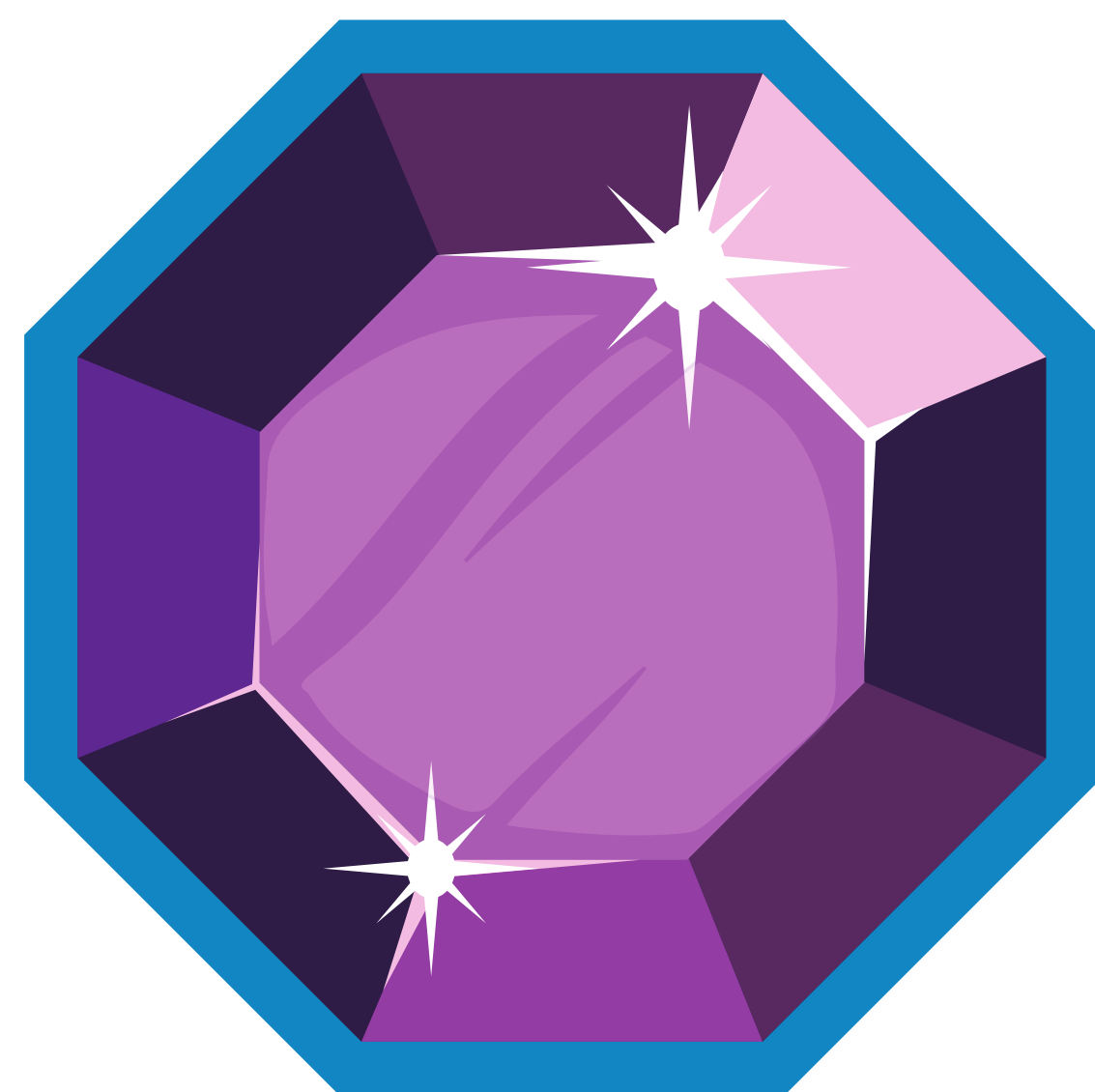
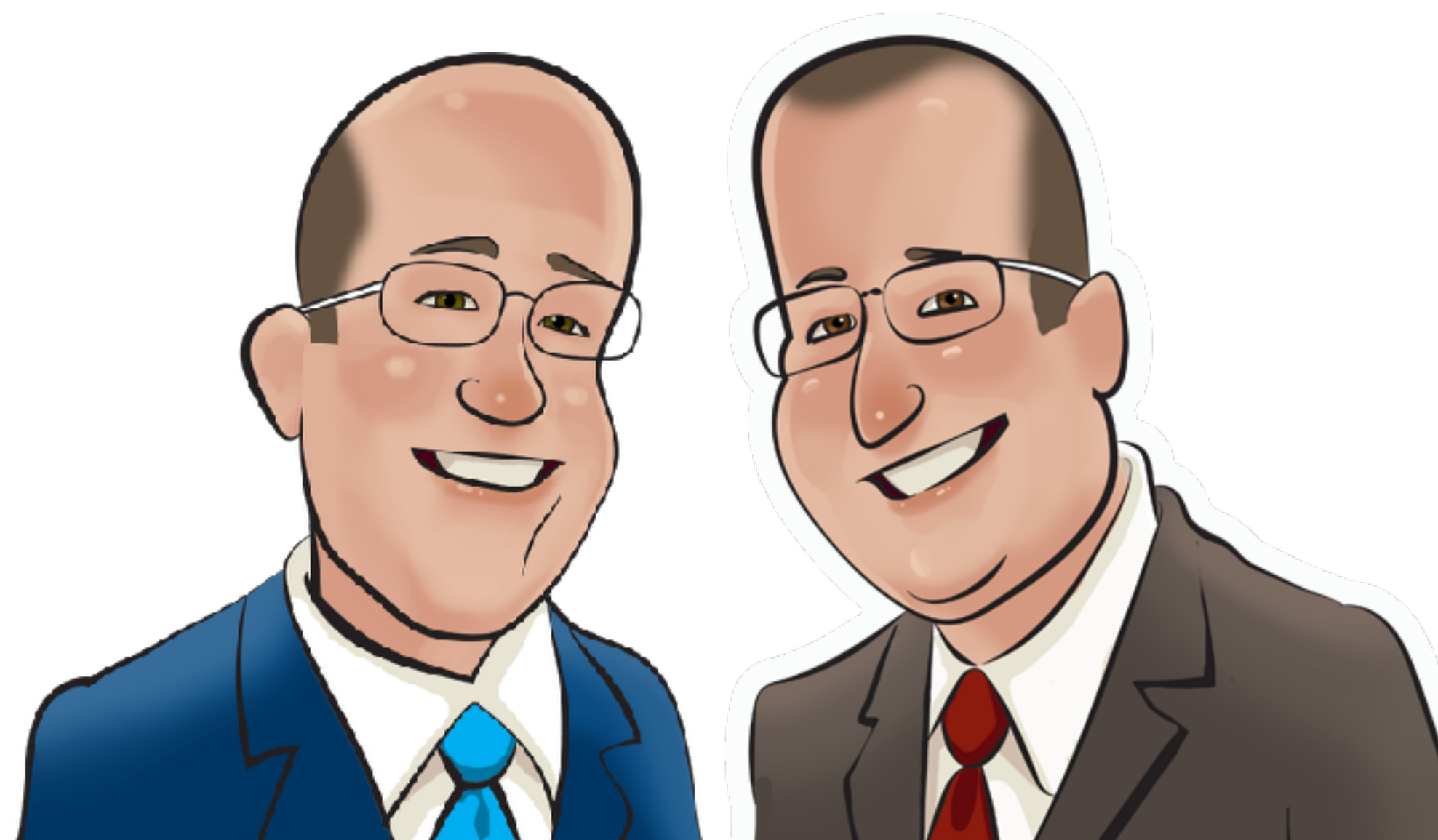


Come Follow Me 2021
AoF & O.D. 1&2



S02E49



Scripture GEMS

1836

1918

Sec 137

Sec 138

SLC, UT

Sec. 138, OD 1 & 2

Sections Received:

- Before 1831
- 1831-1839
- 1840-1844
- Since 1844

Sec. 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 52, 53, 54, 55, 56, 63, 64, 70, 72, 78, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 101, 102, 103, 104, 106, 107, 108, 109, 110, 112, 134, 137

Sec. 2, 19, 22, 23

Sec. 14, 15, 16, 17, 18, 20, 21, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40

Sec. 100

Sec. 57

Sec. 111

Sec. 136

Sec. 113, 114, 115, 117, 118, 119, 120

Sec. 124, 125, 126, 127, 128, 129, 132, 135

Sec. 1, 65, 66, 67, 68, 69, 71, 73, 74, 76, 77, 78, 79, 80, 81, 99, 133

Sec. 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 24, 25, 26, 27

Winter Quarters

Sec. 116

Nauvoo
Remus

Sec. 130, 131

Far West

Liberty

61

62

Sec. 121, 122, 123

Sec. 105

Jackson County

Sec. 57, 58, 59, 60, 82, 83

Places Where the Sections of the Doctrine and Covenants Were Revealed

NEW YORK

PENNSYLVANIA

Salem, MA

Palmyra
Manchester

Fayette

Perrysburg

Harmony

Kirtland

Thompson

Amherst

Hiram

**Doctrine
Covenants**

&



Articles of Faith

INTRODUCTION

The Pearl of Great Price is a selection of choice materials touching many significant aspects of the faith and doctrine of The Church of Jesus Christ of Latter-day Saints. These items were translated and produced by the Prophet Joseph Smith, and most were published in the Church periodicals of his day.

The first collection of materials carrying the title Pearl of Great Price was made in 1851 by Elder Franklin D. Richards, then a member of the Council of the Twelve and president of the British Mission. Its purpose was to make more readily accessible some important articles that had had limited circulation in the time of Joseph Smith. As Church membership increased throughout Europe and America, there was a need to make these items available. The Pearl of Great Price received wide use and subsequently became a standard work of the Church by action of the First Presidency and the general conference in Salt Lake City on October 10, 1880.

Several revisions have been made in the contents as the needs of the Church have required. In 1878 portions of the book of Moses not contained in the first edition were added. In 1902 certain parts of the Pearl of Great Price that duplicated material also published in the



THE
PEARL OF GREAT PRICE:

BEING A
CHOICE SELECTION
FROM THE
REVELATIONS, TRANSLATIONS, AND NARRATIONS
OF

JOSEPH SMITH,

AND REVELATOR TO THE CHURCH OF
THE LATTER-DAY SAINTS.

Church periodicals of his day.

The first collection of materials carrying the title Pearl of Great Price was made in 1851 by Elder Franklin D. Richards, then a member of the Council of the Twelve and president of the British Mission. Its purpose was to make more readily accessible some important articles that had had limited circulation in the time of Joseph Smith. As Church membership increased throughout Europe and America, there was a need to make these items available. The Pearl of Great Price received wide use and subsequently became a standard work of the Church by action of the First Presidency and the general conference in Salt Lake City on October 10, 1880.

Several revisions have been made in the contents as the needs of the Church have required. In 1878 portions of the book of Moses not contained in the first edition were added. In 1902 certain parts of the Pearl of Great Price that duplicated material also published in the Doctrine and Covenants were omitted. Arrangement into chapters and verses, with footnotes, was done in 1902. The first publication in double-column pages, with index, was in 1921. No other changes were made until April 1976, when two items of revelation were added. In 1979 these two items were removed from the Pearl of Great Price and placed in the Doctrine and Covenants, where they now appear as sections 137 and 138. In the present edition some changes have been made to bring the text into conformity with earlier documents.

Following is a brief introduction to the present contents:

1. Selections from the Book of Moses. An extract from the book of

the text into conformity with earlier documents.

Following is a brief introduction to the present contents:

1. *Selections from the Book of Moses*. An extract from the book of Genesis of Joseph Smith's translation of the Bible, which he began in June 1830.
2. *The Book of Abraham*. An inspired translation of the writings of Abraham. Joseph Smith began the translation in 1835 after obtaining some Egyptian papyri. The translation was published serially in the *Times and Seasons* beginning March 1, 1842, at Nauvoo, Illinois.
3. *Joseph Smith—Matthew*. An extract from the testimony of Matthew in Joseph Smith's translation of the Bible (see Doctrine and Covenants 45:60–61 for the divine injunction to begin the translation of the New Testament).
4. *Joseph Smith—History*. Excerpts from Joseph Smith's official testimony and history, which he and his scribes prepared in 1838–39 and which was published serially in the *Times and Seasons* in Nauvoo, Illinois, beginning on March 15, 1842.
5. *The Articles of Faith of The Church of Jesus Christ of Latter-day Saints*. A statement by Joseph Smith published in the *Times and Seasons* March 1, 1842, in company with a short history of the Church that was popularly known as the Wentworth Letter.



What Are the Articles of Faith?

“The Prophet [Joseph Smith] was occasionally called on to explain the teachings and practices of [The Church of Jesus Christ of Latter-day Saints] to outsiders. A significant example was the Wentworth Letter. In the spring of 1842, John Wentworth, editor of the Chicago Democrat, asked Joseph Smith to provide him with a sketch of ‘the rise, progress, persecution, and faith of the Latter-Day Saints’ [“Church History,” *Times and Seasons*, 1 Mar. 1842, 706]. ... Joseph complied with this request and sent Wentworth a multi-page document containing an account of many of the early events in the history of the Restoration, including the First Vision and the coming forth of the Book of Mormon. The document also contained thirteen statements outlining Latter-day Saint beliefs, which have come to be known as the Articles of Faith. ...

“Wentworth did not publish this document in the Chicago Democrat, nor did it ever appear in any history of New Hampshire. But the Church’s newspaper, *Times and Seasons*, published it in March 1842, and it has become one of the most important statements of inspiration, history, and doctrine for the Church” (Church History in the Fulness of Times Student Manual, 2nd ed. [Church Educational System manual, 2003], 256–57).

How Did the Articles of Faith Become Part of the Scriptures?

“In 1851 the Articles of Faith were included in the first edition of the Pearl of Great Price published in the British Mission. After the Pearl of Great Price was revised in 1878 and canonized in 1880, the Articles of Faith became official doctrine of the Church” (Church History in the Fulness of Times)





We believe

in God, the Eternal Father,
and in His Son, Jesus Christ,
and in the Holy Ghost.

Articles of Faith 1:1

“What a great blessing it would be if every member of the Church memorized the Articles of Faith and became knowledgeable about the principles contained in each. We would be better prepared to share the gospel with others. ...

“... They contain direct and simple statements of the principles of our religion, and they constitute strong evidence of the divine inspiration that rested upon the Prophet Joseph Smith.

“I encourage each of you to study the Articles of Faith and the doctrines they teach. ... If you will use them as a guide to direct your studies of the Savior’s doctrine, you will find yourselves prepared to declare your witness of the restored, true Church of the Lord. You will be able to declare with conviction, ‘We believe these things’”

(Elder L. Tom Perry, “The Articles of Faith,” GC Apr. 1998, Ensign, May 1998, 23–24).



SCRIPTURE CITATION INDEX

Version 3.5.0

By Stephen W. Liddle and Richard C. Galbraith

Nuevo: Ahora disponible en español: véase <https://escrituras.byu.edu>.

Overview

Welcome to the Scripture Citation Index. This index, found on the right side of your browser window, links from scriptures to the general conference talks, *Journal of Discourses* speeches, and writings in *Teachings of the Prophet Joseph Smith* that cite those scriptures. So, for example, suppose you want to know who has cited 1 Ne. 3:7 in general conference; tap on the First Nephi button followed by the 1 Ne. 3 button; there you'll find the answer. Who has quoted Matt. 5:48? Use the New Testament index to find out.

The panel on the left side of your browser lets you read the scriptures, including the King James Version and Joseph Smith Translation of the Bible, the Book of Mormon, Doctrine and Covenants, and the Pearl of Great Price. This is not the official version of the standard works. Go to ChurchOfJesusChrist.org/study/scriptures for the official publication of The Church of Jesus Christ of Latter-day Saints. Among the differences between this version and the Church's official version are that we do not include their footnotes, chapter summaries, and study helps such as the Bible Dictionary and Topical Guide.

The products (services) offered by Stephen W. Liddle and Richard C. Galbraith are neither made, provided, approved nor endorsed by Intellectual Reserve, Inc. or The Church of Jesus Christ of Latter-day Saints. Any content or opinions expressed, implied or included in or with the goods (services) offered by Stephen W. Liddle and Richard C. Galbraith are solely those of Stephen W. Liddle and Richard C. Galbraith and not those of Intellectual Reserve, Inc. or The Church of Jesus Christ of Latter-day Saints.

We have indexed the scriptures cited by speakers in General Conference between 1942 and the present, and those cited by speakers recorded in the *Journal of Discourses* between 1839 and 1886. The citations in *Teachings of the Prophet Joseph Smith* come from the special edition, *Scriptural Teachings of the Prophet Joseph Smith*, edited by Richard C. Galbraith and published by Deseret Book in 1993 (ISBN 0875796478).

- A of F 1:1 [81]
- A of F 1:1-3 [1]
- A of F 1:1-13 [2]
- A of F 1:1-6,13 [1]
- A of F 1:2 [24]
- A of F 1:3 [85]
- A of F 1:3-4 [2]
- A of F 1:4 [106]
- A of F 1:5 [59]
- A of F 1:5,7,9 [1]
- A of F 1:6 [26]
- A of F 1:7 [12]
- A of F 1:8 [69]
- A of F 1:9 [80]

THE ARTICLES OF FAITH

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

WE ^abelieve in ^bGod, the Eternal Father, and in His ^cSon, Jesus Christ, and in the ^dHoly Ghost.

2 We believe that men will be ^apunished for their ^bown sins, and not for ^cAdam's transgression.

3 We believe that through the ^aAtonement of Christ, all ^bman-kind may be ^csaved, by obedience to the laws and ordinances of the Gospel.

4 We believe that the first principles and ^aordinances of the Gospel are: first, ^bFaith in the Lord Jesus Christ; second, ^cRepentance; third, ^dBaptism by ^eimmersion for the ^fremission of sins; fourth, Laying on of ^ghands for the ^hgift of the Holy Ghost.

5 We believe that a man must be ^acalled of God, by ^bprophecy, and by the laying on of ^chands by those

who are in ^aauthority, to ^epreach the Gospel and administer in the ^fordi-nances thereof.

6 We believe in the same ^aorgani-zation that existed in the Primitive Church, namely, apostles, ^bprophets, ^cpastors, ^dteachers, ^eevangelists, and so forth.

7 We believe in the ^agift of ^btongues, ^cprophecy, ^drevelation, ^evisions, ^fheal-ing, ^ginterpretation of tongues, and so forth.

8 We believe the ^aBible to be the ^bword of God as far as it is translated ^ccorrectly; we also believe the ^dBook of Mormon to be the word of God.

9 We believe all that God has ^are-vealed, all that He does now reveal, and we believe that He will yet ^breveal many great and important things pertaining to the Kingdom of God.

10 We believe in the literal ^agath-ering of Israel and in the restoration of the ^bTen Tribes; that ^cZion (the New Jerusalem) will be built upon the American continent; that Christ will ^dreign personally upon the earth; and, that the earth will be ^erenewed and receive its ^fparadisiacal ^gglory.

11 We claim the ^aprivilege of wor-shiping Almighty God according to the ^bdictates of our own ^cconscience, and allow all men the same privi-lege, let them ^dworship how, where, or what they may.

12 We believe in being ^asubject to ^bkings, presidents, rulers, and

magistrates, in ^cobeying, honoring, and sustaining the ^dlaw.

13 ^aWe believe in being ^bhonest, true, ^cchaste, ^dbenevolent, virtuous, and in doing ^egood to all men; in-deed, we may say that we follow the admonition of Paul—We believe all things, we ^fhope all things, we have endured many things, and hope to be able to ^gendure all things. If there is anything ^hvirtuous, ⁱlovely, or of good report or praiseworthy, we seek after these things.

JOSEPH SMITH.

1 1a TG Believe.
b TG Godhead; God the Father, Elohim.
c TG Jesus Christ, Divine Sonship.
d TG Holy Ghost.
2a TG Punish.
b Ex. 32:33; Deut. 24:16; Ezek. 18:20 (1–20).
TG Accountability; Agency.
c TG Fall of Man

Faith.
c TG Repent.
d TG Baptism.
e TG Baptism, Immersion.
f TG Remission of Sins.
g TG Hands, Laying on of.
h TG Holy Ghost, Gift of.
5a Num. 27:16 (15–20).
TG Called of God; Priesthood, Qualifying for.
b TG Prophecy.
c TG Hands, Laying on of

e TG Patriarch.
7a TG Holy Ghost, Gifts of.
b TG Language.
c TG Prophecy.
d TG Revelation.
e TG Vision.
f TG Heal.
g 1 Cor. 12:10; Morm. 9:7.
8a TG Bible; Revelation; Scriptures, Preservation of

10a Isa. 49:22 (20–22); 60:4; 1 Ne. 19:16 (16–17).
TG Israel, Gathering of.
b TG Israel, Ten Lost Tribes of.
c Ether 13:6 (2–11); D&C 42:9; 45:66 (66–67); 84:2 (2–5); Moses 7:62.
d Micah 4:7.
TG Jesus Christ, Millennial Reign.
e TG Earth, Cleansing of; Earth, Renewal of; Eden.

f IE a condition like the Garden of Eden; see Isa. 11:1–9; 35; 51:1–3; 65:17–25; Ezek. 36:35 (1–38); 2 Ne. 8:1–3.
TG Paradise.
g TG Glory.
11a Alma 21:22 (21–22); D&C 93:19; 134:4 (1–4).
b TG Agency.
c TG Conscience.
d Micah 4:5; D&C 134:7 (4, 7).
TG Worship.
12a D&C 134:1 (1–11).
TG Citizenship;

Governments.
b TG Kings, Earthly.
c TG Obedience.
d D&C 58:21 (21–23).
13a Philip. 4:8.
b TG Honesty; Integrity.
c TG Chastity.
d TG Benevolence.
e TG Good Works.
f TG Hope.
g TG Perseverance; Steadfastness.
h TG Modesty; Virtue.
i TG Beauty.

“In common with the rest of Christianity, we believe in a Godhead of Father, Son, and Holy Ghost. However, we testify that these three members of the Godhead are three separate and distinct beings. We also testify that God the Father is not just a spirit but is a glorified person with a tangible body, as is his resurrected Son, Jesus Christ. ...

“... Many Christians reject the idea of a tangible, personal God and a Godhead of three separate beings. They believe that God is a spirit and that the Godhead is only one God. ...

“The collision between the speculative world of Greek philosophy and the simple, literal faith and practice of the earliest Christians produced sharp contentions that threatened to widen political divisions in the fragmenting Roman empire. This led Emperor Constantine to convene the first churchwide council in AD 325. The action of this

WE ^abelieve in ^bGod, the Eternal Father, and in His ^cSon, Jesus Christ, and in the ^dHoly Ghost.

2 We believe that men will be ^apunished for their ^bown sins, and not for ^cAdam's transgression.

3 We believe that through the ^aAtonement of Christ, all ^bman-kind may be ^csaved, by obedience to the laws and ordinances of the Gospel.

4 We believe that the first principles and ^aordinances of the Gospel are: first, ^bFaith in the Lord Jesus Christ; second, ^cRepentance; third, ^dBaptism by ^eimmersion for the ^fremission of sins; fourth, Laying on of ^ghands for the ^hgift of the Holy Ghost.

5 We believe that a man must be ^acalled of God, by ^bprophecy, and by the laying on of ^chands by those

divisions in the fragmenting Roman empire. This led Emperor Constantine to convene the first churchwide council in AD 325. The action of this council of Nicaea remains the most important single event after the death of the Apostles in formulating the modern Christian concept of deity. The Nicene Creed erased the idea of the separate being of Father and Son by defining God the Son as being of 'one substance with the Father.'

"Other councils followed, and from their decisions and the writings of churchmen and philosophers there came a synthesis of Greek philosophy and Christian doctrine in which the orthodox Christians of that day lost the fulness of truth about the nature of God and the Godhead. The consequences persist in the various creeds of Christianity, which declare a Godhead of only one being and which describe that single being or God as 'incomprehensible' and 'without body, parts, or passions.' One of the distinguishing

WE ^abelieve in ^bGod, the Eternal Father, and in His ^cSon, Jesus Christ, and in the ^dHoly Ghost.

2 We believe that men will be ^apunished for their ^bown sins, and not for ^cAdam's transgression.

3 We believe that through the ^aAtonement of Christ, all ^bman-kind may be ^csaved, by obedience to the laws and ordinances of the Gospel.

4 We believe that the first principles and ^aordinances of the Gospel are: first, ^bFaith in the Lord Jesus Christ; second, ^cRepentance; third, ^dBaptism by ^eimmersion for the ^fremission of sins; fourth, Laying on of ^ghands for the ^hgift of the Holy Ghost.

5 We believe that a man must be ^acalled of God, by ^bprophecy, and by the laying on of ^chands by those

of Christianity, which declare a Godhead of only one being and which describe that single being or God as ‘incomprehensible’ and ‘without body, parts, or passions.’ One of the distinguishing features of the doctrine of The Church of Jesus Christ of Latter-day Saints is its rejection of all of these postbiblical creeds. ...

“... Joseph Smith’s first vision showed that the prevailing concepts of the nature of God and the Godhead were untrue and could not lead their adherents to the destiny God desired for them. ...

“... We can comprehend the fundamentals he has revealed about himself and the other members of the Godhead. And that knowledge is essential to our understanding of the purpose of mortal life and of our eternal destiny”

([Then] Elder Dallin H. Oaks, “Apostasy and Restoration,” GC Apr. 1995, Ensign, May 1995, 84–86).

WE ^abelieve in ^bGod, the Eternal Father, and in His ^cSon, Jesus Christ, and in the ^dHoly Ghost.

2 We believe that men will be ^apunished for their ^bown sins, and not for ^cAdam’s transgression.

3 We believe that through the ^aAtonement of Christ, all ^bman-kind may be ^csaved, by obedience to the laws and ordinances of the Gospel.

4 We believe that the first principles and ^aordinances of the Gospel are: first, ^bFaith in the Lord Jesus Christ; second, ^cRepentance; third, ^dBaptism by ^eimmersion for the ^fremission of sins; fourth, Laying on of ^ghands for the ^hgift of the Holy Ghost.

5 We believe that a man must be ^acalled of God, by ^bprophecy, and by the laying on of ^chands by those

“...The posterity of Adam and Eve were innocent of the original sin because they had no part in it. It was therefore unfair for all of humanity to suffer eternally for the transgressions of our first parents, Adam and Eve. It became necessary to settle this injustice; hence the need for the atoning sacrifice of Jesus in His role as the Savior and Redeemer. Because of the transcendent act of the Atonement, it is possible for every soul to obtain forgiveness of sins, to have them washed away and be forgotten”

(President James E. Faust, “The Supernal Gift of the Atonement,” GC Oct. 1988, Ensign, Nov. 1988, 12).

WE ^abelieve in ^bGod, the Eternal Father, and in His ^cSon, Jesus Christ, and in the ^dHoly Ghost

2 We believe that men will be ^apunished for their ^bown sins, and not for ^cAdam’s transgression.

3 We believe that through the ^aAtonement of Christ, all ^bman-kind may be ^csaved, by obedience to the laws and ordinances of the Gospel.

4 We believe that the first principles and ^aordinances of the Gospel are: first, ^bFaith in the Lord Jesus Christ; second, ^cRepentance; third, ^dBaptism by ^eimmersion for the ^fremission of sins; fourth, Laying on of ^ghands for the ^hgift of the Holy Ghost.

5 We believe that a man must be ^acalled of God, by ^bprophecy, and by the laying on of ^chands by those

WE ^abelieve in ^bGod, the Eternal Father, and in His ^cSon, Jesus Christ, and in the ^dHoly Ghost

2 We believe that men will be ^apunished for their ^bown sins, and not for ^cAdam's transgression.

3 We believe that through the ^aAtonement of Christ, all ^bman-kind may be ^csaved, by obedience to the laws and ordinances of the Gospel.

4 We believe that the first principles and ^aordinances of the Gospel are: first, ^bFaith in the Lord Jesus Christ; second, ^cRepentance; third, ^dBaptism by ^eimmersion for the ^fremission of sins; fourth, Laying on of ^ghands for the ^hgift of the Holy Ghost.

5 We believe that a man must be ^acalled of God, by ^bprophecy, and by the laying on of ^chands by those

“In order to lay claim upon our Savior’s life-giving triumph over the spiritual death we suffer because of our own sins, we must follow the conditions he has prescribed. As he has told us in modern revelation, ‘I, God, have suffered these things for all, that they might not suffer if they would repent;

“But if they would not repent they must suffer even as I’ (D&C 19:16–17)”

(Elder Dallin H. Oaks, “The Light and Life of the World,” GC Oct. 1987, Ensign, Nov. 1987, 65).

“There is a distinction between immortality, or eternal existence, and eternal life, which is to have a place in the presence of God. Through the grace of Jesus Christ, immortality comes to all men, just or unjust, righteous or wicked. However, eternal life is ‘the greatest of all the gifts of God’ (D&C 14:7). We obtain this great gift, according to the Lord, ‘if you keep my commandments and endure to the end.’ If we so endure, the promise is, ‘you shall have eternal life’ (D&C 14:7)”

(President James E. Faust, “The Supernal Gift of the Atonement,” GC Oct. 1988, Ensign, Nov. 1988, 12).

WE ^abelieve in ^bGod, the Eternal Father, and in His ^cSon, Jesus Christ, and in the ^dHoly Ghost.

2 We believe that men will be ^apunished for their ^bown sins, and not for ^cAdam’s transgression.

3 We believe that through the ^aAtonement of Christ, all ^bman-kind may be ^csaved, by obedience to the laws and ordinances of the Gospel.

4 We believe that the first principles and ^aordinances of the Gospel are: first, ^bFaith in the Lord Jesus Christ; second, ^cRepentance; third, ^dBaptism by ^eimmersion for the ^fremission of sins; fourth, Laying on of ^ghands for the ^hgift of the Holy Ghost.

5 We believe that a man must be ^acalled of God, by ^bprophecy, and by the laying on of ^chands by those

FAITH

President Joseph Fielding Smith (1876–1972) wrote: “The first principle of the gospel is faith in the Lord Jesus Christ; and of course we are not going to have faith in the Lord Jesus Christ without having faith in his Father. Then if we have faith in God the Father and the Son and are guided, as we ought to be, by the Holy Ghost, we will have faith in the servants of the Lord through whom he has spoken” (*Doctrines of Salvation, comp. Bruce R. McConkie [1955], 2:303*).

^dHoly Ghost.

2 We believe that men will be ^apunished for their ^bown sins, and not for ^cAdam’s transgression.

3 We believe that through the ^aAtonement of Christ, all ^bman-kind may be ^csaved, by obedience to the laws and ordinances of the Gospel.

4 We believe that the first principles and ^aordinances of the Gospel are: first, ^bFaith in the Lord Jesus Christ; second, ^cRepentance; third, ^dBaptism by ^eimmersion for the ^fremission of sins; fourth, Laying on of ^ghands for the ^hgift of the Holy Ghost.

5 We believe that a man must be ^acalled of God, by ^bprophecy, and by the laying on of ^chands by those

1 1 *a* TG Believe.
b TG Godhead;
God the Father, Elohim.
c TG Jesus Christ, Divine

Faith.
c TG Repent.
d TG Baptism
e TG Baptism
f TG Baptism

REPENTANCE

President Joseph F. Smith (1838–1918) taught: “True repentance is not only sorrow for sins, and humble penitence and contrition before God, but it involves the necessity of turning away from them, a discontinuance of all evil practices and deeds, a thorough reformation of life, a vital change from evil to good, from vice to virtue, from darkness to light. Not only so, but to make restitution, so far as it is possible, for all the wrongs we have done, to pay our debts, and restore to God and man their rights—that which is due to them from us” (Gospel Doctrine, 5th ed. [1939], 100).

^dHoly Ghost.

2 We believe that men will be ^apunished for their ^bown sins, and not for ^cAdam’s transgression.

3 We believe that through the ^aAtonement of Christ, all ^bman-kind may be ^csaved, by obedience to the laws and ordinances of the Gospel.

4 We believe that the first principles and ^aordinances of the Gospel are: first, ^bFaith in the Lord Jesus Christ; second, ^cRepentance; third, ^dBaptism by ^eimmersion for the ^fremission of sins; fourth, Laying on of ^ghands for the ^hgift of the Holy Ghost.

5 We believe that a man must be ^acalled of God, by ^bprophecy, and by the laying on of ^chands by those

1 1 *a* TG Believe.
b TG Godhead;
God the Father, Elohim.
c TG Jesus Christ, Divine

Faith.
c TG Repent.
d TG Baptism
e TG Baptism
f TG Remission

BAPTISM

Elder Richard G. Scott (1928–2015) of the Quorum of the Twelve Apostles taught: **“When a repentant soul is baptized, all former sins are forgiven and need not be remembered. When repentance is full and one has been cleansed, there comes a new vision of life and its glorious possibilities. How marvelous the promise of the Lord: ‘Behold, he who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more.’ The Lord is and ever will be faithful to His words”** (“Finding Forgiveness,” Apr 1995 GC, Ensign, May 1995, 77).

^dHoly Ghost.

2 We believe that men will be ^apunished for their ^bown sins, and not for ^cAdam’s transgression.

3 We believe that through the ^aAtonement of Christ, all ^bman-kind may be ^csaved, by obedience to the laws and ordinances of the Gospel.

4 We believe that the first principles and ^aordinances of the Gospel are: first, ^bFaith in the Lord Jesus Christ; second, ^cRepentance; third, ^dBaptism by ^eimmersion for the ^fremission of sins; fourth, Laying on of ^ghands for the ^hgift of the Holy Ghost.

5 We believe that a man must be ^acalled of God, by ^bprophecy, and by the laying on of ^chands by those

1 1 *a* TG Believe.

b TG Godhead;
God the Father, Elohim.

c TG Jesus Christ, Divine

Faith.

c TG Repent.

d TG Baptism

e TG Baptism

f TG Remission

GIFT OF THE HOLY GHOST

President James E. Faust explained: “This powerful gift entitles the leaders and all worthy members of the Church to enjoy the gifts and companionship of the Holy Ghost, a member of the Godhead whose function is to inspire, reveal, and teach ‘all things’ (see John 14:26). The result of this endowment is that ... the leadership and membership of this church have enjoyed, and now enjoy, continuous revelation and inspiration directing them in what is right and good” (“Communion with the Holy Spirit,” Apr 1980 GC, Ensign, May 1980, 12).

^dHoly Ghost.

2 We believe that men will be ^apunished for their ^bown sins, and not for ^cAdam’s transgression.

3 We believe that through the ^aAtonement of Christ, all ^bman-kind may be ^csaved, by obedience to the laws and ordinances of the Gospel.

4 We believe that the first principles and ^aordinances of the Gospel are: first, ^bFaith in the Lord Jesus Christ; second, ^cRepentance; third, ^dBaptism by ^eimmersion for the ^fremission of sins; fourth, Laying on of ^ghands for the ^hgift of the Holy Ghost.

5 We believe that a man must be ^acalled of God, by ^bprophecy, and by the laying on of ^chands by those

1 1 *a* TG Believe.
b TG Godhead;
God the Father, Elohim.
c TG Jesus Christ, Divine

Faith.
c TG Repent.
d TG Baptism
e TG Baptism
f TG Repent.

WE ^abelieve in ^bGod, the Eternal Father, and in His ^cSon, Jesus Christ, and in the ^dHoly Ghost.

2 We believe that men will be ^apunished for their ^bown sins, and not for ^cAdam's transgression.

3 We believe that through the ^aAtonement of Christ, all ^bman-kind may be ^csaved, by obedience to the laws and ordinances of the Gospel.

4 We believe that the first principles and ^aordinances of the Gospel are: first, ^bFaith in the Lord Jesus Christ; second, ^cRepentance; third, ^dBaptism by ^eimmersion for the ^fremission of sins; fourth, Laying on of ^ghands for the ^hgift of the Holy Ghost

5 We believe that a man must be ^acalled of God, by ^bprophecy, and by the laying on of ^chands by those

who are in ^dauthority, to ^epreach the Gospel and administer in the ^fordnances thereof.

6 We believe in the same ^aorganization that existed in the Primitive Church, namely, apostles, ^bprophets, ^cpastors, ^dteachers, ^eevangelists, and so forth.

7 We believe in the ^agift of ^btongues, ^cprophecy, ^drevelation, ^evisions, ^fhealing, ^ginterpretation of tongues, and so forth.

8 We believe the ^aBible to be the ^bword of God as far as it is translated ^ccorrectly; we also believe the ^dBook of Mormon to be the word of God.

9 We believe all that God has ^arevealed, all that He does now reveal, and we believe that He will yet ^breveal many great and important things pertaining to the Kingdom of God.

who are in ^dauthority, to ^epreach the Gospel and administer in the ^fordinances thereof.

6 We believe in the same “organization that existed in the Primitive Church, namely, apostles, ^bprophets, ^cpastors, ^dteachers, ^eevangelists, and so forth.

7 We believe in the ^agift of ^btongues, ^cprophecy, ^drevelation, ^evisions, ^fhealing, ^ginterpretation of tongues, and so forth.

8 We believe the ^aBible to be the ^bword of God as far as it is translated ^ccorrectly; we also believe the ^dBook of Mormon to be the word of God.

9 We believe all that God has ^arevealed, all that He does now reveal, and we believe that He will yet ^breveal many great and important things pertaining to the Kingdom of God.

President Gordon B. Hinckley (1910–2008) taught: “The right to nominate [members to callings within the Church] rests with the superior officer or officers at whatever the level. But that nomination must be sustained—that is, accepted and confirmed —by the membership of the Church. The procedure is peculiar to the Lord’s church. There is no seeking for office, no jockeying for position, no campaigning to promote one’s virtues. Contrast the Lord’s way with the way of the world. The Lord’s way is quiet; it is a way of peace; it is without fanfare or monetary costs. It is without egotism or vanity or ambition. Under the Lord’s plan, those who have responsibility to select officers are governed by one overriding question: ‘Whom would the Lord

who are in ^dauthority, to ^epreach the Gospel and administer in the ^fordinances thereof.

6 We believe in the same “organization that existed in the Primitive Church, namely, apostles, ^bprophets, ^cpastors, ^dteachers, ^eevangelists, and so forth.

7 We believe in the ^agift of ^btongues, ^cprophecy, ^drevelation, ^evisions, ^fhealing, ^ginterpretation of tongues, and so forth.

8 We believe the ^aBible to be the ^bword of God as far as it is translated ^ccorrectly; we also believe the ^dBook of Mormon to be the word of God.

9 We believe all that God has ^arevealed, all that He does now reveal, and we believe that He will yet ^breveal many great and important things pertaining to the Kingdom of God.

level. But that nomination must be sustained—that is, accepted and confirmed—by the membership of the Church. The procedure is peculiar to the Lord’s church. There is no seeking for office, no jockeying for position, no campaigning to promote one’s virtues. Contrast the Lord’s way with the way of the world. The Lord’s way is quiet; it is a way of peace; it is without fanfare or monetary costs. It is without egotism or vanity or ambition. Under the Lord’s plan, those who have responsibility to select officers are governed by one overriding question: ‘Whom would the Lord have?’ There is quiet and thoughtful deliberation. And there is much of prayer to receive the confirmation of the Holy Spirit that the choice is correct” (“God Is at the Helm,” Apr 1994 GC, Ensign, May 1994, 53).

who are in ^dauthority, to ^epreach the Gospel and administer in the ^fordinances thereof.

6 We believe in the same ^aorganization that existed in the Primitive Church, namely, apostles, ^bprophets, ^cpastors, ^dteachers, ^eevangelists, and so forth.

7 We believe in the ^agift of ^btongues, ^cprophecy, ^drevelation, ^evisions, ^fhealing, ^ginterpretation of tongues, and so forth.

8 We believe the ^aBible to be the ^bword of God as far as it is translated ^ccorrectly; we also believe the ^dBook of Mormon to be the word of God.

9 We believe all that God has ^arevealed, all that He does now reveal, and we believe that He will yet ^breveal many great and important things pertaining to the Kingdom of God.

President Thomas S. Monson explained:

“The same Lord who provided a Liahona to Lehi provides for you and for me today a rare and valuable gift to give direction to our lives, to mark the hazards to our safety, and to chart the way, even safe passage—not to a promised land, but to our heavenly home. The gift to which I refer is known as your patriarchal blessing. Every worthy member of the Church is entitled to receive such a precious and priceless personal treasure.

“‘Patriarchal blessings,’ wrote the First Presidency in a letter to stake presidents, ‘contemplate an inspired declaration of the lineage of the recipient and, when so moved upon by the Spirit, an inspired and prophetic statement of the life mission of

who are in ^dauthority, to ^epreach the Gospel and administer in the ^fordinances thereof.

6 We believe in the same ^aorganization that existed in the Primitive Church, namely, apostles, ^bprophets, ^cpastors, ^dteachers, ^eevangelists, and so forth.

7 We believe in the ^agift of ^btongues, ^cprophecy, ^drevelation, ^evisions, ^fhealing, ^ginterpretation of tongues, and so forth.

8 We believe the ^aBible to be the ^bword of God as far as it is translated ^ccorrectly; we also believe the ^dBook of Mormon to be the word of God.

9 We believe all that God has ^arevealed, all that He does now reveal, and we believe that He will yet ^breveal many great and important things pertaining to the Kingdom of God.

treasure.

“‘Patriarchal blessings,’ wrote the First Presidency in a letter to stake presidents, ‘contemplate an inspired declaration of the lineage of the recipient and, when so moved upon by the Spirit, an inspired and prophetic statement of the life mission of the recipient, together with such blessings, cautions and admonitions as the patriarch may be prompted to give for the accomplishment of such life’s mission, it being always made clear that the realization of all promised blessings is conditioned upon faithfulness to the gospel of our Lord, whose servant the patriarch is’ (First Presidency letter to stake presidents, 28 June 1958).

“Who is this man, this patriarch, through whom such seership and priesthood power

who are in ^dauthority, to ^epreach the Gospel and administer in the ^fordinances thereof.

6 We believe in the same ^aorganization that existed in the Primitive Church, namely, apostles, ^bprophets, ^cpastors, ^dteachers, ^eevangelists, and so forth.

7 We believe in the ^agift of ^ctongues, ^cprophecy, ^drevelation, ^evisions, ^fhealing, ^ginterpretation of tongues, and so forth.

8 We believe the ^aBible to be the ^bword of God as far as it is translated ^ccorrectly; we also believe the ^dBook of Mormon to be the word of God.

9 We believe all that God has ^arevealed, all that He does now reveal, and we believe that He will yet ^breveal many great and important things pertaining to the Kingdom of God.

1958).

“Who is this man, this patriarch, through whom such seership and priesthood power flow? How is he called? The Council of the Twelve Apostles has special responsibility pertaining to the calling of such men. From my own experience I testify that patriarchs are called of God by prophecy. How else could our Heavenly Father reveal those to whom such prophetic powers are to be given? A patriarch holds an ordained office in the Melchizedek Priesthood. The patriarchal office, however, is one of blessing—not of administration. I have never called a man to this sacred office but what I have felt the Lord’s guiding influence in the decision” (“Your Patriarchal Blessing: A Liahona of Light,” Oct 1986 GC, Ensign, Nov. 1986, 65).

who are in ^dauthority, to ^epreach the Gospel and administer in the ^fordinances thereof.

6 We believe in the same ^aorganization that existed in the Primitive Church, namely, apostles, ^bprophets, ^cpastors, ^dteachers, ^eevangelists, and so forth.

7 We believe in the ^agift of ^btongues, ^cprophecy, ^drevelation, ^evisions, ^fhealing, ^ginterpretation of tongues, and so forth.

8 We believe the ^aBible to be the ^bword of God as far as it is translated ^ccorrectly; we also believe the ^dBook of Mormon to be the word of God.

9 We believe all that God has ^arevealed, all that He does now reveal, and we believe that He will yet ^breveal many great and important things pertaining to the Kingdom of God.

The Prophet Joseph Smith (1805–44) taught: “Paul says, ‘To one is given the gift of tongues, to another the gift of prophecy, and to another the gift of healing’—and again, ‘Do all prophesy? do all speak with tongues? do all interpret?’ evidently showing that all did not possess these several gifts; but that one received one gift and another received another gift—all did not prophesy; all did not speak in tongues; all did not work miracles; but all did receive the gift of the Holy Ghost; sometimes they spake in tongues and prophesied in the Apostles’ days, and sometimes they did not. The same is the case with us **also**” (“Gift of the Holy Ghost,” Times and Seasons, June 15, 1842, 823; capitalization and spelling standardized).

who are in ^dauthority, to ^epreach the Gospel and administer in the ^fordinances thereof.

6 We believe in the same ^aorganization that existed in the Primitive Church, namely, apostles, ^bprophets, ^cpastors, ^dteachers, ^eevangelists, and so forth.

7 We believe in the ^agift of ^btongues, ^cprophecy, ^drevelation, ^evisions, ^fhealing, ^ginterpretation of tongues, and so forth.

8 We believe the ^aBible to be the ^bword of God as far as it is translated ^ccorrectly; we also believe the ^dBook of Mormon to be the word of God.

9 We believe all that God has ^arevealed, all that He does now reveal, and we believe that He will yet ^breveal many great and important things pertaining to the Kingdom of God.

President Ezra Taft Benson taught:

“I love the Bible, both the Old and the New Testaments. It is a source of great truth. It teaches us about the life and ministry of the Master. From its pages we learn of the hand of God in directing the affairs of His people from the very beginning of the earth’s history. It would be difficult to underestimate the impact the Bible has had on the history of the world. Its pages have blessed the lives of generations.

“But as generation followed generation, no additional scripture came forth to the children of men. Without additional revelation to guide them, men began to interpret the Bible differently. Numerous churches and creeds developed, each using the Bible as its authoritative source.

who are in ^dauthority, to ^epreach the Gospel and administer in the ^fordinances thereof.

6 We believe in the same ^aorganization that existed in the Primitive Church, namely, apostles, ^bprophets, ^cpastors, ^dteachers, ^eevangelists, and so forth.

7 We believe in the ^agift of ^btongues, ^cprophecy, ^drevelation, ^evisions, ^fhealing, ^ginterpretation of tongues, and so forth.

8 We believe the ^aBible to be the ^bword of God as far as it is translated ^ccorrectly; we also believe the ^dBook of Mormon to be the word of God.

9 We believe all that God has ^arevealed, all that He does now reveal, and we believe that He will yet ^breveal many great and important things pertaining to the Kingdom of God.

“But as generation followed generation, no additional scripture came forth to the children of men. Without additional revelation to guide them, men began to interpret the Bible differently. Numerous churches and creeds developed, each using the Bible as its authoritative source.

“But this in no way lessens the worth of the Bible. That sacred and holy book has been of inestimable worth to the children of men. In fact, it was a passage from the Bible that inspired the Prophet Joseph Smith to go to a grove of trees near his home and kneel in prayer. What followed was the glorious vision that commenced the restoration of the fulness of the gospel of Jesus Christ to the earth. That vision also began the process of bringing forth new scripture to stand shoulder to shoulder with the Bible in bearing witness to a wicked world that

who are in ^dauthority, to ^epreach the Gospel and administer in the ^fordinances thereof.

6 We believe in the same ^aorganization that existed in the Primitive Church, namely, apostles, ^bprophets, ^cpastors, ^dteachers, ^eevangelists, and so forth.

7 We believe in the ^agift of ^btongues, ^cprophecy, ^drevelation, ^evisions, ^fhealing, ^ginterpretation of tongues, and so forth.

8 We believe the ^aBible to be the ^bword of God as far as it is translated ^ccorrectly; we also believe the ^dBook of Mormon to be the word of God.

9 We believe all that God has ^arevealed, all that He does now reveal, and we believe that He will yet ^breveal many great and important things pertaining to the Kingdom of God.

using the Bible as its authoritative source.

“But this in no way lessens the worth of the Bible. That sacred and holy book has been of inestimable worth to the children of men. In fact, it was a passage from the Bible that inspired the Prophet Joseph Smith to go to a grove of trees near his home and kneel in prayer. What followed was the glorious vision that commenced the restoration of the fulness of the gospel of Jesus Christ to the earth. That vision also began the process of bringing forth new scripture to stand shoulder to shoulder with the Bible in bearing witness to a wicked world that Jesus is the Christ and that God lives and loves His children and is still intimately involved in their salvation and exaltation” (“The Gift of Modern Revelation,” Oct 1986 GC, Ensign, Nov. 1986, 78).

who are in ^dauthority, to ^epreach the Gospel and administer in the ^fordinances thereof.

6 We believe in the same ^aorganization that existed in the Primitive Church, namely, apostles, ^bprophets, ^cpastors, ^dteachers, ^eevangelists, and so forth.

7 We believe in the ^agift of ^btongues, ^cprophecy, ^drevelation, ^evisions, ^fhealing, ^ginterpretation of tongues, and so forth.

8 We believe the ^aBible to be the ^bword of God as far as it is translated ^ccorrectly; we also believe the ^dBook of Mormon to be the word of God.

9 We believe all that God has ^arevealed, all that He does now reveal, and we believe that He will yet ^breveal many great and important things pertaining to the Kingdom of God.

Elder James E. Talmage wrote: **“The canon of scripture is still open; many lines, many precepts, are yet to be added; revelation, surpassing in importance and glorious fulness any that has been recorded, is yet to be given to the Church and declared to the world”** (Articles of Faith, 311).

who are in ^dauthority, to ^epreach the Gospel and administer in the ^fordinances thereof.

6 We believe in the same ^aorganization that existed in the Primitive Church, namely, apostles, ^bprophets, ^cpastors, ^dteachers, ^eevangelists, and so forth.

7 We believe in the ^agift of ^btongues, ^cprophecy, ^drevelation, ^evisions, ^fhealing, ^ginterpretation of tongues, and so forth.

8 We believe the ^aBible to be the ^bword of God as far as it is translated ^ccorrectly; we also believe the ^dBook of Mormon to be the word of God.

9 We believe all that God has ^arevealed, all that He does now reveal, and we believe that He will yet ^breveal many great and important things pertaining to the Kingdom of God.

“A distinguishing feature of the Church is the claim to continuous revelation from the Lord. ... Today, the Lord’s Church is guided by the same relationship with Deity that existed in previous dispensations.

“This claim is not made lightly. I know there is revelation, as I am a witness to sacred things also experienced by others who administer His work.

“The principle of revelation by the Holy Ghost is a fundamental principle of the Lord’s Church. Prophets of God receive revelation by this process. Individual members of the Church may also receive revelation to confirm truth” (Elder David B. Haight, “A Prophet Chosen of the Lord,” Apr 1986 GC, Ensign, May 1986, 7–8).



ASSYRIA

KINGDOM OF ISRAEL

JERUSALEM

**ASSYRIAN CONQUEST
721 B.C.**

10 We believe in the literal ^agathering of Israel and in the restoration of the ^bTen Tribes; that ^cZion (the New Jerusalem) will be built upon the American continent; that Christ will ^dreign personally upon the earth; and, that the earth will be ^erenewed and receive its ^fparadisiacal ^gglory.

11 We claim the ^aprivilege of worshipping Almighty God according to the ^bdictates of our own ^cconscience, and allow all men the same privilege, let them ^dworship how, where, or what they may.

12 We believe in being ^asubject to ^bkings, presidents, rulers, and

10 *a* Isa. 49:22 (20–22); 60:4; 1 Ne. 19:16 (16–17).
TG Israel, Gathering of.
b TG Israel, Ten Lost Tribes of.
c Ether 13:6 (2–11);

f IE a condition of the Garden of Eden.
Isa. 11:1–9; 51:1–3; 65:17
Ezek. 36:35
2 Ne. 8:1–3.

Doctrines of the Gospel Student Manual

Contents

Title Page

Introduction

Chapter 1: Divine Truth

Chapter 2: Revelation: Avenue to Truth

Chapter 3: God the Eternal Father

Chapter 4: Jesus Christ, the Son of God

Chapter 5: The Holy Ghost

Chapter 6: Our Premortal Life

Chapter 7: The Creation

Chapter 8: The Fall

Chapter 9: The Atonement of Jesus Christ

Chapter 37

The Millennium and the Glorification of the Earth

Introduction

Contrast the glorious millennial condition described by Orson Pratt with the general state of ignorance and wickedness in the world today:

“What a happy earth this creation will be, when this purifying process shall come, and the earth be filled with the knowledge of God as the waters cover the great deep! What a change! Travel, then, from one end of the earth to another, you can find no wicked man, no drunken man, no man to blaspheme the name of the Great Creator, no one to lay hold on his neighbor’s goods, and steal them, no one to commit

President Russell M. Nelson of the Quorum of the Twelve Apostles said:

“I attended a ‘laboratory of tolerance’ some months ago when I had the privilege of participating in the Parliament of the World’s Religions. There I conversed with good men and women representing many religious groups. Again I sensed the advantages of ethnic and cultural diversity and reflected once more on the importance of religious freedom and tolerance.

“I marvel at the inspiration of the Prophet Joseph Smith when he penned the eleventh article of faith. ...

“That noble expression of religious tolerance is particularly poignant in light of the Prophet’s personal persecution. On one occasion he

10 We believe in the literal ^agathering of Israel and in the restoration of the ^bTen Tribes; that ^cZion (the New Jerusalem) will be built upon the American continent; that Christ will ^dreign personally upon the earth; and, that the earth will be ^erenewed and receive its ^fparadisiacal ^gglory.

11 We claim the ^aprivilege of worshiping Almighty God according to the ^bdictates of our own ^cconscience, and allow all men the same privilege, let them ^dworship how, where, or what they may.

12 We believe in being ^asubject to ^bkings, presidents, rulers, and

10 *a* Isa. 49:22 (20–22); 60:4; 1 Ne. 19:16 (16–17).

TG Israel, Gathering of.

b TG Israel, Ten Lost Tribes of.

c Ether 13:6 (2–11);

f IE a condition of the Garden of Eden.

Isa. 11:1–9;

51:1–3; 65:17

Ezek. 36:35

2 Ne. 8:1–3.

“That noble expression of religious tolerance is particularly poignant in light of the Prophet’s personal persecution. On one occasion he wrote, ‘I am at this time persecuted the worst of any man on the earth, as well as this people, ... and all our sacred rights are trampled under the feet of the mob.’

“Joseph Smith endured incessant persecution and finally heartless martyrdom—at the hands of the intolerant. His brutal fate stands as a stark reminder that we must never be guilty of any sin sown by the seed of intolerance. ...

“... Not long ago the First Presidency and the Twelve approved a public statement from which I quote:

“It is morally wrong for any person or group to deny anyone his or her inalienable dignity on the tragic and abhorrent theory of racial or

10 We believe in the literal ^agathering of Israel and in the restoration of the ^bTen Tribes; that ^cZion (the New Jerusalem) will be built upon the American continent; that Christ will ^dreign personally upon the earth; and, that the earth will be ^erenewed and receive its ^fparadisiacal ^gglory.

11 We claim the ^aprivilege of worshipping Almighty God according to the ^bdictates of our own ^cconscience, and allow all men the same privilege, let them ^dworship how, where, or what they may.

12 We believe in being ^asubject to ^bkings, presidents, rulers, and

10 *a* Isa. 49:22 (20–22); 60:4; 1 Ne. 19:16 (16–17).

TG Israel, Gathering of.

b TG Israel, Ten Lost Tribes of.

c Ether 13:6 (2–11);

f IE a condition

Garden of E-

Isa. 11:1–9;

51:1–3; 65:17

Ezek. 36:35

2 Ne. 8:1–3.

“... Not long ago the First Presidency and the Twelve approved a public statement from which I quote:

“It is morally wrong for any person or group to deny anyone his or her inalienable dignity on the tragic and abhorrent theory of racial or cultural superiority.

“We call upon all people everywhere to recommit themselves to the time-honored ideals of tolerance and mutual respect. We sincerely believe that as we acknowledge one another with consideration and compassion we will discover that we can all peacefully coexist despite our deepest differences” (“Teach Us Tolerance and Love,” Apr 1994 GC, Ensign, May 1994, 69, 71).

10 We believe in the literal ^agathering of Israel and in the restoration of the ^bTen Tribes; that ^cZion (the New Jerusalem) will be built upon the American continent; that Christ will ^dreign personally upon the earth; and, that the earth will be ^erenewed and receive its ^fparadisiacal ^gglory.

11 We claim the ^aprivilege of worshiping Almighty God according to the ^bdictates of our own ^cconscience, and allow all men the same privilege, let them ^dworship how, where, or what they may.

12 We believe in being ^asubject to ^bkings, presidents, rulers, and

10 *a* Isa. 49:22 (20–22); 60:4; 1 Ne. 19:16 (16–17).

TG Israel, Gathering of.

b TG Israel, Ten Lost Tribes of.

c Ether 13:6 (2–11);

f IE a condition

Garden of E-

Isa. 11:1–9;

51:1–3; 65:17

Ezek. 36:35

2 Ne. 8:1–3.

10 We believe in the literal ^agathering of Israel and in the restoration of the ^bTen Tribes; that ^cZion (the New Jerusalem) will be built upon the American continent; that Christ will ^dreign personally upon the earth; and, that the earth will be ^erenewed and receive its ^fparadisiacal ^gglory.

11 We claim the ^aprivilege of worshiping Almighty God according to the ^bdictates of our own ^cconscience, and allow all men the same privilege, let them ^dworship how, where, or what they may.

12 We believe in being ^asubject to ^bkings, presidents, rulers, and

magistrates, in ^cobeying, honoring, and sustaining the ^dlaw.

13 ^aWe believe in being ^bhonest, true, ^cchaste, ^dbenevolent, virtuous, and in doing ^egood to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we ^fhope all things, we have endured many things, and hope to be able to ^gendure all things. If there is anything ^hvirtuous, ⁱlovely, or of good report or praiseworthy, we seek after these things.

JOSEPH SMITH.

10 *a* Isa. 49:22 (20–22); 60:4; 1 Ne. 19:16 (16–17).
TG Israel, Gathering of.
b TG Israel, Ten Lost Tribes of.
c Ether 13:6 (2–11);

f IE a condition like the Garden of Eden; see Isa. 11:1–9; 35; 51:1–3; 65:17–25; Ezek. 36:35 (1–38); 2 Ne. 8:1–3.

Governments.
b TG Kings, Earthly.
c TG Obedience.
d D&C 58:21 (21–23).
13 *a* Philip. 4:8.
b TG Honesty;

magistrates, in ^cobeying, honoring,
and sustaining the ^dlaw.

13 “We believe in being ^ehonest,
true, ^cchaste, ^dbenevolent, virtuous,
and in doing ^egood to all men; in-
deed, we may say that we follow the
admonition of Paul—We believe all
things, we ^fhope all things, we have
endured many things, and hope to
be able to ^gendure all things. If there
is anything ^hvirtuous, ⁱlovely, or of
good report or praiseworthy, we seek
after these things.

JOSEPH SMITH.

“The Church maintains a policy of strict political neutrality, favoring no party or candidate, but every member should take an active part in the political process. We should study the issues and the candidates to be sure our votes are based on knowledge rather than hearsay. We need to pray for our public officials and ask the Lord to help them in making momentous decisions that affect us. Our beliefs regarding earthly governments and laws are summarized in section 134 of the Doctrine and Covenants and the twelfth article of faith. We should support public policy that coincides with these moral beliefs”

(Elder Joseph B. Wirthlin, “Seeking the Good,” Apr 1992 GC, Ensign, May 1992, 87–88).

condition like the
Garden of Eden; see
1:1–9; 35;
38; 65:17–25;
136:35 (1–38);
138:1–3.

Governments.
b TG Kings, Earthly.
c TG Obedience.
d D&C 58:21 (21–23).
13 *a* Philip. 4:8.
b TG Honesty;

magistrates, in ^cobeying, honoring,
and sustaining the ^dlaw

13 ^aWe believe in being ^bhonest,
true, ^cchaste, ^dbenevolent, virtuous,
and in doing ^egood to all men; in-
deed, we may say that we follow the
admonition of Paul—We believe all
things, we ^fhope all things, we have
endured many things, and hope to
be able to ^gendure all things. If there
is anything ^hvirtuous, ⁱlovely, or of
good report or praiseworthy, we seek
after these things.

JOSEPH SMITH.

condition like the
Garden of Eden; see
1:1–9; 35;
38; 65:17–25;
100:36:35 (1–38);
104:8:1–3.

Governments.
^b TG Kings, Earthly.
^c TG Obedience.
^d D&C 58:21 (21–23).
13 ^a Philip. 4:8.
^b TG Honesty;

President Russell M. Nelson taught: “To those with an interest in the fulness of the restored gospel—regardless of nationality or religious background—we say as did Elder Bruce R. McConkie: ‘Keep all the truth and all the good that you have. Do not abandon any sound or proper principle. Do not forsake any standard of the past which is good, righteous, and true. Every truth found in every church in all the world we believe. But we also say this to all men—Come and take the added light and truth that God has restored in our day. The more truth we have, the greater is our joy here and now; the more truth we receive, the greater is our reward in eternity. This is our invitation to men [and women] of good will everywhere’ [in Conference Report, Tahiti Area Conference 1976, 31]” (“Teach Us Tolerance and Love,” 70, Apr 1994 GC).

**Doctrine
Covenants &**



Official Declaration 1



When the Prophet Joseph Smith established plural marriage according to the Lord’s commandment, relatively few Church members knew of the practice. “Plural marriage was introduced among the early Saints incrementally, and participants were asked to keep their actions confidential” (“Plural Marriage in Kirtland and Nauvoo,” [topics.lds.org](https://www.topics.lds.org)). After the Saints moved to the Salt Lake Valley and other areas in the western United States, more Church members openly practiced plural marriage, and obedience to the principle became widespread. During a Church conference held in Salt Lake City on August 29, 1852, Elder Orson Pratt of the Quorum of the Twelve Apostles, acting under the direction of President Brigham Young, taught about the principle of plural marriage and stated that “the Latter-day Saints have embraced the doctrine of [plural marriage] as part of their religious faith.” In the years that followed, religious and political leaders in the United States opposed the practice, calling it immoral and uncivilized. However, Church members defended plural marriage, testifying that God had commanded it through revelation to the Prophet Joseph Smith.

“Beginning in 1862, the [United States] government passed a series of laws designed to force Latter-day Saints to relinquish [plural



“Beginning in 1862, the [United States] government passed a series of laws designed to force Latter-day Saints to relinquish [cease] plural marriage. ...

“This government opposition strengthened the Saints’ resolve to resist what they deemed to be unjust laws. Polygamous men went into hiding, sometimes for years at a time, moving from house to house and staying with friends and relatives. ...

“This antipolygamy campaign created great disruption in Mormon communities. The departure of husbands left wives and children to tend farms and businesses, causing incomes to drop and economic recession to set in. The campaign also strained families. New plural wives had to live apart from their husbands, their confidential marriages known only to a few. Pregnant women often chose to go into hiding, at times in remote locales, rather than risk being subpoenaed to testify in court against their husbands. Children lived in fear that their families would be broken up or that they would be forced to testify against their parents. Some children went into hiding and lived under assumed names.”



subpoenaed to testify in court against their husbands. Children lived in fear that their families would be broken up or that they would be forced to testify against their parents. Some children went into hiding and lived under assumed names.”

The laws that were created to deter plural marriage denied men who practiced plural marriage the right to vote and hold political office; repealed, or canceled, the right of women to vote in the Utah Territory; dissolved the Church as a legal institution; and authorized the government to seize all Church properties valued at \$50,000 or more, including the temples. The Church challenged this law as being unconstitutional, but it was eventually upheld by the United States Supreme Court.

In August 1890, Church leaders learned that the United States government intended to seize the Logan, Manti, and St. George Temples. This led President Wilford Woodruff to counsel with other Church leaders and earnestly seek the Lord’s will regarding the practice of plural marriage. On September 25, 1890, he recorded the following in his journal: “I have arrived at a point in the history of my life as the president of the Church of Jesus Christ of Latter-day Saints where I am under the necessity of acting for the temporal



being unconstitutional, but it was eventually upheld by the United States Supreme Court.

In August 1890, Church leaders learned that the United States government intended to seize the Logan, Manti, and St. George Temples. This led President Wilford Woodruff to counsel with other Church leaders and earnestly seek the Lord's will regarding the practice of plural marriage. On September 25, 1890, he recorded the following in his journal: "I have arrived at a point in the history of my life as the president of the Church of Jesus Christ of Latter-day Saints where I am under the necessity of acting for the temporal salvation of the church. The United States government has taken a stand and passed laws to destroy the Latter-day Saints on the subject of polygamy, or patriarchal order of marriage; and after praying to the Lord and feeling inspired, I have issued the following proclamation which is sustained by my counselors and the twelve apostles." President Woodruff's proclamation, recorded in the Doctrine and Covenants as Official Declaration 1, "was released to the public on September 25, and became known as the Manifesto." It "was accepted by the Church as authoritative and binding on October 6, 1890."

among the ^anoble and great ones who were ^bchosen in the beginning to be rulers in the Church of God.

56 Even before they were born, they, with many others, received their first ^alessons in the world of spirits and were ^bprepared to come forth in the due ^ctime of the Lord to labor in his ^dvineyard for the salvation of the souls of men.

57 I beheld that the faithful ^aelders of this dispensation, when they depart from mortal life, continue their labors in the ^bpreaching of the ^cgospel of repentance and redemption, through the sacrifice of the Only Begotten Son of God, among those

who are in darkness and under the bondage of sin in the great world of the ^dspirits of the dead.

58 The dead who ^arepent will be redeemed, through obedience to the ^bordinances of the house of God,

59 And after they have paid the ^apenalty of their transgressions, and are ^bwashed clean, shall receive a ^creward according to their ^dworks, for they are heirs of salvation.

60 Thus was the ^avision of the redemption of the dead revealed to me, and I bear record, and I know that this ^brecord is ^ctrue, through the blessing of our Lord and Savior, Jesus Christ, even so. Amen.

55a Abr. 3:22 (22–24).

b TG Foreordination.

56a TG Earth, Purpose of; Learn.

b Job 38:7 (1–7); Alma 13:3 (3–7).

c Acts 17:26.

d Jacob 6:2 (2–3).

57a TG Elder, Melchizedek Priesthood;

Missionary Work.

b TG Mission of Latter-day Saints.

c TG Gospel.

d TG Spirits in Prison.

58a TG Redemption; Repent.

b Matt. 16:19.

TG Covenants; Ordinance.

59a TG Punish.

b Alma 5:21 (17–22).

TG Forgive.

c TG Justice; Reward.

d TG Good Works.

60a Rev. 20:12.

b TG Testimony.

c John 21:24. TG True.

OFFICIAL DECLARATION 1

The Bible and the Book of Mormon teach that monogamy is God’s standard for marriage unless He declares otherwise (see 2 Samuel 12:7–8 and Jacob 2:27, 30). Following a revelation to Joseph Smith, the practice of plural marriage was instituted among Church members in the early 1840s (see section 132). From the 1860s to the 1880s, the United States government passed laws to make this religious practice illegal. These laws were eventually upheld by the U.S. Supreme Court. After receiving revelation, President Wilford Woodruff issued the following Manifesto, which was accepted by the Church as authoritative and binding on October 6, 1890. This led to the end of the practice of plural marriage in the Church.

To Whom It May Concern:

Press dispatches having been sent for political purposes, from Salt Lake City, which have been widely published, to the effect that the Utah Commission, in their recent report to the Secretary of the Interior, allege that plural marriages are still being solemnized and that forty or more such marriages have been contracted in Utah since last June or during the past year, also that in public discourses the leaders of the Church have taught, encouraged and urged the continuance of the practice of polygamy—

I, therefore, as President of The Church of Jesus Christ of Latter-day Saints, do hereby, in the most solemn manner, declare that these charges are false. We are not teaching polygamy or plural marriage, nor permitting any person to enter into its practice, and I deny that either forty or any other number of plural marriages have during that period been solemnized in our Temples or in any other place in the Territory.

One case has been reported, in which the parties allege that the marriage was performed in the Endowment House, in Salt Lake City, in the Spring of 1889, but I have not been able to learn who performed the ceremony; whatever was done in this matter was without my knowledge. In consequence of this alleged occurrence the Endowment House was, by my instructions, taken down without delay.

Inasmuch as laws have been enacted by Congress forbidding plural marriages, which laws have been pronounced constitutional by the court of last resort, I hereby declare my intention to submit to those laws, and to use my influence with the members of the Church over which I preside to have them do likewise.

There is nothing in my teachings to the Church or in those of my associates, during the time specified, which can be reasonably construed to inculcate or encourage polygamy; and when any Elder of the Church has used language which appeared to convey any such teaching, he has been promptly reprovved. And I now publicly declare that my advice to the Latter-day Saints is to refrain from contracting any marriage forbidden by the law of the land.

WILFORD WOODRUFF
President of The Church of Jesus Christ
of Latter-day Saints.

President Lorenzo Snow offered the following:

“I move that, recognizing Wilford Woodruff as the President of The Church of Jesus Christ of Latter-day Saints, and the only man on the earth at the present time who holds the keys of the sealing ordinances, we consider him fully authorized by virtue of his position to issue the Manifesto which has been read in our hearing, and which is dated September 24th, 1890, and that as a Church in General Conference assembled, we accept his declaration concerning plural marriages as authoritative and binding.”

Salt Lake City, Utah, October 6, 1890.

EXCERPTS FROM THREE ADDRESSES BY PRESIDENT WILFORD WOODRUFF REGARDING THE MANIFESTO

The Lord will never permit me or any other man who stands as President of this Church to lead you astray. It is not in the programme. It is not in the mind of God. If I were to attempt that, the Lord would remove me out of my place, and so He will any other man who attempts to lead the children of men astray from the oracles of God and from their duty. (Sixty-first Semiannual General Conference of the Church, Monday, October 6, 1890, Salt Lake City, Utah. Reported in *Deseret Evening News*, October 11, 1890, p. 2.)

It matters not who lives or who dies, or who is called to lead this Church, they have got to lead it by the inspiration of Almighty God. If they do not do it that way, they cannot do it at all. . . .

OFFICIAL DECLARATION 1

The Bible and the Book of Mormon teach that monogamy is God's standard for marriage unless He declares otherwise (see 2 Samuel 12:7–8 and Jacob 2:27, 30). Following a revelation to Joseph Smith, the practice of plural marriage was instituted among Church members in the early 1840s (see section 132). From the 1860s to the 1880s, the United States government passed laws to make this religious practice illegal. These laws were eventually upheld by the U.S. Supreme Court. After receiving revelation, President Wilford Woodruff issued the following Manifesto, which was accepted by the Church as authoritative and binding on October 6, 1890. This led to the end of the practice of plural marriage in the Church.

To Whom It May Concern:

Press dispatches having been sent for political purposes, from Salt Lake City, which have been widely published, to the effect that the Utah Commission, in their recent report to the Secretary of the Interior, allege that plural marriages are still being solemnized and that forty or more such marriages have been contracted in Utah since last June or during the past year, also that in public discourses the leaders of the Church have taught, encouraged and urged the continuance of the practice of polygamy—


I, therefore, as President of The Church of Jesus Christ of Latter-day Saints, do hereby, in the most solemn manner, declare that these charges are false. We are not teaching polygamy or plural marriage, nor permitting any person to enter into its practice, and I deny that either forty or any other number of plural marriages have during that period been solemnized in our Temples or in any other place in the Territory.

One case has been reported, in which the parties allege that the marriage was performed in the Endowment House, in Salt Lake City, in the Spring of 1889, but I have not been able to learn who performed the ceremony; whatever was done in this matter was without my knowledge. In consequence of this alleged occurrence the Endowment House was, by my instructions, taken down without delay.

Inasmuch as laws have been enacted by Congress forbidding plural marriages, which laws have been pronounced constitutional by the court of last resort, I hereby declare my intention to submit to those laws, and to use my influence with the members of the Church over which I preside to have them do likewise.

There is nothing in my teachings to the Church or in those of my associates, during the time specified, which can be reasonably construed to inculcate or encourage polygamy; and when any Elder of the Church has used language which appeared to convey any such teaching, he has been promptly reproved. And I now publicly declare that my advice to the Latter-day Saints is to refrain from contracting any marriage forbidden by the law of the land.


WILFORD WOODRUFF
President of The Church of Jesus Christ
of Latter-day Saints.



For half a century, Church members had practiced plural marriage because they firmly believed God had commanded it. Many who had sacrificed so much to obey this commandment reacted to the Manifesto with astonishment and some uneasiness. Lorena Washburn Larsen recounted the wrestle she had after learning of the Manifesto and the confirmation she subsequently received:

“I had gone into that order of marriage ... because I believed God had commanded his people to do so, and it had been such a sacrifice to enter it, and live it as I thought God wanted me to. And as I thought about it, it seemed impossible that the Lord would go back on a principle which had caused so much sacrifice, heartache, and trial. ...

“My anguish was inexpressible, and a dense darkness took hold of my mind. ... I fancied I could see myself and my children, and many other splendid women and their families turned adrift, and our only purpose in entering [plural marriage], had been to more fully serve the Lord. I sank down on our bedding and wished in my anguish that the earth would open and take me and my children in. The darkness seemed impenetrable.

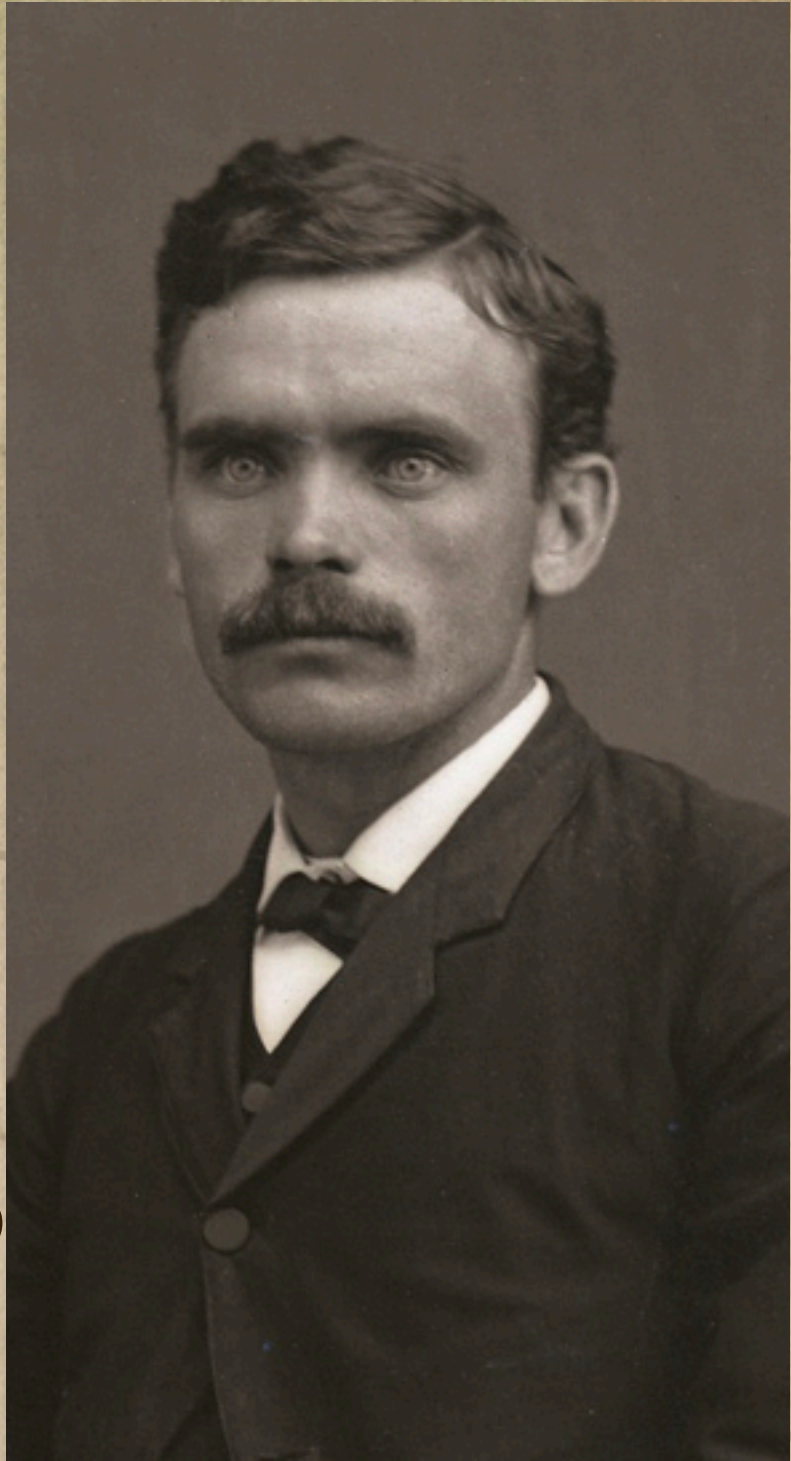


“My anguish was inexpressible, and a dense darkness took hold of my mind. ... I fancied I could see myself and my children, and many other splendid women and their families turned adrift, and our only purpose in entering [plural marriage], had been to more fully serve the Lord. I sank down on our bedding and wished in my anguish that the earth would open and take me and my children in. The darkness seemed impenetrable.

“All at once I heard a voice and felt a most powerful presence. ...

“There was a light whose brightness cannot be described which filled my soul, and I was so filled with joy and peace, and happiness that I felt that no matter whatever should come to me in all my future life, I could never feel sad again. If the people of the whole world had been gathered together trying with all their power to comfort me, they could not compare with the powerful unseen Presence which came to me on that occasion. ...

“In the trying years which followed, often a glimmer of that same light came to me again” (Autobiography of Lorena Eugenia Washburn Larsen [1962], 105–6).

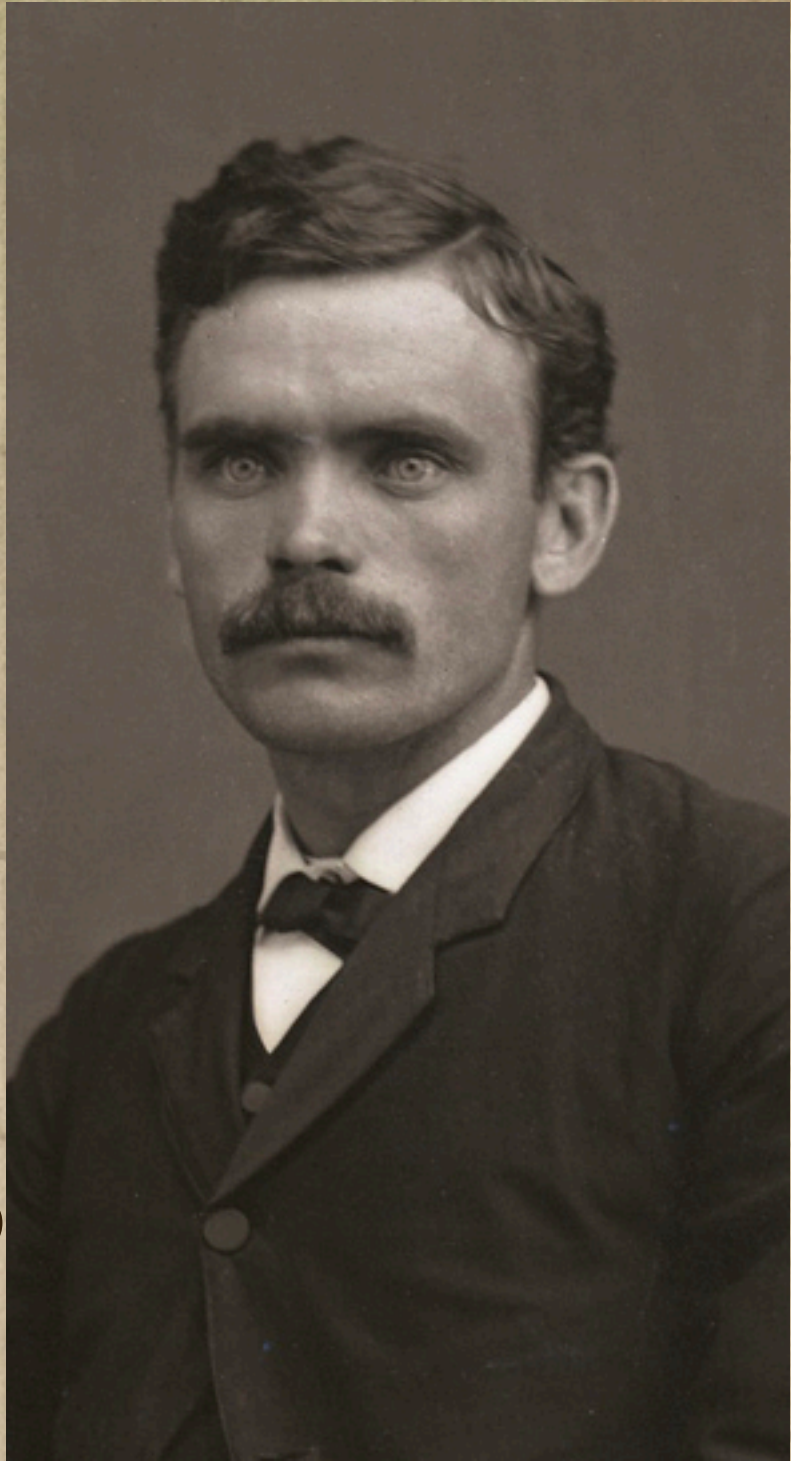


When the Manifesto was first announced, Elder Brigham H. Roberts, who was then serving as a member of the Quorum of the Seventy, was on a train heading to Salt Lake City along with several members of the Quorum of the Twelve Apostles. During their journey Elder John W. Taylor of the Quorum of the Twelve Apostles came across a copy of the Deseret News Weekly, the headlines of which announced the Manifesto, and showed it to Elder Roberts. Elder Roberts later recalled:

“I read [the newspaper headlines] with astonishment. But no sooner had I read them, than like a flash of light all through my soul the spirit said—‘That is all right,’ so it passed. Then I began to reflect upon the matter. I thought of all the Saints had suffered to sustain that doctrine; I remembered my own exile [to England], my own imprisonment; I thought of that of others. I remembered what sacrifices my wives had made for it; what others had made for it. We had preached it, sustained its divinity from the pulpit, in the press, from the lecture platform. Our community had endured every kind of reproach from the world for the sake of it—and was this to be the end? I had learned to expect that God would sustain both that principle and his Saints who carried it out, and to lay it down like

MEXICO

Institute
Manual



sacrifices my wives had made for it; what others had made for it. We had preached it, sustained its divinity from the pulpit, in the press, from the lecture platform. Our community had endured every kind of reproach from the world for the sake of it—and was this to be the end? I had learned to expect that God would sustain both that principle and his Saints who carried it out, and to lay it down like this was a kind of cowardly proceeding that the more I thought of it the less I liked it. ... I was in quite an exasperated mood, and felt crushed and humiliated. ...

“... This matter continued a trial to me through the year 1891, and plagued me much, but I said little about it; and by and by I began to remember the flash of light that came to me when first I heard of [the Manifesto], and at last my feelings became reconciled to it. Perhaps I had transgressed in pushing from me the first testimony I received in relation to it, and allowing my own prejudices, and my own short-sighted, human reason to stand against the inspiration of God and the testimony it bore that the Manifesto was alright. When this fact began to dawn on my mind I repented of my wrong and courted most earnestly the spirit of God for a testimony and gradually it came”

MEXICO

Institute
Manual



“It is ... clear that during the federal prosecutions of the 1880s, numerous Church leaders and faithful members were pursued, arrested, prosecuted, and jailed for violations of various laws forbidding polygamy or cohabitation. Some wives were even sent to prison for refusing to testify against their husbands, my grandfather’s oldest sister being one of them.

“It is also clear that polygamy did not end suddenly with the 1890 Manifesto. Polygamous relationships sealed before that revelation was announced continued for a generation. The performance of polygamous marriages also continued for a time outside the United States, where the application of the Manifesto was uncertain for a season. It appears that polygamous marriages also continued for about a decade in some other areas among leaders and members who took license from the ambiguities and pressures created by this high-level collision between resented laws and revered doctrines” (“Gospel Teachings about Lying,” Clark Memorandum [Brigham Young University J. Reuben Clark Law School periodical], Spring 1994, 16).



All new plural marriages “are prohibited, and if any officer or member of the Church shall assume to solemnize or enter into any such marriage he will be deemed in transgression against the Church and will be liable to be dealt with according to the rules and regulations thereof, and excommunicated therefrom”

(Joseph F. Smith in Conference Report, Apr. 1904, 75).



“There is no such thing as a ‘Mormon Fundamentalist.’ It is a contradiction to use the two words together.

“More than a century ago God clearly revealed unto His prophet Wilford Woodruff that the practice of plural marriage should be discontinued, which means that it is now against the law of God. Even in countries where civil or religious law allows polygamy, the Church teaches that marriage must be monogamous and does not accept into its membership those practicing plural marriage”

(President Gordon B. Hinckley, “What Are People Asking about Us?” Ensign, Nov. 1998, 71–72).

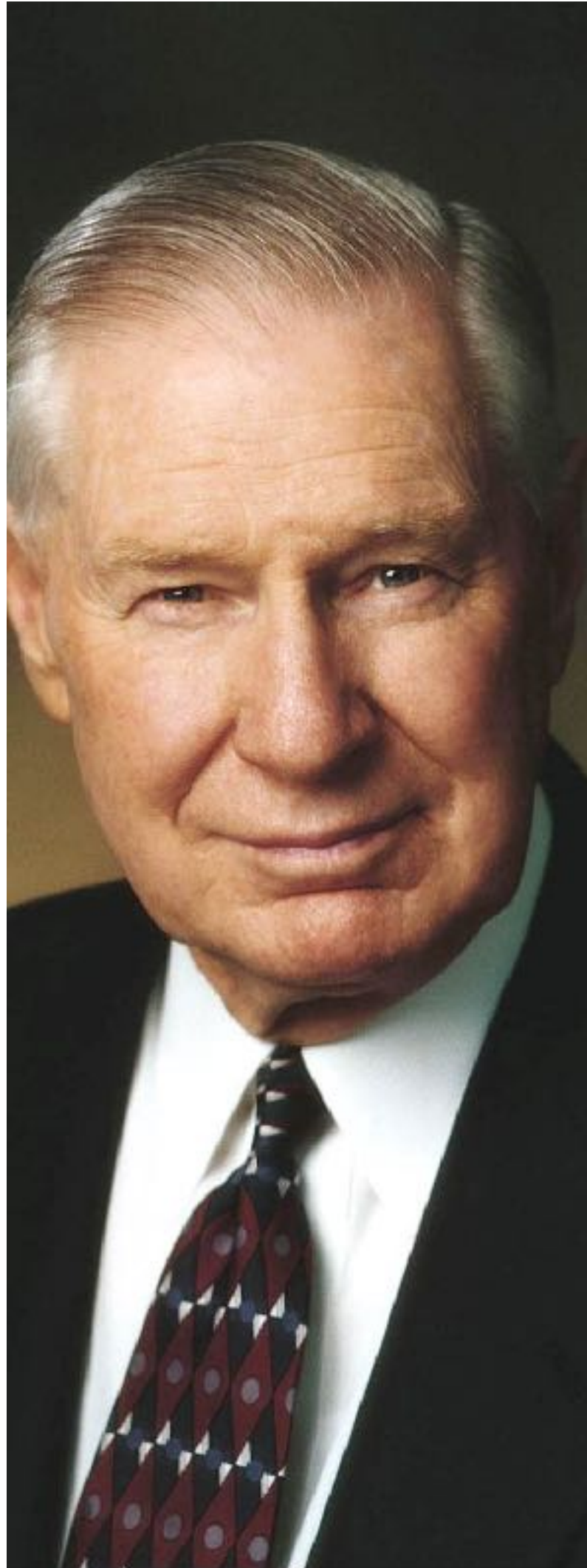
his declaration concerning plural marriages as authoritative and binding.

Salt Lake City, Utah, October 6, 1890.

EXCERPTS FROM THREE ADDRESSES BY
PRESIDENT WILFORD WOODRUFF
REGARDING THE MANIFESTO

The Lord will never permit me or any other man who stands as President of this Church to lead you astray. It is not in the programme. It is not in the mind of God. If I were to attempt that, the Lord would remove me out of my place, and so He will any other man who attempts to lead the children of men astray from the oracles of God and from their duty. (Sixty-first Semiannual General Conference of the Church, Monday, October 6, 1890, Salt Lake City, Utah. Reported in *Deseret Evening News*, October 11, 1890, p. 2.)

It matters not who lives or who dies, or who is called to lead this Church, they have got to lead it by the inspiration of Almighty God. If they do not do it that way, they cannot do it at all. . . .



“We have been promised that the President of the Church will receive guidance for all of us as the revelator for the Church. Our safety lies in paying heed to that which he says and following his counsel. ...

“How can we be so sure that, as promised, the prophets, seers, and revelators will never lead this people astray? (See Joseph Fielding Smith, [“Eternal Keys and the Right to Preside,”] Ensign, July 1972, p. 88.) One answer is contained in the grand principle found in the 107th section of the Doctrine and Covenants: ‘And every decision made by either of these quorums must be by the unanimous voice of the same’ [D&C 107:27]. This requirement of unanimity provides a check on bias and personal idiosyncrasies. It ensures that God rules through the Spirit, not man through majority or compromise. It ensures that the best wisdom and experience is focused on an issue before the deep, unassailable impressions of revealed direction are received. It guards against the foibles of man”

(President James E. Faust, “Continuous Revelation,” Oct 1989 GC, Ensign, Nov. 1989, 10).



we should have been compelled to stop the practice. Now, the question is, whether it should be stopped in this manner, or in the way the Lord has manifested to us, and leave our Prophets and Apostles and fathers free men, and the temples in the hands of the people, so that the dead may be redeemed. A large number has already been delivered from the prison house in the spirit world by this people, and shall the work go on or stop? This is the question I lay before the Latter-day Saints. You have to judge for yourselves. I want you to answer it for yourselves. I shall not answer it; but I say to you that that is exactly the condition we as a people would have been in had we not taken the course we have.

I saw exactly what would come to pass if there was not something done. I have had this spirit upon me for a long time. But I want to say this: I should have let all the temples go out of our hands; I should have gone to prison myself, and let every other man go there, had not the God of heaven commanded me to do what I did do; and when the hour came that I was commanded to do that, it was all clear to me. I went before the Lord, and I wrote what the Lord told me to write. . . .

I leave this with you, for you to contemplate and consider. The Lord is at work with us. (Cache Stake Conference, Logan, Utah, Sunday, November 1, 1891. Reported in *Deseret Weekly*, November 14, 1891.)

Now I will tell you what was manifested to me and what the Son of God performed in this thing. . . . All these things would have come to pass, as God Almighty lives, had not that Manifesto been given. Therefore, the Son of God felt disposed to have that thing presented to the Church and to the world for purposes in his own mind. The Lord had decreed the establishment of Zion. He had decreed the finishing of this temple. He had decreed that the salvation of the living and the dead should be given in these valleys of the mountains. And Almighty God decreed that the Devil should not thwart



...the newborn church actually provided women with an exotic spiritual banquet and panoramic opportunities for leadership, where some ladies held the status of priestesses, gave blessings, and prophesied. They healed through the laying on of hands. They spoke, prayed, and taught in mixed meetings. They influenced the priesthood to seek higher ground.

Segment from the chapter, “Women as Leaders in Mormonism”

By Dorothy Allred Solomon, University of Utah.

From, “Gender and Women's Leadership: A Reference Handbook”



In reality, Mormon women enjoyed more freedom than many of their nonMormon counterparts in the East. Once established in Utah, the women exercised their service leadership by publishing *Woman's Exponent*, a newspaper written and produced by women for women. In Salt Lake City, Utah, Sarah Granger Kimball initiated the construction of a "Society Hall" for Relief Society activities and donated her own land to build a granary for storing 'wheat raised by the women's organization. In 1851, young women in Utah attended one of the first coed academies (the University of Deseret, founded in 1850, predecessor of the University of Utah). Three European-trained female doctors emigrated and served women, much to the satisfaction of Brigham Young and his brethren. Women who made goods and grew produce cooperated to form the first department store (Zion's Cooperative Mercantile Institute, known as ZCMI). This led to the founding of social services charitable organizations and cultural centers, most of them established and managed by women. Historian Martha Sonntag Bradley (2005) described the national movement embodied by these proactive and spiritually charged LDS women: "They were daughters of the Second Great Awakening, a religious evolution that empowered women with access to their own spiritual lives" (p. 2).

RELIEF SOCIETY GENERAL PRESIDENTS



Emma Smith
1842–1844

*"We are going to do something extraordinary. . . . We expect extraordinary occasions and pressing calls."*¹

Emma Smith



Eliza R. Snow
1866–1887

*"There is no sister so isolated, and her sphere so narrow but what she can do a great deal towards establishing the Kingdom of God upon the earth."*²

Eliza R. Snow



Zina D. H. Young
1888–1901

*"May we as women of Zion, ever know and honor our true position."*³

Zina D. Young



Bathsheba W. Smith
1901–1910

*"Cease not while life lasts to study diligently, for the knowledge which is of greatest worth."*⁴

Bathsheba W. Smith



Emmeline B. Wells
1910–1921

*"I want the sisters to study the scriptures and become familiar with the Bible and the Book of Mormon. Let them be holy books unto you."*⁵

Emmeline B. Wells



Clarissa S. Williams
1921–1928

*"We have been given such blessings as have never been given to women in any other age, and we should in every way endeavor to live up to them."*⁶

Clarissa S. Williams



Louise Y. Robison
1928–1939

*"Go where you're needed, do what you can."*⁷

Louise Y. Robison



Amy Brown Lyman
1940–1945

*"Little did the original members of the organization realize, as they walked to and from their meetings in Nauvoo, how great their beloved Society would become."*⁸

Amy Brown Lyman



Belle S. Spafford
1945–1974

*"There is within this society a great life-giving element . . . binding together women of all nationalities into a great sisterhood, unifying them in purpose and impelling them on to worthy accomplishment."*⁹

Belle S. Spafford



Barbara B. Smith
1974–1984

*"Women can begin in their own spheres—with their little children at home, among adult friends, in their extended families, and in their professions. But the important thing is to reach out in love to serve someone every day."*¹⁰

Barbara B. Smith



Barbara W. Winder
1984–1990

*"And so it is that I feel for the sisters of the Church this love, and sense the worth of each individual. I want so, and desire so, that we be unified, one together with the priesthood, serving and building the kingdom of God here today and spreading the joy of the gospel to those who are so in need of it."*¹¹

Barbara W. Winder



Elaine L. Jack
1990–1997

*"I look forward with a perfect brightness of hope to the offerings of Relief Society sisters in the new century that is before us. Our joy in the gospel of Jesus Christ and our place in His plan will draw people to us and change lives. We will lift and inspire a world so desperately in need of goodness."*¹²

Elaine L. Jack



Mary Ellen W. Smoot
1997–2002

*"When we are truly converted, our focus shifts from self to others. We can find inner strength through service. Nothing would please the adversary more than for us to be distracted by selfish concerns and appetites. But we know better. Service will help us to stay on course."*¹³

Mary Ellen W. Smoot



Bonnie D. Parkin
2002–2007

"If I could have one thing happen for every woman in this Church, it would be that they would feel the love of the Lord in their lives daily as they keep their covenants, exercise charity, and strengthen families."

Bonnie D. Parkin



Julie B. Beck
2007–2012

"It is my desire that Latter-day Saint women be strong and immovable in our faith in the Lord Jesus Christ. We love and share testimonies of Him and His restored gospel, we uphold, nourish, and protect families, and we provide relief to those in need."

Julie B. Beck



Linda K. Burton
2012–

"My earnest hope for all of Heavenly Father's daughters is that we will increase our faith in the power of Christ's Atonement, cheerfully keep our covenants, strengthen families, and work in unity with the priesthood to seek out and help those in need."

Linda K. Burton



Zina Diantha Huntington Young

General President of the Relief Society - 1888–1901

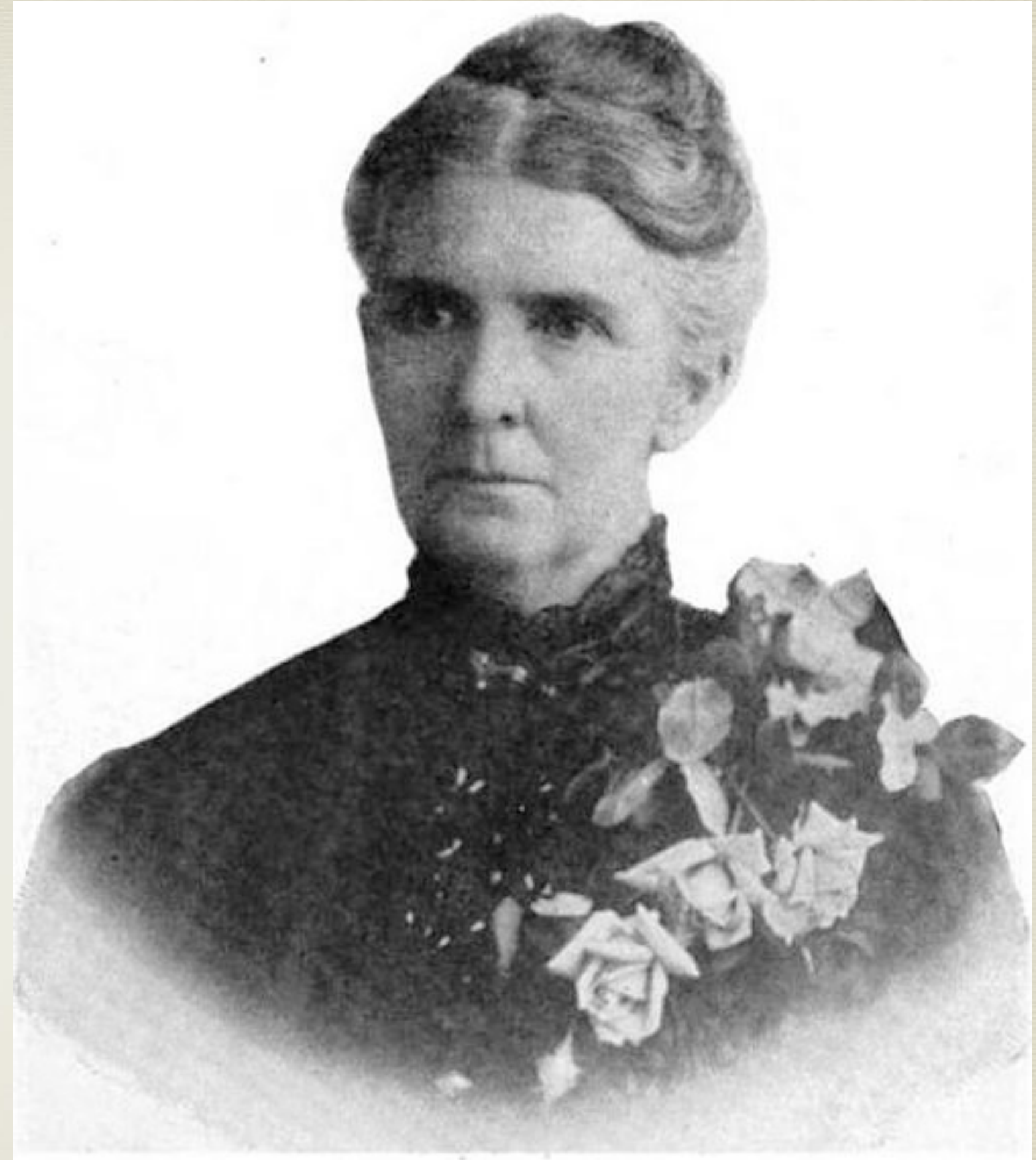
“Sisters, it is for us to be wide awake to our duties. The kingdom will roll on, and we have nothing to fear but our own imperfections.

Highlights:

- Spent 21 years traveling and organizing RS before becoming president
- Continued expanding RS outside of Utah
- Emphasized on local RSs creating nursing classes and improving medical care
- Opened a nursing school and headed the school of obstetrics.
- She advocated women’s suffrage
- President of the Deseret Silk Association



Romania B. Pratt-Penrose



Ellis Reynolds Shipp





“From the time that Adam first received a communication from God, to the time that John, on the Isle of Patmos, received his communication, or Joseph Smith had the heavens opened to him, it always required new revelations, adapted to the peculiar circumstances in which the churches or individuals were placed.

“Adam’s revelation did not instruct Noah to build his ark; nor did Noah’s revelation tell Lot to forsake Sodom; nor did either of these speak of the departure of the children of Israel from Egypt. These all had revelations for themselves, and so had Isaiah, Jeremiah, Ezekiel, Jesus, Peter, Paul, John, and Joseph. And so must we”

(Teachings of Presidents of the Church: John Taylor [2001], 158).



“Go unto God yourselves, if you are tried over this and cannot see its purpose; go to your secret chambers and ask God and plead with Him, in the name of Jesus, to give you a testimony as He has given it to us, and I promise that you will not come away empty, nor dissatisfied; you will have a testimony, and light will be poured out upon you, and you will see things that perhaps you cannot see and understand at the present time”

(President George Q. Cannon in Collected Discourses Delivered by President Wilford Woodruff, His Two Counselors, the Twelve Apostles, and Others, comp. Brian H. Stuy [1988], 2:133).

**Doctrine
Covenants**

&



Official Declaration 2

Official Declaration 2 Introduction, 2013

“Race and the Priesthood,” Gospel Topics Essays

“Race and the Church: All Are Alike Unto God,” Feb. 29, 2012, Newsroom (formerly MormonNewsroom).

“Priesthood and Temple Restriction,” Church History Topics, Gospel Library

“Witnessing the Faithfulness,” Revelations in Context

**Nobody Knows: The Untold Story of Black Mormons
2009, Margaret Young and Darius Gray**

Institute Student manual

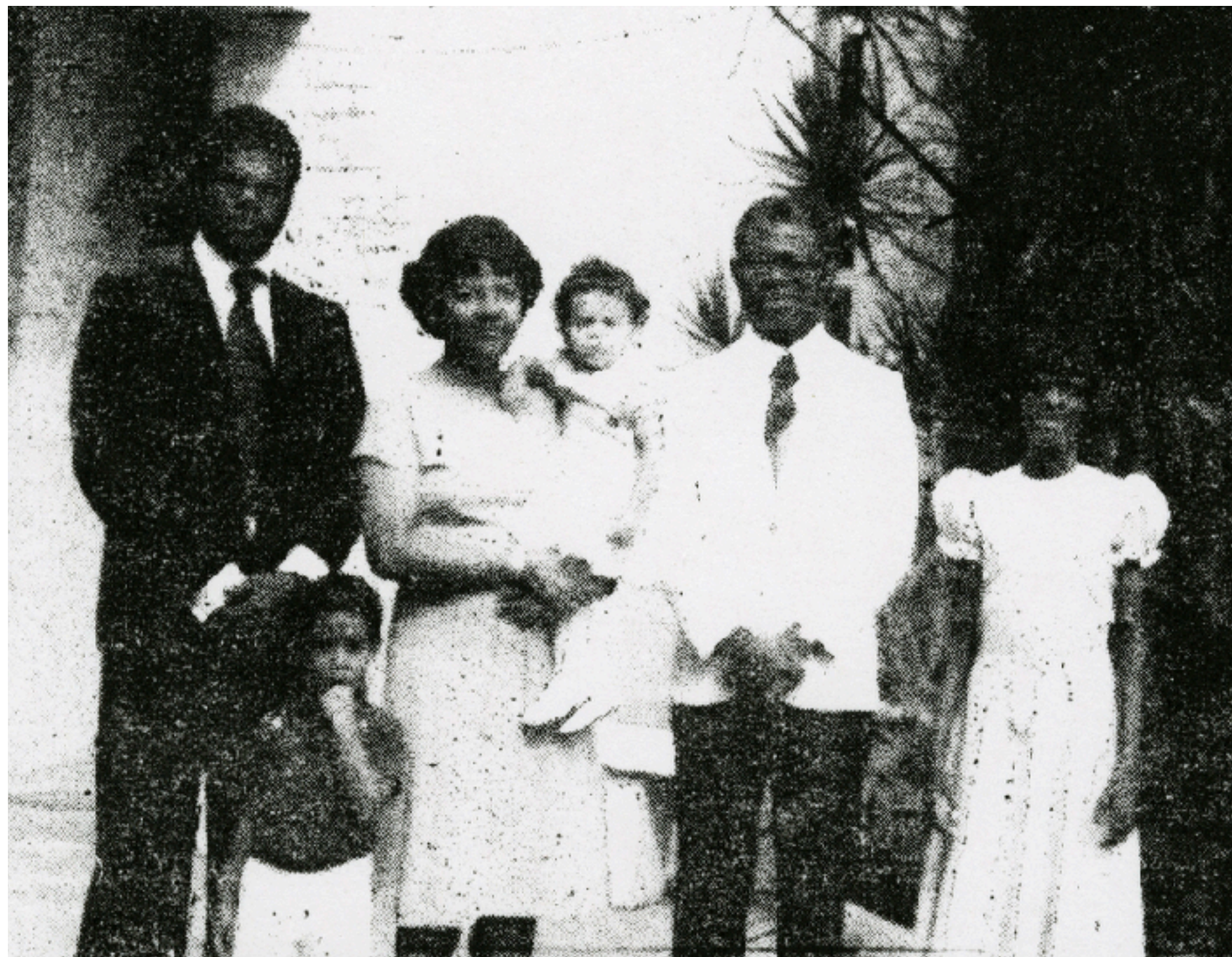


Church History Topics

Priesthood and Temple Restriction

During the first two decades of the Church's existence, a few black men were ordained to the priesthood. One of these men, Elijah Able, also participated in temple ceremonies in Kirtland, Ohio, and was later baptized as proxy for deceased relatives in Nauvoo, Illinois. There is no reliable evidence that any black men were denied the priesthood during Joseph Smith's lifetime.

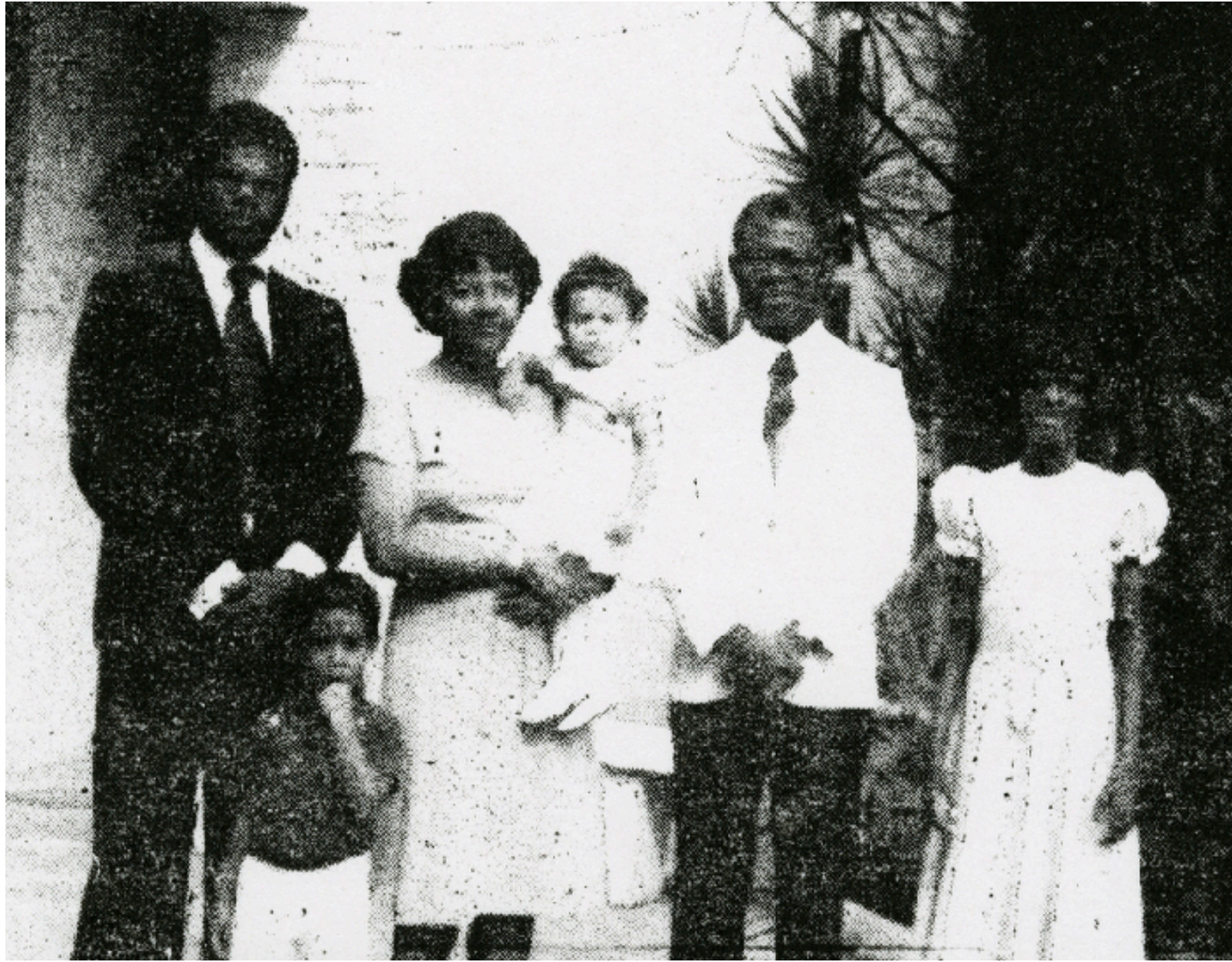
In 1852 President Brigham Young publicly announced that men of black African descent could no longer be ordained to the priesthood, though thereafter black people continued to join the Church through baptism and receiving the gift of the Holy Ghost. Following the death of Brigham Young, subsequent Church Presidents restricted black members from receiving the temple endowment or being married in the temple. Over time, Church leaders and members advanced many theories to explain the priesthood and temple restrictions. None of these explanations is accepted today as the official doctrine of the Church.



In 1972 missionaries came to the home of Helvécio and Rudá Martins, in Rio de Janeiro, Brazil. Helvécio recalled, “The moment those two young men stepped into our apartment, all of my gloom and spiritual discomfort immediately disappeared and was replaced by a calm and serenity which I now know came from the influence of the Holy Spirit”

As Helvécio and Rudá, who are of African descent, conversed with the missionaries, Helvécio asked about the role of black people in the Church.

Before answering, the missionaries asked to pray with Helvécio, Rudá, and the children. They then shared the story of the Restoration and explained the priesthood and temple restriction to the best of their understanding. Helvécio felt satisfied enough by their answer to focus on their other new teachings. Within a few months, encouraged by “the spirit of the talks ... and the love of the members” at church, Helvécio and Rudá were baptized. At the time, they were happy to let the gospel improve their lives and to wait—they assumed until the Millennium—for some priesthood-related blessings.



About a year after their baptisms, though, the Martins family was surprised when their patriarchal blessings suggested that they would be sealed together as a family in this life and that their son Marcus would serve a mission. Not wanting to be disappointed, they held to their understanding that they would wait for such blessings until Christ's return. At the same time, wanting to be prepared for whatever the Lord had planned, they opened a mission savings account for Marcus.

In 1975 the Church announced that a temple would be built in São Paulo, Brazil. To help with the fundraising, Sister Martins sold her jewelry. Brother Martins faithfully served as a member of the publicity committee for the temple. The Martins family made these sacrifices even though they believed they would not have the opportunity to receive priesthood ordinances in the temple.

However, brother Martins declared:

“We had found the truth, and nothing would stop us from living it.’ ... ‘When the Spirit tells you the gospel is true, how can you deny it?’”



Priesthood and Temple Restriction

As the Church grew worldwide, its overarching mission to “go ye therefore, and teach all nations” seemed increasingly incompatible with the priesthood and temple restrictions.

***Church
History
Topics***

OFFICIAL DECLARATION 2

The Book of Mormon teaches that “all are alike unto God,” including “black and white, bond and free, male and female” (2 Nephi 26:33). Throughout the history of the Church, people of every race and ethnicity in many countries have been baptized and have lived as faithful members of the Church. During Joseph Smith’s lifetime, a few black male members of the Church were ordained to the priesthood. Early in its history, Church leaders stopped conferring the priesthood on black males of African descent. Church records offer no clear insights into the origins of this practice. Church leaders believed that a revelation from God was needed to alter this practice and prayerfully sought guidance. The revelation came to Church President Spencer W. Kimball and was affirmed to other Church leaders in the Salt Lake Temple on June 1, 1978. The revelation removed all restrictions with regard to race that once applied to the priesthood.

To Whom It May Concern:

On September 30, 1978, at the 148th Semiannual General Conference of The Church of Jesus Christ of Latter-day Saints, the following was presented by President N. Eldon Tanner, First Counselor in the First Presidency of the Church:

General Authorities, who likewise approved it unanimously.
President Kimball has asked that I now read this letter:

June 8, 1978

To all general and local priesthood officers of The Church of Jesus Christ of Latter-day Saints throughout the world:

Dear Brethren:

As we have witnessed the expansion of the work of the Lord over the earth, we have been grateful that people of many nations have responded to the message of the restored gospel, and have joined the Church in ever-increasing numbers. This, in turn, has inspired us with a desire to extend to every worthy member of the Church all of the privileges and blessings which the gospel affords.

Aware of the promises made by the prophets and presidents of the Church who have preceded us that at some time, in God's eternal plan, all of our brethren who are worthy may receive the priesthood, and witnessing the faithfulness of those from whom the priesthood has been withheld, we have pleaded long and earnestly in behalf of these, our faithful brethren, spending many hours in the Upper Room of the Temple supplicating the Lord for divine guidance.

He has heard our prayers, and by revelation has confirmed that the long-promised day has come when every faithful, worthy man in the Church may receive the holy priesthood, with power to exercise its divine authority, and enjoy with his loved ones every blessing that flows therefrom, including the blessings of the temple. Accordingly, all worthy male members of the Church may be ordained to the priest-

witnessing the faithfulness of those from whom the priesthood has been withheld, we have pleaded long and earnestly in behalf of these, our faithful brethren, spending many hours in the Upper Room of the Temple supplicating the Lord for divine guidance.

He has heard our prayers, and by revelation has confirmed that the long-promised day has come when every faithful, worthy man in the Church may receive the holy priesthood, with power to exercise its divine authority, and enjoy with his loved ones every blessing that flows therefrom, including the blessings of the temple. Accordingly, all worthy male members of the Church may be ordained to the priesthood without regard for race or color. Priesthood leaders are instructed to follow the policy of carefully interviewing all candidates for ordination to either the Aaronic or the Melchizedek Priesthood to insure that they meet the established standards for worthiness.

We declare with soberness that the Lord has now made known his will for the blessing of all his children throughout the earth who will hearken to the voice of his authorized servants, and prepare themselves to receive every blessing of the gospel.

Sincerely yours,

SPENCER W. KIMBALL
N. ELDON TANNER
MARION G. ROMNEY

The First Presidency



“I could not contain my emotions. Rudá and I went into our bedroom, knelt down, and prayed. We wept as we thanked our Father in Heaven for an event we had only dreamed about. The day had actually arrived, and in our mortal lives” (Autobiography, 69–70). The Martins family was sealed in the temple. Their son Marcus was the first Church member of African descent to serve a mission after the revelation to end the priesthood restriction. Helvécio Martins became a local priesthood leader and eventually was called to serve as a member of the Second Quorum of the Seventy.



OFFICIAL DECLARATION 2

The Book of Mormon teaches that “all are alike unto God,” including “black and white, bond and free, male and female” (2 Nephi 26:33). Throughout the history of the Church, people of every race and ethnicity in many countries have been baptized and have lived as faithful members of the Church. During Joseph Smith’s lifetime, a few black male members of the Church were ordained to the priesthood. Early in its history, Church leaders stopped conferring the priesthood on black males of African descent. Church records offer no clear insights into the origins of this practice. Church leaders believed that a revelation from God was needed to alter this practice and prayerfully sought guidance. The revelation came to Church President Spencer W. Kimball and was affirmed to other Church leaders in the Salt Lake Temple on June 1, 1978. The revelation removed all restrictions with regard to race that once applied to the priesthood.

To Whom It May Concern:

On September 30, 1978, at the 148th Semiannual General Conference of The Church of Jesus Christ of Latter-day Saints, the following was

[Regarding] of past theories and alleged reasons given by some for the priesthood and temple restrictions, Elder Dallin H. Oaks of the Quorum of the Twelve Apostles wrote:

“In June 1978 we were thrilled when President Spencer W. Kimball, our prophet-president, announced that ‘all worthy male members of the Church may be ordained to the priesthood without regard for race or color’ (Official Declaration 2). The direction was changed by revelation, and with that revelation the reasons mortals had given for the prior direction were all swept away.

“In a 1988 interview on the tenth anniversary of the revelation on the priesthood, I explained my attitude toward attempts to supply mortal reasons for divine revelation:

“‘If you read the scriptures with this question in mind, ‘Why did the Lord command this or why did he command that,’ you find that in less than one in a hundred commands was any reason given. It’s not the pattern of the Lord to give reasons. We [mortals] can put reasons to revelation. We can put reasons to commandments. When we do, we’re on our own. Some people put reasons to the one we’re talking about here [the priesthood and temple restrictions], and they turned out to be spectacularly wrong. There is a lesson in that. ... I decided a long time ago that I had faith in the command and I had no faith in the reasons that had been suggested for it.’

or why did he command that,” you find that in less than one in a hundred commands was any reason given. It’s not the pattern of the Lord to give reasons. We [mortals] can put reasons to revelation. We can put reasons to commandments. When we do, we’re on our own. Some people put reasons to the one we’re talking about here [the priesthood and temple restrictions], and they turned out to be spectacularly wrong. There is a lesson in that. ... I decided a long time ago that I had faith in the command and I had no faith in the reasons that had been suggested for it.’

“When asked if [he] was even referring to reasons given by General Authorities, [he] replied:

“I’m referring to reasons given by general authorities and reasons elaborated upon ... by others. The whole set of reasons seemed to me to be unnecessary risk taking. ... Let’s don’t make the mistake that’s been made in the past, here and in other areas, trying to put reasons to revelation. The reasons turn out to be man-made to a great extent. The revelations are what we sustain as the will of the Lord and that’s where safety lies’

[“Apostles Talk about Reasons for Lifting Ban,” Daily Herald, Provo, Utah, June 5, 1988, 21 (AP)]” (Dallin H. Oaks, *Life’s Lessons Learned* [2011], 68–69).



“It is not unhealthy for a student to see that the teacher doesn’t know the answer to everything but does know the answer to the core questions and has a strong testimony. When the angel asked Nephi if he knew the condescension of God, Nephi responded, ‘I know that he loveth his children; nevertheless, I do not know the meaning of all things’ (1 Nephi 11:17). Even if we don’t know the answer to a specific question, we can remind our students of the things we do know.

“Another challenge we face, especially if we have taught for some time, is a tendency to hold on to old files and old explanations. We would be much better off keeping up with the current stance of the Church. One of the best ways to do this is to be familiar with material in the newsroom at LDS.org (mormonnewsroom.org). ...

“I was hired in seminaries and institutes in the summer of 1978. In June of that summer, the revelation was announced that the priesthood was available to all worthy males. In August of that same year, Elder Bruce R. McConkie, a member of the Quorum of the Twelve, spoke to seminary and institute personnel in a gathering analogous to this one. He emphasized how the revelation had changed our understanding of the issue. He said:



institute personnel in a gathering analogous to this one. He emphasized how the revelation had changed our understanding of the issue. He said:

“Forget everything that I have said, or what President Brigham Young or President George Q. Cannon or whomsoever has said in days past that is contrary to the present revelation. We spoke with a limited understanding and without the light and knowledge that now has come into the world.

“We get our truth and our light line upon line and precept upon precept. We have now had added a new flood of intelligence and light on this particular subject, and it erases all the darkness and all the views and all the thoughts of the past. They don’t matter any more.

“It doesn’t make a particle of difference what anybody ever said about the ... matter before the first day of June of this year (1978)’ (“All Are Alike unto God” [CES symposium on the Book of Mormon, Aug. 18, 1978], 2; LDS.org).

“Let’s keep up to date with the light we have been given”

(Elder Paul V. Johnson, “A Pattern for Learning Spiritual Things” [address to CES religious educators, Aug. 7, 2012], LDS.org).

Revelations in Context



As a result of the revelation ending the restriction, Church members around the world experience real and meaningful integration with their fellow Saints. Through home and visiting teaching, Church callings, service, and fellowship, members with different racial backgrounds often become deeply involved in each other's lives. Members learn from each other, take counsel from each other, and have opportunities to better understand each others' perspectives and experiences.

Latter-day Saints still wrestle with the problems created by centuries of slavery, colonization, suspicion, and division. But Church fellowship offers them the chance to become of one heart and one mind as they minister to each other in love. As they press forward in humility and faith, members of the Church find healing and strength through Jesus Christ, the Savior of us all.