

recting them in regard to their temporal affairs, as well as concerning the great matters that pertain to a future state of existence.

I mention this in order to refer to the text which I have taken. He that receives this record, and shall not condemn it because of imperfections that are in it, the same shall know of greater things than these. That is, they shall know of greater things than what are contained in the Book of Mormon. The Book of Mormon contains some wonderful things about the colonization of this country soon after the flood, the history of a certain nation that lived here some sixteen or seventeen centuries; then of another nation that succeeded it, and that lived here some 600 years before Christ, and down to the time that the records were hid up. Great things, historically, are revealed in this book; great things are revealed in it concerning prophecies that are yet to take place, and that have already taken place—when this record was translated. Not only this, but it contains the gospel of the Son of God. I mean the first principles of the gospel—the principles of faith in God and in his son Jesus Christ; repentance—turning away from sin, from all unrighteousness; baptism by immersion in water for remission of sins; the gift and power of the Holy Ghost to be shed forth upon those who should receive this record—that is, receive its truths and obey them. It does not mean those who should read this record and not perform the things that are contained therein; the promise is not extended to them. "Whoso receives this record." That is, receives the gospel therein contained, will assuredly believe in Christ; will assuredly repent of his sins; will assuredly be baptized for the remission of his sins; and will assuredly be confirmed, by the laying on of hands, for the reception of the Holy Ghost. No man or woman that fails to comply with these things that I have named—believes and receives the record; they may pretend to believe the record, they may say it appears to be a very good record, and it speaks as if it might be true; but unless they do receive it, by obeying its ordinances, and its institutions, and complying with the principles of the gospel, they would not be entitled to the promise recorded in the words of my text, "They shall know of greater things than these." I would ask, if the Latter-day Saints know of anything greater than that which is contained in the Book of Mormon. What a wonderful thing the Book of Mormon is, to be brought forth by an angel sent from heaven, to be translated from the ancient languages of this country into our English language, to have the Urim and Thummim given to the translator by which the words were translated. What a great and wonderful thing the Book of Mormon is so far as its prophecies are concerned, so far as its history and its doctrine are concerned; and so far as its predictions of those things which are immediately in the future are concerned, what a great benefit it has been to us Latter-day Saints to read our own history before it comes to pass.

I might take up one whole discourse in showing how the Book of Mormon has been fulfilled since it has been translated up to the present time, in the bringing forth of the gospel from among the Gentiles and in the people being gathered together from among the Gentiles. The persecutions that they should endure are predicted in the Book of Mormon. It is a great thing, it is a wonderful thing. In fact it is just what Isaiah said it would be in prophecying of the Book; he said it should be a marvellous work and a wonder. But the people who should receive this record should know of greater things. What greater things have we learned? We might have searched the Book of Mormon from beginning to end, and we never could have learned the perfect organization of the Kingdom of God upon the earth, such as we now find in the midst of this people. We might have read in the Book of Mormon about the Melchisedek priesthood, as it existed among the Nephites; we might have read of the Aaronic priesthood such as also existed in this land; and we might, too, have read about the first principles of the gospel and about Twelve Apostles chosen among the ancient Nephites; but do we read of the manner in which the Nephites were organized after

they were baptized and received the Holy Ghost? No. Why? Because the Lord saw proper to withhold this from us, deeming it proper to reveal it through the patriarch Joseph whom he would raise up, as something greater than the Book of Mormon should contain; showing that there was to be Twelve Apostles in our day. Did the Book of Mormon inform us that we were to have Twelve Apostles? No. The Lord therefore gave greater things to this people who believed the record that had come unto us, by revealing directly that we were to have raised up in this dispensation twelve men, called Apostles, and that they should go forth and preach his gospel, first to the Gentile nations, and when the times of the Gentiles should be fulfilled they should go forth and preach his gospel to the scattered remnants of the house of Israel. This was taught when the revelation was given, soon after the last part of the Book of Mormon was translated, before it was yet printed; that the Lord would raise up a Church, that he would call twelve men and send them forth as apostles, that he would build up his Church among the Gentiles first; that he would when their times were fulfilled, send them to the house of Israel, to bring that people back to a knowledge of the gospel.

Now this was new information to the people. They at first learned the Book of Mormon, and having learned it, having been taught concerning what God taught ancient Israel on this land, then the Lord revealed unto them greater things according to the promise in our text by telling them what should be done directly in our midst. Then again, what could we learn from either the Bible or Book of Mormon in regard to three glories—the celestial, the terrestrial and the telestial glories? What did we know concerning the various degrees of these glories? What did we know concerning those that should inhabit these various worlds of glory? Nothing at all. It was merely referred to in Paul's writings, that there were three glories, "one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead." But Paul left us here; he did not tell us anything about the celestial, or anything about the terrestrial, or telestial glories; he told us nothing about the inhabitants of these worlds, nor anything about the laws by which these different glorified worlds were governed, but merely referred to them in a few words, and then dropped it. The people to whom he was writing may have known all about the subject he so casually referred to; if they did the knowledge they possessed was not handed down to us. But the Lord, on the 16th day of February, 1832, poured out his Spirit from on high while Joseph was engaged in the work of translating another record, and also upon his scribe, and they saw in vision the celestial world, and they were commanded to write a portion of the things which they saw; to write about the greatness and power and majesty and the knowledge of the people who inhabit the celestial world. And they were also shown, in the same manner, the terrestrial world and the inhabitants thereof and their glory, and what their condition would be in the eternal worlds; and then they descended also in their vision and beheld the lesser or telestial glory, and they saw the inhabitants that dwell there, and comprehended the laws by which they were governed. Some of these things they were commanded to write, while there were things which they beheld which they were strictly commanded not to write, as the world was not worthy to receive them. Neither was the Church, at that time, prepared to receive a full knowledge concerning these things. But that portion which they were permitted to write they wrote, and it has been printed now some 40 years for the Saints and for the inhabitants of the world to learn concerning the future condition of all those that shall pass out of this state of existence behind the veil.

Here, then, were greater things made manifest than those in the Book of Mormon, or those in the Bible. Whoso receives this record and shall not condemn it because of imperfections, the same shall know of greater things. "But," says one, "what imperfections could there be in the writings of an inspired man?" I will tell you. Imperfections may creep in through the printing press, unless there was some expert person to examine the printing of the Book. There might be imperfections creep in through the persons that recorded these things—Mormon and the various prophets that preceded him who wrote upon the plates. Imperfections might occur through the omission of some words. But one of the prophets says, he knew of no imperfection in the record; nevertheless, the Lord knew all, therefore, he said, judge not, lest ye be judged; judge not with harsh judgment, lest ye be judged harshly—that is unrighteously. Probably the individual in reading the first edition of the Book of Mormon from the hands of the printer, knew of no error so far as the printing was concerned. But when we came to examine the first edition, and even all the editions, we found some few little imperfections that were introduced chiefly of a typographical nature. Well, those who will not condemn the work of God because of such little things, have the promise that they shall know of greater things than these. The Latter-day Saints are witnesses. You have upon your shelves the Book of Covenants and

Commandments, the revelations of heaven; you also are in possession of the Pearl of Great Price, containing the vision of Moses, that great and glorious vision which he received on the mount, revealing to him the history of the creation of the world. The Lord saw proper to descend upon a certain mountain before Moses, and showed himself to him, and the glory of God rested upon Moses so that he stood in the presence of the Lord; and the Lord showed unto Moses the works of his hands in relation to the various creations that he had made. And when Moses began to inquire of the Lord, the Lord said unto him, 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 upon the earth. Here, then, Moses began to understand that it was not for him, as a mortal personage, to cast his eyes forth and behold all the infinite creations of the Almighty dispersed through boundless space; but the Lord was willing that he should know in part. And Moses, when he saw the glory of God, and the things with which he was surrounded, pertaining to the planetary system, he began to wonder and marvel, as you and I would do if we had the privilege of gazing in vision upon the works of God. And while he was marveling at what he had seen, the Lord for some reason, withdrew from him, probably to try him to see if he would be faithful to him. And when the Spirit of the Lord was taken from him, and the glory of God had withdrawn from him and the Lord himself had departed from before him, Moses was left to himself. O how weak! He fell to the earth, and for the space of many hours he did not receive his natural strength. And when in this weak, fallen condition he exclaimed, I know now that man is nothing; and he began to call upon the Lord to restore his strength. And Satan, we learn, took advantage of Moses, on this occasion, while thus left to himself, and came and stood before him, and said Moses, son of man, I am the Only Begotten, worship me. Moses looked upon Satan and perceived the difference at once, between the glorious personage that had appeared to him a short time before, and the personage of Satan. And Moses in looking upon this strange visitor said, Where is thy glory that I should worship thee? Behold, I could not look upon God save his glory were upon me; but I can look upon thee in my natural state. Having said so much to him, he commanded him to depart; but being so weak his faith was not strong enough to prevail against Satan, hence he did not leave at his bidding. Moses then called upon God, and Satan began to tremble and the earth began to shake; and Satan rent upon the earth, and commanded Moses, saying, I am the Only Begotten, worship me. But Moses still called upon God for strength, and the Lord heard and answered his prayers; and he then commanded Satan, in the name of the Only Begotten Son, to depart; and he was rebuked from his presence. And again Moses lifted up his voice to heaven and cried to the Lord, and the glory of God began to come upon him; and the Lord stood in his presence again, and Moses was again filled with his glory. And while he was filled with the glory of the Lord he beheld all the earth and the inhabitants thereof, and there was not a particle of the earth withheld from his vision; he saw every particle of it. He beheld it not by the natural vision, but by the Spirit of the living God.

Moses not only saw the whole of this beautiful creation in its entirety, but he doubtless beheld the laws by which every particle is governed, whether that particle was governed by the law of gravitation or electricity or heat, Moses comprehended it. He was then desirous to know how the Lord created the earth, as well as other heavenly bodies; but would the Lord grant his desires in full? No; because it was not for mortal man to know so much. But Moses still pleaded with the Lord in this language: "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." He thought that if he could not behold other worlds, if he had not the privilege granted to him of looking upon more glorious creations, it would be a satisfaction for him to look upon this earth and also the heavens. But what was the Lord's answer to him? "The heavens! they are many, and they cannot be numbered unto me, 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." But, said the Lord, I will reveal to you concerning this earth upon which thou standest, and also the heaven belonging to the earth, and you shall write the words which I speak to you. This is the way that Moses obtained what is now called the book of Genesis, which gives an account of the creation. How did we learn of these things? By way of fulfillment of this promise contained in the words of our text: "Whoso shall believe in this record and shall not condemn it because of its imperfections, the same shall know of greater things than these." Here then we have come to a knowledge of the great and grand vision given to the revelator Moses. God communicated to Moses concerning the creation of the heavens and this little earth upon which we dwell. He tells us that darkness came upon the face of the great deep, after the earth was created. What was there before this darkness came, can any one tell us? A great many religious people, without any reflection, have supposed there was no light, from all eternity, until about six thousand years ago; that then the Lord created the sun, moon and stars. They really think that that was the first time from all the endless durations of past eternity that there was any light. I mean a great many ignorant people.

But according to the revelation given to Moses, there was light before the foundations of this world were laid, before God caused darkness to come over this great deep; after he created the heavens and the earth, then God spake and said, let there be light; and there was light. And as we are told, the evening and the morning was the first day. Why does it begin with the evening and not with the morning? Because darkness reigned, the Lord having caused darkness to reign over the whole face of the earth. How he did it, in what way he produced it is not revealed. At any rate, it is not said in the book of Genesis that the sun was permitted to shine forth, or that the moon gave its light on the first day, but that was something which was permitted to take place on the fourth day instead of on the first day. What then was it that existed before darkness came over the face of the deep? Was it sunshine? I think not. It was that probably which is connected with all creations in their first formation—self-luminous matter. Darkness was then made, but how we know not; it might have been by causing the light associated with those materials to become latent in the substance—not permitted to shine forth. How long this darkness continued is not revealed. How long it was before the Lord said again, Let there be light, and there was light, is not revealed.

Again we find that the solid portions of the earth were entirely covered with water, for the Lord commanded the waters to be gathered together to one place; and commanded the dry land to appear. The dry land he called earth; the gathering together of the waters called seas. How did he do this? He may have done it by a direct miracle, or he may have done it according to certain laws which he controlled, and which were always under his control. How easy it would be for him to take this globe of ours that was entirely covered by water, and set it in motion, and cause it to rotate upon its axis. Would not this cause the waters to be gathered together from the equatorial regions to the two polar regions—the arctic and the ant-arctic seas, and in the intermediate regions, and thus leave the dry land in the equatorial regions?

Then again, how easy it would be for him to compress the solid portions of the earth at the poles and cause the same to bulge out above the equator. Or in other words, to do this also by law, by causing the earth to turn upon its axis more swiftly than it does at the present time, which would give a greater diameter through the equator than at the poles.

There are many things in the new translation besides the vision and revelation in regard to the creation, written by Joseph Smith, which are far greater than anything contained in the Bible, or in the Book of Mormon, or in the Doctrine and Covenants. I bring up these things in order to show you that God has fulfilled his promises to the present time, by giving us greater knowledge concerning the creation of our globe.

The prophet Joseph Smith revealed to us that all the materials of our globe, and all the materials of the universe, are eternal in their nature, that their substance is eternal, not created out of nothing according to the vagaries and foolish ideas of the religious world. The Lord told us that he created the earth out of materials that previously existed; he told us that these materials were eternal in their nature, and of everlasting duration. In what condition have these materials been for the last, say millions of ages—for instance, as many millions of years as there are sands upon the sea shore? Have they been lying dormant without any control of law? Were there no electric principles or laws to govern them, was there no heat connected with them, or was there no latent principle called light, neither a gratifying power in connection with these materials? I have no doubt in my own mind but what there have been laws from all eternity—or if you do not wish to call them laws, call them forces, call them powers, call them by any name which may suit you—that have controlled these materials; and then again these laws or forces have also been under the control of a wise supreme intelligence from all eternity to the present time. How many organizations the materials of our earth have undergone before they were organized according to the revelations given to Moses, are not revealed. How many worlds they had entered into prior to that time; how many conditions existed through the millions of ages of past duration are nowhere revealed. A great many learned men are beginning to see that the materials of our globe have been in existence, as they say, for millions of ages. Some of them have made calculations in regard to how many millions of years since such and such phenomena took place, in regard to certain materials of which our earth is composed; and because they have discovered some of these things, they have in the weakness and foolishness of their minds began to doubt the Mosaic history, concerning the creation. I presume if I had never heard of the Book of Mormon, or Doctrine and Covenants, or the revelations of which I am speaking, I suppose I should have been probably an infidel, so far as regards the religious sects; I could not have believed them; if I had suffered my mind to reflect. But when I come to learn and understand that God has nowhere spoken in all the revelations that he has given, that he ever made so much as one particle of this earth out of nothing; and when I found that God has never hinted or revealed any such thing; but, on the contrary, that he organized the world out of pre-existent materials that were eternal in their nature, then I could reflect back with our learned philosophers and suffer my mind to go back just as far as they dare go in their theories, and then go back to all eternity beyond that which they go, and say, these materials were in operation, and say worlds were being organized, and different conditions were taking

place, and laws were being given for all these vast ages of the past, and still reconcile it with the revelations God has given in these latter times. Science and true religion never can possibly contradict each other. There never was any truth in science that would contradict any principle of revelation that God ever revealed to man. Why? Because true science is founded upon a true understanding of the laws and forces of nature. But who ordained from time to time these laws of nature in connection with the universe as we now behold them? It was the Lord whom we serve—the great Supreme Ruler of the universe. Who organizes and disorganizes according to his own will and pleasure. He garnishes the heavens in his wisdom and builds the vast superstructure of the universe, as a very handy work. He brings into life and being new worlds and disorganizes them, scattering the elements, and again brings them together by his power or by the laws he has ordained, and by his laws makes new creations, new worlds, and new universes and inhabits them with myriads and myriads of intelligent beings? This is the work of the great Supreme Ruler of all things, of all ages.

This we find out by reading the first two chapters of Genesis, as revealed anew, and many other things of which we were profoundly ignorant, until God raised up this youth, this unlearned prophet of the nineteenth century, to bring these things to light. By revelations given in ancient days, and renewed through this young prophet of God, we learn that we, ourselves, did not begin to exist when we were born into this state of existence; we learn that we are of a higher origin than that assigned by poor, unbelieving man. Contrast the ideas of the last few centuries with the ideas that God has revealed from heaven. They would make man look for his origin down to the very reptile and the worm that crawls upon the earth, and to the fish of the sea—as the first father, the first origin, the first origin. Such is the reason of the learned of the last few centuries—the evolution theory; in other words, that which you learn from books, the creation of man's folly and foolishness. But when we learn through the revelations of God that instead of man's coming up from the poor worm of the dirt, he descended from that being who controls the universe by his power; that he descended from that being who is the fulness of all knowledge, and who sways his sceptre over more planetary systems than there are sands upon the sea shore. We are his offspring, we are his sons and his daughters, we are his children, he has begotten us, and we existed before the foundation of the world. Who among the wise, and the great, and those who have studied as far as human wisdom can at present reach, who among them can tell the origin of life? Who among them can tell the origin of this intelligence in man, this reasoning power, and this perceptive faculty, that enables man to grasp not only a great many things pertaining to the laws connected with their own little earth, but enables him to launch out into the regions of space for hundreds of millions of miles and find out and understand many things that govern worlds afar off. Is there no man that can tell the origin of this intelligence? Let the trained collegiate mind, whose life time has been occupied in study, come forth and tell us how man obtains the first principle of knowledge, how came knowledge to be connected with matter, how came knowledge connected with flesh and bones, and blood, and skin, and sinew? That knowledge—that intelligence is Godlike, God is its author, he is the father of our spirits, and we were begotten before this world rolled into existence. Once we dwelt in the presence of our Father; once we were enabled to lift our songs of praise in the celestial world, from which we emigrated; once we dwelt in the society of an innumerable convention of angels, upon a world that had passed through its stages, its ordeals, the same as this world is passing through its various mutations. That celestial world from whence we came, is more perfect than this earth, it is organized after a celestial order, a higher order and glorified by the presence of immortal, glorified, celestial beings. That is our home, from that world we came. Here is our dwelling place for a season; to that world we will return, to that being by whom we were begotten we will render an account; he who is our Father will require us to give an account of our doings in this probation. We must meet him, and behold him, in all his glory, in all his power, in all his majesty, and greatness, and superior excellency and with that infinite knowledge of which he is in possession, we must appear before him to give an account of our doings while shut out from his presence on this little world.

Here then is another thing in which the Lord has fulfilled our text. He has told us of our pre-existence; he has told us of the glory and the greatness of our ancestor, even the Supreme Being; he has told us when we existed, that it was before this world was brought into existence. Are not these greater things than are contained and explained in the Book of Mormon or the Bible? It is true the Book of Mormon barely alludes to the pre-existence of man, without explaining it. Jesus, before he appeared in the flesh, showed his spiritual form to the brother of Jared; that was not a body of flesh and bones; but a spiritual form like the image of man. He said unto the brother of Jared, Seest thou that thou art created after mine image? And he further says, All men in the beginning have I created after the image of the body of my Spirit; that is the spiritual form occupied by him. All men and women in the beginning were created by Him, and there never was a person, there is not any one now living, and there never will be a man or woman, but what was in the beginning created in his image.