their infirmities did truly manifest unto the people that they had been wrought upon by the Spirit of God and had been healed.

1 *Nephi 3:18.*

*Doc. & Cov. 42:13* He that hath faith in me to be healed, and is not appointed unto death, shall be healed. He who hath faith to see shall see. He who hath faith to hear shall hear.

*Doc. & Cov. 46:7* And again, to some it is given to have faith to be healed, and to others it is given to have faith to heal.

*Doc. & Cov. 34:3; 66:5; 83:11; 107:30.*

“TO ANOTHER THE WORKING OF MIRACLES.”

*Luke 9:1* Then he called his twelve disciples together, and he gave them power and authority over all devils, and to cure diseases.

*Acts 8:6* And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

*Gal. 3:5* He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

*Heb. 2:4* God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

*Luke 10:20. Acts 5:12; 8:13; 15:12.*

*Nephi 1:3* And all manner of miracles did they work among the children of men, and in nothing did they work miracles save it were in the name of Jesus.

*Ether 5:1* If there be no faith among the children of men God can do no miracle.

*Mormon 4:7* And the reason why God ceaseth to do miracles among the children of men is because they dwindle in unbelief, and depart from the right way.

*Nephi 3:8. Nephi the Son 1:3. Mormon 4:7. Moroni 7:3; 10:1.*

*Doc. & Cov. 34:3* And I will show miracles, signs and wonders, unto all those who believe on my name.

*Doc. & Cov. 83:11; 46:7.*

“TO ANOTHER PROPHECY.”

*Eph. 1:17* That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him.

*Phil 3:15* Let us therefore, as many as be perfect, be thus minded; and if in anything ye be otherwise minded, God shall reveal even this unto you.

*1 Cor. 14:1, 12, 29, 31, 39* Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. . . . Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church. . . . Let the prophets speak two or three, and let the other judge. . . . For ye may all prophesy one by one, that all may learn, and all may be comforted. . . . Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

*1 Thess. 5:20* Despise not prophesyings.

*John 16:13* And he will show you things to come.

*Acts 11:27, 28; 13:1; 21:10, 11.*

“TO ANOTHER DISCERNING OF SPIRITS.”

*Acts 5:3* But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?

*Acts 13:10* And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

*Acts 14:9* The same heard Paul speak; who steadfastly beholding him, and perceiving that he had faith to be healed.

*Acts 16:18* But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus

Christ to come out of her. And he came out the same hour.

*Alma 16:6* Behold I know that thou believest, but thou art possessed with a lying spirit, and ye have put off the Spirit of God that it may have no place in you.

*Doc. & Cov. 46:7* And unto such as God shall appoint and ordain to watch over the church . . . are to have it given unto them to discern all those gifts, lest there shall be any among you professing and yet be not of God.

“TO ANOTHER DIVERS KINDS OF TONGUES.”

*Acts 2:4* And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

*Acts 10:46* For they heard them speak with tongues, and magnify God.

*Acts 19:6* And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

*1 Cor. 14:5* I would that ye all spake with tongues, but rather that ye prophesied.

*1 Cor. 14:39* Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

*Moroni 10:1* And again, to another all kinds of tongues.

*Doc. & Cov. 46:7* It is given to some to speak in tongues.

*2 Nephi 14:1. Omni 1:12. Alma 7:2. Mormon 4:6.*

“TO ANOTHER INTERPRETATION OF TONGUES.”

*1 Cor. 14:5, 13* For greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. . . . Wherefore let him that speaketh in another tongue pray that he may interpret.

*1 Cor. 14:27, 28* If any man speak in another tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

*1 Cor. 12:4, 6, 11.*

*Moroni 10:1* And again, to another the interpretation of languages and of divers kinds of tongues.

*Doc. & Cov. 46:7* To another is given the interpretation of tongues.

PLACED IN THE CHURCH FOR A SPECIFIC PURPOSE.

1 *Cor.* 12:27, 28 30, 31 Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. . . . Have all the gifts of healing? do all speak with tongues? do all interpret? I say unto you, Nay; for I have shown unto you a more excellent way, therefore covet earnestly the best gifts.

*Eph.* 4:12-14 For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ; till we, in the unity of the faith, all come to the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.

“FOR THE WORK OF THE MINISTRY.”

*Acts* 15:28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things.

*Acts* 16:6, 7 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia; but the Spirit suffered them not.

*Acts* 13:1-4; 20:28. 1 *Cor.* 7:17.

HOW LONG GOD INTENDED THEM TO REMAIN.

1 *Cor.* 13:9, 10, 12 For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. . . . For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known.

*Acts* 2:39 For the promise is unto you, and to your

children, and to all that are afar off, even as many as the Lord our God shall call.

*Isa.* 45:22. *Eph.* 4:13, 14.

*Moroni* 10:1 These gifts of which I have spoken, which are spiritual, never will be done away, even so long as the world shall stand, only according to the unbelief of the children of men.

*Moroni* 10:2 And now I speak unto all the ends of the earth, that if the day cometh that the power and gifts of God shall be done away among you it will be because of unbelief.

NOTE.—Upon the subject of the continuance of the gifts John Wesley preached as follows: “It does not appear that these extraordinary gifts of the Holy Ghost were common in the church for more than two or three centuries. We seldom hear of them after that fatal period when the Emperor Constantine called himself a Christian, and, from a vain imagination of promoting the Christian cause thereby, heaped riches, honor and power upon the Christians in general, but in particular upon the clergy. From this time they almost totally ceased, very few instances of the kind being found. The cause of this was not, as has been commonly supposed, because there was no more occasion for them, by reason of all the world becoming Christian. This idea is a miserable mistake, as not a twentieth part was at that time even nominally Christian. The real cause was that “the love of many waxed cold,” and the Christians had no more of the Spirit than the heathen. . . . This was the real cause why the gifts of the Holy Spirit were no longer to be found in the Christian church, because the Christians had turned heathen again and had only a dead form left.”—*Sermon* 94.

#### SIGN SEEKERS REPROVED.

*Matt* 16:1, 2, 3, 4 The Pharisees also, with the Sadducees, came, and tempting Jesus, desired him that he would show them a sign from heaven. And he answered and said unto them, . . . O hypocrites! ye can discern the face of the sky; but ye can not tell the signs of the times. A wicked and adulterous genera-

tion seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas.

*John 4: 50* Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

*Mark 8: 10-12. Luke 11: 17, 30.*

## FRUITS OF THE SPIRIT.

*John 13: 35* By this shall all men know that ye are my disciples, if ye have love one to another.

*Gal. 5: 22, 23* But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law.

*Phil. 4: 8* Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

*2 Pet. 1: 5-7* And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.

*Eph. 5: 9. Col. 3: 12-15. 1 John 3: 3, 17.*

*Alma 5: 4; 10: 4; 16: 31. Moroni 7: 4*

*Doc. & Cov. 3: 2* Remember, faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.

*Dov. & Cov. 11: 4.*

## BORNE ONLY BY ABIDING IN CHRIST.

*John 15: 5, 6* I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

*Col 1: 10* That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.

*Eph. 6: 13-18. Phil. 1: 10, 11. Col. 1: 11*

## FOURTH PRINCIPLE—LAYING ON OF HANDS.

## IN CONFERRING THE HOLY GHOST.

*Acts 8:17* Then laid they their hands on them, and they received the Holy Ghost.

*Acts 19:6* And when Paul had laid his hands upon them, the Holy Ghost came on them.

*1 Tim. 4:14* Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

*Deut. 34:9* And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him.

*Acts 9:17. 2 Tim. 1:6. Gal. 3:5. Eph. 4:30. Rev. 7:3.*

*Alma 16:17* And behold, as he clapped his hands upon them they were filled with the Holy Ghost.

*Moroni 2:1* The words of Christ which he spake unto his disciples. . . . Ye shall call on the Father in my name, in mighty prayer, and after ye have done this ye shall have power that on him whom ye shall lay your hands ye shall give the Holy Ghost.

*Doc. & Cov. 34:2* Thou shalt baptize by water and they shall receive the Holy Ghost by the laying on of hands.

*Doc. & Cov. 49:2* Whosoever doeth this shall receive the gift of the Holy Ghost by the laying on of the hands of the elders.

*Doc. & Cov 17:8, 18; 32:3; 52:3; 53:2; 55:1; 68:4.*

## IN CONFERRING AUTHORITY.

*Num 8:10* And thou shalt bring the Levites before the Lord; and the children of Israel shall put their hands upon the Levites.

*Acts 6:6* Whom they set before the apostles; and when they had prayed, they laid their hands on them.

*Num. 27:18, 20. Mark 3:13. John 15:16. Acts 13:3; 14:23. 1 Tim 2:7; 4:14; 5:22. 2 Tim. 1:6.*

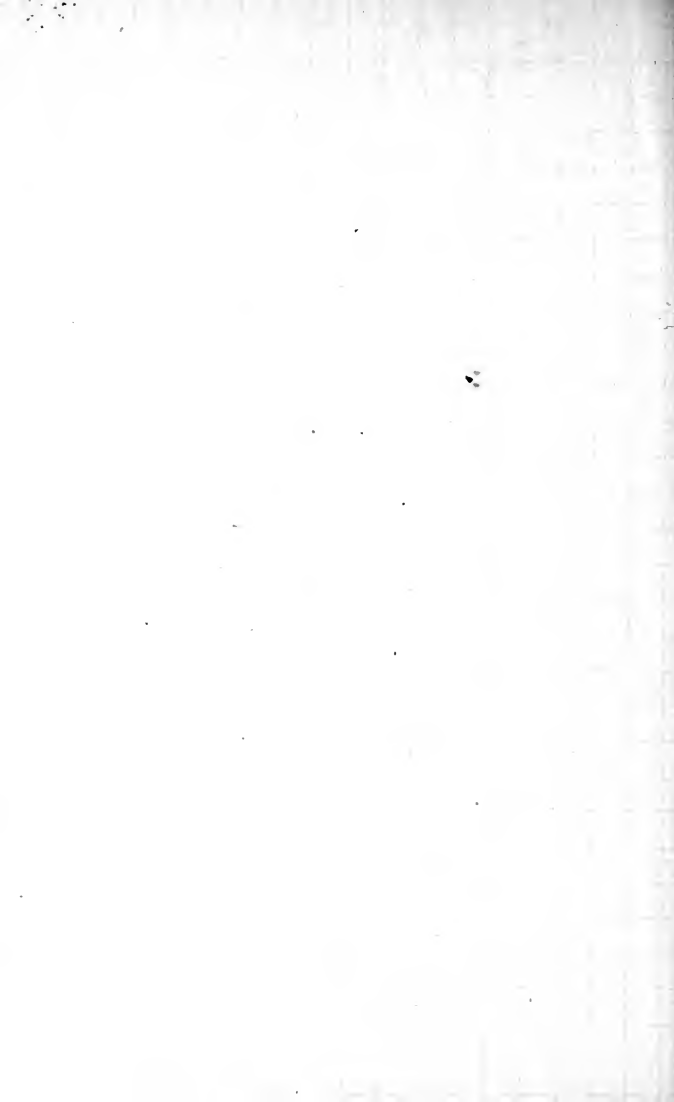
*Alma 4:1. Nephi 8:10. Moroni 3:1.*

## IN BLESSING CHILDREN.

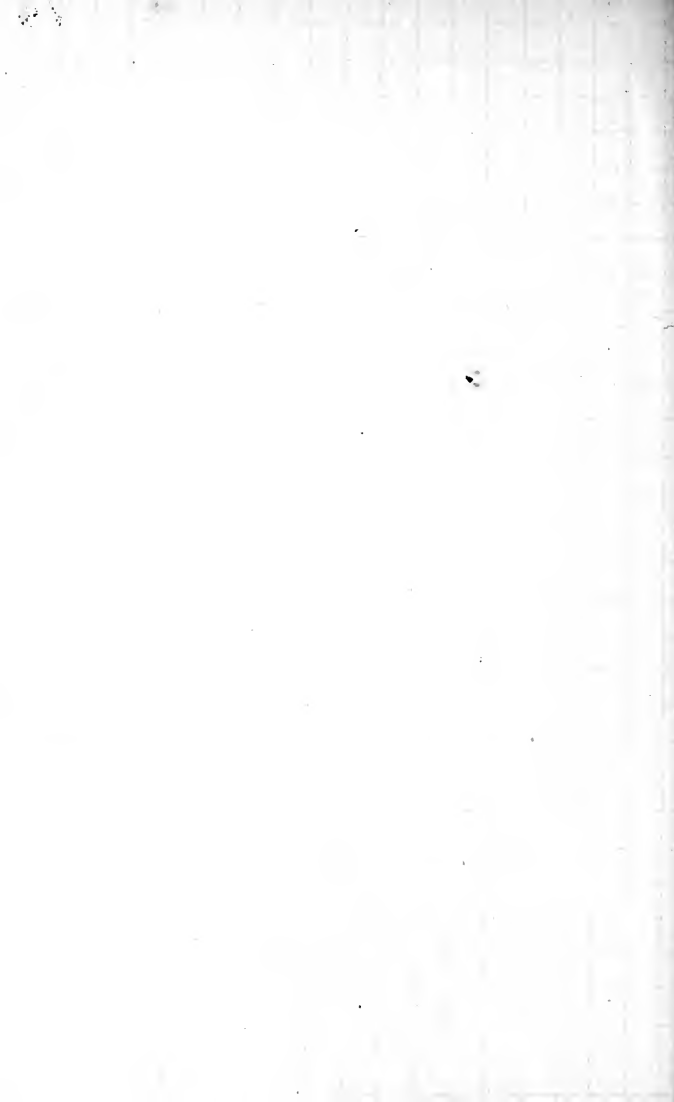
*Matt. 19:14, 15* But Jesus said, Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven. And he laid hands on them.











*Mark 10:14* And he took them up in his arms, and put his hands upon them, and blessed them.

*Luke 18:15-17. John 14:12. Matt. 28:19.*

*Nephi 8:5* And he took their little children one by one and blessed them, and prayed unto the Father for them.

*Doc. & Cov. 17:19* Every member of the Church of Christ having children is to bring them unto the elders before the church, who are to lay their hands upon them in the name of Christ, and bless them in his name.

IN HEALING THE SICK.

*Mark 6:7* And he could do no mighty works there, save that he laid his hands upon a few sick folks and they were healed.

*Luke 13:13* And he laid hands on her; and immediately she was made straight, and glorified God.

*Mark 16:19* They shall lay hands on the sick, and they shall recover.

*James 5:14, 15* Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

*Luke 4:40.*

*Mormon 4:7* They shall lay hands on the sick and they shall recover.

*Doc. & Cov 42:12* The elders of the church, two or more, shall be called and shall pray for and lay their hands upon them in my name.

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FIFTH PRINCIPLE—RESURRECTION  
OF THE DEAD.

A DOCTRINE OF THE OLD TESTAMENT.

*Job 19:25, 26* For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God.

*Isa. 26: 19* Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead.

*Dan. 12: 12* And many of them that sleep in the dust of the earth shall awake.

*Hosea 13: 14* I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes.

*Ezek. 37: 12, 13. Acts 26: 6-8. Luke 20: 37, 38.*

#### OF THE NEW TESTAMENT.

*John 5: 25* Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they who hear shall live.

*John 11: 25* Jesus said unto her, I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live

*Rev. 20: 12* And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.

1 *Cor. 15: 13-15, 52-55* But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. . . . In a moment, in the twinkling of an eye, at the sound of the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?

*Isa. 25: 8 Rom. 8: 23. Acts 26: 8; 17: 31.*

2 *Nehi 6: 2* Ye know that our flesh must waste away

and die, nevertheless in our bodies we shall see God.

*Mosiah* 8:9 If Christ had not risen from the dead . . . there could have been no resurrection. But there is a resurrection, therefore the grave hath no victory.

*Alma* 8:10 The day cometh that all shall rise from the dead and stand before God. . . . The spirit and the body shall be reunited. . . . Both limb and joint shall be restored to its proper frame, even as we now are at this time.

*Doc & Cov.* 85:4 Verily I say unto you, that through the redemption that is made for you is brought to pass the resurrection of the dead.

1 *Nephi* 3:6. *Alma* 2:4; 8:11; 13:8. *Mormon* 4:6. *Helaman* 5:6.

#### DEAD IN CHRIST RISE FIRST—FIRST FRUITS.

1 *Thess.* 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first.

*Heb.* 11:35 Women received their dead raised to life again; and others were tortured, not accepting deliverance, that they might obtain the first resurrection.

1 *Cor.* 15:23 But every man in his own order; Christ the first fruits.

*Rev.* 14:4 These were redeemed from among men, being the first-fruits unto God and to the Lamb.

*Rev.* 20:5, 6 This is the first resurrection. Blessed and holy are they who have part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

*John* 5:29 They who have done good, in the resurrection of the just.

*Rom.* 8:23. *Phil.* 3:11. *Col.* 3:4. *Ps.* 117:15. *Dan.* 12:2.

2 *Nephi* 6:5 The paradise of God must deliver up the spirits of the righteous, and the grave deliver up the bodies of the righteous.

*Mosiah* 8:6 All those that have kept the commandments of God shall come forth in the first resurrection.

*Doc. & Cov.* 45:7 An angel shall sound his trump,

and the saints that have slept shall come forth to meet me in the cloud.

*Doc. & Cov* 108:10 And the graves of the saints shall be opened, and they shall come forth and stand on the right hand of the Lamb, when he shall stand upon Mount Zion.

*2 Nephi* 1:6. *Jacob* 3:3. *Mosiah* 8:9; 9:7. *Alma* 9:2.  
*Doc. & Cov.* 28:3; 43:5; 63:13; 76:5; 85:27.

#### SECOND RESURRECTION—OF THE UNJUST.

*John* 5:29 And they who have done evil, in the resurrection of the unjust.

*Acts* 24:15 That there shall be a resurrection of the dead, both of the just and unjust.

*Dan.* 12:2 And some to shame and everlasting contempt.

*Rev.* 20:5, 7, 13 But the rest of the dead lived not again until the thousand years were finished. . . . And when the thousand years are expired, Satan shall be loosed out of his prison. . . . And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works.

*2 Nephi* 6:4 Hell must deliver up its captive spirits and the grave must deliver up its captive bodies.

*Mosiah* 8:6 All those that have perished in their sins . . . that have wilfully rebelled against God, that have known the commandments of God, and would not keep them, these are they that have no part in the first resurrection.

*Mosiah* 8:9 Having gone according to their own carnal wills and desires; . . . they being warned of their iniquities and yet they would not depart from them; they were commanded to repent and they would not.

*Doc & Cov.* 76:7 These are they who shall not be redeemed from the devil till the last resurrection, until the Lord, even Christ the Lamb, shall have finished his work.

*Doc. & Cov.* 85:29 Then cometh the spirits of men who are . . . found under condemnation. These are the rest of the dead, and they live not again till the thousand years are ended.

*Mosiah* 8:9. *2 Nephi* 6:4.



## SIXTH PRINCIPLE—ETERNAL JUDGMENT.

*Acts 24: 25* And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled.

*Heb. 9: 27* And as it is appointed unto men once to die, but after this the judgment.

*Ecc 3: 16, 17* And moreover I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there. I said in mine heart, God shall judge the righteous and the wicked; for there is a time there for every purpose and for every work.

*Ecc. 12: 14* For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

*Ecc. 11: 9. Dan. 7: 10, 26.*

1 *Nephi 5: 6* Wherefore they must be brought to stand before God to be judged of their works.

*Alma 9: 5* And after death they must come to judgment, even that same judgment of which we have spoken, which is the end.

2 *Nephi 1: 6; 6: 6. Mosiah 8: 9. Alma 9: 2; 19: 9. Nephi 11: 7; 12: 3. Mormon 1: 9; 3: 4; 4: 6.*

*Doc. & Cov. 38: 1* But behold, the residue of the wicked have I kept in chains of darkness until the judgment of the great day.

*Doc. & Cov. 1: 2, 6; 9: 3; 18: 1; 76: 7.*

## A DAY APPOINTED.

*Acts 17: 31* Because he hath appointed a day, in the which he will judge the world in righteousness by him whom he hath ordained; and he hath given assurance of this unto all men, in that he hath raised him from the dead.

*Rom 2: 5* But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God.

1 *Cor. 3: 13* Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

2 *Nephi 6: 16* Prepare your souls for that glorious day,

... even the day of judgment, that ye may not shrink with awful fear.

*Mosiah 1:16* They shall stand as a bright testimony against this people at the judgment day.

*Alma 16:26* That all men shall stand before him to be judged at the last and judgment day, according to their works.

1 *Nephi 4:6*. *Nephi 12:4*. *Ether 2:1*.

*Doc. & Cov. 9:3* It shall turn to their shame and condemnation in the day of judgment.

*Doc. & Cov. 60:4; 74:3*.

#### A RIGHTEOUS JUDGE.

*Jer. 33:15* In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

*John 5:22* For the Father judgeth no man; but hath committed all judgment unto the Son.

*John 5:30* And shall all be judged of the Son of Man. For as I hear, I judge, and my judgment is just.

*Isa. 11:3, 4* And he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth.

*John 5:27*. *Acts 10:42*. *Rom. 2:16; 14:10*. 2 *Tim. 4:1*.

1 *Nephi 7:4* Wherefore, he shall execute judgment in righteousness; and the righteous need not fear.

*Alma 8:10*

#### JUDGED BY THE WORD OF GOD AND ACCORDING TO THEIR DEEDS.

*John 12:48* He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day.

*Rev. 20:12* And the dead were judged out of those things which were written in the books, according to their works.

*Rev. 22:12* And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.









*Dan.* 7:10 Ten thousand times ten thousand stood before him; the judgment was set, and the books were opened.

*Matt.* 7:31 For the day soon cometh, that men shall come before me to judgment, to be judged according to their works.

*2 Cor.* 5:10 For we must all appear before the judgment-seat of Christ, that every one may receive a reward of the deeds done in the body; things according to what he hath done, whether good or bad.

*Matt.* 16:30. *1 Cor* 3:13. *Rom.* 2:6. *Rev.* 2:23.

*2 Nephi* 11:4 Wherefore, he shall bring forth his words unto them, which words shall judge them at the last day.

*2 Nephi* 12:8 For out of the books that shall be written I will judge the world, every man according to his works.

*Mosiah* 1:16 Thus saith the Lord: They shall stand as a bright testimony against this people, at the judgment day; whereof they shall be judged, every man according to his works, whether they be good, or whether they be evil.

*2 Nephi* 11:6; 12:7; 15:3. *Words of Mormon* 1:4. *Nephi* 13:1.

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THE "KINGDOM OF GOD," THE "BODY OF  
CHRIST," AND "THE CHURCH" ARE  
ONE AND THE SAME.

*Luke* 4:43 But he said unto them, I must preach the kingdom of God to other cities also, for therefore am I sent.

*Luke* 8:1 And it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God.

*Rom.* 12:5 So we, being many, are one body in Christ, and every one members one of another.

*1 Cor.* 12:12, 13, 27 For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether

we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. . . . Now ye are the body of Christ, and members in particular.

*Eph. 2: 19-22* Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit.

*1 Cor. 1: 2* Unto the church of God which is at Corinth.

*Acts 2: 47* And the Lord added to the church daily such as should be saved.

*Col. 4: 15* Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

*1 Tim 3: 15* But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God.

*1 Cor. 3: 9. Gal. 6: 10. Eph. 4: 16. Col. 1: 24.*

#### CHRIST THE HEAD.

*Eph. 1: 22, 23* And hath put all things under his feet and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all.

*Eph. 4: 15* But speaking the truth in love, may grow up into him in all things, which is the head, even Christ.

*Col. 1: 18* And he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence.

THIS KINGDOM BEGAN TO BE ESTABLISHED BY JOHN  
THE BAPTIST AND WAS PERFECTED BY CHRIST  
AND HIS APOSTLES HAVING OFFICERS  
COMMISSIONED TO ADMINISTER ITS  
LAWS AND ORDINANCES.

CHRIST AND HIS MINISTERS TAUGHT THE PEOPLE TO  
LOOK FOR ITS ESTABLISHMENT.

*Matt. 3: 28* And saying, Repent ye; for the kingdom of heaven is at hand.



*Matt. 6: 38* But seek ye first to build up the kingdom of God, and to establish his righteousness, and all these things shall be added unto you.

*Matt. 10: 6* And as ye go, preach, saying, The kingdom of heaven is at hand.

*Matt. 12: 23* But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

*Luke 9: 2* And he sent them to preach the kingdom of God, and to heal the sick.

*Luke 16: 18* Since that time, the kingdom of God is preached, and every man who seeketh truth presseth into it.

*Luke 17: 20, 21* And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them, and said, The kingdom of God cometh not with observation; neither shall they say, Lo, here! or, Lo, there! For, behold, the kingdom of God has already come unto you.

*Matt 7: 9, 30; 18: 2. Mark 1: 12, 13. Luke 4: 43; 8: 1; 10: 9; 12: 35. John 3: 3, 5.*

#### ITS POWER AND AUTHORITY GIVEN TO HIS DISCIPLES.

*Matt. 16: 20* And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.

*Luke 9: 2* And he sent them to preach the kingdom of God, and to heal the sick.

*Luke 10: 17* And he said unto his disciples, He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him who sent me.

*John 13: 20* Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

*John 20: 21, 23* Then said Jesus to them again, Peace be unto you; as my Father hath sent me, even so send I you. . . . Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

*2 Cor. 5: 18-20* And receiveth all the things of God, who hath reconciled us to himself by Jesus Christ,

and hath given to us the ministry of reconciliation; to wit, that God is in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ; as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God.

*John 17:18.*

TAKEN FROM THE JEWS AS A NATION AND GIVEN  
TO THE GENTILES.

*Matt. 21:43, 45, 53* They say unto him, He will destroy those miserable, wicked men, and will let out the vineyard unto other husbandmen who shall render him the fruits in their seasons. . . . Therefore say I unto you, The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof. . . . And the kingdom of God shall be taken from them, and shall be given to a nation bringing forth the fruits thereof; (meaning the Gentiles).

*Mark 12:10* What shall therefore the lord of the vineyard do? Lo, he will come and destroy the husbandmen, and will give the vineyard unto others.

*Acts 13:46* It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

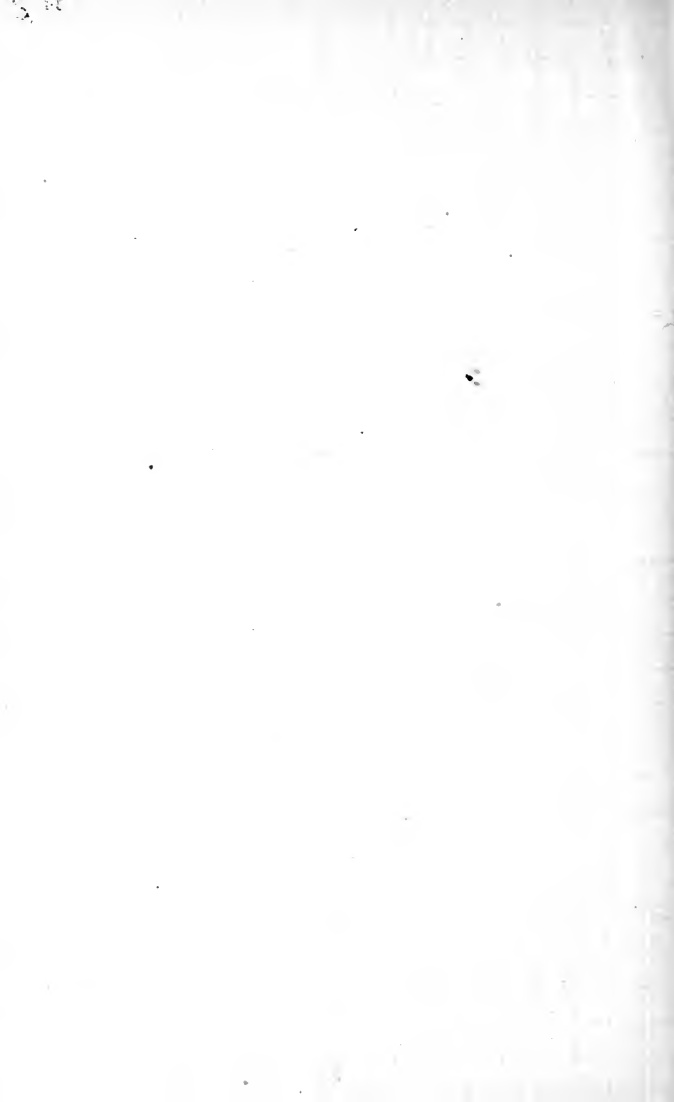
*Acts 28:28* Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

*Rom. 11:17-24.*

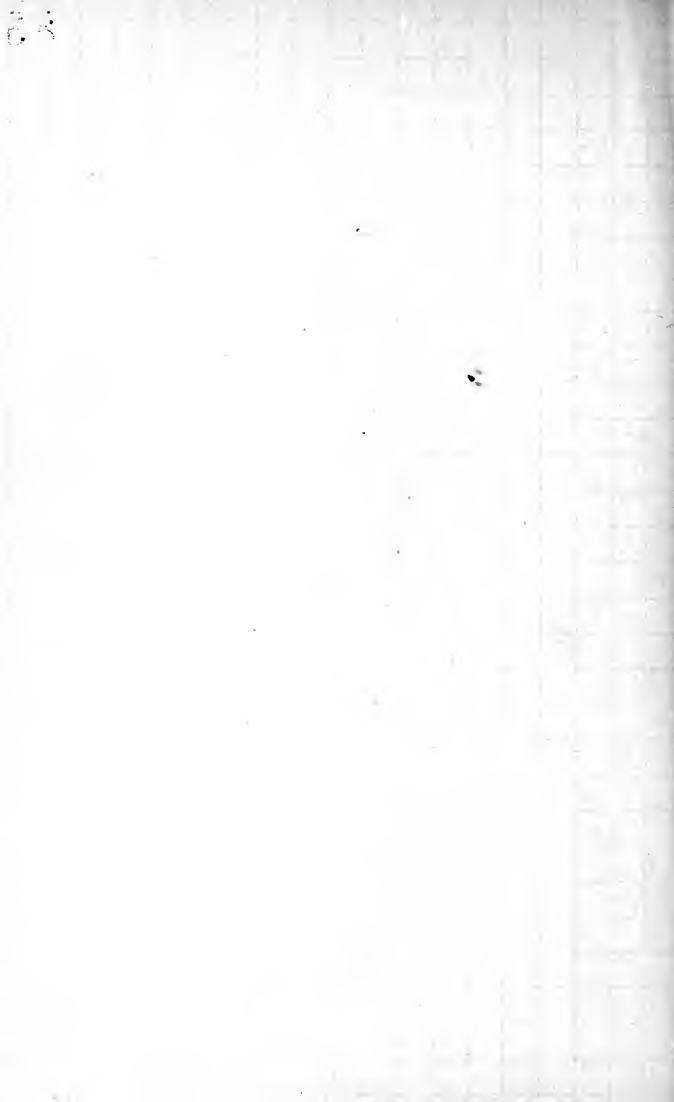
DESTRUCTION OF JERUSALEM AND DISPERSION OF THE JEWS.

*Matt. 23:36-38* Then Jesus began to weep over Jerusalem, saying, O Jerusalem! Jerusalem! You who will kill the prophets, and will stone them who are sent unto you; how often would I have gathered your children together, even as a hen gathers her chickens under her wings, and ye would not. Behold, your house is left unto you desolate!









*Matth.* 24: 4, 12, 13, 18, 21 Tell us, when shall these things be which thou hast said concerning the destruction of the temple, and the Jews. . . . When you, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, concerning the destruction of Jerusalem, then you shall stand in the holy place. (Whoso readeth let him understand). Then let them who are in Judea, flee into the mountains. . . . For then, in those days, shall be great tribulations on the Jews, and upon the inhabitants of Jerusalem: such as was not before sent upon Israel, of God, since the beginning of their kingdom until this time; no, nor ever shall be sent again upon Israel. . . . Behold these things I have spoken unto you concerning the Jews.

*Luke* 21: 19, 23 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. . . . And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled.

*Mark* 13: 20. *Luke* 19: 40-43; 23: 27-29. *Deut.* 28: 52-57. *Ezek* 12: 15. *Dan.* 9: 26. *Hosea* 3: 4; 4: 6. *Micah* 3: 6, 12.

1 *Nephi* 5: 48; 7: 1; 2 *Nephi* 7: 1; 11: 3.

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#### APOSTASY OF THE CHURCH AFTER THE DAYS OF CHRIST.

*Acts* 20: 29-30 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

*Rom.* 11: 20-22 Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God; on them which fell, severity; but toward thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off.

*Matt. 11:12* And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force.

2 *Thess. 2:3, 7* Let no man deceive you by any means; for there shall come a falling away first, and that man of sin be revealed, the son of perdition. . . . For the mystery of iniquity doth already work, and he it is who now worketh, and Christ suffereth him to work, until the time is fulfilled that he shall be taken out of the way.

2 *Tim. 4:3* For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears.

*John 12:35* Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth.

1 *John 4:3* And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist, whereof ye have heard that it should come; and even now it is already in the world.

*Rev. 12:1-5, 14* And there appeared a great sign in heaven, in the likeness of things on the earth; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. And the woman being with child, cried, travailing in birth, and pained to be delivered. And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God and his throne. And there appeared another sign in heaven; and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth. And the dragon stood before the woman which was delivered, ready to devour her child after it was born. And the woman fled into the wilderness, where she had a place prepared of God, that they should feed her there a thousand and two hundred and threescore years. . . . Therefore, to the woman was given two wings of a great eagle, that she might flee into the wilderness, into her place,



where she is nourished for a time, and times, and half a time, from the face of the serpent.

*Rev. 13: 7* And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations.

*Isa. 24: 5, 6* The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left.

*2 Pet. 2: 1-3* But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in abominable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you; whose judgment now of a long time lingereth not, and their destruction slumbereth not.

*Dan. 7: 21, 25* I Beheld, and the same horn made war with the Saints, and prevailed against them. . . . And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of times.

*2 Sam. 3: 1-5.*

*Note on the Reformation.*—We believe that it was under the providence of God, and by the influence and aid of his Spirit, (in a measure), and as the first dawn of morning light, that the Reformation of the sixteenth century was brought about. After man had perverted the right way of the Lord, after the great apostasy that had been so clearly foretold by the prophets, after the fagot and the rack had brought terror and death to the innocent and the just, then men awakened to a sense of the wickedness that was being committed in the name of religion, and to a feeling of horror at the corruption existing under its guise. And the Lord

wrought upon the hearts of noble and valiant men to rise up and denounce the sinful and shameful practices that prevailed under the dominion of priestcraft. So the "dark ages" were slowly emerged from, and through Luther and Malancthon of Germany, Zuingle of Switzerland, Lefevre, Farel and Chatelain of France, Wickliffe, Tyndall, Latimer, Ridley and Cranmer of England, and Knox of Scotland, the Lord caused liberty to be sought for, and the love of it to grow in the hearts of the people, unto the lessening of bigotry, intolerance and superstition.

We honor those men who so bravely, so fearlessly, stood for the freedom of the word of God, that it should no longer be chained but might be read by all the people as well as by the priests. Those men counted it joy to lose their lives for the truth and for Christ. And, through the spiritual liberty thus reached, it became possible for civil liberty to come in. In fact that was the next step towards the divine manhood purposed of God for the race. But it could not have been attained without first freeing men from much of the religious bondage and superstition by which they were enthralled.

During the same age lived the men who brought America to the knowledge of the nations. The due time of the Lord was drawing near, the time when he would cause the gospel in word and in authority to be restored to the world. He had of old prepared the land upon which freemen were to lift the standard of peace. And he, himself, had first consecrated it to liberty, and declared that no kings should here bear rule or oppress the people. Then he moved upon men to sail out to the western shore, especially upon Columbus, through whose labors and sufferings the greatest work was accomplished. Columbus himself believed that the hand of the Lord was with him, and his Spirit leading him in his search.

So America entered in among the nations and began to fulfill the grand destiny that God had designed for her, namely to become the abiding place of civil and religious liberty forever, the place for the kingdom of God to have room and final greatness. The prophet (Ezek. 17:23) had said that the fowl of every

wing, the people of every land, should here gather and find shelter. It was the Lord's doings, and by all these things he made ready for the great restitution that had been foretold by the prophets. And, when the time came for that work to be brought to pass, it was done through the ministration of angels and by the revelation of God's Spirit, to those whom he raised up to carry it forth, as we shall see in the following subject.

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**RESTORATION OF THE KINGDOM IN THE LAST  
DAYS AND THE SETTING UP OF  
THE ENSIGN.**

Apostasy to last 1260 years.—Rev. 13:5, 7.

After which a restoration by angelic ministration.—Rev. 14:6, 7.

A voice from heaven in the time of God's judgments.—Rev. 18:4.

The gospel as a witness of the end.—Matt. 24:32.

Call to the Marriage Supper.—Rev. 19:9. Matt. 22:8, 9.

Labourers in the eleventh hour.—Matt. 20:6-9.

A dispensation called the Fulness of Times.—Eph. 1:10.

An ensign before the Harvest.—Isa. 18:3. Isa. 11:12.

Christ's Kingdom to be set up after Rome is divided.—Dan 2:44.

*Rev. 13:5, 7* And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. . . . And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations.

*Rev. 14:6, 7* And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters.

*Rev. 18:4* And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

*Matt 24:32* And again, this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come, or the destruction of the wicked.

*Rev. 19:9* And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

*Matt 22:8, 9* Then said he to his servants, The wedding is ready; but they who were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

*Matt. 20:6-9* And about the eleventh hour he went out, and found others standing idle, and said unto them, Why stand ye here all the day idle? They said unto him, Because no man hath hired us. He said unto them, Go ye also into the vineyard; and whatsoever is right ye shall receive. So when even was come, the lord of the vineyard said unto his steward, Call the laborers and give them their hire, beginning from the last unto the first.

*Eph. 1:10* That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.

*Isa. 18:3* All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifted up an ensign on the mountains; and when he bloweth a trumpet, hear ye.

*Isa. 11:12* And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

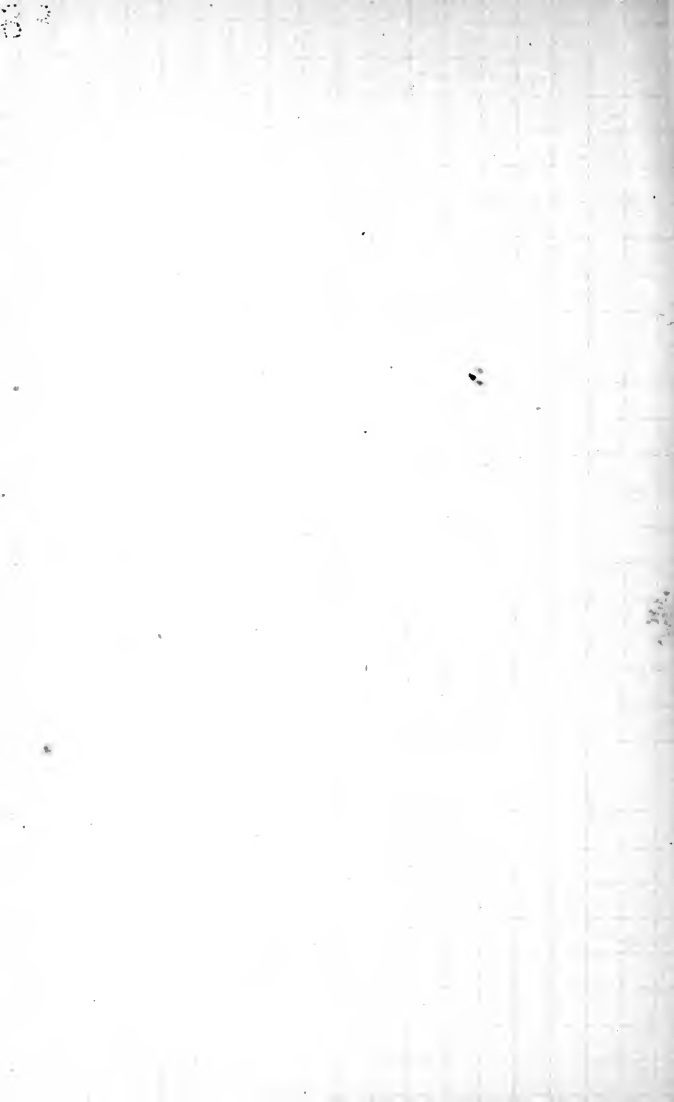
*Dan. 2:44* And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

*Isa. 5:26; 49:22; 66:19; 2:2-4. Micah 4:1-3.*











1 *Nephi* 3:41 Blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and the power of the Holy Ghost.

2 *Nephi* 4:3 Then shall the fulness of the gospel of the Messiah come unto the Gentiles, and from the Gentiles unto the remnant of our seed.

*Nephi* 7:4 In the latter-day shall the truth come unto the Gentiles, that the fulness of these things shall be made known unto them.

1 *Nephi* 3:3; 6:9; 7:1. 2 *Nephi* 5:3; 12:6. *Nephi* 9:9.

## RESTORATION OF ISRAEL AND JUDAH IN THE LATTER DAYS.

### THE SECOND EFFORT.

*Isa.* 11:11 And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people.

2 *Nephi* 11:3 And the Lord will set his hand again the second time to restore his people from their lost and fallen state.

2 *Nephi* 12:6 But behold, there shall be many at that day, when I shall proceed to do a marvellous work among them, that I may remember my covenants which I have made unto the children of men, that I may set my hand again the second time to recover my people Israel.

2 *Nephi* 5:5.

### FROM THE NORTH.

*Jer.* 3:12, 18 Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger for ever. . . . They shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.

*Jer.* 23:8 But, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.

*Jer.* 31: 8 Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together; a great company shall return thither.

*Jer.* 15: 16.

FROM THE EAST AND WEST.

*Zech.* 8: 7 Thus saith the Lord of hosts; Behold, I will gather my people from the east country, and from the west country.

1 *Nephi* 6: 7 Behold these shall come from afar; and lo, these from the north and west.

FROM ALL NATIONS.

*Isa.* 11: 12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

*Isa.* 49: 22, 23 Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers.

*Jer.* 30: 3 For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

*Jer.* 31: 10, 28 Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. . . . And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord.

*Jer.* 33: 7-9, 24-26 And I will cause the captivity of Judah and the captivity of Israel to return, and will build them as at the first. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have

transgressed against me. And it shall be to me a name of joy, a praise and an honor before all the nations of the earth, which shall hear all the good that I do unto them; and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it. . . . Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them. Thus saith the Lord; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob.

*Ezek.* 20:41, 42 I will accept you with your sweet savor, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen. And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers.

*Rom* 11:25-28 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And then all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes.

*Isa.* 60:9-15; 65:18, 19; 66:20. *Jer.* 16:14-16; 30:11, 12; 31:31-37; 32:37-41. *Ezek.* 20:33, 34; 34:12

2 *Nephi* 12:10 And it shall come to pass that my people which are of the house of Israel shall be gathered home unto the lands of their possessions; and my word also shall be gathered in one. And I will show unto them that fight against my word, and against my people who are of the house of Israel, that I am God, and that I covenanted with Abraham that I would remember his seed forever.

*Nephi* 2:12 As surely as the Lord liveth will he

gather in from the four quarters of the earth all the remnant of the seed of Jacob. . . . And then shall they know their Redeemer, who is Jesus Christ the Son of God.

1 *Nephi* 3:7; 4:4; 5:48; 6:9; 7:2. 2 *Nephi* 2:2; 7:2. *Nephi* 7:3; 9:8; 10:1. *Ether* 6:1.

*Doc. & Cov.* 39:3 Thou shalt preach the fulness of my gospel which I have sent forth in these last days, the covenant which I have sent forth to recover my people which are of the house of Israel.

*Doc. & Cov.* 45:2: 49:5

THEY SHALL NO MORE BE TWO KINGDOMS OR PEOPLES.

*Jer.* 3:17, 18 At that time they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah shall walk with the house of Israel.

*Ezek* 37:21, 22 And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.

1 *Nephi* 4:4 And after they were restored they should no more be confounded, neither should they be scattered again.

JERUSALEM TO BE REBUILT.

*Isa.* 60:10, 11, 13 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee; for in my wrath I smote thee, but in my favor have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. . . . The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

*Isa. 61: 4* And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

*Jer. 30: 18* Thus saith the Lord: Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.

*Zech. 1: 17* Cry yet, saying, Thus saith the Lord of hosts: My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem.

*Joel 3: 16, 17* The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain; then shall Jerusalem be holy, and there shall no strangers pass through her any more.

*Isa. 62: 1, 4, 7. Jer. 3: 17; 33: 12-14.*

#### CHRIST SHALL BE THEIR KING.

*Mark 15: 3, 4* And Pilate asked him, Art thou the King of the Jews? And Jesus answering, said unto him, I am, even as thou sayest.

*Isa. 9: 7* Of the increase of his government and peace there is no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever.

*Dan. 7: 13, 14* I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

*Matt. 27: 11, 12. John 18: 37. Joel 3: 17. Zech. 14: 9. Ezek. 34: 24.*

## THE LAND TO BE FRUITFUL AGAIN.

*Ps.* 85:12 Yea, the Lord shall give that which is good; and our land shall yield her increase.

*Isa.* 29:29 But behold, saith the Lord of hosts, I will show unto the children of men, that it is not yet a very little while, and Lebanon shall be turned into a fruitful field; and the fruitful field shall be esteemed as a forest.

*Isa.* 32:15 Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

*Isa.* 61:5 And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vine-dressers.

*Jer.* 32:43 And fields shall be bought in this land, whereof ye say, It is desolate without man or beast.

*Ezek.* 36:35 And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited.

*Amos* 9:13, 14 Behold, the days come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

*Ezek.* 34:26, 27; 36:30, 34.

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 THE BOOK OF MORMON.

IT IS THE STICK OF JOSEPH IN THE HANDS OF EPHRAIM, AND IS TO BE JOINED WITH THE BIBLE, THE STICK OF JUDAH, AT THE TIME OF THE RESTORATION OF ISRAEL AND JUDAH.

*Ezek.* 37:16-21 Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions; then take another stick, and write upon it, For Joseph, the stick of Eph-

raim, and for all the house of Israel his companions; and join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these? Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land.

*Gen. 49:22-26* Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall; the archers have sorely grieved him, and shot at him, and hated him, but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel); even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb; the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

*Gen. 48: 5, 9, 20-26* And now, of thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt; behold, they are mine, and the God of my fathers shall bless them; even as Reuben and Simeon they shall be blessed, for they are mine; wherefore they shall be called after my name. (Therefore they were called Israel). . . . Wherefore the God of thy fathers shall bless thee, and the fruit of thy loins, that they shall be blessed above thy brethren and thy father's house. . . . And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and

his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the first-born. And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him; and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father; for this is the first-born; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it; he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh; and he set Ephraim before Manasseh.

1 *Chron.* 5:1, 2 Now the sons of Reuben the first-born of Israel, (for he was the first-born; but, forasmuch as he defiled his father's bed, his birth-right was given unto the sons of Joseph the son of Israel; and the genealogy is not to be reckoned after the birth-right. For Judah prevailed above his brethren, and of him came the chief ruler; but the birth-right was Joseph's).

*Deut.* 33:13-17 And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush; let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns; with



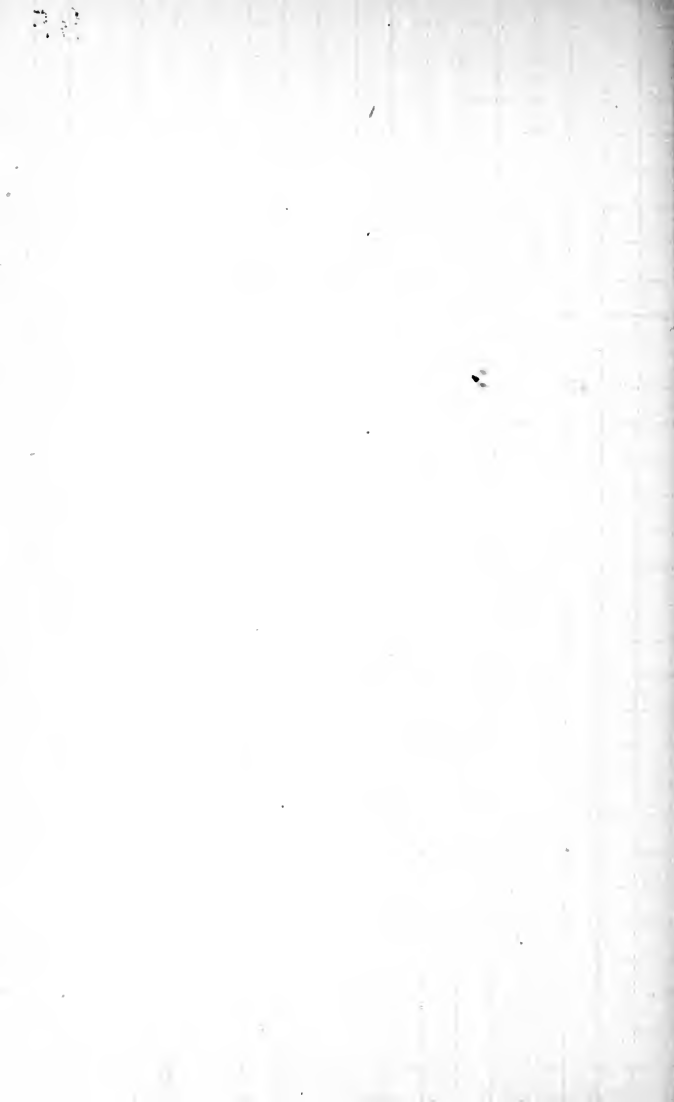










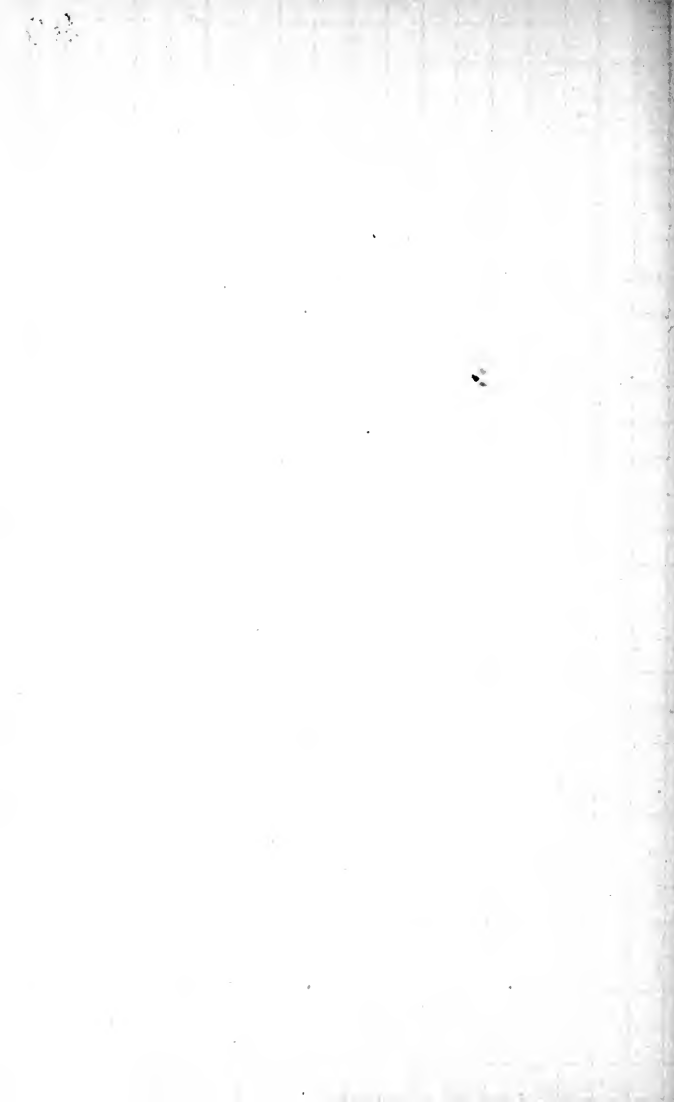




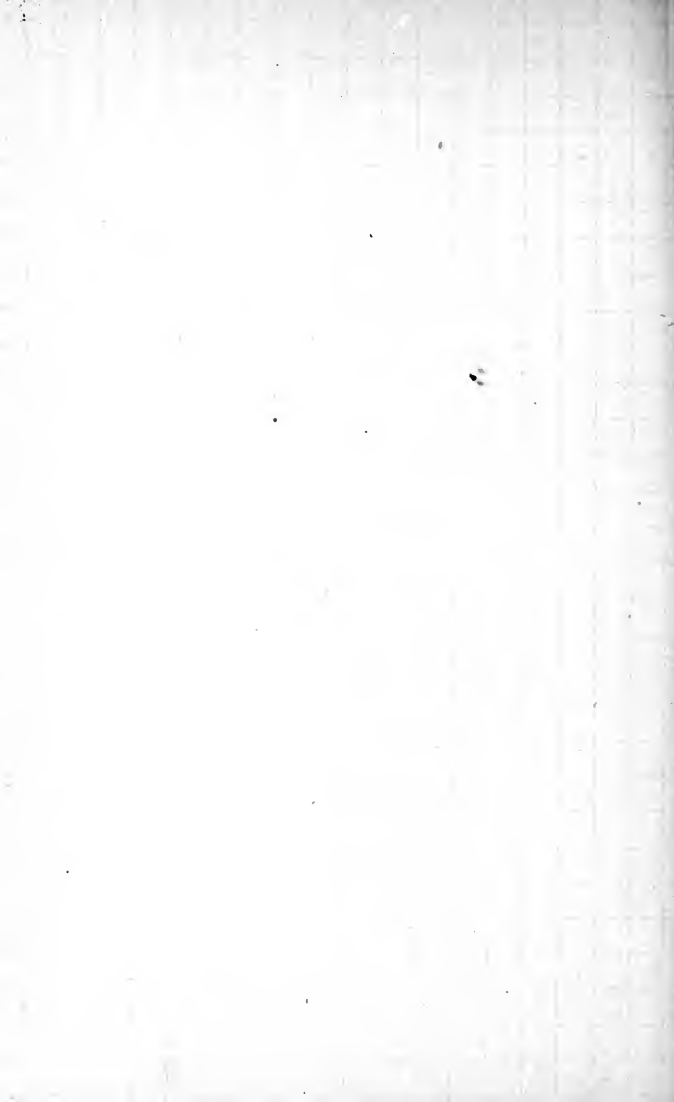




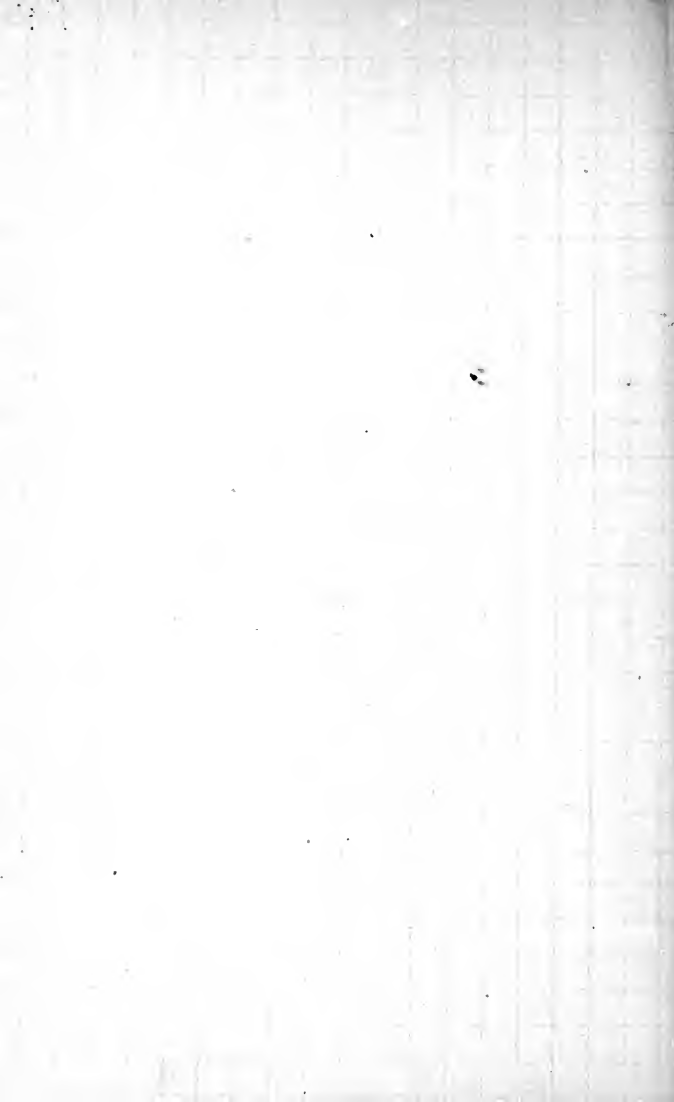


























them he shall push the people together to the ends of the earth; and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

*Ps.* 80: 1, 2, 8-11, 14, 15, 17 Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubim, shine forth. Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us. . . . Thou hast brought a vine out of Egypt; thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river. . . . Return, we beseech thee, O God of hosts; look down from heaven, and behold, and visit this vine; and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself. . . . Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself.

*Ezek* 17: 22, 23 Thus saith the Lord God; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon a high mountain and eminent; in the mountain of the height of Israel will I plant it; and it shall bring forth boughs, and bear fruit, and be a goodly cedar; and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.

*Ps.* 85: 10, 11 Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven.

*Isa.* 29: 4, 11, 12, 14, 30, 32 And she shall be brought down, and shall speak out of the ground, and her speech shall be low out of the dust; and her voice shall be as of one that hath a familiar spirit, out of the ground, and her speech shall whisper out of the dust. . . . And it shall come to pass, that the Lord God shall bring forth unto you the words of a book; and they shall be the words of them which have slumbered. And behold, the book shall be sealed; and in

the book shall be a revelation from God, from the beginning of the world to the ending thereof. . . . But the book shall be delivered unto a man, and he shall deliver the words of the book, which are the words of those who have slumbered in the dust. . . . And in that day shall the deaf hear the words of the book; and the eyes of the blind shall see out of obscurity and out of darkness; and the meek also shall increase, and their joy shall be in the Lord; and the poor among men shall rejoice in the Holy One of Israel. . . . Therefore, thus saith the Lord who redeemed Abraham concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale; but when he seeth his children, the work of my hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

*Hosea 8:12* I have written to him the great things of my law, but they were counted as a strange thing.

*John 10:16* And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

*Matt. 15:23* He answered, I am not sent but unto the lost sheep of the house of Israel.

*Zech. 2:3, 4* And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein.

*Hab. 2:3, 14. Dan. 12:4.*

1 *Nephi 3:43* And the angel spake unto me, saying, These last records which thou hast seen among the Gentiles, shall establish the truth of the first, which are of the twelve apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them; and shall make known to all kindreds, tongues and people, that the Lamb of God is the Son of the Eternal Father, and the Savior of the world.

2 *Nephi* 12: 7, 8, 9 Wherefore murmur ye, because that ye shall receive more of my word? Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another? Wherefore, I speak the same words unto one nation like unto another. And when the two nations shall run together, the testimony of the two nations shall run together also. And I do this that I may prove unto many, that I am the same yesterday, to-day, and forever. . . . For out of the books which shall be written, I will judge the world, every man according to their works, according to that which is written. For beho'd, I shall speak unto the Jews, and they shall write it: and I shall also speak unto the Nephites, and they shall write it; and I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it; and I shall also speak unto all nations of the earth, and they shall write it. And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews: and the Nephites and the Jews shall have the words of the lost tribes of Israel: and the lost tribes of Israel shall have the words of the Nephites and the Jews.

2 *Nephi* 2: 2; 11: 17-19.

*Doc. & Cov.* 2: 6 Nevertheless, my work shall go forth, for, inasmuch as the knowledge of a Savior has come unto the world, through the testimony of the Jews, even so shall the knowledge of a Savior come unto my people, . . . and for this very purpose are these plates preserved which contain these records, that the promises of the Lord might be fulfilled, which he made to his people; and that the Lamanites might come to the knowledge of their fathers.

*Doc. & Cov.* 17: 2.

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## SECOND COMING OF CHRIST.

*John* 14: 3 And when I go, I will prepare a place for you, and come again, and receive you unto myself; that where I am, ye may be also.

*Matt.* 16: 30 For the Son of Man shall come in the

glory of his Father, with his angels; and then he shall reward every man according to his works.

*Matl 24:37* And as I said before, after the tribulation of those days, and the powers of the heavens shall be shaken, then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn.

*Luke 21:28* And then shall they see the Son of Man coming in a cloud, with power and great glory.

*Rev. 1:7* For behold, he cometh in the clouds with ten thousands of his saints in the kingdom, clothed with the glory of his Father. And every eye shall see him; and they who pierced him, and all kindreds of the earth shall wail because of him.

*1 Thess. 4:16* For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first.

*Titus 2:13* Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ.

*Heb. 9:28* So Christ was once offered to bear the sins of many; and he shall appear the second time, without sin unto salvation unto them that look for him.

*Job. 19:25* For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth.

*Ps. 50:2, 3* Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him.

*Ps. 102:16* When the Lord shall build up Zion, he shall appear in his glory.

*Zech. 14:4* And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east.

*Acts 1:11* Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

*2 Pet. 3:3-12.*

*Nephi 13:3* Even until all things shall be fulfilled,



according to the will of the Father, when I shall come in my glory with the powers of heaven.

*Doc. & Cov.* 34: 4 And they shall be looking forth for the time of my coming, for it is nigh at hand.

*Doc. & Cov.* 68: 1 Unto you it shall be given to know the signs of the coming of the Son of Man.

*Doc. & Cov.* 34: 4; 45: 2-9; 49: 4, 5; 51: 5; 56: 6; 63: 13; 65: 1.

#### AS A KING.

*Matt* 25: 32 When the Son of Man shall come in his glory, and all the holy angels with him, then he shall sit upon the throne of his glory.

*John* 18: 37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born.

*Luke* 1: 32, 33 He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end.

*Rev.* 11: 15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

*Zech.* 14: 9. *Dan.* 7: 13, 14. *Isa.* 9: 7. *Matt.* 27: 11, 12, *Mark* 15: 3, 4.

#### AS A JUDGE AND REWARDER.

*Matt.* 16: 30 For the Son of Man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.

*Matt.* 25: 33 And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; the sheep on his right hand, but the goats on his left.

*Mal.* 3: 5 And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

*Isa. 11: 4* But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

*Ps. 9: 8* And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

*Ps. 96: 13* For he cometh to judge the earth; he shall judge the world with righteousness, and the people with his truth.

*Ps. 72: 12-14. Acts 17: 31.*

#### AS A PURIFIER AND REFINER OF ISRAEL.

*Mal. 3: 2-4* But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap; and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.

*Isa. 1: 25, 26* And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin; and I will restore thy judges as at the first, and thy counsellors as at the beginning; afterward thou shalt be called, The city of righteousness, the faithful city.

*Matt. 23: 39, 40* For I say unto you, that you shall not see me henceforth, and know that I am he of whom it is written by the prophets, until ye shall say, Blessed is he who cometh in the name of the Lord.

#### TO BRING THE SAINTS WITH HIM AND GATHER HIS PEOPLE.

*1 Thess 4: 14, 15* For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that they who are alive at the coming of the Lord, shall not prevent them who remain unto the coming of the Lord, who are asleep.

*Jude 14* And Enoch also, the seventh from Adam,

prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints.

*Rev* 1:7 For behold, he cometh in the clouds with ten thousands of his saints in the kingdom, clothed with the glory of his Father.

*Gen.* 49: 10 The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

*Matt.* 23:37 O Jerusalem! Jerusalem! You who will kill the prophets, and will stone them who are sent unto you; how often would I have gathered your children together, even as a hen gathers her chickens under her wings, and ye would not.

*Ps.* 50: 3-5 Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice.

*Eph.* 1:10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.

*Rev.* 18:4 And I heard another voice from heaven, saying Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

*Mark* 13: 31 44 So likewise, shall mine elect be gathered from the four quarters of the earth. . . . For the Son of Man shall come; and he shall send his angels before him with the great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

*Luke* 17: 37, 38 And he said unto them, Wheresoever the body is gathered; or, in other words, whithersoever the saints are gathered, thither will the eagles be gathered together; or, thither will the remainder be gathered together. This he spake, signifying the gathering of his saints; and of angels descending and gathering the remainder unto them; the one from the bed,

the other from the grinding, and the other from the field, whithersoever he listeth.

*Matt.* 24:40. *Luke* 13:29. *Col.* 3:4. *1 Thess.* 3:13. *2 Thess.* 1:7, 10; 2:1.

*Doc. & Cov.* 26:3 Unto whom I have committed the keys of my kingdom; and for the fulness of times, in the which I will gather together in one all things, both which are in heaven and on earth.

*Doc. & Cov.* 45:14 And it shall come to pass that the righteous shall be gathered out from all nations, and shall come to Zion singing, with songs of everlasting joy.

*Doc. & Cov.* 98:4 Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain, and are pure in heart, shall return and come to their inheritances. . . . And all these things that the prophets might be fulfilled. And, behold, there is none other place appointed, neither shall there be any other place appointed, than that which I have appointed for the work of the gathering of my saints.

*Doc. & Cov.* 98:9 Let not your gathering be in haste nor by flight, but let all things be prepared before you; and in order that all things be prepared before you, observe the commandments which I have given you concerning these things.

*Doc. & Cov.* 9:16; 28:1; 32:2; 36:12; 45:13; 83:1, 2; 98:4, 9.

#### HIS PERSONAL REIGN UPON EARTH WITH HIS PEOPLE.

*Num.* 14:21 But as truly as I live, all the earth shall be filled with the glory of the Lord.

*Psa.* 2:8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

*Psa.* 67:4; Oh let the nations be glad and sing for joy; for thou shalt judge the people righteously, and govern the nations upon earth.

*Psa.* 72:7, 8 In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

*Zech.* 9:10 And his dominion shall be from sea even

to sea, and from the river even to the ends of the earth.

*Zech.* 14:9 And the Lord shall be King over all the earth; in that day shall there be one Lord, and his name one.

*Dan.* 7:27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

*Luke* 22:29 And I appointed unto you a kingdom, as my Father hath appointed unto me.

*Rev.* 5:10 And has made us unto our God kings and priests; and we shall reign on the earth.

*Isa* 49:6, 7. *Ps.* 72:17, 19. *Rev* 1:6; 20:4

1 *Nephi* 7:4 And the time cometh speedily that the righteous must be led up as calves of the stall, and the Holy One of Israel must reign in dominion, and might, and power and great glory.

#### JUDGMENTS UPON THE WICKED PRIOR TO AND AT THE TIME OF CHRIST'S SECOND COMING.

*Deut.* 30:7 And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

*Deut.* 28:22, 38, 40, 42 The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting and with mildew; and they shall pursue thee until thou perish. . . . Thou shalt carry much seed out into the field, and shalt gather but little in; for the locust shall consume it. . . . Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint thyself with the oil. All thy trees and fruit of thy land shall the locust consume.

*Joel* 1:4, 10-12, 15, 17-20 That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten. . . . The field is wasted, the land mourneth; for the corn is wasted; the new wine is dried up,

the oil languisheth. **B**e ye ashamed, **O** ye husbandmen; howl, **O** ye vinedressers, for the wheat and for the barley; because the harvest of the field is perished. The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered; because joy is withered away from the sons of men. . . . Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come. . . . The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate. **O** Lord, to thee will I cry; for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field. The beasts of the field cry also unto thee; for the rivers of water are dried up, and the fire hath devoured the pastures of the wilderness.

*Joel 3: 1, 2, 9, 12-14* For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land. . . . Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. . . . Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision.

*Isa. 29:6* For they shall be visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

*Isa. 30:30* And the Lord shall cause his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of his anger, and with

the flame of a devouring fire, with scattering, and tempest, and hailstones.

*Huggai* 2:22 And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.

*Jer.* 30:11, 16. *Isa.* 8:9; 13:4. 6 *Ezek.* 38:1-23. *Zeph.* 1:14-18; 3:8 *Mal.* 4:1. *Isa.* 66:16 *Gen.* 7:67-70.

*Doc. & Cov.* 23:2 And be prepared in all things against the day when tribulation and desolation are sent forth upon the wicked. For the hour is nigh and the day soon at hand when the earth is ripe.

*Doc. & Cov.* 85:25 And after your testimony, cometh wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand. And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds. And all things shall be in commotion; and surely men's hearts shall fail them; for fear shall come upon all people.

*Doc. & Cov.* 94:5 Vengeance cometh speedily upon the ungodly, as the whirlwind, and who shall escape it. The Lord's scourge shall pass over by night and by day, and the report thereof shall vex all people; yet it shall not be staid till the Lord come. For the indignation of the Lord is kindled against their abominations, and all their wicked works.

*Doc. & Cov.* 45:4; 61:3.

#### CALLED THE HARVEST TIME.

*Matt.* 13:39 The harvest is the end of the world, or the destruction of the wicked.

*Rev.* 14:15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe.

*Joel* 3: 13 Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for their wickedness is great.

*Isa.* 18: 5; 24: 1-6, 13, 17; 63: 3, 4, 6. *Rev.* 19: 15.

CALLED THE LATTER DAYS.

*Jer* 23: 19, 20 Behold, a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind; it shall fall grievously upon the head of the wicked. The anger of the Lord shall not return, until he have executed, and till he have performed the thoughts of his heart; in the latter days ye shall consider it perfectly.

*Jer.* 30: 23, 24 Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind; it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return, until he have done it, and until he have performed the intents of his heart; in the latter days ye shall consider it.

2 *Tim.* 3: 1 This know also, that in the last days perilous times shall come.

*Matt.* 24: 4, 44, 56 And what is the sign of thy coming; and of the end of the world? (or the destruction of the wicked, which is the end of the world). . . . But as it was in the days of Noah, so it shall be also at the coming of the Son of Man. . . . And thus cometh the end of the wicked according to the prophecy of Moses, saying, They shall be cut off from among the people.

*Luke* 21: 25, 26 And he answered them, and said, In the generation in which the times of the Gentiles shall be fulfilled, there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity, like the sea and the waves roaring. The earth also shall be troubled, and the waters of the great deep; men's hearts failing them for fear, and for looking after those things which are coming on the earth. For the powers of heaven shall be shaken.

*Isa* 13: 10, 11 For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their



iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.

2 *Pet.* 3:3. *Mark* 13:50. *Isa.* 2:2. *Micah* 4:1. *Isa.* 26:21; 28:21, 22. *Jer.* 25:31-33.

2 *Nephi* 11:16 But behold, in the last days all the nations of the Gentiles, and also the Jews, both those who shall come upon this land and those who shall be upon other lands, will be drunken with iniquity and with all manner of abominations. And when that day shall come they shall be visited of the Lord of hosts, with thunder and with earthquake and with a great noise, and with storm and tempest, and the flame of devouring fire; and all the nations that fight against Zion, and that distress her, shall be as the dream of a night vision.

2 *Nephi* 5:5. *Nephi* 9:12. *Mormon* 4:3.

*Doc. & Cov.* 36:14; 39:3; 83:24; 84:2.

#### THE CHANGE OF THE EARTH.

*Isa.* 11:6-9 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

*Isa.* 35:1, 2, 5-10 The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God. . . . Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing; for

in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water; in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And a highway shall be there; for a way shall be cast up, and it shall be called the way of holiness. The unclean shall not pass over upon it; but it shall be cast up for those who are clean, and the wayfaring men, though they are accounted fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there; and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.

*Ps. 104:30* Thou sendest forth thy Spirit, they are created; and thou renewest the face of the earth.

*Gen. 7:70, 72* And righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine own elect from the four quarters of the earth, unto a place which I shall prepare; an holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion; a New Jerusalem. . . . And there shall be mine abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a thousand years shall the earth rest.

*2 Pet. 3:7, 12, 13* But the heavens, and the earth which are now, are kept in store by the same word, reserved unto fire against the day of judgment and perdition of ungodly men. . . . Looking unto, and preparing for the day of the coming of the Lord wherein the corruptible things of the heavens being on fire, shall be dissolved, and the mountains shall melt with fervent heat? Nevertheless, if we shall endure, we shall be kept according to his promise. And we look for a new heavens, and a new earth wherein dwelleth righteousness.

*Luke 17:39, 40* For verily there shall be new heavens, and a new earth, wherein dwelleth righteousness. And there shall be no unclean thing; for the earth









becoming old, even as a garment, having waxed in corruption, wherefore it vanisheth away, and the foot-stool remaineth sanctified, cleansed from all sin.

*Rev. 21: 1* And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea.

*Isa. 65: 17* For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind.

*Isa. 66: 22* For as the the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain.

*Ps. 102: 25, 26* *Acts 3: 21.*

*Ether 6: 1* And there shall be a new heaven and a new earth. They shall be like the old, save the old have passed away and all things have become new.

*Doc. & Cov. 63: 6* When the earth shall be transfigured, even according to the pattern that was shown to mine apostle upon the mount.

*Doc & Cov. 85: 4* Therefore it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory. For, after it hath filled the measure of its creation, it shall be crowned with glory.

#### TIMES OF RESTITUTION.

*Acts 3: 21* Whom the heavens must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began.

*Joel 2: 23-25* And rejoice in the Lord your God; for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you.

*Hab. 2: 14* For the earth shall be filled with the

knowledge of the glory of the Lord, as the waters cover the sea.

*Isa.* 40:1-5 Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it.

*Ezek.* 47:12 And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed; it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary; and the fruit thereof shall be for meat, and the leaf thereof for medicine.

*Rev* 22:2 In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations.

*Isa.* 65:25 The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.

*Isa.* 51:3, 11. *Ezek.* 36:30. *Isa.* 1:26; 44:3; 62:4. *Amos.* 9:13.

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### THE EARTH THE INHERITANCE OF GOD'S PEOPLE.

*Matt.* 5:7 And blessed are the meek; for they shall inherit the earth.

*Psa.* 37:11, 22, 29, 34 But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. . . . For such as be blessed of him shall in-



herit the earth; and they that be cursed of him shall be cut off. . . . The righteous shall inherit the land, and dwell therein for ever. . . . Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off, thou shalt see it.

*Gen* 7:73 And it came to pass, that Enoch saw the day of the coming of the Son of Man, in the last days, to dwell on the earth, in righteousness, for the space of a thousand years.

*Rev* 5:10 And hast made us unto our God kings and priests; and we shall reign on the earth.

*Rev* 21:2-4 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying. Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

*Isa* 65:21, 22 And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.

*Dan* 7:27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

*Ps* 115:16 The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men.

*Matt* 6:11. *Rev* 20:4. *Isa* 45:18. *Eph* 1:11, 14.

*Doc. & Cov* 63:6 He that endureth in faith, and doeth my will, the same shall overcome and shall receive an inheritance upon the earth.

*Doc. & Cov* 85:6 The earth abideth the law of a celestial kingdom, for it filleth the measure of its creation

and transgresseth not the law. Wherefore it shall be sanctified, . . . and the righteous shall inherit it.

*Doc. & Cov.* 38:4; 45:10; 59:1.

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### CHILDREN IN THE MILLENNIUM.

*Isa.* 11:6, 8 The wolf also shall dwell with the lamb; and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. . . . And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

*Isa.* 65:20, 23 In those days there shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall not die, but shall live to be an hundred years old; but the sinner, living to be an hundred years old, shall be accursed. . . . They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them.

*Ezek.* 37:25 And they shall dwell therein, even they, and their children, and their children's children forever; and my servant David shall be their prince forever.

*Doc. & Cov.* 45:10 And their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and his glory shall be upon them, and he will be their King and their lawgiver.

*Doc. & Cov.* 63:13 Nevertheless it is appointed to him to die at the age of man; wherefore children shall grow up until they become old, old men shall die; but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye.

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### PROPHETS: HOW TO KNOW WHETHER TRUE OR FALSE.

*Deut.* 13:1-3 If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof









he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams; for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul.

*Deut.* 18: 21, 22 And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him.

*Matt.* 5: 13, 14 And blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. For ye shall have great joy, and be exceeding glad; for great shall be your reward in heaven; for so persecuted they the prophets which were before you.

*2 Pet.* 2: 1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in abominable heresies, even denying the Lord that bought them.

*Matt.* 12: 23 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

*Matt* 24: 23 For in those days there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if possible, they shall deceive the very elect.

*2 Tim.* 3: 5 Having a form of godliness, but denying the power thereof; from such turn away.

*Jer.* 28: 8, 9. *Luke* 6: 22. *1 John* 4: 1. *John* 3: 34; 5: 36, 37; 10: 25; 14: 29.

## REVELATIONS TO BE GIVEN IN THE LAST DAYS AND PROPHETS TO ARISE.

SOME ONE TO DECLARE THAT JERUSALEM SHALL BE  
RESTORED.

*Isa.* 40: 2 Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that

her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins.

A STANDARD TO BE SET UP.

*Isa.* 11: 12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

*Isa.* 18: 3 All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.

*Isa.* 5: 26; 49: 22; 66: 19.

A NEW COVENANT TO BE REVEALED.

*Jer.* 31: 31-34 Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the Lord; but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more.

*Heb.* 8: 10, 11. *Ezek.* 20: 35, 36. *Jer.* 2: 9. *Rom.* 11: 25-27.

A MESSENGER TO BE SENT.

*Mal.* 3: 1-5 Behold, I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap; and he shall sit as a



refiner of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of Hosts.

## AN ELIJAH.

*Mal. 4: 5* Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.

## A VOICE FROM HEAVEN TO BE HEARD.

*Rev. 18: 4* And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

*Rev. 14: 6, 7.*

## THE WISE TO UNDERSTAND.

*Dan. 12: 4, 10* But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased. . . . Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

## A YOUNG MAN TO RECEIVE THE TIDINGS.

*Zech. 2: 4* And he said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein.

## KNOWLEDGE OF THE LORD TO FILL THE EARTH.

*Isa. 11: 9* They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

*Zeph. 3: 9* For then will I turn to the people a pure

language, that they may all call upon the name of the Lord, to serve him with one consent.

THE WAY OF THE LORD TO BE TAUGHT TO ALL  
NATIONS.

*Micah 4: 2* And many nations shall come, and say, Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem.

*Zech. 2: 11* And many nations shall be joined to the Lord in that day, and shall be my people; and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee.

*Zech. 8: 20-23* Thus saith the Lord of hosts: It shall yet come to pass, that there shall come people, and the inhabitants of many cities; and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts; I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts: In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you.

*Zech. 14: 20* In that day shall there be upon the bells of the horses, Holiness unto the Lord; and the pots in the Lord's house shall be like the bowls before the altar.

*Zech. 14: 16, 17, 18.*

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MIRACLES IN THE LAST DAYS.

*Isa. 11: 15, 16* And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod. And there shall be a highway for the remnant of his people, which shall be left from Assyria,

like as it was to Israel in the day that he came up out of the land of Egypt.

*Isa. 35: 5-9* Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water; in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And a highway shall be there; for a way shall be cast up, and it shall be called the way of holiness. The unclean shall not pass over upon it; but it shall be cast up for those who are clean, and the wayfaring men, though they are accounted fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there.

*Zech. 10: 11.*

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#### ZION OF LAST DAYS TO BE IN AMERICA.

*Deut. 33: 17* His glory is like the firstling of his bullock, and his horns are like the horns of unicorns; with them he shall push the people together to the ends of the earth; and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

*Ps. 132: 4-6, 13* I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the Lord, a habitation for the mighty God of Jacob. Lo, we heard of it at Ephratah; we found it in the fields of the wood. . . . For the Lord hath chosen Zion; he hath desired it for his habitation.

*Isa 64: 10* Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.

*Zech 1: 17* Cry yet, saying, Thus saith the Lord of hosts; My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem.

*Joel 3: 16* The Lord shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the

earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel.

*Amos* 1: 2. *Micah* 4: 2. *Zech.* 2: 7, 10. *Rom* 11: 26. *Isa.* 18: 1-7.

*Nephi* 10: 1 But if they [the Gentiles] will repent, and hearken unto my words, and harden not their hearts, I will establish my church among them. And they shall come in unto the covenant, and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance. And they shall assist my people, the remnant of Jacob, and also as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem; and then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem. And then shall the power of heaven come down among them; and I also will be in the midst.

*Ether* 6: 1 Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land. And he also spake concerning the house of Israel and the Jerusalem from which Lehi should come. After it should be destroyed it should be built up again a holy city unto the Lord. Wherefore it could not be a new Jerusalem, for it had been in time of old. But it should be built up again and become a holy city unto the Lord, and it should be built unto the house of Israel. And that a New Jerusalem should be built upon this land, unto the remnant of the seed of Joseph. . . . And it shall be a land of their inheritance, and they shall build up a holy city unto the Lord, like unto the Jerusalem of old.

*Nephi* 9: 9.

*Doc. & Cov.* 83: 2 Verily this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints, beginning at this place, even the place of the temple, which temple shall be reared in this generation. For verily, this generation shall not all pass away until a house shall be built unto the Lord.

*Doc & Cov.* 64: 8 Behold, I say unto you that Zion shall flourish, and the glory of the Lord shall be upon her; and she shall be an ensign unto the people; and

there shall come unto her out of every nation under heaven.

*Doc. & Cov. 45:13* And it shall come to pass among the wicked that every man that will not take up his sword against his neighbor must flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another.

*Doc. & Cov. 58:3, 4, 15.*

## PRIESTHOOD.

### THE MELCHISEDEK.

*Ps. 110:4* The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchisedek.

*Heb. 5:6* As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.

*Heb. 7:11, 15, 17* If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? . . . And it is yet far more evident; for that after the similitude of Melchisedec there ariseth another priest, . . . For he testifieth, Thou art a priest for ever after the order of Melchisedec.

*Heb. 8:6* But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

*Alma 9:6* The Lord God ordained priests after his holy order, which was after the order of his Son, to teach those things unto the people. . . . Which order was from the foundation of the world.

*Doc & Cov. 83:2* Which Abraham received the priesthood from Melchisedek, who received it through the lineage of his fathers, even till Noah; and from Noah till Enoch through the lineage of their fathers; and from Enoch to Abel (who was slain by the conspiracy of his brother), who received the priesthood by the

commandment of God by the hand of his father Adam, . . . which priesthood continueth in the Church of God in all generations, and is without beginning of days or end of years.

*Doc. & Cov.* 104: 9 The power and authority of the higher, or Melchisedek, priesthood, is to hold the keys of all the spiritual blessings of the church.

*Doc & Cov.* 84: 3.

#### ANTIQUITY OF THE MELCHISEDEK PRIESTHOOD.

*Gen* 14: 17, 18, 26-29, 33 And Melchisedek, king of Salem, brought forth bread and wine; and he break bread and blest it; and he blest the wine, he being the priest of the most high God, and he gave to Abram, and he blessed him, and said, Blessed Abram, thou art a man of the most high God, possessor of heaven and of earth. . . . Now Melchisedek was a man of faith, who wrought righteousness. . . . And thus, having been approved of God, he was ordained an high priest after the order of the covenant which God made with Enoch, it being after the order of the Son of God; which order came, not by man, nor the will of man; neither by father nor mother; neither by beginning of days nor end of years; but of God; and it was delivered unto men by the calling of his own voice, according to his own will, unto as many as believed on his name. . . . And now, Melchisedek was a priest of this order; therefore he obtained peace in Salem, and was called the Prince of peace.

*Ileb.* 7: 1-4 For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; for this Melchisedec was ordained a priest after the order of the Son of God, which order was without father, without mother, without descent, having neither beginning of days, nor end of life. And all those who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually. Now consider how great this man was, unto whom

even the patriarch Abraham gave the tenth of the spoils.

*Num. 16: 10* And he hath brought thee near to him, and all thy brethren the sons of Levi with thee; and seek ye the high priesthood also?

PRIESTS AND ELDERS BEFORE THE DAYS OF  
MOSES AND AARON.

*Gen. 47: 22* Only the land of the priests bought he not; for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them; wherefore they sold not their lands.

*Gen. 50: 7* And Joseph went up to bury his father; and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt.

*Ex. 3: 16* Go, and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt.

*Ex. 4: 29* And Moses and Aaron went and gathered together all the elders of the children of Israel.

*Gen. 6: 7, 24, 70* Now this same priesthood which was in the beginning, shall be in the end of the world also. . . . And they were preachers of righteousness, and spake and prophesied, and called upon all men everywhere to repent. And faith was taught unto the children of men. . . . And thou art after the order of him who was without beginning of days or end of years, from all eternity to all eternity.

*Ex. 12: 21. 18: 12. 24: 1, 9. 28: 1, 41. Num 11: 16, 25.*

MELCHISEDEK PRIESTHOOD IN THE CHRISTIAN  
CHURCH.

*Heb. 3: 1* Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.

*Heb. 7: 3* For this Melchisedec was ordained a priest after the order of the Son of God, which order was without father, without mother, without descent, having neither beginning of days, nor end of life. And

all those who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually.

*Heb. 7: 12* For the priesthood being changed, there is made of necessity a change also of the law.

*2 Cor. 5: 18-20* And receiveth all the things of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God is in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God.

*John 17: 18* As thou hast sent me into the world, even so have I also sent them into the world.

*John 20: 21* Then said Jesus unto them again, Peace be unto you; as my Father hath sent me, even so send I you.

*1 Pet. 2: 5, 9* Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. . . . But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.

*Rev. 1: 6* And unto him who loved us, he glory; who washed us from our sins in his own blood, and hath made us kings and priests unto God, his Father.

*Rev. 5: 9, 10* And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth.

#### AUTHORITY OF THE PRIESTHOOD.

*Matt. 16: 20* And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.



*Matt. 18: 18* Verily, I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven.

*John 20: 23* Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

*Acts 10: 38* How God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with him.

*Luke 9: 1, 2* And he gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick.

*Luke 10: 9, 20* And heal the sick who are therein, and say, The kingdom of God is come nigh unto you. . . . Behold, I will give unto you power over serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you.

*1 Cor. 5: 4, 5* And have the Spirit, with the power of our Lord Jesus Christ, to deliver such a one unto Satan for the destruction of the flesh.

*1 Tim. 1: 20* Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

*1 Thess. 1: 5. 1 Kings 18: 30.*

*Doc. & Cov. 83: 6* All they who receive this priesthood receive me, saith the Lord; for he that receiveth my servants receiveth me.

*Doc. & Cov. 1: 2.*

#### MUST BE CALLED OF GOD.

*Heb 5: 4, 5, 10* And no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. . . . Called of God a high priest after the order of Melchisedec.

*John 15: 16* Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit and that your fruit should remain; that

whatsoever ye shall ask of the Father in my name, he may give it to you.

*Acts* 1:23, 24 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen.

*Acts* 13:2, 4 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. . . . So they being sent forth by the Holy Ghost, departed unto Selucia; and from thence they sailed to Cyprus.

*Rom.* 1:1 Paul, an apostle, a servant of God, called of Jesus Christ, and separated to preach the gospel.

*Rom.* 13:1 Let every soul be subject unto the higher powers. For there is no power in the church but of God; the powers that be are ordained of God.

*Rom.* 10:14, 15. 1 *Cor.* 3:5, 9; 7:29; 9:16. *Gal.* 1:1, 11, 12. 2 *Tim.* 1:9.

#### ORDINATION BY THE LAYING ON OF HANDS.

*Num.* 27:18, 20, 22, 23 And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the Spirit, and lay thine hand upon him; . . . and thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient. . . . And Moses did as the Lord commanded him; and he took Joshua, and set him before Eleazar the priest, and before all the congregation; and he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses.

*Deut.* 34:9 And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him; and the children of Israel hearkened unto him, and did as the Lord commanded Moses.

*Acts* 13:3 And when they had fasted and prayed, and laid their hands on them, they sent them away.

*Acts* 6:6 Whom they set before the apostles; and when they had prayed, they laid their hands on them.

1 *Tim.* 5:22 Lay hands suddenly on no man, neither be partaker of other men's sins; keep thyself pure.

*Ex.* 28:41. *Lev.* 8:12. *Num.* 8:10. *Mark* 3:13. *John* 15:16. 1 *Tim.* 2:7; 4:14.

*Alma 4: 1* He ordained Priests and Elders by laying on his hands, according to the order of God, to preside and watch over the Church.

*Nephi 8: 10* When Jesus had made an end of these sayings he touched with his hand the disciples whom he had chosen, one by one, even until he had touched them all. . . . The disciples bear record that he gave them power to give the Holy Ghost.

*Moroni 2: 1; 3: 1. Jacob 1: 4. Mosiah 9: 9; 11: 12. Alma 10: 14; 14: 2; 21: 5.*

*Doc. & Cov. 68: 2* And found worthy, and anointed and ordained under the hands of this presidency, otherwise they are not legally authorized to officiate in their priesthood.

*Doc. & Cov. 42: 4* It shall not be given to any one to go forth and preach my gospel, or to build up my church, except he be ordained by some one who has authority and it is known to the church that he has authority, and has been regularly ordained.

*Doc. & Cov. 43: 2.*

THE ORACLES OF GOD AND THE PRIESTHOOD GIVEN TO  
ISRAEL, AND THROUGH THEM OTHER PEOPLES  
TO BE BLESSED.

*Gen. 12: 2* And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse them that curse thee; and in thee shall the families of the earth be blessed.

*Gen 17: 8, 9, 12* But as for thee, behold, I will make my covenant with thee, and thou shalt be a father of many nations. And this covenant I make that thy children may be known among all nations. Neither shall thy name any more be called Abram, but thy name shall be called Abraham; for a father of many nations have I made thee. . . . And thou shalt observe to keep all my covenants wherein I covenanted with thy fathers; and thou shalt keep the commandments which I have given thee with mine own mouth, and I will be a God unto thee and thy seed after thee.

*Deut. 7: 6* For thou art a holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a

special people unto himself, above all people that are upon the face of the earth.

*Rom. 3: 1, 2* What advantage then hath the Jew over the Gentile? . . . But he who is a Jew from the heart, I say hath much every way; chiefly because that unto them were committed the oracles of God.

*Acts 7: 38* This is he that was in the church in the wilderness with the angel which spake to him in the mount Sinai, and with our fathers, who received the lively oracles to give unto us.

*Gen. 26: 4    Isa. 44: 1-8.    John 4. 24.    Rom. 1: 16.    Gal 3: 8, 9, 16, 18, 29.*

(See Antiquity of the Gospel, pages 11 to 14.)

#### CHOICE AND CALLING OF INDIVIDUALS AS MINISTERS.

*Jer. 1: 5* Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

*John 1: 6* Then was a man sent from God, whose name was John.

*1 Cor. 1: 26* For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are chosen.

*Eph. 1: 4* According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.

*Matt 22: 14* For many are called, but few chosen; wherefore all do not have on the wedding garment.

*Luke 6: 13.    Rom. 8: 28.*

#### THE AARONIC PRIESTHOOD.

*Ex. 28: 1, 41* And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons. . . . And thou shalt put them upon Aaron thy brother, and his sons with him; and shall anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office.

*Ex. 29: 9* And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them; and











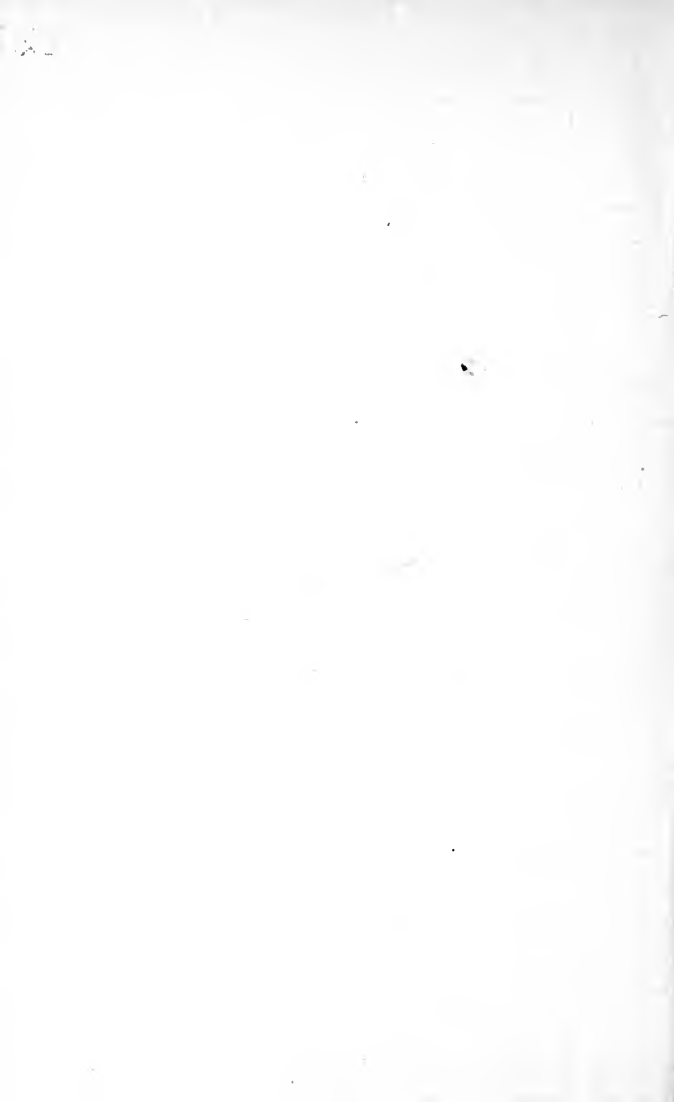










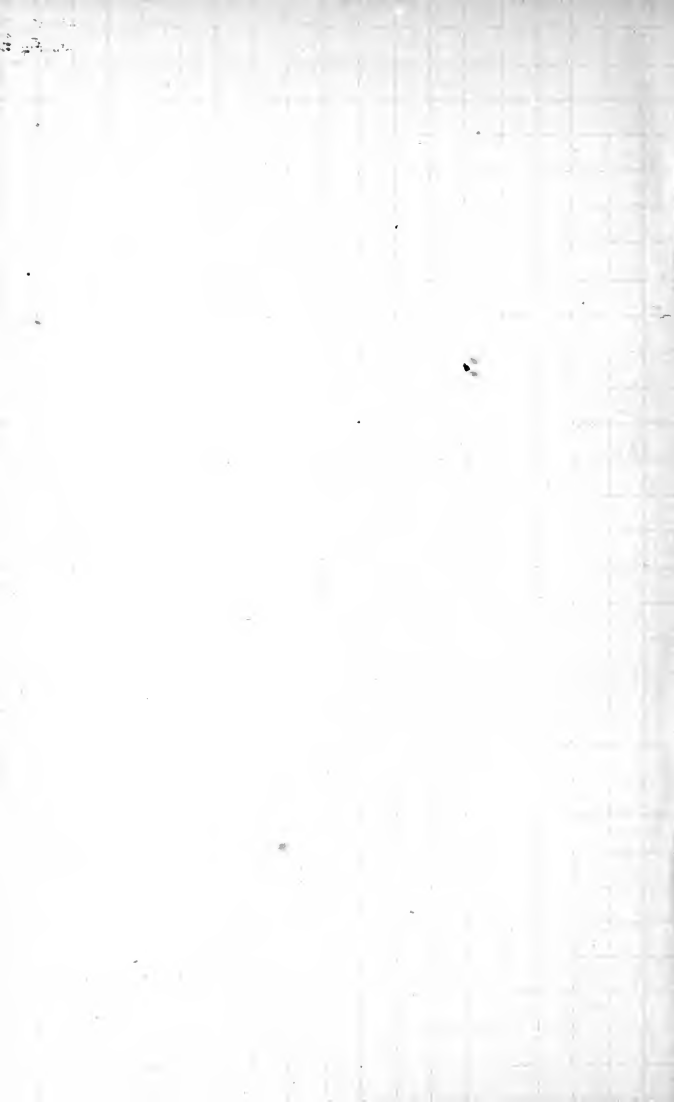




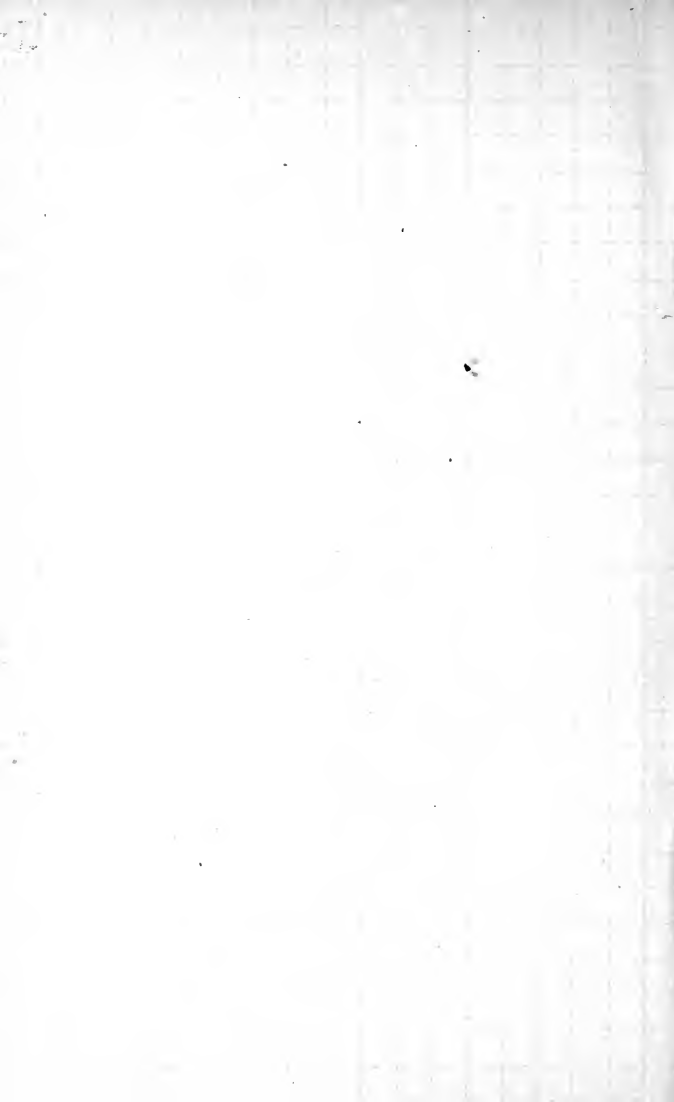


























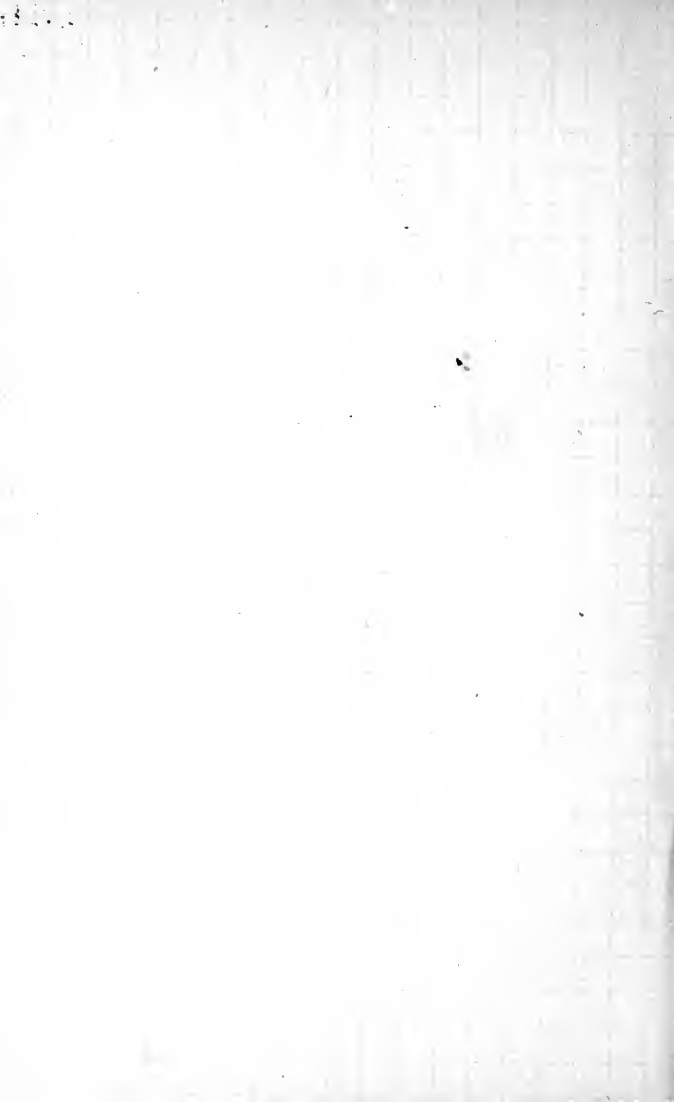










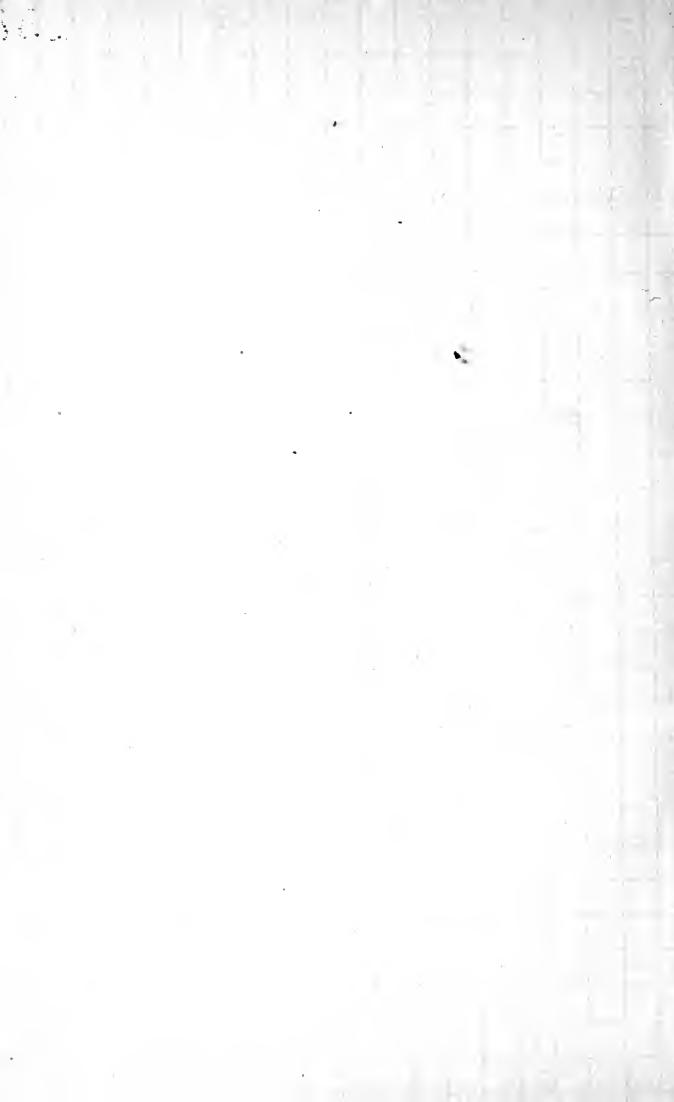








































the priest's office shall be theirs for a perpetual statute; and thou shalt consecrate Aaron and his sons.

*Ex.* 40:13-15 And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office. And thou shalt bring his sons, and clothe them with coats; and thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office; for their anointing shall surely be an everlasting priesthood throughout their generations.

*Num.* 18:6 And I, behold, I have taken your brethren the Levites from among the children of Israel; to you they are given as a gift for the Lord, to do the service of the tabernacle of the congregation.

*Ex.* 30:30. *Num.* 3:9, 10; 8:10, 14, 15, 18, 20.

*Doc. & Cov.* 83:3 And the Lord confirmed a priesthood also upon Aaron and his seed, throughout all their generations, which priesthood also continueth and abideth forever, with the priesthood which is after the holiest order of God.

*Doc & Cov.* 104:10 The power and authority of the lesser, or Aaronic, priesthood is to hold the keys of the ministering of angels, and to administer in outward ordinances—the letter of the gospel—the baptism of repentance for the remission of sins, agreeably to the covenants and commandments.

#### DUTIES OF THE LEVITES FURTHER MENTIONED.

*Num.* 1:51, 53 And when the tabernacle setteth forward, the Levites shall take it down; and when the tabernacle is to be pitched, the Levites shall set it up; and the stranger that cometh nigh shall be put to death. . . . But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel; and the Levites shall keep the charge of the tabernacle of testimony.

*Num* 18:2-5, 8 And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee; but thou and thy sons with thee shall minister before the tabernacle of witness. And they shall keep thy charge, and the charge of all the tabernacle; only

they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die. And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle; and a stranger shall not come nigh unto you. And ye shall keep the charge of the sanctuary, and the charge of the altar; that there be no wrath any more upon the children of Israel. . . . And the Lord spake unto Aaron, Behold, I also have given thee the charge of mine heave offerings of all the hallowed things of the children of Israel; unto thee have I given them by reason of anointing, and to thy sons, by an ordinance for ever.

#### SUPPORT OF THE LEVITES.

*Num.* 18:9-13, 19, 20, 21, 24, 26, 30, 31 This shall be thine of the most holy things reserved from the fire; every oblation of theirs, every meat offering of theirs, and every sin offering of theirs, and every trespass offering of theirs, which they shall render unto me, shall be most holy for thee and for thy sons. In the most holy place shalt thou eat it; every male shall eat it; it shall be holy unto thee. And this is thine; the heave offering of their gift, with all the wave offerings of the children of Israel; I have given them unto thee, and to thy sons and to thy daughters with thee, by a statute for ever; every one that is clean in thy house shall eat of it. All the best of the oil, and all the best of the wine, and of the wheat, the first fruits of them which they shall offer unto the Lord, them have I given thee. And whatsoever is first ripe in the land, which they shall bring unto the Lord, shall be thine; every one that is clean in thine house shall eat of it. . . . All the heave offerings of the holy things, which the children of Israel offer unto the Lord, have I given thee, and thy sons and thy daughters with thee, by a statute for ever; it is a covenant of salt for ever before the Lord unto thee and to thy seed with thee. And the Lord spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them; I am thy part and thine inheritance among the children of Israel. And, behold, I have given the children of

Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation. . . . But the tithes of the children of Israel, which they offer as a heave offering unto the Lord, I have given to the Levites to inherit; therefore I have said unto them, Among the children of Israel they shall have no inheritance. . . . Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up a heave offering of it for the Lord, even a tenth part of the tithe. . . . Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshing-floor, and as the increase of the wine-press. And ye shall eat it in every place, ye and your households; for it is your reward for your service in the tabernacle of the congregation.



**THE AARONIC PRIESTHOOD ACCOMPANIED THE GOSPEL IN ALL AGES.**

*Luke 1:5* There was in the days of Herod, king of Judea, a certain priest named Zacharias, of the course of Abia; and his wife being of the daughters of Aaron, and her name Elizabeth.

*Acts 6:3-5* Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude; and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch.

*Acts 8:5, 12, 14* Then Philip went down to the city of Samaria, and preached Christ unto them. . . . But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. . . . Now when the apostles which were at Jerusalem heard

that Samaria had received the word of God, they sent unto them Peter and John.

*Luke* 1: 13, 16. *Mark* 1: 1-4.

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EXCLUSIVE RIGHT OF THOSE AUTHORIZED TO  
MINISTER AND TO PROPHECY.

*Num.* 3: 10, 38 And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office; and the stranger that cometh nigh shall be put to death. . . . And Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel: and the stranger that cometh nigh shall be put to death.

1 *Sam.* 13: 9, 13, 14 And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering. . . . And Samuel said unto Saul, Thou hast done foolishly; thou hast not kept the commandment of the Lord thy God, which he commanded thee; for now would the Lord have established thy kingdom upon Israel for ever. But now thy kingdom shall not continue.

2 *Chron.* 26: 16-18 But when he was strong, his heart was lifted up to his destruction; for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense. And Azariah the priest went in after him, and with him four-score priests of the Lord, that were valiant men; and they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests, the sons of Aaron, that are consecrated to burn incense; go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honor from the Lord God.

*Jer.* 23: 21 I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied.

*John* 3: 28 John answered and said, A man can receive nothing, except it be given him from heaven.

*John* 8: 42 Jesus said unto them, If God were your Father, ye would love me; for I proceeded forth and came from God; neither came I of myself, but he sent me.

*Num.* 16:1-33. *Jer.* 14:14; 29:9. *Rom.* 1:1; 10:15.  
*Heb.* 5:4, 5.

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SUPPORT OF MINISTERS PROVIDED FOR IN THE  
GOSPEL.

*Luke* 12: 33 And ye are sent unto them to be their ministers, and the laborer is worthy of his hire; for the law saith, That a man shall not muzzle the ox that treadeth out the corn.

1 *Cor.* 9: 7-14 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written; that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

*Gal.* 6: 6 Let him that is taught in the word communicate unto him that teacheth in all good things.

2 *Thess.* 3: 8, 9 Neither did we eat any man's bread for naught; but wrought with labor and travail night and day, that we might not be chargeable to any of you; not because we had not power, but to make ourselves an ensample unto you to follow us.

1 *Tim.* 5: 18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, the laborer is worthy of his reward.

2 *Tim.* 2: 4, 6 No man that warreth entangleth him-

self with the affairs of this life; that he may please him who hath chosen him to be a soldier. . . . The husbandman that laboreth must be first partaker of the fruits.

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TITHING A PART OF THE GOSPEL LAW, AS TAUGHT  
BY CHRIST AND HIS MINISTERS IN ALL AGES.

*Gen. 14: 20, 39* And Abram gave him tithes of all he had taken. . . . Wherefore, Abram paid unto him tithes of all that he had, of all the riches which he possessed, which God had given him more than that which he had need.

*Gen. 28: 22* And the place of this stone which I have set for a pillar, shall be the place of God's house; and of all that thou shalt give me I will surely give the tenth unto thee.

*Lev. 27: 30, 32* And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord. . . . And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord.

*Deut. 14: 22* Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year.

*Deut. 26. 12* When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled.

*Prov. 3: 9* Honor the Lord with thy substance, and with the first-fruits of all thine increase.

*Mal. 3: 8-11* Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall











not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

*Luke 11: 43* But I say unto you, Woe be unto you, Pharisees! For ye tithe mint, and rue, and all manner of herbs, and pass over judgment, and the love of God; these ought ye to have done, and not to leave the other undone.

*Heb. 7: 2, 4, 8, 9* To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; . . . Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. . . . And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. And as I may so say, Levi, also, who receiveth tithes, paid tithes in Abraham.

*Num. 18: 24, 26-32; 18: 8-19. Neh. 10: 34-39. Matt. 23: 20*

*Alma 10: 1* And it was this same Melchisedek to whom Abraham paid tithes of one tenth part of all that he possessed. Now these ordinances were given after this manner, that thereby the people might look forward on the Son of God, it being a type of his order, or it being his order.

*Jacob 2: 5. Mosiah 9: 9. Nephi 11: 3, 7.*

*Doc. & Cov. 64: 5* Behold now it is called to day, until the coming of the Son of Man, and verily it is a day of sacrifice, and a day for the tithing of my people.

*Doc. & Cov. 106: 1* And, after that, those who have thus been tithed shall pay one tenth of all their interest annually, and this shall be for a standing law unto them forever.

*Doc. & Cov. 94: 3; 106: 1, 2.*

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## THE SPIRIT OF MAN.

### ITS PRE-EXISTENCE.

*Num 16: 22* And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?

*Heb* 12:9 Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live?

*Heb.* 2: 11, 14 For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren, . . . Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same.

*Heb.* 10: 5 Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me.

*Jer.* 1:5 Before I formed thee in the belly I knew thee; . . . and I ordained thee to be a prophet unto the nations.

*John* 1:6, 7 Then was a man sent from God, whose name was John. The same came into the world for a witness.

*John* 16: 28 I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father.

*Rom.* 8: 29. *Eph.* 1: 4, 5. *Job.* 38: 4, 7. *John* 9: 2

*Doc. & Cov.* 49: 3 That it [the earth] might be filled with the measure of man, according to his creation before the world was made.

*Doc. & Cov.* 90: 5 Man was also in the beginning with God. Intelligence . . . was not created or made, neither indeed can be.

*Doc & Cov.* 90: 4, 5.

THE SPIRIT IS THE REAL ENTITY OR LIFE OF MAN, AND IS THE RULER OVER THE BODY.

*Gen* 2: 8 And I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul; the first flesh upon the earth, the first man also.

*Job.* 32: 8 But there is a spirit in man; and the inspiration of the Almighty giveth them understanding.

*Zech.* 12: 1 The Lord which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

*Isa.* 26: 9 With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee

early; for when thy judgments are in the earth, the inhabitants of the world will learn righteousness.

*Luke 8:54* And her spirit came again, and she arose straightway; and he commanded to give her meat.

*1 Cor 9:27* But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway.

*Eccl. 8:8* There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death.

*Eccl. 12:7* Then shall the dust return to the earth as it was; and the spirit shall return to God who gave it.

*James 2:25* The body without the spirit is dead.

*Luke 23:47* And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit. And having said thus, he gave up the ghost.

*Acts. 7:59* And he, calling upon God, said, Lord Jesus, receive my spirit.

*Rom 7:23. 1 Cor. 2:11. Eph. 3:16.*

#### MAY EXIST INDEPENDENTLY OF THE BODY.

*2 Cor. 12:2-4* I knew a man in Christ above fourteen years ago, (whether in the body, I can not tell; or whether out of the body, I can not tell; God knoweth), such a one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I can not tell; God knoweth), how that he was caught up into paradise.

*Phil. 1:23, 24* Now I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better; nevertheless to abide in the flesh is more needful for you.

*2 Cor. 4:16* But though our outward man perish, yet the inward man is renewed day by day.

*2 Cor. 5:1* For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

*Eccl. 3:21. Alma 19:4. Nephi 13:4.*

#### IS IN THE FORM OF THE BODY.

*Mark 6:51-53* And when they saw him walking upon the sea, they supposed it had been a spirit, and

cried out; for they all saw him, and were troubled. And immediately he talked with them, and said unto them, Be of good cheer; it is I; be not afraid.

*Luke 24: 36-38* But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are you troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I, myself. Handle me, and see; for a spirit hath not flesh and bones, as you see me have.

*Dan. 3: 25* He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

*Matt. 17: 2* And, behold, there appeared unto them Moses and Elias, talking with him.

*Matt. 14: 22. 2 Cor. 12: 2.*

#### ITS CONSCIOUS EXISTENCE HEREAFTER.

*2 Cor. 5: 2* For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven.

*2 Cor. 5: 6, 9* Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord. . . . Wherefore we labor, that, whether present or absent, we may be accepted of him.

*Rev. 6: 9, 10* And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

*1 Cor. 5: 5* To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

*Matt. 5: 27* Agree with thine adversary quickly, while thou art in the way with him; lest at any time thine adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

*John 5: 25* Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they who hear shall live.

*Job 14: 14, 15* If a man die, shall he live again? all the days of my appointed time will I wait, till my

change come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands.

*Prov. 5: 11, 12.*

*Alma 19: 5* It has been made known unto me by an angel that the spirits of all men, as soon as they are departed from this mortal body, . . . whether they be good or evil, are taken home to that God who gave them life.

*Alma 19: 7* There is a space between death and the resurrection; a state of the soul, in happiness or in misery, until the time which is appointed of God that the dead shall come forth.

PARADISE THE ABODE OF THE SPIRITS OF THE RIGHTEOUS.

*Rev. 2: 7* He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

*2 Cor. 12: 4* How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

*Luke 23: 44* And Jesus said unto him, Verily I say unto thee; To-day shalt thou be with me in paradise.

*John 17: 24* Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me.

*John 12: 26* If any man serve me, let him follow me; and where I am, there shall also my servant be.

*John 13: 36* Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

*2 Cor. 5: 8* We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

*Rev. 14: 13* And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

*Luke 16: 27-31.*

*Alma 19: 5* And then it shall come to pass that the spirits of those who are righteous are received into a

state of happiness, which is called paradise, a state of rest, a state of peace, where they shall rest from all their troubles, and from all care and sorrow.

*Moroni 10:2* I soon go to rest in the paradise of God, until my spirit and my body shall again reunite.

2 *Nephi 6:5* The paradise of God must deliver up the spirits of the righteous.

*Nephi 13:3. Nephi the Son 1:5.*

#### HELL OR PRISON THE ABODE OF THE ANGELS WHO FELL.

2 *Peter 2:4* For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.

*Jude 6* And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

#### ALSO THE ABODE OF THE WICKED DEAD.

*Ps. 9:17* The wicked shall be turned into hell, and all the nations that forget God.

*Prov. 5:11, 12* And thou mourn at the last, when thy flesh and thy body are consumed, and say, How have I hated instruction, and my heart despised reproof.

*Isa. 5:14* Therefore hell hath enlarged herself, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

*Isa 24:22* And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.

*Ezek. 32:18, 21, 22, 23, 31* Son of man, wail for the multitude of Egypt, and cast them down, even her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit. . . . The strong among the mighty shall speak to him out of the midst of hell. . . . Asshur is there and all her company; his graves are about him; all of them slain, fallen by the sword; whose graves are set in the sides of the pit, and her company is round about her grave. . . . Pharaoh shall see them, and shall be comforted over all his multitude, even Pha-

ASSUR = ASSYRIA.



raoh and all his army slain by the sword, saith the Lord God.

*Matt. 5: 27* Agree with thine adversary quickly, while thou art in the way with him; lest at any time thine adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

*Matt. 12: 38* And he said unto them, When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest and finding none.

*Zech. 9: 11, 12* As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the strong hold, ye prisoners of hope; even to-day do I declare that I will render double unto thee.

*Isa. 14: 9. Ezek. 26: 19, 20.*

*Alma 19: 6* Now this is the state of the souls of the wicked, yea, in darkness, and in a state of awful, fearful looking for the fiery indignation of the wrath of God upon them. Thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection.

#### CHRIST TO DELIVER THE CAPTIVES.

*Luke 4: 18* He hath . . . sent me to preach deliverance to the captives, and the recovering of sight to the blind; to set at liberty them who are bruised.

*Isa. 61: 1* He hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.

*Isa. 49: 9* That thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves.

*Isa. 42: 7* To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.

*1 Pet. 3: 18, 19* For Christ also once suffered for sins, the just for the unjust, being put to death in the flesh, but quickened by the Spirit, that he might bring us to God. For which cause also, he went and preached unto the spirits in prison.

*1 Pet. 4: 6* Because of this, is the gospel preached to them who are dead, that they might be judged according to men in the flesh, but live in the spirit according to the will of God.

*Matt. 12:34* An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas; for as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth.

*Ps. 16:10* For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

*Ej. h. 4:9* Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

*Acts 2:31. Rev. 1:18.*

*2 Nephi 6:4* Wherefore, death and hell must deliver up their dead; hell must deliver up its captive spirits, and the grave must deliver up its captive bodies.

*1 Nephi 4:5. 6. Alma 9:2, 3.*

*Doc. & Cov. 85:28* And after this another angel sha'll sound, which is the second trump, and then cometh the redemption of those who are Christ's at his coming, who have received their part in that prison which was prepared for them, that they might receive the gospel and be judged according to men in the flesh.

*Doc. & Cov. 110:22* Let the dead speak forth anthems of eternal praise to King Immanuel, who ordained before the world was that which would enable us to redeem them out of their prisons; for the prisoners shall go free.

*Doc. & Cov. 36:7, 11.*

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#### THE GLORIES OF THE REDEEMED.

*Rev. 11:18* And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth.

*John 14:2, 3* In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And when I go, I will pre-

pare a place for you, and come again, and receive you unto myself; that where I am, ye may be also.

*John 17:22* And the glory which thou gavest me I have given them; that they may be one, even as we are one.

*Matt. 17:1* And was transfigured before them; and his face did shine as the sun, and his raiment was white as the light.

*Matt. 13:45* Then shall the righteous shine forth as the sun, in the kingdom of their Father.

*Rev. 1:13, 14, 15* And in the midst of the seven candlesticks one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

*Mark 8:43* For verily I say unto you, That he shall come; and he that layeth down his life for my sake and the gospel's, shall come with him, and shall be clothed with his glory in the cloud, on the right hand of the Son of Man.

*Phil. 3:21* Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

*Rev. 1:7* For behold, he cometh in the clouds with ten thousands of his saints in the kingdom, clothed with the glory of his Father.

*1 Pet. 5:4* And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

*1 John 3:2* But we know that, when he shall appear, we shall be like him; for we shall see him as he is.

*Ps. 17:15* As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake with thy likeness.

*1 Cor. 15:35-43* But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die; and that which thou sowest, thou sowest not that body which shall be, but grain, it may be of wheat, or some other; but God giveth it a body as

it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. Also celestial bodies, and bodies terrestrial, and bodies telestial; but the glory of the celestial, one; and the terrestrial, another; and the telestial, another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power.

*Ps.* 73:24. *Matt.* 16:30. *2 Cor.* 3:9; 4:17; 12:2. *Col.* 3:4. *1 Thess.* 2:12.

*Doc. & Cov.* 76:5 We bear record, for we saw and heard, and this is the testimony . . . concerning those who come forth in the resurrection of the just. They are they who received the testimony of Jesus, believed on his name, and were baptized after the manner of his burial . . . and this according to the commandment which he has given, that by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of hands of him who is ordained and sealed unto this power; and who overcome by faith and are sealed by the Holy Spirit of promise. . . . These shall dwell in the presence of God and his Christ forever and ever. These are they whom he shall bring with him when he shall come in the clouds of heaven to reign on the earth. . . . These are they whose names are written in heaven, where God and Christ are the judges of all. These are they who are just men made perfect through Jesus the mediator of the new covenant. . . . These are they whose bodies are celestial, whose glory is that of the sun, even the glory of God, the highest of all, whose glory the sun of the firmament is written of as being typical.

*Doc. & Cov.* 76:6 And, again, we saw the terrestrial world. . . . These are they who died without law, and also they who are the spirits of men kept in prison, whom the Son visited and preached the gospel unto, . . . who received not the testimony of Jesus in the



















flesh but afterward received it. These are they who are honorable men of the earth, who are blinded by the craftiness of men. These are they who receive of his glory but not of his fulness. These are they who receive of the presence of the Son but not the fulness of the Father, wherefore they are bodies terrestrial and not bodies celestial, and differ in glory as the moon differs from the sun. These are they who are not valiant in the testimony of Jesus, wherefore they obtained not the crown over the kingdom of our God.

*Doc. & Cov. 76:7* And, again, we saw the glory of the telestial, which glory is that of the lesser, even as the glory of the stars differs from that of the moon. . . . These are they who received not the gospel of Christ, neither the testimony of Jesus. . . . These are they who are thrust down to hell, . . . who shall not be redeemed from the devil until the last resurrection, until the Lord, even Christ the Lamb, shall have finished his work. . . . As one star differs from another in glory even so differs one from another in glory in the telestial world. . . . These are they who say they are some of one and some of another, . . . but received not the gospel, neither the testimony of Jesus. . . . And lo, we saw the glory and the inhabitants of the telestial world, that they were as innumerable as the stars in the firmament of heaven, or as the sand upon the sea shore. And we heard the voice of the Lord saying: These all shall bow the knee, and every tongue shall confess to him who sits upon the throne forever and ever, for they shall be judged according to their works, . . . and they shall be servants of the Most High, but where God and Christ dwell they can not come, worlds without end.

*Doc. & Cov. 76:3, 4. Doc. & Cov 85:4-10.*

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#### SIGNS AND SPIRITUAL GIFTS ONLY FOR BELIEVERS.

*Matt. 4:22* And Jesus went about all Galilee teaching in their synagogues, and preaching the gospel of the kingdom; and healing all manner of sickness,

and all manner of diseases among the people which believed on his name.

*Matt 7:12, 13, 20* Say unto them, Ask of God; ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh findeth; and unto him that knocketh, it shall be opened. . . . If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven, give good things to them that ask him?

*Mark 16:16-19, 21* And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. . . . And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following.

*Luke 17:5, 6* And the apostles said unto him, Lord, increase our faith. And the Lord said, If you had faith as a grain of mustard seed, you might say unto this sycamore tree, Be thou plucked up by the roots, and be thou planted in the sea; and it should obey you.

*John 14:12, 13, 14* Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.

*Acts 2:18* And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy.

*Acts 10:41* Not to all the people, but unto witnesses chosen before of God, even to us who did eat and drink with him after he rose from the dead.

*1 Cor. 14:12* Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.

*Heb. 2:4* God also bearing them witness, both with

signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will.

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### GOD'S PEOPLE NOT ALWAYS HEALED, AND WHY.

#### FIRST, BECAUSE SUBJECT TO GOD'S WILL.

*2 Cor. 12:7-9* And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure, For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

*Phil. 2:27* For indeed he was sick nigh unto death; but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

*2 Tim. 4:20* Erastus abode at Corinth; but Trophimus have I left at Miletum sick.

#### SECOND, BECAUSE OF SIN.

*1 Cor. 11:29, 30* For he that eateth and drinketh unworthily, eateth and drinketh condemnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep.

*Isa. 59:1, 2* Behold, the Lord's hand is not shortened, that it can not save; neither his ear heavy, that it can not hear; but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.

#### THE GIFTS OF GOD ARE RECEIVED BY FAITH.

*Mark 10:53* And Jesus said unto him, Go thy way; thy faith hath made thee whole.

*Mark 11:25, 26* For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith fulfilled. Therefore I say unto you, Whatso-

ever things ye desire, when ye pray, believe that ye receive, and ye shall have whatsoever ye ask.

*Matt* 21: 20 And all things, whatsoever ye shall ask in prayer, in faith believing, ye shall receive.

*Acts* 3: 16 And this man, through faith in his name, hath been made strong, whom ye see and know; yea, the faith which is in him hath given him this perfect soundness in the presence of you all

*Heb* 6: 12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.

*James* 1: 5, 6. 17 If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed. . . . Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

*Matt* 17: 20. *Mark* 6: 7, 8. *Luke* 4: 23-27; 17: 5, 6.

*Ether* 5: 1 But in the gift of his Son hath God prepared a more excellent way, and it is by faith that it hath been fulfilled. For if there be no faith among the children of men God can do no miracle among them; wherefore he showed not himself until after their faith. Behold, it was the faith of Alma and Amulek that caused the prison to tumble to the earth. . . . And neither at any time have any wrought miracles until after their faith; wherefore they first believed in the Son of God.

*Moroni* 10: 1 I would exhort you that ye deny not the power of God. For he worketh by power, according to the faith of the children of men, the same to day, to-morrow and forever. . . . Deny not the gifts of God, for they are many, and they come from the same God. . . . All these gifts of which I have spoken, which are spiritual, never will be done away so long as the world shall stand, only according to the unbelief of the children of men. Wherefore there must be faith, and if there be faith there must also be hope.

*Doc. & Cov.* 34: 3 And whosoever shall ask it in my name, in faith, they shall cast out devils, they shall



heal the sick, they shall cause the blind to receive their sight, the deaf to hear, the dumb to speak, and the lame to walk. . . . But without faith shall not anything be shown forth, except desolations upon Babylon.

*Nephi 1:3. Mormon 4:7. Doc. & Cov. 42:13.*

NEVER GIVEN TO CONVICT OR CONVERT SINNERS.

*Matt. 9:36* And their eyes were opened; and straitly he charged them, saying, Keep my commandments, and see ye tell no man in this place, that no man know it.

*Matt. 12:33. 34* Then certain of the Scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas.

*Matt. 13:59* And he did not many mighty works there, because of their unbelief.

*Matt. 16:21* Then charged he his disciples that they should tell no man that he was Jesus, the Christ.

*Luke 4:41* And devils also came out of many, crying out, and saying, Thou art Christ, the Son of God. And he, rebuking them, suffered them not to speak; for they knew that he was Christ.

*Luke 8:53* And he put them all out, and took her by the hand, and he called, saying, Maid arise.

*Luke 16:36* And he said unto them, If they hear not Moses and the prophets, neither will they be persuaded, though one should rise from the dead.

*Matt. 4:3, 6. John 10:41. Luke 11:29.*

### SPIRITUALISM OR SATANIC POWER.

THE METHOD USED BY SATAN TO GAIN FOLLOWERS  
AND TO DECEIVE.

*2 Thess 2:9* Yea, the Lord, even Jesus, whose coming is not until after there cometh a falling away, by the working of Satan with all power, and signs and lying wonders.

*2 Cor. 11:3* But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds

should be corrupted from the simplicity that is in Christ.

*Gen 3: 6 7* And now, the serpent was more subtle than any beast of the field, which I, the Lord God, had made. And Satan put it into the heart of the serpent, for he had drawn away many after him; and he sought also to beguile Eve.

*Rev 16: 13, 14* And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

*Rev. 13: 13, 14* And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do.

*Rev. 19: 20* And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast.

*Mark 13: 25* For in those days there shall also arise false Christs, and false prophets, and shall show great signs and wonders; insomuch, that if possible, they shall deceive the very elect, who are the elect according to the covenant.

*Acts 8: 9-11, 23* But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one; to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries. . . . For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

#### HIS POWER TO TEMPT, AND TO AFFLICT AND DESTROY.

*Matt 4: 3, 6, 9* And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. . . . Then the devil came unto him and said, If thou be the Son of God, cast thyself

down. . . . And the devil came unto him again, and said, All these things will I give unto thee, if thou wilt fall down and worship me.

*Zech. 3:1, 2* And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee; is not this a brand plucked out of the fire?

*Job 1:6, 7, 12* Now there was a day when the children of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. . . . And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord.

*Job 2:6, 7* And the Lord said unto Satan, Behold, he is in thine hand: but save his life. So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown.

*Luke 13:16* And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?

#### FAMILIAR SPIRITS AND THEIR WORK.

*Isa. 8:19, 20* And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not a people seek unto their God? for the living to hear from the dead? To the law and to the testimony; and if they speak not according to this word, it is because there is no light in them.

*Isa. 19:3* And the spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof; and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards.

*Ex. 7:11, 12, 22* Then Pharaoh also called the wise men and the sorcerers; now the magicians of Egypt,

they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents; but Aaron's rod swallowed up their rods. . . . And the magicians of Egypt did so with their enchantments; and Pharaoh's heart was hardened, neither did he hearken unto them; as the Lord had said.

*Ex.* 8: 7, 18, 19 And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt. . . . And the magicians did so with their enchantments to bring forth lice, but they could not; so there were lice upon man and upon beast. Then the magicians said unto Pharaoh, This is the finger of God; and Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had said.

*Lev.* 19: 31 Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them; I am the Lord your God.

*1 Sam.* 28: 6, 15, 16 And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets. . . . And these are the words of Samuel unto Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God has departed from me, and answereth me no more, neither by prophets, nor by dreams; therefore I have called thee, that thou mayest make known unto me what I shall do. Then said Samuel, Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy?

*Lev.* 20: 6, 7. *1 Kings* 22: 2-23. *2 Chron.* 18: 4-6, 12, 13, 16, 18-22.

**THEY TURN PEOPLE FROM GOD AND THE TRUTH, AND  
FOLLOW DISOBEDIENCE.**

*Acts* 13: 8, 10 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. . . . And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

*Deut.* 13: 1-5 If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a won-

der, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams; for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him. And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the Lord your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the Lord thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.

2 *Thess.* 2:10-12 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness.

*Isa.* 66:4 I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear; but they did evil before mine eyes, and chose that in which I delighted not.

1 *Tim.* 4:1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.

*Num.* 22:12-38. *Deut.* 18:9-14. 2 *Kings* 17:17; 21:6.

#### THEY ENTER INTO THE BODIES OF MEN AND BEASTS.

*Mark* 1:30 And cast out many devils; and suffered not the devils to speak, because they knew him.

*Mark* 5:2, 3, 6, 9, 15 And when he was come out of the ship, immediately there met him out of the tombs, a man with an unclean spirit, who had been dwelling among the tombs. And no man could bind him, no, not with chains; because that he had been often bound with fetters, and chains, and the chains had been

plucked asunder by him, and the fetters broken in pieces; neither could any man tame him. . . . And he commanded him saying, Declare thy name. And he answered, saying, My name is Legion; for we are many. . . . And all the devils besought him, saying, Send us into the swine. . . . And when he was come into the ship, he that had been possessed with the devil, spoke to Jesus, and prayed that he might be with him.

*Acts 19: 13-16* Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

*Acts 16: 16* And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying.

*Matt. 8: 29-34.*

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### SATAN, THE PRINCE OF THIS WORLD, TO BE OVERTHROWN.

*Eph. 2: 2* Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.

*Matt. 9: 40* But the Pharisees said, He casteth out the devils, through the prince of the devils.

*Eph. 6: 11. 12* Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.











*John 14: 30* Hereafter I will not talk much with you; for the prince of darkness, who is of this world, cometh, but hath no power over me, but he hath power over you.

*John 16: 11* Of judgment, because the prince of this world is judged.

*John 12: 31* Now is the judgment of this world; now shall the prince of this world be cast out.

*Isa. 59: 19* So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.

*Malachi 3: 5* And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.



- GOD'S METHOD OF CONVERTING AND SAVING IS  
BY THE WORD OF TRUTH.

*Col. 1: 5* For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel.

*Eph. 6: 17* And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

*Heb 4: 12* For the word of God, is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of body and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

1 *Pet. 1: 23* Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

*James 1: 25* But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed

*Psa. 19: 7* The law of the Lord is perfect, converting

the soul; the testimony of the Lord is sure, making wise the simple.

*Isa.* 8:20 To the law and to the testimony; and if they speak not according to this word, it is because there is no light in them.

*Eph.* 5:26. *James* 1:18. *Rev.* 6:9. *Rev.* 20:4.

### THE SAINTS' WEAPONS AND WARFARE.

*2 Cor.* 10:3-5 For though we walk in the flesh, we do not war after the flesh; for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

*Eph.* 6:10, 13-17 Finally, my brethren, be strong in the Lord, and in the power of his might. . . . Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

*1 Thess.* 5:8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation.

*1 Tim.* 1:18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare.

*1 Tim.* 6:12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

*2 Tim.* 2:3 Thou therefore endure hardness, as a good soldier of Jesus Christ.

*2 Tim.* 4:7 I have fought a good fight, I have finished my course, I have kept the faith.

## CHRISTIAN DUTIES AND GRACES.

## PRAYER.

*Matt. 26:38* Watch and pray ye, that ye enter not into temptation; the spirit indeed is willing; but the flesh is weak.

*Luke 18:1* And he spake a parable unto them, saying, that men ought always to pray and not faint.'

*Col. 4:2* Continue in prayer, and watch in the same with thanksgiving.

*1 Tim. 2:8* I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting.

*1 Chron. 16:11* Seek the Lord and his strength, seek his face continually.

*Alma 16:28* Humble yourselves and continue in prayer unto him. Cry unto him when ye are in your fields, yea, over all your flocks. Cry unto him in your houses, yea, over all your household, both morning, mid-day and evening. . . . Cry unto him over the crops of your fields, that ye may prosper in them. Cry over the flocks of your fields that they may increase. But this is not all; ye must pour out your souls in your closets, and in your secret places. . . . And when you do not cry unto the Lord let your hearts be full, drawn out in prayer unto him continually, for your welfare and also for the welfare of those who are around you.

*2 Nephi 14:3. Enos 1:1, 3. Alma 1:13. Alma 6:4. Nephi 9:4. Ether 1:2, 5, 7.*

*Doc. & Cov. 18:3* Thou shalt pray vocally as well as in thy heart, yea before the world as well as in secret, in public as well as in private.

*Doc. & Cov 24:3* My soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me.

*Doc & Cov. 27:4* For all things must be done in order and by common consent in the Church, by the prayer of faith.

*Doc. & Cov. 30:4* Pray always lest you enter into temptation and lose your reward.

*Doc. & Cov. 59: 2* And, that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day.

*Doc. & Cov. 61: 6* Pray always that you enter not into temptation, that you may abide the day of his coming.

*Doc. & Cov. 68: 4* He that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people.

*Doc. & Cov. 90: 8* What I say unto one I say unto all, Pray always, lest that wicked one have power in you and remove you out of your place.

*Doc. & Cov. 100: 7* All victory and glory are brought to pass unto you through your diligence, faithfulness and prayers of faith.

*Doc. & Cov. 9: 1; 21: 5; 22: 3; 25: 1; 28: 2; 46: 3; 65: 1; 74: 2; 85: 40; 90: 11; 98: 11.*

#### GOD'S PROMISE TO HEAR.

*Deut. 4: 29* But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul.

*Ps. 50: 14, 15* Offer unto God thanksgiving, and pay thy vows unto the Most High; and call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me.

*Isa. 65: 24* And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

*Matt. 6: 7-14* But when ye pray, use not vain repetitions, as the hypocrites do; for they think that they shall be heard for their much speaking. Therefore be ye not like unto them; for your Father knoweth what things ye have need of, before ye ask him. Therefore after this manner shall ye pray, saying, Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is done in heaven. Give us this day, our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And suffer us not to be led into temptation, but deliver us from evil.

*Luke 11: 10, 11* And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it

shall be opened unto you. For every one who asketh, receiveth; and he that seeketh, findeth; and to him who knocketh it shall be opened.

*Prov.* 3:6; 15:29. *Jer.* 29:12.

*Helaman* 2:6 Thus we see that the gate of heaven is open unto all, even to those who will believe on the name of Jesus Christ.

#### CONDITIONS ANNEXED.

*2 Chron.* 7:14 If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

*Jer* 29:13 And ye shall seek me, and find me, when ye shall search for me with all your hearts.

*Matt* 21:20 And all things, whatsoever ye shall ask in prayer, in faith believing, ye shall receive.

*Mark* 11:25 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith fulfilled.

*John* 3:22; 5:14.

*Nephi* 8:7 Verily, verily I say unto you that ye must watch and pray always lest ye be tempted by the devil and are led away captive by him. And as I have prayed among you even so shall ye pray in my church, among my people who do repent and are baptized in my name.

*Alma* 16:29. If ye turn away the needy, and the naked, and visit not the sick and afflicted, and impart of your substance if ye have, to those who stand in need; I say unto you, If ye do not any of these things, behold, your prayer is in vain, and availeth you nothing.

*Moroni* 7:1 It is counted evil unto a man if he shall pray and not with real intent of heart; yea, and it profiteth him nothing.

*Nephi* 5:12.

## FASTING.

**2 Chron. 20: 3** And Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah.

**Ezra 8: 21, 23** Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance. . . . So we fasted and besought our God for this; and he was entreated of us.

**Isa 58: 4-7** Behold, ye fast for strife and debate, and to smite with the fist of wickedness; ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

**Jer 36: 9** And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, that they proclaimed a fast before the Lord to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem.

**Joel 1: 14** Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord.

**Joel 2: 12, 15** Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting and with weeping, and with mourning. . . . Blow the trumpet in Zion, sanctify a fast, call a solemn assembly.

**Matt. 6: 17, 18** Moreover, when ye fast, be not as the hypocrites, of a sad countenance; for they disfigure



their faces, that they may appear unto men to fast. Verily, I say unto you, they have their reward. But thou, when thou fastest, anoint thy head and wash thy face, that thou appear not unto men to fast, but unto thy Father who is in secret; and thy Father who seeth in secret, shall reward thee openly.

*Omni 1:13* Offer your whole souls as an offering unto him, and continue in fasting and praying, and endure to the end.

*Alma 4:1* The children of God were commanded that they should gather themselves together oft, and join in fasting and mighty prayer, in behalf of the welfare of the souls that knew not God.

*Nephi the Son 1:4* Continuing in fasting and prayer, and in meeting together oft, both to pray and to hear the word of the Lord.

*Alma 12:1. Helaman 2:6. Nephi 12:3.*

*Doc. & Cov. 85:21* Also I give unto you a commandment that you shall continue in prayer and fasting from this time forth.

*Doc. & Cov. 85:36* Establish a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God.

*Doc. & Cov. 59:3. Doc. & Cov. 92:1, 3.*

#### REMARKABLE INSTANCES.

*Deut. 9:9, 18* When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the Lord made with you, then I abode in the mount forty days and forty nights; I neither did eat bread nor drink water. . . . And I fell down before the Lord, as at the first, forty days and forty nights; I did neither eat bread nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the Lord, to provoke him to anger.

*1 Kings 19:6-8* And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the

strength of that meat forty days and forty nights unto Horeb the mount of God.

*Dan.* 10: 2, 3 In those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

*Matt.* 4: 2 And when he had fasted forty days and forty nights, and had communed with God, he was afterwards an hungered, and was left to be tempted of the devil.

#### FORGIVENESS.

*Matt.* 6: 13, 16. And forgive us our trespasses, as we forgive those who trespass against us. . . . For if ye forgive men their trespasses, who trespass against you, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses.

*Matt* 18: 21, 22 Then came Peter to him and said, Lord, how oft shall my brother sin against me, and I forgive him? Till seven times? Jesus said unto him, I say not unto thee, until seven times; but, until seventy times seven.

*Luke* 6: 37 Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven.

*Luke* 17: 3, 4 Take heed to yourselves. If your brother trespass against you, rebuke him; and if he repent forgive him. And if he trespass against you seven times in a day, and seven times in a day turn to you again, saying, I repent; you shall forgive him.

*Eph.* 4: 32 And be ye kind to one another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

*Col.* 3: 13 Forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye.

*Mosiah* 11: 16 And ye shall also forgive one another your trespasses; for verily I say unto you, he that forgiveth not his neighbor's trespasses, when that he says he repents, the same hath brought himself under condemnation.

*Doc. & Cov.* 64: 2 My disciples in days of old sought

occasion against one another, and forgave not one another in their hearts; and for this evil they were afflicted and sorely chastened. Wherefore I say unto you that ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin. I the Lord will forgive whom I will forgive, but of you it is required to forgive all men. And ye ought to say in your hearts, Let God judge between me and thee, and reward thee according to thy deeds.

*Doc. & Cov.* 64:3; 81:1; 95:7.

#### RECONCILIATION.

*Matt.* 5:25, 26 Therefore, if ye shall come unto me, or shall desire to come unto me, or if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave thy gift before the altar and go thy way unto thy brother, and first be reconciled to thy brother, and then come and offer thy gift.

*Matt* 18:15-17 Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto you as a heathen man and a publican.

*Doc. & Cov.* 42:23 And if thy brother or sister offend thee, thou shalt take him or her between him or her and thee alone; and if he or she confess, thou shalt be reconciled. And if he or she confess not, thou shalt deliver him or her up unto the church, not to the members, but to the elders. And it shall be done in a meeting, and that not before the world. And if thy brother or sister offend many, he or she shall be chastened before many. And if any one offend openly, he or she shall be rebuked openly, that he or she may be ashamed. And if he or she confess not, he or she shall be delivered up unto the law of God. If any shall offend in secret, he or she shall be rebuked in

secret, that he or she may have opportunity to confess in secret to him or her whom he or she has offended, and to God, that the church may not speak reproachfully of him or her. And thus shall ye conduct in all things.

RETURNING GOOD FOR EVIL.

*Matt. 5: 46-48* But I say unto you, love your enemies; bless them that curse you; do good to them that hate you; and pray for them which despitefully use you and persecute you; that ye may be the children of your Father who is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love only them which love you, what reward have you? Do not even the publicans the same?

*Rom. 12: 14, 20* Bless them which persecute you; bless, and curse not. . . . Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head.

*Doc. & Cov. 95: 5* If men smite you or your families once, and ye bear it patiently and revile not against them, neither seek revenge, ye shall be rewarded; but if ye bear it not patiently it shall be accounted unto you as being meted out a just measure unto you. If your enemy shall smite you the second time, and you revile not against your enemy but bear it patiently, your reward shall be an hundred fold. If he shall smite you the third time, and ye bear it patiently, your reward shall be doubled unto you four fold. And these three testimonies shall stand against your enemy, if he repent not, and shall not be blotted out.

MERCY.

*Matt. 5: 9* And bleſsed are the merciful; for they shall obtain mercy.

*Luke 6: 36* Be ye therefore merciful, as your Father also is merciful.

*Zech. 7: 9* Thus speaketh the Lord of hosts, saying, Execute true judgment. and show mercy and compassion every man to his brother.

*James 2: 13* For he shall have judgment without mercy, that hath showed no mercy.

## MEEKNESS, HUMILITY, PATIENCE, AND TEMPERANCE.

*Matt.* 5: 7 And blessed are the meek; for they shall inherit the earth.

*Matt.* 18: 3 Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven.

*2 Cor* 6: 4 But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses.

*Gal.* 5: 22, 23 But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law.

*Eph.* 4: 2 With all lowliness and meekness, with long-suffering, forbearing one another in love.

*2 Pet.* 1: 5-7 And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.

*James* 3: 13; 4: 10

*Mosiah* 1: 15 And becometh as a child, submissive, meek, humble, patient, full of love.

*Alma* 5: 4 Ye should be humble, submissive and gentle, easy to be entreated, full of patience and long suffering, being temperate in all things.

*Alma* 16: 31 Revile not against those who cast you out, lest you become sinners like unto them.

*Ether* 5: 2 I give unto men weakness that they may be humble, and my grace is sufficient for all who humble themselves before me. For, if they humble themselves and have faith in me, then will I make weak things become strong.

*Moroni* 8: 3 The remission of sins bringeth meekness and lowliness of heart; and because of meekness and lowliness of heart, cometh the visitation of the Holy Ghost.

*Mosiah* 11: 18. *Alma* 1: 5; 10: 4; 14: 8; 17: 11; 18: 3.

*Moroni* 7: 4

*Doc. & Cov.* 3: 2 Remember faith, virtue, knowledge,

temperance, patience, brotherly kindness, godliness, charity, humility, diligence.

*Doc. & Cov.* 30:3 Be patient in afflictions; revile not against those that revile.

#### CHARITY.

1 *Cor.* 13:3-8 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth.

1 *Cor.* 16:14 Let all your things be done with charity.

*Col.* 3:14 And above all these things put on charity, which is the bond of perfectness.

*Rom.* 14:1 Him that is weak in the faith receive ye, but not to doubtful disputations.

1 *Tim.* 1:5 Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned.

*Rom.* 13:10 Love worketh no ill to his neighbor; therefore love is the fulfilling of the law.

2 *Nephi* 11:15 The Lord hath given commandment that all men should have charity, which charity is love. And except they have charity they are nothing.

*Alma* 5:4 See that ye have faith, hope and charity, and then ye will always abound in good works.

*Moroni* 7:4 Wherefore, cleave unto charity, which is the greatest of all; for all things must fail, but charity is the pure love of Christ, and it endureth for ever. . . . Pray unto the Father . . . that ye may be filled with his love, . . . that ye may become the sons of God.

*Doc. & Cov.* 11:4 I speak unto you and to all those who have desires to bring forth and establish this work; and no one can assist in this work except he shall be humble and full of love, having faith, hope and charity, being temperate in all things that shall be entrusted to his care.

GOVERNING THE TONGUE.

*James 3: 5-8* Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beast, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind; but the tongue can no man tame; it is an unruly evil, full of deadly poison.

*James 4: 11* Speak not evil one of another, brethren.

*James 1: 19* Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath.

*Eph. 4: 29* Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

*Prov. 12: 22* Lying lips are abomination to the Lord; but they that deal truly are his delight.

*Doc. & Cov. 42: 7* Thou shalt not speak evil of thy neighbor nor do him any harm.

*Doc. & Cov. 85: 38* Cease to find fault one with another.

HOLINESS, PEACE AND LOVE.

*Heb 12: 14* Follow peace with all men, and holiness, without which no man shall see the Lord.

*James 3: 16-18* For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.

*James 1: 19* Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath.

*Phil. 2: 2* Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind.

1 *Pet.* 3: 8 Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous.

1 *John* 4: 20. 21 If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

*Prov.* 15: 17 Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.

*Doc. & Cov.* 85: 38 See that ye love one another. Above all things clothe yourselves with the bonds of charity as with a mantle, which is the bond of perfectness and peace.

#### PURITY OF HEART.

*Prov.* 22: 11 He that loveth pureness of heart, for the grace of his lips the king shall be his friend.

*Matt.* 5: 10 And blessed are all the pure in heart; for they shall see God.

*Luke* 6: 45 A good man out of the good treasure of his heart, bringeth forth that which is good. And an evil man out of the evil treasure of his heart, bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh.

*Mark* 7: 20 For from within, out of the hearts of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness.

#### EXAMPLE AND CONDUCT.

1 *Tim.* 4: 12 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

*Titus* 2: 7 In all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity.

*James* 5: 10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

*Matt.* 5: 16 Verily, verily, I say unto you, I give unto you to be the light of the world; a city that is set on a hill can not be hid.

*Phil.* 4: 8 Finally, brethren, whatsoever things are



true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

1 *Thess.* 5. 6. 1 *Pet.* 2:12.

PERFECTION TO BE AIMED AT.

2 *Cor.* 7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2 *Tim.* 3:17 That the man of God may be perfect, thoroughly furnished unto all good works.

1 *John* 3:3 And every man that hath this hope in him purifieth himself, even as he is pure.

*Eph.* 4:13 Till we, in the unity of the faith, all come to the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

1 *Kings* 8:61 Let your heart therefore be perfect with the Lord our God, to walk in his statutes, and to keep his commandments.

ABSOLUTE PERFECTION NOT FOUND.

*Phil.* 3:12-14 Not as though I had already attained, either were already perfect, but I follow after, . . . forgetting those things which are behind; and reaching forth unto those things which are before, I press towards the mark for the prize.

1 *John* 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

*Psa* 143:2 For in thy sight shall no man living be justified.

STEADFASTNESS.

1 *Cor.* 16:13 Watch ye, stand fast in the faith, quit you like men, be strong.

*Col.* 2:6, 7 As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving.

*Heb* 10:23 Let us hold fast the profession of our faith without wavering; for he is faithful that promised.

## SELF DENIAL.

*Luke 9: 23* And he said unto them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

*Luke 14: 27* And whosoever doth not bear his cross, and come after me, can not be my disciple.

## SUBJECTION OF THE BODY.

*1 Cor. 9: 25* And every man that striveth for the mastery is temperate in all things.

*1 Cor. 9: 27* I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway.

*1 Pet. 2: 11* Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.

*Rom. 14: 21* It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.

## ZEAL.

*Gal. 4: 18* But it is good to be zealously affected always in a good thing.

*Jude 3* It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

*Rev. 3: 15, 16* I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.

## INSTRUCTION IN REGARD TO DRESS.

*1 Tim. 2: 9* In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array.

*1 Pet. 3: 3, 4* Let your adorning be not that outward adorning of plating the hair, and wearing of gold, or putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

LIBERALITY, HOSPITALITY, AND MINISTERING TO  
THE NEEDY.

*Luke 6: 38* Give, and it shall be given unto you; go d measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again.

*2 Cor. 9: 6, 7* But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver.

*1 Pet. 4: 9* Use hospitality one to another without grudging.

*Heb. 13: 16* But to do good and to communicate forget not; for with such sacrifices God is well pleased.

*1 John 3: 17* But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him.

*James 2: 16* For if a brother or sister be naked and destitute, and one of you say, Depart in peace, be warmed and filled; notwithstanding he give not those things which are needful to the body; what profit is your faith unto such.

*Luke 14: 13* But when thou makest a feast, call the poor, the maimed, the lame, the blind.

*Matt. 25: 36, 37* For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.

*Mark 9: 38* And whosoever shall give you a cup of water to drink, in my name, because ye belong to Christ, verily I say unto you, He shall not lose his reward.

*Jacob 2: 5* After ye have obtained a hope in Christ ye shall obtain riches, if ye seek them for the intent to do good, to clothe the naked, feed the hungry, and to administer relief to the sick and the afflicted.

*Mosiah 2: 3* Perhaps thou shalt say, The man hath

brought upon himself his misery, therefore I will stay my hand, . . . for his punishments are just. But . . . whosoever doeth this the same has great cause to repent.

*Mosiah 2:5* Impart of your substance to the poor, every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting the sick, and administering to their relief. . . . And see that all these things are done in wisdom and order; for it is not requisite that a man should run faster than his strength.

*Mosiah 9:9. Alma 1:6; 2:4; 16:29.*

*Doc. & Cov. 85:38* Learn to impart one to another, as the gospel requires.

*Doc. & Cov. 42:8* Remember the poor and consecrate of thy properties for their support.

*Doc. & Cov. 82:2* And the storehouse shall be kept by the consecrations of the church; and widows and orphans shall be provided for, as also the poor.

*Doc. and Cov 44:3; 51:1, 4; 52:9; 72:3; 83:23; 101:2; 102:2.*

#### DUTIES OF PARENTS TO CHILDREN.

*Deut. 6:7* And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

*Eph. 6:4* And ye fathers provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord.

*Mosiah 2:3* And ye will not suffer your children to go hungry or naked; neither will ye suffer that they transgress the laws of God, and fight and quarrel one with another, and serve the devil, who is the master of sin. . . . But ye will teach them to walk in the ways of truth and soberness; ye will teach them to love one another and to serve one another.

*Nephi 8:8* Pray in your families unto the Father, always in my name, that your wives and your children may be blessed.

*Doc. & Cov. 68:4* And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the

doctrine of repentance, faith in Christ, the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands when eight years old, the sin be upon the heads of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized. And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of hands. And they shall also teach their children to pray and to walk uprightly before the Lord.

*Doc. & Cov. 82:2* All children have claim upon their parents for their maintenance until they are of age.

*Doc. & Cov. 90:6* I have commanded you to bring up your children in light and truth, but verily I say unto you . . . that you have continued under this condemnation, for you have not taught your children . . . according to the commandments, and that wicked one hath power over you. . . . If you will be delivered you shall set in order your own house.

*Doc. & Cov. 90:7* He has not kept the commandments concerning his children; therefore firstly set in order thy house.

*Doc. & Cov. 90:8* You have not kept the commandment, and must needs stand rebuked before the Lord. Your family must needs repent and forsake some things, and give more earnest heed to your sayings, or be removed out of their place.

WARNED AGAINST SINFUL AND CRIMINAL CONDUCT.

*1 Cor. 6:9, 10* Be not deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

*Gal. 5:19-21* Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

*Eph. 5:3* But fornication, and all uncleanness, or

covetousness, let it not be once named among you, as becometh saints.

*Mark 7: 20* For from within, out of the hearts of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness.

2 *Nephi 11: 16* God hath commanded that men should not murder, that they should not lie, that they should not steal, that they should not take the name of the Lord their God in vain, that they should not envy, that they should not have malice. . . . Whoso doeth them shall perish, for none of these come of the Lord.

*Alma 16: 2; 17: 10.*

*Doc. & Cov. 59: 2* Thou shalt not steal; neither commit adultery; nor kill, nor do anything like unto it.

*Doc. & Cov. 42: 6, 7, 21, 22.*

#### THE LORD'S SUPPER.

*Matt 26: 22-26* And as they were eating, Jesus took bread and brake it, and blessed it, and gave to his disciples, and said, Take, eat; this is in remembrance of my body which I give a ransom for you. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it. For this is in remembrance of my blood of the new testament, which is shed for as many as shall believe on my name, for the remission of their sins. And I give unto you a commandment, that ye shall observe to do the things which ye have seen me do, and bear record of me even unto the end. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it anew with you in my Father's kingdom.

1 *Cor. 10: 16* The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

1 *Cor. 11: 23-29* For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you;

this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh condemnation to himself, not discerning the Lord's body.

*Mark 14: 22-25. Luke 22: 17-20.*

*Nephi 8:6* And when the multitude had eaten and were filled, he said unto his disciples, Behold, there shall be one ordained among you, and to him will I give power that he shall break bread, and bless it, and give it unto the people of my church, unto all those who shall believe and be baptized in my name. And this shall ye always observe to do, even as I have done, even as I have broken bread, and blessed it and gave it unto you.

*Nephi 8:8* Ye shall not, knowingly, suffer any one to partake of my flesh and blood unworthily, when ye shall minister it; for whoso eateth and drinketh of my flesh and blood unworthily, eateth and drinketh damnation to his soul; therefore, if ye know that a man is unworthy to eat and drink of my flesh and blood, ye shall forbid him.

*Moroni 6:2* And they did meet together oft to partake of bread and wine, in remembrance of the Lord Jesus.

*Nephi 9:7.*

*Doc. & Cov. 17:22* It is expedient that the Church meet together often, to partake of bread and wine.

*Doc. & Cov. 26:1* It mattereth not what ye shall eat or what ye shall drink when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory, remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins. Wherefore a commandment I give unto you that ye shall not purchase wine,

neither strong drink, of your enemies. You shall partake of none except it be made new among you.

*Doc. & Cov. 86:1.*

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#### THE WASHING OF FEET.

*John 13:4-8, 12, 14* He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and he began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter; and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou needest not to wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. . . . So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? . . . If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

*Doc. & Cov. 85:20, 45, 46* Purify your hearts, and cleanse your hands and your feet before me. . . . And ye shall not receive any one into this school save he is clean from the blood of this generation. And he shall be received by the ordinance of the washing of feet, for unto this end was the ordinance of the washing of feet instituted. The ordinance is to be administered by the president, or the presiding elder of the church. It is to be commenced with prayer; and, after partaking of bread and wine, he is to gird himself, according to the pattern given in the thirteenth chapter of John's testimony concerning me.

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#### THE SIN AGAINST THE HOLY GHOST.

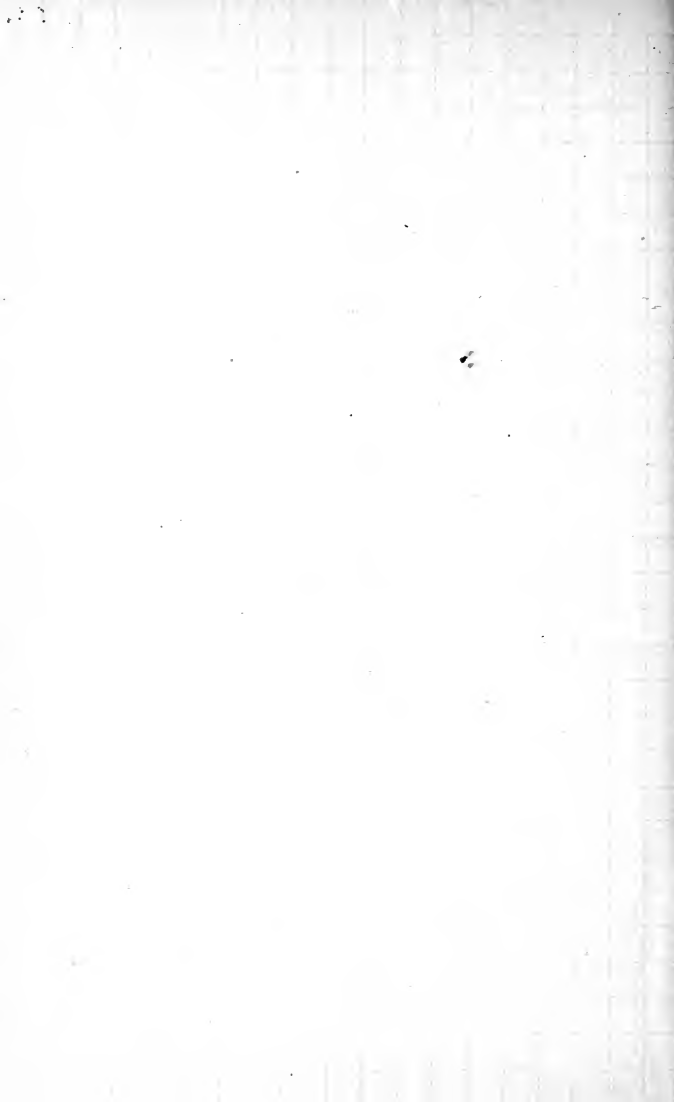
*Heb. 6:4-6* For he hath made it impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the













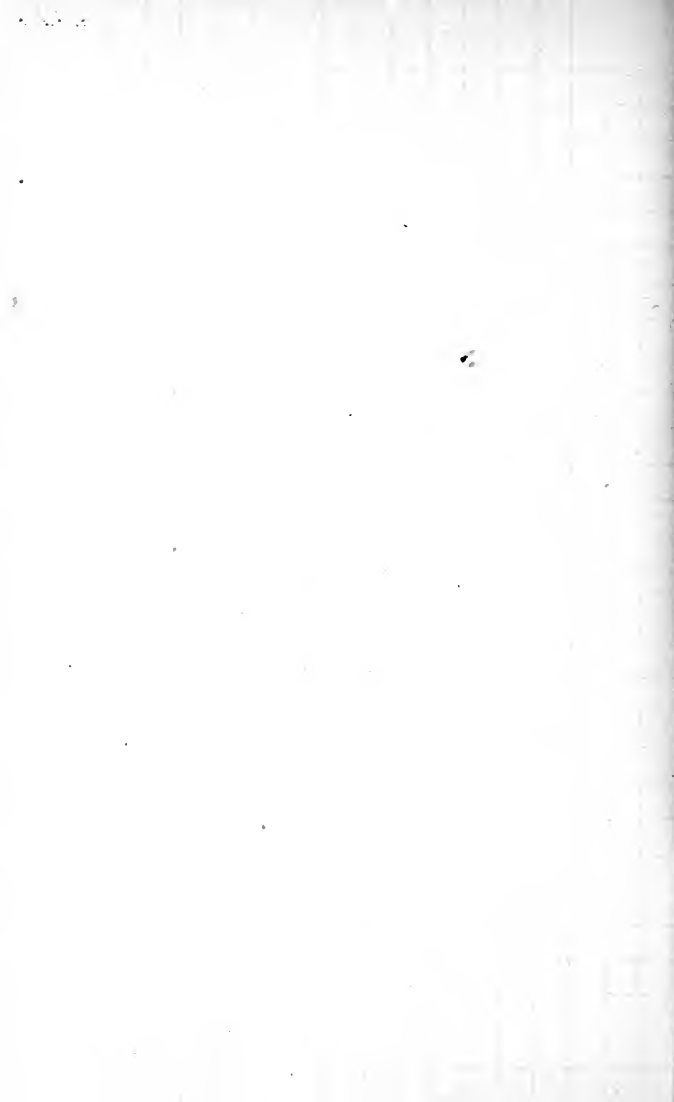




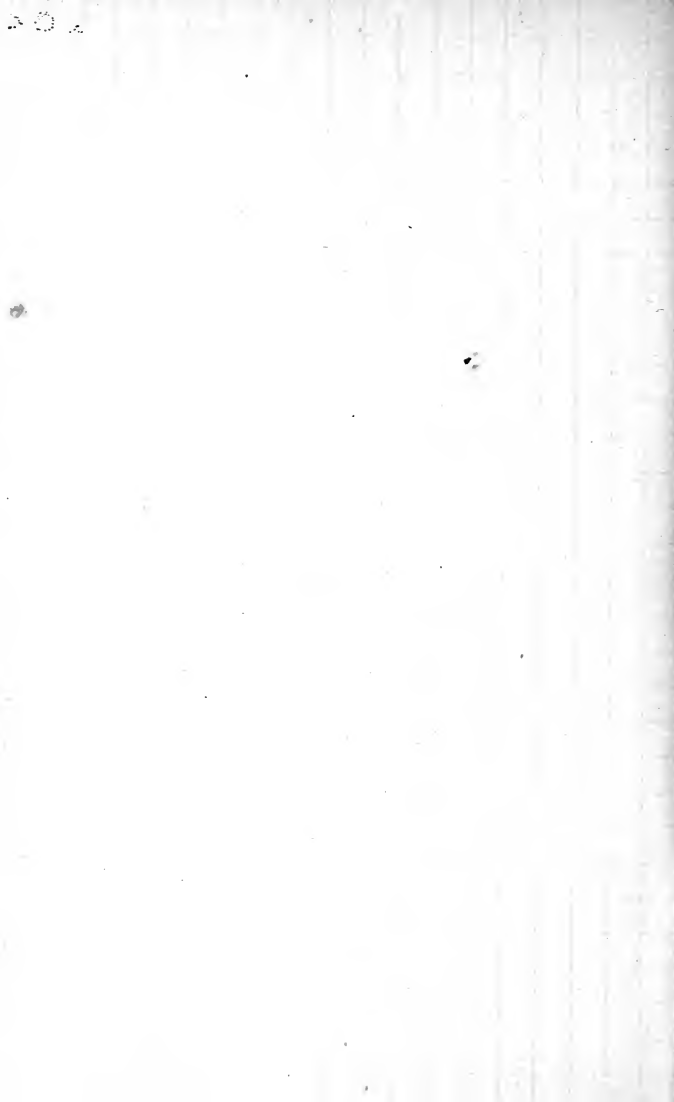












powers of the world to come, if they shall fall away, to be renewed again unto repentance; seeing they crucify unto themselves the Son of God afresh, and put him to an open shame.

*Heb. 10: 26, 27* For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment.

*Matt. 12: 26, 27, 38* Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men who receive me and repent; but the blasphemy against the Holy Ghost, it shall not be forgiven unto men. And whosoever shall speak a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him; neither in this world; neither in the world to come. . . . And he said unto them, When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest and finding none; but when a man speaketh against the Holy Ghost, then he saith, I will return into my house from whence I came out; and when he is come, he findeth him empty, swept and garnished; for the good spirit leaveth him unto himself.

*2 Pet. 2: 20, 21* For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

*Alma 19: 1* If ye deny the Holy Ghost when it has had place in you, and ye know that ye deny it, behold, this is a sin which is unpardonable.

*Doc. & Cov. 26: 4* Concerning whom I have said that there is no forgiveness in this world nor in the world to come, having denied the Holy Spirit after having received it; having denied the only begotten Son of the Father, and having crucified him unto themselves and put him to an open shame; these are they who shall go away into the lake of fire and brimstone, with the

devil and his angels, and the only ones on whom the second death shall have any power.

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#### TRANSGRESSORS TO BE DEALT WITH.

*Matt. 5:24* But I say unto you, that whosoever is angry with his brother, shall be in danger of his judgment; and whosoever shall say to his brother, Raca, or Rabcah, shall be in danger of the council; and whosoever shall say to his brother, Thou fool, shall be in danger of hell fire.

*Matt. 18:6-8.* Woe unto the world because of offences! For it must needs be that offences come; but woe to that man by whom the offence cometh! Wherefore if thy hand or foot offend thee, cut it off and cast it from thee; for it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out and cast it from thee; it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

*1 Cor. 5:3, 7* For verily, as absent in body but present in spirit, I have judged already him who hath so done this deed, as though I were present. . . . Purge out therefore the old leaven, that ye may be a new lump.

*2 Thess. 3:6* Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly.

*Rom. 16:17. 2 Thess 3:11 Luke 6:41, 42.*

*Mosiah 11:16* He that transgresseth against me, him shall ye judge according to the sins which he has committed; and, if he confess his sins before me and thee, and repents in the sincerity of his heart, him shall ye forgive; and I will forgive him also. And as often as my people repent of their trespasses against me I will forgive them.

*Moroni 6:2* And they were strict to observe that there should be no iniquity among them, and whosoever was found to commit iniquity, and three witnesses of the church condemned them before the elders, if they repented not and confessed not, their names were

blotted out, and they were not numbered among the people of Christ. But as oft as they repented and sought forgiveness, with real intent, they were forgiven.

*Doc. & Cov. 42:21, 22* If any among you shall kill, they shall be delivered up and be dealt with according to the laws of the land, (for remember that he hath no forgiveness), and it shall be proven according to the laws of the land. . . . If any man or woman shall commit adultery, he or she shall be tried before two elders of the church or more; and every word against him or her shall be established by two witnesses of the church, not of the enemy. If there are more than two witnesses it is better. . . . And the elders shall lay the case before the church, and the church shall lift up their hands against him or her, that they may be dealt with according to the law of God. . . . If a man or woman shall rob, he or she shall be delivered up unto the law of the land. And if he or she shall steal, he or she shall be delivered up unto the law of the land. And if he or she shall lie, he or she shall be delivered up unto the law of the land. If he or she do any manner of iniquity, he or she shall be delivered up unto the law; even that of God.

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#### TWO OR THREE WITNESSES SUFFICIENT.

*Deut. 17:6* At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death.

*John 8:17* It is also written in your law, that the testimony of two men is true.

*Heb. 10:28* He that despised Moses' law died without mercy under two or three witnesses.

*2 Cor. 13:1* In the mouth of two or three witnesses shall every word be established.

*1 Tim 5:19* Against an elder receive not an accusation, but before two or three witnesses.

*Doc. & Cov. 42:22* And every word against him or her shall be established by two witnesses.

**NECESSITY BOTH OF BUILDING ON THE TRUE  
FOUNDATION, AND OF ERECTING THE STRUC-  
TURE ITSELF OF ENDURING MATERIAL.**

*1 Cor. 3: 11-15* For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself may be saved; yet so as by fire.

*Matt. 7: 34, 35* Therefore, whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, who built his house upon a rock, and the rains descended, and the floods came, and the winds blew, and beat upon that house, and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand; and the rains descended, and the floods came, and the winds blew, and beat upon that house, and it fell; and great was the fall of it.

*Matt. 15: 12* But he answered and said, Every plant which my heavenly Father hath not planted, shall be rooted up.

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**FORBIDDEN TO ADD TO THE WORD OF GOD.**

*Deut. 4: 2* Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you.

*Prov. 30: 6* Add thou not unto his words, lest he reprove thee, and thou be found a liar.

*Gal. 3: 15* Brethren, I speak after the manner of men: Though it be but a man's covenant, yet when it be confirmed, no man disannulleth, or addeth thereto.



*Rev* 22: 18, 19 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

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#### CHILDREN ARE SINLESS.

*Gen* 6: 56-58 Hence came the saying abroad among the people, that the Son of God hath atoned for original guilt, wherein the sins of the parents can not be answered upon the heads of the children, for they are whole from the foundation of the world. And the Lord spake unto Adam, saying, Inasmuch as thy children are conceived in sin, even so, when they begin to grow up sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good. And it is given unto them to know good from evil; wherefore, they are agents unto themselves.

*Mosiah* 1: 15 And the infant perisheth not that dieth in his infancy. . . . None shall be found blameless before God except it be little children, only through repentance and faith.

*Mosiah* 8: 6 And little children also have eternal life.

*Moroni* 8: 2 The whole need no physician, but they that are sick. Little children are whole, for they are not capable of committing sin; wherefore the curse of Adam is taken from them in me, that it hath no power over them. . . . It is a solemn mockery before God that ye should baptize little children. . . . Baptism is unto repentance, to the fulfilling of the commandments unto the remission of sins; but little children are alive in Christ, even from the foundation of the world. . . . Little children can not repent, therefore it is awful wickedness to deny the pure mercies of God unto them.

*Doc. & ov.* 28: 13 Little children are redeemed from the foundation of the world, through mine Only Begotten; wherefore they can not sin. For power is not

given to Satan to tempt little children, until they begin to become accountable before me.

*Doc. & Cov. 90: 6* Every spirit of man was innocent in the beginning; and, God having redeemed man from the fall, men became again (in their infant state) innocent before God.

#### BAPTISM FOR THE DEAD.

1 *Cor. 15: 29* Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?

*Doc. & Cov. 107: 10* That my saints may be baptized for those who are dead; for this ordinance belongeth to my house. . . . The same was instituted from before the foundation of the world.

*Doc & Cov. 109: 5, 6* Verily, thus saith the Lord unto you concerning your dead: When any of you are baptized for your dead, let there be a recorder, and let him be an eye witness of your baptisms. . . . Let all the records be had in order, that they may be put in the archives of my holy temple, and be held in remembrance from generation to generation, saith the Lord of hosts.

*Doc. & Cov. 110: 1-18.*

#### THE MARRIAGE COVENANT.

##### GIVEN OF GOD.

*Gen. 2: 23, 24* And I, the Lord God, said unto mine Only Begotten, that it was not good that the man should be alone; wherefore, I will make an help meet for him.

*Mark 10: 6, 7* But from the beginning of the creation, God made them male and female. For this cause shall a man leave his father, and mother, and cleave to his wife; and they two shall be one flesh; so then they are no more two, but one flesh; what therefore God hath joined together, let not man put asunder.

*Matt. 29: 5, 6.*

*Doc. & Cov. 49: 3* Whosoever forbiddeth to marry is

not ordained of God; for marriage is ordained of God unto man. Wherefore it is lawful that he should have one wife, and they twain shall be one flesh; and all this that the earth might answer the end of its creation.

*Doc & Cov.* 111: 1, 2 We believe that all marriages in this church should be solemnized in a public meeting, or at a feast prepared for that purpose, and that the solemnization should be performed by a presiding high priest, high priest, bishop, elder or priest, not even prohibiting persons from being married by other authority. We believe that it is not right to prohibit members from marrying out of the church, if it be their determination so to do; but such persons will be considered weak in the faith of our Lord and Savior Jesus Christ. Marriage should be celebrated with prayer and thanksgiving; and at the solemnization, the persons to be married standing together, the man on the right and the woman on the left, shall be addressed by the person officiating as he shall be directed by the Holy Spirit. And, if there be no legal objections, he shall say, calling each by their names: "You both mutually agree to be each others companion, husband and wife, observing the legal rights belonging to this condition, that is, keeping yourselves wholly for each other and from all others during your lives." And when they have answered, "Yes," he shall pronounce them husband and wife, in the name of the Lord Jesus Christ, and by virtue of the laws of the country and authority vested in him, and say, "May God add his blessings, and keep you to fulfill your covenants from henceforth and forever. Amen."

#### SEPARATION.

*1 Cor.* 7: 10, 11 And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband; but and if she depart, let her remain unmarried, or be reconciled to her husband; but let not the husband put away his wife.

#### DIVORCE.

*Matt.* 5: 35, 36 It hath been written that, Whosoever shall put away his wife, let him give her a writing of

divorcement. Verily, verily, I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced, committeth adultery.

*Mark 10: 9, 10* And he said unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery.

*Matt. 19: 7-11. Luke 16: 23*

*Nephi 5: 10* It hath been written that whosoever shall put away his wife let him give her a writing of divorcement. Verily, verily, I say unto you, that whosoever shall put away his wife, save for the cause of fornication, causeth her to commit adultery, and whosoever shall marry her that is divorced committeth adultery.

#### ADULTERY.

*Deut. 5: 18* Neither shalt thou commit adultery.

*Matt. 5: 29, 30* Behold, it is written by them of old time, that thou shalt not commit adultery. But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her in his heart already.

*Matt. 19: 9* Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery; and whoso marrieth her that is put away, doth commit adultery.

*Nephi 5: 10* It is written by them of old time that thou shalt not commit adultery; but I say unto you that whosoever looketh on a woman, to lust after her, hath committed adultery already in his heart.

*Doc. & Cov. 18: 3* Thou shalt not covet thy neighbor's wife.

*Doc. & Cov. 42: 7* Thou shalt not commit adultery; and he that committeth adultery, and repenteth not, shall be cast out. But he that has committed adultery, and repents with all his heart and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again he shall not be forgiven, but shall be cast out.

*Doc. and Cov. 63: 4, 5* There were among you adulterers and adulteresses, some of whom have turned away

from you; others remain with you that shall be revealed hereafter. Let such beware and repent speedily, lest judgment come upon them as a snare; and their folly shall be made manifest, and their works shall follow them in the eyes of the people. . . . If any shall commit adultery in their hearts they shall not have the Spirit, but shall deny the faith and shall fear.

*Doc. & Cov.* 42: 22; 59: 2; 66: 5; 76: 7.

#### POLYGAMY AN ABOMINATION TO GOD.

*Gen* 2: 30 Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh.

*Gen* 4: 3 And from that time forth, the sons and daughters of Adam began to divide, two and two, in the land, and to till the land, and to tend flocks; and they also begat sons and daughters.

*Gen* 5: 30, 33 And Lamech took unto himself two wives, the name of one being Adah, and the name of the other, Zillah. . . . And Lamech said unto his wives, Adah and Zillah, Hear my voice, ye wives of Lamech; hearken unto my speech, for I have slain a man to my wounding, and a young man to my hurt.

*Gen* 8: 25 And of every living thing of all flesh, two of every kind shalt thou bring into the ark, to keep alive with thee; they shall be male and female.

*Gen* 21: 8-10 Wherefore she said unto Abraham, Cast out this bond-woman and her son; for the son of this bond-woman shall not be heir with my son, Isaac. And this thing was very grievous unto Abraham because of his son. And God said unto Abraham, Let it not be grievous in thy sight, because of the lad, and because of thy bond-woman; in all that Sarah has said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.

*Deut.* 17: 17 Neither shall he multiply wives to himself, that his heart turn not away.

2 *Sam.* 11: 27 And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the Lord.

1 *King* 11:1-4, 6 But king Solomon loved many strange women, together with the daughter of Pharaoh. . . . Solomon clave unto these in love. And he had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart. For it came to pass, when Solomon was old, his wives turned away his heart after other gods; and his heart was not perfect with the Lord his God, and it became as the heart of David his father. . . . And Solomon did evil in the sight of the Lord, as David his father, and went not fully after the Lord.

*Mal.* 2: 14, 15, 16 Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously; yet is she thy companion, and the wife of thy covenant. And did not he make one? Yet had he the residue of the Spirit, and wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. For the Lord, the God of Israel, saith that he hateth putting away.

*Eph.* 5: 23, 31, 33 For the husband is the head of the wife, even as Christ is the head of the church; and he is the Savior of the body. . . . For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. . . . Nevertheless, let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

2 *Sam.* 20: 3. 2 *Chron.* 11: 21; 12: 1. *Rom.* 7: 3. 1 *Cor* 6: 16; 7: 2 *Gal.* 4: 28-31.

*Jacob* 2: 6 David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord. Wherefore, I will not suffer this people to do like unto them of old. . . . Hearken unto the word of the Lord: For there shall not any man among you have save it be one wife, and concubines he shall have none; for I, the Lord God, delight in the chastity of women.

*Mosiah* 7: 1 And he had many wives and concubines, and he did cause his people to commit sin, and to do that which was abominable before the Lord.

*Ether* 4: 5 Riplakish did not do that which was right

in the sight of the Lord, for he had many wives and concubines.

*Jacob* 1:4; 2:9 *Mosiah* 1:6; 7:6, 8.

*Doc & Cov.* 42:7 Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman, to lust after her, shall deny the faith and shall not have the Spirit.

*Doc. & Cov.* 111:4 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.

PERMITTED UNDER THE LAW OF MOSES AS WERE OTHER EVILS.

*Matt* 19:8 He said unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so.

*Ps.* 81:11-13 But my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lust; and they walked in their own counsels. Oh that my people had hearkened unto me, and Israel had walked in my ways!



LAW OF MOSES INSUFFICIENT TO SAVE MAN.

*Rom.* 3:20, 21 For by the law is the knowledge of sin; therefore by the deeds of the law shall no flesh be justified in his sight. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets.

*Rom.* 7:4, 6 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. . . . But now we are delivered from the law wherein we are held, being dead to the law, that we should serve in newness of spirit, and not in the oldness of the letter.

2 *Cor.* 3:7-11 But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory

was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious.

*Gal. 3: 11-13, 17, 18, 21, 23-25* But that no man is justified by the law in the sight of God, it is evident; for, The just shall live by faith. And the law is not of faith; but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree. . . . And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, can not disannul, that it should make the promise of none effect. For if the inheritance is of the law, then it is no more of promise; but God gave it to Abraham by promise. . . . Is the law then against the promises of God? God forbid; for if there had been a law given which could have given life, verily righteousness should have been by the law. . . . But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster until Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster.

*Heb. 7: 16, 18, 19* Who is made, not after the law of a carnal commandment, but after the power of an endless life. . . . For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof. For the law was administered without an oath and made nothing perfect, but was only the bringing in of a better hope; by the which we draw nigh unto God.

*Heb. 8: 6, 7* He is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second.

*Heb. 10: 1* For the law having a shadow of good



things to come, and not the very image of the things, can never with those sacrifices, which they offered continually, make the comers thereunto perfect.

*Gal.* 2: 16; 4: 21-23, 28, 31. *Rom.* 8: 3.

*Mosiah* 8: 1 It was expedient that there should be a law given to the children of Israel, yea, even a very strict law; for they were a stiff-necked people, quick to do iniquity and slow to remember the Lord their God. Therefore a law was given them, a law of ordinances, a law that they were to observe strictly from day to day, to keep them in remembrance of God and of their duty towards him.

*Mosiah* 8: 9 If ye teach the law of Moses also teach that it is a shadow of those things which are to come.

*Nephi* 7: 1.

#### MORE APOSTLES THAN TWELVE.

*Luke* 6: 13-16 And when it was day, he called his disciples; and of them he chose twelve, whom also he named apostles. Simon, whom he also named Peter, and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alpheus, and Simon called Zelotes. And Judas the brother of James, and Judas Iscariot, who also was the traitor.

*Acts* 1: 25, 26 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

*Acts* 12: 1, 2 Now about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword.

*Acts* 13: 2, 3 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away.

*Acts* 14: 14 When the apostles, Barnabas and Paul, heard this, they rent their clothes, and ran in among the people, crying out.

1 *Thess.* 1:1 Paul, and Silvanus, and Timotheus, servants of God the Father and the Lord Jesus Christ.

1 *Thess.* 2:6 Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ.

*Rom* 16:7 Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me.

2 *Cor.* 11:13 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.

*Rev.* 2:2 I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars.

1 *Nephi* 3:17, 19, 26 And I beheld that he went forth ministering to the people, in power and great glory. . . . And I also beheld twelve others following him. . . . And after he was slain I saw the multitudes of the earth gathered together to fight against the apostles of the Lamb, for thus were the twelve called by the angel of the Lord. . . . And the angel spake unto me saying, Behold the twelve disciples of the Lamb who are chosen to minister unto thy seed. . . . Thou rememberest the twelve apostles of the Lamb? Behold, they shall judge the twelve tribes of Israel . . . and these twelve ministers whom thou (now) beholdest shall judge thy seed.

*Nephi* 5:9; 8:9.

*Doc. & Cov.* 16:5 Behold, there are others who are called to declare my gospel, both unto Gentile and unto Jew, yea, even twelve, and the twelve shall be my disciples, and they shall take upon them my name. . . . They are called to go into all the world to preach my gospel unto every creature.

*Doc. & Cov.* 104:11 The twelve traveling counselors are called to be the twelve apostles, or special witnesses of the name of Christ, in all the world, thus differing from other officers in the church in the duties of their calling.

*Doc. & Cov.* 17:8; 27:3; 100:13; 104:12, 30; 105:12; 107:40.

## FULNESS OF TIMES AND NATIONS.

*Gen. 15: 19* But in the fourth generation they shall come hither again; for the iniquity of the Amorites is not yet full.

*Rom. 11: 25* For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

*Luke 21: 23-26* And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled. Now these things he spake unto them, concerning the destruction of Jerusalem. And then his disciples asked him, saying, Master, tell us concerning thy coming? And he answered them, and said, In the generation in which the times of the Gentiles shall be fulfilled, there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity, like the sea and the waves roaring. The earth also shall be troubled, and the waters of the great deep; men's hearts failing them for fear, and for looking after those things which are coming on the earth. For the powers of heaven shall be shaken.

*Luke 3: 8* Until the fulness of time, and the law and the testimony shall be sealed, and the keys of the kingdom shall be delivered up again unto the Father.

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 MERIDIAN OF TIME.

*Gen. 5: 43* For they would not hearken unto his voice, nor believe on his Only Begotten Son, even him whom he declared should come in the meridian of time; who was prepared from before the foundation of the world.

*Gen. 6: 60, 65* The name of his Only Begotten is the Son of Man, even Jesus Christ, a righteous judge, who shall come in the meridian of time. . . . This is the plan of salvation unto all men, through the blood of mine Only Begotten, who shall come in the meridian of time.

*Heb. 9: 26* For then must he often have suffered since the foundation of the world; but now once in the meridian of time hath he appeared to put away sin by the sacrifice of himself.

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DAYS COUNTED FOR YEARS.

*Num. 14: 34* After the number of the days in which he searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise.

*Ezek. 4: 4-6* Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it; according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days; so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days; I have appointed thee each day for a year.

*Dan 8: 14* And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

*Dan. 9: 24, 25, 26, 27* Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression. . . . Unto the Messiah the Prince, shall be seven weeks, and three-score and two weeks. . . . And after three-score and two weeks shall Messiah be cut off. . . . And he shall confirm the covenant with many for one week.

*Dan. 7: 25* And they shall be given into his hand until a time and times and the dividing of times.

*Dan. 12: 7, 11, 12* And swear by him that liveth forever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. . . . And from the time that the daily sacrifices shall be taken away, and the abomination that maketh desolation set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and

cometh to the thousand three hundred and five and thirty days.

*Rev. 11: 2, 3* But the court which is without the temple, leave out, and measure it not; for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

*Rev. 12: 5, 14* And the woman fled into the wilderness, where she had a place prepared of God, that they should feed her there a thousand and two hundred and threescore years. . . . That she might flee into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

*Rev. 13: 5* And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two monthes.

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**FOREVER, AND EVERLASTING, USED IN A  
LIMITED SENSE.**

*Jonah 2: 1, 2, 6* Then Jonah prayed unto the Lord his God out of the fish's belly, and said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice. . . . I went down to the bottoms of the mountains; the earth with her bars was about me forever; yet hast thou brought up my life from corruption, O Lord, my God.

*Habakkuk 3: 6* And the everlasting mountains were scattered, the perpetual hills did bow.

*Isa. 34: 10* It shall not be quenched night nor day; the smoke thereof shall go up forever; from generation to generation it shall lie waste; none shall pass through it forever and ever.

*Jude 7:* Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

*Alma 17:2* When I heard the words, If thou wilt not be destroyed thyself seek no more to destroy the church of God, I was struck with such great fear, lest perhaps I should be destroyed, that I fell to the earth; I was racked with eternal torment.

*Alma 19:10* As they were cut off from the tree of life they should be cut off from the face of the earth, and man became lost forever; yea, he became fallen man.

*Mormon 4:6* The death of Christ bringeth to pass the resurrection, which bringeth to pass a redemption from an endless sleep, . . . and they shall come forth, both small and great.

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#### CHRIST THE HEAD STONE OF THE CORNER.

*Ps. 118:22, 23* The stone which the builders refused has become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes.

*Matt 21:44* Jesus said unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doings, and it is marvellous in our eyes?

*Acts 4:11* This is the stone which was set at naught of you builders, which is become the head of the corner.

*Eph. 1:22, 23* And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body.

#### CHRIST'S NAME THE ONLY ONE SAVED BY.

*Acts 4:12* Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.

*Phil. 2:10* That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.

*Isa. 9:6* And his name shall be called Wonderful, Counsellor, The mighty God, the everlasting Father, The Prince of Peace.

*Rev 19:16* And he hath on a vesture, and on his thigh a name written, King of kings, and Lord of lords.

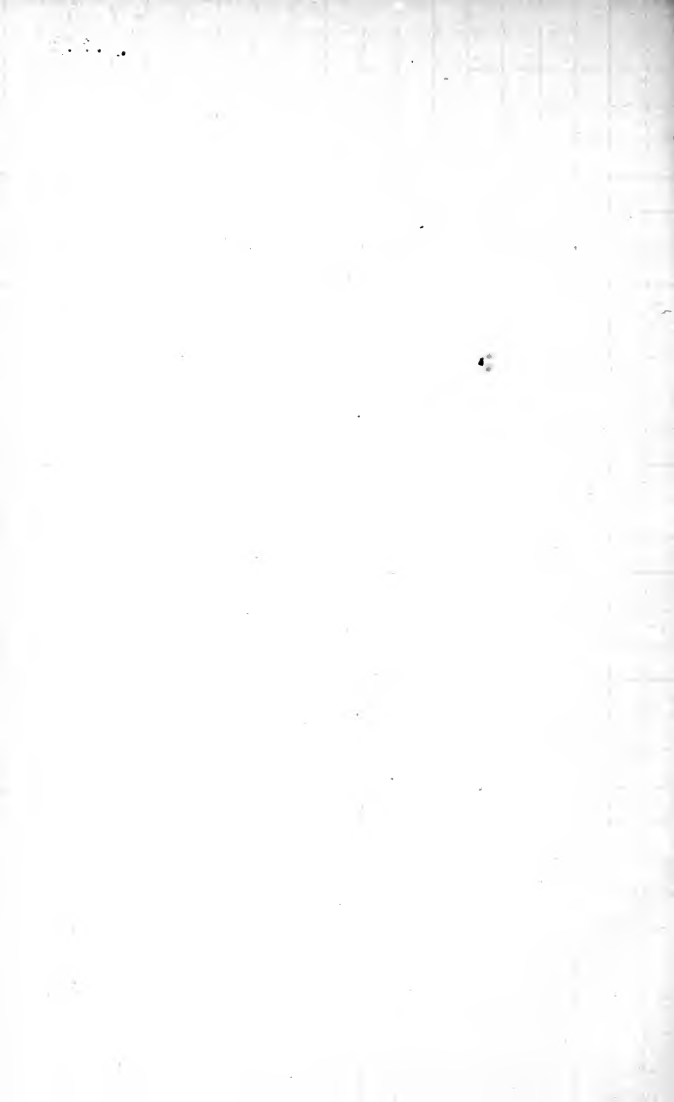
**2 Nephi 13:6** Now behold, my beloved brethren, this















is the way; and there is none other way nor name given under heaven whereby man can be saved in the kingdom of God.

*Alma* 18: 3 There is no other way nor means whereby man can be saved, only in and through Christ.

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## THE SABBATH DAY.

### THE SEVENTH DAY INSTITUTED.

*Gen.* 2: 3 And I, God, blessed the seventh day, and sanctified it, because that in it I had rested from all my work, which I, God, had created and made.

*Gen.* 8: 32, 36, 53, 54.

### AFTER THE EXODUS AND BEFORE THE LAW.

*Ex.* 16: 25, 26, 29 And Moses said, Eat that to-day; for to-day is a sabbath unto the Lord; to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none. . . . See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.

### ITS NATIONAL SIGNIFICANCE.

*Ex.* 31: 13, 16, 17 Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. . . . Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.

*Ezek.* 20: 12 Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them.

## ENJOINED IN THE MOSAIC LAW.

*Lev. 19: 30* Ye shall keep my sabbaths, and reverence my sanctuary; I am the Lord.

*Deut. 5: 15* And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm; therefore the Lord thy God commanded thee to keep the sabbath day.

## TAUGHT ON SINAI.

*Deut 5: 12, 13, 14* Keep the sabbath day to sanctify it, as the Lord thy God hath commanded thee. Six days thou shalt labor, and do all thy work; but the seventh day is the sabbath day of the Lord thy God; in it thou shalt not do any work.

## A DAY OF REST.

*Ex. 23: 12* Six days thou shalt do thy work, and on the seventh day thou shalt rest.

*Ex. 35: 3* Ye shall kindle no fire throughout your habitations upon the sabbath day.

*Lev. 23: 3, 4* Six days shall work be done; but the seventh day is the sabbath of rest, a holy convocation; ye shall do no work therein; it is the sabbath of the Lord in all your dwellings. These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons.

*Jer. 17: 21, 22* Thus saith the Lord; Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers.

## BLESSINGS PROMISED IN THE OBSERVANCE OF IT.

*Isa. 56: 2, 6, 7* Blessed is the man that . . . keepeth the sabbath day from polluting it. . . . Every one that keepeth the sabbath from polluting it, and taketh hold of my covenant, even them will I bring to my holy mountain, and make them joyful in my house of prayer.

*Isa. 58: 13, 14* If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord,

honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it.

*Jer. 17: 24, 25* And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall remain for ever.

#### TREATS FOR VIOLATING IT.

*Jer. 17. 27* But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

*Ezek. 20: 21* Notwithstanding, the children rebelled against me; they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them; they polluted my sabbaths; then I said, I would pour out my fury upon them.

#### DEATH THE PENALTY.

*Ex. 31: 14, 15* Ye shall keep the sabbath therefore; for it is holy unto you. Every one that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord; whosoever doeth any work in the sabbath day, he shall surely be put to death.

*Ex. 35: 2* Six days shall work be done, but on the seventh day there shall be to you a holy day, a sabbath of rest to the Lord; whosoever doeth work therein shall be put to death.

## INSTANCES OF TRANSGRESSION.

*Num* 15:32, 36 And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day. . . . And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses.

*Neh.* 13:15, 16 In those days saw I in Judah some treading wine-presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day; and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.

## TAUGHT IN THE BOOK OF MORMON.

*Jarom* 1:3 The people of Nephi had waxed strong in the land, and they observed to keep . . . the sabbath-day holy unto the Lord.

*Mosiah* 9:9 And he commanded them that they should observe the sabbath day, and keep it holy. . . . And one day in every week was set apart that they should gather themselves together to teach the people and to worship the Lord their God.

*Mosiah* 7:21.

## CHRIST'S TEACHING CONCERNING IT.

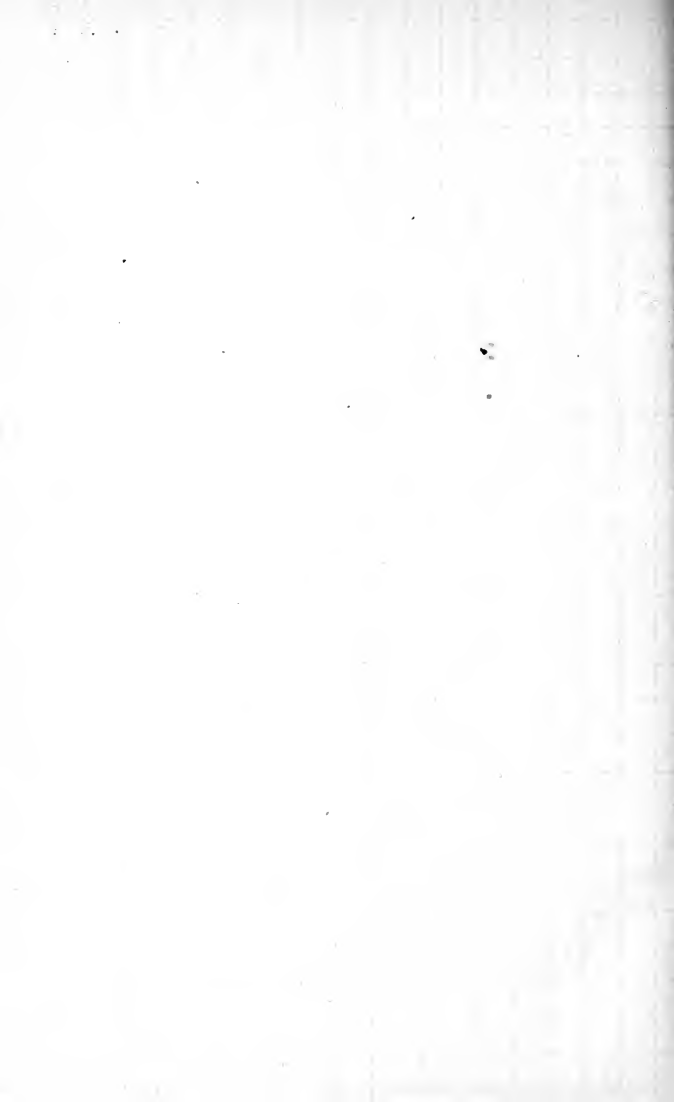
*Mark* 2:21, 22, 25, 26 And it came to pass, that he went through the cornfields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto him, Behold, why do thy disciples on the sabbath day that which is not lawful? . . . And he said unto them, The sabbath was made for man, and not man for the sabbath. Wherefore the sabbath was given unto man for a day of rest; and also that man should glorify God, and not that man should not eat.

*Luke* 6:5 And he said unto them, That the Son of Man is Lord also of the sabbath.

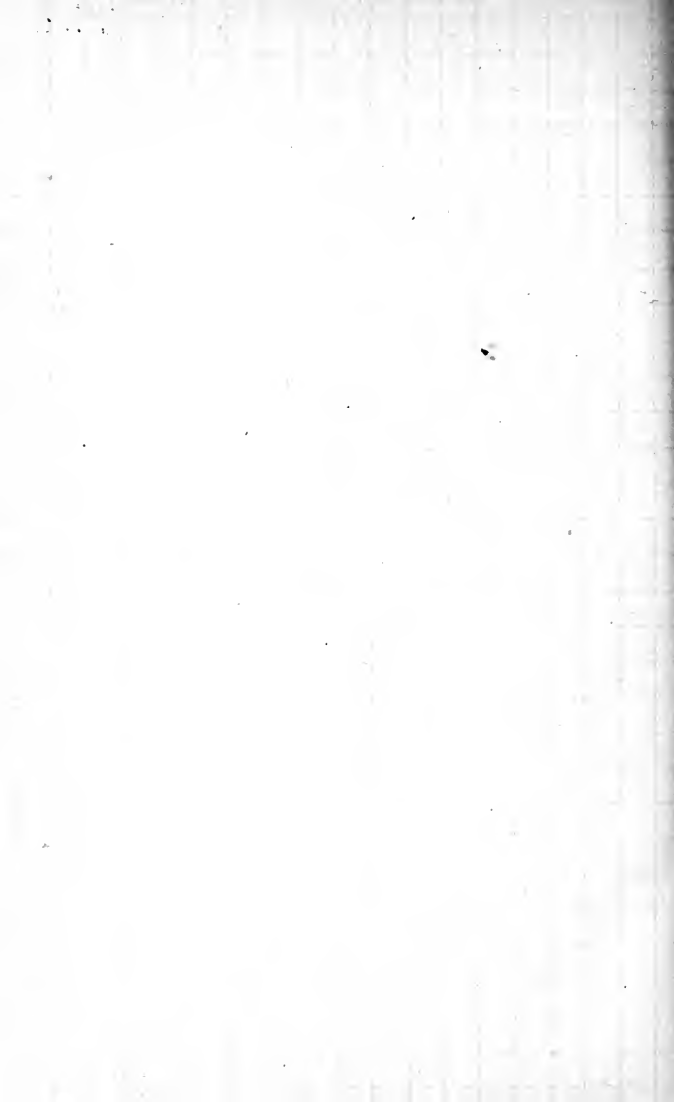
*Matt.* 12:1-6. *Luke* 6:1-4.



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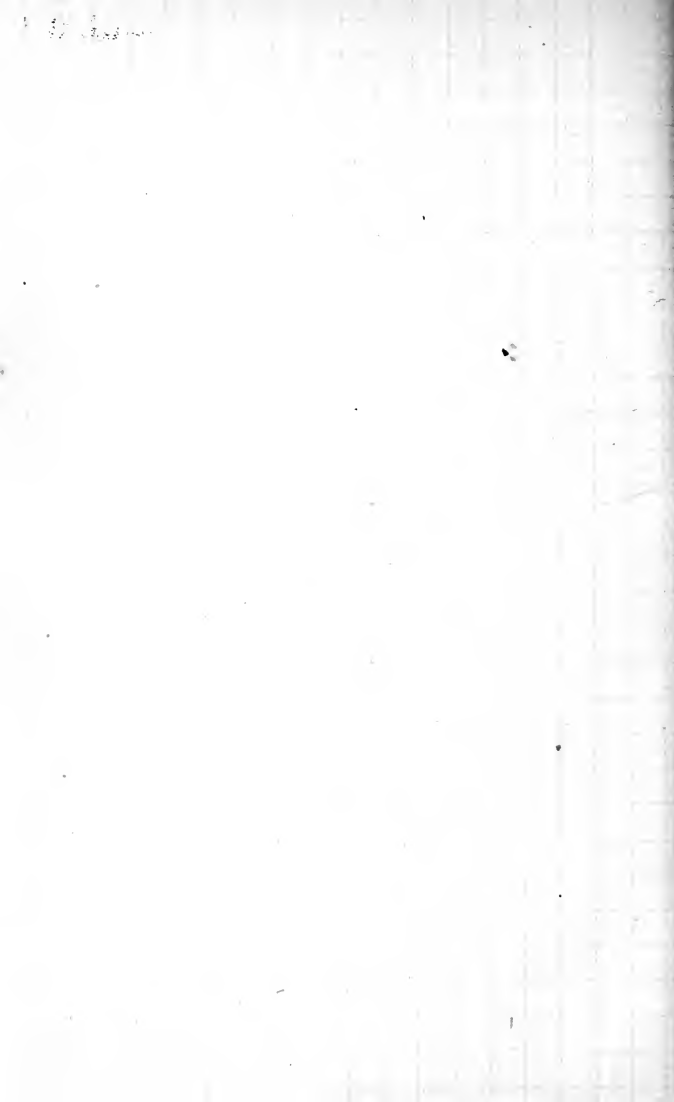














## WORKS OF NECESSITY AND CHARITY ALLOWED.

*Matt.* 12:8-10 And, behold, there was a man which had a withered hand. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. And he said unto them, What man shall there be among you that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

*Luke* 13:15 The Lord then said unto him, O hypocrite! Doth not each one of you on the sabbath, loose an ox or an ass from the stall, and lead him away to watering?

*Luke* 6:5-10. *John* 7:22, 23.

## THE LORD'S DAY.

*Acts* 20:7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

*1 Cor.* 16:2 Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

*Rev* 1:10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet.

*Doc. & Cov.* 59:2 (Revelation given on Sunday, August 7th, 1831) And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day. For, verily, this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High. . . . Remember that on this, the Lord's day, thou shalt offer thine oblations, and thy sacraments to the Most High, confessing thy sins unto thy brethren and unto the Lord. And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart.

*Doc. & Cov.* 68:4 And the inhabitants of Zion shall also observe the sabbath day to keep it holy.

*Doc. & Cov.* 110:7. (See *Revelation* of 1887)

## SECRET COMBINATIONS.

*Gen 5:13-16, 35-37, 39, 40, 42* And they loved Satan more than God. And Satan said unto Cain, Swear unto me by thy throat, and if thou tell it thou shalt die; and swear thy brethren by their heads, and by the living God, that they tell it not; for if they tell it they shall surely die. And Satan swear unto Cain, that he would do according to his commands. And all these things were done in secret. And Cain saith, Truly I am Mahan, the master of this great secret, that I may murder and get gain. Wherefore Cain was called Master Mahan; and he gloried in his wickedness. . . . For, Lamech having entered into a covenant with Satan, after the manner of Cain, wherein he became Master Mahan, master of that great secret which was administered unto Cain by Satan; and Irad, the son of Enoch, having known their secret, began to reveal it unto the sons of Adam; wherefore, Lamech, being angry, slew him, not like unto Cain his brother Abel for the sake of getting gain; but he slew him for the oath's sake; for, from the days of Cain, there was a secret combination, and their works were in the dark, and they knew every man his brother. . . . And their works were abominations, and began to spread among all the sons of men. And among the daughters of men, these things were not spoken. . . . And thus the works of darkness began to prevail among all the sons of men.

*2 Nephi 11:14* And the Gentiles are lifted up in the pride of their eyes, and have stumbled; and there are also secret combinations, even as in times of old, according to the combinations of the devil, for he is the foundation of all these things, yea, the foundation of murder and works of darkness. . . . He leadeth them by the neck with a flaxen cord, until he bindeth them with his strong cords forever.

*Helaman 2:30* They had their secret signs and their secret words; and this that they might distinguish a brother who had entered into the covenant, that whatsoever wickedness his brother should do he should not be injured by those who did belong to his band.

*Mormon 4:3* And it shall come in a day when the

blood of the saints shall cry unto the Lord because of secret combinations and the works of darkness.

*Ether 3:12* And it came to pass that they all swear unto him by the God of heaven, and also by the heavens and the earth, and by their heads, that whoso should divulge whatsoever thing Akish made known unto them, the same should lose his life. . . . And Akish did administer unto them the oaths which were given by them of old who sought power, which had been handed down even from Cain, who was a murderer from the beginning.

*Alma 17:9. Helaman 2:28, 30; 3:2; 4:3. Nephi 2:1, 11; 3:4; 7:4. Nephi the Son 1:9. Ether 3:11; 5:12.*

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#### WHERE NO LAW IS THERE IS NO TRANSGRESSION.

*Rom. 2:11, 12, 14* For there is no respect of persons with God. For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law. . . . For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves.

*Rom. 4:15* For where no law is, there is no transgression.

*1 Cor. 9:21* To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

*Moroni 8:3* Little children are alive in Christ, and also all they that are without the law.

*Doc. & Cov. 45:10* Then shall the heathen nations be redeemed, and they that knew no law shall have part in the first resurrection, and it shall be tolerable for them.

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#### PREDESTINATION AND FOREORDINATION.

##### DARKNESS AND BLINDNESS SENT.

*Isa. 6:9* And he said, Go, and tell this people, Hear ye indeed, but they understood not; and see ye indeed, but they perceived not.

*Matt. 13: 13, 14* And in them is fulfilled the prophecy of Esaias concerning them, which saith. By hearing, ye shall hear and shall not understand; and seeing, ye shall see and shall not perceive. For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes and hear with their ears, and should understand with their hearts, and should be converted, and I should heal them.

*Jer. 6: 21* Therefore thus saith the Lord, Behold, I will lay stumbling-blocks before this people, and the fathers and the sons together shall fall upon them; the neighbor and his friend shall perish.

*Jer. 18: 6* O house of Israel, can not I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel.

*Rom. 9: 18* Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

*Mark 4: 11. Acts 28: 26, 27. Rom. 11: 7-10.*

#### REASONS WHY.

*Ps. 81: 11, 12* But my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lusts; and they walked in their own counsels.

*1 Sam. 2: 30* Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever; but now the Lord saith, Be it far from me; for them that honor me I will honor, and they that despise me shall be lightly esteemed.

*Ezek. 20: 24* Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols.

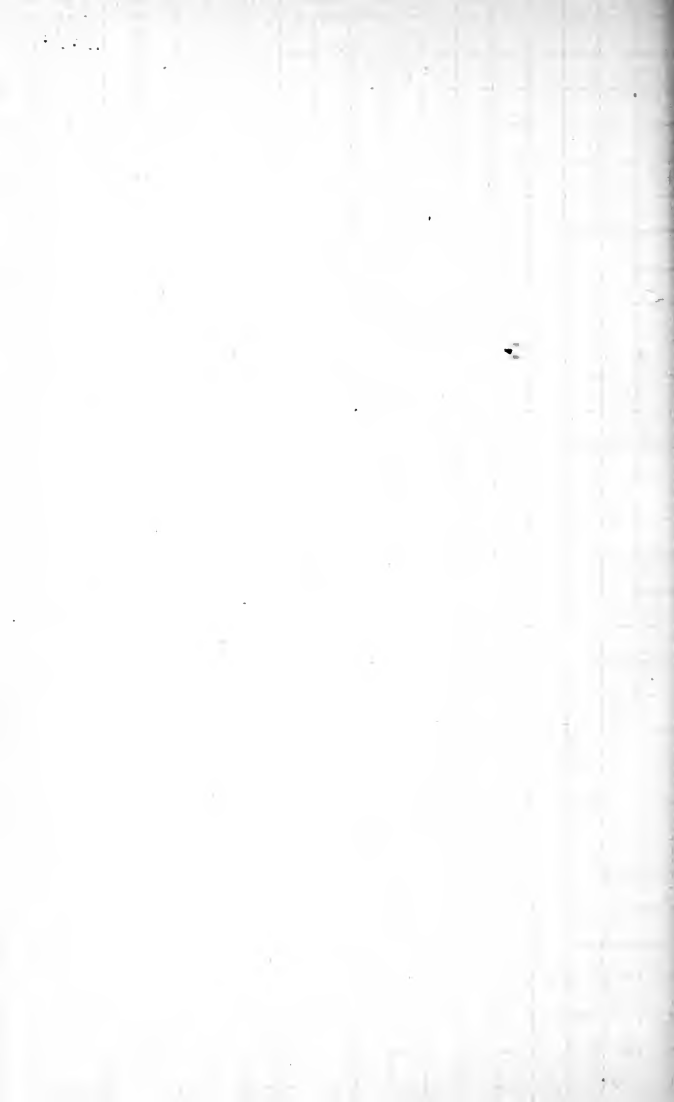
*Isa. 66: 4* I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear; but they did evil before mine eyes, and chose that in which I delighted not.

*2 Thess. 2: 10, 11, 12* Because they received not the love of the truth, that they might be saved. And for















this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness.

*Deut.* 11: 26-28.

WE CAN BE VESSELS OF HONOR IF WE CHOOSE.

*2 Tim.* 2: 20-22 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work. Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

PHARAOH'S CASE.

*1 Sam.* 6: 6 Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them, did they not let the people go, and they departed?

*Ex.* 4: 21 And the Lord said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand, and I will prosper thee; but Pharaoh will harden his heart, and he will not let the people go.

*Ex.* 7: 3, 4, 13 And Pharaoh will harden his heart, as I said unto thee; and thou shalt multiply my signs, and my wonders, in the land of Egypt. But Pharaoh will not hearken unto you. . . . And Pharaoh hardened his heart, that he hearkened not unto them; as the Lord had said.

*Ex.* 8: 15, 32 But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them. . . . And Pharaoh hardened his heart at this time also, neither would he let the people go.

*Ex.* 9: 12, 13, 16, 17, 34, 35 And Pharaoh hardened his heart, and he hearkened not unto them. . . . And the Lord said unto Moses. . . . And in very deed for this cause have I raised thee up, for to show in thee my power; and that my name may be declared throughout all the earth. Therefore speak unto Pha-

raoh the thing which I command thee, who as yet exalteth himself that he will not let them go. . . . And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the Lord had spoken by Moses.

*Ex* 10: 1, 16, 17, 20 And the Lord said unto Moses, Go in unto Pharaoh; for he hath hardened his heart, and the hearts of his servants, therefore I will show these my signs before him. . . . Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the Lord your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and entreat the Lord your God, that he may take away from me this death only. . . . But Pharaoh hardened his heart, so that he would not let the children of Israel go.

*Ex* 11: 9, 10 And the Lord said unto Moses, Pharaoh will not hearken unto you; therefore my wonders shall be multiplied in the land of Egypt. And Moses and Aaron did all these wonders before Pharaoh, and they went out from Pharaoh, and he was in great anger. And Pharaoh hardened his heart, so that he would not let the children of Israel go out of his land.

*Ex*. 14: 4, 8 And Pharaoh will harden his heart, that he shall follow after them. . . . And Pharaoh hardened his heart, and he pursued after the children of Israel.

#### ESAU'S CASE.

*Mal* 1: 2, 3 Was not Esau Jacob's brother, saith the Lord? Yet I loved Jacob, and I hated Esau.

*Heb.* 12: 16, 17 Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected.

#### FORE-ORDINATION OF CHRIST.

*John* 1: 13 He was born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

*Rom.* 8: 29, 30 For whom he did foreknow, he also did predestinate to be conformed to his own image,











that he might be the firstborn among many brethren. Moreover, him whom he did predestinate, him he also called; and him whom he called, him he also sanctified; and him whom he sanctified, him he also glorified.

## OF HIS DISCIPLES.

*Eph. 1: 4, 5, 11, 12* According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. . . . Being predestinated according to the purpose of him who worketh all things after the counsel of his own will; that we should be to the praise of his glory, who first trusted in Christ.

*John 1: 6* Then was a man sent from God, whose name was John.

*Jer. 1: 5* Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

*Alma 9: 6* Being called and prepared from the foundation of the world, according to the foreknowledge of God, on account of their exceeding faith and good works, in the first place being left to choose good or evil.

(See subject Agency of Man, page 27.)

## GOSPEL CALL AND SANCTIFICATION.

*2 Thess. 2: 13, 14* Because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

*1 Pet. 1: 2* Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience.

*Rom. 9: 23, 24* And that he might make known the riches of his glory on the vessels of mercy, which he had before prepared unto glory. Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

*Mark 16: 15* He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.

*Isa. 45: 22* Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else.

*Isa. 55: 1* Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

*Titus 2: 11* For the grace of God which bringeth salvation to all men, hath appeared.

*Acts 13: 26* Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

*Acts 10: 34, 35* Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him.

*Rev. 22: 17* And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

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### THE BOOK OF LIFE.

*Ex. 32: 32, 33* Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

*Dan. 12: 1* And at that time thy people shall be delivered, every one that shall be found written in the book.

*Mal. 3: 16, 17* Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.









*Phil.* 4:3 And with my other fellow-laborers whose names are in the book of life.

*Rev.* 3:5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life.

*Rev.* 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

*Rev.* 17:8 And they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world.

*Rev.* 20:12 And another book was opened, which is the book of life.

*Rev.* 20:15 And whosoever was not found written in the book of life.

*Rev.* 21:27 And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life.

*Rev.* 22:19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life.

*Luke* 10:21 But rather rejoice, because your names are written in heaven.

### GOD'S PEOPLE ARE CALLED SAINTS.

*Ps.* 30:4 Sing unto the Lord, O ye his saints.

*Ps.* 31:23 O love the Lord, all ye his saints.

*Ps.* 37:28 For he forsaketh not his saints.

*Ps.* 50:5 Gather my saints together unto me.

*Ps.* 89:5, 7 In the congregation of the saints. . . . In the assembly of the saints.

*Ps.* 116:15 Precious in the sight of the Lord is the death of his saints.

*Rom* 1:7 Beloved of God, called saints.

*1 Cor.* 1:2 To them that are sanctified in Christ Jesus, called to be saints.

*Jude* 3 The faith once delivered to the saints.

*2 Thess.* 1:10 He shall come to be glorified in his saints.

*Eph.* 1:1. *Phil.* 1:1. *Col.* 1:2. *Deut.* 33:2, 3. *1 Thess.* 3:13. *Jude* 14. *Rev.* 5:8; 11:18; 13:10; 14:12; 19:8. *Dan.* 8:13.

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### STRONG DRINK CONDEMNED.

*Luke* 1:15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink.

*1 Cor.* 6:10 Nor thieves, nor covetous, nor drunkards . . . shall inherit the kingdom of God.

*Lev.* 10:9 Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; it shall be a statute forever throughout your generations.

*Judges* 13:4 Now therefore beware, I pray thee, and drink not wine nor strong drink.

*Isa.* 5:11, 22 Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, and wine inflame them! . . . Woe unto the mighty to drink wine, and men of strength to mingle strong drink.

*Isa.* 28:7. *Dan.* 1:8, 16. *1 Sam.* 1:15. *1 Cor.* 5:11. *1 Pet.* 4:3.

*Doc. & Cov.* 86:1 I have warned and forewarned you, by giving unto you this word of wisdom by revelation, that inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him. . . . And again, strong drinks are not for the belly, but for the washing of your bodies. And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises.

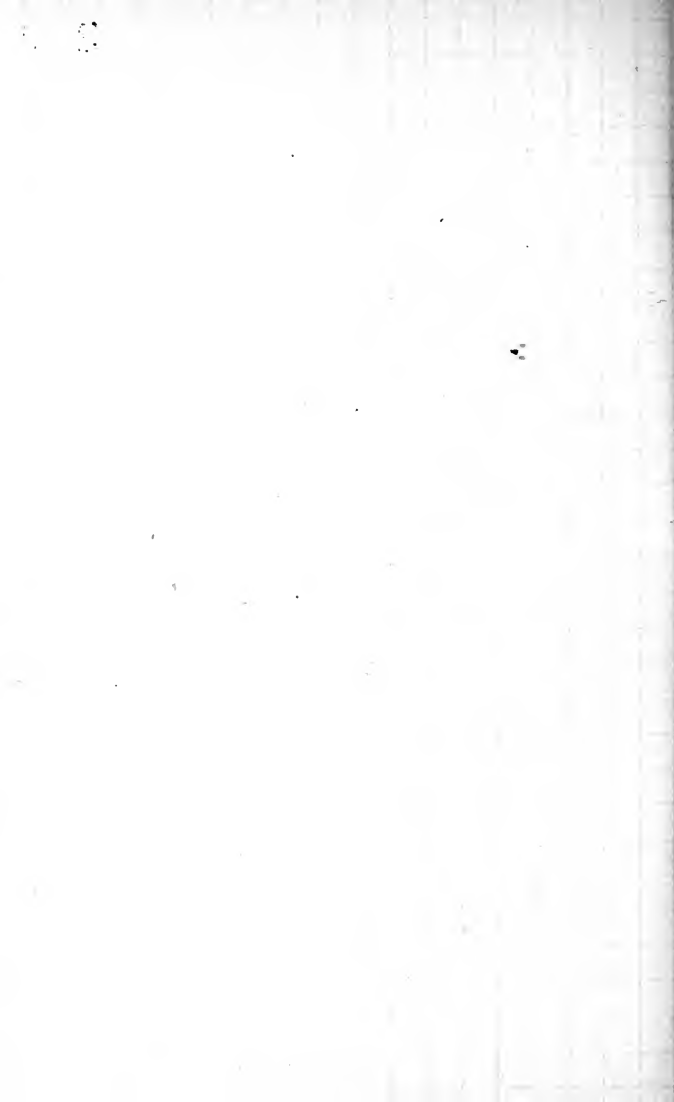
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### ANGELIC MINISTRATIONS.

*Luke* 1:11, 19, 30 And there appeared unto him an angel of the Lord, standing on the right side of the altar of incense. . . . And the angel answering, said unto him, I am Gabriel, who stand in the presence of God, and am sent to speak unto thee, and to show you











these glad tidings. . . . And the angel said unto her, Fear not, Mary, for thou hast found favor with God.

*Luke 2:9, 13* And lo, an angel of the Lord appeared unto them, and the glory of the Lord shone round about them; and they were sore afraid. . . . And suddenly there was with the angel a multitude of the heavenly host.

*Mark 1:11* And the angels ministered unto him.

*Matt. 26:51* Thinkest thou that I can not now pray to my Father, and he shall presently give me more than twelve legions of angels.

*Luke 22:43* And there appeared an angel unto him from heaven, strengthening him.

*Matt. 28:2, 3* For two angels of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. And their countenance was like lightning, and their raiment white as snow.

*Acts 1:10* And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel.

*Acts 12:7, 8* And, behold, the angel of the Lord came unto him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals; and so he did.

*Acts 27:23, 24* For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Cæsar; and, lo, God hath given thee all them that sail with thee.

*Acts 18:9, 10* Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city.

*Acts 23:11* And the night following the Lord stood by him, and said, Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

*Rev. 10:1* And I saw another mighty angel come down from heaven, clothed with a cloud; and a rain-

bow was upon his head, and his face was as it were the sun, and his feet as pillars of fire.

*Dan. 8:16* And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.

*Dan. 9:21-23* Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved.

*Dan. 10:5, 6* Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz; his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude.

*Ps. 34:7* The angel of the Lord encampeth round about them that fear him, and delivereth them.

*Ex. 23:20, 21* Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him.

*1 Kings 19:7* And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee.

*Heb. 1:7, 14* And of the angels he saith, Angels are ministering spirits. . . . Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

*Heb. 13:2* Be not forgetful to entertain strangers; for thereby some have entertained angels unawares.

*Gen. 19:1* And it came to pass, that there came three angels to Sodom in the evening; and Lot sat in the door of his house, in the city of Sodom.

*Luke 24:2. Gen. 18:1, 2. Num. 22:22-27, 31-35. Dan. 6:22. Matt. 13:42; 24:40. Rev. 10:5; 14:6; 16:1-12, 17; 18:21.*











*Visions of Joseph Smith, pages 7, 8* While he thus continued to pour out his desires before the Father of all good, endeavoring to exercise faith in his precious promises, "on a sudden a light like that of day, only a purer and far more glorious appearance and brightness, burst into the room. Indeed, the first sight was as though the house was filled with consuming fire. This sudden appearance of a light so bright, as might naturally be expected, occasioned a shock or sensation visible to the extremities of the body. It was, however, followed with a calmness and serenity of mind, and an overwhelming rapture of joy, that surpassed understanding, and in a moment, a personage stood before him."

Notwithstanding the brightness of the light which previously illuminated the room, "yet there seemed to be an additional glory surrounding or accompanying this personage, which shone with an increased degree of brilliancy, of which he was in the midst; and though his countenance was as lightning, yet it was of a pleasing, innocent, and glorious appearance; so much so, that every fear was banished from the heart, and nothing but calmness pervaded the soul. The stature of this personage was a little above the common size of men in this age; his garment was perfectly white, and had the appearance of being without seam."

This glorious being declared himself to be an angel of God, sent forth by commandment to communicate to him that his sins were forgiven, and that his prayers were heard; and also to bring the joyful tidings that the covenant which God had made with ancient Israel, concerning their posterity, was at hand to be fulfilled; that the great preparatory work for the second coming of the Messiah was speedily to commence; that the time was at hand for the gospel, in its fulness, to be preached in power un'o all nations, that a people might be prepared with faith and righteousness, for the Millennial reign of universal peace and joy. He was informed that he was called and chosen to be an instrument in the hands of God to bring about some of his marvelous purposes in this glorious dispensation.

After giving him many instructions concerning

things past and to come, he disappeared, and the light and glory of God withdrew, leaving his mind in perfect peace, while a calmness and serenity indescribable pervaded the soul. But before morning the vision was twice renewed, instructing him further and still further, concerning the great work of God, about to be performed on the earth.

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#### MISSION OF JOHN THE BAPTIST.

*Luke 1: 15-17* For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God; and he shall go before the Lord in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord.

*Matt. 3: 29* For I am he who was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord and make his paths straight.

*Luke 7: 26-28* But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. This is the one of whom it is written, Behold I send my messenger before thy face, who shall prepare thy way before thee. For I say unto you, Among those who are born of women, there is not a greater prophet than John the Baptist.

*John 10: 41* And many resorted unto him, and said, John did no miracle; but all things that John spake of this man were true.

*Matt. 17: 10* Elias truly shall first come, and restore all things, as the prophets have written.

*Mark 9: 3* And there appeared unto them Elias and Moses, or in other words, John the Baptist and Moses; and they were talking with Jesus.

*Mark 9: 9-11. John 1: 28.*





























































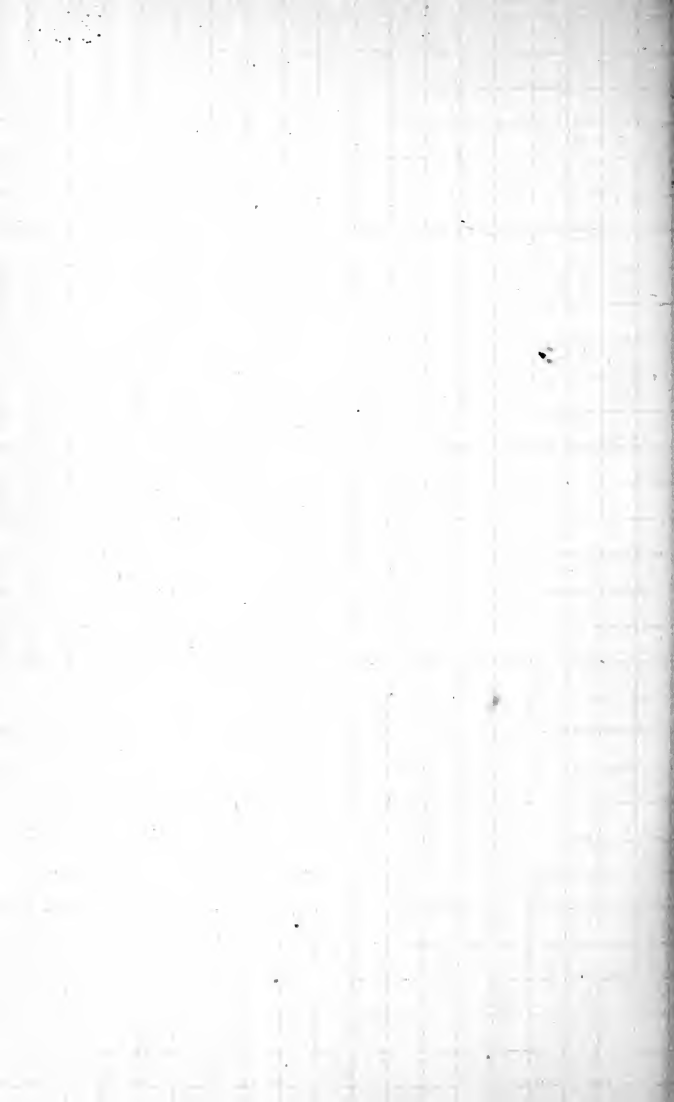


























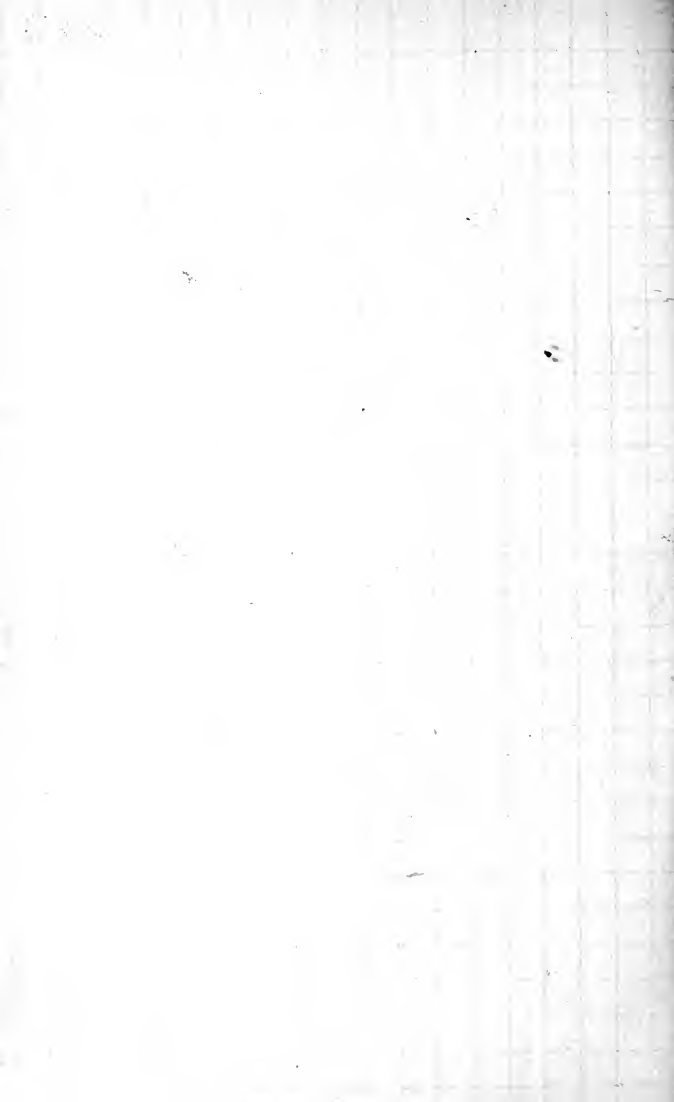














## HISTORICAL APPENDIX.

INASMUCH as some of the plain and clear doctrines of the Holy Scriptures, as understood by the Church of Christ and presented in the preceding Compendium, have been controverted for centuries; and especially since the Reformation the plain reading of the word having been so largely denied, it seems well to give the testimonies of some of those men who are known as the fathers of the primitive church; and also to some extent, the testimonies of church historians, reformers, and learned commentators, so that both the ministry and Sabbath School teachers may have them at hand in connection with the Compendium of texts. Others who are interested in the truth may also find them of value.

## BAPTISM.

Concerning the baptism that was administered by John, and of its mode, and of the baptism of Christ, Mosheim, the learned and eminent historian, relates that after John had exhorted the Jews to depart from their transgressions and to purify their hearts, then those who were so much moved upon by his solemn admonitions as to resolve to correct their dispositions and to amend their lives, "were initiated into the kingdom of the Redeemer by the ceremony of immersion, or baptism. Christ himself, before he began his ministry, desired to be solemnly baptized by John in the waters of Jordan."—*State of the Jews*, 3:5.

Also the following quotations are from his history:

"The sacrament of baptism was administered in this century, without the public assemblies, in places appointed and prepared for that purpose, and was per-

formed by an immersion of the whole body in the baptismal font."—*First Century*, 4: 8.

"The persons that were to be baptized, after they had confessed and renounced their sins . . . were immersed under water, and received into Christ's kingdom, by a solemn invocation of Father, Son, and Holy Ghost, according to the express command of our blessed Lord."—*Second Century*, 4: 13.

Tertullian, one of the most esteemed fathers, and living in the second century, wrote that immersion was the mode practised by the Church at that time, and also says:

"When entering the water we make profession of the Christian faith in the words of its rule."—*De Spectaculis*, chapter 4.

"When we are going to enter the water, but a little before, in the presence of the congregation and under the hand of the president, we solemnly profess that we disown the devil, and his pomp, and his angels. Hereupon we are immersed."—*De Corona*, chapter 3.

"We, after the example of Jesus Christ, are born in water. . . . The *act* of baptism itself is carnal, in that we are plunged in water; but the *effect* is spiritual, in that we are freed from sins."—*On Baptism*, chapters 1 and 7.

Justin Martyr, who lived in the second century, wrote as follows of the birth of the water:

"As many as are persuaded and believe that what we teach and say is true, and undertake to live accordingly, are brought by us where there is water, and are regenerated in the same manner that we were ourselves regenerated."—*First Apology for the Christians, to the Emperor Antoninus Pius*, chapter 61.

Barnabas, one of the disciples who lived about the year 100, A. D., left the following on record:

"Blessed are they who, placing their trust in the cross, have gone down into the water. . . . We indeed descend into the water full of sins and defilement, but come up bearing fruit in our hearts."—*Epistle*, chapter 11.

The above quotations from Tertullian, Justin Martyr

and Barnabas, are taken from volumes one and three of the work, "The Ante-Nicene Fathers."

Calvin in his Institutes says:

"The word baptizo (baptize) signifies to immerse, and the rite of immersion was performed by the ancient church."

Beza, one of the Genevan reformers of the sixteenth century, wrote in his epistle concerning Mark 7: 4:

"Christ commanded us to be baptized, by which word it is certain that immersion is signified."

John Wesley in his note upon Romans 6: 4 says that Paul in this text refers to immersion, which was the mode of baptism practiced in the primitive church.

Bloomfield, an English Bishop of the early part of this century, in his Critical Digest speaks as follows of the same text:

"Baptism, or our immersion into water, according to the ancient mode of administering it, is a figure of our burial with Christ, and of our conformity with his death, and so signifies our dying to sin, and our walking in newness of life."

Beza says further:

"We are dead to sin and buried with Christ that we may rise again unto righteousness."

Sherlock, an English clergyman of two centuries ago, wrote in relation to the same text:

"There is plainly here a reference to the ancient mode of baptism by immersion; and I agree that there is reason to regret that it should have been abandoned in most christian churches, especially as it has so evidently a reference to the mystic sense of baptism."

The last three quotations are gathered from the Rev. William Jenks' Comprehensive Commentary.

Another writer quotes from other authors as follows:

Vitringa, a Dutch commentator, says on page 884 of his theological work:

"The act of baptizing is the immersion of believers in

water. This expresses the force of the word. Thus also it was performed by Christ and his apostles."

Salmasius, a French theological teacher in a German university two hundred and fifty years ago, says on page 669 of his work:

"Baptism is immersion, and was administered in former times according to the force and meaning of the word."

Gahan, a Catholic historian, says that Novatus was baptized in bed, and he adds that it was not by immersion, which, he says, "was then the usual method." The Catholics defend the change to sprinkling by saying that the authorities of the church, as the successors of Peter and holding the keys, had a right to change the ordinance if they thought necessary.

Neander, who is considered as having been one of the greatest of ecclesiastical historians, in his letter to Judd, as found on page 194 of the latter's Reply to Stewart, wrote as follows:

"As to your question on the original rite of baptism, there can be no doubt whatever that in the primitive times it was performed by immersion, to signify a complete immersion into the new principle of the divine life which was to be imparted by the Messiah."

The late Charles Anthon, Professor of Languages in Columbia College, New York, in a letter to Dr. E. Parmeley, written March 27th, 1843, said:

"The primary meaning of the word (*baptizo*) is to dip or immerse; and its secondary meaning, if it ever had any, all refer, in some way or other, to the same leading idea. Sprinkling, etc., are entirely out of the question."

Smith, in his Dictionary of the Bible, says:

"Baptism properly and literally means immersion. . . . The language of the New Testament and of the primitive fathers sufficiently points to immersion as the common mode of baptism."

## BAPTISM IMMEDIATELY AFTER REPENTANCE.

“In the earliest times of the Church, all who professed firmly to believe that Jesus was the only Redeemer of the world, and who, in consequence of this profession, promised to live in a manner conformable to the purity of his holy religion, were immediately received among the disciples of Christ. This was all the preparation for baptism then required.”—*Mosheim, First Century, part 2, chapter 3, verse 5.*

After that he relates, in the same verse, that “baptism was administered to none but to such as had been previously instructed in the principal points of christianity, and had also given satisfactory proofs of pious dispositions and upright intentions.”

He says further, in verse eleven:

“The lives and manners of the Christians in this century are highly celebrated by most authors as unspotted models of piety and virtue.”

## POURING AND SPRINKLING.

The following is found in Robinson's History of Baptism, chapter thirty-three:

“It was not until the legislature in a Council at Ravenna, in the year 1311, declared immersion and pouring indifferent.”

Professor Stuart quotes Brenner, as follows:

“For thirteen hundred years was baptism generally and ordinarily performed by the immersion of a man under water; and only in extraordinary cases were sprinkling or effusion (pouring) permitted.

Eusebius relates how sprinkling was used in the case of Novatus about 263 A. D. He says:

“When attacked with an obstinate disease, and being supposed at the point of death, was baptized by aspersion (sprinkling) in the bed on which he lay, if it be proper indeed to say that one like him did receive baptism.”

Dionysius, Bishop of Alexandria in that time, says

of this and of the heresies introduced by Novatus, that he had drawn some of the brethren into impiety and blasphemy, and that his heresy, "besides all this, sets aside the holy baptism."

Venema says that aspersion was not used till the third century, and then only "in cases of necessity," and was counted "a half perfect baptism." Of the fourth century he says that it was used in the last moments of life, and also where there was not sufficient water for the proper baptism.

#### INFANT BAPTISM.

Curcelleus, in his *Religious Institutes*, says:

"The baptism of Infants in the first two centuries after Christ was altogether unknown, but in the third and fourth was allowed by some few. In the fifth and following it was generally received. . . . In the former ages no trace of it appears, and it was introduced without the command of Christ."

Luther is quoted as saying:

"It can not be proved by the sacred scriptures that infant baptism was instituted by Christ, or that it was begun by the first Christians after the apostles."

Neander, in his "*Apostolic Age*," volume 1, page 140, says:

"It can not possibly be proved that infant baptism was practiced in the apostolic age."

In 254 A. D. a council of sixty-six of the leaders of the church sustained infant baptism.

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#### LAYING ON OF HANDS.

Upon this subject Mosheim says in his history:

"After baptism they, by prayer and the laying on of hands, were solemnly recommended to the mercy of

God, and dedicated to his service.”—*First Century, part 2, chapter 4, verse 13.*

“The remission of sin was thought to be baptism’s immediate and happy fruit; while the bishop, by prayer and the laying on of hands, was supposed to confer those sanctifying gifts of the Holy Ghost, which are necessary to a life of righteousness and virtue.”—*Third Century, part 2, chapter 4, verse 4.*

Tertullian says of this ordinance:

“In the next place the hand is laid on us, invoking and inviting the Holy Spirit.”—*Epistle on Baptism, chapter 8.*

Another writer quotes from Tertullian:

“After baptism succeeds the laying on of hands, with prayer, calling for the Holy Ghost.”

Cyprian, one of the martyrs of the third century, wrote:

“Those who have been dipped abroad outside the church, and have been stained among heretics and schismatics, when they come to us and to the church, ought to be baptized, for the reason that it is a small matter [that is, of no value] to lay hands on them that they may receive the Holy Ghost, unless they receive also the baptism of the Church.”—*Epistle 71.*

In his sixty-ninth epistle he says that it is necessary that he who is baptized should be confirmed, in order that “he may be anointed of God and have in him the grace of Christ.” In epistle twelve he writes that those in the church who have sinned should make confession of their sin, and through repentance and the laying on of hands should come to the Lord. In epistle seventy-three he says of like persons; “It behooves these, when they return, having repented, to be received by the laying on of hands, and to be restored by the shepherd to the sheepfold.”

Jenks, in his *Comprehensive Commentary*, gives notes by Scott on Acts 8:17, as follows:

"The rite of confirmation, as practiced by many Christian churches, has often been and still is, spoken of as a continuation of the apostolical laying on of hands for the confirmation of new converts, by the Holy Spirit thus given them."

In another note upon the same text, quoted by Jenks, it is said:

"The apostles seem to have laid down a rule, that after being baptized the proselytes should have the laying on of hands, accompanied with prayer, in order to their receiving the gifts of the Holy Spirit."

Jenks himself writes upon the same:

"They laid their hands on them to signify that their prayers were answered, and that the gift of the Holy Ghost was conferred upon them; for, upon the use of this sign, they received the Holy Ghost, and spake with tongues. The laying on of hands was anciently used in blessing, by those who blessed with authority."

Also in his notes on Acts 19:6, he says:

"Paul solemnly prayed to God to give them the extraordinary gifts of the Holy Ghost, signified by his laying his hands on them, which was a gesture used in blessing, by the patriarchs; especially in conveying the great trust of the promise. The Spirit being the great promise of the New Testament the apostles conveyed it by the laying on of hands."

One of the early fathers, in a "Treatise on Re-baptism," as given on pages 669 of volume 5 of the "Ante-Nicene Fathers," wrote:

"By the laying on of hands the Holy Spirit is given to every one that believes, as in the case of the Samaritans."

The following quotations are as given by another writer:

Crysostom the eloquent, a noted disciple of the fourth century wrote, saying: "Confirmation gives us the Holy Ghost."

Augustine, who is called the greatest of the Latin



fathers, said that they still did in his day as the apostles did "when they laid their hands on the Samaritans and called down the Holy Ghost upon them." This was written in the fourth century.

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#### THE GIFTS OF THE HOLY SPIRIT.

That others than the apostles had authority to exercise the so-called miraculous gifts is attested by Moseheim, as follows:

"The power was vested in the apostles of transmitting to their disciples these miraculous gifts; for many of the first Christians were no sooner baptized according to Christ's appointment, and dedicated to the service of God by solemn prayer and the laying on of hands, than they spoke languages which they had never known or learned before, foretold future events, healed the sick . . . and performed many things above the reach of human power."—*First Century, part 1, chapter 4, verse 9.*

He also says that those who were visited with dangerous diseases sent, according to the direction in James 5: 14, for the rulers of the Church, who anointed them with oil and recommended them to God, "in prayers full of piety and fervor," and further adds:

"The anointing of the sick is very rarely mentioned in the ancient records of the Church, though there is no reason to doubt that it was an universal custom."—*First Century, part 2, chapter 4, verse 9.*

Of the situation in the Fourth Century he says:

"I can not assent to the opinions of those who maintain that in this century miracles had entirely ceased, and that at this period the Christian Church was not favored with any extraordinary or supernatural mark of a divine power engaged in its cause."—*Part 1, chapter 1, verse 23.*

In connection with the above see on page 54 the

views of John Wesley concerning the gifts of the Holy Spirit and their cessation.

Jenks in his Commentary of 1 Cor. 12:7, says, that the gifts were distributed "for the benefit of the Church, to edify the body, and to spread and advance the gospel," and that they are only given "that men may with them profit the Church and promote Christianity;" which sentences are virtually a plea, in behalf of Christ and the gospel, for their continuance. He also quotes Scott, who says:

"The Corinthians were favored with a rich abundance of miraculous gifts, by the power of the Holy Spirit, which they exercised principally in their public assemblies. . . . All these endowments the Holy Spirit freely bestowed, in that measure and diversity that He saw good, and to be conducive to the common advantage of the Church, so that no one had any ground of glorying over others, or of repining as if forgotten in the distribution. . . . There is much difficulty at present in determining precisely what the apostle meant by the terms here used, (1 Cor. 12:4-11), which doubtless were readily understood at the time when the gifts spoken of were exercised."

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#### THE APOSTASY OF THE PRIMITIVE CHURCH.

Of the gradual steps taken by the early church in its departure from the true faith and from the doctrine of Christ, and of the divisions and heresies by which she was rent and torn from century to century, Mosheim gives a clear history, and from him we quote as far as seems to be necessary.

Of the First Century he writes in Part Two, Chapter Five:

"The Christian Church was scarcely formed when, in different places, there started up certain pretended

reformers, who, not satisfied with the simplicity of that religion that was taught by the apostles, meditated changes of doctrine and worship."—*Verse 1.*

"The influence of these new teachers was at first inconsiderable. During the lives of the apostles their attempts to pervert Christianity were attended with little success. They, however, acquired credit and strength by degrees; and, even from the first, imperceptibly laid the foundations of those sects, whose animosities and disputes produced afterwards such trouble."—*Verse 2.*

"The Gnostics corrupted the doctrine of the gospel by a profane mixture of Oriental philosophy with its divine truths."—*Verse 3.*

"The Christian religion was in its rise corrupted by the mixture of an impious and chimerical philosophy with its pure and sublime doctrines."—*Verse 10.*

"Among the chief of the sectaries were the Gnostics and the Nicolaitans, whom Christ himself, by the mouth of his apostle, mentioned with abhorrence."—*Verse 15.*

Of the Second Century he writes in Part Two:

"This venerable simplicity was not, indeed, of long duration. Its beauty was gradually effaced by the laborious efforts of human learning, and the dark subtilities of imaginary science. This disadvantageous change, this unhappy alteration of the primitive simplicity of the Christian religion, arose partly from pride and partly from a sort of necessity. The former cause was the eagerness of certain learned men to bring about a union between the doctrines of Christianity and the opinions of the philosophers. For they thought it a very fine accomplishment to be able to express the precepts of Christ in the language of philosophers and rabbis. The other reason was the necessity of having recourse to logical definitions and nice distinctions, in order to confound the sophistical arguments which the infidel and the heretic employed."—*Chapter 3, verse 2.*

"There is no institution so pure and excellent which

the corruption and folly of man will not in time alter for the worse, and load with additions foreign to its nature and original design. Such, in a particular maner, was the fate of Christianity. In this century many unnecessary rites and ceremonies were added to the Christian worship, the introduction of which was extremely offensive to wise and good men."—*Chapter 4, verse 1.*

Of the Third Century he says in Part Two:

"Origen, having been early instructed in the new kind of Platonism, already mentioned, blended it, though unhappily, with the purer and more sublime tenets. . . . Besides, some of the disciples of Plotinus embraced Christianity on condition that they should be allowed to retain such of the opinions of their master as they thought of superior excellence and merit."—*Chapter 1, verse 5.*

"The face of things now began to change in the Christian Church. By imperceptible steps the ancient method of ecclesiastical government varied from the primitive rule, and degenerated. . . . This change was soon followed by a train of vices. . . . Bishops assumed a princely authority. A throne, surrounded with ministers, exalted above his equals the servant of the meek and lowly Jesus, and sumptuous garments dazzled the eyes and the minds of the multitude. Presbyters, neglecting the sacred duties of their station, abandoned themselves to the indolence of an effeminate and luxurious life."—*Chapter 2, verses 3 and 4.*

"Christian doctors who had been educated in schools rashly employed the arts and evasions of their subtile masters in the service of Christianity; and, intent only on defeating the enemy, they were too little attentive to the means of victory, indifferent whether they acquired it by artifice or plain dealing. This method of disputing, which had victory for its object rather than truth, was, in consequence of the prevailing taste for rhetoric and sophistry, almost universally approved."—*Chapter 3, verse 10.*

"Before this period an opinion had prevailed that Christ was to come and reign a thousand years among

men, before the entire and final dissolution of this world. This opinion had hitherto met with no opposition. But in this century its credit began to decline, principally through the influence and authority of Origen, who opposed it because it was incompatible with some of his favorite sentiments."—*Verse 12.*

"All the records of this century mention the multiplication of rites and ceremonies. . . . The use of incense was introduced, at least into many churches. . . . The sign of the cross was supposed to administer a victorious power over all sorts of trials and calamities, and was especially considered as the surest defence against the snares of malignant spirits; hence it was that no Christian undertook anything of moment without first arming himself with the influence of this triumphant sign."—*Chapter 4, verses 1, 2, and 5*

"Among the sects that arose in this century we place that of the Novatians last. This sect can not be charged with having corrupted the doctrine; their crime was that they gave occasion to the most deplorable divisions, and made an unhappy schism in the Church."—*Chapter 5, verse 17.*

Of the Fourth Century he wrote: .

"There is no doubt that the victories of Constantine, the fear of punishment, and the desire of pleasing this mighty conqueror, were the weighty arguments that moved whole nations, as well as particular persons, to embrace Christianity."—*Part 1, chapter 1, verse 23.*

"At the conclusion of this century there remained no more than a mere shadow of the ancient government of the Church."—*Part 2, chapter 2, verse 2.*

"Vain fictions were now confirmed, enlarged and embellished. Hence arose that extravagant veneration for departed saints. Hence also the celibacy of priests, the worship of images and relics. An enormous train of different superstitions were gradually substituted for true religion and genuine piety. A preposterous desire of imitating the pagan rites, and of blending them with the Christian worship, and that idle propensity toward a gaudy and ostentatious religion, all

contributed to establish the reign of superstition upon the ruins of Christianity.”—*Chapter 3, verses 1 and 2.*

“One maxim was, ‘That it was an act of virtue to deceive and lie, when by such means the interests of the Church might be promoted.’ . . . When the terrors of persecution were totally dispelled, when the Church, secured from the efforts of its enemies, enjoyed the sweets of prosperity and peace, multitudes were drawn into the profession of Christianity, not by the power of conviction and argument, but by the prospect of gain, or the fear of punishment. . . . The age was gradually sinking from one period of corruption to another; the great and the powerful sinned with impunity, and the obscure and indigent alone felt the severity of the laws.”—*Verses 16 and 17.*

“The rites and ceremonies by which the Greeks, Romans, and other nations, had formerly testified their veneration for their fictitious deities, were now adopted, with some slight alterations, and employed in the service of the true God.”—*Chapter 4, verse 1.*

Of the Fifth Century he says in Part Two, Chapter Three:

“Instead of leading men into the paths of humble faith and genuine piety, they (the ministers) bewildered them in the labyrinths of controversy and contention. . . . If before this time the luster of religion was clouded with superstition, and its divine precepts were adulterated with a mixture of human inventions, this evil, instead of diminishing, increased daily. The happy souls of departed Christians were invoked, and their aid implored by assiduous and fervent prayers, while none stood up to censure or oppose this preposterous worship.”—*Verses 1 and 2*

Much more might be quoted, but it seems unnecessary. The following extracts are taken from the sermons of John Wesley:

“The gifts of the Holy Spirit were no longer to be found in the Christian Church, because the Christians had turned heathens again, and had only a dead form left.”—*Sermon 94.*

All the following are from Sermon Sixty-Six, preached from 2 Thess. 2:7:

“How early and how powerfully did the ‘mystery of iniquity’ work in the church at Corinth. Not only schisms, heresies, animosities, fierce and bitter contentions, but actual, open sins. We meet with abundant proof that in all the churches the tares grew up with the wheat, and that the ‘mystery of iniquity’ did every work in a thousand forms. When James wrote his epistle the tares had produced a plentiful harvest. There was envy, strife, confusion and every evil work. Whoso reads with attention will be inclined to believe that the tares had well nigh choked the wheat, even at this early period, and that, among the most of them, no more than the form of godliness was left.”

Quoting 2 Peter 2:1-3, he says:

“Nor does this apostle mention them as infecting any one particular church only, but as a general plague which even then was dispersed far and wide among the Christians to whom he wrote. We easily infer what was the state of the church in general from that of the seven churches in Asia; all but Philadelphia and Smyrna were corrupted so that many of them were not a jot better than the present races of Christians, and our Lord then threatened what he has long since performed, ‘to remove the candlestick from them.’

“Such is the authentic account of the mystery of iniquity working even in the apostolic church, given not by Jews, nor by heathens, but by themselves.

“We have been apt to imagine that the primitive church was all excellence, and perfection; and such without doubt it was on the ‘Day of Pentecost;’ but how soon did the fine gold become dim; how soon was the wine mixed with water; how little time before the Christians were scarcely to be distinguished from the heathens.

“And if so bad in the first century, we can not suppose it to have been any better in the second; undoubtedly it grew worse and worse. Cyprian, bishop of Carthage in the third century, gives an account of

his time, which in reading one would be apt to imagine was concerning the present century, so totally void of true religion that the Christians of Africa were exactly like the Christians of England to-day. The converts practiced all kinds of abominations exactly as they did before conversion, in no way differing in their tempers, or in their lives.

"A Christian nation, a Christian city, (according to the ancient pattern), was no longer to be found. Has the case altered since the reformation? How little are any of these reformed Christians better than the heathen. Have they more, (I will not say communion with God—although there is no Christianity without it), but have they more justice, mercy, and truth, than the inhabitants of China and Hindostan?

"I doubt whether you ever knew a Christian in your life. I believe that you never did, and perhaps you never will; for you will not find them in the great and gay world, and none are Christians but they that walked as Christ walked; though they are called Christians, yet they are as far from it as hell is from heaven."

Professor Swing of Chicago gave expression to the following views at the time the Presbyterians dedicated their new church after the great fire, namely February 1st, 1874, as in a scrap cut by the writer from the paper that gave his sermon the next day:

"This kingdom of the Lord has, either by accident or design, been broken up into many fragments, and we meet to-day in the name of only one of these numerous and widely scattered parts. . . . Until the wise men have shown us that all these sects must be resolved into one let us feel that we are only one among a multitude of these kingdoms of God. This house which we dedicate to God this day, wears the name of Presbyterian upon its party flag, not because the kingdom of Christ is Presbyterian, but because our form of church government and of thought are cast in the Presbyterian mold."



## THE RESTORATION OF THE GOSPEL.

Taking for a text Matt. 16:3, John Wesley preached Sermon Seventy-One, on "The Signs of the Times," and the following extracts are taken from it:

"The times that we have reason to believe are at hand—if they are not already begun—are what many pious men have termed the time of the Latter Day Glory; meaning the time wherein God would gloriously display his power and love in the fulfillment of the promise that 'the knowledge of the Lord shall cover the earth as the waters cover the sea.' The generality of Christians can see no signs of the glorious day that is approaching; but how is this to be accounted for? How is it that men who can *now* 'discern the face of the sky,' who are not only great philosophers but great divines, as eminent as ever the Sadducees or Pharisees were, do not discern the signs of the glorious times, which if not begun *are nigh even at the door*.

"And yet the wise men of the world, men of learning and renown, can not understand what we mean by talking of an extraordinary work of God. They can not discern the signs of these times. They see no signs at all of God's arising to maintain his own cause, and set up his kingdom over all the earth.

"What could God have done which he hath not done to convince you that the day is coming, that the time is at hand when he will fulfill His glorious promise, and will arise to maintain his own cause and set up his kingdom."

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 THE SABBATH.

That the Emperor Constantine did not establish Sunday as the Christian day of worship, but only sanctioned and confirmed that which had long been the usage and custom, the following from Mosheim plainly shows. In writing of the First Century, he says:

"All Christians were unanimous in setting apart the first day of the week, on which the triumphant Savior arose from the dead, for the solemn celebration of public worship. This pious custom, which was derived from the church at Jerusalem, was founded upon the express appointment of the apostles, who consecrated that day to the same sacred purpose, and it was observed universally throughout the Christian churches, as appears from the united testimonies of the most credible writers. The seventh day of the week was also observed as a festival, not by the Christians in general, but by such churches only as were principally composed of Jewish converts."—*Part 2, chapter 4, verse 4.*

Of the Second Century he writes:

"The first Christians assembled for the purposes of divine worship in private houses, in caves, and in vaults where the dead were buried. Their meetings were on the first day of the week, and in some places they assembled also on the seventh, which was celebrated by the Jews."—*Part 2, chapter 4, verse 8*

Tertullian, the noted disciple of the second century, in his "Answer to the Jews," chapter four, defends the use of the first day of the week as the just and lawful day for Christian worship, and, giving the Jewish arguments for the continued observance of the seventh day, he claims that that day was simply a temporal Sabbath to the Jews until Christ came and the better was instituted. In chapter fourteen of his letter "On Idolatry" he says, "The Holy Spirit upbraids the Jews for their holy-days," and adds, "Not the Lord's day would they have shared with us, for they would fear lest they would seem to be Christians."

Justin Martyr, of the same century, also wrote:

"On the day called Sunday all Christians who live in cities or in the country meet together and the writings of the prophets and apostles are read. Then the president makes an oration to the assembly, exhorting

them to imitate and do the things that they have heard. Then we all join in prayer, and after that we celebrate the sacrament."

The above is from Justin's First Apology, chapter 67, as rendered by Whitby in Jenks' Commentary on 1 Cor. 16:2, and the two following are from "Ante-Nicene Fathers." Ignatius, a companion of the apostles, says of himself and the Church in general, that they are:

"No longer observing the Sabbath, but living in the observance of the Lord's day. . . . Let every friend of Christ keep the Lord's day as a festival, the resurrection day, the queen and chief of all the days."—*Epistle to the Magnesians, chapter 9.*

Barnabas wrote in his Epistle, chapter fifteen:

"Wherefore, also, we keep the eighth day with joyfulness, the day on which Jesus rose from the dead."

His argument is that God having made the world in six days and rested on the seventh, so the Jews were commanded to rest on that day, but that this order of Sabbaths was done away in Christ, and, as it were, a new world or order of things was begun, not of mere rest but of life and activity in Christ, therefore the eighth day, or the first day of a new week, was observed, which Christ sanctified by coming up from the grave in a newness of life and glory. Both Barnabas and Tertullian argue from Isa. 1:13, 14 that God purposed to do away with the day that the Jews had dishonored, and to establish in Christ a new day, and that it also would be in memory of the day when God began the creation of the world.

It seems that Sunday was sanctioned or authorized by the apostles, and also observed by the Church throughout, as the Christian Sabbath, as the day for meeting to give and receive instruction, and for the

breaking of bread, and for prayer and holy thought, and for laying up in store means for the poor and the ministry. The Lord arose on that day and appeared to his followers, in five instances. One week from that day he appeared to the eleven. The day of Pentecost was on Sunday, and the Holy Ghost baptized all into Christ on that day. John speaks of the "Lord's Day," (Rev. 1:10); and as Ignatius uses the same term it would indicate that a certain day was known and observed by Christians generally as the "Lord's Day," as Wakefield justly says.

Ireneus, Bishop of Lyons in the second century, is quoted by Wakefield as saying:

"On the Lord's day every one of us keeps the Sabbath, meditating in the law, and rejoicing in the works of God."

And Dionysius, Bishop of Corinth in the second century, said:

"To-day we celebrate the Lord's day."

Again, Justin Martyr says:

"Sunday is the day on which we all hold our common assembly, because it is the first day on which God made the world; and Jesus Christ our Savior on the same rose from the dead."—*First Apology, chap. 67.*

Therefore when Constantine, in the year 321, published an imperial edict that Sunday be universally honored by Pagans and Christians, he only made more binding the law and custom already for centuries existing among the latter class of people.

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#### BAPTISM FOR THE DEAD.

The Rev. William Jenks, in his Commentary says concerning 1 Cor. 15:29:

"But what is this baptism for the dead? It is necessary to be known, that the apostle's argument may

be understood; whether it conclude for the thing in dispute universally, or only against the particular persons who were baptized for the dead. But who shall interpret this very obscure passage, it being not agreed, what is meant by baptism; whether it be to be taken in a proper or figurative sense; and if in a proper sense, whether it be to be understood of Christian baptism, properly so called, or some other ablution. And as little is it agreed, who are the dead, or in what sense the preposition for is to be taken. . . . Some understand it, of a custom observed, as some of the ancients tell us, among many who professed the Christian name in the first ages of baptizing some in the name and stead of catechumens dying without baptism."

In Buck's Dictionary he says that baptism for the dead was "a practice formerly in use, when a person dying without baptism another was baptized in his stead; thus supposing that God would accept the baptism of the proxy, as though it had been administered to the principal. If it can be proved, as some think it can, that this practice was as early as the days of Paul, it might probably form a solution of those remarkable words in 1 Cor. 15: 29."

Tertullian, of the Second Century, in chapter forty-eight of his article "On the Resurrection," says:

"But inasmuch as 'some are also baptized for the dead,' we will see whether there be good reason for this. Now it is certain that they adopted this (practice) with such presumption as made them suppose that the vicarious baptism would be beneficial to the flesh of another in anticipation of the resurrection; for unless it were a bodily resurrection, there would be no pledge secured by this process of a corporeal baptism. 'Why are they then baptized for the dead,' Paul asks, unless the bodies rise again which are thus baptized? For it is not the soul which is sanctified by the baptismal bath."

Smith in his Dictionary of the Bible says upon this subject, that Tertullian gives account of "a custom of vicarious baptism as existing among the Marcionites;

and Crysostom relates of the same, that when one of their catechumens (probationers) died without baptism" they used to ask some living man if he wished to be baptized for the departed, and on his replying "Yes," they so baptized him. His also says: "Epiphanius relates a similar custom among the Corinthians, which he said prevailed from fear that in the resurrection those should suffer punishment who had not been baptized. The question naturally occurs, Did Paul allude to a custom of this kind. . . . If so, he no doubt adduced it as an argument to the situation. 'If the dead rise not at all what benefit do they expect who baptize vicariously for the dead.' The greater number of modern commentators have adopted this as the simplest and most rational sense of the apostle's words. Crysostom believes the apostle to refer to the profession of faith in baptism, part of which was, 'I believe in the resurrection of the dead.' The former of the two interpretations commends itself for its simplicity; the latter for its antiquity."

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#### MORE APOSTLES THAN TWELVE.

Mosheim has the following upon this point, in telling of Matthias as one of the twelve.

"No sooner was Christ exalted in the heavens than the apostles determined to render their number complete, as it had been fixed by their divine Master."—*First Century. chapter 3.*

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#### CARE OF THE POOR.

The following is recorded by Mosheim concerning the first century of the Christian Church:

"At the conclusion of these meetings they testified

their mutual love, partly by their liberality to the poor, and partly by sober and friendly repasts, which thence were called feasts of charity. Among the virtues which distinguished the rising church, in this its infancy, that of charity to the poor and needy shone in the first rank, and with the brightest luster. The rich supplied the wants of their indigent brethren with liberality and readiness."—*Part 1, chapter 4, verse 5.*

"The prayers of the first Christians were followed by oblations of bread, wine, and other things; and thence both the ministers of the church and the poor derived their subsistence. Every Christian who was in an opulent condition, and indeed every one according to his circumstances, brought gifts and offered them, as it were to the Lord. Of the bread and wine such a quantity was separated from the rest as was required in the administration of the Lord's supper."—*Part 2, chapter 4, verse 7.*

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#### THE LORD'S SUPPER.

"In these times the sacrament of the Lord's Supper was celebrated, for the most part, on Sundays. . . . The wine was mixed with water, and the bread was divided into several portions. A part of the consecrated bread and wine was carried to the sick or absent members, as a testimony of fraternal love."—*Second Century, part 2, chapter 4.*

"As to the time of celebrating this solemn ordinance, it must be carefully observed, that there was a considerable variation in different churches, arising from their different circumstances, and founded upon reasons of prudence and necessity. In some, it was celebrated in the morning; in others, at noon; and in others, in the evening. It was also more frequently repeated in some churches, than in others."—*Mosheim, Third Century, part 2, chapter 4, vol 1.*

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#### DUTIES OF PARENTS TO CHILDREN.

"The Christians took all possible care to accustom their children to the study of the scriptures, and to

instruct them in the doctrines of their holy religion; and schools were everywhere erected for this purpose, even from the very commencement of the Church."—*First Century, part 2, chapter 3.*

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### DEFINITIONS.

**Atheist**, one who disbelieves or denies the existence of a God or supreme intelligent Being.

**Deist**, one who believes in the existence of one God, but denies revealed religion.

**Theology**, the science which treats of the existence, character and attributes of God, and of his laws and government.

**Theism**, the belief or acknowledgement of the existence of a personal God.

**Monotheism**, the doctrine or belief that there is but one God.

**Polytheism**, the doctrine of a plurality of gods, or invisible beings superior to man.

**Pantheism**, the theory that the universe, taken as a whole, is God; that there is no God but the combined forces and laws which are manifested.

**Skeptic**, one who is yet undecided as to what is true; one who doubts the existence of God, or the truth of revelation.

**Agnostic**, one who says that he does not know; that there may be a God and revealed truth, but that he has no assurance of it.



EPITOME OF HISTORY.  

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It was thought by the First Presidency that either the historical matter contained in Winchester's Synopsis should be inserted with the Compendium, or else that something of a similar character should be prepared. As the writer of this had already planned the Historical Appendix, and in that was using much of the same material from Mosheim upon the subject of the Apostasy that Winchester drew from, and also as he believed that the remainder could be improved, therefore the following has been gathered anew from various authors, chiefly from Mosheim, but in part from the American Cyclopaedia, Hayden's Dictionary of Dates, Ridpath's History of the World, Draper's Intellectual Development of Europe, and other works.

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## FIRST CENTURY.

## STATE OF THE WORLD.

Concerning the state of the world at the beginning of the Christian era Mosheim says:

"When Jesus Christ made his appearance upon earth a great part of the world was subject to the Roman empire. The remoter nations that had submitted to the yoke, were ruled either by Roman governors, or by their own princes, in subordination to the republic. At the same time the Roman people, and their venerable senate, were in reality reduced to a state of servile submission to Augustus Cæsar, who had acquired an enormous degree of power. . . . At the birth of Christ the empire was less agitated by wars and tumults than it had been for many years before; though I can not

assent to the opinion of those who maintain that the temple of Janus was then shut, and that wars and discords absolutely ceased throughout the world. . . . The notion of one Supreme Being was not entirely effaced from the human mind, yet all nations, except the Jews, acknowledged a number of governing powers, whom they called gods. . . . Two kinds of philosophy prevailed among the civilized nations. One was that of the Greeks, adopted also by the Romans, and the other that of the Orientals."—*Chapter 1, verses 1, 4, 6, and 20.*

The latter philosophy existed among the Egyptians, Persians, Chaldeans, and other Asiatic nations, while the Greek philosophy included the teachings of Anaxagorus, Pythagorus, Plato, and the schools of the Eleatics, Sophists, Sceptics, Epicureans, Peripatetics, Academics, and Stoics, all ending in darkness and uncertainty. Some of them said that there was no certainty, no reality in anything, and that we could not really say that anything existed, even man himself. We only seemed to exist and have a being, but could not be certain that it was so in fact. They in turn held that air, fire, water, and other material things, were self-existent deities, and the first cause of everything created, that in them and by them all things originated.

Plato is generally looked upon as having a philosophy that was superior to all others, as Mosheim says. He taught that the universe was governed by a Being who was glorious in power and in wisdom. Plato also directed his fellow mortals to look beyond the grave; and he presented such prospects in futurity as were adapted to excite their hopes and to work upon their fears.

#### STATE OF THE JEWS.

Of the condition of the Jews Mosheim says:

"The state of the Jews was not much better than that of other nations. They were governed (under Roman jurisdiction) by Herod, who was surnamed the Great, surely from no other circumstance than the greatness of his vices. By a cruel, suspicious, and overbearing temper he drew upon himself the aversion

of all. In a word, Judea, governed by Herod, groaned under all that corruption which might be expected from the authority and the example of a prince, who, though a Jew in outward profession, was, in point of morals and practice, a contemner of all laws, divine and human."

After his death Cæsar gave one-half of the government of Judea to Herod's son Archelaus, and one-fourth each to his sons Antipas and Philip. Archelaus was wicked like his father. The Jews appealed to Cæsar, therefore Augustus banished him, and his half of Judea passed to the jurisdiction of the governor of Syria. It is well to mention that the Herod spoken of in Luke 3:1 was Antipas, and that he also beheaded John (Matt, 14:1-9, Mark 6:15-29, Luke 3:26), and was the one before whom Christ was brought (Luke 9:7-9; 23:7-12). The Herod of Acts 12:1, 6, 19-23, was Agrippa I., grandson of Herod the Great, and son of Bernice, by Aristobolus. The Herod of Acts 25:13-26; 26:27, 28, was Agrippa II., son of the former. The first Agrippa is said to have been a strict observer of the Mosaic law.

The calamities that the Jews suffered were not by the Jews alone; but, as both Josephus and Mosheim relate, the leaders and chief priests of the Jews were profligate and full of iniquity, in fact were "dissolute and abandoned to the highest degree." With such examples the people went into every kind of sin, and "by their endless seditions, robberies and extortions, brought against them both the justice of God and the vengeance of men." The Pharisees courted popular applause, by a show of pretended sanctity and an austere method of living, while in reality they were strangers to true holiness. The Sadducees, by denying a future state of rewards and punishments, removed at once the most powerful incentives to virtue, and the most effectual restraints upon vice. The Essenes were a fanatical and superstitious tribe, who placed religion in a certain sort of seraphic indolence.

#### THE CHRISTIAN CHURCH.

Christ began his ministry at the age of thirty years, and at thirty-three was crucified. Paul was converted

about the year thirty-five of the Christian era. Dr. Milner says that churches were organized among the Gentiles as early as the year 40. According to St. Clement the council at Jerusalem upon the subject of circumcision was held in the year 51. Before mentioning Nero, the sixth Cæsar, and his deeds, we state that after Augustus died in the year 14, there reigned till 37 Tiberius Cæsar, who is referred to in Luke 3:1; 30:22-25; 23:2, and John 19:12. Then Caligula reigned till he was assassinated in 41, and after him Claudius was emperor till 54. He is mentioned in Acts 11:28 and 18:2. Then came Nero, to whom Paul appealed, as related in Acts 25:11, and of whose household (Phil. 4:22) some were saints.

Nero was the first emperor who enacted laws against the Christians. Mosheim says that one chief reason why the Romans so persecuted them was because the Christians felt and showed such an abhorrence and contempt for the idolatry of the Romans. They dared to ridicule the absurdities of the pagan superstition. Another thing that irritated the Romans was the simplicity of the Christian worship, which resembled in nothing the sacred rites of any other people. They had no temples, oracles, images or sacrifices, and the masses thought there could be no religion without these. Thus they were looked upon as atheists; and, by the Roman laws, those who were chargeable with atheism were considered to be "the enemies of mankind," as Tacitus, the Roman historian said.

With a fiendish desire to witness a grand sight Nero is said to have fired Rome. The Romans believed that he did; but he pretended great sympathy for them and charged the Christians with the deed. Then he had some of them wrapped in combustible garments and ordered them to be set on fire when night came on, that, like torches, they might dispel the darkness. He incited the people against them and the Christians were fastened to crosses, torn to pieces by wild beasts, and put to death in other dreadful ways. This was in November, 64, and this first persecution, as it is called, lasted till Nero's violent death in 68. Then Galba, Otho and Vitellius

reigned only a few months each, two of them being killed and the other committing suicide.

Under these and Nero, Vespasian, their general, had marched against Jerusalem, because of Jewish revolt, and when Vespasian was made emperor in 70, his son Titus continued the seige until he took the city and burned the temple. That was the end of the Jewish nationality till Christ comes. Jerusalem was a ruin, and the survivors of her people were finishing their lives in the rock-quarries of Egypt, or were being sold in the slave markets of Rome. The temple was fired on July 17th, 70, and for the first time in its history the daily sacrifice ceased, for the want of some one to offer it.

Vespasian reigned till 79, then Titus till 81; after him Domitian till 96. Under him occurred the second persecution. During it, in 94, John the Revelator was banished to Patmos. He was there till 96, when Nerva became emperor and released him. He went to Ephesus, where he is supposed to have died a natural death. James the Great, brother of John, was killed by Herod, as mentioned in Acts 12: 1, and James the Less, (called by the Jews, "James the Just,") was martyred at Jerusalem in 62. Peter was crucified with his head downward, but at what time is not known. Andrew was crucified at Achaia, and, it is said, upon a cross shaped like the letter X. Philip was crucified in Phrygia, Bartholomew in Armenia, and Simeon in Persia. Thomas was martyred on the coast of Coromandel. Jude (Thaddeus) was shot to death with arrows in Armenia, and Matthew was believed by Clement and Tertullian to have died a natural death, though some claimed that he was martyred in Parthia. After the eleven Matthias was slain in Ethiopia while preaching there. How Barnabas died is not known. Paul is said to have been beheaded June 29th, 67, by order of Nero.

The Gnostic heresy among the Christians of this century held that the books of the Old Testament had no divine authority; that the world was created by inferior beings; denied the deity of Christ, and said that he did not have a real or mortal body, therefore did not really suffer actual pain and sorrow for man-

kind. The Nicolaitans, besides their fornications, etc., held some of the ideas of the Gnostics. Menander, a Samaritan, and Cerinthius, also had followers in various theories.

The noted writers of this century were Clement, bishop of Rome, and Ignatius, bishop of Antioch. Tertullian says that Clement followed Peter as bishop of Rome, and after him came Linus, in 66, Anacletus in 78, Clement II, in 91, and Evaristus in 100. Linus, Anacletus and Evaristus were all martyred. Mosheim says of these and others: "All who, in the perilous times of the Church, fell by the hand of bloody persecution, were called martyrs, a term borrowed from the sacred writings, signifying *witnesses*."

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#### SECOND CENTURY.

The Emperor Nerva was succeeded in 98 by Trajan, who reigned till the year 113. During his time the third persecution occurred, lasting several years, with much violence. In the beginning of the century there were no laws in force against the Christians, the senate having annulled the cruel edicts of Nero, Nerva and Domitian, but they were still persecuted and put to death upon every excuse. Trajan's reply to Pliny was, that they "were not to be officiously sought after, but that such as were accused and convicted of an adherence to Christianity were to be put to death as wicked citizens." Hence, when accused, and they confessed, death or denial of the faith were the alternatives. The aged Simeon, Bishop of Jerusalem, son of Cleophas; and Ignatius, Bishop of Antioch, were among those who suffered, the former being crucified, and the latter, by order of Trajan, torn by wild beasts in the theater.

Adrian was emperor from 118 to 139. The proconsul of Asia represented to him how barbarous it was for the multitude to thus destroy an innocent people. So Adrian issued an edict that they should not be killed, "unless they were regularly accused and convicted of crimes committed against the laws." Antoninus Pius reigned from 139 to 161, and under him the

Christians were again accused of atheism and impiety, which caused Justin Martyr to write his famous "Apologies" to the Emperor and Senate of Rome. This resulted in Pius ordering that the law of Adrian should regulate the matter. But in Asia they were still persecuted and hunted to death, till Pius pronounced death upon those who should thereafter accuse them without being able to prove them guilty of actual crimes.

This worthy act stayed the evil till Marcus Aurelius Antoninus became emperor. He reigned till 180, and the Christians suffered more by him in the fourth persecution than they did by any other except Nero. He was not a wicked man, being indeed wise and virtuous; but the most awful crimes and impiety were charged against the Christians, and he believed them to be a vicious people. So the vilest and lowest classes accused them before magistrates, and they "were put to the most cruel tortures," and suffered awful deaths. Justin Martyr, the renowned Christian writer and philosopher, and Polycarp, bishop of Smyrna, were among the slain. Nearly all the Saints at Lyons, France, and at Vienna, were killed. Under Commodus, who ruled Rome from 180 to 193, the Church suffered little, but when Septimas Severus succeeded him in 193 the scene changed, and says Mosheim, "Egypt and other provinces were dyed with the blood of martyrs." This continued into the third century, for he reigned till 211. This is called the fifth general persecution.

Notwithstanding all these things, the work spread far and wide, when persecution did not rage, and converts were added by thousands throughout all the East, and in Britain, Germany, Spain, and other countries. The evils of apostasy from the pure and simple doctrine of Christ are mentioned elsewhere in the Historical Appendix. The sects that arose were the Christian Eclectics, New Platonists, Nazarines, Ebionites, Marcionites and Montanists, with various theories about God and Christ, and drawing off many from the true faith.

The chief writers of this century were Tertullian, Justin Martyr, Clement, bishop of Alexandria, The-

ophilus, bishop of Antioch, Ireneus and Tatian. The number of students, scholars and learned men were increasing in the Church. The bishops of Rome were: Alexander, Sixtus, Telesphorus, Hyginus (the first to call himself Pope), Pius I, Anicetus, Soterus, Eleutherus and Victor. The first three, and the fifth, seventh and ninth all suffered martyrdom. In this century arose the false Christ, Barchocheba, who raised a standard among the Jews against the Roman power, but Adrian overthrew him in battle.

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### THIRD CENTURY.

Caracalla, who reigned from 211 to 217, neither oppressed the Christians, nor permitted any others to treat them with cruelty or injustice. Alexander Severus reigned from 222 to 235. He was a prince of most noble character, and showed the Christians, "upon every occasion," most undoubted evidences of kindness for them and their religion. His mother, Julia, was favorable to the doctrine and the people. Maximinus was his successor, and in 236 the sixth persecution took place. But Maximinus was assassinated in 238, and under Gordian the Church had peace for six years; so also under the two Phillips till 249, when Decius took the throne, and the fury of the seventh persecution fell upon the Church.

The edict was to extirpate the whole body of them, or force their return to the pagan worship; therefore, during two years, multitudes of them perished, after suffering dreadful and lingering tortures. But many escaped these evils by offering sacrifices to the gods, or by burning incense before the images. Decius was murdered, and Gallus reigned from 251 to 254. He continued the persecutions; but, perishing in civil war in 254, he was succeeded by Valerian, who showed great clemency to the Christians, till his fifth year, when, instigated by others, he caused what is known as the eighth persecution, during which Sixtus, bishop of Rome, Cyprian, bishop of Carthage, and Laurentius, perished. The latter was consumed by a lingering fire.



From 260 to 268 Gallienus was emperor; and then Flavius Claudius for two years, during which the Church had peace. Then came Aurelian and the ninth persecution, but providentially cut short, Aurelian being assassinated by his own soldiers in 275. For the rest of the century there was chiefly peace. Diocletian became emperor in 284, and the tenth persecution did not take place till 303.

Meanwhile the Platonic philosophers were using all the force and eloquence of their learning against the cause of Christ. One of them named Porphyry wrote a work of fifteen volumes, attacking the prophecies and calumniating the Christians. But a worse enemy than all was the growing amalgamation of pagan forms with Christian worship. Paul the Hermit, who is called the originator of the order of hermits, lived in this century. The new sects of this period were the Novatians, Hieracites, Manicheans, and Paulianists, the latter originating with Paul, bishop of Antioch, who "introduced great confusion" by his rendition of the scripture concerning the nature of God and Christ. There were controversies concerning the trinity; and especially was there much dispute about infant baptism. A council was called upon this subject in 254, sixty-six of the ministry meeting together and agreeing that children might be baptized as soon as they were born. So says Buck's Theological Dictionary.

The leading writers of this century were Origen, Julius Africanus, Hippolytus, Gregory (bishop of Cesarea), Dionysius (bishop of Alexandria), and Cyprian (bishop of Carthage). The bishops of Rome were Zephyrinus, Calixtus, Urban, Pontianus, Anterus, Fabian, Cornelius, Lucius, Stephen, Sixtus II, Dionysius, Felix, Eutychianus, Caius and Marcellinus. Nine of these were slain for their faith. The Roman bishops had not yet attained authority superior to all the other bishops.

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#### FOURTH CENTURY.

Diocletian and Maximian, associate emperors till 304, respected the Christians, which so incensed the

heathen priests, that they instigated Galarius, a general and also son-in-law of Diocletian, to have an edict issued against the Christians. This he accomplished in 303, and in this, the tenth and last general persecution, their churches were pulled down, all their books that could be found were burned, and their civil rights and privileges were taken from them, while thousands were slain, or tortured in an inhuman manner, or sent to the mines; except in Gaul (France), Spain and Britain, where Constantius ruled in mildness. In all other parts they were compelled to sacrifice to the gods or lose their lives.

Constantius dying in 306 the army proclaimed his son Constantine as emperor, who, by 312, entirely overthrew Galarius and Maxentius. He immediately gave the Christians full right to live according to their own institutions. Soon after this he accepted their doctrine, though he was not baptized till a few days before his death in 337. On his way to Rome in 312 it is said that he saw a cross in the heavens, and that this caused his conversion. To a certain extent he united church and state, and, taking upon himself the right to convene councils and preside over them, he really officiated as the head of the church. (See note from Wesley on page 54 of Compendium.) Near the end of his reign he issued edicts to destroy the heathen temples, and forbade offering sacrifices to the gods. He changed the seat of empire to Byzantium, and called it Constantinople. There he built churches and public works, and dedicated the city to God.

From 337 to 361 his sons Constantine, Constans, and Constantius had sway over the empire. They sought also to build up the Church and to put down the ancient superstitions. Then came Julian, called "the apostate," a nephew of Constantine the Great. He was brought up a Christian, but turned against it and tried to rebuild polytheism. Undoubtedly the Church would have suffered greatly, but, after a reign of only twenty months, he was killed in a battle with the Persians. He gave the Jews permission to rebuild the temple at Jerusalem. When they tried it, even before they laid the foundation stones, they were compelled to stop work, because balls of fire miraculously issued

from the ruins, and there was an earthquake and dreadful noises. Mosheim says that these things are attested by such credible evidence that their truth can not be doubted. By many it was taken as an evidence of the truth of Christ's prophecy that Jerusalem should lie waste and desolate.

In 364 the Emperor Valentinian divided the kingdom into the Eastern and Western Empires, and this became permanent. After this time the Roman rulers and the Christians were as one, and the bishop of Rome exceeded all the others in sumptuous living, in revenues, and in the splendor of surroundings that was made possible by wealth and power. Upon seeing this the bishop of Constantinople claimed equal station with Rome, both being at the seats of empire; therefore in 381 the Emperor Theodosius convened a council of bishops and presbyters, and Constantinople was placed next to Rome in dignity. Alexandria was offended, and bitter disputes took place. Pride, arrogance, luxury and vice increased greatly in these times; but first among the ministers. The order of Monks was organized in this century. Some lived in fixed habitations, and others in solitudes of the mountains and deserts, in caves and holes. The chief sects that arose in this century were the Arians and the Donatists. There was a Nicene party, being those who especially sustained the acts of the celebrated council of Nice, held in that city in 325. From these sprang other sects; and divisions, licentiousness and corruption increased.

The noted ecclesiastical writers among the Greeks were Eusebius Pamphilus, bishop of Cesarea, Cyril of Jerusalem, Crysostom, patriarch of Constantinople. Ambrose, Jerome, Augustin, Hilary and others, were Latin writers.

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#### FIFTH CENTURY.

In this century the church made progress, but a greater growth was prevented by the wars and tumults that raged among the nations. The Goths (who came from what is now called Russia) invaded France

Spain and Italy, laying waste the provinces and killing and plundering as they went. But, in time, many of both Goths and Vandals were converted. Clovis, king of the Franks, was converted in this century. In 432 Saccathus went from Scotland to preach in Ireland, and had great success. He is called the apostle of the Irish. The pope changed his name to Patrick, hence called Saint Patrick. The Christians suffered in Britain by the Picts and Scots; and also in Persia, through their own undue zeal, they were persecuted.

The sects and isms, by which divisions came in, were the Arians, Donatists, Novatians, Nestorians, Eutychians (Armenians) and others. The ministry largely imitated the manner of the heathen schools, and the controversies were furious and destructive; for civil war followed discords, and blood flowed. Altars, images, and burning tapers were among the paraphernalia of religious worship.

The foremost writers of this time were Cyril and Theophilus, bishops of Alexandria, and Isadore, Theodore and Theodoret. In 498 opposing factions elected Symmachus and Laurentius as bishops of Rome, and a long controversy ensued, each side accusing the other of the most detestable crimes. Assassinations and other criminal acts were the result. Four councils were called over the matter, and Symmachus was sustained.

In 456 the Vandals sacked Rome, and in 476 the Heruli from Germany again took the city. That was the fall of the Western Empire. From that time is counted its division into ten kingdoms. Scott in his Commentary says that these ten kingdoms were: Rome itself, Lombardy, Ravenna, the Huns in Hungary, the Alemanes in Germany, the Franks in France, the Goths, the Bergundians, the Britons, the Saxons. Sir Isaac Newton and Bishop Lloyd agree mostly with this, but in place of some of the above they put the Vandals, Heruli, Sueves and Alans. But they were substantially the same, they having inhabited what are now known as the empires of Germany, Austria, France, Spain, Italy, Great Britain, and in fact about all of Western and Central Europe.

Concerning Daniel's vision of another little horn

arising, before which three of the ten fell (Dan. 7:8), Scott says that the three were the State of Rome, the Kingdom of Lombardy, and the Ex-archate of Ravenna, of which in after time the bishop or pope of Rome took possession, and for this reason he wears a triple crown.

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### SIXTH CENTURY.

In this century the Christians suffered greatly from the Huns, Anglo-Saxons, and Lombards; and also in Persia the wicked ruler Chosroes vented his rage upon them most cruelly, and said that he would fight their God too. Still the church increased throughout Western and Southern Europe, Western Asia and Northern Africa. A great many Jews were also converted. However, Mosheim says that the majority among the nations were not really converted, but came in by compulsion and various influences; and because of the miracles and wonders said to be wrought by the bones of the martyrs. The idolaters found that the change was not much from the worship of the various deities to the worship of images and of shrines in temples that were built to the departed who were canonized as saints. Learning was neglected, and intemperance, luxury, and love of power increased among the clergy.

The Benedictine order of monks was established in 529, and laziness and vice increased among all these monastic orders. The sects previously mentioned still flourished.

The writers of note in the Latin church were Gregory the Great, Gregory of Tours, Dionysius, and Benedict; and of the Greek and Oriental Christians were Leontius of Constantinople, John patriarch of Jerusalem, Procopius of Gaza, and Eulogius of Antioch, besides Gildas of Britain and Columban of Ireland.

In 532 Dionysius originated the system of counting time that is called the Christian era, starting with January 1st, in the 753d year of Rome.

The statement is made by some that in 533 the Emperor Justinian proclaimed the papal power supreme

over all others. In that year the fifth general council, held at Constantinople, again condemned as heretical, the doctrine and followers of Origen.

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#### SEVENTH CENTURY.

The Nestorian sect spread through Syria, India, and Persia, and in 636 begun work even in China. Heraclius, emperor of the East incensed at the Jews for their hardness against Christianity persecuted them cruelly, and caused many to be dragged into the churches and baptized against their will. The same thing was done by the kings of Spain and Gaul. The persecuted had become the persecutors. In 612 a powerful enemy to the cause arose in the person of Mohammed, whose followers soon were armies, and during the century took Syria, Persia, and Egypt, from Christian rule.

The schism between Rome and Constantinople widened, and in 606 Boniface III of Rome induced the emperor Phocas, to proclaim the Roman pontiff as the universal bishop. Mosheim says: "Thus was the papal supremacy first introduced," though he remarks that emperors, and even whole nations, opposed the ambitious designs of the Roman bishop.

The fanaticism for the monks grew so that parents gave their wealth to them and made their children enter convents and monasteries. Theodore of Tarsus restored the discipline of penance to the Latin church. Leo II instituted holy water. Ambition, avarice, pride, vice and superstition gained ground continually.

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#### EIGHTH CENTURY.

Power and wealth seemed to be all that the bishops and prelates of the church cared for. In instances they usurped the rights of kings. In this century Charlemagne fought for Christianity, and in the year 800 was crowned Emperor of the West. His grandfather, Charles Martel, had previously driven the Saracens out of Europe. But the Eastern Empire was falling, for the church was being overcome by the

Turks, (or Tartars), from Caucasus and Armenia. Mosheim says that the chief piety of this age was to build and embellish churches, endow monasteries, hunt after relics of saints and adore them, and to seek the intercession of the departed by rich gifts to the Church. In Greece there were tumults and bloodshed over the worship of images. The Iconoclasts (image breakers) were a class in this century who did all that they could to destroy images and prevent their worship.

As a specimen of the Christianity of this age we read in Draper's Intellectual Development of Europe how in 767 the Duke of Nepi compelled certain bishops to consecrate his brother Constantine as pope. The next year electors chose Stephen 3d, and the usurper and his adherents were terribly punished. The eyes of Constantine were put out, and the tongue of Bishop Theodorus was cut off and he was left in a dungeon to perish of thirst. In 795 the nephews of the former pope, (Adrian), seized his successor (Leo 3d) in the street, and, forcing him into a church, tried to put out his eyes and cut off his tongue. In 817 Pope Paschal was accused of murdering two ecclesiastics in the Lat-eran Palace.

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#### NINTH CENTURY.

The story of this and succeeding centuries is like those past. Mosheim says that great beyond measure were the ignorance and corruption that dishonored the Church. The chapels that were dedicated to the saints were crowded with supplicants who came with rich presents, and by these frauds and lying wonders the ministry grew wealthy. The contests between the sects produced calamities and evils. The Iconoclasts increased for awhile, and the Bishop of Turin, in 823, ordered all the images in his diocese to be cast out of the churches and burned. But in 869, after much war and bloodshed, this class were excommunicated and suppressed.

The doctrine of transubstantiation arose, and bitter controversies were had. Predestination was also

preached, some claiming that God did not desire the salvation of all mankind, but only that of the elect, and that Christ only died for such as were predestined to eternal salvation, while God had doomed to everlasting misery and eternal ruin those whom he foresaw would remain impenitent.

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#### TENTH CENTURY.

In this century the Christian cause was introduced into Russia, Hungary and Poland, and in 933 into Norway, and thence to Iceland, Greenland, and the Orkney Islands. Also Rollo and his whole Norman army embraced the faith. The Nestorians extended their work into Tartary. The kings and princes of Europe formed the project of making war upon the Mohammedans in Palestine.

Mosheim says that the clergy were, for the most part, a worthless set of men, and that the history of the popes "is a history of so many monsters." The custom of taking another name upon being installed as pope began with Octovian, who in 936 assumed the name of John XII. Popes were dethroned, exiled, strangled, or otherwise made to suffer, justly or unjustly as the case might be; while revolutions, seditions, assassinations and licentiousness appear to have filled the century with woe. The worship of the Virgin Mary became more intense and idolatrous. The rosary was introduced, consisting of fifteen repetitions of the Lord's prayer, and one hundred and fifty salutations of the blessed Virgin.

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#### ELEVENTH CENTURY.

The plans of wresting Palestine from Moslem rule were brought to a crisis in 1096 through the preaching of Peter the Hermit, so that eight hundred thousand men started under Peter, Godfrey, Baldwin, and others, in separate bodies. Those who reached Asia captured Bithynia and Syria, and in 1099 took Jerusalem, saluting Godfrey as king, which honor he refused, though



he governed there with valor, justice and wisdom, such as have made his name great. He said that he could not bear the thought of wearing a crown of gold where the King of kings had worn a crown of thorns.

The faith subscribed to by repentant ones concerning the Lord's supper was, that "the bread and wine, after consecration, were not only a sacrament, but also the real body and blood of Jesus Christ." In this century, says Mosheim, the popes "received the pompous titles of Masters of the World, and Popes, that is Universal Fathers. They presided everywhere in the councils by their ambassadors, and assumed the authority of supreme arbiters in all controversies concerning religion or church discipline."

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#### TWELFTH CENTURY.

After much discussion about the rights, propriety and advisability of the undertaking, the church sent a second crusade to Jerusalem in 1147, and the third in 1189 to 1191. The granting of indulgences was largely practiced in this century, especially during these so-called holy wars. It encouraged many to go.

The famous sect of the Waldenses arose in this century, taking the name from Peter Waldus, a merchant of Lyons, France. In translating the four gospels from Latin into French, he saw how totally different were the teachings of Christ from those of the Roman church. So he gave up his business, distributed his wealth among the poor, and began to instruct the multitude. He gathered a pure and simple people, who sought to correct the lives and morals of the church. They opposed indulgences, confessions to priests, prayers to departed saints, etc., etc. The pope ordered them to be pursued with fire and sword.

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#### THIRTEENTH CENTURY.

What was known as the Holy Inquisition was established in this century by Innocent III and Gregory IX; that is, men were sent out as inquisitors, to dis-

cover and bring to judgment those accused of heresy. This beginning resulted in the dreadful tribunal called the Inquisition.

Two orders of Mendicant monks had their beginning in this century, the Franciscans and the Dominicans. In the hands of the pope they became the power, the main-spring, of the Inquisition, and the authors of its terrors.

The fourth and fifth crusades to Palestine were sent out in 1217 and 1249. The Waldenses and Albigenses were hunted down, and many were destroyed.

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#### FOURTEENTH CENTURY.

The priests had success in China, and in 1307 a mission was established in Peking. By this time about all the princes and rulers in Europe had accepted the Romish faith.

In 1360 John Wickliffe of England began to preach against the monastic orders and their sins. For this he was tried before two councils. He died in 1387. In 1428 his bones were dug up and burned, and his followers were terribly persecuted. The Lollards, a society of mercy and charity, had their origin by Walter Lollard in 1315. He was burned for heresy at Cologne in 1322. The Waldenses were so persecuted that many of them fled from Italy, France and Germany into Bohemia, where in the next century, they associated with the followers of John Huss.

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#### FIFTEENTH CENTURY.

In 1453 the Turks became masters of Constantinople, and by them the Christian cause was nearly overthrown in Asia and Turkey.

John Huss of Bohemia, one of the first preachers of the Reformation, attacked the vices of the clergy and was burned to death July 6th, 1415. He had been professor of divinity in the university at Prague, a learned, eloquent, and upright man. Jerome, a man of still greater learning and eloquence, entered into

the contest for Huss and was himself committed to the flames May 30th, 1416. Savonarola, of Ferrara, Italy, a pious and eloquent man, and a Dominican monk, also arrayed himself against the evils, and was burned in 1498.

The Inquisition was established in Spain in 1480, by Ferdinand and Isabella, and in 1481 three thousand persons were burned, and seventeen thousand paid other penalties.

Faust and Guttenburg began printing from movable types in 1440, and about 1450 the Vulgate, or Latin Bible, was printed at Mentz, Germany. The Waldenses, persecuted and oppressed, lived in remote valleys of Germany and Switzerland. Many of them were discovered and burned. The Wickliffites in England and Scotland were stigmatized as Lollards.

In the effort to harmonize the differences between the Latin and Greek churches the former brought the ministry of the latter to consent, "That the Holy Spirit proceeded from the Son as well as from the Father; that departed souls were purified in the infernal regions by a certain kind of fire; that unleavened bread might be used in administering the Lord's supper; and that the Roman pontiff was the supreme judge; the true head of the universal church." But when they went home the Greeks said that their consent was gained by artifice and fraud.

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#### SIXTEENTH CENTURY.

The real work of the Reformation was begun by Luther, in Germany, in 1517. In that year Leo X. issued a bull granting plenary indulgences to those who would contribute means to build St. Peter's church at Rome. John Tetzel, a Dominican, was selling them in Germany, far and wide, the price being according to the nature of the crime and the wealth of the purchaser. On October 31st Luther affixed to the gates of the church his ninety-five propositions against indulgences, and the next day, being All Saints' day, they were read by multitudes, and later were published throughout Germany and all Europe. In 1518 he was joined

by Melancthon. These heroes waged a wonderful warfare. Luther seemed absolutely without fear, though he sorrowed over the sufferings and martyrdom of his followers. The cause spread so that in thirty years it is believed that nine-tenths of the Germans had become Protestant.

In 1519 Zuinglius began a like work in Switzerland. In Sweden it was begun by Laurentius and Olaus Petri in 1521, assisted in 1523 by the king, Gustavus Vasa. John Taussen began it in Denmark in 1521, and carried it to Norway in 1529. In France the work was taken up by Farel, Lefevre, Beza, Chatelain and Lelerc. The last two were tortured and burned for breaking in pieces all the images in the church at Metz. But the cause spread, and by 1572 the Huguenots had over two thousand churches in France. Then came the massacre of St. Bartholomew's day, a simultaneous slaughter, in which, according to Sully, seventy thousand men, women and children throughout the kingdom were murdered, at the instigation of Catherine de Medicis, mother of Charles IX. Calvin became one of the leaders in 1533, but his life work was done at Geneva, as an ecclesiastical student and writer.

In England the Reformation may be said to have been begun by William Tyndale presenting the nation, in 1525, with a bible in their own language. Latimer began preaching against the abominations in the church in 1527. After him came Ridley and Cranmer. All four of these men were burned at the stake; Tyndale in 1536, Latimer and Ridley October 16th, 1555, and Cranmer March 21st, 1556. In Scotland the most eminent opposer of papal jurisdiction was John Knox. He came from Calvin in Geneva in 1559, hence the Scotch became Calvinists, otherwise Presbyterians.

Thus the Protestants, also became divided into sects, Lutherans, Calvinists, Congregationalists, Presbyterians, Nonconformists, Independents, Socinians (Unitarians), and other societies. In 1536 Menno Simon of Holland established a society, whose successors have been called Mennonites, or Anabaptists.

The Augsburg Confession of Faith was presented by Malancthon and Luther in 1530.

In the Romish church the order of Jesuits was founded by Ignatius Loyola, in 1540. The council of Trent was held from 1545 to 1563, its twenty-five sessions lasting through eighteen years.

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#### SEVENTEENTH CENTURY.

The new sects among the Reformers were the Collegians and Arminians of Holland, and the Quakers of England and America.

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#### EIGHTEENTH CENTURY.

The beginning of the Protestant Methodists was in 1729 by the Wesleys and Mr. Morgan. The Wesleys and Mr. Whitefield carried the work to America in 1735 to 1740. In 1773 the Berean sect arose in Scotland. Ann Lee founded the Shakers in America in 1774. Swedenborg (a Lutheran) began his peculiar work in 1743.

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#### JEWISH MONEY AND MEASURES.

A talent of gold was worth \$56,900.

A talent of silver \$1,660.

A shekel of gold \$5.69.

A shekel of silver 53 cents.

A span equalled about nine and a half inches.

A cubit was nineteen inches in length.

A furlong was nearly thirty-seven rods.

A sabbath's day's journey was nearly three-fourths of a mile.

## TRANSLATIONS OF THE BIBLE.

The Greek translation from the Hebrew, called the Septuagint or Alexandrian, is usually ascribed to seventy or seventy-two learned Jews, who translated it about 285 B. C., in Egypt, in the time of Ptolemy Philadelphus. Some say that they were brought by him from Palestine and placed in seclusion on the island of Pharos to do that work. The idea was to have six men out of each tribe, and those who were learned in both Hebrew and Greek.

The Vulgate was the translation from Greek into Latin, and was done by Saint Jerome from 384 to 405, A. D. There was a still older one from the Septuagint into Latin, called the Italic, but the Vulgate has been the standard since Jerome's day.

Luther's translation of the New Testament from the Greek into German appeared in 1522, his five books of Moses from the Hebrew in 1523, and the rest of the Old Testament and the Apocrypha in 1533. It was reprinted thirty-eight times in Germany before 1559, which shows its rapid sale and circulation in those times. Before 1526 William Tyndale had printed in Germany his English translation of the New Testament, but when it was brought into England it was bought up by the Romish authorities and burned. In 1530 Tyndale published the Pentateuch.

The first English version of the whole Bible was published by Miles Coverdale in 1535. The next was that by John Rogers, called the Matthews' Bible, in 1537. It was better than Coverdale's and soon superceded it. What was called Cranmer's Great Bible, for use in churches, appeared in 1539. It was Tyndale's revised. Taverner in the same year published an edition, based on the text of the Matthews' Bible. In 1557 appeared the Geneva Bible, so called because the work was done there by those who fled from the persecutions of Bloody Mary, queen of England. It was the first edition divided into verses. In 1560 the

Bishop's Bible appeared, so called because eight out of the fourteen persons employed upon it were bishops. The Roman Catholic version was made at Douay, France, in 1609-10.

In 1604 King James of England authorized the translation that bears his name, and fifty-four scholars were selected to do the work. Seven of these died before it was begun, but the forty-seven accomplished it, and it was published in 1611. Since then numerous translations and revisions have been made by various persons and societies.

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### MISSING BOOKS OF THE BIBLE.

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The following books are mentioned, but are not found in the King James' translation:—

Prophecy of Enoch	- - - - -	Jude 14.
Book of the Wars of the Lord	- - - - -	Num. 21:14.
Book of Jasher	- - - - - Josh. 10:13.	2 Sam. 1:18.
Book of the Manner of the Kingdom	- - - - -	1 Sam. 10:25.
Solomon's Three Thousand Proverbs	- - - - -	1 Kings 4:32, 33.
Book of the Acts of Solomon	- - - - -	1 Kings 11:41.
Book of Gad, the Seer	- - - - -	1 Chron. 29:29.
Book of Nathan the Prophet	- - - - -	{ 1 Chron. 29:29.
Prophecy of Ahijah	- - - - -	{ 2 Chron. 9:29.
Visions and Story of Iddo, the Seer	- - - - -	{ 2 Chron. 9:29.
		{ 2 Chron. 13:22.
Book of Shemaiah the Prophet	- - - - -	2 Chron. 12:15.
Book of Jehu	- - - - -	2 Chron. 20:34.
Isaiah's History of Uzziah	- - - - -	2 Chron. 26:22.
Book of the Sayings of the Seers	- - - - -	2 Chron. 33:19.
Book written by Jeremiah	- - - - -	Jer. 36:2, 32.
Daniel's Sealed Book	- - - - -	Dan. 12:4, 9.
Book of Ephraim	- - - - -	- Hosea 8:12.
A previous Epistle to the Corinthians	- - - - -	1 Cor. 5:9.
Epistle to the Laodiceans	- - - - -	Col. 4:16.
Jude's previous Epistle	- - - - -	Jude 3.

In all twenty books. There are other texts that

are believed by some to refer to still other books, such as:

Book of the Chronicles of the Kings of Israel	}	1 Kings 14:19.
Book of the Chronicles of the Kings of Judah		
Book of the Kings	}	2 Chron. 24:27. 2 Chron. 28:26; 35:27; 2 Chron. 36:8. 2 Chron. 33:18.
Book of the Kings of Israel and Judah		
Book of the Kings of Israel		

It is possible that these books are the ones known to us as the First and Second Book of Kings and the First and Second Book of Chronicles, though some scholars say that they must have been different books from these.

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## THE CHRISTIAN NAME.

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Tertullian makes use of language that seems fitting to the present and of use in our defense, also. He says:

“What are we to think of it, that most people so blindly knock their heads against the hatred of the Christian name, that when they bear favorable testimony to any one they mingle with it abuse of the name he bears? ‘A good man,’ says one ‘is Caius Seius, only that he is a Christian.’ So another, ‘I am astonished that a wise man like Lucius should have become a Christian.’ Nobody thinks it needful to consider whether Caius is not good and Lucius wise on this very account that they are Christians, or Christians for the reason that they are wise and good.”—*Apology, chap. 3, vol. 3, Ante-Nicene Fathers.*

Another writer translates from Tertullian as follows:

“People are so averse to the name of Christian that they seem to have entered into a covenant of hatred,



agreeing to the grossest injuries rather than that the hated thing called Christian should come within their doors. The husband upon the wife's conversion turns her out and takes a harlot to him sooner than live with a Christian. The once affectionate father disinherits his son, though the son is made more obedient by becoming a Christian. The husband rather have his wife false, the father his son a rebel, than to have them Christians, so much is the hatred of our name. Our heavenly Master and his religion are both unknown; and both are condemned without any other reason than that of the bare name of Christian."

This writer who quotes Tertullian, says himself:

"The Christians were denounced as the common enemies of mankind. The grossest crimes and the foulest superstitions were charged against them. The learned looked upon them with contempt as a vulgar throng of deluded enthusiasts. Pliny speaks of them with scorn, and the wise Trajan, and the philosophic Aurelian united in persecuting them, and sought to extirpate every vestige of the hated creed."

Tacitus, the learned historian of Rome, who lived from 55 to 117 A. D., wrote as follows:

"The founder of the Christian sect, Christ, was executed in the reign of Tiberius, by Pontius Pilate, but the pernicious superstition burst forth again, not only in Judea, the birth place of the evil, but at Rome also, where everything base and atrocious centers and is in repute."

The crimes and superstitions with which they are charged were fully mentioned by Tertullian in the year 200, when he wrote his books. In their defense Tertullian says: "No name of a crime stands against us, but only the crime of a name."

## THE LATTER DAY WORK.

Joseph Smith was born December 23d, 1805. In March, 1820, during a religious revival at Palmyra, New York, he prayed to God for wisdom and then saw his first vision.

1823. September 21st, Joseph was visited by the angel Moroni, who told him of the plates. The next day he was permitted to see them.

1827. September 22d, he received the plates of the Book of Mormon.

1828. In February, Martin Harris took to Professor Anthon and Dr. Mitchell, of New York, a transcript of the characters. By April, Joseph had translated 116 pages by the Urim and Thummim, Harris writing for him. They were taken home by Harris and lost. In June the Urim and Thummim were taken from Joseph. On September 22d they were restored to him, and his wife began to write for him.

1829. April 17th, Oliver Cowdery began writing for him. May 15th, the Aaronic priesthood was conferred upon Joseph and Oliver by John the Baptist, and they baptized each other, and also Samuel H. Smith, and in June, Hyrum Smith, and David and Peter Whitmer. After that others were baptized. In July the plates were shown to three and then to eight witnesses.

1830. The first edition of the Book of Mormon printed at Palmyra, New York, by E. B. Grandin. April 6th, the Church organized at Fayette, Seneca county, New York, the six members before named being present. Joseph and Oliver ordained elders by Peter, James and John. Joseph Smith, sen., and Martin Harris, baptized the same day. June 1st, a conference was held at the same place, thirty members present.

1831. February 1st, Joseph removed to Kirtland,

Ohio. June 10th, he and others left for Independence, Missouri. August 3d, the spot for the temple dedicated. In September the translation of the Bible was begun, Rigdon writing for Joseph.

1832. In April the second visit to Independence was made, where, in June, the first paper of the Church, the *Evening and Morning Star*, began to be published.

1833. The School of the Prophets was organized, and the ordinance of feet washing was instituted. July 2d, the translation of the Bible was finished. July 20th, the *Evening and Morning Star* office at Independence destroyed, and brethren Partridge and Allen were tarred and feathered. The corner stones of the House of the Lord at Kirtland, were laid. In November the Saints driven from Jackson county. December 18th, Joseph Smith, sen., ordained a patriarch.

1834. February 17th, the First Presidency and High Council organized. May to July Joseph's first visit to Clay county, Missouri, and return. October, the publication of the *Messenger and Advocate* begun at Kirtland.

1835. February 14th, the quorum of Twelve Apostles organized. August 17th, the Book of Covenants accepted by a General Assembly.

1836. March 27th, the House of the Lord dedicated.

1837. July 23d, the gospel first preached in England, at Preston, by Kimball, Hyde and Richards. September to December, Joseph's visit to Far West.

1838. In March, Joseph and family removed to Far West. October 25th, battle of Crooked River, in which David Patten was killed. 30th, massacre at Haun's Mill. 31st, Joseph and others taken prisoners. November 30th, confined in Liberty Jail.

1839. April 16th, Joseph and his companions escaped. Soon after that the Saints evacuated Far West. June, Commerce settled and called Nauvoo. November, Joseph, Sidney and others go to Washington to ask redress.

1840. March 4th, they return from Washington to Nauvoo. May, the publication of the *Millennial Star* begun in England. June, the first Saints left for America.

1841. The corner stones of the temple at Nauvoo were laid.

1844. June 27th, Joseph and Hyrum were killed in Carthage Jail.

1851. November 18th, revelation to J. W. Briggs that the seed of Joseph Smith should yet lead the Church. During the same Fall one to Z. H. Gurley, sen., to the same effect.

1852. June 12th, a preparatory council or conference held near Beloit, Wisconsin, (Newark township). The claims of all leaders cast off and the rights of Joseph's seed sustained.

1853. The Reorganized Church had its beginning. Seven men chosen as apostles, and one of them to represent the legal heir till he comes.

1860. April 6th, Joseph the son of Joseph unites with the Reorganized Church and is chosen as its leader. October, first mission to England appointed.

1861. First missionaries appointed to Wales.

1862. First missionary appointed to Denmark.

1863. First missionaries sent to Utah and California.

1865. First missionaries appointed to the Southern States.

1869. First missionaries appointed to Scotland and Holland.

1872. First missionaries appointed to Switzerland, Italy and France.

1873. First missionaries sent to the Society Islands and Australia.



