

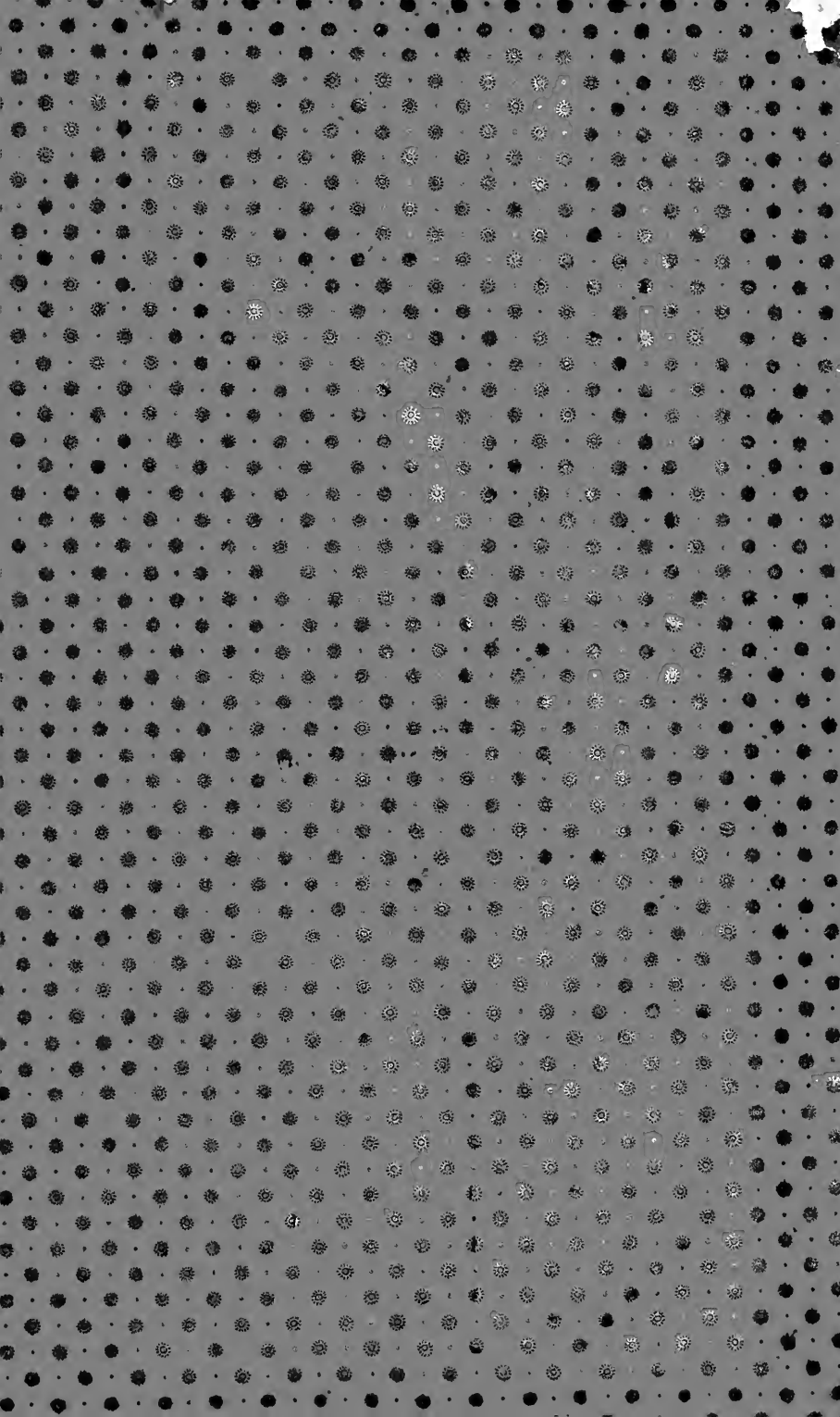


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Elder Andrew Jensen,
Asst. Church Historian,
Salt Lake City, Utah.

Dear Brother:-Your letter of March 26th was received in due time. I have considered your request carefully, and have concluded that it will be best to file the book of my father's publications in India permanently with your office, with the understanding that it shall always be accessible to myself or any of my father's descendants, or an authorized representative..

Will you therefore kindly acknowledge receipt of this letter, and insert this condition, and also kindly enumerate the pamphlets the book contains, to be kept for reference by any one who may wish to consult it, and oblige,

Yours, very truly,
J. Ballantyne

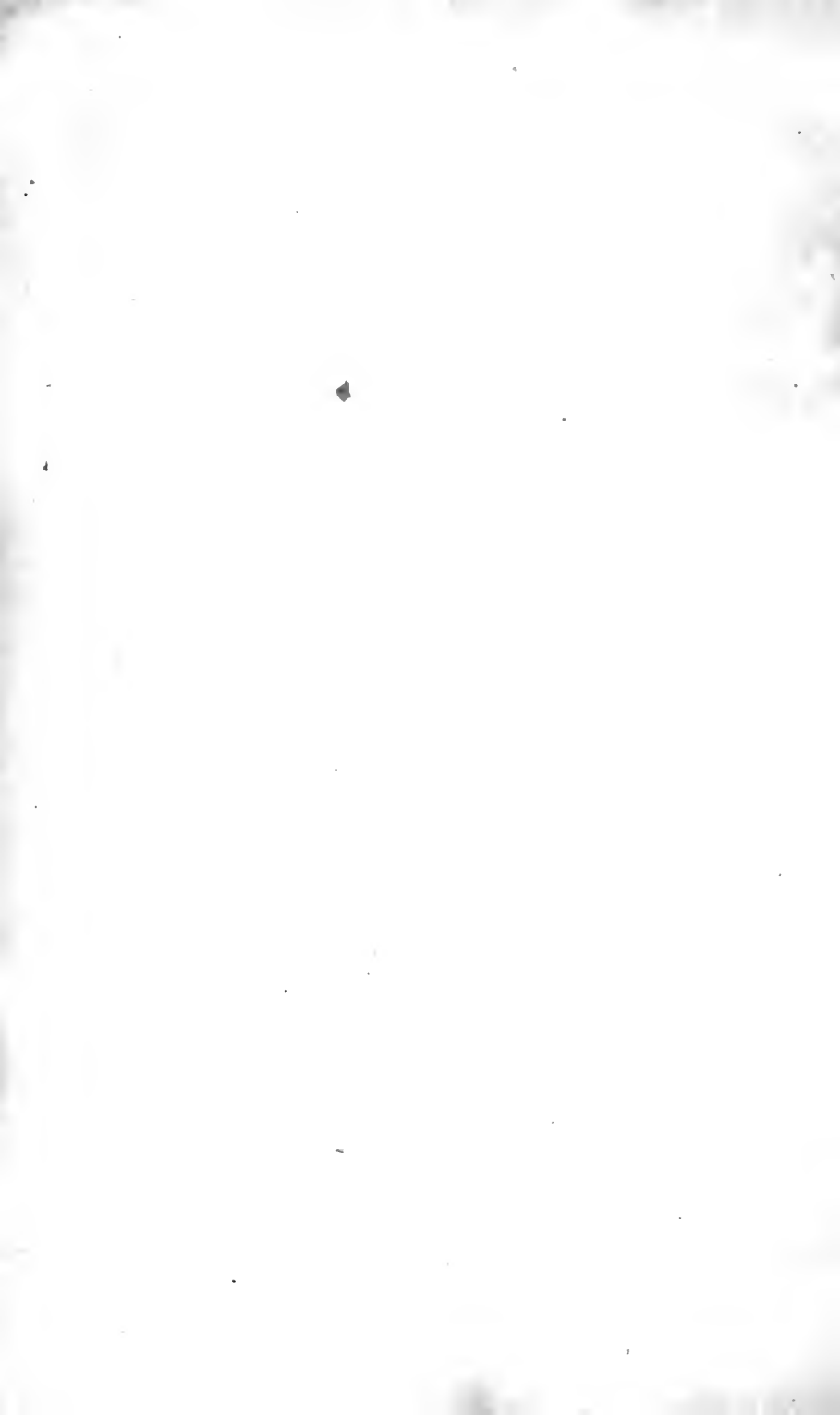
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PUBLISHED

BY

RICHARD BALLANTYNE,
ELDER IN THE CHURCH OF JESUS CHRIST

OF

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- ✓ 1st A Proclamation of the Gospel.
- ✓ 2nd The Only Way to be Saved.
- ✓ 3rd A Reply to the Rev. J. Richards.
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A R E P L Y

TO THE

SECOND TRACT

WRITTEN BY THE

REV. J. RICHARDS, M. A.,

GIVING A MORE CORRECT ANSWER TO THE QUESTION

“WHAT IS MORMONISM?”

PURPORTING TO BE ANSWERED BY HIM.

BY RICHARD BALLANTYNE,

ELDER IN THE CHURCH OF JESUS CHRIST

OF

LATTER-DAY SAINTS.

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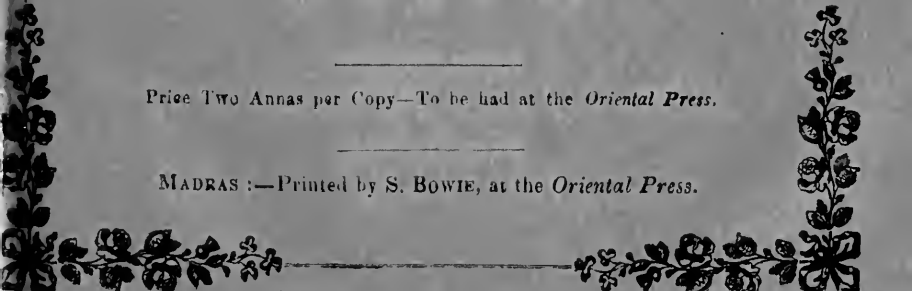
Character, attributes & perfections

OF THE

D E I T Y.

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J. RICHARDS, M. A., GIVING A MORE CORRECT ANSWER TO THE QUESTION "WHAT IS MORMONISM?"—PURPORTING TO BE ANSWERED BY HIM.—BY RICHARD BALLANTYNE, ELDER IN THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

PART II.

We trust we shall be able to show in this Reply to Mr. Richards' second Tract, that his Answer to the Question what is Mormonism, is a garbled, dishonest misrepresentation of Scripture, and the writings of this Church of Jesus Christ of Latter Day Saints. With all deference to his learning we make this declaration. And trust, with the blessings of Almighty God on our labors, to open the eyes of many who are now blinded by their regard to the opinions of their Priests. It is time for men, and women, to awake from their slumbers, and in the strength of the Almighty shake off the fetters of Priestcraft with which they are bound; yea to burst asunder every band, and as men having a high relationship to the God of heaven, for He is the Father of our Spirits, and we are all His offspring, exercise that Judgment, and come to that conclusion for ourselves, which will result in His favor, and our own eternal salvation. He will not condemn any one for exercising his own Judgment, or rejecting the creeds, or counsels, of uninspired men. The Lord God has spoken from the heavens. He has sent His Angels to restore the everlasting Gospel to earth again. And Wo! Wo! shall be unto them who give not heed unto the warning voice, for the hour of His Judgment is come. Fear not them, therefore, that can rob you of your living; but fear Him who can rob you of a heavenly inheritance, and eternal riches. Rest assured that He who feedeth the sparrow, and clothes the lily of the field, will also feed and clothe you, if ye are not of little faith. Fear Him, therefore, who made heaven and earth, and the sea, and the fountains of water. Yea, fear Him who after having killed the body hath power to cast the soul into hell, where the worm dieth not, and the fire is not quenched!

With these preliminary cautions to all, to lay aside the fear of man which bringeth a snare, I would proceed to a consideration of what Mr. Richards calls "an Answer to the Question—what is Mormonism."

In the first paragraph, Mr. Richards says, "My brethren, I feel persuaded that I need say little more than has been already advanced, to prove that the foundation on which Mormonism rests is an impudent fraud, a bare-faced imposture." But I at least would beg to differ from this decision of the learned divine, and believe that all who have read the reply to his first Tract, to which allusion is here made, will agree, that in that production he only made manifest his own ignorance of the foundation of this work, and the means by which it has been established.

In the next paragraph Mr. Richards' observes:—

"Here is a man, Joseph Smith, who claims to be a prophet of God, and in proof of his Mission produces a book, the original of which, he alleges, was conveyed to him in a Marvellous and altogether supernatural way. I allude to the story of the golden plates enclosed in a box, which, after lying hidden in the earth for some fourteen hundred years, was discovered to him, he says, by an Angel from heaven; in fact; the whole account of these plates, of their original inscription in Egyptian characters, their preservation, their discovery, and their translation, is one series of Marvels."

And why should it not be? Did not the Lord say it should be so? In

Isaiah 29th ch. after speaking of the sealed Book in the previous verses and of the inability of the learned, and unlearned to read it, the Lord says in the 13th and 14th verses "Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear toward me is taught by the precepts of men : therefore, behold, I will proceed to do a marvellous work among this people even a *marvellous* work and a wonder : for the wisdom of their wise men, shall perish and the understanding of their prudent men shall be hid." Here is positive prophetic evidence that the work was not to come forth in that ordinary, natural way, which Mr. Richards so highly extols, but was to be so marvellous as to confound the wisdom of the wise, and hide the understanding of the prudent. And Mr. Richards' testimony of its marvellous character agrees precisely with what the prophet said it should be.

But in Mr. Richards' over anxiety to destroy the book of Mormon, because of the marvellous inscription of the original engravings, their preservation, discovery, and translation, he oversteps consistency, and unconsciously would destroy the Bible itself. He says

"There is nothing marvellous, about the books either of the Old or New Testaments, except their inspiration.its history (the Bible's) presents nothing out of the usual and natural course of events ; neither in the mode of its composition, nor of its transmission, nor of its translation do we see any pretensions to the supernatural or the marvellous ;—in fact we trace not the slightest resemblance to the lying wonders which mark the history of this imposture."

These sentiments might come with some consistency out of the mouth of an infidel, but I would ask if Mr. Richards is ignorant of the giving of the Law on Mount Sinai? Was there nothing supernatural more than the ordinary inspiration of the Holy Ghost, when it was given to the people amid thunders, and lightnings, and earthquakes, and fire, and smoke, and the great sound of a trumpet, and the voice of God. Paul says the Law was given through the ministration of Angels. And Moses says in the 19th Chap. of Exodus "and it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud ; so that all the people that was in the camp trembled. 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 Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire ; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. 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. And the Lord said unto Moses, go down charge the people, lest they break through unto the Lord to gaze, and many of them perish. And let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them.....so Moses went down unto the people, and spake unto them." Then follows the giving of the Law mentioned in the subsequent Chapter.

Now, we would enquire was there nothing marvellous in this transmission of the Law to the people, and the circumstances attending it. Again was there nothing supernatural, besides the inspiration of the Holy Ghost, when Moses received the written Law. The tables, we are told, upon which the Law was written, was given to Moses by the Lord, and were written, not by Moses, but by the Lord himself, for thus it is written in the 2d Chap. of Exodus "and the Lord said unto Moses come up to me on the Mount, and be there ; and I will give thee tables of stone, and a law, and Commandments which I have written." We have quoted thus largely from the writ-

ings of Moses that the poor heathen may not be led unto infidelity when they read such declarations as are contained in the Tract referred to. Was there nothing supernatural or marvellous in the composition of the written Law? it was written by the finger of God, Yet Mr. Richards would answer, "neither in the mode of its composition, nor of its transmission, nor of its translation do we see any pretensions to the supernatural or the marvellous," Oh shame on such infidel declarations. Who can read the above quotations without being overwhelmed with solemnity, and awe, at the astonishing wonders, and glory of the Lord, attending the transmission and writing of the Law!!

But again, is there nothing in the Bible equally as incredible, as the hiding of the Records of Joseph? We read in the 32d Chapter of Jeremiah, 14th v. that the Lord gave a similar command to Jeremiah. "Thus saith the Lord of hosts, the God of Israel! take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open, and put them in an earthen vessel, that they may continue many days." Now, it is not so difficult to believe this, but when the Lord gives a similar command to Mormon, on another land, and among another people, it is truly marvellous. In both cases the writings were to continue many days. The writings referred to in Jeremiah in an earthen pot, and the Record of Mormon in a stone chest. I trust by this time the reader will begin to see that in the hiding up of the writings of Mormon there is nothing inconsistent with the commands of God, and his mode of dealing with the children of men, as we have a precedent of a similar transaction among the Jews, and that too by the command of the Lord.

In the translation of the Bible into the English language, Mr. Richards glories in that which ought to be considered a shame, and disgrace, to the bishops and Fathers of his "reformed Church." He says they "never laid claim to other than the ordinary gifts of the Holy Spirit, to assist them in their task." But if they had been in the full enjoyment of Gospel privileges, he would not have made such a declaration in their behalf. Neither would so many errors have crept into the translation. "The prophets and your rulers, the seers hath He covered," yet instead of lamenting that they have been left to their own erring wisdom and learning, they think that a return to the privileges of ancient days when a prophet could re-write the Law by the extraordinary power of the Holy Ghost, or through the use of the Urim and Thummim, would be a return to an age of darkness.

Mr. Richards inquires "where do we hear of a true prophet coming with a Book in proof of his divine mission?" You may hear of it in the 85th Psalm where David says "truth shall spring out of the earth".....yea the "Lord shall give that which is good, and our land shall yield its increase. Righteousness shall go before Him, and shall set us in the way of His steps" also in the 29th Chap. of Isaiah, we read, "Is it 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. And in that day shall the deaf hear the words of the book."

But Mr. Richards finds fault with our application of the prophecies contained in this Chapter. He says, the woe pronounced against Ariel had reference to the city of Jerusalem. This we also believe. But what does he make of the last clause of the 2d verse: There the Lord says "and it shall be unto me as Ariel." This surely does not mean that Ariel was to be as Ariel. This would be a foolish use of language. The word *It*, as here used, is a pronoun, and relates to another people that was to be unto the Lord as Ariel. Therefore the prophet proceeds to describe the misery that was to come upon them. "And I will camp against thee round about, and

will lay siege against thee with a Mount, and will raise forts against thee. And thou shalt be brought down, and shalt speak out of the *ground*, and thy speech shall be low out of the *dust*, and thy voice shall be as of one that hath a familiar spirit out of the *ground*, and thy speech shall whisper out of the *dust*." In this quotation, relating to the other people which was to be unto the Lord as Ariel, we notice that they were to speak out of the ground. Four times does the prophet repeat this in the same verse. The subsequent portions of the Chapter clearly shows that it was through the medium of a book that the dead were to speak to the living. How could they do it otherwise than by their writings?

But lest there may be any dubiety in regard to this application of his words, the prophet proceeds, and says in the 4th v. "thou shalt 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" and in the previous verse, it is said, the destruction here spoken of, was to come on this people, "at an instant suddenly."

Any person acquainted with the history of Jerusalem, either as it regards its first, or second overthrow, knows very well that it was not through such an agency as is here spoken of, that that city was brought down. But there was a people, on the American continent, of the seed of Joseph, whose record has now come forth out of the ground, who were visited with the calamity here spoken of. Yea, it was at an instant suddenly. For an account of this I would refer the reader to the Book of Mormon, page 506, of the first European Edition.

But Mr. Richards very ingeniously, and in justice I ought to say dishonestly, gets rid of the difficulty, by omitting in his explanation the clause to which I have now directed his attention.

In the use which he makes of the 37th of Ezekiel the same dishonest perversion must be apparent to every attentive reader. He quotes the 16, 17, ver., but passes over the explanation of the two sticks, as given by the Lord in the 18th 19th verses as follows:—"And when the Children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? Say unto them, 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."

Now we would inquire was it Joseph and his associates that was to be united with Judah; or was it a record or stick that was to be united with the record or stick of Judah? The thing here spoken of was to be in the hands of Ephraim and his fellows, and was to be united with the stick of Judah. But enough on this point. Let the reader carefully examine the matter himself. We would however observe, that Mr. Richards passes over the explanation given by the Lord, and speaks of the results that are to be accomplished through the union of the Record of Joseph and the record of Judah. The record or stick of Judah is the Bible. The record or stick of Joseph in the hands of Ephraim, is the book of Mormon. The union of these, precedes the gathering of Israel and Judah to their own lands, and will be a mighty instrument in causing them to see eye to eye, so that they will be united together, and will be two Kingdoms no more at all.

We would have been glad to have given a more copious explanation of these passages, but the limits of this Tract will not admit of it. This suggestion we will make to the reader, that as no man knows the things of God but by the spirit of God, so if you would understand prophesy you must have a portion of that spirit by which it was given. Holy men of God

spake as they were moved by the Holy Ghost, and if you ask in faith, and with a pure desire, you shall receive a portion of it. Thus to your own Master you stand or fall.

Mr. Richards may consider it contemptible, or otherwise, that the Book of Mormon should contain the gospel which was to be restored by the Angel as mentioned in Rev. 14 Ch. v. 6. or that the Mormonite Church should be the little stone, mentioned by Daniel. But such is the case. The little *one* has already become a thousand, yea tens of thousands, and the small one will soon become a great nation "I the Lord will hasten it in its time."—See Isaiah 60 Ch.

I would here offer a few remarks under this head. "The little stone cut out of the mountains without hands, is to become a great mountain and fill the whole earth; and the kingdom, which, by this was represented, was to be set up in the days of certain Kings, or during the divided, broken condition, of the fourth great monarchy. The kingdom set up by Christ and his apostles was set up during the prosperity, or oneness, of the fourth kingdom, and not during its divided or broken condition. See Daniel 2d Ch. Again the Church or kingdom established by Jesus and his apostles was not destined to break in pieces all "these kingdoms and stand for ever," but was itself overcome as intimated in the 13th Ch. and 7th v of John's Revelations, which reads "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," Now to whom was this power to be given over all kindreds, and tongues, and nations? Was it to the Church of the ancient saints? No: verily no. They were to be overcome! To whom then was it to be given? The power over all nations, was to be given to certain powers, represented by the Beast in the beginning of the Chapter, and, as will be seen by the last verse, was to have a great number of names, even six hundred threescore and six. Now let no one be surprised, should we inform them that the beast here spoken of is a representation of the number of Civil and Religious institutions, or apostate Churches, that were to exist previous to the restoration of the gospel again, and the establishment of the kingdom mentioned by Daniel, which the God of heaven was to set up in the days of "these kings,"—that is, in the days of the Roman empire in its divided condition.

Know it all ye people, and nations, that the God of heaven has begun to set up this kingdom, in the Mountains of North America, and it will roll and increase till the kingdoms of this world become the kingdoms of our God and his Christ. The gospel of the kingdom has been restored, and through its preaching to all nations, will a people be gathered together, a kingdom be formed, 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—Hitherto is the sum of the matter,

Now, inasmuch as there is any in this land who love God and His Christ, let them open their eyes and consider these things. For the day of the Lord is near, when all who will not obey this gospel, shall be cut off from among the people. Yea the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch. But to you that fear His name shall the Sun of Righteousness arise with healing in his wings, and ye shall go *forth*, and grow up, as Calves of the stall.

A word in relation to the understanding of prophesy. Mr. Richards says "it is a divine science." This we admit, but the conclusion which he arrives at respecting the great extent of learning, "both sacred and profane,"

necessary to its exposition we think is incorrect. How did the ancient apostles understand it? Were they men of much learning, in both sacred and profane matters, like the College educated priests of the present day? We think not. How then did they understand the prophesies? It was through the Holy Ghost which rested on them, which searches all things, yea, the deep things of God. The learned Pharisees, of that day, could not understand the prophesies, though they had attained too much "sacred and profane learning." Yet the poor fishermen of Galilee were able to expound them to the people, No wonder when the priests of the present day place so much confidence in human learning, and their own wisdom, that Mr. Richards should be obliged to acknowledge that all their writings are but "human theories which succeed and displace one the other with a marvellous rapidity."

We have not room to answer, in full, the inconsiderate charge against our "unspiritual views" of the gospel, the fall of man, and redemption through Jesus Christ which is made by Mr. Richards, on page 12 of his Tract; but will content ourselves, for the present, by giving our views of the character, attributes and perfections, of the Father, Son, and Holy Ghost. Whether our doctrines will bear a comparison to the "Reformed Church of England" of which Mr Richards is a Member, matters but little, seeing they only have a form of godliness, without the power. This much we will say that we believe, and teach the necessity of the same spiritual power, gifts and graces, as was enjoyed by the ancient church. And we furthermore testify that through the power of the Holy Ghost, the sick are healed, the lame walk, the blind see, the deaf hear, and the poor have the gospel preached unto them, as formerly.

As Mr. Richards has garbled a little from certain Lectures in the book of Doctrine and Covenants, thereby misrepresenting our views, we will here give the lectures in full.

O F F A I T H.

SECTION III.

1 In the second lecture it was shown, how it was that the knowledge of the existence of God, came into the world, and by what means the first thoughts were suggested to the minds of men, that such a being did actually exist: and that it was by reason of the knowledge of his existence, that there was a foundation laid for the exercise of faith in him, as the only being in whom faith could centre for life and salvation. For faith could not centre in a being of whose existence we had no idea; because the idea of his existence in the first instance, is essential to the exercise of faith in him. Rom. x: 14: "How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?" (or one sent to tell them?) So then faith comes by hearing the word of God. [New Translation.]

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

3 First, The idea that he actually exists.

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

5 Thirdly, An actual knowledge that the course of life which he is pursuing, is according to his will. For without an acquaintance with these three important facts the faith of every rational being must be imperfect and unproductive; but with this understanding, it can become perfect and fruitful, abounding in righteousness unto the praise and glory of God the Father, and the Lord Jesus Christ,

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

7 As we have been indebted to a revelation which God made of himself to his creatures in the first instance, for the idea of his existence, so in like manner we are indebted to the revelations which he has given to us, for a correct understanding of his character, perfections and attributes; because without the revelations which he has given to us, no man by searching could find out God. Job xi:7,8,9. First Cor. ii:9,10,11: "But as it is written, eye has not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love him; but God has revealed them unto us by his Spirit: for the Spirit searches all things, yea, the deep things of God. For what man knows the things of a man, save the spirit of man which is in him? Even so, the things of God no man knows but by the Spirit of God."

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

9 Moses gives us the following account in Exodus, xxxiv 6; "And the Lord passed by before him, and proclaimed, The Lord God, the Lord God merciful and gracious, long suffering, and abundant in goodness and truth." Psalm, ciii:6,7,8: "The Lord executes righteousness and judgment for all that are oppressed. He made known his ways unto Moses, his acts unto the children of Israel. The Lord is merciful and gracious, slow to anger and plenteous in mercy;" Psalm ciii:17,18: "But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, to such as keep his covenant, and to those that remember his commandments to do them." Psalm xc: 2 "Before the mountains were brought forth, or ever you had formed the earth and the world, even from everlasting to everlasting, you are God." Heb. i:10, 11,12: "And you, Lord, in the beginning have laid the foundation of the earth; and the heavens are the works of your hands: they shall perish but you shall remain; and they shall wax old as a garment; and as a vesture shall you fold them up, and they shall be changed: but you are the same, and your years shall not fail." James i:17. "Every good gift, and every perfect gift, is from above, and comes down from the Father of lights; with whom is no variableness, neither shadow of turning." Malachi iii:6. "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed."

10 Book of Commandments, chapt. 2nd, commencing in the third line of the first paragraph. "For God does not walk in crooked paths, neither does he turn to the right hand or the left, or vary from that which he has said, therefore his paths are strait, and his course is one eternal round:" Book of Commandments, chapt. xxxvii: 1. "Listen to the voice of the Lord your God, even Alpha and Omega, the beginning and the end, whose course is one eternal round, the same yesterday to-day and forever."

11 Numbers, xxiii: 19. "God is not a man, that he should lie; neither the son of man that he should repent." First John, iv:8. "He that loves not, knows not God; for God is love," Acts, x: 34. Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons, but in every nation he that fears God and works righteousness is accepted with him."

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

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

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

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

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

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

18 Sixthly, That he is love.

19 An acquaintance with these attributes in the divine character, is essentially necessary, in order that the faith of any rational being can centre in him for life and salvation. For if he did not, in the first instance, believe him to be God, that is, the creator and upholder of all things, he could not centre his faith in him for life and salvation, for fear there should be a greater than he, who would thwart all his plans, and he, like the gods of the heathen, would be unable to fulfil his promises ; but seeing he is God over all, from everlasting to everlasting, the creator and upholder of all things, no such fear can exist in the minds of those who put their trust in him, so that in this respect their faith can be without wavering.

20 But secondly : Unless he was merciful, and gracious, slow to anger, long suffering, and full of goodness, such is the weakness of human nature, and so great the frailties and imperfections of men, that unless they believed that these excellencies existed in the divine character, the faith necessary to salvation could not exist ; for doubt would take the place of faith, and those who know their weakness and liability to sin, would be in constant doubt of salvation, if it were not for the idea which they have of the excellency of the character of God, that he is slow to anger, and long suffering, and of a forgiving disposition, and does forgive iniquity, transgression and sin. An idea of these facts does away doubt, and makes faith exceedingly strong.

21 But it is equally as necessary that men should have the idea that he is a God who changes not, in order to have faith in him, as it is to have the idea that he is gracious and long suffering. For without the idea of unchangeableness in the character of the Deity, doubt would take the place of faith. But with the idea that he changes not, faith lays hold upon the excellencies in his character with unshaken confidence, believing he is the same yesterday, to-day and forever, and that his course is one eternal round.

22 And again, the idea that he is a God of truth and cannot lie, is equally as necessary to the exercise of faith in him, as the idea of his unchangeableness. For without the idea that he was a God of truth and could not lie, the confidence necessary to be placed in his word in order to the exercise of faith in him, could not exist. But having the idea that he is not man that he can lie, it gives power to the minds of men to exercise faith in him.

23 But it is also necessary that men should have an idea that he is no respecter of persons ; for with the idea of all the other excellencies in his character, and this one wanting, men could not exercise faith in him, because if he were a respecter of persons, they could not tell what their privileges were, nor how far they were authorized to exercise faith in him, or

whether they were authorized to do it at all, but all must be confusion ; but no sooner are the minds of men made acquainted with the truth on this point, that he is no respecter of persons, than they see that they have authority by faith to lay hold on eternal life the richest boon of heaven, because God is no respecter of persons, and that every man in every nation has an equal privilege.

24 And lastly, but not less important to the exercise of faith in God, is the idea that he is love ; for with all the other excellencies in his character, without this one to influence them, they could not have such powerful dominion over the minds of men ; but when the idea is planted in the mind, that he is love, who cannot see the just ground that men of every nation, kindred and tongue, have to exercise faith in God so as to obtain eternal life ?

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

26 Let us here observe that the foregoing is the character which is given of God in his revelations to the Former Day Saints, and it is also the character which is given of him in his revelations to the Latter Day Saints, so that the saints of former days, and those of latter days, are both alike in this respect ; the " Latter Day Saints" having as good grounds to exercise faith in God, as the former day saints had ; because the same character is given of him to both.

Q. What was shown in the second lecture ?

A. It was shown how the knowledge of the existence of God came into the world—
[§ iii. ¶ 1.]

Q. What is the effect of the idea of his existence among men ?

A. It lays the foundation for the exercise of faith in him. [§ iii. ¶ 1]

Q. Is the idea of his existence, in the first instance, necessary in order for the exercise of faith in him ?

A. It is. [§ iii. ¶ 1.]

Q. How do you prove it ?

A. By the sixteenth chapter of Romans and fourteenth verse. [§ iii. ¶ 1.]

Q. How many things are necessary for us to understand, respecting the Deity and our relation to him, in order that we may exercise faith in him for life and salvation ?

A. Three. [§ iii. ¶ 2.]

Q. What are they ?

A. First, that God does actually exist : Secondly, correct ideas of his character, his perfections and attributes ; and Thirdly, that the course which we pursue is according to his mind and will. [§ iii, ¶ 3,4,5.]

Q. Would the idea of any one or two of the above mentioned things, enable a person to exercise faith in God ?

A. It would not, for without the idea of them all, faith would be imperfect and unproductive. [§ iii. ¶ 5.]

Q. Would an idea of these three things lay a sure foundation for the exercise of faith in God, so as to obtain life and salvation ?

A. It would ; for by the idea of these three things, faith could become perfect, and fruitful, abounding in righteousness unto the praise and glory of God. [§ iii. ¶ 5.]

Q. How are we to be made acquainted with the before mentioned things respecting the Deity, and respecting ourselves ?

A. By revelation. [§ iii. ¶ 6.]

Q. Could these things be found out by any other means than by revelation ?

A. They could not.

Q. How do you prove it ?

A. By the scriptures : Job xi : 7,8,9. 1 Corinthians 1 : 9,10,11. [§ iii. ¶ 7.]

Q. What things do we learn in the revelations of God respecting his character ?

A. We learn the six following things. First that he was God before the world was created, and the same God that he was after it was created. Secondly, that he is merciful and gracious, slow to anger, abundant in goodness, and that he was so from everlasting, and will be so to everlasting. Thirdly, that he changes not, neither is there variableness with him, and that his course is one eternal round. Fourthly, that he is a God of truth and cannot lie. Fifthly, that he is no respecter of persons ; and Sixthly, that he is love. [§ iii. ¶ 12, 13, 14, 15, 16, 17, 18.]

Q. Where do you find the revelations which give us this idea of the character of the Deity ?

A. In the bible and book of commandments, and they are quoted in the third lecture. [§ iii. ¶ 9, 10, 11.]

Q. What effect would it have on any rational being not to have an idea that the Lord was God, the creator and upholder of all things?

A. It would prevent him from exercising faith in him unto life and salvation.

Q. Why would it prevent him from exercising faith in God?

A. Because he would be as the heathen not knowing but there might be a being greater and more powerful than he, and thereby he be prevented from fulfilling his promises. [§ iii. ¶ 19]

Q. Does this idea prevent this doubt?

A. It does; for persons having this idea are enabled thereby to exercise faith without this doubt. [§ iii. ¶ 19.]

Q. Is it not also necessary to have the idea that God is merciful and gracious, long suffering and full of goodness?

A. It is. [§ iii. ¶ 20.]

Q. Why is it necessary?

A. Because of the weakness and imperfections of human nature, and the great frailties of man; for such is the weakness of man; and such his frailties, that he is liable to sin continually, and if God were not long suffering, and full of compassion, gracious and merciful and of a forgiving disposition, man would be cut off from before him in consequence of which, he would be in continual doubt and could not exercise faith: for where doubt is, there faith has no power, but by man's believing that God is full of compassion and forgiveness, long suffering and slow to anger, he can exercise faith in him and overcome doubt, so as to be exceedingly strong. [§ iii. ¶ 20.]

Q. Is it not equally as necessary that man should have an idea that God changes not, neither is there variableness with him, in order to exercise faith in him unto life and salvation?

A. It is; because without this, he would not know how soon the mercy of God might change into cruelty, his long suffering into rashness, his love into hatred, and in consequence of which doubt, man would be incapable of exercising faith in him, but having the idea that he is unchangeable, man can have faith in him continually, believing that what he was yesterday he is to day, and will be forever. [§ iii. ¶ 21.]

Q. Is it not necessary also, for men to have an idea that God is a being of truth, before they can have perfect faith in him?

A. It is; for unless men have this idea they cannot place confidence in his word, and not being able to place confidence in his word, they could not have faith in him; but believing that he is a God of truth, and that his word cannot fail, their faith can rest in him without doubt. [§ iii. ¶ 22.]

Q. Could man exercise faith in God so as to obtain eternal life unless he believe that God was no respecter of persons?

A. He could not; because without this idea he could not certainly know that it was his privilege so to do, and in consequence of this doubt his faith could not be sufficiently strong to save him. [§ iii. ¶ 23.]

Q. Would it be possible for a man to exercise faith in God, so as to be saved, unless he had an idea that God was love?

A. He could not; because man could not love God, unless he had an idea that God was love, and if he did not love God, he could not have faith in him. [§ iii. ¶ 24.]

Q. What is the description which the sacred writers give of the character of the Deity calculated to do?

A. It is calculated to lay a foundation for the exercise of faith in him, as far as the knowledge extends among all people, tongues, languages, kindreds and nations and that from age to age, and from generation to generation. [§ iii. ¶ 25.]

Q. Is the character which God has given of himself, uniform?

A. It is, in all his revelations, whether to the Former Day Saints, or to the Latter Day Saints, so that they all have the authority to exercise faith in him, and to expect by the exercise of their faith, to enjoy the same blessings. [§ iii. ¶ 26.]

SECTION IV.

1 Having shown in the third lecture, that correct ideas of the character of God are necessary in order to the exercise of faith in him unto life and salvation, and that without correct ideas of his character, the minds of men could not have sufficient power with God to the exercise of faith necessary to the enjoyment of eternal life, and that correct ideas of his character lay a foundation as far as his character is concerned, for the exercise of faith, so as to enjoy the fulness of the blessing of the gospel of Jesus Christ, even that of eternal glory; we shall now proceed to show the connection there is between correct ideas of the attributes of God, and the exercise of faith in him unto eternal life.

2 Let us here observe, that the real design which the God of heaven had in view in making the human family acquainted with his attributes, was,

that they through the ideas of the existence of his attributes, might be enabled to exercise faith in him, and through the exercise of faith in him, might obtain eternal life. For without the idea of the existence of the attributes which belong to God, the minds of men could not have power to exercise faith on him so as to lay hold upon eternal life. The God of heaven understanding most perfectly the constitution of human nature, and the weakness of man, knew what was necessary to be revealed, and what ideas must be planted in their minds in order that they might be enabled to exercise faith in him unto eternal life.

3 Having said so much we shall proceed to examine the attributes of God, as set forth in his revelations to the human family, and to show how necessary correct ideas of his attributes are, to enable men to exercise faith in him. For without these ideas being planted in the minds of men, it would be out of the power of any person or persons to exercise faith in God so as to obtain eternal life. So that the divine communications made to man in the first instance, were designed to establish in their minds the ideas necessary to enable them to exercise faith in God and through this means to be partakers of his glory.

4 We have, in the revelations which he has given to the human family, the following account of his attributes.

5 First, Knowledge. Acts xv:18. Known unto God are all his works from the beginning of the world. Isaiah xli: 9,10. Remember the former things of old ; for I am God and there is none else ; I am God, and there is none like me, *declaring the end from the beginning*, and from ancient time the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.

6 Secondly, Faith, or power. Heb. xi: 3. Through faith we understand that the words were framed by the word of God. Gen. i :1. In the beginning God created the heaven and the earth. Isaiah xiv: 24,27. The Lord of hosts has sworn, saying, Surely as I have thought so shall it come to pass ; and as I have purposed, so shall it stand. For the Lord of hosts has purposed, and who shall disannul it ? and his hand is stretched out, and who shall turn it back ?

7 Thirdly, Justice, Ps. lxxxix:14. Justice and judgment are the habitation of thy throne. Isaiah xlv: 21. Tell ye, and bring them near ; yea, let them take council together : who has declared this from the ancient time ? Have not I the Lord ? and there is no God else beside me ; a just God and a Saviour. Zeph. v: 5. The just Lord is in the midst thereof. Zech. ix: 9. Rejoice greatly, O daughter of Zion ; shout, O daughter of Jerusalem : behold, thy King comes unto thee : he is just, and having salvation.

8 Fourthly, Judgment. Ps. lxxxix : 14. Justice and judgment are the habitation of thy throne. Deut. xxxii: 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. Ps. ix:7. But the Lord shall endure forever: he has prepared his throne for judgment. Ps. ix:16. The Lord is known by the judgment which he executes.

9 Fifthly, Mercy. Ps. lxxxix:15. Mercy and truth shall go before his face. Exodus xxxiv:6. And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious. Neh. ix:17. But thou art a God ready to pardon, gracious and merciful.

10 And Sixthly, Truth. Ps. lxxxix:14. Mercy and truth shall go before thy face. Exodus xxxiv:6. Long suffering and abundant in goodness and truth. Deut. xxxii: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.

Ps. xxxi:5. Into thy hand I commit my spirit: thou hast redeemed me, O Lord God of truth.

11 By a little reflection it will be seen, that the idea of the existence of these attributes in the Deity, is necessary to enable any rational being to exercise faith in him. For without the idea of the existence of these attributes in the Deity, men could not exercise faith in him for life and salvation; seeing that without the knowledge of all things, God would not be able to save any portion of his creatures; for it is by reason of the knowledge which he has of all things, from the beginning to the end, that enables him to give that understanding to his creatures, by which they are made partakers of eternal life; and if it were not for the idea existing in the minds of men, that God had all knowledge, it would be impossible for them to exercise faith in him.

12 And it is not less necessary that men should have the idea of the existence of the attribute power in the Deity. For, unless God had power over all things, and was able, by his power, to control all things, and thereby deliver his creatures who put their trust in him, from the power of all beings that might seek their destruction, whether in heaven, on earth, or in hell, men could not be saved; but with the idea of the existence of this attribute, planted in the mind, men feel as though they had nothing to fear, who put their trust in God, believing that he has power to save all who come to him, to the very uttermost.

13 It is also necessary, in order to the exercise of faith in God, unto life and salvation, that men should have the idea of the existence of the attribute justice, in him. For without the idea of the existence of the attribute justice, in the Deity, men could not have confidence sufficiently to place themselves under his guidance and direction; for they would be filled with fear and doubt, lest the Judge of all the earth would not do right; and thus fear, or doubt, existing in the mind, would preclude the possibility of the exercise of faith in him for life and salvation. But, when the idea of the existence of the attribute justice, in the Deity, is fairly planted in the mind, it leaves no room for doubt to get into the heart, and the mind is enabled to cast itself upon the Almighty without fear and without doubt, and with most unshaken confidence, believing that the Judge of all the earth will do right.

14 It is also of equal importance that men should have the idea of the existence of the attribute judgment, in God, in order that they may exercise faith in him for life and salvation; for without the idea of the existence of this attribute in the Deity, it would be impossible for men to exercise faith in him for life and salvation, seeing that it is through the exercise of this attribute that the faithful in Christ Jesus are delivered out of the hands of those who seek their destruction; for if God were not to come out in swift judgment against the workers of iniquity and the powers of darkness, his saints could not be saved; for it is by judgment that the Lord delivers his saints out of the hands of all their enemies, and those who reject the gospel of our Lord Jesus Christ. But no sooner is the idea of the existence of this attribute, planted in the minds of men, than it gives power to the mind for the exercise of faith and confidence in God, and they are enabled, by faith, to lay hold on the promises which are set before them, and wade through all the tribulations and afflictions to which they are subjected by reason of the persecution from those who know not God, and obey not the gospel of our Lord Jesus Christ: believing, that in due time the Lord will come out in swift judgment against their enemies, and they shall be cut off from before him, and that in his own due time he will bear them off conquerors and more than conquerors in all things.

15 And again, it is equally important that men should have the idea of the existence of the attribute mercy, in the Deity, in order to exercise faith in him for life and salvation. For, without the idea of the existence of this attribute in the Deity, the spirits of the saints would faint in the midst of the tribulations, afflictions and persecutions which they have to endure for righteousness' sake, but when the idea of the existence of this attribute is once established in the mind it gives life and energy to the spirits of the saints : believing that the mercy of God will be poured out upon them in the midst of their afflictions, and that he will compassionate them in their sufferings ; and that the mercy of God will lay hold of them and secure them in the arms of his love, so that they will receive a full reward for all their sufferings.

16 And lastly, but not less important to the exercise of faith in God, is the idea of the existence of the attribute truth, in him. For, without the idea of the existence of this attribute, the mind of man could have nothing upon which it could rest with certainty : all would be confusion and doubt ; but with the idea of the existence of this attribute in the Deity, in the mind, all the teachings, instructions, promises and blessings, become realities, and the mind is enabled to lay hold of them with certainty and confidence : believing that these things, and all that the Lord has said, shall be fulfilled in their time ; and that all the cursings, denunciations and judgments, pronounced upon the heads of the unrighteous will also be executed in the due time of the Lord : and by reason of the truth and veracity of him, the mind beholds its deliverance and salvation as being certain.

17 Let the mind once reflect sincerely and candidly upon the ideas of the existence of the before mentioned attributes in the Deity, and it will be seen ; that as far as his attributes are concerned, there is a sure foundation laid for the exercise of faith in him for life and salvation. For in as much as God possesses the attribute knowledge, he can make all things known to his saints necessary for their salvation ; and as he possesses the attribute power, he is able thereby to deliver them from the power of all enemies ; and seeing also, that justice is an attribute of the Deity, he will deal with them upon the principles of righteousness and equity, and a just reward will be granted unto them for all their afflictions and sufferings for the truth's sake. And as judgment is an attribute of the Deity also, his saints can have the most unshaken confidence, that they will, in due time, obtain a perfect deliverance out of the hands of all their enemies, and a complete victory over all those who have sought their hurt and destruction. And as mercy is also an attribute of the Deity, his saints can have confidence that it will be exercised toward them ; and through the exercise of that attribute toward them, comfort and consolation will be administered unto them abundantly, amid all their afflictions and tribulations. And lastly, realizing that truth is an attribute of the Deity, the mind is led to rejoice amid all its trials and temptations, in hope of that glory which is to be brought at the revelation of Jesus Christ, and in view of that crown which is to be placed upon the heads of the saints in the day when the Lord shall distribute rewards unto them, and in prospect of that eternal weight of glory which the Lord has promised to bestow upon them, when he shall bring them into the midst of his throne to dwell in his presence eternally.

18. In view, then, of the existence of these attributes, the faith of the saints can become exceedingly strong : abounding in righteousness unto the praise and glory of God, and can exert its mighty influence in searching after wisdom and understanding, until it has obtained a knowledge of all things that pertain to life and salvation.

19, Such, then, is the foundation, which is laid, through the revelation

of the attributes of God, for the exercise of faith in him for life and salvation; and seeing that these are attributes of the Deity, they are unchangeable—being the same yesterday to-day and for ever—which gives to the minds of the Latter Day Saints the same power and authority to exercise faith in God, which the Former Day Saints had; so that all the saints, in this respect have been, are and will be alike, until the end of time; for God never changes, therefore his attributes and character remain forever the same. And as it is through the revelation of these that a foundation is laid for the exercise of faith in God unto life and salvation, the foundation, therefore, for the exercise of faith, was, is and ever will be the same. So that all men have had, and will have an equal privilege.

Q. What was shown in the third lecture?

A. It was shown that correct ideas of the character of God are necessary in order to exercise faith in him unto life and salvation; and that without correct ideas of his character, men could not have power to exercise faith in him unto life and salvation, but that correct ideas of his character, as far as his character was concerned in the exercise of faith in him, lay a sure foundation for the exercise of it. [§ iv. ¶ 1.]

Q. What object had the God of heaven in revealing his attributes to men?

A. That through an acquaintance with his attributes they might be enabled to exercise faith in him so as to obtain eternal life. [§ iv. ¶ 2.]

Q. Could men exercise faith in God without an acquaintance with his attributes, so as to be enabled to lay hold of eternal life?

A. They could not. [§ iv. ¶ 2,3.]

Q. What account is given of the attributes of God in his revelations?

A. First, Knowledge; secondly, Faith, or Power; thirdly, Justice; Fourthly, Judgment; fifthly, Mercy; and sixthly Truth. [§ iv. ¶ 4,5,6,7,8,9 and 10.]

Q. Where are the revelations to be found which give this relation of the attributes of God?

A. In the Old and New Testaments, and they are quoted in the fourth lecture, fifth, sixth, seventh, eighth, ninth, and tenth paragraphs.*

Q. Is the idea of the existence of those attributes, in the Deity, necessary in order to enable any rational being to exercise faith in him unto life and salvation?

A. It is.

Q. How do you prove it?

A. By the eleventh, twelfth, thirteenth, fourteenth, fifteenth and sixteenth paragraphs in this lecture.*

Q. Does the idea of the existence of these attributes in the Deity, as far as his attributes are concerned, enable a rational being to exercise faith in him unto life and salvation?

A. It does.

Q. How do you prove it?

A. By the seventeenth and eighteenth paragraphs.*

Q. Have the Latter Day Saints as much authority given them, through the revelation of the attributes of God, to exercise faith in him as the Former Day Saints had?

A. They have.

Q. How do you prove it?

A. By the nineteenth paragraph of this lecture.*

Note.* Let the student turn and commit those paragraphs to memory.

SECTION V.

1 In our former lectures we treated of the being, character, perfections and attributes of God. What we mean by perfections, is, the perfections which belong to all the attributes of his nature. We shall, in this lecture speak of the Godhead: we mean the Father, Son and Holy Spirit.

2 There are two personages who constitute the great, matchless, governing and supreme power over all things—by whom all things were created and made, that are created and made, whether visible or invisible: whether in heaven, on earth, or in the earth, under the earth, or throughout the immensity of space—They are the Father and the Son: The Father being a personage of spirit, glory and power: possessing all perfection and fulness: The son, who was in the bosom of the Father, a personage of tabernacle, made, or fashioned like unto man, or being in the form and likeness of man, or, rather, man was formed after his likeness, and in his image;—he is also the express image and likeness of the personage of the Father: possess-

ing all the fulness with the Father, or, the same fulness of the Father ; being begotten of him, and was ordained from before the foundation of the world to be a propitiation for the sins of all those who should believe on his name, and is called the Son because of the flesh—and descended in suffering below that which man can suffer, or, in other words, suffered greater sufferings, and was exposed to more powerful contradictions than any man can be. But notwithstanding all this, he kept the law of God, and remained without sin : Showing thereby that it is in the power of man to keep the law and remain also without sin. And also, that by him a righteous judgment might come upon all flesh, and that all who walk not in the law of God, may justly be condemned by the law, and have no excuse for their sins. And he being the only begotten of the Father, full of grace and truth, and having overcome, received a fulness of the glory of the Father—possessing the same mind with the Father, which mind is the Holy Spirit, that bears record of the Father and the Son, and these three are one, or in other words, these three constitute the great, matchless, governing and supreme power over all things : by whom all things were created and made, that were created and made : and these three constitute the Godhead, and are one : The Father and the Son possessing the same mind, the same wisdom, glory, power and fulness : Filling all in all—the Son being filled with the fulness of the Mind, glory and power, or, in other words, the Spirit, glory and power of the Father—possessing all knowledge and glory, and the same kingdom : sitting at the right hand of power ; in the express image and likeness of the Father—a Mediator for man—being filled with the fulness of the Mind of the Father, or, in other words, the Spirit of the Father : which Spirit is shed forth upon all who believe on his name and keep his commandments : and all those who keep his commandments shall grow up from grace to grace, and become heirs of the heavenly kingdom, and joint heirs with Jesus Christ ; possessing the same mind, being transformed into the same image or likeness, even the express image of him who fills all in all : being filled with the fulness of his glory, and become one in him, even as the Father, Son and Holy Spirit are one.

3 From the foregoing account of the Godhead, which is given in his revelations, the Saints have a sure foundation laid for the exercise of faith unto life and salvation, through the atonement and mediation of Jesus Christ, by whose blood they have a forgiveness of sins, and also, a sure reward laid up for them in heaven, even that of partaking of the fulness of the Father and the Son, through the Spirit ; as the Son partakes of the fulness of the Father through the Spirit, so the saints are by the same Spirit, to be partakers of the same fulness, to enjoy the same glory ; for as the Father and Son are one, so in like manner the saints are to be one in them, thro' the love of the Father, the mediation of Jesus Christ, and the gift of the Holy Spirit ; they are to be heirs of God and joint heirs with Jesus Christ.

Q. Of what do the foregoing lectures treat ?

A. Of the being, perfections and attributes of the Deity. [§ v. ¶ 1,

Q. What are we to understand by the perfections of the Deity ?

A. The perfections which belong to his attributes.

Q. How many personages are there in the Godhead ?

A. Two : the Father and Son. [§ v. ¶ 1.

Q. How do you prove that there are two personages in the Godhead ?

A. By the scriptures, Gen. i.:26. Also § ii. ¶ 6. And the Lord God said unto the Only Begotten, who was with him from the beginning, Let us make man in our image, after our likeness :—and it was done. Gen. iii.:22. And the Lord God said unto the Only Begotten, Behold, the man is become as one of us : to know good and evil, John, xvii: 5. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was, [§ v. ¶ 2,

Q. What is the Father ?

A. He is a personage of glory and of power. [§ v. ¶ 2.

Q. How do you prove that the Father is a personage of glory and of power ?

A. Isaiah lx : 19. The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee : but the Lord shall be unto thee an everlasting light, and thy God thy glory. i Chron. xxix : 11. Thine, O Lord, is the greatness, and the power, and the glory. Ps. xxix : 3. The voice of the Lord is upon the waters : the God of glory thunders. Ps. lxxix : 9. Help us, O God of our salvation, for the glory of thy name. Romans 1 : 23. And change the glory of the incorruptible God into an image made like to corruptible men.

Secondly, of Power. i. Chron. xxix : 9. Thine, O Lord, is the greatness and the power, and the glory. Jer. xxxii : 17. Ah! Lord God, behold thou hast made the earth and the heavens by thy great power, and stretched-out arm; and there is nothing too hard for thee. Dent. iv : 37. And because he loved thy fathers therefore he chose their seed after them, and brought them out in his sight with his mighty power. ii. Samuel xxii : 33. God is my strength and power. Job. xxvi, commencing with the 7th verse, to the end of the chapter. He stretches out the north over the empty place, and hangs the earth upon nothing. He binds up the waters in his thick clouds; and the cloud is not rent under them. He holds back the face of his throne, and spreads his cloud upon it. He has compassed the waters with bounds, until the day and night come to an end. The pillars of heaven tremble, and are astonished at his reproof. He divides the sea with his power, and by his understanding he smites through the proud. By his Spirit he has garnished the heavens; his hand has formed the crooked serpent. Lo, these are parts of his ways : but how little a portion is heard of him? But the thunder of his power who can understand ?

Q. What is the Son ?

A. First, he is a personage of tabernacle. [§ v. ¶ 2,

Q. How do you prove it ?

A. John xiv : 9, 10, 11, Jesus says unto him, Have I been so long time with you, and yet have you not known me, Philip? He that hath seen me hath seen the Father; and how do you say then, Show us the Father? Do you not believe, that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the father that dwells in me, he does the works. Believe me that I am in the Father, and the Father in me.

Secondly, and being a personage of tabernacle, was made or fashioned like unto man, or being in the form and likeness of man, [§ v. ¶ 2.

Philip ii. Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God; but, made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Heb. ii : 14, 16. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same. For verily he took not on him the nature of angels: but he took on him the seed of Abraham,

Thirdly, he is also in the likeness of the personage of the Father. [§ v. ¶ 2.

Heb i. 1, 2, 3. God, who at sundry times, and in divers manners, spake in time past to the fathers, by the prophets, has in these last days spoken unto us by his Son, whom he has appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person. Again, Philip. ii. 5, 6. Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God.

Q. Was it by the Father and the Son that all things were created and made, that were created and made ?

A. It was, Col. i : 15, 16, 17. Who is the image of the invisible God, the first born of every creature; for by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions, principalities or powers; all things were created by him and for him; and he is before all things, and by him all things consist. Gen. i : 1. In the beginning God created the heavens and the earth. Heb. i. 2. (God) Has in these last days spoken unto us by his Son, whom he has appointed heir of all things, by whom also he made the worlds.

Q. Does he possess the fulness of the Father ?

A. He does. Col. i : 19. ii : 9. For it pleased the Father that in him should all fulness dwell. For in him dwells all the fulness of the Godhead bodily. Eph. i : 23. Which is his (Christ's) body, the fulness of him that fills all in all.

Q. Why was he called the Son ?

A. Because of the flesh. Luke i : 33. That holy thing which shall be born of thee, shall be called the Son of God. Math. iii : 16, 17. And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he (John) saw the Spirit of God descending like a dove and lighting upon him: and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Q. Was he ordained of the Father, from before the foundation of the world, to be a propitiation for the sins of all those who should believe on his name ?

A. He was. 1 Peter, i : 18, 19, 20. For as much as you know that you were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifested in these last times for you. Rev. xiii : 8. And all that dwell upon the earth shall worship him, (the beast) whose names are not written in the book of life of the Lamb slain

from the foundation of the world. 1 Corin, ii : 7. But we speak the wisdom of God in a mystery, even the hidden mystery, which God ordained before the world, unto our glory.

Q. Do the Father and the Son possess the same mind ?

A. They do. John v : 30. I (Christ) can of my own self do nothing : as I hear, I judge, and my judgment is just ; because I seek not my own will, but the will of the Father who sent me. John vi : 38. For I (Christ) came down from heaven, not to do my own will, but the will of him that sent me. John x : 30. I (Christ) and my Father are one.

Q. What is this mind ?

A. The Holy Spirit. John xv : 26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceeds from the Father, he shall testify of me, [Christ,] Gal. iv : 6. And because you are sons, God has sent forth the Spirit of his Son into your hearts.

Q. Do the Father, Son and Holy Spirit constitute the Godhead ?

A. They do. [§ 5 ¶ 2.]

Let the student commit this paragraph to memory.

Q. Does the believer in Christ Jesus, through the gift of the Spirit, become one with the Father and the Son, as the Father and the Son are one ?

A. They do. John xvii : 20, 21. Neither Pray I for these (the apostles) alone, but for them also who shall believe on me through their word ; that they all may be one ; as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me.

Q. Does the foregoing account of the Godhead lay a sure foundation for the exercise of faith in him unto life and salvation ?

A. It does.

Q. How do you prove it ?

A. By the third paragraph of this lecture.

Let the student commit this also.

The preceding lectures contain our views of the nature, character, and attributes of that God whom we worship.

By His Spirit He is every where present, is in all things, and round about all things. For in him we live and move and have our being. And to the eyes of him with whom we have to do all things are naked and open. If we should ascend into heaven He is there. Should we flee into the uttermost parts of the earth there would his hand lead us, and his right hand sustain us. But all this through the Holy Ghost, which is one with the Father and the Son, proceeding forth from the Father, and filleth the immensity of space.

In regard to the nature of angels we have but little room in this Tract to speak. Paul says "are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation." And in regard to some of them being of the same *species* with ourselves I need only refer the reader to the 9th Ch. of Mark 4th verse. The 22 Ch. of Rev. 8 and 9 verses and the 4th Ch. of Malachi verses 5-6. From an examination of these it may be perceived that ancient prophets occasionally minister to those who shall be heirs of salvation, and who will say that they are not of the same species, as those who yet tabernacle in the flesh. That there are multitudes of angels who have not yet tabernacled in the flesh is equally evident from the Scriptures. But we cannot now enlarge on the nature of these glorious intelligences.

If such terms as the following constituted sound arguments, then should we consider Mr. Richard's Tracts an able exposure of our errors:

"Monstrous sect—execrable nonsense—drivel of an idiot—devilish conspiracy—wicked impostors—wretched fanatics—horrible blasphemies—damnable heresies—satanic caricature of christianity, &c. &c."

Such are a few of the pious phrases which issue copiously out of the mouth of this professed servant of the meek and lowly Jesus. We think he has forgot, if he ever knew, what manner of spirit he should be of. Though he has exercised all his faculties to caricature the doctrines of Jesus Christ, we think he has done but little to enlighten the mind, or improve the hearts of his readers. Sarcasm and ridicule are the weapons which he uses with a fearless profanity, and recklessly launches forth his invectives, instead of using sound arguments to refute us, or enlighten the minds of the public.

As a specimen of further misrepresentation, he asserts on page 18 that we teach Baptism as the only principle necessary to salvation.

In all charity, we cannot consider this charge in any other light than as a reckless disregard of truth, and rational conviction. If Mr. Richards knows as much concerning the doctrines of the Church of Jesus Christ of latter day Saints as he professes he must know that we teach not only Baptism by immersion, for the remission of sins, but many other principles as being equally essential to the salvation of any son or daughter of Adam.

The principles of the fullness of the Gospel of Jesus Christ, as laid down in ancient times, and as now restored, are as follows.

1st.—All men are required to believe in Jesus Christ as a crucified and risen Messiah.

2nd.—All men are required to sincerely, and truly, repent of all their sins, forsake them, and lead a new life of righteousness and faith.

3rd.—Inasmuch as they are willing thus to believe and repent, all men are required to go down to the waters of Baptism with meek and contrite hearts, and be baptised, by immersion, in the name of the Father, Son and Holy Ghost, for the remission of sins. Thus being buried with Christ in baptism, they may rise with Him to newness of life.

4th.—Men should believe in and seek to enjoy the Gifts of the Holy Ghost, as they were anciently enjoyed, viz:—the ministry and Communication of Angels and Spirits, the gift of seeing visions and of prophecy and revelation, the gift of healing the sick, and of being healed, in short all the gifts and promises by Jesus Christ, and by his Ancient Prophets and Apostles, and enjoyed by the Ancient Saints.

5th.—All persons who embrace these principles, should live holy, virtuous, and prayerful lives, and should separate themselves from all Gentile institutions, religious or political, and be identified with the house of Isreal, and the kingdom of God, which is now set up on the earth.

And lastly—All persons thus united on the fulness of the Gospel, and prepared, should wait patiently and look earnestly for the coming of the Son of man.

In conclusion I would warn all men, priests and people, high and low, that the Lord has again spoken with His own voice to a Prophet. He has sent His Angels, and they have restored the everlasting Gospel of our Lord and Saviour Jesus Christ. The day to gather Isreal, from their long dispersion, to their own lands, has now come. The hour of God's judgments on Apostate Christendom has arrived; and woes shall go forth to desolate the nations. The Lord is to speak to the nations by His own voice, and by the voice of lightnings, and of thunders, and earthquakes, and by War and famine. For thus saith the Lord in a revelation given to His servant Joseph Smith December 27, 1832.

“Abide ye in the liberty wherewith ye are made free; entangle not yourselves in sin, but let your hands be clean, until the Lord come, for not many days hence and the earth shall tremble, and reel to and fro as a drunken man, and the sun shall hide his face, and shall refuse to give light, and the moon shall be bathed in blood, and the stars shall become exceeding angry, and shall cast themselves down as a fig that falleth from off a fig-tree.

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 thunders, 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; and angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying, prepare ye, prepare ye, O inhabitants of the earth; for the judgment of our God is come: behold, and lo, the Bridegroom cometh, go ye out to meet him.

And immediately there shall appear a great sign in heaven, and all people shall see it together. And another angel shall sound his trump, saying, that great Church, the mother of abominations, that made all nations drink of the wine of the wrath of her fornication, that persecuteth the saints of God, that shed their blood: her who sitteth upon many waters, and upon the Islands of the Sea; behold she is the tares of the earth, she is bound in bundles, her bands are made strong, no man can loose them; therefore, she is ready to be burned.”

With these solemn warnings we would entreat all men to beware how they lift their hands, or voices, against the cause of God, and the Gospel of his Son which is now sent unto the nations. These things are true and faithful, and the Lord God of the Holy Prophets hath sent his servants to make known unto you the things which shall come upon this generation. Therefore repent all ye people, and be baptised for the remission of your sins in the name of Jesus Christ, and He will receive you. Amen.



HISTORICAL RECORD

Church of the Latter-day Saints

SALT LAKE CITY, UTAH

HISTORIAN
Church of Jesus Christ of Latter-day Saints
47 E. South Temple St.
SALT LAKE CITY, UTAH

