	1	2	3	4	5	6	7	8	9	10	11 (A)	12	13	14	15
L*	39.12	65.43	49.87	44.26	55.56	70.82	63.51	39.92	52.24	97.06	92.02	87.34	82.14	72.06	62.15
a*	13.24	18.11	-4.34	-13.80	9.82	-33.43	34.26	11.81	48.55	-0.40	-0.60	-0.75	-1.06	-1.19	-1.07
b*	15.07	18.72	-22.29	22.85	-24.49	-0.35	59.60	-46.07	18.51	1.13	0.23	0.21	0.43	0.28	0.19

	16 (M)	17	18 (B)	19	20	21	22	23	24	25	26	27	28	29	30
L*	49.25	38.62	28.86	16.19	8.29	3.44	31.41	72.46	72.95	29.37	54.91	43.96	82.74	52.79	50.87
a*	-0.16	-0.18	0.54	-0.05	-0.81	-0.23	20.98	-24.45	16.83	13.06	-38.91	52.00	3.45	50.88	-27.17
b*	0.01	-0.04	0.60	0.73	0.19	0.49	-19.43	55.93	68.80	-49.49	30.77	30.01	81.29	-12.72	-29.46

	0.04	0.09	0.15	0.22	0.36	0.51	0.75	0.98	1.24	1.67	2.04	2.42

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PEARL OF GREAT PRICE:

BEING A

CHOICE SELECTION

FROM THE

REVELATIONS, TRANSLATIONS, AND NARRATIONS

OF

JOSEPH SMITH,

FIRST PROPHET, SEER, AND REVELATOR TO THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

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PREFACE.

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THE following compilation has been induced by the repeated solicitations of several friends of the publisher, who are desirous to be put in possession of the very important articles contained therein. Most of the Revelations composing this work were published at early periods of the Church, when the circulation of its journals was so very limited as to render them comparatively unknown at present, except to a few who have treasured up the productions of the Church with great care from the beginning. A smaller portion of this work has never before appeared in print; and altogether it is presumed, that true believers in the Divine mission of the Prophet JOSEPH SMITH, will appreciate this little collection of precious truths as a *Pearl of Great Price* that will increase their ability to maintain and to defend the holy faith by becoming possessors of it.

Although not adapted, nor designed, as a pioneer of the faith among unbelievers, still it will commend itself to all careful students of the scriptures, as detailing many important facts which are therein only alluded to, or entirely unmentioned, but consonant with the whole tenor of the revealed will of God; and, to the beginner in the Gospel, will

add confirmatory evidence of the rectitude of his faith, by showing him that the doctrines and ordinances thereof are the same as were revealed to Adam for his salvation after his expulsion from the garden, and the same that he handed down and caused to be taught to his generations after him, as the only means appointed of God by which the generations of men may regain His presence.

Nor do we conceive it possible for any unprejudiced person to arise from a careful perusal of this work, without being deeply impressed with a sense of the Divine calling, and holy ordination, of the man by whom these revelations, translations, and narrations have been communicated to us. As impervious as the minds of men may be at present to these convictions, the day is not far distant when sinners, as well as Saints, will know that JOSEPH SMITH was one of the greatest men that ever lived upon the earth, and that under God he was the Prophet and founder of the dispensation of the fulness of times, in which will be gathered together into one all things which are in Christ, both which are in heaven and which are on earth.

FRANKLIN D. RICHARDS.

15, *Wilton Street, Liverpool,*
July 11*th*, 1851.

Pearl of Great Price.

EXTRACTS FROM THE PROPHECY OF ENOCH, CONTAINING ALSO A REVELATION OF THE GOSPEL UNTO OUR FATHER ADAM, AFTER HE WAS DRIVEN OUT FROM THE GARDEN OF EDEN.

Revealed to Joseph Smith, December, 1830

"AND Enoch continued his speech, saying, The Lord which spake with me, the same is the God of heaven, and He is my God, and your God, and ye are my brethren, and why counsel ye yourselves, and deny the God of heaven?

The heavens hath he made: the earth is his footstool, and the foundation thereof is his: Behold he hath laid it, an host of men hath he brought in upon the face thereof. And death hath come upon our fathers: nevertheless we know them, and cannot deny, and even the first of all we know, even Adam. For a book of remembrance we have written among us, according to the pattern given by the finger of God: and it is given in our own language.

And as Enoch spake forth the words of God, the people trembled, and could not stand before his presence: and he said unto them, because that Adam fell we are: and by his fall came death; and we are made partakers of misery and woe. Behold Satan hath come among the children of men, and tempteth them to worship him: and men have become carnal, sensual, and devilish, and are shut out from the presence of God. But God hath made known unto my fathers, that all men must repent.

And he called upon our father Adam by his own voice, saying, I am God: I made the world, and men before they were. And he also said unto him, if thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized even by water, in the name of mine Only Begotten Son, which is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men; ye shall ask all things in His name, and whatever ye shall ask, it shall be given.

And our father Adam spake unto the Lord, and said, Why is it that men

must repent and be baptized by water? And the Lord said unto Adam, Behold I have forgiven thee thy trangressions in the garden of Eden. Thence came the saying abroad among the people, That Christ hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world.

And the Lord spake unto Adam, saying, Inasmuch as thy children are conceived in sin, even so when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good. And it is given unto them to know good from evil: wherefore they are agents unto themselves, and I have given unto you another law and commandment: Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in no wise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in His presence; for in the language of Adam, Man of Holiness is His name; and the name of His Only Begotten, is the Son of Man, even Jesus Christ, a righteous Judge which shall come.

I give unto you a commandment to teach these things freely unto your children, saying, That, inasmuch as they were born into the world by the fall which bringeth death, by Water and Blood and the Spirit, which I have made, and so become of dust a living soul, even so ye must be born again of Water and the Spirit, and cleansed by Blood, even the Blood of mine Only Begotten, into the mysteries of the kingdom of heaven; that ye may be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory: For by the Water ye know the commandment; by the Spirit ye are justified, and by the Blood ye are sanctified, that in you is given the record of heaven;—the Comfortor;—the peaceable things of immortal glory;—the truth of all things;—that which quickeneth all things, which maketh alive all things;—that which knoweth all things, and hath all power, according to wisdom, mercy, truth, justice, and judgment.

And now, behold, I say unto you, this is the plan of salvation unto all men: the Blood of mine Only Begotten, which shall come in the meridian of time. And behold all things have their likeness, and all things are created and made to bear of me, both things which are temporal, and things which are Spiritual; things which are in the heavens above, and things which are on the earth; and things which are in the earth, and things which are under the earth, both above and beneath: all things bear record of me.

And it came to pass when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the Water, and was laid under the Water, and was brought forth out of the Water: And thus he was baptized, and the Spirit of God descended upon him; and thus he was born of the Spirit, and he became quickened in the inner man: And he heard a voice out of heaven, saying, Thou art baptized with fire, and with the Holy Ghost.

This is the record of the Father, and the Son, from henceforth and for ever: and thou art after the order of Him who was without beginning of days or end

of years, from all eternity. Behold thou art one in me, a son of God; and thus may all become my sons. Amen."

"And it came to pass that Enoch continued his speech, saying, behold, our father Adam taught these things, and many have believed and become the sons of God, and many have believed not, and perished in their sins, and are looking forth with fear, in torment, for the fiery indignation of the wrath of God to be poured out upon them. And from that time forth Enoch began to prophesy, saying unto the people, that, as I was journeying, and stood upon the place Manhujah, I cried unto the Lord; and there came a voice out of the heaven, saying, turn ye, and get ye upon the mount Simeon. And it came to pass that I turned and went upon the mount; and as I stood upon the mount, I beheld the heavens open, and I was clothed upon with glory, and I saw the Lord: he stood before my face, and he talked with me, even as a man talks one with another, face to face; and he said unto me, look, and I will shew unto you the world for the space of many generations.

And it came to pass that I beheld the valley Shum, and lo, a great people which dwelt in tents, which were the people of Shum. And again the Lord said unto me, look; and I looked towards the north, and I beheld the people of Canaan, which dwelt in tents. And the Lord said unto me, prophesy; and I prophesied, saying, behold the people of Canaan, which are numerous, shall go forth in battle array against the people of Shum, and shall slay them that they shall be utterly destroyed; and the people of Canaan shall divide themselves in the land, and the land shall be barren and unfruitful, and none other people shall dwell there but the people of Canaan; for behold the Lord shall curse the land with much heat, and the barrenness thereof shall go forth forever; and there was blackness came upon all the children of Canaan, that they were despised among all people.

And it came to pass that the Lord said unto me, look; and I looked and beheld the land of Sharon, and the land of Enoch, and the land of Omner, and the land of Heni, and the land of Shem, and the land of Haner, and the land of Hanannihah, and all the inhabitants thereof; and the Lord said unto me, go to this people and say unto them, repent, lest I come out and smite them with a curse, and they die. And he gave unto me a commandment that I should baptize in the name of the Father, and the Son, which is full of grace and truth, and the Holy Spirit, which bears record of the Father and the Son.

And it came to pass that Enoch continued to call upon all the people, save it were the people of Canaan, to repent; and so great was the faith of Enoch, that he led the people of God, and their enemies came to battle against them; and he spake the word of the Lord, and the earth trembled, and the mountains fled, even according to his command; and the rivers of water were turned out of their course; and the roar of the lion was heard out of the wilderness; and all nations feared greatly, so powerful was the word of Enoch, and so great was the power of language which God had given him.

There also came up a land out of the depth of the sea, and so great was the fear of the enemies of the people of God, that they fled and stood afar off, and went upon the land which came up out of the depths of the sea. And the giants of the land, also, stood afar off; and there went forth a curse upon all the people which fought against God: and from that time forth there were wars and bloodsheds among them; but the Lord came and dwelt with His people, and they dwelt in righteousness. The fear of the Lord was upon all nations, so great was the glory of the Lord, which was upon His people. And the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish.

And the Lord called His people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them; and Enoch continued his preaching in righteousness unto the people of God. And it came to pass in his days, that he built a city that was called the City of Holiness; even Zion. And it came to pass that Enoch talked with the Lord; and he said unto the Lord, surely Zion shall dwell in safety forever. But the Lord said unto Enoch, Zion have I blessed, but the residue of the people have I cursed. And it came to pass that the Lord shewed unto Enoch all the inhabitants of the earth; and he beheld, and lo, Zion, in process of time, was taken up into heaven! And the Lord said unto Enoch, behold my abode for ever.

And Enoch also beheld the residue of the people which were the sons of Adam; and they were a mixture of all the seed of Adam, save it were the seed of Cain, for the seed of Cain were black, and had not place among them. And after that Zion was taken up into heaven, Enoch beheld, and lo, all the nations of the earth were before him; and there came generation upon generation; and Enoch was high and lifted up, even in the bosom of the Father, and the Son of Man; and behold, the power of Satan was upon all the face of the earth. And he saw angels descending out of heaven; and he heard a loud voice saying, woe, woe be unto the inhabitants of the earth! And he beheld Satan; and he had a great chain in his hand, and it veiled the whole face of the earth with darkness; and he looked up and laughed, and his angels rejoiced. And Enoch beheld angels descending out of heaven, bearing testimony of the Father, and Son; and the Holy Spirit fell on many, and they were caught up by the powers of heaven into Zion.

And it came to pass that the God of heaven looked upon the residue of the people, and He wept; and Enoch bore record of it, saying, how is it the heavens weep, and shed forth their tears as the rain upon the mountains? And Enoch said unto the Lord, how is it that you can weep, seeing you are holy, and from all eternity to all eternity? and were it possible that man could number the particles of the earth, and millions of earths like this, it would not be a beginning to the number of your creations; and your curtains are stretched out still; and yet you are there, and your bosom is there; and also you are just; you are merciful and kind forever; you have taken Zion to your own bosom,

from all your creations, from all eternity to all eternity, and nought but peace, justice, and truth, is the habitation of your throne; and mercy shall go before your face and have no end: how is it that you can weep?

The Lord said unto Enoch, behold these your brethren: they are the workmanship of my own hands, and I gave unto them their knowledge, in the day I created them; and in the garden of Eden, gave I unto man his agency: and unto your brethren have I said, and also given commandment, that they should love one another, and that they should choose me, their Father; but behold, they are without affection; and they hate their own blood; and the fire of my indignation is kindled against them; and in my hot displeasure will I send in the floods upon them, for my fierce anger is kindled against them. Behold, I am God; Man of Holiness is my Name; Man of Counsel is my Name; and Endless, and Eternal is my Name, also. Wherefore, I can stretch forth my hands and hold all the creations which I have made; and my eye can pierce them also; and among all the workmanship of my hand there has not been so great wickedness as among your brethren; but behold, their sins shall be upon the heads of their fathers: Satan shall be their father, and misery shall be their doom; and the whole heavens shall weep over them, even all the workmanship of my hands: wherefore should not the heavens weep, seeing these shall suffer? But behold, these which your eyes are upon shall perish in the floods; and behold, I will shut them up: a prison have I prepared for them. And that which I have chosen has pleaded before my face. Wherefore, He suffers for their sins, inasmuch as they will repent in the day that my Chosen shall return unto me, and until that day they shall be in torment; wherefore, for this shall the heavens weep, yea, and all the workmanship of my hands.

And it came to pass that the Lord spake unto Enoch, and told Enoch all the doings of the children of men; wherefore Enoch knew, and looked upon their wickedness, and their misery, and wept and stretched forth his arms, and his heart swelled wide as eternity; and his bowels yearned, and all eternity shook. And Enoch saw Noah, also, and his family: that the posterity of all the sons of Noah should be saved with a temporal salvation: wherefore he saw that Noah built an ark; and the Lord smiled upon it, and held it in His hand; but upon the residue of the wicked came the floods, and swallowed them up. And as Enoch saw thus, he had bitterness of soul, and wept over his brethren, and said unto the heavens, I will refuse to be comforted; but the Lord said unto Enoch, lift up your heart, and be glad; and look. And it came to pass that Enoch looked; and from Noah, he beheld all the families of the earth; and he cried unto the Lord, saying, when shall the day of the Lord come? When shall the blood of the Righteous be shed, that all they that mourn may be sanctified, and have eternal life? And the Lord said, it shall be in the meridian of time, in the days of wickedness and vengeance. And behold, Enoch saw the day of the coming of the Son of Man, even in the flesh; and his soul rejoiced, saying, the Righteous is lifted up, and the

Lamb is slain from the foundation of the world; and through faith I am in the bosom of the Father, and behold, Zion is with me!

And it came to pass that Enoch looked upon the earth; and he heard a voice from the bowels thereof, saying, woe, woe is me, the mother of men! I am pained! I am weary because of the wickedness of my children! when shall I rest, and be cleansed from the filthiness which has gone forth out of me? when will my Creator sanctify me, that I may rest, and righteousness for a season abide upon my face? And when Enoch heard the earth mourn, he wept, and cried unto the Lord, saying, O Lord, will you not have compassion upon the earth? Will you not bless the children of Noah? And it came to pass that Enoch continued his cry unto the Lord, saying, I ask you, O Lord, in the name of your Only Begotten, even Jesus Christ, that you will have mercy upon Noah and his seed, that the earth may never more be covered by the floods? And the Lord could not withhold; and He covenanted with Enoch, and swore unto him with an oath, that He would stay the floods; that He would call upon the children of Noah: and He sent forth an unalterable decree, that a remnant of his seed should always be found among all nations, while the earth should stand: and the Lord said, blessed is he through whose seed Messiah shall come; for He says, I am Messiah, the King of Zion, the Rock of Heaven, which is broad as eternity; whoso comes in at the gate and climbs up by me shall never fall: wherefore, blessed are they of whom I have spoken, for they shall come forth with songs of everlasting joy.

And it came to pass that Enoch cried unto the Lord, saying, when the Son of Man comes in the flesh, shall the earth rest? I pray you shew me these things. And the Lord said unto Enoch, look; and he looked and beheld the Son of Man lifted upon the cross, after the manner of men; and he heard a loud voice; and the heavens were veiled; and all the creation of God mourned; and the earth groaned; and the rocks were rent; and the saints arose and were crowned at the right hand of the Son of Man, with crowns of glory; and as many of the spirits as were in prison came forth, and stood on the right hand of God; and the remainder were reserved in chains of darkness until the judgment of the great day, And again Enoch wept and cried unto the Lord, saying, when shall the earth rest? And Enoch beheld the Son of Man ascend up unto the Father: and he called unto the Lord, saying, will you not come again upon the earth, for inasmuch as you are God, and I know you, and you have sworn unto me, and commanded me that I should ask in the name of your Only Begotten, you have made me, and given unto me a right to your throne, and not of myself, but through your own grace, wherefore, I ask you if you will not come again on the earth?

And the Lord said unto Enoch, as I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfil the oath which I have made unto you concerning the children of Noah: and the day shall come that the earth shall rest, but before that day, shall the heavens be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also

the earth; and great tribulations shall be among the children of men, but my people will I preserve: and righteousness will I send down out of heaven: and truth will I send forth out of the earth, to bear testimony of my Only Begotten; His resurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out my own elect from the four quarters of the earth, unto a place which I shall prepare; a Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my Tabernacle, and it shall be called ZION, a New Jerusalem. And the Lord said unto Enoch, then shall you and all your city meet them there, and we will receive them into our bosom, and they shall see us; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other; and there shall be my abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a thousand years shall the earth rest.

And it came to pass that Enoch saw the days of the coming of the Son of Man, in the last days, to dwell on the earth in righteousness for the space of a thousand years; but before that day he saw great tribulations among the wicked; and he also saw the sea, that it was troubled, and men's hearts failing them, looking forth with fear for the judgments of the Almighty God, which should come upon the wicked. And the Lord shewed Enoch all things, even unto the end of the world; and he saw the day of the righteous, the hour of their redemption, and received a fulness of joy: and all the days of Zion, in the days of Enoch, were three hundred and sixty-five years: and Enoch and all his people walked with God, and he dwelt in the midst of Zion: and it came to pass that Zion was not, for God received it up into His own bosom; and from thence went forth the saying, ZION IS FLED."

THE WORDS OF GOD, WHICH HE SPAKE UNTO MOSES AT THE TIME WHEN MOSES WAS CAUGHT UP INTO AN EXCEEDING HIGH MOUNTAIN, AND HE SAW GOD FACE TO FACE, AND HE TALKED WITH HIM, AND THE GLORY OF GOD WAS UPON MOSES; THEREFORE MOSES COULD ENDURE HIS PRESENCE.

Revealed to Joseph Smith, June, 1830.

"And God spake unto Moses, saying, Behold, I am the Lord God Almighty, and Endless is my name, for I am without beginning of days or end of years; and is not this Endless? And, behold, thou art my son, wherefore look and I will show thee the workmanship of mine hands, but not all, for my works are without end, and also my words, for they never cease; wherefore no man can behold all my works, except he behold all my glory; and no man can behold all my glory and afterwards remain in the flesh. And I have a work for thee, Moses, my son; and thou art in the similitude of mine Only Begotten; and mine Only Begotten is and shall be the Saviour, for he is full of grace and truth; but there is no God besides me, and all things are present with me, for I know them all. And now, behold, this one thing I shew unto thee, Moses, my son, for thou art in the world, and now I show it unto thee.

And it came to pass that Moses looked and beheld the world upon which he was created, and Moses beheld the world and the ends thereof, and all the children of men which were, and which are created: of the same he greatly marvelled and wondered. And the presence of God withdrew from Moses, that his glory was not upon Moses; and Moses was left unto himself. And as he was left unto himself, he fell unto the earth. And it came to pass that it was for the space of many hours before Moses did again receive his natural strength like unto man; and he said unto himself, now, for this cause I know that man is nothing, which thing I never had supposed; but now mine eyes, mine own eyes, but not mine eyes, for mine eyes could not have beheld; for I should have withered and died in his presence; but his glory was upon me; and I beheld his face, for I was transfigured before him.

And it came to pass that when Moses had said these words, behold, Satan came tempting him, saying, Moses, son of man, worship me. And it came to pass that Moses looked upon Satan and said, who art thou? for behold, I am a son of God, in the similitude of his Only Begotten; and where is thy glory that I should worship thee? for behold, I could not look upon God, except His glory should come upon me, and I were strengthened before him. But I can look upon thee in the natural man. Is it not so, surely? Blessed is the name of my God, for His Spirit hath not altogether withdrawn from me,

or else where is thy glory? for it is darkness unto me, and I am judge between thee and God; for God said unto me, worship God, for Him only shalt thou serve. Get thou hence, Satan; deceive me not, for God said unto me, 'thou art after the similitude of mine Only Begotten.' And he likewise gave unto me commandments, when he called unto me out of the "burning bush," saying, call upon God in the name of mine Only Begotten, and worship me. And again Moses said, I will not cease to call upon God; I have these things to inquire of him, for his glory has been upon me, wherefore I can judge between Him and thee. Depart hence, Satan.

And now, when Moses had said these words, Satan cried with a loud voice, and went upon the earth, and commanded, saying, I am the Only Begotten, worship me. And it came to pass that Moses began to fear exceedingly; and as he began to fear he saw the bitterness of hell; nevertheless, calling upon God, he received strength, and he commanded saying, depart from me, Satan, for this one God only will I worship, which is the God of glory. And now Satan began to tremble, and the earth shook; and Moses received strength and called upon God, saying, in the name of Jesus Christ, depart hence, Satan. And it came to pass that Satan cried with a loud voice, with weeping and gnashing of teeth, and departed hence, even from the presence of Moses, that he beheld him not.

And now of this thing Moses bore record, but because of wickedness it is not had among the children of men. And it came to pass that when Satan had departed from the presence of Moses, he lifted up his eyes unto heaven, being filled with the Holy Ghost, which beareth record of the Father and the Son; and calling on the name of God, he beheld his glory again, for it was upon him, and he heard a voice, saying, blessed art thou, Moses, for I, the Almighty, have chosen thee, and thou shalt be made stronger than many waters; for they shall obey thy command as if thou wert God; and lo, I am with thee, even unto the end of thy days; for thou shalt deliver my people from bondage, even Israel my chosen.

And it came to pass, as Moses' voice was still speaking, he cast his eyes, and beheld the earth, yea, even all the face of it, there was not a particle of it which he did not behold, descrying it by the spirit of God. And he beheld also the inhabitants thereof, and there was not a soul which he beheld not, and he discerned them by the spirit of God; and their numbers were great, even numberless as the sand upon the sea shore. And he beheld many lands; and each land was called earth, and there were inhabitants on the face thereof.

And it came to pass that Moses called upon God, saying, tell me, I pray thee, why these things are so, and by what thou madest them? And behold, the glory of God was upon Moses, so that Moses stood in the presence of God, and he talked with Moses face to face; and the Lord God said unto Moses, for mine own purpose have I made these things. Here is wisdom, and it remaineth in me. And by the word of my power have I created them,

which is mine Only Begotten Son, who is full of grace and truth. And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten. And the first man of all men have I called Adam, which is many. But only an account of this earth, and the inhabitants thereof, give I unto you. For behold, there are many worlds which have passed away by the words of my power. And there are many which now stand, and innumerable are they unto man, but all things are numbered unto me, for they are mine and I know them.

And it came to pass, that Moses spake unto the Lord, saying, be merciful unto thy servant, O God, and tell me concerning this earth, and the inhabitants thereof, and also the heavens, and then thy servant will be content. And the Lord God spake unto Moses, saying, the heavens, they are many, and they cannot be numbered unto man, but they are numbered unto me, for they are mine, and as one earth shall pass away, and the heavens thereof, even so shall another come; and there is no end to my works, neither to my words.

Behold, this is my work to my glory, to the immortality and eternal life of man. And now, Moses, my son, I will speak unto thee concerning this earth upon which thou standest; and thou shall write these things which I shall speak, and in a day when the children of men shall esteem my words as nought, and take many of them from the book which thou shalt write, behold, I will raise up another like unto thee, and they shall be had again among the children of men; among as many as shall believe those words were spoken unto Moses in the Mount, the name of which shall not be known among the children of men. And now they are spoken unto you. Amen."

"And it came to pass that the Lord spake unto Moses, saying, Behold, I reveal unto you concerning this Heaven, and this Earth; write the words which I speak. I am the Beginning and the End, the Almighty God; by mine Only Begotten I created these things; yea, in the beginning I created the Heaven, and the Earth upon which thou standest. And the Earth was without form, and void; and I created darkness to come upon the face of the deep; and my Spirit moved upon the face of the waters; for I am God. And I, God, said, let there be light, and there was light; and I, God, saw the light, and the light was good. And I, God, divided the light from the darkness: and I, God, called the light, Day; and the darkness, I called Night; and this I did by the word of my power, and it was done as I spake; and the evening and the morning were the first Day.

And again, I, God, said, let there be a firmament in the midst of the

waters, and it was so, even as I spake; and I said, let it divide the waters from the waters, and it was done; and I, God, made the firmament, and divided the waters, yea, the great waters under the firmament, from the waters which were above the firmament, and it was so even as I spake; and I, God, called the firmament, Heaven; and the evening and the morning were the second Day.

And I, God, said, let the waters under heaven be gathered together into one place, and it was so; and I, God, said, let there be dry land, and it was so; and I, God, called the dry land, Earth; and the gathering together of the waters, called I the Seas; and I, God, saw that all things that I had made were good. And I, God, said, let the earth bring forth grass, the herb yielding seed, the fruit tree yielding fruit, after his kind, and the tree yielding fruit, whose seed should be in itself upon the earth, and it was so even as I spake; and the earth brought forth grass, every herb yielding seed after his kind, and the tree yielding fruit, whose seed should be in itself, after his kind; and I, God, saw that all things which I had made were good; and the evening and the morning were the third Day.

And I, God, said, let there be lights in the firmament of the Heaven to divide the Day from the Night, and let them be for signs, and for seasons, and for days, and for years; and let them be for lights in the firmament of the Heaven to give light upon the Earth, and it was so. And I, God, made two great lights; the greater light to rule the Day, and the lesser light to rule the Night, and the greater light was the Sun, and the lesser light was the Moon; and the stars were made even according to my word. And I, God, set them in the firmament of heaven to give light upon the earth, and the Sun to rule over the Day, and the Moon to rule over the Night, and to divide the light from the darkness; and I God, saw that all things which I had made were good; and the evening and the morning were the fourth Day.

And I, God, said, let the waters bring forth abundantly every moving creature that hath life, and fowl which may fly in the open firmament of heaven. And I, God, created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and I, God, saw that all things which I had made were good. And I, God, blessed them, saying, be fruitful, and multiply, and fill the waters in the Seas; and let fowl multiply in the earth: and the evening and the morning were the fifth Day.

And I, God, said, let the Earth bring forth the living creature after his kind, cattle, and creeping things, and beasts of the earth after their kinds, and it was so: and I, God, made the beasts of the earth after their kind, and cattle after their kind, and every thing which creepeth upon the earth after his kind; And I, God saw that all these things were good. And I, God, said unto mine Only Begotten, which was with me from the beginning, let us make man in our own image, after our likeness; and it was so. And I, God, said, let them have dominion over the fishes of the sea, and over the

fowls of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

And I, God, created Man in mine own image, in the image of mine Only Begotten created I him; male and female created I them. And I, God, blessed them, and I, God, said unto them, be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fishes of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And I, God, said unto Man, behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which shall be the fruit of a tree yielding seed; to you it shall be for meat; and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein I grant life, there shall be given every clean herb for meat; and it was so, even as I spake. And I, God, saw every thing that I had made, and, behold, all things which I had made were very good; and the evening and the morning were the sixth Day.

Thus the Heaven and the Earth were finished, and all the host of them; and on the seventh Day, I, God, ended my work, and all things which I had made; and I rested on the seventh Day from all my work, and all things which I had made were finished, and I, God, saw that they were good, and I, God, blessed the seventh Day, and sanctified it; because I had rested from all my work which I, God, had created and made.

And now, behold, I say unto you that these are the generations of the Heaven and of the Earth when they were created, in the day that I, the Lord God, made the heaven and the earth, and every plant of the field before it was in the earth, and every herb of the field before it grew. For I, the Lord God, created all things, of which I have spoken, spiritually before they were naturally upon the face of the earth. And I, the Lord God, had created all the children of men; and not yet a man to till the ground, for in heaven created I them; and there was not yet flesh upon the earth; neither in the water, neither in the air; but I, the Lord God, spake, and there went up a mist from the earth, and watered the whole face of the ground. And I, the Lord God, formed Man from the dust of the ground, and breathed into his nostrils the breath of life; and Man became a living soul, the first flesh upon the earth, the first Man also: nevertheless, all things were before created; but, spiritually, were they created and made according to my word.

And I, the Lord God, planted a garden eastward in Eden, and there I put the Man whom I had formed. And out of the ground I, the Lord God, made to grow naturally, every tree that is pleasant to the sight of Man; and Man could behold it. And they became also a living soul. It was spiritual in the day that I created it; for it remaineth in the sphere which I, God, created it in, yea, even all things which I prepared for the use of Man; and Man saw that it was good for food. And I, the Lord God, placed the tree of life also in the midst of the garden, and also the tree of knowledge of good and evil.

And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. And I, the Lord God, called the name of the first Pison, and it compasseth the whole land of Havilah, where there was created much gold; and the gold of that land was good, and there was bdelium and the onyx stone. And the name of the second river was called Ghihon: the same was it that compassed the whole land of Ethiopia. And the name of the third was Hiddekel; that was it that goeth towards the east of Assyria. And the fourth river was Euphrates.

And I, the Lord God, took the Man, and put him into the Garden of Eden to dress it, and to keep it. And I, the Lord God, commanded the Man, saying, of every tree of the garden thou mayest freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it; nevertheless thou mayest choose for thyself, for it is given unto thee; but, remember that I forbid, for in the day that thou eatest thereof thou shalt surely die. And I, the Lord God, said unto mine Only Begotten, that it was not good that the Man should be alone; wherefore, I will make a help meet for him.

And out of the ground I, the Lord God, formed every beast of the field, and every fowl of the air; and commanded that they should be brought unto Adam, to see what he would call them: and they were also living souls, and it was breathed into them, the breath of life: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a help meet for him. And I, the Lord God, caused a deep sleep to come upon Adam, and he slept: and I took one of his ribs and closed up the flesh in the stead thereof; and the rib which I, the Lord God, had taken from Man, made I a Woman, and brought her unto the Man. And Adam said, this I know now is bone of my bones and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a Man leave his father and mother, and cleave unto his Wife: and they twain shall be one flesh: and they were both naked, the Man and his Wife, and were not ashamed.

And I, the Lord God, spake unto Moses, saying, that Satan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning, and he came before me, saying, behold me; send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it: wherefore give me thine honour. But, behold, my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me; Father, thy will be done, and the glory be thine for ever. Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power, by the power of mine Only Begotten; I caused that he should be cast down, and he became Satan, yea, even the Devil, the father of all lies, to deceive, and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice. And now the

serpent was more subtle than any beast of the field which I, the Lord God, had made. And Satan put it into the heart of the serpent, (for he had drawn away many after him,) and he sought also to beguile Eve, for he knew not the mind of God: wherefore he sought to destroy the world, yea, and he said unto the Woman: yea, hath God said ye shall not eat of every tree of the garden, (and he spake by the mouth of the serpent,) but of the fruit of the tree which thou beholdest in the midst of the garden, God hath said ye shall not eat of it, neither shall ye taste it, lest ye die. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the Woman saw that the tree was good for food, and that it became pleasant to the eye, and a tree to be desired to make her wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat. And the eyes of them both were opened, and they knew that they had been naked."

"And they heard the voice of the Lord God, as they were walking in the garden, in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden. And the Lord God called unto Adam, and said unto him, Where are you going? And he said, I heard your voice in the garden, and I was afraid, because I beheld that I was naked, and I hid myself.

And the Lord God said unto Adam, Who told you that you were naked? Have you eaten of the tree whereof I told you that you should not eat? If so you should surely die! And the man said, The woman whom you gave me, and commanded that she should remain with me, gave me of the fruit of the tree, and I did eat.

And the Lord God said unto the woman, What is this which you have done? And the woman said, The serpent beguiled me, and I did eat.

And again, the Lord said unto the woman, I will greatly multiply your sorrow, and your conception. In sorrow you shall bring forth children, and your desire shall be to your husband, and he shall rule over you.

And the Lord God said unto Adam, because you have hearkened unto the voice of your wife, and have eaten of the fruit of the tree of which I commanded you, saying, you shall not eat of it; cursed shall be the ground for your sake: in sorrow you shall eat of it all the days of your life. Thorns also, and thistles shall it bring forth to you; and you shall eat the herb of the field. By the sweat of your face shall you eat bread, until you shall return unto the ground—for you shall surely die—for out of it you were taken: for dust you were, and unto dust you shall return."

"After Adam had been driven out of the garden, he began to till the earth, and to have dominion over all the beasts of the field, and to eat his bread by the sweat of the brow as the Lord had commanded him. And Eve also, his wife, did labor with him, and he knew her, and she bare unto him sons and daughters, and they began to multiply and to replenish the earth. And from that time forth, the sons and daughters of Adam began to divide two and two in the

land, and to till the land, and to tend flocks; and they also begat sons and daughters.

And Adam called upon the name of the Lord, and Eve also, his wife, and they heard the voice of the Lord from the way towards the garden of Eden, speaking unto them, and they saw Him not, for they were shut out from his presence. And he gave unto them commandment, that they should worship the Lord their God, and should offer the firstlings of their flocks, for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord.

And after many days an angel of the Lord appeared unto Adam, saying, why dost thou offer sacrifices unto the Lord? And Adam said unto him, I know not, save the Lord commanded me. And then the angel spake, saying, this thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth. Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son for evermore.

And in that day the Holy Ghost fell upon Adam, which bore record of the Father, and the Son, saying, I am Jesus Christ from the beginning, henceforth and for ever, that as thou hast fallen thou mayest be redeemed; and all mankind, even as many as will.

And in that day Adam blessed God and was filled, and began to prophesy concerning all the families of the earth: blessed be the name of God for my transgression, for in this life I shall have joy, and again in my flesh I shall see God.

And Eve, his wife, heard all these things and was glad, saying, were it not for our transgression we should never have had seed, and should never have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient.

And Adam and Eve blessed the name of God; and they made all things known unto their sons and their daughters. And Satan came also among them, saying, I am also a son of God; and he commanded them, saying, believe it not, and they believed it not, and loved Satan more than God. And men began from that time forth to be carnal, sensual, and devilish.

And the Lord God called upon men by the Holy Ghost every where, and commanded them that they should repent; and as many as believed in the Son, and repented of their sins, should be saved; and as many as believed not and repented not, should be damned: and the words went forth out of the mouth of God in a firm decree; wherefore they must be fulfilled.

And Adam ceased not to call upon God; and Eve also, his wife. And Adam knew Eve his wife, and she conceived and bare Cain, and said, I have gotten a man from the Lord; wherefore he may not reject His words."

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"In process of time, Cain brought of the fruit of the ground an offering unto the Lord. And Abel also brought of the firstlings of his flock,

and of the fat thereof. And the Lord had respect unto Abel, and to his offering; but unto Cain, and his offering, he had not respect. Now Satan knew this, and it pleased him. And Cain was very angry, and his countenance fell. And the Lord said unto Cain, Why are you angry? Why is your countenance fallen? If you do well, will you not be accepted? And if you do not well, sin lies at the door, and Satan desires to have you; and except you shall hearken unto my commandments, I will deliver you up, and it shall be unto you according to his desire.

And Cain went into the field and talked with his brother Abel. And while they were in the field, Cain rose up against his brother Abel and slew him. And Cain gloried in what he had done, saying, I am free; surely the flocks of my brother will now fall into my hands.

But the Lord said unto Cain, Where is Abel, your brother? And he said, I know not. Am I my brother's keeper? And the Lord said, What have you done? the voice of your brother's blood cries unto me from the ground. And now you shall be cursed from the earth which has opened her mouth to receive your brother's blood from your hand. When you till the ground she shall not henceforth yield unto you her strength. A fugitive, and a vagabond also, you shall be in the earth.

And Cain said unto the Lord, Satan tempted me because of my brother's flocks. And I was also angry; for his offering was accepted, and mine was not; my punishment is greater than I can bear. Behold, you have driven me out this day from the face of men, and from your face shall I be hid also; and I shall be a fugitive and a vagabond in the earth; And it shall come to pass, every one that finds me will slay me because of my oath, for these things are not hid from the Lord. And the Lord said unto him, Therefore, whoever slays Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him."

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"And it came to pass, that Noah and his sons hearkened unto the Lord, and gave heed, and they were called the sons of God. And when these men began to multiply on the face of the earth, and daughters were born unto them, that the sons of men saw that their daughters were fair, they took them wives even as they chose. And the Lord said unto Noah, the daughters of thy sons have sold themselves; for behold mine anger is kindled against the sons of men, for they will not hearken to my voice. And it came to pass, that Noah prophesied, and taught the things of God, even as it was in the beginning. And the Lord said unto Noah, my Spirit shall not always strive with man, for he shall know that all flesh shall die; yet his days shall be an hundred and twenty years; and if men do not repent, I will send in my floods upon them.

And in those days there were giants on the earth, and they sought Noah to take away his life; but the Lord was with Noah, and the power of the Lord was upon him.

And the Lord ordained Noah after His order, and commanded him that he should go forth and declare His gospel unto the children of men, even as it was given unto Enoch.

And it came to pass that Noah called upon men that they should repent; but they hearkened not unto his words; and also, after that they had heard him, they came up before him, saying, behold, we are the sons of God: have we not taken unto ourselves the daughters of men? and are we not eating and drinking, and marrying and giving in marriage? Our wives bear unto us children, and the same are mighty men, which are like unto them of old, men of great renown. And they hearkened not to the words of Noah.

And God saw that the wickedness of men had become great in the earth; and every man was lifted up in the imagination of the thoughts of his heart, being only evil continually.

And it came to pass that Noah continued his preaching unto the people, saying, hearken, and give heed unto my words, believe and repent of your sins, and be baptized in the name of Jesus Christ the Son of God, even as our fathers did, and ye shall receive the gift of the Holy Ghost, that ye may have all things made manifest; and if ye do not this, the floods will come in upon you. Nevertheless they hearkened not, and it repented Noah and his heart was pained that the Lord had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth, both man and beast, and the creeping things, and the fowls of the air: for it repenteth Noah that I have created them, and that I have made them; and he hath called upon me; and they have sought his life.

But Noah found grace in the eyes of the Lord; and Noah was a just man, and perfect in his generations; and Noah walked with God, and also his three sons, Shem, Ham, and Japheth. The earth was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt, for all flesh had corrupted their way upon the earth. And God said unto Noah, the end of all flesh is come before me, for the earth is filled with violence through them, and behold I will destroy them from off the earth."

A Fac-Simile from the Book of Abraham.

No. 1.

EXPLANATION OF THE ABOVE CUT.

Fig. 1. The angel of the Lord. 2. Abraham fastened upon an altar. 3. The idolatrous priest of Elkenah attempting to offer up Abraham as a sacrifice. 4. The altar for sacrifice by the idolatrous priests, standing before the gods of Elkenah, Libnah, Mahmackrah, Korash, and Pharaoh. 5. The idolatrous god of Elkenah. 6. The idolatrous god of Libnah. 7. The idolatrous god of Mahmackrah. 8. The idolatrous god of Korash. 9. The idolatrous god of Pharaoh. 10. Abraham in Egypt. 11. Designed to represent the pillars of heaven, as understood by the Egyptians. 12. Raukeeyang, signifying, expanse, or the firmament over our heads; but in this case, in relation to this subject, the Egyptians meant it to signify Shaumau, to be high, or the heavens, answering to the Hebrew word, Shaumahyeem.

THE BOOK OF ABRAHAM.

"A TRANSLATION OF SOME ANCIENT RECORDS, THAT HAVE FALLEN INTO OUR HANDS FROM THE CATECOMBS OF EGYPT, PURPORTING TO BE THE WRITINGS OF ABRAHAM WHILE HE WAS IN EGYPT, CALLED THE BOOK OF ABRAHAM, WRITTEN BY HIS OWN HAND, UPON PAPYRUS."—*Times & Seasons, Vol.* III. p. 704.

(*Translated from the Papyrus, by Joseph Smith.*)

"IN the land of the Chaldeans, at the residence of my father, I, Abraham, saw that it was needful for me to obtain another place of residence, and finding there was greater happiness and peace and rest for me, I sought for the blessings of the fathers, and the right whereunto I should be ordained to administer the same; having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace; and desiring to receive instructions, and to keep the commandments of God, I became a rightful heir, a High Priest, holding the right belonging to the fathers; it was conferred upon me from the fathers; it came down from the fathers, from the beginning of time, yea, even from the beginning, or before the foundations of the earth to the present time, even the right of the first born, on the first man, who is Adam, or first father, through the fathers, unto me.

I sought for mine appointment unto the Priesthood according to the appointment of God unto the fathers concerning the seed. My fathers having turned from their righteousness, and from the holy commandments which the Lord their God had given unto them, unto the worshipping of the gods of the heathens, utterly refused to hearken to my voice; for their hearts were set to do evil, and were wholly turned to the god of Elkenah, and the god of Libnah, and the god of Mahmackrah, and the god of Korash, and the god of Pharaoh, king of Egypt; therefore they turned their hearts to the sacrifice of the heathen in offering up their children unto their dumb idols, and hearkened not unto my voice, but endeavoured to take away my life by the hand of the priest of Elkenah. The priest of Elkenah was also the priest of Pharaoh.

Now, at this time it was the custom of the priest of Pharaoh, the king of Egypt, to offer up upon the altar which was built in the land of Chaldea, for the offering unto these strange gods; men, women, and children. And it came to pass that the priest made an offering unto the god of Pha-

raoh, and also unto the god of Shagreel, even after the manner of the Egyptians. Now the god of Shagreel was the Sun. Even the thank-offering of a child did the priest of Pharaoh offer upon the altar which stood by the hill called Potiphar's Hill, at the head of the plain of Olishem. Now, this priest had offered upon this altar three virgins at one time, who were the daughters of Onitah, one of the royal descent directly from the loins of Ham. These virgins were offered up because of their virtue; they would not bow down to worship gods of wood or of stone, therefore they were killed upon this altar, and it was done after the manner of the Egyptians.

And it came to pass that the priests laid violence upon me, that they might slay me also, as they did those virgins upon this altar; and that you may have a knowledge of this altar, I will refer you to the representation at the commencement of this record. It was made after the form of a bedstead, such as was had among the Chaldeans, and it stood before the gods of Elkenah, Libnah, Mahmackrah, Korash, and also a god like unto that of Pharaoh, king of Egypt. That you may have an understanding of these gods, I have given you the fashion of them in the figures at the beginning, which manner of the figures is called by the Chaldean, Rahleenos, which signifies, Hieroglyphics.

And as they lifted up their hands upon me, that they might offer me up and take away my life, behold, I lifted up my voice unto the Lord my God, and the Lord hearkened and heard, and he filled me with a vision of the Almighty, and the angel of his presence stood by me, and immediately unloosed my bands, and his voice was unto me, Abraham! Abraham! behold, my name is JEHOVAH, and I have heard thee, and have come down to deliver thee, and to take thee away from thy father's house, and from all thy kins-folk, into a strange land which thou knowest not of, and this because they have turned their hearts away from me, to worship the god of Elkenah, and the god of Libnah, and the god of Mahmackrah and the god of Korash, and the god of Pharaoh, king of Egypt; therefore I have come down to visit them, and to destroy him who hath lifted up his hand against thee, Abraham, my son, to take away thy life. Behold, I will lead thee by my hand, and I will take thee, to put upon thee my name, even the Priesthood of thy father, and my power shall be over thee. As it was with Noah so shall it be with thee, that through thy ministry my name shall be known in the earth for ever, for I am thy God.

Behold, Potiphar's Hill was in the land of Ur, of Chaldea. And the Lord broke down the altar of Elkenah, and of the gods of the land, and utterly destroyed them, and smote the priest that he died; and there was great mourning in Chaldea, and also in the court of Pharaoh, which Pharaoh signifies; king by royal blood. Now this king of Egypt was a descendant from the loins of Ham, and was a partaker of the blood of the Canaanites by birth. From this descent sprang all the Egyptians, and thus the blood of the Canaanites was preserved in the land.

The land of Egypt being first discovered by a woman, who was the daughter of Ham, and the daughter of Egyptus, which in the Chaldee signifies Egypt, which signifies ; that which is forbidden. When this woman discovered the land it was under water, who afterwards settled her sons in it ; and thus, from Ham, sprang that race which preserved the curse in the land. Now the first government of Egypt was established by Pharaoh, the eldest son of Egyptus, the daughter of Ham, and it was after the manner of the government of Ham, which was Patriarchal. Pharaoh being a righteous man, established his kingdom and judged his people wisely and justly all his days, seeking earnestly to imitate that order established by the fathers in the first generations, in the days of the first Patriarchal reign, even in the reign of Adam, and also of Noah, his father, who blessed him with the blessings of the earth, and with the blessings of wisdom, but cursed him as pertaining to the Priesthood.

Now, Pharaoh being of that lineage by which he could not have the right of Priesthood, notwithstanding the Pharaohs would fain claim it from Noah, through Ham, therefore my father was led away by their idolatry ; but I shall endeavour, hereafter, to delineate the chronology, running back from myself to the beginning of the creation, for the records have come into my hands, which I hold unto this present time.

Now, after the priest of Elkenah was smitten that he died, there came a fulfillment of those things which were said unto me concerning the land of Chaldea, that there should be a famine in the land. Accordingly a famine prevailed throughout all the land of Chaldea, and my father was sorely tormented because of the famine, and he repented of the evil which he had determined against me, to take away my life. But the records of the fathers, even the Patriarchs, concerning the right of Priesthood, the Lord my God preserved in mine own hands, therefore a knowledge of the beginning of the creation, and also of the Planets, and of the Stars, as they were made known unto the fathers, have I kept even unto this day, and I shall endeavour to write some of these things upon this record, for the benefit of my posterity that shall come after me.

Now the Lord God caused the famine to wax sore in the land of Ur, insomuch that Haran, my brother, died, but Terah, my father, yet lived in the land of Ur, of the Chaldees. And it came to pass that I, Abraham, took Sarai to wife, and Nehor, my brother, took Milcah to wife, who were the daughters of Haran. Now the Lord had said unto me, Abraham, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee. Therefore I left the land of Ur, of the Chaldees, to go into the land of Canaan ; and I took Lot, my brother's son and his wife, and Sarai my wife, and also my father followed after me, unto the land which we denominated Haran. And the famine abated ; and my father tarried in Haran and dwelt there, as there were many flocks in Haran ; and my father turned again unto his idolatry, therefore he continued in Haran.

But I, Abraham, and Lot, my brother's son, prayed unto the Lord, and the Lord appeared unto me, and said unto me, arise, and take Lot with thee, for I have purposed to take thee away out of Haran, and to make of thee a minister to bear my name in a strange land which I will give unto thy seed after thee for an everlasting possession, when they hearken to my voice. For I am the Lord thy God; I dwell in heaven, the earth is my footstool; I stretch my hand over the sea, and it obeys my voice; I cause the wind and the fire to be my chariot; I say to the mountains depart hence, and behold they are taken away by a whirlwind, in an instant, suddenly. My name is Jehovah, and I know the end from the beginning, therefore my hand shall be over thee, and I will make of thee a great nation, and I will bless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and priesthood unto all nations, and I will bless them through thy name; for as many as receive this Gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as their father; and I will bless them that bless thee, and curse them that curse thee; and in thee (that is, in thy priesthood) and in thy seed (that is, thy priesthood), for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body), shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal.

Now, after the Lord had withdrawn from speaking to me, and withdrawn his face from me, I said in mine heart, thy servant has sought thee earnestly, now I have found thee. Thou didst send thine angel to deliver me from the gods of Elkenah, and I will do well to hearken unto thy voice, therefore let thy servant rise up and depart in peace. So I, Abraham, departed as the Lord had said unto me, and Lot with me; and I, Abraham, was sixty and two years old when I departed out of Haran. And I took Sarai, whom I took to wife when I was in Ur, in Chaldea, and Lot my brother's son, and all our substance that we had gathered, and the souls that we had won in Haran, and came forth in the way to the land of Canaan, and dwelt in tents as we came on our way; therefore, eternity was our covering, and our rock, and our salvation, as we journeyed from Haran by the way of Jershon, to come to the land of Canaan.

Now I, Abraham built an altar in the land of Jershon, and made an offering unto the Lord, and prayed that the famine might be turned away from my father's house, that they might not perish; and then we passed from Jershon through the land, unto the place of Sechem. It was situated in the plains of Moreh, and we had already come into the borders of the land of the Canaanites, and I offered sacrifice there in the plains of Moreh, and called on the Lord devoutly, because we had already come into the land of this idolatrous nation.

And the Lord appeared unto me in answer to my prayers, and said

unto me, unto thy seed will I give this land. And I, Abraham, arose from the place of the altar which I had built unto the Lord, and removed from thence unto a mountain on the east of Bethel, and pitched my tent there, Bethel on the west, and Hai on the east; and there I built another altar unto the Lord, and called again upon the name of the Lord.

And I, Abraham, journeyed, going on still towards the south; and there was a continuation of a famine in the land, and I, Abraham, concluded to go down into Egypt, to sojourn there, for the famine became very grievous. And it came to pass when I was come near to enter into Egypt, the Lord said unto me, behold, Sarai, thy wife, is a very fair woman to look upon; therefore it shall come to pass, when the Egyptians shall see her, they will say, she is his wife, and they will kill you, but they will save her alive; therefore see that ye do on this wise: let her say unto the Egyptians, she is thy sister, and thy soul shall live. And it came to pass that I, Abraham, told Sarai, my wife, all that the Lord had said unto me—therefore say unto them, I pray thee, thou art my sister, that it may be well with me for thy sake, and my soul shall live because of thee.

And I, Abraham, had the Urim and Thummim, which the Lord my God had given unto me, in Ur of the Chaldees; and I saw the Stars that they were very great, and that one of them was nearest unto the throne of God; and there were many great ones which were near unto it; and the Lord said unto me, these are the governing ones; and the name of the great one is Kolob, because it is near unto me, for I am the Lord thy God; I have set this one to govern all those which belong to the same order of that upon which thou standest. And the Lord said unto me, by the Urim and Thummim, that Kolob was after the manner of the Lord, according to its times and seasons in the revolutions thereof, that one revolution was a day unto the Lord, after his manner of reckoning, it being one thousand years according to the time appointed unto that whereon thou standest. This is the reckoning of the Lord's time, according to the reckoning of Kolob.

And the Lord said unto me, the planet which is the lesser light, lesser than that which is to rule the day, even the night, is above or greater than that upon which thou standest in point of reckoning, for it moveth in order more slow: this is in order, because it standeth above the earth upon which thou standest; therefore the reckoning of its time is not so many as to its number of days, and of months, and of years. And the Lord said unto me, now, Abraham, these two facts exist; behold, thine eyes see it: it is given unto thee to know the times of reckoning, and the set times, yea the set time of the earth upon which thou standest, and the set time of the greater light, which is set to rule the day, and the set time of the lesser light, which is set to rule the night.

Now the set time of the lesser light, is a longer time as to its reckoning than the reckoning of the time of the earth upon which thou standest. And where these two facts exist, there shall be another fact above them, that

is, there shall be another planet whose reckoning of time shall be longer still; and thus there shall be the reckoning of the time of one planet above another, until thou come nigh unto Kolob, which Kolob is after the reckoning of the Lord's time; which Kolob is set nigh unto the throne of God, to govern all those planets which belong to the same order of that upon which thou standest. And it is given unto thee to know the set time of all the stars that are set to give light, until thou come near unto the throne of God.

Thus I, Abraham, talked with the Lord, face to face, as one man talketh with another; and he told me of the works which his hands had made; and he said unto me, my son, my son, (and his hand was stretched out,) behold, I will shew you all these. And he put his hand upon mine eyes, and I saw those things which his hands had made, which were many; and they multiplied before mine eyes, and I could not see the end thereof: and he said unto me, this is Shinehah, which is the Sun. And he said unto me, Kokob, which is Star. And he said unto me, Olea, which is the Moon. And he said unto me, Kokaubeam, which signifies Stars, or all the great lights, which were in the firmament of heaven. And it was in the night time when the Lord spake these words unto me, I will multiply thee, and thy seed after thee, like unto these; and if thou canst count the number of sands, so shall be the number of thy seeds.

And the Lord said unto me, Abraham, I shew these things unto thee before ye go into Egypt, that ye may declare all these words. If two things exist, and there be one above the other, there shall be greater things above them; therefore Kolob is the greatest of all the Kokaubeam that thou hast seen, because it is nearest unto me. Now, if there be two things, one above the other, and the moon be above the earth, then it may be that a planet or a star may exist above it; and there is nothing that the Lord thy God shall take in his heart to do but what he will do it. Howbeit that he made the greater star, as, also, if there be two spirits, and one shall be more intelligent than the other, yet these two spirits, notwithstanding one is more intelligent than the other, have no beginning; they existed before, they shall have no end, they shall exist after, for they are gnolaum, or eternal.

And the Lord said unto me, these two facts do exist, that there are two spirits one being more intelligent than the other; there shall be another more intelligent than they: I am the Lord thy God, I am more intelligent than they all. The Lord thy God sent his angel to deliver thee from the hands of the priest of Elkenah. I dwell in the midst of them all; I now, therefore, have come down unto thee, to deliver unto thee the works which my hands have made, wherein my wisdom excelleth them all, for I rule in the heavens above, and in the earth beneath, in all wisdom and prudence, over all the intelligences thine eyes have seen from the beginning; I came down in the beginning in the midst of all the intelligences thou hast seen.

Now the Lord had shewn unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many

A Fac-Simile from the Book of Abraham.

No. 2.

EXPLANATION OF THE ABOVE CUT.

Fig. 1. Kolób, signifying the first creation, nearest to the celestial, or the residence of God. First in government, the last pertaining to the measurement of time. The measurement, according to celestial time; which, celestial time, signifies one day to a cubit. One day, in Kolob, is equal to a thousand years, according to the measurement of this earth, which is called by the Egyptians Jah-oh-eh.

Fig. 2. Stands next to Kolob, called by the Egyptians Oliblish, which is the next grand governing creation, near to the celestial or the place where God resides; holding the key of power also, pertaining to other planets; as revealed from God to Abraham, as he offered sacrifice upon an altar, which he had built unto the Lord.

Fig. 3. Is made to represent God, sitting upon his throne, clothed with power and authority: with a crown of eternal light upon his head: representing, also, the grand Key-Words of the Holy Priesthood, as revealed to Adam in the Garden of Eden, as also to Seth, Noah, Melchisedeck, Abraham, and all to whom the Priesthood was revealed.

Fig. 4. Answers to the Hebrew word raukeeyang, signifying expanse, or the firmament of the heavens; also, a numerical figure, in Egyptian, signifying one thousand; answering to the measuring of the time of Oliblish, which is equal with Kolob in its revolution and in its measuring of time.

Fig. 5. Is called in Egyptian Enish-go-on-dosh; that is one of the governing planets also; and is said by the Egyptians to be the Sun, and to borrow its light from Kolob through the medium of Kae-e-vanrash, which is the grand Key, or in other words, the governing power, which governs fifteen other fixed planets or stars, as also Floeese or the Moon, the Earth and the Sun in their annual revolutions. This planet receives its power through the medium of Kli-flos-is-es, or Hah-ko-kau-beam, the stars represented by numbers 22, and 23, receiving light from the revolutions of Kolob.

Fig. 6. Represents this earth in its four quarters.

Fig. 7. Represents God sitting upon his throne, revealing, through the heavens, the grand Key-Words of the Priesthood; as, also, the sign of the Holy Ghost unto Abraham, in the form of a dove.

Fig. 8. Contains writing that cannot be revealed unto the world; but is to be had in the Holy Temple of God.

Fig. 9. Ought not to be revealed at the present time.

Fig. 10. Also.

Fig. 11. Also.—If the world can find out these numbers, So let it be, Amen.

Figures 12, 13, 14, 15, 16, 17, 18, 19, and 20, will be given in the own due time of the Lord.

The above translation is given as far as we have any right to give, at the present time.

of the noble and great ones; and God saw these souls that they were good, and he stood in the midst of them, and he said, these I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me, Abraham, thou art one of them, thou wast chosen before thou wast born. And there stood one among them that was like unto God, and he said unto those who were with him, we will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; and they who keep their first estate, shall be added upon; and they who keep not their first estate, shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate, shall have glory added upon their heads for ever and ever.

And the Lord said, who shall I send? And one answered like unto the Son of Man, here am I, send me. And another answered and said, here am I, send me. And the Lord said, I will send the first. And the second was angry, and kept not his first estate, and, at that day, many followed after him. And then the Lord said, let us go down; and they went down at the beginning, and they organized and formed (that is, the Gods) the heavens and the earth. And the earth, after it was formed, was empty and desolate, because they had not formed anything but the earth; and darkness reigned upon the face of the deep, and the spirit of the Gods was brooding upon the faces of the water.

And they (the Gods,) said, let there be light, and there was light. And they (the Gods) comprehended the light, for it was bright; and they divided the light, or caused it to be divided, from the darkness; and the Gods called the light day, and the darkness they called night. And it came to pass that from the evening until morning they called night; and from the morning until the evening they called day; and this was the first or the beginning of that which they called Day and Night.

And the Gods also said, let there be an expanse in the midst of the waters, and it shall divide the waters from the waters. And the Gods ordered the expanse, so that it divided the waters which were under the expanse from the waters which were above the expanse; and it was so, even as they ordered. And the Gods called the expanse Heaven. And it came to pass that it was from evening until morning that they called Night; and it came to pass that it was from morning until evening that they called Day; and this was the second time that they called Night and Day.

And the Gods ordered, saying, let the waters under the heaven be gathered together unto one place, and let the earth come up dry; and it was so, as they ordered; and the Gods pronounced the earth dry, and the gathering together of the waters, pronounced they, great waters: and the Gods saw that they were obeyed. And the Gods said, let us prepare the earth to bring forth grass; the herb yielding seed; the fruit tree yielding fruit, after his

kind, whose seed in itself yieldeth its own likeness upon the earth; and it was so, even as they ordered. And the Gods organized the earth to bring forth grass from its own seed, and the herb to bring forth herb from its own seed, yielding seed after his kind; and the earth to bring forth the tree from its own seed, yielding fruit, whose seed could only bring forth the same in itself, after his kind; and the Gods saw that they were obeyed. And it came to pass that they numbered the days; from the evening until the morning they called night; and it came to pass, from the morning until the evening they called day; and it was the third time.

And the Gods organized the lights in the expanse of the heaven, and caused them to divide the day from the night; and organized them to be for signs and for seasons, and for days and for years; and organized them to be for lights in the expanse of the heaven, to give light upon the earth; and it was so. And the Gods organized the two great lights, the greater light to rule the day, and the lesser light to rule the night; with the lesser light they set the stars also; and the Gods set them in the expanse of the heavens, to give light upon the earth, and to rule over the day and over the night, and to cause to divide the light from the darkness. And the Gods watched those things which they had ordered until they obeyed. And it came to pass that it was from evening until morning that it was night; and it came to pass that it was from morning until evening that it was day, and it was the fourth time.

And the Gods said, let us prepare the waters to bring forth abundantly the moving creatures that have life; and the fowl, that they may fly above the earth in the open expanse of heaven. And the Gods prepared the waters that they might bring forth great whales, and every living creature that moveth, which the waters were to bring forth abundantly after their kind; and every winged fowl after their kind. And the Gods saw that they would be obeyed, and that their plan was good. And the Gods said, we will bless them, and cause them to be fruitful and multiply, and fill the waters in the seas or great waters; and cause the fowl to multiply in the earth. And it came to pass that it was from evening until morning that they called night; and it came to pass that it was from morning until evening that they called day; and it was the fifth time.

And the Gods prepared the earth to bring forth the living creature after his kind, cattle and creeping things, and beasts of the earth after their kind; and it was so, as they had said. And the Gods organized the earth to bring forth the beasts after their kind, and cattle after their kind, and every thing that creepeth upon the earth after their kind; and the Gods saw they would obey. And the Gods took counsel among themselves and said, let us go down and form man in our image, after our likeness; and we will give them dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So the Gods went down to organize man in their own image, in the image of the Gods to form they him, male and female, to form they

them; and the Gods said, we will bless them. And the Gods said, we will cause them to be fruitful, and multiply, and replenish the earth, and subdue it, and to have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And the Gods said, behold, we will give them every herb bearing seed that shall come upon the face of all the earth, and every tree which shall have fruit upon it, yea, the fruit of the tree yielding seed to them we will give it, it shall be for their meat; and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, behold, we will give them life, and also we will give to them every green herb for meat, and all these things shall be thus organized. And the Gods said, we will do every thing that we have said, and organize them; and behold, they shall be very obedient. And it came to pass that it was from evening until morning they called night; and it came to pass that it was from morning until evening that they called day; and they numbered the sixth time.

And thus we will finish the heavens and the earth, and all the hosts of them. And the Gods said among themselves, on the seventh time we will end our work which we have counselled; and we will rest on the seventh time from all our work which we have counselled. And the Gods concluded upon the seventh time, because that on the seventh time they would rest from all their works which they (the Gods) counselled among themselves to form, and sanctified it. And thus were their decisions at the time that they counselled among themselves to form the heavens and the earth. And the Gods came down and formed these the generations of the heavens and of the earth, when they were formed in the day that the Gods formed the earth and the heavens, according to all that which they had said concerning every plant of the field before it was in the earth, and every herb of the field before it grew; for the Gods had not caused it to rain upon the earth when they counselled to do them, and had not formed a man to till the ground; but there went up a mist from the earth, and watered the whole face of the ground. And the Gods formed man from the dust of the ground, and took his spirit, (that is, the man's spirit,) and put it into him, and breathed into his nostrils the breath of life, and man became a living soul.

And the Gods planted a garden, eastward in Eden, and there they put the man, whose spirit they had put into the body which they had formed. And out of the ground made the Gods to grow every tree that is pleasant to the sight and good for food: the tree of life, also, in the midst of the garden, and the tree of knowledge, of good and evil. There was a river running out of Eden, to water the garden, and from thence it was parted and became into four heads. And the Gods took the man and put him in the Garden of Eden, to dress it and to keep it: and the Gods commanded the man, saying, of every tree of the garden thou mayst freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the time that thou eatest thereof, thou shalt surely die. Now I, Abraham, saw that it was after the

Lord's time, which was after the time of Kolob; for as yet the Gods had not appointed unto Adam his reckoning.

And the Gods said, let us make an help meet for the man, for it is not good that the man should be alone, therefore we will form an help meet for him And the Gods caused a deep sleep to fall upon Adam; and he slept, and they took one of his ribs, and closed up the flesh in the stead thereof, and the rib which the Gods had taken from man formed they a woman, and brought her unto the man. And Adam said, this was bone of my bones, and flesh of my flesh, now she shall be called woman, because she was taken out of man; therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed. And out of the ground the Gods formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that should be the name thereof. And Adam gave names to all cattle, to the fowl of the air, to every beast of the field: and for Adam there was found an help meet for him."

EXPLANATION OF THE CUT ON THE FOLLOWING PAGE.

1. Abraham sitting upon Pharaoh's throne, by the politeness of the king, with a crown upon his head, representing the Priesthood, as emblematical of the grand Presidency in Heaven; with the sceptre of justice and judgment in his hand.

2. King Pharaoh, whose name is given in the characters above his head.

3. Signifies Abraham in Egypt; referring to Abraham, as given in the ninth number of the "Times and Seasons."—*Also as given in the first fac-simile of this book.*

4. Prince of Pharaoh, King of Egypt, as written above the hand.

5. Shulem, one of the king's principal waiters, as represented by the characters above his hand.

6. Olimlah, a slave belonging to the prince.

Abraham is reasoning upon the principles of astronomy, in the king's court.

A Fac-Simile from the Book of Abraham.

No. 3.

AN EXTRACT FROM A TRANSLATION OF THE BIBLE — BEING THE TWENTY-FOURTH CHAPTER OF MATTHEW, COMMENCING WITH THE LAST VERSE OF THE TWENTY-THIRD CHAPTER.

By the Prophet, Seer, and Revelator,—Joseph Smith.

"For I say unto you, ye shall not see me henceforth until ye shall say, blessed is he that cometh in the name of the Lord, in the clouds of heaven, with all his holy angels with him. Then understood his disciples that he should come again on the earth, after that he was glorified and crowned on the right hand of God.

And Jesus went out, and departed from the Temple; and his disciples came to him, for to hear him, saying, Master, shew us concerning the buildings of the Temple, as thou hast said, they shall be thrown down, and left unto you desolate. And Jesus said unto them, see you not all these things, and do you not understand them? Verily I say unto you, there shall not be left here, upon this Temple, one stone upon another that shall not be thrown down.

And Jesus left them, and went upon the mount of Olives. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, tell us when shall these things be which thou hast said concerning the destruction of the Temple, and the Jews; and what is the sign of thy coming, and the end of the world? (or the destruction of the wicked, which is the end of the world.)

And Jesus answered, and said unto them, take heed that no man deceive you; for many shall come in my name, saying, I am Christ, and shall deceive many; then shall they deliver you up to be afflicted, and shall kill you, and you shall be hated of all nations, for my name's sake; and then shall many be offended, and shall betray one another; and many false prophets shall arise, and shall deceive many; and because iniquity shall abound, the love of many shall wax cold; but he that shall endure unto the end, the same shall be saved.

When you, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, concerning the destruction of Jerusalem, then you shall stand in the holy place; whoso readeth let him understand. Then let them who be in Judea flee into the mountains; let him who is on the house top flee, and not return to take any thing out of his house; neither let him who is in the field return back to take his clothes; and woe unto them that are with child, and unto them that give suck in those days; therefore, pray ye the Lord that your flight be not in the winter, neither on the

sabbath day; for then, in those days, shall be great tribulation on the Jews, and upon the inhabitants of Jerusalem, such as was not before sent upon Israel or the world, since the beginning of their reign till this time; no, nor ever shall be sent again upon Israel. All these things are the beginning of sorrows; and except those days should be shortened, there should no flesh be saved; but for the Elect's sake, according to the covenant, those days shall be shortened.

Behold, these things I have spoken unto you concerning the Jews; and then, immediately after the tribulation of those days which shall come upon Jerusalem, if any man shall say unto you, Lo! here is Christ, or there, believe him not; for in those days there shall also arise false Christs, and false prophets, and shall shew great signs and wonders, insomuch that, if possible, they shall deceive the very Elect, who are the elect according to the covenant. Behold, I speak these things unto you for the Elect's sake; and you also shall hear of wars, and rumours of wars; see that ye be not troubled, for all I have told you must come to pass, but the end is not yet.

Behold, I have told you before; wherefore, if they shall say unto you, behold, he is in the desert, go not forth; behold, he is in the secret chambers, believe it not; for as the light of the morning cometh out of the east, and shineth even unto the west, and covereth the whole earth, so shall also the coming of the Son of Man be: and now I shew unto you a parable. Behold, wheresoever the carcase is, there will the eagles be gathered together; so likewise shall mine Elect be gathered from the four quarters of the earth. And they shall hear of wars, and rumours of wars. Behold, I speak unto you for mine Elect's sake; for nation shall rise against nation, and kingdom against kingdom; there shall be famine, and pestilence, and earthquakes, in divers places; and again, because iniquity shall abound, the love of many shall wax cold; but he that shall endure unto the end, the same shall be saved.

And again, this Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come, or the destruction of the wicked; and again shall the abomination of desolation, spoken of by Daniel the prophet, be fulfilled. And immediately after the tribulations of those days, the Sun shall be darkened, and the Moon shall not give her light, and the Stars shall fall from heaven, and the powers of heaven shall be shaken; verily, I say unto you, this generation, in the which these things shall be shewn forth, shall not pass away till all I have told shall be fulfilled:—Although, the days will come, that heaven and earth shall pass away; but my words shall not pass away, but all shall be fulfilled.

And as I said before, after the tribulations of those days, and the powers of the heaven shall be shaken; then, shall appear the sign of the Son of Man in heaven, and then, shall all the tribes of the earth mourn; and they shall see the Son of Man coming in the clouds of heaven, with power and great glory; and whoso treasureth up my word, shall not be deceived, for the

Son of Man shall come, and he shall send his Angels before him with the great sound of a trumpet, and they shall gather together His Elect from the four winds, from one end of heaven to the other.

Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, you know that summer is nigh at hand; so likewise mine Elect, when they shall see all these things, they shall know that He is near, even at the doors; but of the day, and hour, no one knoweth; no, not the Angels of God in heaven, but my Father only. But as it was in the days of Noah, so shall it be also at the coming of the Son of Man; for it shall be with them, as it was in the days before the flood; until the day that Noah entered the ark; they were eating and drinking, marrying and giving in marriage, and knew not until the flood came, and took them all away; so shall the coming of the Son of Man be.

Then shall be fulfilled that which is written, that in the last days, two shall be in the field, the one shall be taken, and the other left; and what I say unto one, I say unto all men, watch therefore, for ye know not at what hour your Lord doth come. But know this, that if the good man of the house had known in what hour the thief would come, he would have watched, and would not have suffered his house to have been broken up, but would have been ready. Therefore be ye also ready, for in such an hour as ye think not, the Son of Man cometh.

Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord when he cometh, shall find so doing; and verily I say unto you, he shall make him ruler over all his goods. But if that evil servant shall say in his heart, my Lord delayeth his coming, and shall begin to smite his fellow servants, and to eat and drink with the drunken, the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and shall appoint him his portion with the hypocrites, and there shall be weeping and gnashing of teeth, and then cometh the end of the wicked according to the prophecy of Moses, saying, they shall be cut off from among the people; but the end of the earth is not yet, but by and by."

A KEY TO THE REVELATIONS OF ST. JOHN.

By Joseph Smith.

Q.—What is the sea of glass spoken of by John, 4th chapter, and 6th verse of the Revelations?

A.—It is the Earth, in its sanctified, immortal, and eternal state.

Q.—What are we to understand by the four Beasts, spoken of in the same verse?

A.—They are figurative expressions, used by the Revelator John, in describing heaven, the Paradise of God, the happiness of man, and of beasts, and of creeping things, and of the fowls of the air; that, which is spiritual, being in the likeness of that which is temporal; and that which is temporal, is in the likeness of that which is spiritual; the Spirit of Man in the likeness of his person, as also the spirit of the beast, and every other creature which God has created.

Q.—Are the four beasts limited to individual beasts, or do they represent classes or orders?

A.—They are limited to four individual beasts, which were shown to John, to represent the glory of the classes of beings, in their destined order or sphere of creation, in the enjoyment of their eternal felicity.

Q.—What are we to understand by the eyes, and wings, which the beasts had?

A.—Their eyes are a representation of light, and knowledge; that is, they are full of knowledge; and their wings are a representation of power, to move, to act, &c.

Q.—What are we to understand by the four and twenty Elders, spoken of by John?

A.—We are to understand that these Elders whom John saw, were Elders who had been faithful in the work of the ministry and were dead; who belonged to the seven churches,—and were then in the Paradise of God.

Q.—What are we to understand by the book which John saw, which was sealed on the back with seven seals?

A.—We are to understand that it contains the revealed will, mysteries, and works of God; the hidden things of His economy concerning this earth during the seven thousand years of its continuance, or its temporal existence.

Q.—What are we to understand by the seven seals with which it was sealed?

A.—We are to understand that the first seal contains the things of the first thousand years, and the second also of the second thousand years, and so on until the seventh.

Q.—What are we to understand by the four Angels, spoken of in the 7th chap. and 1st verse of Revelations?

A.—We are to understand that they are four Angels sent forth from God, to whom is given power over the four parts of the earth, to save life and to destroy; these are they who have the everlasting Gospel to commit to every Nation, Kindred, Tongue, and People; having power to shut up the Heavens, to seal up unto life, or to cast down to the regions of darkness.

Q.—What are we to understand by the Angel ascending from the East, Revlations 7th chapter and 2nd verse?

A.—We are to understand that the Angel ascending from the East, is he to whom is given the seal of the Living God, over the twelve tribes of Israel; wherefore he crieth unto the four Angels having the Everlasting Gospel, saying, hurt not the Earth, neither the Sea, nor the Trees, till we have sealed the servants of our God in their foreheads; and if you will receive it, this is Elias which was to come to gather together the tribes of Israel and restore all things.

Q.—What time are the things spoken of in this chapter to be accomplished?

A.—They are to be accomplished in the sixth thousand year, or the opening of the sixth seal.

Q.—What are we to understand by sealing the one hundred and forty-four thousand, out of all the tribes of Israel; twelve thousand out of every tribe?

A.—We are to understand that those who are sealed are High Priests, ordained unto the Holy Order of God, to administer the Everlasting Gospel; for they are they who are ordained out of every Nation, Kindred, Tongue, and People, by the Angels to whom is given power over the Nations of the earth, to bring as many as will come, to the Church of the First Born.

Q.—What are we to understand by the sounding of the Trumpets, mentioned in the 8th chapter of Revelations?

A.—We are to understand that as God made the world in six days, and on the seventh day he finished his work, and sanctified it, and also formed man out of the dust of the earth; even so, in the beginning of the seventh thousand years will the Lord God sanctify the earth, and complete the salvation of man, and judge all things, and shall redeem all things, except that which he hath not put into his power, when he shall have sealed all things, unto the end of all things; and the sounding of the trumpets of the seven Angels, are the preparing, and finishing of his work, in the beginning of the seventh thousand years;—the preparing of the way before the time of his coming.

Q.—When are the things to be accomplished, which are written in the 9th chapter of Revelations?

A.—They are to be accomplished after the opening of the seventh seal, before the coming of Christ.

Q.—What are we to understand by the little book which was eaten by John, as mentioned in the 10th chapter of Revelations?

A.—We are to understand that it was a mission, and an ordinance, for him to gather the tribes of Israel; behold, this is Elias; who, as it is written, must come and restore all things.

Q.—What is to be understood by the two witnesses, in the eleventh chapter of Revelations?

A.—They are two Prophets that are to be raised up to the Jewish Nation in the last days, at the time of the restoration, and to prophesy to the Jews, after they are gathered, and build the city of Jerusalem, in the land of their fathers.

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

Given December 25th, 1832.

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

EXTRACTS FROM THE HISTORY OF JOSEPH SMITH,

CONTAINING AN ACCOUNT OF THE FIRST VISIONS AND REVELATIONS WHICH HE RECEIVED, ALSO OF HIS DISCOVERING AND OBTAINING THE PLATES OF GOLD WHICH CONTAIN THE RECORD OF MORMON—ITS TRANSLATION—HIS BAPTISM, AND ORDINATION BY THE ANGEL—ITEMS OF DOCTRINE FROM THE REVELATIONS AND COMMANDMENTS TO THE CHURCH.—*Times & Seasons*, Vol. iii. p. 726, &c.

"OWING to the many reports which have been put in circulation by evil designing persons in relation to the rise and progress of the Church of Jesus Christ of Latter-day Saints, all of which have been designed by the authors thereof to militate against its character as a Church, and its progress in the world, I have been induced to write this history, so as to disabuse the public mind, and put all inquirers after truth in possession of the facts as they have transpired in relation both to myself and the Church, so far as I have such facts in possession.

In this history I will present the various events in relation to this Church, in truth and righteousness, as they have transpired, or as they at present exist, being now the eighth year since the organization of the said Church.

I was born in the year of our Lord one thousand eight hundred and five, on the twenty-third day of December, in the town of Sharon, Windsor county, state of Vermont. My father, Joseph Smith, senior, left the state of Vermont, and moved to Palmyra, Ontario (now Wayne) county, in the state of New York, when I was in my tenth year. In about four years after my father's arrival at Palmyra, he moved with his family into Manchester, in the same county of Ontario. His family consisted of eleven souls, namely: my father Joseph Smith, my mother Lucy Smith (whose name previous to her marriage was Mack, daughter of Solomon Mack), my brothers Alvin, (who is now dead), Hyrum, myself, Samuel Harrison, William, Don Carlos, and my sisters Sophronia, Catherine, and Lucy.

Some time in the second year after our removal to Manchester, there was in the place where we lived an unusual excitement on the subject of religion. It commenced with the Methodists, but soon became general among all the sects in that region of country, indeed the whole district of country seemed affected by it, and great multitudes united themselves to the different religious parties, which created no small stir and division amongst the people, some

crying, 'lo here,' and some, 'lo there;' some were contending for the Methodist faith, some for the Presbyterian, and some for the Baptists'. For notwithstanding the great love which the converts for these different faiths expressed at the time of their conversion, and the great zeal manifested by the respective clergy, who were active in getting up and promoting this extraordinary scene of religious feeling, in order to have every body converted, as they were pleased to call it, let them join what sect they pleased; yet when the converts began to file off, some to one party, and some to another, it was seen that the seemingly good feelings of both the priests and the converts were more pretended than real, for a scene of great confusion and bad feeling ensued—priest contending against priest, and convert against convert, so that all the good feelings one for another, if they ever had any, were entirely lost in a strife of words, and a contest about opinions.

I was at this time in my fifteenth year. My father's family was proselyted to the Presbyterian faith, and four of them joined that church, namely, my mother Lucy, my brothers Hyrum, Samuel Harrison, and my sister Sophronia.

During this time of great excitement, my mind was called up to serious reflection and great uneasiness; but though my feelings were deep and often pungent, still I kept myself aloof from all those parties, though I attended their several meetings as often as occasion would permit; but in process of time my mind became somewhat partial to the Methodist sect, and I felt some desire to be united with them, but so great was the confusion and strife among the different denominations, that it was impossible for a person, young as I was, and so unacquainted with men and things, to come to any certain conclusion who was right, and who was wrong. My mind at different times was greatly excited, the cry and tumult was so great and incessant. The Presbyterians were most decided against the Baptists and Methodists, and used all their powers of either reason or sophistry to prove their errors, or, at least, to make the people think they were in error. On the other hand the Baptists and Methodists, in their turn, were equally zealous to establish their own tenets, and disprove all others.

In the midst of this war of words and tumult of opinions, I often said to myself, what is to be done? Who of all these parties are right? or, are they all wrong together? If any one of them be right, which is it, and how shall I know it?

While I was labouring under the extreme difficulties, caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads, 'If any of you lack wisdom, let him ask of God, that giveth unto all men liberally and upbraideth not, and it shall be given him.' Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did; for

how to act I did not know, and unless I could get more wisdom than I then had, would never know; for the teachers of religion of the different sects understood the same passage so differently as to destroy all confidence in settling the question by an appeal to the Bible. At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to 'ask of God,' concluding that if he gave wisdom to them that lacked wisdom, and would give liberally and not upbraid, I might venture. So, in accordance with this my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

After I had retired into the place where I had previously designed to go, having looked around me and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcome me, and had such astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction, not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such a marvellous power as I had never before felt in any being. Just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the Sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me, I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said (pointing to the other) 'THIS IS MY BELOVED SON, HEAR HIM.'

My object in going to enquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner therefore did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right (for at this time it had never entered into my heart that all were wrong), and which I should join. I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said 'that all their creeds were an abomination in his sight; that those professors were all corrupt, they draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof.'

He again forbade me to join with any of them; and many other things did

he say unto me which I cannot write at this time. When I came to myself again, I found myself laying on my back, looking up into heaven.

Some few days after I had this vision, I happened to be in company with one of the Methodist preachers, who was very active in the before-mentioned religious excitement, and conversing with him on the subject of religion, I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behaviour, he treated my communication not only lightly, but with great contempt, saying it was all of the devil, that there were no such things as visions or revelations in these days; that all such things had ceased with the apostles, and that there never would be any more of them.

I soon found, however, that my telling the story had excited a great deal of prejudice against me among professors of religion, and was the cause of great persecution which continued to increase; and though I was an obscure boy, only between fourteen and fifteen years of age, and my circumstances in life such as to make a boy of no consequence in the world, yet men of high standing would take notice sufficient to excite the public mind against me, and create a hot persecution, and this was common among all the sects, all united to persecute me.

It has often caused me serious reflection, both then and since, how very strange it was that an obscure boy, of a little over fourteen years of age, and one, too, who was doomed to the necessity of obtaining a scanty maintenance by his daily labour, should be thought a character of sufficient importance to attract the attention of the great ones of the most popular sects of the day, so as to create in them a spirit of the hottest persecution and reviling. But strange or not, so it was, and was often cause of great sorrow to myself. However it was, nevertheless, a fact, that I had had a vision. I have thought since, that I felt much like Paul when he made his defence before king Agrippa, and related the account of the vision he had when he 'saw a light and heard a voice,' but still there were but few who believed him; some said he was dishonest, others said he was mad, and he was ridiculed and reviled; but all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise; and though they should persecute him unto death, yet he knew and would know unto his latest breath, that he had both seen a light, and heard a voice speaking to him, and all the world could not make him think or believe otherwise.

So it was with me, I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak unto me, or one of them did; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me, falsely, for so saying, I was led to say in my heart, why persecute for telling the truth? I have actually seen a vision, and 'who am I that I can withstand God?' or why does the world

think to make me deny what I have actually seen? for I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dare I do it; at least I knew that by so doing I would offend God and come under condemnation.

I had now got my mind satisfied so far as the sectarian world was concerned, that it was not my duty to join with any of them, but continue as I was until further directed; I had found the testimony of James to be true, that a man who lacked wisdom might ask of God, and obtain and not be upbraided. I continued to pursue my common avocations in life until the twenty-first of September, one thousand eight hundred and twenty-three, all the time suffering severe persecution at the hands of all classes of men, both religious and irreligious, because I continued to affirm that I had seen a vision.

During the space of time which intervened between the time I had the vision, and the year eighteen hundred and twenty-three, (having been forbidden to join any of the religious sects of the day, and being of very tender years, and persecuted by those who ought to have been my friends, and to have treated me kindly, and if they supposed me to be deluded to have endeavoured, in a proper and affectionate manner, to have reclaimed me,) I was left to all kinds of temptations, and mingling with all kinds of society, I frequently fell into many foolish errors, and displayed the weakness of youth, and the corruption of human nature, which I am sorry to say led me into divers temptations, to the gratification of many appetites offensive in the sight of God. In consequence of these things I often felt condemned for my weakness and imperfections; when on the evening of the above mentioned twenty-first of September, after I had retired to my bed for the night, I betook myself to prayer and supplication to Almighty God, for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing before him; for I had full confidence in obtaining a divine manifestation, as I had previously had one.

While I was thus in the act of calling upon God, I discovered a light appearing in the room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant; his hands were naked, and his arms also, a little above the wrist; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom.

Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his per-

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

After telling me these things, he commenced quoting the prophecies of the Old Testament. He first quoted part of the third chapter of Malachi, and he quoted also the fourth or last chapter of the same prophecy, though with a little variation from the way it reads in our Bibles. Instead of quoting the first verse as it reads in our books, he quoted it thus: 'For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall burn as stubble, for they that come shall burn them, saith the Lord of hosts, that it shall leave them neither root nor branch;' and again, he quoted the fifth verse thus: 'Behold, I will reveal unto you the Priesthood by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.' He also quoted the next verse differently: 'And He shall plant in the hearts of the children, the promises made to the fathers, and the hearts of the children shall turn to their fathers; if it were not so, the whole earth would be utterly wasted at His coming.'

In addition to these, he quoted the eleventh chapter of Isaiah, saying that it was about to be fulfilled, He quoted, also, the third chapter of Acts, twenty-second and twenty-third verses, precisely as they stand in our New Testament. He said that that prophet was Christ, but the day had not yet come when 'they who would not hear his voice should be cut off from among the people,' but soon would come.

He also quoted the second chapter of Joel, from the twenty-eighth to the last verse. He also said that this was not yet fulfilled, but was soon to be. And he further stated, the fulness of the Gentiles was soon to come in. He quoted many other passages of scripture, and offered many explanations which cannot be mentioned here. Again, he told me that when I got those plates of which he had spoken (for the time that they should be obtained was not yet fulfilled) I should not show them to any person, neither the breastplate with the Urim and Thummim, only to those to whom I should be commanded to show them; if I did, I should be destroyed. While he was conversing with me about the plates, the vision was opened to my mind that I could see

the place where the plates were deposited, and that so clearly and distinctly, that I knew the place again when I visited it.

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

I lay musing on the singularity of the scene, and marvelling greatly at what had been told me by this extraordinary messenger, when, in the midst of my meditation, I suddenly discovered that my room was again beginning to get lighted, and in an instant, as it were, the same heavenly messenger was again by my bed side. He commenced, and again related the very same things which he had done at his first visit, without the least variation, which having done, he informed me of great judgments which were coming upon the earth, with great desolations by famine, sword, and pestilence, and that these grievous judgments would come on the earth in this generation. Having related these things, he again ascended as he had done before.

By this time, so deep were the impressions made on my mind, that sleep had fled from my eyes, and I lay overwhelmed in astonishment at what I had both seen and heard; but what was my surprise when again I beheld the same messenger at my bed side, and heard him rehearse or repeat over again to me the same things as before, and added a caution to me, telling me that Satan would try to tempt me (in consequence of the indigent circumstances of my father's family) to get the plates for the purpose of getting rich. This he forbid me, saying, that I must have no other object in view in getting the plates but to glorify God, and must not be influenced by any other motive but that of building his kingdom, otherwise I could not get them. After this third visit, he again ascended up into heaven as before, and I was again left to ponder on the strangeness of what I had just experienced, when almost immediately after the heavenly messenger had ascended from me the third time, the cock crew, and I found that day was approaching, so that our interviews must have occupied the whole of that night. I shortly after arose from my bed, and, as usual, went to the necessary labours of the day, but, in attempting to labour as at other times, I found my strength so exhausted as rendered me entirely unable. My father, who was labouring along with me, discovered something to be wrong with me, and told me to go home. I started with the intention of going to the house, but, in attempting to cross the fence out of the field where we were, my strength entirely failed me, and I fell helpless on the ground, and for a time was quite unconscious of anything. The first thing that I can recollect, was a voice speaking unto me calling me by name; I looked up and beheld the same messenger standing over my head, surrounded by light as before. He then again related unto me all that he

had related to me the previous night, and commanded me to go to my father, and tell him of the vision and commandments which I had received.

I obeyed, I retured back to my father in the field and rehearsed the whole matter to him. He replied to me that it was of God, and to go and do as commanded by the messenger. I left the field and went to the place where the messenger had told me the plates were deposited, and owing to the distinctness of the vision which I had had concerning it, I knew the place the instant that I arrived there. Convenient to the village of Manchester, Ontario county, New York, stands a hill of considerable size, and the most elevated of any in the neighbourhood. On the west side of this hill, not far from the top, under a stone of considerable size, lay the plates deposited in a stone box; this stone was thick and rounding in the middle on the upper side, and thinner towards the edges, so that the middle part of it was visible above the ground, but the edge all round was covered with earth. Having removed the earth and obtained a lever which I got fixed under the edge of the stone, and with a little exertion raised it up; I looked in, and there indeed did I behold the plates, the Urim and Thummim, and the breast-plate as stated by the messenger. The box in which they lay was formed by laying stones together in some kind of cement. In the bottom of the box were laid two stones crossways of the box, and on these stones lay the plates and the other things with them. I made an attempt to take them out, but was forbidden by the messenger, and was again informed that the time for bringing them forth had not yet arrived, neither would until four years from that time; but he told me that I should come to that place precisely in one year from that time, and that he would there meet with me, and that I should continue to do so until the time should come for obtaining the plates.

Accordingly as I had been commanded, I went at the end of each year, and at each time I found the same messenger there, and received instruction and intelligence from him at each of our interviews, respecting what the Lord was going to do, and how and in what manner his kingdom was to be conducted in the last days.

As my father's worldly circumstances were very limited, we were under the necessity of labouring with our hands, hiring by day's work and otherwise as we could get opportunity; sometimes we were at home and sometimes abroad, and by continued labour were enabled to get a comfortable maintenance.

In the year 1824, my father's family met with a great affliction, by the death of my eldest brother Alvin. In the month October, 1825, I hired with an old gentleman, by the name of Josiah Stoal, who lived in Chenango county, state of New York. He had heard something of a silver mine having been opened by the Spaniards, in Harmony, Susquehannah county, state of Pennsylvania, and had, previous to my hiring with him, been digging, in order, if possible, to discover the mine. After I went to live with him he took me among the rest of his hands to dig for the silver mine, at which I continued to work for nearly a month without success in our undertaking, and finally

I prevailed with the old gentleman to cease digging after it. Hence arose the very prevalent story of my having been a money digger.

During the time that I was thus employed, I was put to board with a Mr. Isaac Hale, of that place; it was there that I first saw my wife (his daughter) Emma Hale. On the 18th of January, 1827, we were married, while yet I was employed in the service of Mr. Stoal.

Owing to my still continuing to assert that I had seen a vision, persecution still followed me, and my wife's father's family were very much opposed to our being married. I was therefore under the necessity of taking her elsewhere, so we went and were married at the house of Squire Tarbill, in South Bainbridge, Chenango county, New York. Immediately after my marriage, I left Mr. Stoal's and went to my father's and farmed with him that season.

At length the time arrived for obtaining the Plates, the Urim and Thummim, and the Breast-plate. On the 22nd day of September, 1827, having gone, as usual, at the end of another year, to the place where they were deposited; the same heavenly messenger delivered them up to me with this charge, that I should be responsible for them; that if I should let them go carelessly or through any neglect of mine, I should be cut off; but that if I would use all my endeavours to preserve them, until he, the messenger, should call for them, they should be protected.

I soon found out the reason why I had received such strict charges to keep them safe, and why it was that the messenger had said, that when I had done what was required at my hand, he would call for them; for no sooner was it known that I had them, than the most strenuous exertions were used to get them from me; every stratagem that could be invented was resorted to for that purpose; the persecution became more bitter and severe than before, and multitudes were on the alert continually to get them from me if possible; but by the wisdom of God they remained safe in my hands, until I had accomplished by them what was required at my hand; when, according to arrangements, the messenger called for them, I delievered them up to him, and he has them in his charge until this day, being the 2nd day of May, 1838.

The excitement, however, still continued, and rumour with her thousand tongues was all the time employed in circulating tales about my father's family, and about myself. If I were to relate a thousandth part of them, it would fill up volumes. The persecution, however, became so intolerable that I was under the necessity of leaving Manchester, and going with my wife to Susquehannah county, in the state of Pennsylvania; while preparing to start (being very poor, and the persecution so heavy upon us, that there was no probability that we would ever be otherwise), in the midst of our afflictions we found a friend in a gentleman, by the name of Martin Harris, who came to us and gave me fifty dollars to assist us in our afflictions. Mr. Harris was a resident of Palmyra township, Wayne county, in the state of New York, and a farmer of respectability. By this timely aid was I enabled to reach the

place of my destination in Pennsylvania, and immediately after my arrival there, I commenced copying the characters of the plates. I copied a considerable number of them, and by means of the Urim and Thummim I translated some of them, which I did between the time I arrived at the house of my wife's father in the month of December, and the February following.

Some time in this month of February, the aforementioned Mr. Martin Harris came to our place, got the characters which I had drawn off the plates, and started with them to the city of New York. For what took place relative to him and the characters, I refer to his own account of the circumstances as he related them to me after his return, which was as follows:—

'I went to the city of New York, and presented the characters which had been translated, with the translation thereof, to Professor Anthon, a gentleman celebrated for his literary attainments. Professor Anthon stated that the translation was correct, more so than any he had before seen translated from the Egyptian. I then showed him those which were not yet translated, and he said that they were Egyptian, Chaldaic, Assyriac, and Arabic, and he said that they were the true characters. He gave me a cercificate, certifying to the people of Palmyra that they were true characters, and that the translation of such of them as had been translated was also correct. I took the certificate and put it into my pocket, and was just leaving the house, when Mr. Anthon called me back, and asked me how the young man found out that there were gold plates in the place where he found them. I answered that an angel of God had revealed it unto him.

'He then said unto me, let me see that certificate, I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying that there was no such thing now as ministering of angels, and that if I would bring the plates to him, he would translate them. I informed him that part of the plates were sealed, and that I was forbidden to bring them, he replied 'I cannot read a sealed book.' I left him and went to Dr. Mitchell who sanctioned what Professor Anthon had said respecting both the characters and the translation.'

"On the 15th day of April, 1829, Oliver Cowdery came to my house, until when I had never seen him. He stated to me that having been teaching school in the neighbourhood where my father resided, and my father being one of those who sent to the school, he went to board for a season at his house, and while there, the family related to him the circumstance of my having received the plates, and accordingly he had come to make enquiries of me.

Two days after the arrival of Mr. Cowdery, (being the 17th of April,) I commenced to translate the Book of Mormon, and he commenced to write for me."

"We still continued the work of translation, when, in the ensuing month, (May, 1829,) we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, as we found mentioned

in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, '*Upon you, my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.*' He said this Aaronic priesthood had not the power of laying on of hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter; and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me.

Accordingly we went and were baptized—I baptized him first, and afterwards he baptized me—after which I laid my hands upon his head and ordained him to the Aaronic priesthood, and afterwards he laid his hands on me and ordained me to the same priesthood—for so we were commanded. *

* Oliver Cowdery describes these events thus—"These were days never to be forgotten—to sit under the sound of a voice dictated by the *inspiration* of heaven, awakened the utmost gratitude of this bosom! Day after day I continued, uninterrupted, to write from his mouth, as he translated with the Urim and Thummim, or, as the Nephites would have said, 'Interpreters,' the history or record called 'The Book of Mormon.'

"To notice, in even few words, the interesting account given by Mormon and his faithful son Moroni, of a people once beloved and favoured of heaven, would supersede my present design; I shall therefore defer this to a future period, and as I said in the introduction, pass more directly to some few incidents immediately connected with the rise of this Church, which may be entertaining to some thousands who have stepped forward amid the frowns of bigots and the calumny of hypocrites, and embraced the gospel of Christ.

"No men, in their sober senses, could translate and write the directions given to the Nephites from the mouth of the Saviour of the precise manner in which men should build up his church, and especially when corruption had spread an uncertainty over all forms and systems practised among men, without desiring a privilege of showing the willingness of the heart by being buried in the liquid grave, to answer a 'good conscience by the resurrection of Jesus Christ.'

"After writing the account given of the Saviour's ministry to the remnant of the seed of Jacob, upon this continent, it was easily to be seen, as the prophet said would be, that darkness covered the earth and gross darkness the minds of the people. On reflecting further it was as easily to be seen, that amid the great strife and noise concerning religion, none had authority from God to administer the ordinances of the gospel. For the question might be asked, have men authority to administer in the name of Christ, who deny revelations? when *his* testimony is no less than the Spirit of Prophecy? and his religion based, built, and sustained by immediate revelations in all ages of the world, when he has had a people on earth? If these facts were buried, and carefully concealed by men whose craft would have been in danger if once permitted to shine in the faces of men, they were no longer to us; and we only waited for the commandment to be given, 'arise and be baptized.'

"This was not long desired before it was realised. The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after we had called upon him in a fervent manner, aside from the abodes of men, condescended to manifest to us

The messenger who visited us on this occasion, and conferred this priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the priesthood of Melchisedeck, which priesthood he said should in due time be conferred on us, and that I should be called the first elder and he the second. It was on the 15th day of May, 1829, that we were baptized; and ordained under the hand of the messenger.

Immediately upon our coming up out of the water, after we had been baptized, we experienced great and glorious blessings from our heavenly Father. No sooner had I baptized Oliver Cowdery than the Holy Ghost fell upon him, and he stood up and prophesied many things which should shortly come

his will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the vail was parted and the angel of God came down clothed with glory and delivered the anxiously looked for message, and the keys of the gospel of repentance! What joy! what wonder! what amazement! While the world was racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld, our ears heard. As in the 'blaze of day;' yes, more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the centre, and his words, 'I am thy fellow-servant,' dispelled every fear. We listened, we gazed, we admired! 'Twas the voice of an angel from glory, 'twas a message from the Most High! and as we heard we rejoiced, while his love enkindled upon our souls, and we were wrapt in the vision of the Almighty! Where was room for doubt? Nowhere; uncertainty had fled, doubt had sunk no more to rise, while fiction and deception had fled for ever!

"But, dear brother think, further think for a moment, what joy filled our hearts, and with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing?) when we received under his hand the Holy Priesthood as he said, 'upon you my fellow-servants, in the name of Messiah, I confer this Priesthood and this authority, which shall remain upon earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness!'

"I shall not attempt to paint to you the feelings of this heart, nor the majestic beauty and glory which surrounded us on this occasion; but you will believe me when I say, that earth, nor men, with the eloquence of time, cannot begin to clothe language in as interesting and sublime a manner as this holy personage. No; nor has this earth power to give the joy, to bestow the peace, or comprehend the wisdom which was contained in each sentence as they were delivered by the power of the Holy Spirit! Man may deceive his fellow-man, deception may follow deception, and the children of the wicked one may have power to seduce the foolish and untaught, till naught but fiction feeds the many, and the fruit of falsehood carries in its current the giddy to the grave; but one touch with the finger of his love, yes, one ray of glory from the upper world, or one word from the mouth of the Saviour, from the bosom of eternity, strikes it *all* into insignificance, and blots it for ever from the mind! The assurance that we were in the presence of an angel; the certainty that we heard the voice of Jesus, and the truth unsullied as it flowed from a pure personage, dictated by the will of God is to me past description, and I shall ever look upon this expression of the Saviour's goodness with wonder and thanksgiving while I am permitted to tarry; and in those mansions where perfection dwells and sin never comes, I hope to adore in that DAY which shall never cease!"—*T. & S. p.* 201.

to pass. And again, so soon as I had been baptized by him, I also had the spirit of prophecy, when, standing up, I prophesied concerning the rise of the Church, and many other things connected with the Church and this generation of the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation.

Our minds being now enlightened, we began to have the scriptures laid open to our understandings, and the true meaning of their more mysterious passages revealed unto us in a manner which we never could attain to previously, nor ever before had thought of. In the meantime we were forced to keep secret the circumstances of our having been baptized and having received the priesthood, owing to a spirit of persecution which had already manifested itself in the neighbourhood. We had been threatened with being mobbed, from time to time, and this too by professors of religion. And their intentions of mobbing us were only counteracted by the influence of my wife's father's family, (under Divine Providence,) who had become very friendly to me, and who were opposed to mobs, and were willing that I should be allowed to continue the work of translation without interruption; and therefore offered and promised us protection from all unlawful proceedings as far as in them lay."

FROM THE DOCTRINE AND COVENANTS OF THE CHURCH.

Commandment to the Church concerning Baptism.

"No one can be received into the church of Christ, unless he has arrived unto the years of accountability before God, and is capable of repentance.

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

Baptism is to be administered in the following manner unto all those who repent:—The person who is called of God, and has authority from Jesus Christ to baptize, shall go down into the water with the person who has presented him or herself for baptism, and shall say, calling him or her by name: Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. Then shall he immerse him or her in the water, and come forth again out of the water.

The duties of the members after they are received by baptism.

"The Elders or Priests are to have a sufficient time to expound all things concerning the Church of Christ to their understanding, previous to their partaking of the sacrament, and being confirmed by the laying on of the hands of the Elders; so that all things may be done in order. And the members shall manifest before the Church and also before the Elders, by a godly walk and conversation, that they are worthy of it, that there may be works and faith agreeable to the holy scriptures,—walking in holiness before the Lord."

Method of administering the Sacrament of the Lord's Supper.

"It is expedient that the Church meet together often to partake of bread and wine in remembrance of the Lord Jesus; and the Elder or Priest shall administer it; and after this manner shall he administer it: he shall kneel with the Church and call upon the Father in solemn prayer, saying, O God, the Eternal Father, we ask thee in the name of thy Son Jesus Christ to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember Him and keep his commandments which He has given them, that they may always have his Spirit to be with them. Amen.

The manner of administering the wine: He shall take the cup also, and say,—O God, the Eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them, that they may witness unto thee, O God, the Eternal Father, that they do always remember Him, that they may have his Spirit to be with them. Amen."

The duties of the Elders, Priests, Teachers, Deacons, and Members of the Church of Christ.

"An Apostle is an Elder, and it is his calling to baptize, and to ordain other Elders, Priests, Teachers, and Deacons, and to administer bread and wine—the emblems of the flesh and blood of Christ—and to confirm those who are baptized into the Church, by the laying on of hands for the baptism of fire and the Holy Ghost, according to the scriptures; and to teach, expound, exhort, baptize, and watch over the Church; and to confirm the Church by the laying on of the hands, and the giving of the Holy Ghost; and to take the lead of all meetings."

"An Elder has a right to officiate in his stead, when the High Priest is not present."

"The Elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God.

The Priest's duty is to preach, teach, expound, exhort, and baptize, and administer the Sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties: and he may also ordain other Priests, Teachers, and Deacons; and he is to take the lead of meetings when there is no Elder present, but when there is an Elder present he is only to preach, teach, expound, exhort, and baptize, and visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties. In all these duties the Priest is to assist the Elder if occasion requires.

The Teacher's duty is to watch over the Church always, and be with, and strengthen them, and see that there is no iniquity in the Church, neither hardness with each other; neither lying, backbiting nor evil speaking; and see that the Church meet together often, and also see that all the members do their duty; and he is to take the lead of meetings in the absence of the Elder or Priest, and is to be assisted always, in all his duties in the Church, by the Deacons, if occasion requires: but neither Teachers nor Deacons have authority to baptize, administer the Sacrament, or lay on hands; they are, however, to warn, expound, exhort, and teach, and invite all to come unto Christ."

"Every member of the Church of Christ having children, is to bring them unto the Elders before the Church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in His name."

"Any member of the Church of Christ transgressing, or being overtaken in a fault, shall be dealt with as the scriptures direct."

On Priesthood.

"There are, in the Church, two Priesthoods, namely: the Melchisedek, and the Aaronic, including the Levitical Priesthood. Why the first is called the Melchisedek Priesthood, is because Melchisedek was such a great High Priest: before his day it was called *the Holy Priesthood, after the order of the Son of God;* but out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of His name, they, the Church, in ancient days, called that Priesthood after Melchisedek, or the Melchisedek Priesthood.

All other authorities, or offices in the Church, are appendages to this Priesthood; but there are two divisions, or grand heads—one is the Melchisedek Priesthood, and the other is the Aaronic, or Levitical Priesthood.

The office of an Elder comes under the Priesthood of Melchisedek. The Melchisedek Priesthood holds the right of presidency, and has power and authority over all the offices in the Church, in all ages of the world, to administer in spiritual things.

The Presidency of the High Priesthood, after the order of Melchisedek, have a right to officiate in all the offices in the Church.

High Priests, after the order of the Melchisedek Priesthood, have a right to officiate in their own standing, under the direction of the Presidency, in administering spiritual things, and also in the office of an Elder, Priest, (of the Levitical order,) Teacher, Deacon and member."

"The High Priest, and Elder, are to administer in spiritual things, agreeably to the covenants and commandments of the Church; and they have a right to officiate in all these offices of the Church when there are no higher authorities present.

The second Priesthood is called the Priesthood of Aaron, because it was conferred upon Aaron and his seed, throughout all their generations. Why it is called the lesser Priesthood, is because it is an appendage to the greater, or the Melchisedek Priesthood, and has power in administering outward ordinances. The Bishopric is the Presidency of this Priesthood, and holds the keys, or authority, of the same. No man has a legal right to this office, to hold the keys of this Priesthood, except he be a literal descendant of Aaron. But as a High Priest, of the Melchisedek Priesthood, has authority to officiate in all the lesser offices, he may officiate in the office of Bishop when no literal descendant of Aaron can be found; provided he is called and set apart and ordained unto this power by the hands of the Presidency of the Melchisedek Priesthood.

The power and authority of the higher or Melchisedek Priesthood, is to hold the keys of all the spiritual blessings of the Church—to have the privilege of receiving the mysteries of the kingdom of heaven—to have the heavens opened unto them—to commune with the General Assembly and Church of the First-born, and to enjoy the communion and presence of God the Father, and Jesus Christ the Mediator of the new covenant.

The power and authority of the lesser, or Aaronic Priesthood, is to hold the keys of the ministering of angels, and to administer in outward ordinances —the letter of the gospel—the baptism of repentance for the remission of sins, agreeably to the covenants and commandments."

The Calling and Duties of the Twelve Apostles.

"The Twelve travelling counsellors are called to be the Twelve Apostles, or especial witnesses of the name of Christ in all the world; thus differing from other officers in the Church in the duties of their calling."

"The Twelve are a Travelling, Presiding, High Council; to officiate in the name of the Lord, under the direction of the Presidency of the Church, agreeably to the institution of heaven; to build up the Church, and regulate all the affairs of the same, in all nations: first unto the Gentiles, and secondly unto the Jews."

The Calling and Duties of the Seventy.

"The Seventy are to act in the name of the Lord, under the direction of the Twelve, or the Travelling High Council, in building up the Church and regulating all the affairs of the same, in all nations: first unto the Gentiles and then to the Jews:—the Twelve being sent out, holding the keys, to open the door by the proclamation of the Gospel of Jesus Christ; and first unto the Gentiles and then unto the Jews.

And it is according to the vision, showing the order of the Seventy, that they should have seven presidents to preside over them, chosen out of the number of the seventy, and the seventh president of these presidents is to preside over the six; and these seven presidents are to choose other seventy besides the first seventy, to whom they belong, and are to preside over them; and also other seventy until seven time seventy, if the labor in the vineyard of necessity requires it. And these seventies are to be travelling ministers unto the Gentiles first, and also unto the Jews; whereas, other officers of the church who belong not unto the twelve, neither to the seventy, are not under the responsibility to travel among all nations, but are to travel as their circumstances shall allow, notwithstanding they may hold as high and responsible offices in the church.

Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand; even so. Amen."

Extract from a Revelation given July, 1830.

"Behold, this is wisdom in me: wherefore marvel not, for the hour cometh that I will drink of the fruit of the vine with you on the earth, and with Moroni, whom I have sent unto you to reveal the Book of Mormon, containing the fulness of my everlasting gospel; to whom I have committed the keys of the record of the stick of Ephraim; and also with Elias, to whom I have committed the keys of bringing to pass the restoration of all things, or the restorer of all things spoken by the mouth of all the holy prophets since the world began, concerning the last days: and also John, the son of Zacharias, which Zacharias he (Elias) visited and gave promise that he should have a son, and his name should be John, and he should be filled with the spirit of Elias; which John I have sent unto you, my servants, Joseph Smith, jun., and Oliver Cowdery, to ordain you unto this first Priesthood which you have received, that you might be called and ordained even as Aaron: and also Elijah, unto whom I have committed the keys of the power of turning the hearts of the fathers to the children, and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse: and also with Joseph, and Jacob, and Isaac, and Abraham, your fathers: by whom the promises remain; and also with Michael, or Adam, the father of all, the prince of all,

the ancient of days: and also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be Apostles and especial witnesses of my name, and bear the keys of your ministry: and of the same things which I revealed unto them, unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fulness of times, in the which I will gather together in one all things, both which are in heaven and which are on earth: and also with all those whom my Father hath given me out of the world; wherefore, lift up your hearts and rejoice, and gird up your loins, and take upon you my whole armour, that ye may be able to withstand the evil day, having done all ye may be able to stand. Stand, therefore, having your loins girt about with truth; having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace, which I have sent mine angels to commit unto you; taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of my Spirit, which I will pour out upon you, and my word which I revealed unto you; and be agreed as touching all things whatsoever ye ask of me, and be faithful until I come, and ye shall be caught up, that where I am ye shall be also. Amen."

Rise of the Church of Jesus Christ of Latter-day Saints.

"The rise of the Church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Saviour Jesus Christ in the flesh, it being regularly organized and established, agreeably to the laws of our country, by the will and commandments of God, in the fourth month, and on the sixth day of the month, which is called April; which commandments were given to Joseph Smith, jun., who was called of God and ordained an apostle of Jesus Christ, to be the first Elder of this Church; and to Oliver Cowdery, who was also called of God an apostle of Jesus Christ, to be the second Elder of this Church, and ordained under his hand; and this according to the grace of our Lord and Saviour Jesus Christ, to whom be all glory, both now and for ever. Amen.

After it was truly manifested unto this first Elder that he had received a remission of his sins, he was entangled again in the vanities of the world; but after repenting, and humbling himself sincerely, through faith, God ministered unto him by an holy angel, whose countenance was as lightning, and whose garments were pure and white above all other whiteness, and gave unto him commandments which inspired him, and gave him power from on high, by the means which were before prepared, to translate the Book of Mormon, which contains a record of a fallen people, and the fulness of the Gospel of Jesus Christ to the Gentiles, and to the Jews also, which was given by inspiration, and is confirmed to others by the ministering of angels, and is declared unto the world by them, proving to the world that the Holy Scrip-

tures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old, thereby shewing that he is the same God yesterday, to-day, and for ever. Amen.

Therefore having so great witnesses, by them shall the world be judged, even as many as shall hereafter come to a knowledge of this work; and those who receive it in faith and work righteousness, shall receive a crown of eternal life; but those who harden their hearts in unbelief and reject it, it shall turn to their own condemnation, for the Lord God has spoken it; and we, the Elders of the Church, have heard and bear witness to the words of the glorious Majesty on high, to whom be glory for ever and ever. Amen.

By these things we know that there is a God in heaven who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth, and all things which are in them, and that he created man male and female; after his own image and in his own likeness created he them, and gave unto them commandments that they should love and serve him the only living and true God, and that he should be the only being whom they should worship. But by the transgression of these holy laws, man became sensual and devilish, and became fallen man.

Wherefore the Almighty God gave his only begotten Son, as it is written in those Scriptures which have been given of him; he suffered temptations but gave no heed unto them; he was crucified, died, and rose again the third day; and ascended into heaven to sit down on the right hand of the Father, to reign with almighty power according to the will of the Father, that as many as would believe and be baptized in his holy name, and endure in faith to the end should be saved; not only those who believed after he came in the meridian of time in the flesh, but all those from the beginning, even as many as were before he came, who believed in the words of the holy prophets, who spake as they were inspired by the gift of the Holy Ghost, who truly testified of him in all things should have eternal life, as well as those who should come after, who should believe in the gifts and callings of God by the Holy Ghost, which beareth record of the Father, and of the Son, which Father, Son, and Holy Ghost are one God, infinite and eternal, without end. Amen.

And we know that all men must repent and believe on the name of Jesus Christ and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the kingdom of God. And we know that justification through the grace of our Lord and Saviour Jesus Christ, is just and true; and we know, also, that sanctification through the grace of our Lord and Saviour Jesus Christ, is just and true, to all those who love and serve God with all their mights, minds, and strength; but there is a possibility that man may fall from grace and depart from the living God. Therefore let the Church take heed and pray always, lest they fall into temptations; yea, and even let those who are sanctified take heed also. And we know that these things are true and according to the revelations of John, neither adding to, nor diminishing from the prophecy of his book, the Holy Scriptures, or the

Revelations of God which shall come hereafter by the gift and power of the Holy Ghost, the voice of God, or the ministering of angels; and the Lord God has spoken it; and honour, power and glory, be rendered to his holy name, both now and ever. Amen."

"*Times and Seasons*," *Vol.* III, *page* 709.

"We believe in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost.

We believe that men will be punished for their own sins, and not for Adam's transgression.

We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the Gospel.

We believe that these ordinance are: 1st, Faith in the Lord Jesus Christ: 2d, Repentance: 3d, Baptism by immersion for the remission of sins: 4th, Laying on of hands for the gift of the Holy Ghost.

We believe that a man must be called of God by "prophesy, and by laying on of hands" by those who are in authority to preach the gospel and administer in the ordinances thereof.

We believe in the same organization that existed in the primitive Church, viz: Apostles, Prophets, Pastors, Teachers, Evangelists, &c.

We believe in the gifts of tongues, prophesy, revelation, visions, healing, interpretation of tongues, &c.

We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the Kingdom of God.

We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes. That Zion will be built upon this (American) continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiac glory.

We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege let them worship how, where, or what they may.

We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring and sustaining the law.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to *all men;* indeed we may say that we follow the admonition of Paul "we believe all things we hope all things," we have endured many things and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things."

JOSEPH SMITH.

TRUTH.

Oh! say, what is truth? 'Tis the fairest gem,
That the riches of worlds can produce;
And priceless the value of truth will be, when
The proud monarch's costliest diadem,
Is counted but dross and refuse.

Yes, say, what is truth? 'Tis the brightest prize
To which mortals or Gods can aspire;
Go search in the depths where it glittering lies,
Or ascend in pursuit to the loftiest skies,
'Tis an aim for the noblest desire.

The sceptre may fall from the despot's grasp,
When with winds of stern justice he copes;
But the pillar of truth will endure to the last,
And its firm-rooted bulwarks outstand the rude blast,
And the wreck of the fell tyrant's hopes.

Then say, what is truth? 'Tis the last and the first,
For the limits of time it steps o'er;
Though the heavens depart, and the earth's fountains burst,
Truth, the sum of existence, will weather the worst,
Eternal, unchanged, evermore.

JOHN JAQUES.

GretagMacbeth™ ColorChecker Color Rendition Chart

	1	2	3	4	5	6	7	8	9	10	11 (A)	12	13	14	15
L*	39.12	65.43	49.87	44.26	55.56	70.82	63.51	39.92	52.24	97.06	92.02	87.34	82.14	72.06	62.15
a*	13.24	18.11	-4.34	-13.80	9.82	-33.43	34.26	11.81	48.55	-0.40	-0.60	-0.75	-1.06	-1.19	-1.07
b*	15.07	18.72	-22.29	22.85	-24.49	-0.35	59.60	-46.07	18.51	1.13	0.23	0.21	0.43	0.28	0.19

	16 (M)	17	18 (B)	19	20	21	22	23	24	25	26	27	28	29	30
L*	49.25	38.62	28.86	16.19	8.29	3.44	31.41	72.46	72.95	29.37	54.91	43.96	82.74	52.79	50.87
a*	-0.16	-0.18	0.54	-0.05	-0.81	-0.23	20.98	-24.45	16.83	13.06	-38.91	52.00	3.45	50.88	-27.17
b*	0.01	-0.04	0.60	0.73	0.19	0.49	-19.43	55.93	66.80	-49.49	30.77	30.01	81.29	-12.72	-29.46

inches 4 3 2 1 0 — centimeters 0 1 2 3 4 5 6 7 8 9 10

D50 Illuminant, 2 degree observer

Density → 0.04 0.09 0.15 0.22 0.36 0.51 0.75 0.98 1.24 1.67 2.04 2.42

Golden Thread

Colors by Munsell Color Services Lab

Don Williams