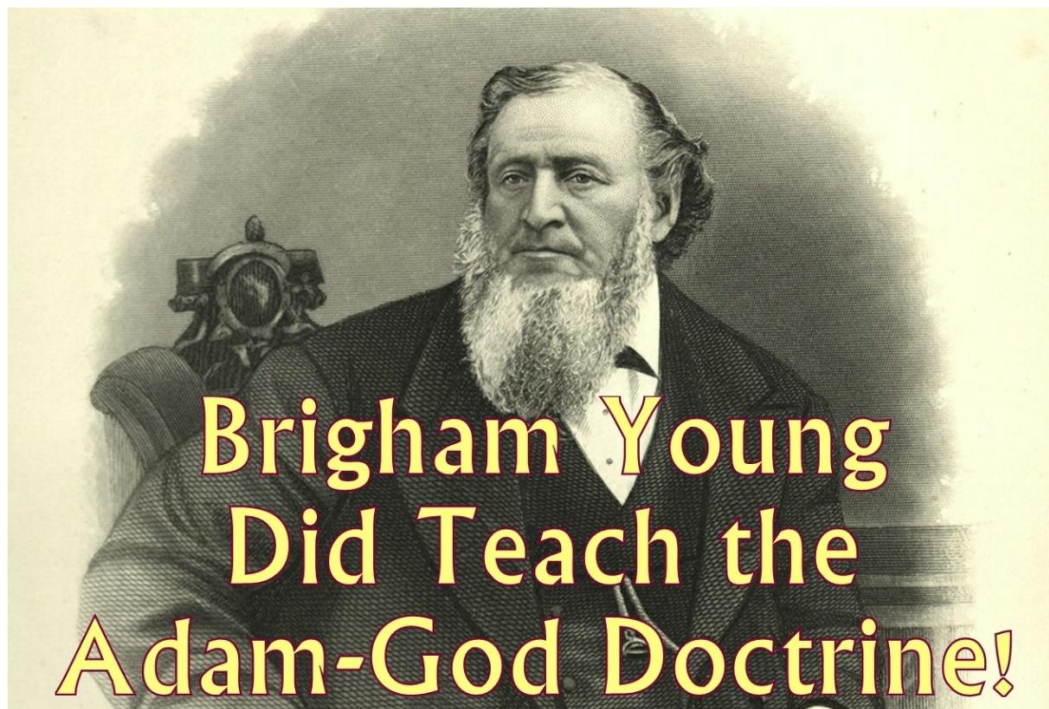


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Quotations Dealing with the Relationship of Our First Earthly Parents to Our Heavenly Parents (1830-1978)

MORMON SOURCES

1



1. *Diary of Charles L. Walker, Sept 1832, p. 134.*

Upon seeing Brigham Young for the first time and while yet some distance away the Prophet Joseph stopped his chopping on a beech log, straightened up, studied Brigham for a moment, then remarked: "There comes the greatest man who ever lived to teach the identity of God to the world, and he will yet lead this people."

[Brigham Young first met Joseph Smith in September 1832 in Kirtland, Ohio. He said: "Here my joy was full at the privilege of shaking the hand of the Prophet of God, and I received the sure testimony, by the spirit of prophecy, that he was all any man could believe him to be, a true prophet." (Mill Star July 11, 1863, p. 439.) During this visit a meeting was held in which Brigham spoke in tongues. After this manifestation Joseph prophesied: "The time will come when brother Brigham Young will preside over the Church." (See *History of the Church* 1:297; *Mighty Men of Zion*, p. 16; *Millennial Star* 21:439;

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Journal of Discourses 3:51; 4:54; 5:332; 8:206; 9:89, 332; *They Knew The Prophet*, Hyrum L. Andrus, p. 34.)]

2. Salt Lake School of the Prophet, Minutes, 1883, pp. 69-70; CHO CR/390/1/Box 1, Oct 11, 1883. The following account took place on 7 May 1834 at New Portage, Ohio which is about 50 miles from Kirtland, Ohio. See where the Prophet went here in *History of the Church*¹ 2:64 & *Life of Joseph Smith the Prophet*, by G. Q. Cannon, p. 173. See also quotation #3.

Once after returning from a mission, he [Zebedee Coltrin] met Bro. Joseph in Kirtland, who asked him if he did not wish to go with him to a conference at New Portage. The party consisted of Prests. Joseph Smith, Sidney Rigdon, Oliver Cowdery and myself. Next morning at New Portage, he noticed that Joseph seemed to have a far off look in his eyes, or was looking at a distance, and presently he, Joseph, stepped between Brothers Cowdery, and Coltrin and taking them by the arm, said, "lets take a walk." They went to a place where there was some beautiful grass, and grapevines and swampbeech interlaced. President Joseph Smith then said, "Let us pray." They all three prayed in turn-Joseph, Oliver and Zebedee. Bro. Joseph then said, "now brethren we will see some visions." Joseph lay down on the ground on his back and stretched out his arms and the two brethren lay on them. The heavens gradually opened, and they saw a golden throne, on a circular foundation, something like a light house, and on the throne were two aged personages, having white hair, and clothed in white garments. They were the two most beautiful and perfect specimens of mankind he ever saw. Joseph said, They are our first parents, Adam and Eve. Adam was a large broad shouldered man, and Eve as a woman, was as large in proportion.

3. *Journal of Abraham H. Cannon*, Vol 13:89; August 25th, 1890; Richfield, Utah. The following account took place on 7 May 1834 at New Portage, Ohio which is about 50 miles from Kirtland, Ohio. See where the Prophet went here in HC 2:64 & *Life of Joseph Smith the Prophet*, G. Q. Cannon, p. 173. See also quotation #2.

Pres. Peterson told of an incident which he often heard Zebedee Coltrin relate. One day the Prophet Joseph asked him and Sidney Rigdon to accompany him into the woods to pray. When they had reached a secluded spot, Joseph laid down on his back and stretched out his arms. He told the brethren to lie one on each arm, and then shut their eyes. After

¹ *History of the Church*, hereinafter HC.

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they had prayed he told them to open their eyes. They did so and saw a brilliant light surrounding a pedestal which seemed to rest on the earth. They closed their eyes and again prayed. They then saw, on opening them, the Father seated upon a throne; they prayed again and on looking saw the Mother also; after praying and looking the fourth time they saw the Savior added to the group. He had _____ brown, rather long, wavy hair and appeared quite young.

3

4. Article by William W. Phelps, *Messenger and Advocate*, Vol. 1, No. 9, p. 130; June 1835.

New light is occasionally bursted into our minds, of the sacred scriptures, for which I am truly thankful. We shall by and by learn that we were with God in another world, before the foundation of the world, and had our agency; that we came into this world and have our agency, in order that we may prepare ourselves for a kingdom of glory; become archangels, even the sons of God where the man is neither without the woman nor the woman without the man in the Lord: A consummation of glory, and happiness, and perfection so greatly to be wished, that I would not miss of it for the fame of ten worlds.

5. *Messages of the First Presidency*, Vol. I, p. 113, Joseph Smith, July 1839. See also *HC* 3:385-391.

The Priesthood was first given to Adam; he obtained the First Presidency, and held the keys of it from generation to generation. He obtained it in the Creation, before the world was formed, as in Gen. 1:26, 27, 28. He had dominion given him over every living creature. He is Michael the Archangel, spoken of in the Scriptures. Then to Noah, who is Gabriel; he stands next in authority to Adam in the Priesthood; he was called of God to this office, and was the father of all living in his day, and to him was given the dominion. These men held keys first on earth, and then in heaven.

The Priesthood is an everlasting principle, and existed with God from eternity, and will to eternity, without beginning of days or end of years. The keys have to be brought from heaven whenever the Gospel is sent. When they are revealed from heaven, it is by Adam's authority.

Daniel in his seventh chapter speaks of the Ancient of Days; he means the oldest man, our Father Adam, Michael, he will call his children together and hold a council with them to prepare them for the coming of the Son of Man. He (Adam) is the father of the human family, and presides over the spirits of all men, and all that have had the keys must stand

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before him in this grand council. This may take place before some of us leave this stage of action. The Son of Man stands before him, and there is given him glory and dominion. Adam delivers up his stewardship to Christ, that which was delivered to him as holding the keys of the universe, but retains his standing as head of the human family.

*** I saw Adam in the valley of Adam-ondi-Ahman. He called together his children and blessed them with a patriarchal blessing. The Lord appeared in their midst, and he (Adam) blessed them all, and foretold what should befall them to the latest generation.

This is why Adam blessed his posterity; he wanted to bring them into the presence of God.

6. *History of the Church*, 4:207-208; Joseph Smith; Monday, October 5, 1840. Emphasis added.

Commencing with Adam, who was the first man, who is spoken of in Daniel as being the "Ancient of Days," or in other words, the first and oldest of all, the great, grand progenitor of whom it is said in another place he is Michael, because he was the first and father of all, not only by progeny, but the first to hold the spiritual blessings, to whom was made known the plan of ordinances for the salvation of his posterity unto the end, and to whom Christ was first revealed, and through whom Christ has been revealed from heaven, and will continue to be revealed from henceforth. Adam holds the keys of the dispensation of the fullness of times; i.e., the dispensation of all the times have been and will be revealed through him from the beginning to Christ, and from Christ to the end of all the dispensations that are revealed.

. . . He [God] set the ordinances to be the same forever and ever, and set Adam to watch over them, to reveal them from heaven to man, or to send angels to reveal them. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Hebrews, 1, 14)

These angels are under the direction of Michael or Adam, who acts under the direction of the Lord.

This, then, is the nature of the Priesthood; every man holding the Presidency of his dispensation, and one man holding the Presidency of them all, even Adam; and Adam receiving his Presidency and authority from the Lord, but cannot receive a fullness until Christ shall present the Kingdom to the Father, which shall be at the end of the last dispensation.

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7. Teachings of the Prophet Joseph Smith, p. 190, May 16, 1841. This is a special manuscript which was not a regular part of Joseph's journal.

Everlasting covenant was made between three personages before the organization of this earth, and relates to their dispensation of things to men on the earth; these personages, according to Abraham's record, are called God the first, the Creator; God the second, the Redeemer; and God the third, the witness or Testator. —MSS

5

8. History of the Church, 4:425, Sunday, October 3, 1841; TPJS, p. 191.

He [Joseph] explained the difference between an angel and a ministering spirit; the one a resurrected or translated body, with its spirit ministering to embodied spirits—the other a disembodied spirit, visiting and ministering to disembodied spirits. Jesus Christ became a ministering spirit (while His body was lying in the sepulchre) to the spirits in prison, to fulfill an important part of His mission, without which He could not have perfected His work, or entered into His rest. After His resurrection He appeared as an angel to His disciples.

Translated bodies cannot enter into rest until they have undergone a change equivalent to death. Translated bodies are designed for future missions.

The angel that appeared to John on the Isle of Patmos was a translated or resurrected body (i.e. personage). Jesus Christ went in body after His resurrection, to minister to resurrected bodies.

9. Teachings of the Prophet Joseph Smith, p. 301, May 17, 1843.

The 7th verse of 2nd chapter of Genesis ought to read—God breathed into Adam his spirit (i.e. Adam's spirit) or breath of life; but when the word "rauch" applies to Eve, it should be translated "lives."

10. History of the Church, 6:51, Joseph Smith, Sunday, October 8th 1843; TPJS, p. 325.

Spirits can only be revealed in flaming fire or glory. Angels have advanced further, their light and glory being tabernacled; and hence they appear in bodily shape. The spirits of just men are made ministering servants to those who are sealed unto life eternal, and it is through them that the sealing power comes down.

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Patriarch Adams is now one of the spirits of the just men made perfect; and if revealed now, must be revealed in fire; and the glory could not be endured. Jesus showed Himself to His disciples, and they thought it was His spirit, and they were afraid to approach His spirit. Angels have advanced higher in knowledge and power than spirits.

11. *Nauvoo Expositor 1:1, Resolution #2, June 7, 1844.*

Inasmuch as we have for years borne with the individual follies and iniquities of Joseph Smith, Hyrum Smith, and many of the official characters, and having laboured with them repeatedly with all Christian love, meekness, and humility, yet to no effect, we feel as if forbearance has ceased to be a virtue and hope reformation vain. And inasmuch as they have introduced false and damnable doctrines into the church such as; a plurality of Gods above the God of this universe; and his liability to fall with all of His creations; the plurality of wives; unconditional sealing up.

12. *Teachings of the Prophet Joseph Smith, pp. 370-372; June 16, 1844. Meeting in the Grove, east of the Temple.*

I will preach on the plurality of Gods. * * *

Our text says, "And hath made us kings and priests unto God and His Father." * * * My object was to preach the scriptures, and preach the doctrine they contain, there being a God above, the Father of our Lord Jesus Christ. * * *

Eloheim is from the word Eloi, God, in the singular number; and by adding the word heim, it renders it Gods. It read first, "In the beginning the head of the Gods brought forth the Gods," or, as others have translated it, "The head of the Gods called the Gods together." * * *

The head God organized the heavens and the earth. In the beginning the heads of the Gods organized the heavens and the earth. * * * The head one of the Gods said, Let us make a man in our own image. I once asked a learned Jew, "If the Hebrew language compels us to render all words ending in heim in the plural, why not render the first Eloheim plural?" He replied, "That is the rule with few exceptions; but in this case it would ruin the Bible." He acknowledged I was right. * * *

In the very beginning the Bible shows there is a plurality of Gods beyond the power of refutation. It is a great subject I am dwelling on. The word Eloheim ought to be in the

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plural all the way through—Gods. The heads of the Gods appointed one God for us; and when you take that view of the subject, it sets one free to see all the beauty, holiness and perfections of the Gods.

13. *Teachings of the Prophet Joseph Smith*, p. 373; Joseph Smith; June 16, 1844.

If Abraham reasoned thus--If Jesus Christ was the Son of God, and John discovered that God the Father of Jesus Christ had a Father (see Rev 1:6), you may suppose that He had a Father also. Where was there ever a son without a father? And where was there ever a father without first being a son? Whenever did a tree or anything spring into existence without a progenitor? And everything comes in this way. Paul says that which is earthly is in the likeness of that which is heavenly, Hence if Jesus had a Father, can we not believe that He had a Father also? I despise the idea of being scared to death at such a doctrine, for the Bible is full of it.

I want you to pay particular attention to what I am saying. Jesus said that the Father wrought precisely in the same way as His Father had done before Him. As the Father had done before? He laid down His life, and took it up the same as His Father had done before. He did as He was sent, to lay down His life and take it up again; and then was committed unto Him the keys.

14. *Teachings of the Prophet Joseph Smith*, p. 346; Joseph Smith; April Conference, 1844.

What did Jesus say? (Mark it, Elder Rigdon) The scriptures inform us that Jesus said, As the Father hath power in Himself, even so hath the Son power--to do what? Why, what the Father did, The answer is obvious--in a manner to lay down His body and take it up again. Jesus, what are you going to do? To lay down my life as my Father did, and take it up again. Do you believe it? If you do not believe it, you do not believe the Bible.

15. *Times & Seasons*, August 15, 1844; Joseph Smith; April Conference, 1844. See also *Teachings*, pp. 343, 345-346.

There are but a very few beings in the world who understand rightly the character of God. * * * If men do not comprehend the character of God, they do not comprehend themselves.

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I will go back to the beginning before the world was, to show what kind of being God is.
* * *

God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens! That is the great secret. If the veil were rent today, and the great God who holds this world in its orbit, and who upholds all worlds and all things by his power, was to make himself visible,—I say, if you were to see him today, you would see him like a man in form—like yourselves in all the person, image, and very form as a man. * * *



These are incomprehensible ideas to some, but they are simple. It is the first principle of the Gospel to know for a certainty the Character of God, and to know that we may converse with him as one man converses with another, and that he was once a man like us; yea, that God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ himself did and I will show it from the Bible.

16. The following statement was recorded by Anson Call in Nauvoo and copied by Patriarch John M. Whitaker also of Nauvoo. B. H. Roberts, Church Historian years later made a copy from Patriarch Whitaker's copy. Joseph Smith; 1840- 1844 (Nauvoo days); c. 1844.

Now regarding Adam: He came here from another planet, an immortalized Being, and brought his wife Eve with him, and by eating of the fruit of this earth, became subject to death and decay. . . was made mortal and subject to death.

17. *Journal of Wilford Woodruff; Brigham Young; February 16, 1847.*

I have a request to make of my family & that is that they, especially old people omit calling me their Father. Call me Brother Brigham--I shall feel better when you do for I do not consider that I am worthy of that appellation-- Father in the Priesthood implies the great head, the term would be proper to Father Adam. Jesus had reference to the same thing when he told his disciples not to call any man Father on earth for their Father was in heaven.

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18. *Journal of Wilford Woodruff*; December 6, 1847.

We went into Council this morning. Several subjects were conversed upon. One was our posterity in this world & the offspring of celestial & resurrected beings in the world to come. President Young remarked that our children in this life did not look just like their parents but was a variety in looks etc., and the offspring of celestial beings were spiritual bodies.



19. *Historian's Office Journal*, p. 106; Church Archives under date and page given. CR/100/1/Reel #1. [Note: The words in parenthesis are transcribed Pitman shorthand entries that I am sure of the transcription. Portions of words in brackets are filled out as context seems to intend. Shorthand entries I could not transcribe are indicated by (sh). Once in the text I have (s) because the shorthand indicated merely the letter s. It should not be considered a mistake in typing (s) instead of (sh). It is not a short-form either for a word I could fit into the context or one with which I am familiar. The blank space after the first time the word Adam appears is in the original. Typed as in the original with no punctuation or capitalization supplied.]

Sunday 14 March 1852 * * * * 11 am WT Appleby O Pratt (present) 2 pm W W. OP. (and) H C K (present) * * * (At) 4 p m BY, HCK, WR OP WW GAS TB EH DH Wells TOA. WWO. (met) (in) (the) (temple) rooms (and) prayed T B. O Pratt (sh) mouths conversed about O Pratt's discourse (in) (the) endowment rooms yesterday B Y rolled out rev.n (upon) rev.n (in) regard (to) (the) crea(tion).n (sic) (of) (the) world Adam

came (to) (the) E[arth] when (he) assisted (to) form (it) (sh) (he) then partook (of) (the) fruits (of) (the) E[arth] (and) Became Earthy (and) (they) (which) are (the) (s) (after) (sh) rece[ive] our resurrected bodies (and) (shall) (all) (have) (the) priv[ilege] (of) going (as) Adam's form (an) E[arth] (and) do likewise

20. *Journal of Discourses*² 1:50-51; Friday, April 9, 1852; Sermon delivered by President Brigham Young in the Salt Lake Tabernacle, SLC, Utah. In the *Deseret News* minutes of this meeting it said: "President Brigham Young addressed the Saints on the subject of their endowments, and poured forth revelation after revelation on the subject. A most heavenly influence prevailed. He closed by shouting Hallelujah, Praise ye the Lord. * * * 6 P.M. The Elders and brethren assembled in the Tabernacle, which was completely crowded. After the usual introductory exercises, President Young preached

² *Journal of Discourses*, hereinafter *JD*.

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several sermons on various subjects, the Holy Ghost resting upon him in great power, while he revealed some of the precious things of the kingdom." (Deseret News, April 17, 1852; See also Mill Star 14:356).

I will tell you how it is. Our Father in Heaven begat all the spirits that ever were, or ever will be, upon this earth; and they were born spirits in the eternal world. Then the Lord by His power and wisdom organized the mortal tabernacle of man. We were made first spiritual, and afterwards temporal.

Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this world. He is MICHAEL, the Archangel, the ANCIENT OF DAYS! about whom holy men have written and spoken — He is our Father and our God, and the only God with whom we have to do. Every man upon the earth, professing Christians or non-professing, must hear it, and will know it sooner or later. They came here, organized the raw material, and arranged in their order the herbs of the field, the trees, the apple, the peach, the plum, the pear, and every other fruit that is desirable and good for man; the seed was brought from another sphere, and planted in this earth. The thistle, the thorn, the brier, and the obnoxious weed did not appear until after the earth was cursed. When Adam and Eve had eaten of the forbidden fruit, their bodies became mortal from its effects, and therefore their offspring were mortal. When the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness. He was not begotten by the Holy Ghost. And who is the Father? He is the first of the human family; and when he took a tabernacle, it was begotten by his Father in heaven, after the same manner as the tabernacles of Cain, Abel, and the rest of the sons and daughters of Adam and Eve; from the fruits of the earth, the first earthly tabernacles were originated by the Father, and so on in succession. I could tell you much more about this; but were I to tell you the whole truth, blasphemy would be nothing to it, in the estimation of the superstitious and over-righteous of mankind. However, I have told you the truth as far as I have gone. * * *

It is true that the earth was organized by three distinct characters, namely, Eloheim, Yahovah, and Michael, these three forming a quorum, as in all heavenly bodies, and in organizing element, perfectly represented in the Deity, as Father, Son, and Holy Ghost! * * *

What a learned idea! Jesus, our elder brother, was begotten in the flesh by the same character that was in the garden of Eden, and who is our Father in Heaven. Now, let all who may hear these doctrines, pause before they make light of them, or treat them with indifference, for they will prove their salvation or damnation.

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I have given you a few leading items upon this subject, but a great deal more remains to be told.

21. *Journal of Wilford Woodruff; April 9 1852; Quoting Brigham Young.*

Our Father begot all the spirits that were before any tabernacle was made. When our Father came into the Garden He came with his Celestial body & brought one of his wives with him and ate of the fruit of the Garden until He could beget a Tabernacle. And Adam is Michael God and all the God that we have anything to do with. They ate of this fruit & formed the first Tabernacle that was formed. And when the Virgin Mary was begotten with child it was by the Father and in no other way only as we were begotten. I will tell you the truth as it is in God. The world don't know that Jesus Christ our Elder Brother was begotten by our Father in Heaven. Handle it as you please, it will either seal the damnation or salvation of man. He was begotten by the Father & not by the Holy Ghost.

22. *Journal of Hosea Stout, Vol. 2:435; Friday, April 9th, 1852.*

Another meeting this evening. President B. Young taught that Adam was the father of Jesus and the only God to us. That he came to this world in a resurrected body, etc. More hereafter.

23. *Journal of Wilford Woodruff; April 10, 1852; Quoting Heber C. Kimball.*

Some have said that I was very presumptuous to say that Brother Brigham was my God and Savior. Brother Joseph was his God. The one that gave Joseph the keys of the Kingdom was his God, which was Peter. Jesus Christ was his God and the God and Father of Jesus Christ was Adam.

24. *Journal of Samuel H. Rogers, Vol. 1:179; BYU Special Collections, Mss 1134; April 16, 1852. Spelling as in the original.*

Conference commenced on the 6 and continued until the 11, it was held in the new tabernacle, adjourned until the 6 of next October We had the best Conference that I ever attended during the time of the Conference President Brigham Young said that our spirits were begotten before that Adam came to the Earth and that Adam helped to make the

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Earth, that he had a Celestial body when he came to the Earth and that he brought his wife or one of his wives with him, and that Eave was also a Celestial being, that they eat of the fruit of the ground until they begat children from the Earth, he said that Adam was the only God that we would have, and that Christ was not begotten of the Holy Ghost, but of the Father Adam, that Christ, was our elder brother. The argument that he used to show that Christ was not begotten by the Holy Ghost, was a caution to the Elders that when they should go to preach the Gospel, to be careful how they laid their hands on the sisters, for the reception of the Holy Ghost, lest the Holy Ghost should get them with Child and that it would be laid to them

25. JD 3:90; Delivered in the Tabernacle, SLC; President Brigham Young; August 8, 1852.

There is only one gospel sermon, recollect, brethren and sisters, and the time that is required to preach it is from the day of the fall, or from the day when Adam and his wife Eve came here upon this planet, and from that time until Jesus Christ has subdued the last enemy, which is death, and put all things under his feet, and wound up all things pertaining to this earth. Then the gospel will have been preached, and brought up and presented, and the effects thereof, to the Father.

26. JD 6:274-75; Special Conference held in the Tabernacle, Great SLC; Brigham Young; August 28, 1852.

Perhaps in the case before us, as in others, we might say that men become children. We are children in the first place, then become men; and in the second place men become children in their understanding.... But I expect, if I am faithful with yourselves, that I shall see the time with yourselves that we shall know how to prepare to organize an earth like this—know how to people that earth, how to redeem it, how to sanctify it, and how to glorify it, with those who live upon it who hearken to our counsels.

The Father and the Son have attained to this point already; I am on the way, and so are you, and every faithful servant of God....

Joseph will come up in his turn, receive his body again, and continue his mission in the eternal worlds until he carries it out to perfection, with all the rest of the faithful, to be made perfect with those who have lived before, and those who shall live after; and when the work is finished, and it is offered to the Father, then they will be crowned and receive

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keys and powers by which they will be capable of organizing worlds. What will they organize first?

After men have got their exaltations and their crowns—have become Gods, even the sons of God—are made Kings of kings and Lords of lords, they have the power then of propagating their species in spirit; and that is the first of their operations with regard to organizing a world. Power is then given to them to organize the elements, and then commence the organization of tabernacles. How can they do it? Have they to go to that earth? Yes, and Adam will have to go there, and he cannot do without Eve; he must have Eve to commence the work of generation, and they will go into the garden, and continue to eat and drink of the fruits of the corporeal world, until this grosser matter is diffused sufficiently through their celestial bodies to enable them, according to the established laws, to produce mortal tabernacles for their spiritual children.

This is a key for you. The faithful will become Gods, even the sons of God; but this does not overthrow the idea that we have a father.

27. *Thomas Evans Jeremy Sr Journal; Church Historical Department; 30 September 1852.*

Brother Orson Pratt preached on the subject of the resurrection of the dead, that they are to come out of their graves, but said that he did not know how the power of God would operate to raise them up from their graves. Also he did not believe that Father Adam had flesh and bones, when he came to the garden of Eden, but he and his wife Eve were spirits, and that God formed their bodies out of the dust of the ground, and the (sic) became a living souls. He also said that he believed that Jesus Christ and Adam are brothers in the Spirit, and that Adam is not the God that he is praying unto.

28. *Journal of William Clayton; Utah State Historical Society; Oct. 3 1852.*

“A morning meeting was held at which Orson Spencer and Orson Pratt spoke on the subject of Adam. Spencer spoke of Adam “coming to this earth in the morning of creation with a resurrected body and etc...He was followed by Elder Orson Pratt on the same subject...He takes the literal reading of the scriptures for his guide, and maintains that God took the dust of the earth, and molded a body into which he put the spirit of man, just as we have generally understood from the scriptures; while Brother Spencer endeavors to substantiate the position taken by President Young; Viz, that Adam came to this earth with a resurrected body, and became mortal by eating the fruits of the earth,

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which was earthy. The subject was finally left in so much difficulty and obscurity as it has been from the beginning...Elder Pratt advised the Brethren to pray to God for knowledge of the true principles, and it appears evident that when ever the question is decided, it will have to be by revelation from God."

At an afternoon meeting four other Elders talked on the same subject, "without, however, bringing new light in regard to it. The knowledge of the truth in relation to the whole matter, is in the bosom of God, and when he sees fit to give the key, it will be plain and easy to understand."

29. JD 1:356; Tabernacle SLC; President Heber C. Kimball; November 14, 1852. See also *Life of Heber C. Kimball* by Orson F. Whitney, p. 460.

When we escape from this earth, do we suppose we are going to heaven? Do you suppose you are going to the earth that Adam came from? that Eloheim came from? where Jehovah the Lord came from? No. When you have learned to become obedient to the Father that dwells upon this earth, to the Father and God of this earth, and obedient to the messengers He sends—when you have done all that, remember you are not going to leave this earth. You will never leave it until you become qualified, and capable, and capacitated to become a father of an earth yourselves.

30. *The Seer*, I:3; Orson Pratt, "The Pre-Existence of Man", para. 23, 24, 25, p. 37; (Washington, D.C.: March 1853)

The celestial beings who dwell in the Heaven from which we came, having been raised from the grave, in a former world, and having been filled with all the fulness of these eternal attributes, are called Gods, because the fulness of God dwells in each. Both the males and the females enjoy this fulness. The celestial vegetables and fruits which grow out of the soil of this redeemed Heaven, constitute the food of the Gods. This food differs from the food derived from the vegetables of a fallen world: the latter are converted into blood, which circulating in the veins and arteries, produces flesh and bones of a mortal nature, having a constant tendency to decay: while the former, or celestial vegetables, are, when digested in the stomach, converted into a fluid, which, in its nature, is spiritual, and which, circulating in the veins and arteries of the celestial male and female, preserves their tabernacles from decay and death. Earthly vegetables form blood, and blood forms flesh and bones; celestial vegetables, when digested, form a spiritual fluid which gives immortality and eternal life to the organization in which it flows.

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Fallen beings beget children whose bodies are constituted of flesh and bones, being formed out of the blood circulating in the veins of the parents. Celestial beings beget children, composed of the fluid which circulates in their veins, which is spiritual, therefore, their children must be spirits, and not flesh and bones. This is the origin of our spiritual organization in heaven. The spirits of all mankind, destined for this earth, were begotten by a father, and born of a mother in Heaven long anterior to the formation of this world. The personages of the father and mother of our spirits, had a beginning to their organization, but the fulness of truth (which is God) that dwells in them, had no beginning; being "from everlasting to everlasting." (Psalm 90:2).

In the Heaven where our spirits were born, there are many Gods, each one of whom has his own wife or wives which were given to him previous to his redemption, while yet in his mortal state. Each God, through his wife or wives, raises up a numerous family of sons and daughters; indeed, there will be no end to the increase of his own children: for each father and mother will be in a condition to multiply forever and ever. As soon as each God has begotten many millions of male and female spirits, and his Heavenly inheritance becomes too small, to comfortably accommodate his great family, he, in connection with his sons, organizes a new world, after a similar order to the one which we now inhabit, where he sends both the male and female spirits to inhabit tabernacles of flesh and bones. Thus each God forms a world for the accommodation of his own sons and daughters who are sent forth in their times and seasons, and generations to be born into the same. The inhabitants of each world are required to reverence, adore, and worship their own personal father who dwells in the Heaven which they formerly inhabited.

31. JD 1:238; Delivered in the Tabernacle, SLC; President Brigham Young; July 24, 1853.

. . . the Father came down from heaven, as the Apostles said he did, and begat the Saviour of the world; for he is the ONLY-begotten of the Father, which could not be if the Father did not actually beget him in person . . . I believe the Father came down in His tabernacle and begat Jesus Christ.

32. JD 2:6; Delivered in the Tabernacle, SLC, Utah; Brigham Young; October 23, 1853.

Look for instance at Adam. Listen, ye Latter-day Saints! Supposing that Adam was formed actually out of clay, out of the same kind of material from which bricks are formed; that with this matter God made the pattern of a man, and breathed into it the

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breath of life, and left it there, in that state of supposed perfection, he would have been an adobe to this day. He would not have known anything.

Some of you may doubt the truth of what I now say, and argue that the Lord could teach him. This is a mistake. The Lord could not have taught him in any other way than in the way in which He did teach him. You believe Adam was made of the dust of this earth. This I do not believe, though it is supposed that it is so written in the Bible; but it is not, to my understanding. . . . I do not believe that portion of the Bible as the Christian world do. I never did, and I never want to. What is the reason I do not? Because I have come to understanding, and banished from my mind all the baby stories my mother taught me when I was a child.

33. *Deseret News Weekly*, p. 78; Elder Orson Hyde; 27 October 1853. See also *Melchizedek Priesthood Study Guide*, 1979-80, p. 82.

Remember that God, our heavenly Father, was perhaps once a child, and mortal like we ourselves, and rose step by step in the scale of progress, in the school of advancement; has moved forward and overcome until He has arrived at the point where He now is.

34. *The Seer*, Vol 1:158-159; October 1853.

There is no doubt that the Holy Ghost came upon Mary to sanctify her, and make her holy, and prepare her to endure the glorious presence of "the Highest," that when "He" should "overshadow" her she might conceive, being filled with the Holy Ghost; hence the angel said, as recorded in Matthew, "That which is conceived in her is of the Holy Ghost;" that is, the Holy Ghost gave her strength to abide the presence of the Father without being consumed; but it was the personage of the Father who begat the body of Jesus....

The fleshly body of Jesus required a Mother as well as a Father. Therefore, the Father and Mother of Jesus, according to the flesh, must have been associated together in the capacity of Husband and Wife; hence the Virgin Mary must have been, for the time being, the LAWFUL wife of God the Father; we use the term LAWFUL Wife because it would be blasphemous in the highest degree to say that He overshadowed her or begat the Savior unlawfully. . . . * * * Inasmuch as God was the first husband to her, it may be that He only gave her to be the wife of Joseph while in this mortal state, and that He intended after the resurrection to again take her as one of his own wives to raise up immortal spirits in eternity.

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As God the Father begat the fleshly body of Jesus, so He, before the world began, begat his spirit. As the body required an earthly Mother, so his spirit required a heavenly Mother. As God associated in the capacity of a husband with the earthly mother, so likewise He associated in the same capacity with the heavenly one. . . . or in other words, the laws of generation upon the earth are after the order of the laws of generation in heaven.

35. *Millennial Star*, 15:780; President Samuel W. Richards, Mission President, British Mission; November 1853.

Our Father Adam—The Extract from the Journal of Discourses (vol. 1:50) may startle some of our readers, but we would wish them to recollect that in this last dispensation God will send forth, by his servants, things new as well as old, until man is perfected in the truth.

36. *Millennial Star*, 15:801; President Samuel W. Richards, British Mission President; November, 1853.

ADAM, THE FATHER AND GOD OF THE HUMAN FAMILY

The above sentiment appeared in Star No. 48, a little to the surprise of some of its readers; and while the sentiment may have appeared blasphemous to the ignorant, it has no doubt given rise to some serious reflections with the more candid and comprehensive mind. A few reasonable and scriptural ideas upon this subject may be profitable at the present time.

Then Adam is really God! And why not? If there are Lords many and Gods many, as the scriptures inform us, why not our Father Adam be one of them?

37. *Millennial Star*, 15:842; President Samuel W. Richards, British Mission President; December 1853.

It has been said that Adam is the God and Father of the human family, and persons are perhaps in fear and great trouble of mind, lest they have to acknowledge him as such in some future day. For our part we would much rather acknowledge Adam to be our Father than hunt for another and take up with the devil. Whoever is acknowledged Father must

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have the rights and honor that belong to him. No man may ever expect to attain to more than he is willing others should enjoy. If these things have power to disturb the pure mind, we apprehend that even greater troubles than these may arise before mankind learn all the particulars of Christ's incarnation—Whatever may prove to be the facts in the case it certainly would exhibit a great degree of weakness on the part of anyone to indulge in fears and anxieties about that which he has no power to control. Facts still remain facts whether kept or revealed. If there is a way pointed out by which all beings who come into this world can lay the foundation for rule, and a never-ending increase of kingdoms and dominions, by which they can become Gods, we are all willing the Lord Jesus Christ should enjoy them all as any other being, ascribing honor and power to him as their God. The Apostle informs us that those who are redeemed shall be like Jesus; not to say, however, that they shall be wifeless and childless, and without eternal affections. It should be borne in mind that these wonderful mysteries, as they are supposed to be, are only mysteries because of the ignorance of men; and when men and women are troubled in spirit over these things which come to light through the proper channel of intelligence, they only betray their weakness, ignorance, and folly.

38. *Journal of Wilford Woodruff, February 19, 1854.*

He (B.Y.) said that our God was Father Adam. He was the Father of the Savior Jesus Christ—Our God was no more or less than ADAM, Michael the Archangel.

39. *Millennial Star; June 1854.*

16:482 — (Report by Elder Thomas Cafall): They (the members of the district) are lacking faith on one principle—the last “cat that was let out of the bag.” Polygamy has been got over pretty well; that cloud has vanished away, but they are troubled about Adam being our Father and God. There is a very intelligent person investigating our principles, and who has been a great help to the Saints; he has all the works, and can get along with everything else but the last “cat”, and as soon as he can see that clearly, he will become a “Mormon.” I instructed him to write to Liverpool upon it.

16:483 — Elder Joseph Hall: Relative to the principles recently revealed, we have not the least difficulty. If Adam's being our Father and God cannot be proved by the Bible, it is all right.

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16:530 — Elder James A. Little: I believe in the principle of obedience; and if I am told that Adam is our Father and our God, I just believe it. Brethren, I feel well, and have felt well all the time.

16:629 — It has fallen to your lot to preside over the British Saints at a time and under circumstances unparalleled in the history of the work in this country. The introduction of the Law of Celestial Marriage, which in its operations, will revolutionize all our political, religious, and domestic arrangements; and the announcement of the position which Adam, our great progenitor, occupies among the Gods; have marked your Presidency as a special epoch in the history of the British Mission.

40. *Millennial Star*, 16:534; Franklin D. Richards, Apostle; June 1854. F. D. Richards became the new British Mission President at this time.

Concerning the item of doctrine alluded to by Elder Caffall and others, viz., that Adam is our Father and our God, I have to say do not trouble ourselves, neither let the Saints be troubled about that matter. The Lord has told us in a revelation which he gave through the Prophet Joseph, Jan. 19, 1841 — “I deign to reveal unto my Church things which have been kept hid from before the foundation of the world, things that pertain to the dispensation of the fullness of times.” (D&C 124:41) I would like to know where you will find scriptures to prove those things, by which have never before been revealed. Some feel their bounded duty to prove everything which belongs to our faith from the Bible, but I do not, and I will excuse you from all obligation to prove this from the Old Scriptures, for you cannot, if you try. You may bring much collateral evidence from the Bible and other revelations that will dissipate objections, and serve to strengthen the position, but to directly and substantially prove it, as the world requires, and as we can the first principles, it will puzzle you to do it, and from henceforth we may expect more and more of the word of the Lord giving us instructions which are nowhere written in the Old Scriptures. If we feel ourselves, and teach the Saints or the people generally, that we are only to believe that which can be proved from the scriptures, we shall never know much of the Lord ourselves, nor be able to teach the children of men to any very considerable extent. If as Elder Caffall remarked, there are those who are waiting at the door of the Church for this objection to be removed, tell such, THE PROPHET AND APOSTLE BRIGHAM HAS DECLARED IT, AND THAT IS THE WORD OF THE LORD. That is vastly stronger proof than Christendom can give for much that they profess to believe. Tell the Saints that if this stone does not seem to fit into the great building of their faith just now, to roll it aside. You can help them roll it out of their way so that they will be but a short time till they will find a place in their building where no other stone will

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fit; then it will be on hand all right, and will come into its place in the building without the sound of hammer or chisel.

41. *Journal of Wilford Woodruff; Ms/f/115, CHO; September 17, 1854.*

President Young preached this afternoon & spoke upon the Law of Consecration & had an interesting conversation in our Prayer Circle; the subject of Elder Orson Pratt publishing the Seer & the doctrine it contained was brought up in conversation. President Young said he ought not to have published the marriage ceremony, it was sacred & one of the last ceremonies attended to in the endowments & ought not to have been given to the world. Brother Pratt said that he thought it was no harm as the plurality of wives & its doctrines was to be published to the world. He said he should not have done it—if he had thought there had been the least harm in it. President Young said he was satisfied that he intended no wrong in it. He said that the doctrine taught in the Seer that God had arrived at that state whereby he could not advance any further in knowledge, power & glory was a false doctrine & not true. That there never will be a time to all eternity when all the Gods of eternity will cease advancing in power, knowledge, experience & glory, for if this was the case, eternity would cease to be & the glory of God would come to an end, but all of the celestial beings will continue to advance in knowledge & power, worlds without end. Joseph would always be ahead of us, we should never catch up with him in all eternity nor he with his leaders. Brother Pratt also thought that Adam was made of the dust of the earth. Could not believe that Adam was our God or the Father of Jesus Christ. President Young said that He came from another world & made this. Brought Eve with him, partook of the fruits of the earth, begat children & they were earthly & had mortal bodies & if we were faithful, we should become Gods as He was. He told Brother Pratt to lay aside his philosophical reasoning & get revelation from God to govern him & enlighten his mind more & it would be a great blessing to him to lay aside his books & go into the canyons as some of the rest of us was doing & it would be better for him. He said his philosophy injured him in a measure many good things was said by President Young that we should grow up in revelation so that principle would govern every act of our lives. He had never found any difficulty in leading this people since Joseph's death.

42. *Journal of Joseph L. Robinson; Oct. 6, 1854.*

Attended conference, a very interesting conference, for at this meeting President Brigham Young said thus, that Adam and Eve were the names of the first man and woman of every earth that was ever organized and that Adam and Eve were the natural father and mother

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of every spirit that comes to this planet, or that receives tabernacles on this planet, consequently we are brother and sisters, and that Adam was God, our Eternal Father. This as Brother Heber remarked, was letting the cat out of the bag, and it came to pass, I believed every word, for I remembered saying to the Brethren at a meeting of High Priests in Nauvoo, while I was speaking to them under the influence of the Spirit, I remarked thus, that our Father Adam had many wives, and that Eve was only one of them, and that she was our mother, and that she was the mother of the inhabitants of this earth, and I believe that also, but behold ye there were some that did not believe these sayings of the Prophet Brigham, even our Beloved Brother Orson Pratt told me he did not believe it. He said he could prove by the scriptures it was not correct. I felt very sorry to hear Professor Orson Pratt say that. I feared least he should apostatize, but I prayed for him that he might endure unto the end, for I knew verily it was possible that great men might fall. I remembered Apostle John E. Page. I saw him take from his pocket a plug of tobacco and bite a mouthful and put it back. It surprised me. I said old chap you will apostatize, but still I really hoped he would not, but he is gone, and I am very sorry for the poor man.

43. [Historian's] Office Journal, V. 17, p. 185; Church Historical Department; October 8, 1854.

Sunda[y] Oct. 8 1854 pleasant da[y] Meeting of Seventies at 7 a m to hear report of Pres." Jos.h Young see Rob Campbell's minutes 10 a m in Tabernacle O Hyde preached see TB min- & G D Watts report at the same time a meeting outside the Tabernacle was addressed by G A Smith & E D Wooley 2 pm about 7000 Saints assembled North side of Tabernacle Pres." Young preached on plurality of worlds &c see G D Watts report 4 1/2 pm Pres." Young & Council met in Historian's office to pra[y] Conversation on the Conference, with O Pratt on the creation of Adam.

44. Deseret News, Oct. 12, 1854. Reporting events of Oct 8th.

Sunday, Oct. 8, Seven a.m. The Seventies met to consult upon finishing the hall, for the benefit of the quorums, and to hear the report of President Joseph Young.

Ten a.m. Tabernacle crowded. Choir sung a hymn. Prayer by Elder Lorenzo Snow. Chanting by the choir. Elder Hyde spoke inside the Tabernacle, followed by Elder W. W. Phelps; and at the same time a much larger congregation assembled at the north end of the building, were addressed by Elder G. A. Smith and Bishop Woolley. Upon proposition from President Brigham Young, the congregation adjourned to meet in the

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afternoon at the north end of the Tabernacle, where seats had been prepared. Choir chanted, 'We praise thee, O God.' Benediction by Elder Woodruff.

Two p.m. An immense congregation were comfortably seated in the open air. Singing. Prayer by Elder G. A. Smith. Elder O. Pratt read the 68th Psalm, which the choir chanted. It being the recurring time for administering the sacrament, Bishop L. D. Young asked a blessing upon the bread and Bishop Isaac Hill [?] asked a blessing upon the water. While the emblems were being passed, President Brigham young delivered a highly interesting discourse which held the vast audience as it were spellbound. Elder Lyman Curtis was appointed, and voted to go on a mission in connection with Elder Rufus Allen, and to be under the direction of Elder Parley P. Pratt. On motion of Elder Hyde, it was unanimously voted that all members of this church who go out on the roads to trade, or who go to California, or any other place outside of this Territory, without being sent, or counseled to do so, be cut off from the church. On motion, conference adjourned to meet in the Tabernacle, at ten a.m. on the 6th of April 1855. The choir sung, 'The spirit of God like a fire is burning.' Benediction by President H. C. Kimball.

The sermons, exhortations, and remarks delivered during the conference will appear in the News as fast as the reporter is able to furnish them.

45. *History of Brigham Young, 1854: p. 93. Sunday 8 October 1854.*

Forenoon. Elders Orson Hyde and Wm. W. Phelps preached inside the Tabernacle and Elder Geo. A. Smith and Edwin D. Woolley outside to those who could not get in. Afternoon the saints assembled out doors. The sacrament was administered, I preached. Elders Lyman Curtis and Rufus Allen were appointed to go on a mission under the direction of Elder Parley P. Pratt.

Elder Orson Hyde motioned and it was unanimously voted that all members of the Church who got out on the road to trade, or go to California or any place outside of this Territory, without being sent or counseled to go, be excommunicated. Conference adjourned until the 6th of April 1855. Benediction by President Heber C. Kimball.

46. *Journal of the Southern Indian Mission--Diary of Thomas D. Brown, p. 87- 89; Friday, 6th October 1854.*

On Friday 6th Octr. [1854] Conference assembled, in the afternoon being called on by President Bm. Young I addressed the numerous saints assembled in the Tabernacle, gave

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them an account of our mission so far, and had liberty. On the evening of this day elder O. Hyde delivered an excellent discourse proving that Jesus Christ was a married man -- and children besides. --See Deseret News Vol.____. No.____. and on

Sunday afternoon President B. Young delivered a discourse, equalled by none that I have ever listened to on "Space -- the Eternities -- of matter of duration. The Gods -- Gentile Seduction & Mormon Saviors of the innocent betrayed. The following is the essence of his discourse:

"I believe in one Eternity -- no beginning no end to anything -- Gods -- Angels and _____ never had a beginning & never will have an end: "no beginning no end to space -- no end -- no bounds -- no place in time or eternity will end their formation -- no end to matter -- There is an eternity of matter yet to be organized: no true philosopher can count the millions of eternities yet to be made: we shall learn in all time and in all eternities: The Bible and the ordinances are the same from Adam to the end, there will be no change till the last of Adam's race is saved -- the ordinances are the same -- duties & callings vary as do the circumstances, but the ordinances are the same for salvation in worlds without end. Text "This is eternal life to know the only wise and true God & his Son Jesus Christ whom he has sent" -- "There are Lords many and there are Gods many, & the Father of our Spirits is the Father of Jesus Christ: He is the Father of Jesus Christ, Spirit & Body and he is the beginner of the bodies of all men: Neither can you have a Father, without having a Grandfather: God hath made of one flesh, all the dwellers, or inhabitants on the whole earth, we are all formed of the same materials, from the mother Earth; those who keep their second estate will be celestialized & brought back to dwell with the Father. Can any individual officiate in any ordinances of any nature, before obeying the same and honoring them? Can any man officiate in this kingdom without first becoming a subject in the same? We'll let the numerous Gods alone, and take the one we have to do with. There is no time when worlds have not been created and exalted; there have always been an Adam and an Eve -- the first man and woman, and their oldest son is heir, and should be our Savior. We have one Father and we all are brethren."

Eloheim spoke, "Yehovah, Michael -- see matter all around, go and organize a world," Yehovah Michael went and carried material: Then Michael came down with his wife, & began to people it. Michael had his body from the dust of the planet he was begotten on, he obeyed his Lord, was faithful and obedient, died and was resurrected, he did not resurrect himself. An Angel resurrected Jesus -- what Angel? I know not. When Jesus has completed his work, Adam shall have a fulness: Adam's descent was to organize people & redeem a world, by his wife he peopled it by his first born he redeems. Our Spirits were happy before they had a body. An allusion to the Indians -- Father Adam knew all about

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oxen and cattle. Adam died and was buried, where he was interred is not said. Physicians will tell you, men's efforts to beget will be abortive, without the spirit put in by the Father.

Adam & Eve had children in the spirit -- and their children married -- brother & sister -- then the bodies followed.

Joseph Smith will be the first resurrected being in this dispensation & he will hold the keys of the Resurrection & no man can be raised without his permission, he will delegate this power. He then spoke of the final baptism of the earth by fire -- The earth to be as a Sea of Glass. He next said something of exchange of women & children. All are the children of Father Adam. When Jesus has done his work he will take this planet back to his Father.

"Saviours will come up on Mount Zion & save Esau"

The word "Gentile" means disobedience, and "Israel" means obedience.

The present marriage laws and the usage of custom is folly -- and worse they are the parents of "seduction" & this is worse than all the wives of the Israel of God.

Ye poor damned wretches -- that left that poor girl ruined! her own sole protectress, & the support of your unlawful offspring! by virtuous means if she can, if not by a continuance of a course worse than death & more cruel than the grave! I never ruined a woman

In New York there are 18,000 prostitutes licensed by gentile authority! Philadelphia as bad. What shall we do for them? Burn up their unclean dens -- these wretched holes, where such iniquity is legalized by license -- take the women, cleanse and save them. Let the world cleanse themselves and cease talking about Utah. Recapitulation.

47. *John Pulsipher Papers, Mss 1041, p. 35-37; BYU Special Collections; 8 October 1854.. Spelling as in original.*

(p.1) A Scrap - Book Containing Some of the Phraseology- Choice and Select Instruction- & Abridged Speeches of INSPIRED MEN. Observed & Recorded By J. Pulsipher (p. 35) 10-OC-F. Sunday the 8th Oct.

Orson Hyde Preached in the house & Geo. A. Smith outside. Judge Phelps spoke of the light of knowing God & Jesus whom he has sent- also That a ship load of officers & Soldiers seaconverted are in the Russian war--Mormons on the Black

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2. OC- A. Meeting out doors- Prest. Young said: We believe in God the Eternal Father, Jesus Christ his Son & the Holy Ghost Gods minister. The gods are Eternal, there never was a beginning. They always Existed. Philosophers have tried to study out how the first gods came I want to ask them a Question: Which was first a squash or apple that produced the Seed or was it the seed that produced the Squash or apple? Which was first. They can't tell. So they need not rack their Brain with it--There never was a time but what (p.36) No man from the days of Adam to the End of the world will ever be saved unless they go thro the same ordin that we do-- There never was any other way to Salvation. Text was: to know the only true & wise God is Eternal life- To know this a person must have Eternal life--God is the father of spirits of all the people of this world--he is the father of the bodies also of the first inhabitants of the Earth also the father of the body of Jesus Christ-- The first people of the Earth was no more made of the dust than you are--I would not make out that Moses lied, by no means. But we are made of dust as much as Adam was. So are our cattle. They are formed or created from the Elements all of which are necessary to produce animal or vegetable life-- as the dust of the earth will produce grass & cattle will eat grass & increase Evry person must have a father & mother or they could not be. (p.37) So we had a grandfather & great-great-great-great-great grandfather So far back there is no beginning-- They always Existed on some world--& when this work was made - our God who is Adam came & commenced the peopling of it- Tho he is God & had lived & died & been reserected on some other plannet- & obtained his exaltation & begat the Spirits of children enough people this world he came down & brot some of the animal & vegetable productions of some other world so that they might grow & increase here - He by eating the mortal fruits of the Earth, it caused & produced mortal children or commenced the increase of men on the Earth which is the bodies for the Spirits to live in

There never was a time when Worlds were not created-- The work of creation was always in Progress--

An Adam & Eve is necessary for evry world The oldest Son, if faithful, is the Saviour of the family--There are Lords many & Gods many But the God that we have to account to, is the father of our Spirits--Adam. All the inhabitance of the Earth are made of one flesh-whither they are black-white-blue or streaked.

Now a few words on the resurrection A Man cant resurrect himself- A person cant officiate in an office that he does not hold- Therefore a person cant resurrect others, 'til he himself has been resurrected--No man or woman in this dispensation will be resurrected unless it is done by Joseph Smith Jr. as a yankee says, I guess he will be resurrected first & then he will res. others-- A word on Marriage. People would think it an awful thing if a man should marry his sister for a wife- but Bless your souls we all do

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it We marry our sisters because we can get no others-- all the women in the world are our sisters because we are all the child of one father. Our fathers & grandfathers in this world - are our brothers- that is- our spirits are brothers & will be after the resurrection - we will be as near to our father as any of our great grandfathers- they will not be a head of us for being our fathers in this world because we will all be Brothers & all have one father-- The poor Gentiles will whine about the order of Marriage among the Mormons but they dont tell of their own crimes--but I know them from first to last--

What they call gentlemen will go & court & gain the affection of an innocent girl, promise to marry her & destroy her & run away & leave her a disgrace to all that know her, to mourn out her days in sorrow. That is just the character of the great men of the world-- they dont take care of their children

Take the sins of one such a man & put them in the balance against the whole of this people & they will sink him among the damned in hell-- while we, the latter day Saints will rise to thrones & dominions. It is not right to compare it in that way because the sins of all this people, that do right with all their wives, is not to be compared to the sins of one such a man as I have described In fact there is no sin in the plurality of wives or any other doctrine of this church unless the people do wrong

I would bless u all so that u would be saved if I had the power-- I have the power to bless all the faithful & I do bless u in the name of Jesus Christ. Amen.

Conference adjourned to the 6th of Ap'l next -- Elder Kimball Prayed & the group seperated--

48. *Diary, Joseph Lee Robinson, p. 102-103; Oct. 6, 1854.*

Attended conference. A very interesting conference; for at this meeting President Brigham Young said thus: That Adam and Eve were the names of the first man and woman of every earth that was ever organized. And that Adam and Eve were the natural Father and Mother of every spirit that comes to this planet or that receives tabernacles on this planet. Consequently we are brothers and sisters. And that Adam was God our Eternal Father.

This as Brother Heber remarked was letting the cat out of the bag. But behold ye, there were some that did not believe the sayings of the Prophet Brigham. Even our beloved Brother Orson Pratt told me that he did not believe it. He said he could prove by the scriptures it was not correct. I felt sorry to hear Professor Orson Pratt say that. I fear lest he should apostatize.

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49. *Journal of Wilford Woodruff; Church Historical Department Ms/f/115; October 6th-8th 1854.*

General Conference commenced this morning at the tabernacle at 10 O clock

The Presidency were present--of the twelve apostles[:] O. Hyde, O. Pratt, W. Woodruff, G. A. Smith, E. T. Benson, L. Snow, as all the business of the Conference is published in the *Deseret News* of Oct 12 No. 31 I deem it unnecessary to record it here. Conference closed Sunday Evening

Oct. 8th President Young preached to a congregation of several thousand, out of doors and I believe that he preached the greatest sermon that ever was delivered to the Latter day Saints since they have been a people. Elder Watt reported. I also took minutes.

50. *Journal of Samuel W. Richards, Vol. 2:215; March 25, 1855.*

B. Young spoke to the meeting in a very interesting manner. . . . Adam and Eve were made of the dust of the Earth from which they came, they brought their bodies with them. They had lived, died and been resurrected before they came here and they came with immortal bodies, and had to partake of the fruits of this Earth in order to bring forth mortal bodies, or natural bodies, that their seed might be of the dust of this Earth as they were of the dust of the earth from which they came. It was difficult to teach mankind the way of life. The Lord had to give but little at a time as much could not be received, and it is our duty to use that little so as to profit by it and be prepared for more when God should be willing to impart it to us.

51. *Journal of Wilford Woodruff, CHO, Ms/f/115; May 6, 1855.*

I attended the Prayer-Circle where I had some interesting teaching from President Young in social conversation which was not reported. The following is a key to some of the principles he advanced. He referred to the preaching of Orson Pratt & Orson Hyde the sabbath before upon the subject of the resurrection. He said the identical particles of matter in which we had honored our spirits with, i.e., our tabernacles in which he had suffered, traveled, labored, & built up the kingdom of God, that would be the identical body & no other that would be raised from the grave to immortality & eternal life. Adam & Eve had lived upon another Earth, were immortal when they came here. Adam assisted in forming this earth & agreed to fall when he came here, & he fell that man might be & the opposite principle to good, the devil, the serpent, the evil, was placed upon the earth

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that man might know the good from the evil, for without an experience in these things man could not know the one from the other. As soon as the devil was on earth he sowed the seeds of death in everything so as soon as they began to eat of the fruit of the earth they received into their system the seeds of mortality & of death so their children were mortal & subject to death, sorrow, pain & wo. Then when they partook of life, joy, ease, & happiness, they would know how to prize it. Father Adam would never cease his labors to redeem his posterity & exalt them to all the glory they were capable of receiving. He did not doubt but that Father Adam knew in the beginning how many of his posterity would receive a Celestial glory & who they were & also a Terrestrial & a Telesial, yet man had his agency to act, choose & refuse good or evil as seemed him good & he would be rewarded according to his works. O. Pratt asks will Adam or any God continue to make worlds, people them, taste of death to redeem them— Answer: I have no doubt but it is his privilege but whether He will do it is a question in my mind. How then can his seed increase to all eternity through the increase of his posterity. Many other remarks were made by the President.

52. *JD 2:302; Tabernacle, Salt Lake City; Discourse by Pres. Brigham Young; June 3, 1855.*

In my fullest belief, it was the design of the Lord that Adam should partake of the forbidden fruit, and I believe that Adam knew all about it before he came to this earth. I believe there was no other way leading to thrones and dominions only for him to transgress, or take that position which transgression alone could place man in, to descend below all things, that they might ascend to thrones, principalities, and powers; for they could not ascend to that eminence without first descending, nor upon any other principle.

53. *Millennial Star, Vol 17:785-786; Apostle Franklin D. Richards; 1855.*

Not only do the Old and New Testament, and other ancient and modern revelations through the Holy Priesthood assert the fact but mankind of every grade, condition, and religion, whether Christian, Jew, Mohamedan, or Pagan, all believe in leading personages or influences which are the sources of good and evil. One of these is God the Father, Michael or Adam, from whose loins the earth is peopled, and who is now laboring for the redemption of his children. The great captain of evil is Satan, formerly Lucifer, but now a fallen "Son of the Morning" who with his followers are diligently laboring to destroy the works of God by reducing them to a like condition with themselves.

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54. *Journal of Samuel W. Richards*, p. 113; March 11, 1856.

Evening with the Regency in the Upper Room of the President's Office, examining the spelling of the New Books in the D. Alphabet. A very serious conversation took place between President B. Young and Orson Pratt upon doctrine. O. P. was directly apposed to the President's views and very freely expressed his entire disbelief in them after being told by the President that things were so and so in the name of the Lord. He was firm in the position that the President's word in the name of the Lord, was not the word of the Lord to him. The President did not believe that Orson Pratt would ever be Adam, to learn by experience the facts discussed, but every other, person in the room would be if they lived faithful.

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55. *Journal of Wilford Woodruff*; March 11, 1856.

. . . met with the Regency in the evening. The time was occupied till 10 o'clock writing lessons upon the black board. Then the subject was brought up concerning Adam being made of the dust of the earth, and Elder Orson Pratt pursued a course of stubbornness & unbelief in what President Young said that will destroy him if he does not repent & turn from his evil ways. For when any man crosses the track of a leader in Israel & tries to lead the prophet-- he is no longer led by him but is in danger of falling.

56. *JD 3:344*; Discourse by Orson Pratt delivered in the Tabernacle, Great Salt Lake City; April 13, 1856.

Our first parents through transgressing the law of God, brought death into the world, but through the death of Jesus Christ, life and immortality were introduced. The one brings into bondage; the other gives us hope of escape, of redemption, that we may come forth with the same kind of body that Adam had before the fall, a body of immortal flesh and bones.

Adam and Eve were immortal, the same as resurrected beings, but previous to their transgression they had no knowledge of good and evil.

After the redemption we will not only have the same kind of bodies that they possessed in the garden of Eden before the fall, but we will have a knowledge of good and evil through our experience.

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57. JD 3:319-320; Discourse delivered by President Brigham Young in the Tabernacle, Salt Lake City; April 20, 1856.

Though we have it in history that our father Adam was made of the dust of this earth, and that he knew nothing about his God previous to being made here, yet it is not so; and when we learn the truth we shall see and understand that he helped to make this world, and was the chief manager in that operation.

He was the person who brought the animals and the seeds from other planets to this world, and brought a wife with him and stayed here. You may read and believe what you please as to what is found written in the Bible. Adam was made from the dust of an earth, but not from the dust of this earth. He was made as you and I are made, and no person was ever made upon any other principle.

Do you not suppose that he was acquainted with his associates who came and helped to make this earth? Yes, they were just as familiar with each other as we are with our children and parents.

*** Yet Enoch had to talk with and teach his people during a period of three hundred and sixty years, before he could get them prepared to enter into their rest, and then he obtained power to translate himself and his people, with the region they inhabited, their houses, gardens, fields, cattle, and all their possessions. He had learned enough from Adam and his associates to know how to handle the elements, and those who would not listen to his teachings were so wicked that they were fit to be destroyed, and he obtained power to take his portion of the earth and move out a little while, where he remains to this day.

58. *Journal of Wilford Woodruff, April 20, 1856.*

I met with the Presidency & Twelve in the prayer-circle. Brother G. A. Smith spoke in plainness his feelings concerning some principles of Elder O Pratt's wherein he differed from President Young concerning the creation of Adam out of the dust of the Earth & the final consummation of knowledge & many other things. I am afraid when he come to write he will publish in opposition of President Young's views but he promises he would not.

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59. *JD 4:2; Discourse by President Heber C. Kimball delivered in the Bowery, Great Salt Lake City; June 29, 1856.*

I have learned by experience that there is but one God that pertains to this people, and He is the God that pertains to this earth — the first man. That first man sent his own Son to redeem the world, to redeem his brethren; his life was taken, his blood shed, that our sins might be remitted. That Son called twelve men and ordained them to be Apostles, and when he departed the keys of the kingdom were deposited with three of those twelve, viz: Peter, James, and John.

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60. *Sacred Hymns and Spiritual Songs for the Church of Jesus Christ of Latter-day Saints, 11th Edition, revised in Liverpool, 1856, by Franklin D. Richards, Apostle; p. 375. See also the 25th edition, 1912.*

WE BELIEVE IN OUR GOD

We believe in our God, the Prince of his race,
The archangel Michael, the Ancient of Days
Our own Father Adam, earth's Lord as is plain,
Who'll counsel and fight for His children again.
We believe in His Son, Jesus Christ who in love
To His brothers and sisters came down from above,
To die, to redeem them from death, and to teach
To mortals and spirits the gospel we preach.

MICHAEL IS THE ETERNAL FATHER

Sons of Michael, he approaches!
Rise; the Eternal Father greet;
Bow, ye thousands, low before him;
Minister before his feet;
Hail the Patriarch's reign,
'Stablished now o'er sea and main!

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61. JD 4:215-216; Discourse by President Brigham Young delivered in the Tabernacle, Salt Lake City; February 8, 1857.

I desire to pursue some of the ideas that brother Cummings has just laid before you . . . even to the advancement of the Saints at a “snail gallop.”

The items that have been advanced are principles of real doctrine, whether you consider them so or not. It is one of the first principles of the doctrine of salvation to become acquainted with our Father and our God. The scriptures teach that this is eternal life, to “know Thee, the only true God, and Jesus Christ whom thou hast sent;” this is as much as to say that no man can enjoy or be prepared for eternal life without that knowledge.

You hear a great deal of preaching upon this subject; and when people repent of their sins, they will get together, and pray and exhort each other, and try to get the spirit of revelation, try to have God their Father revealed to them, that they may know Him and become acquainted with Him.

62. JD 4:217-219; Discourse by President Brigham Young delivered in the Tabernacle, Salt Lake City; February 8, 1857.

Thus you may continue and trace the human family back to Adam and Eve, and ask, are we of the same species with Adam and Eve? Yes, every person acknowledges this; this comes within the scope of our understanding.

But when we arrive at that point, a vail is dropped, and our knowledge is cut off. Were it not so, you could trace back your history to the Father of our spirits in the eternal world. He is a being of the same species as ourselves; He lives as we do, except the difference that we are earthly, and He is heavenly. He has been earthly, and is of precisely the same species of being that we are. Whether Adam is the personage that we should consider our heavenly Father, or not, is considerable of a mystery to a good many. I do not care for one moment how that is; it is no matter whether we are to consider Him our God, or whether His Father, or His Grandfather, for in either case we are of one species—of one family—and Jesus Christ is also of our species. *** Now to the facts in the case; all the difference between Jesus Christ and any other man that ever lived on the earth, from the days of Adam until now, is simply this, the Father, after He had once been in the flesh, and lived as we live, obtained His exaltation, attained to thrones, gained the ascendancy over principalities and powers, and had the knowledge and power to create—to bring forth and organize the elements upon natural principles. This He did after His ascension, or His glory, or His eternity, and was actually classed with the Gods, with the beings who

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create, with those who have kept the celestial law while in the flesh, and again obtained their bodies. Then He was prepared to commence the work of creation, as the scriptures teach. It is all here in the Bible; I am not telling you a word but what is contained in that book.

Things were first created spiritually; the Father actually begat the spirits, and they were brought forth and lived with Him. Then He commenced the work of creating earthly tabernacles, precisely as He had been created in this flesh himself, by partaking of the course material that was organized and composed this earth, until His system was charged with it, consequently the tabernacles of His children were organized from the course materials of this earth.

When the time came that His first-born, the Saviour, should come into the world and take a tabernacle, the Father came Himself and favoured that spirit with a tabernacle instead of letting any other man do it. The Saviour was begotten by the Father of His spirit, by the same Being who is the Father of our spirits, and that is all the organic difference between Jesus Christ and you and me. And a difference there is between our Father and us consists in that He has gained His exaltation, and has obtained eternal lives.

63. JD 4:248; Discourse by Heber C. Kimball; Salt Lake City; March 1, 1857.

Are you ever going to be prepared to see God, Jesus Christ, His angels, or comprehend His servants, unless you take a faithful and prayerful course? Did you actually know Joseph Smith? No. Do you know brother Brigham? No. Do you know brother Heber? No, you do not. Do you know the Twelve? You do not, if you did, you would begin to know God, and learn that those men who are chosen to direct and counsel you are near kindred to God and to Jesus Christ, for the keys, power, and authority of the kingdom of God are in that lineage.

64. JD 4:271; Brigham Young; Salt Lake City; March 8, 1857.

If you look at things spiritually, and then naturally, and see how they appear together, you will understand that when you have the privilege of commencing the work that Adam commenced on this earth, you will have all your children come and report to you of their sayings and acts; and you will hold every son and daughter of yours responsible when you get the privilege of being an Adam on earth.

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65. *Journal of Wilford Woodruff; March 8, 1857.*

I attended the prayer meeting in the evening. President Young had O Pratt's pamphlet read called The Holy Spirit, & he made the following remarks after hearing it read: He said that Brother Pratt had got beyond the stars. He had corralled them & got beyond them.

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66. *JD 4:266-267; President Brigham Young, delivered in Great Salt Lake; March 8, 1857.*

With all the knowledge and wisdom that are combined in the person of brother Orson Pratt, still he does not yet know enough to keep his foot out of it, but drowns himself in his own philosophy, every time that he undertakes to treat upon principles that he does not understand. When he was about to leave here for his present mission, he made a solemn promise that he would not meddle with principles which he did not fully understand, but would confine himself to the first principles of the doctrine of salvation, such as were preached by brother Joseph Smith and the Apostles. But the first that we see in his writings, he is dabbling with things that he does not understand; his vain philosophy is no criterion or guide for the Saints in doctrine.

67. *Journal of Heber C. Kimball, 20:17. Deseret News, March 11, 1857.*

The Lord told me that Jesus Christ was the son of Adam.

68. *JD 5:331-332; President Brigham Young in the Bowery, Great Salt Lake; Wednesday afternoon, October 7, 1857.*

Some have grumbled because I believe our God to be so near to us as Father Adam. There are many who know that doctrine to be true. Where was Michael in the creation of this earth? Did he have a mission to the earth? He did. Where was he? In the Grand Council, and performed the mission assigned him there. Now if it should happen that we have to pay tribute to Father Adam what a humiliating circumstance it would be! Just wait till you pass Joseph Smith; and after Joseph lets you pass him, you will find Peter; and after you pass the Apostles and many of the Prophets, you will find Abraham, and he will say, 'I have the keys, and except you do thus and so, you cannot pass;' and after awhile you come to Jesus; and when you at length meet Father Adam, how strange it will appear to your present notions. If we can pass Joseph and have him say, 'Here; you have been

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faithful, good boys' I hold the keys of this dispensation; I will let you pass.' Then we shall be very glad to see the white locks of Father Adam.

69. JD 6:31; President Heber C. Kimball, delivered in the Salt Lake Tabernacle; Sunday morning, November 8, 1857.

Now, brethren, you have got a spirit in you, and that spirit was created and organized— was born and begotten by our Father and our God before we ever took these bodies; and these bodies were formed by him, and through him, and of him, just as much as the spirit was; for I will tell you, he commenced and brought forth spirits; and then, when he completed that work, he commenced and brought forth tabernacles for those spirits to dwell in. I came through him, both spirit and body.

70. JD 6:145; Discourse by President Brigham Young, delivered in the Tabernacle, Great Salt Lake City; December 27, 1857.

Before the gospel revealed the introduction of sin to this planet, it was a great marvel even to the most learned, and they would ask, "Why was it so?-- is it not strange?" and would rest with the expression, "It was suffered to be so." While reasoning or familiarly conversing with one another, let the question be asked, "Why was Eve suffered to partake of the forbidden fruit?" and the invariable reply was, "I cannot answer that question: it seems that it was so, and it appears to be a great pity." That is all the knowledge there is in the world on that point. The starting point they have not learned, that no intelligent being could be exalted with the Gods without being subjected to the temptation of sin, that he might know and understand the power of the adversary, the opposite to goodness; for it is written that "there must needs be an opposition in all things." The world have not yet learned that simple truth.

71. *Journal of Wilford Woodruff*; Ms/f/115, Church Historical Department; March 24, 1858.

The Presidency and Twelve met in council at the office. Meeting opened by prayer by O. Hyde. I presented before the meeting the case of O. Pratt who did not believe in some of the teachings of President Young and thought President Young had reproved him unjustly. The subject was discussed at length by the Twelve and President Young. Much instruction was given at the close. Orson Pratt confessed his faults and said that he would

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never teach those principles again or speak them to any person on the earth. We all forgave him and voted to receive him into full fellowship.

72. *JD 7:163; Brigham Young; Tabernacle, Salt Lake City; June 5, 1859.*

The blood he (Christ) spilled upon Mount Calvary he did not receive again into his veins. That was poured out, and when he was resurrected, another element took the place of the blood. It will be so with every person who receives a resurrection: the blood will not be resurrected with the body, being designed only to sustain the life of the present organization. When this is dissolved, and we again obtain our bodies by the power of the resurrection, that which we now call the life of the body, and which is formed from the food we eat and the water we drink, will be supplanted by another element; for flesh and blood cannot inherit the kingdom of God.

73. *JD 7:285-290; Brigham Young, delivered in Salt Lake Tabernacle; October 9, 1859.*

Here let me state to all philosophers of every class upon the earth, when you tell me that father Adam was made as we make adobes from the earth, you tell me what I deem an idle tale. When you tell me that the beasts of the field were produced in that manner, you are speaking idle words devoid of meaning. There is no such thing in all the eternities where the Gods dwell. Mankind are here because they are the offspring of parents who were first brought here from another planet, and power was given them to propagate their species, and they were commanded to multiply and replenish the earth. . . . Adam and Eve are the parents of all pertaining to the flesh, and I would not say that they are not also the parents of our spirits.

74. *Brigham Young Diary; Great Salt Lake City; Wednesday, January 25, 1860.*

. . . Prest Heber C. Kimball had a conversation with the President as to the propriety of calling the Quorum of the Twelve together for the purpose of considering some points of doctrine, on Friday evening at this office.

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75. *Brigham Young (office) Diary; Great Salt Lake City; Thursday January 26, 1860.*

Pres. Young observed to W. C. Staines he had read an article of this weeks 'Valley Tan' Jan. 25. 1860. which branded the whole Mormon Hierarchy as murders. and observed the Pres. I wonder how the brethren submit to be tamely insulted by the Editor of the Tan Mr DeWolf. In course o- the day Bro W. C. Staines informed us he had seen De Wolf, and told him, he would kick his arse [horse] and cow hide him if he ever inserted another article against this people; W. C. Staines then cursed him in the name of Jesus Christ and said he should have the spirit of fear upon him during this life, and after death, he then (34) sealed the curse upon him, in the name of Jesus Christ. DeWolf wanted to apologize but Mr Staines told him he could hear of none he had insulted a whole people, and he would yet know Mormonism was true. Mr De Wolf turned very pale. Mr Staines left also informed he would purchase a paper and shew it to every good Mormon of his acquaintance Mr Staines then left Mr De Wolf to his reflections.

Pres Young rode out and returned in a few hours afterwards; and sent a messenger to Enquire after the health of Prest Wells; who went and ascertained he was rather better; but not sufficiently recovered to safely come out the following day.

76. *Church Historian's Office Journal; Friday, January 27, 1860.*

. . . At 6 p.m. The Presidency & Prests of Seventies & Twelve met in council at Prest. Young's Office. A sermon written to be published, by Orson Pratt, was read and rejected as false doctrine Elder Pratt advocates the doctrine of worshipping an attribute instead of God, The Author and dispenser of those attributes. The night was spent in speaking on doctrinal points until 12 o'clock.

77. *Brigham Young (Office) Journal; Great Salt Lake City; Friday, January 27, 1860.*

Bro. Wm Wordsworth had some conversation with the Pres. in relation to selling him his property in the 14th Ward.

Bro. W. C. Staines called in and recapitulated to the President the corrective course he took with t-h-e- De Wolf the Editor of the "Valley Tan". his remarks are in yesterdays minutes.

Bro Cyrus Wheelock remarked to the Pres. that Father Humphrey had left for California also had some conversation with the Pres. about the jealous feelings that exist among

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men. Pres. remarked many of our feelings would be removed if we were to associate more together; and if that course did not remove them immediately; continue to do so, and perhaps it would; any how matters would end right with the faithful Prest observed to Bro C Wheelock, he did not feel that Aaron Johnson had any feelings to him (35) Pres. also remarked if Joseph Smith the beloved Prophet was here. he would say that Aaron Johnson, was a thorough good man, and one of the best men who had stood by him. Pres further observed that one great cause of contention arose out of idleness, if men would work all day they would be tired at night lay down and rest, and have no cause nor time for contention

In the evening a Council of the twelve was held to consider the doctrines that Orson Pratt had advanced in his last Sermon about worshipping attributes. The President and the twelve came to the conclusion that Orson Pratt was wrong on that point. Bro G.D. Watt reported the whole of the remarks.

78. *Journal of Wilford Woodruff; Church Historical Department, Ms/f/115; January 27, 1860.*

Minutes of a meeting of the Presidency & Twelve[,] Presidents of Seventies and other assembled in President Young's Council Room at 6 o'clock. * * * President Young stated the object of the meeting was to converse upon doctrinal points to see if we see alike. I pray that we may have the spirit of God to rest upon us that our minds may be upon the subject & that we may speak by the Holy Spirit. He then called upon A. Carrington to read a sermon, he read it before the company, a piece prepared for the press written by Orson Pratt upon the Godhead. He claimed that it was the attributes of God that he worshipped and not the person & that he worshipped those attributes whether he found them in God, Jesus Christ, Adam, Moses, the Apostles, Joseph, Brigham or in anybody else. After the document was read, President Young then called upon the Twelve to express their feelings upon the subject. He called upon O Hyde to speak & he called upon J. Taylor to speak. He spoke a short time. No one knew at the time (except the President & Carrington) who the author of the document was. Brother Taylor said he did not see it in that light. He worshiped a personage and not the attributes, he thought God was located and could not worship the attributes in anybody. President Young then called a vote of the assembly and said if you understand this to be a correct doctrine as here written I wish you manifest it by saying yes. No one spoke. President Young then said do I worship attributes or the dispenser of these attributes. I worship the dispenser of them of these attributes and not the attributes. This is O Pratt's sermon prepared for the press. I do not want to have it published if it is not right. Brother Orson worships the attributes of God but not God. * * * Orson Pratt has differed from me in many things. But

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this is a great principle & I do not wish to say you shall do so and so. I do not know of a man who has a mathematical turn of mind but what goes too far. The trouble between Orson Pratt & me is I do not know enough & he knows too much. * * * When I read O Pratt's views in the Seer I could not swallow it. * * * There is not a man in the Church that can preach better than Orson Pratt upon any subject which he understands. It is music to hear him, but the trouble is he will preach upon things he does not know a thing about and then he will preach false doctrine & so will Elder Hyde. He preaches upon the resurrection & teaches things which are not true. * * * Erastus Snow said . . . I cannot see things in the same light that Orson Pratt does, but when President Young has taught doctrine it has always tasted good to me. * * * Orson Pratt said I will speak upon this subject. . . . I have no excuses to make. President Young said I ought to make a confession. But Orson Pratt is not a man to make a confession of what I do not believe. I am not going to crawl to Brigham Young and act the hypocrite and confess what I do not believe. I will be a free man. President Young condemns my doctrines to be false. I do not believe them to be false which I publish in the Seer in England. It has been said we should let those things sleep. But you do not let them sleep. If I had thought while in England that President Young worshipped a God without attributes I would not have written what I did (The above remark was an unkind cut in Orson Pratt he should not have said it). But I do not believe it, yet I will not act the hypocrite. It may cost me my fellowship, but I will stick to it; if I die tonight I would say O Lord God Almighty I believe what I say.

Elder John Taylor spoke at some length and tried to convince Orson Pratt of his error. President Young said Orson Pratt has started out upon false premises to argue upon. His foundation has been a false one all the time and I will prove it false. You have been like a mad stubborn mule, and have taken a false position in order to accuse me. You have accused me of worshipping a stalk or stone or a dead body without life or attributes. You never heard such a doctrine taught by me or any leader of the Church. It is as false as hell, and you will not hear the last of it soon. You know it is false. Do we worship those attributes? No, we worship God because he has all those attributes and is the dispenser of them and because he is our Father & our God. Orson Pratt puts down a lie to argue upon. He has had false ground all the time tonight. There never was a time or eternity but what a God did exist and a God that had children upon the same principle that children are now begotten, and I was begotten by the God I worship who reigns in the heavens and I shall also in my turn reign as a God & so will you.

O Hyde said to O Pratt, my opinion is not worth as much to me as my fellowship in this Church.

President Young said, Michael was a resurrected Being and he left Eloheim and came to this earth & with an immortal body, & continued so till he partook of earthly food and

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begot children who were mortal (keep this to yourselves) then they died. A Carrington spoke upon the subject a short time and made some useful remarks.

President Young spoke upon the subject of O. Pratt laying down false principles to work upon. * * * President H C Kimball followed President Young and said, Brother Orson Pratt has withstood Joseph and he has withstood Brother Brigham many times and he has done it tonight and it made my blood chill. It is not for you to lead, but to be led by him. You have not the power to dictate but to be dictated. W. Woodruff arose and said Brother Orson Pratt I wish to ask you one or two questions. You see that the spirit and doctrine which you possess is entirely in opposition to the First Presidency, the Quorum of the Twelve, and all who are present this evening, and it chills the blood in our veins to hear your words & feel your spirit. Should not this be a guidance to you that you are wrong. What would become of the Quorum of the Twelve if we all felt as you do. We should all go to hell in a pile together. You say you are honest in the course you are pursuing. I wish to ask you if you were honest when you said that if you had known that President Young worshipped a God without life or attributes that you would not have written what you did. (O Pratt said, I will recall that). It was an insult to President Young and the Holy Priesthood which he holds. Every man in this room who has a particle of the spirit of God, knows that Pres. Young is a Prophet of God and that God sustains him and he has the Holy Spirit and his doctrines are true, and that he is qualifying to lead the people and he has explained everything so plain this evening that a child can understand it, and yet it is no evidence to you. Nothing can make an impression upon you, no argument can reach your understanding. But Brother Orson I have seen the day when you were in sorrow. It was when you were cast out of your Quorum and out of the Church and that to, in consequence of persuing the same course you are this evening. Then you could both see, feel & understand. Then argument could reach you when you saw your glory and crown departing from you. I beg of you to reflect and not let your will carry you too far in these things. It would be better for us not to be able to cast up a simple sum in addition and be humble before the Lord, than to have ever so much knowledge & permit that knowledge to lead us to destruction. There are but few men upon earth upon whom God has bestowed such gifts, qualifications and reasoning powers as he has upon you, and he will hold you responsible for the use you make of them, and you should not make a wreck of your salvation for contending for things which you do not understand[.] I do feel at this advanced state of the Church and the late day and wish the information which you possess that neither you nor your Brethren ought to be troubled with false doctrine. Neither should you cause your Brethren to listen to such a scene of things as we have heard tonight or to insult the president of this Church as you have done. Although you are unbending in your will tonight the day is not far distant when you will be glad to bend to the president of this Church and make reconciliation. * * *

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Orson Hyde spoke upon the subject and said Brother Pratt had not got the spirit of God. He was followed by C. C. Rich who backed up the testimony of the Twelve in saying that Orson Pratt was wrong. E. T. Benson spoke upon the same subject and said if Brother Pratt had the confidence in President Young which he ought to have he would feel different. If he had the confidence in his Brethren which he should have I know he would feel different. President Young said I will tell you how I got along with Joseph. I found out that God called Joseph to be a Prophet. I did not do it. I then said I will leave the Prophet in the hands of that God who called and ordained him to be a Prophet. He is not responsible to me and it is none of my business what he does. It is for me to follow & obey him. * * *

Joseph once told me to go to his own house to attend a meeting with him. He said that he would not go without me. I went and Hyrum preached upon the Bible, Book of Mormon, & Doctrine & Covenants and said we must take them as our guide alone. He preached very lengthy until he nearly wearied the people out, when he closed. Joseph told me to get up. I did so. I took the Books and piled them all up on top of each other. I then said that I would not give the ashes of a rye straw for all those books for my salvation without the living oracles. I should follow and obey the living oracles for my salvation instead of any thing else. When I got through, Hyrum got up and made a confession for not including the living oracles.

It may be thought strange by the Brethren that I will still fellowship Elder Pratt after what he has said, but I shall do it. I am determined to whip Brother Pratt into it and make him work in the harness. * * *

F D Richards dismissed the meeting.

79. *Journal of Wilford Woodruff; Church Historical Department Ms/f/115; January 28, 1860.*

I spent the day in the office. I met with the Twelve in the prayer circle. Orson Pratt met with us, he did not dress, but said he wanted to be in the society of the Twelve. He seemed much more soft in his spirit than he had been.

80. *Brigham Young (Office) Diary; Great Salt Lake City; Saturday January 28th 1860.*

Prest Joseph Young called in and conversed with his brethren Prest B. Young about the last evenings proceedings.

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Elder Orson Pratt called upon the President in relation to last evenings proceedings, Bro Orson admitted he was excited; and for the future would omit such points of doctrine in his discourses that related to the Plurality of Gods. &c but would confine himself to the first principles of the Gospel Bro Orson also asked the President if he had a vacancy for his son Orson as a Clerk The President observed he would endeavor to appoint him as a teacher; as he meant to promote education as much as possible

The President remarked to Bro Orson that much false doctrine arose out of arguing upon false premises, such as supposing something that does not exist, as a God without his attributes, as they cannot exist apart. Bro Orson replied "that many of his (36) doctrinal arguments had been advanced while he was in England in answer to the numerous enquiries that were made of him by reasoning men. The President remarked when questions have been put to me, by opposers, who did not want to hear the simple Gospel Message. he would not answer them and asked Orson why he was not as careful to observe the revelations given to preach in plainness and simplicity as to so strenuously observe the doctrines in other revelations.

81. *Deseret News*, Vol 9, No 51; Remarks by Elder Orson Pratt, Tabernacle, Jan. 29, 1860.

* * * There are some points of doctrine which I have, unfortunately, thrown out before the people. At the time I expressed those views, I did most sincerely believe that they were in accordance with the word of God. I did most sincerely suppose that I was justifying the truth. But I have since learned from my brethren, that some of the doctrines I had advanced in the "Seer," at Washington were incorrect. Naturally being of a stubborn disposition and having a kind of a self will about me; and moreover supposing really and sincerely that I did understand what true doctrine was in relation to those points, I did not feel to yield to the judgment of my brethren, but believed they were in error. Now, was this right? No, it was not. Why? Because the Priesthood is the highest and only legitimate authority in the Church, in these matters. * * *

"But," inquires one, "have you not felt anxious that the Church should follow your ideas as laid down in the Seer?" I have not; if I had, I should have preached them; I should have tried to reason with you to convince you of their apparent truth. * * *

God placed Joseph Smith at the head of this church. God has likewise placed Brigham Young at the head of this church; We are commanded to give heed to their words in all things, and receive their words as from the mouth of God, in all patience and faith. When we do not do this, we get into darkness. * * *

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82. *Journal of Wilford Woodruff; Ms/f/115, Church Historical Department; January 29, 1860.*

Sunday I met at the Tabernacle. Orson Pratt was in the stand and quite unexpected to his Brethren he arose before his Brethren and made a very humble, full confession before the whole assembly for his opposition to President Young and his Brethren, and he said he wished all the Church was present to hear it. He quoted Joseph Smith's revelation to prove that President Brigham Young was right and that all was under obligation to follow the leader of the Church. I never heard Orson Pratt speak better or more to the satisfaction of the people, than on this occasion. He would not partake of the sacrament until he had made a confession then he partook of it.

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83. *Brigham Young (Office) Diary, Great Salt Lake City; Tuesday, Jan 31st 1860.*

John L. Smith called and stated he was nearly cured of his Rheumatism, and said the means he used were as follows. 1/2 ox. sulphate of Zinc; 1 dram of opium. mixed in a pint of water, and wash the part affected. he also stated this remedy was good for erysipelas he knew a woman that was cured by this remedy.

Elder Orson Pratt called upon the President in regard to the acknowledgements he had made on Sunday in the Tabernacle. and also made a personal acknowledgement to the President admitting he had a self willed determination in him; The President said he had never differed with him only on points of doctrine, and he never had had any personal feelings, but he was anxious that correct doctrines should be taught for the benefit of the Church and the Nations of the earth. Prest said in one thing he had felt vexed that he did not consult them before he published the M.S. writings he got from Mother Smith. about the life of the Prophet. Orson admitted that he had done wrong and he now saw it but did not at the time of his purchasing and publishing it. President observed the brethren would have made it a matter of fellowship. The President said he did not have it in his heart to disfellowship but merely to correct men in their views. Prest also remarked to Orson he had been willing to go on a Mission to any place at the drop of the Hat, and observed you might as well question my authority to send you on a Mission as to dispute my views in doctrine; Bro Orson said he had never felt unwillingness in the discharge of his practical duties.

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84. INSTRUCTIONS TO THE SAINTS; See also *Messages of the First Presidency, Vol II, p. 222-223.*

On the 26th of January, in the Tabernacle, Elder Orson Pratt, Sen., addressed the Saints; and, through an oversight, a portion of his remarks was printed in Vol. IX. No. 51. of The Deseret News, previous to being carefully revised. Since then those remarks have been examined by br. Pratt and the Council, and are now printed as agreed upon by them, as follows:-

(Here insert said "Remarks,")

Elder Pratt sustains an unimpeachable character, so far as strict morality, tried integrity, industry, energy, zeal, faithfulness to his religion, and honesty in all business transactions are concerned; but it will be readily perceived, from his "Remarks," that he does not claim exemption from liability to err in judgment in relation to "some points of doctrine." Br. Pratt's preachings and teaching upon the first principles of the Gospel are excellent.

With regard to the quotations and comments in *The Seer* as to Adam's having been formed "out of the ground," and "from the dust of the ground," &c., it is deemed wisest to let that subject remain without further explanation at present, for it is written that we are to receive "line upon line," according to our faith and capacities, and the circumstances attending our progress.

In the *Seer*, pages 24 and 25, par. 22, br Pratt states:- "All these Gods are equal in power, in glory, in dominion, and in the possession of all things; each possesses a fulness of truth, of knowledge, of wisdom, of light, of intelligence; each governs himself in all things by his own attributes, and is filled with love, goodness, mercy, and justice towards all. The fullness of all these attributes is what constitutes God." "It is truth, light, and love, that we worship and adore; these are the same in all worlds; and as these constitute God, He is the same in all worlds;" "Wherever you find a fulness of wisdom, knowledge, truth, goodness, love, and such like qualities, there you find God in all his glory, power, and majesty - therefore, if you worship theses adorable perfections, you worship God."

Seer, page 117, par. 95.- "then there will be no Being or Beings in existence that will know one particle more than what we know; then our knowledge, and wisdom, and power will be infinite; and cannot, from thenceforth, be increased or expanded in the least degree;" Same page, par. 96:- "but when they" (the Saints) "become one with the Father and Son and receive a fullness of their glory, that will be the end of all progression in Knowledge, because there will be nothing more to be learned. The Father and the Son do not progress in knowledge and wisdom, because they already know all things past, present, and to come." Par. 97:- "there are none among them (the Gods) that are in advance of the others

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in knowledge; though some may have been Gods as many millions of years as there are particles of dust in all the universe, yet there is not one truth that such are in possession of but what every other God knows." "None of these Gods are progressing in knowledge: neither can they progress in the acquirement of any truth."

In this treatise entitled "Great First Cause," page 16, par. 17, br Pratt states:- "All the organizations of worlds, of minerals, of vegetables, of animals, of men, of angels, of spirits, and of the spiritual personages of the Father, of the Son, and of the Holy Ghost, must, if organized at all, have been the result of the self combinations and unions of the pre-existent, intelligent, powerful, and eternal particles of substance. These eternal Forces and Powers are the Great Causes of all things and events that have had a beginning."

The foregoing quoted ideas, and all similar ones omitted to be quoted, with the comments thereon, as advanced by br. Pratt in an article, in the Seer, entitled "Pre-Existence of man," and in his treatises entitled absurdities of immaterialism and "Great First Cause," are plausibly presented. But to the whole subject we will answer in the words of the Apostle Joseph Smith, on a similar occasion. One of the Elders of Israel had written a long revelation which he deemed to be very important, and requested br. Joseph to hear him read it. The Prophet commended its style in glowing terms, remarked that the ideas were ingeniously advanced, &c., &c., and that he had but one objection to it. "What is that"? inquired the writer, greatly elated that his production was considered so near perfect. The Prophet Joseph replied, "It is not true."

This should be a lasting lesson to the Elders of Israel not to undertake to teach doctrine they do not understand. If the Saints can preserve themselves in a present salvation day by day which is easy to be taught and comprehended, it will be well with them hereafter.

Brigham Young

Heber C. Kimball

Daniel H. Wells

85. *Journal of Wilford Woodruff; Ms/f/115, Church Historian's Office; March 4, 1860.*

President Young said, I corrected O Pratt today. I did not say to him that God would increase to all eternity. But I said the moment that we say that God knows all things comprehends all things and has a fulness of all that he ever will attain, that moment eternity ceases. You put bounds to eternity, space & matter and you make an end and stopping place to it. The people or many say they cannot understand the things. This is

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true. No man can understand the things of eternity. And Brother Pratt and all men should let the matter of the gods alone. I do not understand these things. Neither does any man in the flesh and we should let them alone.

86. *Journal of Wilford Woodruff; April 4, 1860.*

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I attended a Council of the Presidency and Twelve at the Historians Office in the evening upon the subject of the sermon of Orson Pratt. The sermon was read & the time was occupied till half past 11 o'clock in discussing the subject. President Young was the only one of the Presidency who were present. * * * President Young made many remarks concerning doctrinal points & the situation of Orson Pratt who seemed very dark in his mind upon many points of doctrine. President Young wished the matter to be settled before the Quorum of the Twelve and not go before the conference. After spending several hours in investigating the subject it was decided for the Twelve to meet in the morning in prayer and fasting and seek the business among ourselves.

87. *Minutes of Meeting, at Historian's Office; Great Salt Lake City; 7 P.M. April 4, 1860.*

Present - Brigham Young, Orson Hyde, Orson Pratt, John Taylor, Geo. A. Smith, Wilford Woodruff, E. T. Benson, F. D. Richards. Ed. Hunter. T.B. G.D.W. J.A.S. R.B. R.L.C.

B.Y. Bro. O. Pratt, has Bro Benson spoken to you about that for which we have met to night No. Well it is this bro. Orson. Your late sermon had like to got into the paper, I want to get an understanding of your views, and see if we see things aright perhaps if I could see it as you Orson does perhaps its all that I could ask, but if not we want to have the matter talked over and laid before the Conference in a manner that we all see eye to eye

* * *

O.P. . . . If I could get rid of those things which have lingered upon my mind & which I have believed it to be true. The Bre[thren] are at liberty to publish anything that they see proper or at conference.

I would like to enumerate items, firstly - preached & publish, that Adam is the fa[ther] of our spirits, & father of Spirit & father of our bodies - When I read the Rev given to Joseph I read directly the opposite - Lord spake to Adam, which w Man eventually became Adam's

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(3 blank lines)

B.Y. Your statements to night, You come out to night & place them as charges, & have as many against me as I have you. One thing I have thought that I might still have omitted. It was Joseph's doctrine that Adam was God &c When in Luke Johnson's at O. Hydes the power came upon us, or shock that alarmed the neighborhood. God comes to earth & eats & partakes of fruit. Joseph could not reveal what was revealed to him, & if Joseph had it revealed, he was not told to reveal it. The Spirit is sent when the mother feels earth, God put it into his mouth, & when God, to translate he had the power. Not a contradictory thing in what I have said

Bro. Pratt had the Spirit of God like as all in Pottawatomie & believed when the Revel was given to us.

Bro Brigham, said could a being in a telestial or terrestrial kingdom keep a celestial law, is it reasonable to expect such a thing.

Orson, it is for you to call the 12 together & do as I have suggested or do as you please. It will be brought before Conference and you will be voted as a false teacher, & your false doctrines discharged. I love your integrity, but your ignorance is as great as any philosophers ought to be.

* * *

G.A. Smith moved that these items come before the Conference Most of the 12 wished to have it laid before the 12 & not go before the Conference.

Bro Brigham, wished the Twelve to take hold & pray with Bro. Orson & have a good flow of the Spirit, & it will go off smooth

* * *

11-30 p.m. Prest B. Young, prayed he prayed for Orson Pratt, & prayed feelingly * * *

88. Minutes of the Meeting of the Council of the Twelve in Historian's upper room; Great Salt Lake City; April 5, 1860, 10 a.m.

Present Elders O. Hyde, O. Pratt, J. Taylor, W. Woodruff, G.A. Smith, C.C. Rich, F.D. Richards.

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O. Hyde . . . To acknowledge that this is the Kingdom of God, and that there is a presiding power, and to admit that he can advance incorrect doctrine, is to lay the ax at the root of the tree Will He suffer his mouthpiece to go into error? No. He would remove him, and place another there. bro. Brigham may err in the price of a horse, or a House and lot, but in the revelations from God, where is the man that has given thus saith the Lord when it was not so? I cannot find one instance.

* * *

O. Hyde Who is our Heavenly Father. I would as soon it was Father Adam, or any other good and lawful being. I shall see him some time, if I do right. What do I know about Adam, in the Councils of the Great God before he came here, or his privileges. I dont know.

* * *

O. Pratt I do not see how I can mend the matter, one way or the other. I think the brethren are laboring under a wrong impression, in all of my writings on doctrine, I have tried to confine myself within revelation. I do not remember one item that I consider new, many of the exceptions what I made last night, are not in writing. On my subject of pre-existence, I have quoted largely from Genesis and the Book of Abraham, I have give it, how Adam and Eve came here and took bodies of flesh and bones, the doctrine was in the Church when I came into it, and I have always rejoiced in it, in regard to Adam being our Father and our God, I have not published it, altho' I frankly say, I have no confidence in it, altho advanced by bro. Kimball in the stand, and afterwards approved by bro. Brigham. . . . One [revelation] says Adam was formed out of the Earth, and the Lord put in his spirit; and another that he came with his body, flesh and bones, thus there are two contrary revelations - in the garden it is said, that a voice said to Adam, in the meridian of time, I will send my only begotten son Jesus Christ. then how can that man and Adam both be the Father of Jesus Christ?

* * *

O. Hyde When there is a want of union, it requires us to speak plain, bro. Pratt does not claim any vision or revelation, but keeps within the scope of Joseph's revelations. The Universalians have their belief, The Presbyterians do the same, they consider they believe they are in the pale of revealed religion. all the Sects do the same, yet how widely they differ, then here comes a man (B.Y.) who says he has a revelation, but it means the sects, if is Antagonistic. I see no necessity of rejecting Joseph's revelations, or going to War with the living ones, that is the nearest to us. bro. Pratt is like the Jews, who garnish the

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sepulchers of the dead, but reject those that were the nearest to them. I do not see any contradiction or opposition between B. Young & J. Smith.

* * *

O. Pratt it was the Father of Jesus Christ that was talking to Adam in the garden - B. Young says that Adam was the Father of Jesus Christ, both of his Spirit and Body, in his teachings from the stand, bro. Richards publishes in the Pearl of Great Price, that another person would come in the meridian of time, which was Jesus Christ.

O. Hyde David in spirit called Jesus Christ, Lord, how then is he his Son? it would seem a contradiction, I went to Joseph and told him my ideas of the Omnipresence of the Spirit, he said it was very pretty, and it was got up very nice, and is a beautiful doctrine, but it only lacks one thing, I enquired what is it bro Joseph, he replied it is not true.

J. Taylor spoke again "if Christ is the first fruits of them that slept" there must be some discrepancy, he must have resumed his position, having a legitimate claim to a possession some where else, he ought not to be debarred from his rights. the power of God was sufficient to resuscitate Jesus immediately, and also the body of Adam.

* * *

O. Pratt I have heard brother Brigham say that Adam is the Father of our Spirits, and he came here with his resurrected body, to fall for his own children; and I said to him, it leads to an endless number of falls, which leads to sorrow and death: that is revolting to my feelings, even if it were not sustained by revelation.

E. Snow Is there any revelation saying that the body of Adam should return to the dust of this Earth?

O. Pratt if you bring Adam as a Spirit, and put him into the tabernacle, runs easy with me; another item, I heard brother Young say that Jesus had a body, flesh and bones, before he came, he was born of the Virgin Mary, it was so contrary to every revelation given.

89. Brigham Young Journal? Prest Young and the Twelve met in the Historians office 8 p m of April 5, 1860.

B.Y. this day I have seen the best spirit manifested I have heard 15 or 16 men all running in the same stream I was delighted Tomorrow the Church will be 30 years old about the age that Jesus was when he commenced his mission

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We are improving and I just know it, my path is like the noon day sun, and I could cry out hallelujah! hallelujah! Praise to God who has been merciful to us and conferred on us His Holy Spirit A private member in this church is brighter than the power of Kings and Princes of the world. to secure an eternal existence the wicked have to be blotted out of existence & the greatest gift is to have eternal existence for ever written in the Lamb's book of life

bro Orson (Pratt) I want you to do just as you have done in your Apostleship, but when you want to teach new doctrine, to write those ideas, and submit them to me, and if they are correct, I will tell you - there is not a man's sermons that I like to read, when you understand your subject - but you are not perfect, neither am I.

90. *Journal of Wilford Woodruff; April 5, 1860.*

The Quorum of the Twelve met this morning in the prayer room. We talked the matter over concerning Brother Pratt. Dressed and prayed. Read over his sermon and corrected it, and the Twelve voted to receive the confession of Orson Pratt.

91. *JD 8:243-244; President Heber C. Kimball delivered at Willow Creek; June 12, 1860.*

We often sing, "This earth was once a garden place," where God our Father dwelt, and took possession and a stand that mankind will take who attain to that honour. . . . When he (Adam) planted the garden, he planted it with seeds he brought with him; and he also brought the animals from the earth he lived upon, where his Father dwelt.

92. *Deseret News; Brigham Young; June 27, 1860.*

And I will say, as I have said before, if guilt before my God and my brethren rests upon me in the least, it is in this one thing, that I have revealed too much concerning God and his kingdom, and the designs of our Father in heaven. If my skirts are stained in the least with wrong, it is because I have been too free in telling who God is, how he lives, the nature of his providences and designs in creating the world, in bringing the human family on the earth, his designs concerning them, etc. If I had, like Paul, said — "But if any man be ignorant, let him be ignorant," perhaps it would have been better for the people.

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93. *Deseret News*; Orson Pratt; July 25, 1860. (See also Feb 22, 1860 and Jan 29, 1860.)

At the time I expressed these views, I did most sincerely believe that they were in accordance with the word of God. I did most sincerely suppose that I was justifying the truth. But I have since learned from my brethren that some of the doctrines I had advanced in *The Seer* at Washington were incorrect. Naturally being of a stubborn disposition and having a kind of self-will about me; and moreover supposing really and sincerely that I did understand what true doctrine was in relation to those points, I did not feel to yield to the judgment of my brethren, but believed they were in error.

I do not know that I shall be able to carry out these views; but these are my present determinations. I pray that I may have the grace and strength to perform this. I feel exceedingly weak in regard to these matters.

94. *Journal of Wilford Woodruff*; September 4, 1860.

Brother Cannon said there was a learned Doctor that wanted to be baptized. . . . He (the doctor) is satisfied that the doctrine of the plurality of God and that Adam is our Father is a true doctrine revealed from God to Joseph & Brigham. For this same doctrine is taught in some of the old Jewish records which have never been in print and I know Joseph Smith nor Brigham Young have had access to, and the Lord has revealed this doctrine unto them or they could not have taught it. President Young said if all that God had revealed was in fine print it would more than fill this room but very little is written or printed which the Lord has revealed.

95. *Journal of Wilford Woodruff*; September 9, 1860.

* * *

President Young then spoke to Orson Pratt & said that the book debt was the worst trouble the saints had to contend with for 6 years. Orson Pratt has done more to make that debt than any other man. So many books are forced upon the people, and they are forced to take them or they will not be fellowshipped. Now stop publishing & getting your portraits taken & fill the kingdom with them & make the people pay for them, this keeps the people poor and keep them from emigrating. * * *

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96. *Journal of Wilford Woodruff; September 23, 1860.*

. . . we repaired to the prayer room where we had a very interesting meeting. The subject of Orson Pratt came up again concerning his false doctrines. President Kimball wished him to make satisfaction to President Young. But President Young said he did not wish him to make any acknowledgement to him. Brother Pratt was strangely constituted, he had acquired a great deal of knowledge upon many things but in other things he was one of the most ignorant men he ever saw in his life. He was full of integrity & would lie down & have his head cut off for me or his religion if necessary but he will never see his error until he goes into the spirit world. Then he will say, Brother Brigham, how foolish I was. Now Brother Pratt thinks that he and all the Gods will be learning for many millions of years but by & by will know all things & all will know it alike & that will be the end of their exaltations & knowledge. He cannot see the folly of forming this opinion here in the flesh & in his ignorance. But a thousand years hence he will see the folly of it. I will hold on to Brother Pratt and all those my Brethren of the Twelve notwithstanding all their sins, folly & weaknesses until I meet with them in my Fathers Kingdom, to part no more because they love God and are full of integrity. Brother Pratt said I do not believe as Brother Brigham & Brother Kimball do in some points of doctrine & they do not wish me to acknowledge to others that I do not believe. Brother Brigham said No, you cannot see the truth in this matter until you get into the spirit world.

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97. *JD 8:208; President Brigham Young delivered in the Bowery, Great Salt Lake City; October 14, 1860.*

Many of the sisters grieve because they are not blessed with offspring. You will see the time when you will have millions of children around you. If you are faithful to your covenants, you will become mothers of nations. You will become Eves to earths like this; and when you have assisted in peopling one earth there are millions of earths still in the course of creation.

98. *A Mormon Chronicle--The Diaries of John D. Lee, Vol. I:293; Sunday, February 3rd, 1861.*

*** Eving I attendd Prayer meeting & instruct the Saints on the points of Doctrine refered to by the true Latterday Saints Herald & their Bombarding Pres. B. Young for saying that Adam is all the God that we have to do with & those that know no better, it is quite a stumbling Block & all Enimies to the cause,

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99. Brigham Young Papers; Ms/d/1234/Bx 49/fd 8, Church Historical Department. Unpublished discourse of Brigham Young given in the Salt Lake City Tabernacle, October 8th, 1861, in the morning session.

I will give you a few words doctrine, upon which there has been much inquiry, and with regard to which considerable ignorance exists. Brother Watt will write it, but it is not my intention to have it published; therefore pay good attention, and store it up in your memories.

Some years ago, I advanced a doctrine with regard to Adam being our Father and God. That will be a curse to many of the Elders of Israel, because of their folly with regard to it. They yet grovel in darkness--and will. It is one of the most glorious revelations [concerning] the economy of heaven, yet the world hold it [in] derision.

Had I revealed the doctrine of Baptism for the Dead instead of Joseph Smith, there are men around me [right now] who would have ridiculed the idea until dooms day. But they are ignorant and stupid like the dumb ass.

100. "A Few Words of Doctrine"; Brigham Young; Ms/d/1234/Bx 49/fd 8; an unpublished discourse given in the Tabernacle in Great Salt Lake City, October 8th, 1861, in the A.M.

Let me say one thing to the young girls, and what I shall tell you I wish you to ponder in your hearts. Say nothing about it, for the wicked world has no business with these things, nor half-hearted Mormons. If there is any[one] here who will not make a good use of what they hear, the evil shall be up[on] themselves.

I wish to say to my young sisters, if you can go into the hands of a man, that will lead you into the Kingdom of Heaven, and exalt you there to become an Eve--a Queen of Heaven--the wife of a God; if you can remain with that man [in] whom your soul delights, and you take to him your virginity, you have obtained a treasure that millions of worlds like this [one] could not buy from you--there is your glory to all eternity.

Trifle with this matter, and you will reap sorrow and sore affliction. When you make your choice of a husband for time and eternity, and you are sure you have got your choice, hang on to him. . . .

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101. *James Beck Journal (Notebook) 1859-1865; October 8, 1861. Spelling as in original.*

Conference Mett in the Tabernacle Bro W. W. Phelps said Joseph Smith said that Eve had 28 sons & 28 daughters & that Adam had many wives--Bro Brigham than got into the stand & stated the same thing. He then gave some instructions in relation to sealing He said that there were many men & women who after having been sealed to each other for time & all Eternity--came to him for a Bill of Divorce. & for the sum of 10 Dollors he gave them a Bill Because the Lord permitted it but it was of no use to them. They might just as well tear off a Peice of their shirt tail or have a Peice of Blank Paper for a Divorce. But on account of the hardness of their hearts, the Lord permitted it, as it was in the days of Moses. But there was a way in which a woman could leave a man lawfully. When a woman becomes alienated in her feelings & affections from her husband-it is then his duty to give her a Bill & set her free which would be fornication for the man to cohabit with his wife after she had thus become alienated from him. The children begotten of such a woman would be Bastards in the true Scriptural term of the word Fornication, for the crime of adultery a woman (& also men) would be stoned to Death & then come up in the morning of the Resurrection & Claim all of her rights & Privledges in the marriage covenant. Also there was another way in which a woman could leave a man-if the woman Preferred--another man higher in authority & he is willing to take her, & her husband gives her up-there is no Bill of divorce required in the case it is right in the sight of God. But if he ever after has any connexion with her, he is then guilty of committing a very great sin & will be Punished accordingly. If a Man is faithfull & should his wife leave him & be married to another without his consent there is no Power in heaven or on Earth that can Prevent him from claiming her in the Resurrection. If faithfull a Man will attain to an Adam & the Wife to be an Eve & begat Millions of Spirits who will come forth & receive their Tabernacles upon an earth like this &c- The glory of the Man is the woman, And the glory of the woman is her Virginity-Men are the Lords of Creation & the Responsibility rests upon the man & not upon the woman-all women will be saved after they have suffered & atoned for their sins & thus satisfied the ends of Justice they will not become angels to the Devil. The Curse Placed upon the woman is that her desire shall be to her husband she shall long & Desire for him & will not wish to be suplanted by another & in sorrow & in Pain she shall bring forth her offspring, if it was not for this curse, the woman would bring forth as easy as she would drink a glass of water. The curse upon the man is that he shall labour to support his family by the sweat of his brow &c & he has to be tormented with thorns & briars sunflowers & all kinds of noxious weeds. Is there any way for a man & his wife to committ sin in the mariage state-there is. It is for us to cultivate the Principles of life which God has Planted in us & not for us to Destroy life by an unlawfull intercourse with each other, but for us to multiply & Replenish the Earth as God has enjoined upon us. Only one man to my knowledge has heard this Read besides myself & that was Bro Campkin [lin?] 17th ward. Joseph Smith said that the 2 Prophets

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who would Prophecy in the streets of Jerusalem for 3 years & a half, were Enoch & Elijh. Also the two wings north & South of our earth were inhabited. the north with the 9-1/2 tribes & the south wing by the People of Enochs City--this Earth when first created occupied a Position next to Kolob the highest in glory of all the Creations consequently on account of the high Position we once occupied we have fallen below all of the others in space--consequently our sufferings are greater--the greater the rise the greater will be the fall--when we are Redeemed we will be taken back again & Placed in our former Position. 102. Millennial Star, Vol. 23:653-654; President George Q. Cannon; October, 1861.

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President Young, in the foregoing passages (J.D. 1:50-51 & others), while substantiating the fact of the union of man's preexisting spirit with a bodily product of the "dust of the ground," enters more particularly into the modus operandi of that union. He unmistakably declares man's origin to be altogether of a celestial character—that not only is his spirit of heavenly descent, but his organization too,—that the latter is not taken from the lower animals, but from the originally celestial body of the great Father of humanity.

103. JD 9:148; Brigham Young; Tabernacle in Salt Lake City, Utah; January 12, 1862.

Adam was as conversant with his Father who placed him upon this earth as we are conversant with our earthly parents. The Father frequently came to visit his son Adam, and talked and walked with him; and the children of Adam were more or less acquainted with their Grandfather, and their children were more or less acquainted with their Great-Grandfather; and the things that pertain to God and to heaven were as familiar among mankind, in the first ages of their existence on the earth, as these mountains are to our mountain boys.

104. Letter to President Brigham Young from W. W. Phelps; Jan. 20th, 1862.

President Young, or Brother Young just as pleases you best.

Judge Phelps or rather brother Phelps wishes to say that he has discovered the following "old revelation"

"Lead thy people, with thy support, the flock of thine estate, living in a lone wild, in the midst of the garden; let them be lead from the mountains like the days of old. According to the forty years of the going out of Egypt, our Lion will become terrible.

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The nations shall behold, and become ashamed of their power;: They shall put their hand upon their mouth, and stop their ears. They shall lick dust like the serpent: like the snakes of the earth. They shall quake, shutting themselves up on account of the Almighty: the Lord our God; They will tremble and fear because of thee."--The Lion of the Lord--so much for Zion: eight years more will complete the "forty"--and then the Temple up, Israel will want "Room;"--and there will be plenty in the "United States" that once was! Hussa! for Deseret. As I am nearly the oldest member of the "Council of fifty," when the state of Deseret is officered I wish to be remembered. When Zion is to be built up no more to be thrown down, I shall be in my place by revelation. To end the whole matter, we must be heard by the Gods; fearing: and, according to the commandments, watch,--for this sustained Adam our Father, who is the Almighty before mentioned. When Israel was in the Wilderness, they kept the word of wisdom, as died like Achan for stealing, god and garments. My voice is Virtue and Victory. Amen!

W. W. Phelps

P S Keep this letter, as have not copied it.

105. *JD 9:243*; Brigham Young; Dedication of the New Theatre in Great Salt Lake City; March 6, 1862.

The Lord knows all things; man should know all things pertaining to this life, and to obtain this knowledge it is right that he should use every feasible means; and I do not hesitate to say that the stage can, in a great degree, be made to subserve this end. It is written, "Prove all things, hold fast that which is good." Refuse evil, choose good, hate iniquity, love truth. All this our fathers have done before us; I do not particularly mean father Adam, or his Father; I do not particularly mean Abraham, or Moses, the Prophets, of Apostles, but I mean our fathers who have been exalted for millions of years previous to Adam's time. They have all passed through the same ordeals we are now passing through, and have searched all things, even to the depths of hell.

106. *JD 10:221*; President Brigham Young; given during April and May, 1863.

The Lord could impart this information (how to raise corn) in a special revelation, the same as he instructed Adam and Eve how to cover their nakedness. He showed them how to make aprons of leaves and then coats of skins, and instructed Adam in extracting the metals from their ores, the same as one man instructs another.

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107. *JD 10:235*; Discourse by Heber C. Kimball; Provo, Utah; June 27, 1863.

We have been taught that our Father and God, from whom we sprang, called and appointed his servants to go and organize an earth, and, among the rest, he said to Adam, “You go along also and help all you can; you are going to inhabit it when it is organized, therefore go and assist in the good work.” It reads in the Scriptures that the Lord did it, but the true rendering is, that the Almighty sent Jehovah and Michael to do the work. They were also instructed to plant every kind of vegetable, likewise the forest and the fruit trees, and they actually brought from heaven every variety of fruit, of the seeds of vegetables, the seeds of flowers, and planted them in this earth on which we dwell. And I will say more, the spot chosen for the garden of Eden was Jackson County, in the State of Missouri, where Independence now stands; it was occupied in the morn of creation by Adam and his associates who came with him for the express purpose of peopling this earth.

Father Adam was instructed to multiply and replenish the earth, to make it beautiful and glorious, to make it, in short, like unto the garden from which the seeds were brought to plant the garden of Eden. I might say much more upon this subject, but I will ask, has it not been imitated before you in your holy endowments so that you might understand how things were in the beginning of creation and cultivation of this earth? God the Father made Adam the Lord of this creation in the beginning, and if we are the Lords of this creation under Adam, ought we not to take a course to imitate our Father in heaven? Is not all this exhibited to us in our endowments: the earth made glorious and beautiful to look upon, representing everything which the Lord caused to be prepared and placed to adorn the earth. The Prophet Joseph frequently spoke of these things in the revelations which he gave, but the people generally did not understand them, but to those who did they were cheering, they had a tendency to gladden the heart and enlighten the mind.

108. *JD 10:230-231*; President Brigham Young; Remarks were delivered on the Public Square, Great Salt Lake City; July 8, 1863.

We believe in God the Father and in Jesus Christ our elder brother. We believe that God is a person of tabernacle, possessing in an infinitely higher degree all the perfections and qualifications of his mortal children. We believe that he made Adam after his own image and likeness, as Moses testifies; and in this belief we differ from the professedly Christian world, who declare that “His center is everywhere, but his circumference is nowhere.” Their God has no body nor parts; our God possesses a body and parts, and was heard by Adam and Eve “Walking in the garden in the cool of the day.”

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109. *JD 10:355; President Brigham Young; Delivered in the Bowery; November 6, 1864.*
After quoting D&C 107:53-55, President Young continues:

So, in like manner, every faithful son of God, becomes, as it were, Adam to the race that springs from his loins, when they are embraced in the covenants and blessings of the Holy Priesthood; and in the lapse of eternity, and in the progress of eternal lives, every true son of God becomes a king of kings, and a lord of lords, and it may also be said of him, as it was written of Jesus Christ, "Of the increase of his government and peace there shall be no end."

110. *JD 11:41; Brigham Young; Remarks delivered in the Tabernacle, Salt Lake City; January 8, 1865.*

No mortal man has ever seen God in His glory at any time and lived. We may have seen the Lord and angels many times, and did not know it. I will be satisfied with seeing and associating with His children whom I now behold, for there is not a son or daughter of Adam and Eve before me today but what is the offspring of that God we worship. He is our Heavenly Father; He is also our God, and the Maker and upholder of all things in heaven and on earth.

111. *JD 11:121-122; President Brigham Young; Bowery, Great Salt Lake City, June 18, 1865.*

We believe in a Deity who is incorporated—who is a Being of tabernacle, through which the great attributes of His nature are made manifest. It is supposed by a certain celebrated philosopher that the most minute particles of matter . . . possess a portion of divinity, a portion of infinite power, knowledge, goodness and truth, and that these qualities are God, and should be worshipped wherever found. I am an infidel to this doctrine. . . . Elder Orson Pratt has written extensively on the doctrines of this church, and upon this particular doctrine. When he writes and speaks upon subjects with which he is acquainted and understands, he is a very sound reasoner; but when he has written upon matters of which he knows nothing—his own philosophy, which I call vain philosophy—he is wild, uncertain, and contradictory.

* * *

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He (God) created man, as we create our children; for there is no other process of creation in heaven, on the earth, in the earth, or under the earth, or in all the eternities, that is, that were, or that ever will be.

112. *Deseret News*, p. 370; Article signed and published by the First Presidency and the Quorum of the Twelve; August 23, 1865.

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We do not wish incorrect and unsound doctrines to be handed down to posterity under the sanction of great names, to be received and valued by future generations as authentic and reliable, creating labor and difficulties for our successors to perform and contend with, which we ought not to transmit to them. The interests of posterity are, to a certain extent, in our hands. Errors in history and in doctrine, if left uncorrected by us who are conversant with the events, and who are in a position to judge of the truth or falsity of the doctrines, would go to our children as though we had sanctioned and endorsed them. Such a construction could very easily be put upon our silence respecting them, and would tend to perplex and mislead posterity, and make the labor or correction an exceedingly difficult one for them. We know what sanctity there is always attached to the writings of men who have passed away, especially to the writings of Apostles, when none of their contemporaries are left, and we, therefore, feel the necessity of being watchful upon these points. Personal feelings and friendships and associations ought to sink into comparative insignificance, and have no weight in view of consequences so momentous to the people and kingdom of God as these.

113. Conference Report, October 1865, Semi-Annual General Conference; Monday, October 9th, 1865, 10 a.m. [See also *Millennial Star* XXVII, pp. 770-771; *Deseret News* XV, 5 (October 12, 1865); "*Journal History*", 9 October 1865; and "*Doct. Hist.*", p. 924.]

THE SPIRIT

* * *

O may the Saints be perfect
As God our Father was,
When he got back to Eden,
By her celestial laws.

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114. Conference Report, October 1865, Semi-Annual General Conference; Elder F. D. Richards; Monday, October 9th, 1865, 10 a.m. [None of these discourses are in the J.D.]

He [Elder Richards] dwelt at length on some of the principles of theology, showing that duties of a temporal nature were the first that were enjoined upon our first parents when they were placed in the garden of Eden; . . .

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115. *Millennial Star*, Vol 27:698; November 1865.

The Seer, the “Great First Cause”, and certain articles by Orson Pratt on the Holy Spirit were disowned by the Church. The people of the Church were asked to destroy his questionable writings.

116. *JD* 11:286; President Brigham Young; Great Salt Lake Tabernacle; January 13, 1867.

Some men seem as if they could learn so much and no more. They appear to be bounded in their capacity for acquiring knowledge as Brother Orson Pratt, has in theory, bounded the capacity of God. According to his theory, God can progress no further in knowledge and power; but the God that I serve is progressing eternally, and so are his children; they will increase to all eternity, if they are faithful.

117. *Journal of Wilford Woodruff*, May 5, 1867.

At St. George meeting on Sunday:

I wish to say a word about Amasa Lyman & tell why he is dropped from the Twelve. It is because of his infidelity. He has no faith in the Atonement, & another reason is he has lied in his confession. He has preached infidelity for many years to the people, but not the Presidency & Twelve. Orson Pratt does not believe in a God, only in attributes, but not in a personage. He would have been cut off from the Church long ago had it not have been for me. The Twelve would have cut him off. Did any one of you ever hear of any one of the Twelve ever preach the baby resurrection? I have heard of it. Neither of those brethren will be enabled to do any good.

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118. Letter from W. W. Phelps to President Brigham Young; Great Salt Lake City, May 6, 1867.

Pres. Young. If I correctly understood your meaning yesterday afternoon in the Tabernacle, "you did not know whether, the man, I mentioned, as spoken of in the book of Doc. & Cov. Sec. 101 Pat. 3. page 292 English Ed. meant you or not." Now as that Revelation was given more than 28 years ago, and before we were driven from Missouri, or Illinois, and even before the prophet Joseph was martyred, I still have a very easy notion in my heart that, as you lead the "Church of Jesus Christ, of Latter day Saints," over Plains and mountains to these waste places of Zion, to these chambers of the High places of Jehovah, even these "Holy places," where we, as a people, are free from the confusion, and utter abolishment that has already begun to be poured out upon Babylon, that you are the man likened unto Moses, in the revelation, and will, at the end of 40 years, like the Lion mentioned by Micah, become Terrible, and lead the armies of Israel back to Jackson County, Missouri, where, according to your first "anointing in the Lord's House at Kirtland, you, as well as myself, had the sealed blessing of the prophet upon our heads "to live to be as old as Moses," which will bring us both into the resurrection far enough to be changed in the twinkling of an eye.

The Revelations on stewardships, in the Doc. & Cov. commencing on page 165. Sec 26, shows to you and I as well as brothers Kimball and Wells, that the Lord had the same thing in view, when he made us "stewards" over the Revelations:--the fourth paragraph, in particular, with that "whatsoever circumstances," and thus, "whithersoever I the Lord shall send them"--sounds to me as if the Lord knew what you and I would do and need--as to the revelation, which Morris and Cook, are trambooming on up at the Weber, it reads: "And it shall come to pass, that I the Lord God will send one mighty and strong, holding the sceptre of power in his hand, clothed with light for a covering; whose mouth shall utter words, eternal words, while his laurels shall be a fountain of truth: --to set in order the house of God, and to arrange by lot the inheritance of the saints, etc. etc. while that man who was called of God, and appointed that put forth his hand to steady the Ark of God, shall fall by the shaft of death"--etc. now this revelation was sent to me in Zion, and has reference to the time when Adam our father and God, comes at the beginning of our Eternal Lot of inheritance,--according as our names are found in the Law of the Lord, while the fools that received the priesthood, like the fool that took his "one Talent" and hit it;--or reached out to steady the ark, will find themselves where the rich man did --in hell, with plenty of fire--but no water. Love begets lives eternal; our grace begets glory, but sin seeks secession, where goats and skunks can enjoy the lower room fog of a more dismal prison, than the nether room of Noah's Ark. Now should I be wrong in my belief as to these quotations:--please let me have your views, for I am for God, light and life as his "steward"

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yours etc.

W. W. Phelps

119. *Journal of Wilford Woodruff; Ms/f/115, Church Historical Department; May 12, 1867.*

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At Fillmore public meeting:

President Young said there never was any world created & peopled nor never would be but what would be redeemed by the shedding of the blood of the savior of that world. If we are ever exalted and crowned in the presence of God we shall become saviors of a world which we shall create & people. I know why the Blood of Jesus was shed, I know why the blood of Joseph & Hiram & others have been shed and the blood of others will be shed it is all to answer a purpose and has its effect Adam made this world and suffered himself to take a body and descending below all things we cannot ascend above all things. There never will be any change of the gospel of Salvation. it is an Eternal gospel and the same in all worlds and always will be to the endless ages of Eternity. There never was a period but what worlds existed & never will be, and they all have the same Gospel & Law of Salvation. Amasa Lyman is rejecting the Blood of Christ has cut himself off from the Quorum of the Twelve Apostles and he cannot be restored to it in this probation. He has had a chance to be a great man in this Kingdom. He never was Joseph Smiths councillor but was a Thirteenth Apostle for a long time.

120. *JD 12:97; Brigham Young; Bowery, Great Salt Lake City; June 30, 1867.*

If you are not sanctified and prepared, you ought to be sanctifying and preparing yourselves for the blessings in store for you when it will be said of you, this is Mother Eve. Why? Because you are the mother of all living. You might as well prepare first as last. If you wish to be Eves and mothers of human families, you ought to bear the burden.

121. "Minutes of Meetings Held in Provo City", film/979.2/Z99/v.2, BYU Microfilm Room; given in the Provo Bowery; Sunday morning, 25 August 1867.

Pres. Young was pleased with the teachings that had been given during this conference. Referred to the fall of man. The bodies of Adam and Eve were pure and after the Celestial

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order until they partook of the forbidden fruit when their bodies were changed with the things of this world. Adam helped organize this world for an inheritance for himself and posterity.

122. *Journal of Wilford Woodruff, September 4, 1867.*

At Salt Lake City: The Twelve held a Council in the evening in relation to false doctrines. O Hyde had formerly preached an incorrect doctrine on the resurrection called the baby resurrection. Elder Orson Hyde renounced the doctrine & made it all right with the Quorum. Some things were not quite satisfactory with O Pratt on doctrine.

123. *Journal of Wilford Woodruff, September 10, 1867.*

*** Social conversation ensued upon this subject (the baby resurrection doctrine of Orson Hyde); even the Godhead. O Pratt said that he did not worship attributes aside from the personage of God, but believed that God was an organized Being the same as man and that man possessed the attributes of God & would become a God if he kept the celestial law.

124. *Journal of Wilford Woodruff, September 12, 1867.*

At Paris, Idaho: The President & Twelve held a Council in the evening upon the difference of opinion with O. Pratt.

125. *Journal of Wilford Woodruff, December 16, 1867.*

At meeting of School of the Prophets: President Young said Adam was Michael the Archangel, & he was the Father of Jesus Christ & was our God & that Joseph taught this principle.

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126. Wilford Woodruff at the School of the Prophets; Jan 24, 1868.

. . . I feel thankful for the privilege of speaking a few words to this school. I wish to refer to the first doctrine preached (?) that Adam was our Father & God in the revelation called the olive leaf it says that “the devil gathered together the hosts of hell and Michael the ark angel gathered together the hosts of heaven and he overcame the devil & his angels & this is the battle of the great God” who is this Michael the ark angel it is Adam who was Michael in the creation of the world. . .

127. “Minutes of the School of the Prophets”, pp. 37-42; Provo, Utah; June 8, 1868.

Abraham B. Smoot:

I will just say further there are a great many subjects pertaining to the building up of Zion, that have not been presented in the school yet—the object of the school is to educate the brethren so that they will be able to take the lead in matters pertaining to the building up of the kingdom.

The doctrine preached by Pres. Young for a few years back, wherein he says that Adam is our God—the God we worship—that most of the people believe this—some believe it because the President says so—others because they can find testimony in the Book of Mormon and Book of Doctrine and Covenants. Amasa Lyman stumbled on this, he did not believe it—he did not believe in the atonement of Jesus—Orson Pratt has also told the President that he does not believe it. This is not the way to act. We should not suffer ourselves to entertain one doubt. We are not accountable on points of doctrines if the President makes a statement. It is not our prerogative to dispute it. He is only accountable in points of doctrine. I have heard President Young avow the truth of Adam being our Father and God but have never heard him argue the question at all.

A. F. McDonald:

I thought I would speak briefly in relation to Adam being our God. Since the year 1852 when the President first spoke on this subject, I have frequently endeavored to reconcile what I have read with regard to this matter. I believe what the President says on the subject although it comes in contact with all our tradition. I have not any doubt in my mind but that Adam is our God. Who his God and Father may be, I have no knowledge. President Kimball spoke on this question recently and very plainly illustrated the character and relationship of our Father and God.

George G. Bywater:

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I am not disposed to question the discrepancies on this question of doctrine; if we live faithful all will become clear to us. We cannot become united only as we get united in understanding. When I first heard the doctrine of Adam being our Father and God, I was favorably impressed—enjoyed, and hailed it as a new revelation. It appeared reasonable to me, as the Father of our spirits that he should introduce us here. And what we do not see is only evidence that we have not the light necessary.

128. Letter from Orson Pratt to President Young, cf/1325/Bx 4/fd 3/loose; Salt lake City; July 1, 1868.

“To President B. Young:”

“Dear Brother, since the last two meetings at the school, I have, at times, reflected much and very seriously, upon the feelings which I have suffered myself for years to occasionally entertain respecting certain doctrines, or rather items of ante-deluvian history, now believed by the Church, and have tried to justify myself in taking an opposite view, on the supposition that I was supported by the letter of the word of God: but as often as I have yielded to this influence I have felt an indescribable wretchedness which fully convinces me that I am wrong; I wish to repent of these wrongs for I fully realize that my sins, in this respect, have been very great, and of long continuance, and that it has been only through your great forbearance and long suffering, and the patience of my quorum, that I have been continued in the high and responsible calling of the Apostleship to this day.

“I am deeply sensible that I have greatly sinned against you, and against my brethren of the school, and against God, in foolishly trying to justify myself in advancing ideas, opposed to those which have been introduced by the highest authorities of the Church, and adopted by the Saints. I humbly ask you and the school to forgive me. Hereafter, through the grace of God assisting me, I am determined to be one with you, and never be found opposing anything that comes through the legitimate order of the Priesthood, knowing that it is perfectly right for me to humbly submit, in all matters of doctrine and principle, my judgment to those whose right it is, by divine appointment to receive revelation and guide the Church.

“There is no one thing in this world, or in that which is to come which I do more earnestly desire, than to honor my calling, and be permitted to retain the same, and with my brethren the Twelve, enter the Celestial Kingdom, with a full preparation to enjoy the glory thereof for ever.

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"In regard to all that portion of my printed writings which have come under the inspection of the highest authorities of the Church, and judged incorrect, I do most sincerely hope that the same may be rejected and considered of no value, only to point out the imperfections of the author, and to be a warning to others to be more careful. This request I made formerly, but feel to renew it again in this letter.

"With feelings of great sorrow, and deep regret for all my past sins, I subscribe myself your humble brother in Christ."

"Orson Pratt, Sen."

"I certify that the above is a true copy of the original."

/s/ Martin S. Lindsay, Notary Public

Salt Lake City, Utah, March 19, 1904.

129. *Historian's Office Journal; Church Archives; 4 July 1868.*

Sat. July 4, . . . School of the Prophets at 2 p.m. Elder O. Pratt made full confession before the School of his error in opposing doctrines revealed; . . . he asked forgiveness of Prest. Young, of the Twelve and of the whole School. Prest. Young expressed his satisfaction with Elder Pratt's confession & preached in relation to Adam &c. &c. . . .

130. "Minutes of Meetings Held in Provo City"; Film/979.2/Z99/v. 2, BYU Microfilm Room; Sunday, 2 p.m. 3 October 1869.

Pres. B. Young in the course of his remarks said: * * * All worlds have their God, their Savior, their sin, their priesthood, and can choose which they like, but beginning man rejected the priesthood by assuming to be a law unto himself--all other things abide this law.

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131. *Journal History*, p. 131; President Brigham Young speaking at the School of the Prophets; December 11, 1869. See also *Journal of Wilford Woodruff*.

Some may think what I have said concerning Adam strange, but the period will come when the people will be willing to adopt Joseph Smith as their prophet, Seer, and Revelator and God! but not the Father of their spirits, for that was our Father Adam.

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132. *Millennial Star* 31:267; President Brigham Young; 1869.

Before me I see a house full of Eves. What a crowd of reflections the word Eve is calculated to bring up! Eve was the name or title conferred upon our first mother, because she was actually to be the mother of all the human beings who should live upon this earth. I am looking upon a congregation designed to be just such beings.

133. *JD* 13:311; President Brigham Young; delivered in the Tabernacle, Salt Lake City; Sunday, April 17, 1870.

The world may in vain ask the question, "Who are we?" But the Gospel tells us that we are the sons and daughters of that God whom we serve. Some say, "We are the children of Adam and Eve." So we are, and they are the children of our Heavenly Father. We are all the children of Adam and Eve, and they and we are the offspring of Him who dwells in the heavens, the highest Intelligence that dwells anywhere that we have any knowledge of.

134. 15 October 1870. Spelling as in original.

I dug potatoes in the forenoon & attended the School of the Prophets in the Afternoon President Yo[un]g asked me to speak upon the Character of Adam who he was I proved that Adam was Michael the Archangel, the Seventh Angel, & the Ancient of Days, the Father of all & the prince of All. I quoted the 7 Chapter of Daniel 9 to 14 vers Doctrine & Covents 79 page 28 paragraph 106 page 35 P 201 p 2d Paragraph I was followed by G Q Cannon President Yg & G.A. Smith

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135. *Autobiography of Gilbert Belnap, p. 23.*

When contrasting the present conditions of the inhabitants of the earth with their primeval state in the Garden of Eden, the period when the Father of our spirits condescended that through the partaking of the fruits of the earth that man might be. . . I am caused to mourn.

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136. *Jans Christian Anderson Weibye Daybooks, Daybook 1st, p. 131; January 25, 1871.*

At Manti, Wednesday 25. I attended meeting, Orson Hyde preached to us, and he told us that what we heard before that Adam is our God, we had a splendid good meeting.

At Manti, Jan 25th Orson Hyde preached to us here in Manti, that, Adam is our God for this planet (Earth).

137. *JD 14:111; President Brigham Young; delivered in the Salt Lake Tabernacle; May 7, 1871.*

Do you not all know that you are the sons and daughters of the Almighty? If you do not I will inform you this morning that there is not a man or woman on the earth that is not a son or daughter of Adam and Eve. We all belong to the races which have sprung from father Adam and mother Eve; and every son and daughter of Adam and Eve is a son and daughter of that God we serve, who organized this earth and millions of others, and who holds them in existence by law.

138. *JD 14:242; Elder Orson Pratt; August 20, 1871.*

There are no marriages among spirits, no coupling together of the males and females among them; but when they rise from the grave after being tabernacled in mortal bodies, they have all the functions that are necessary to people worlds. As our Father and God begat us sons and daughters, so will we rise immortal males and females, and beget children and, in our turn, form and create worlds, and send forth our spirit children to inherit those worlds, the same as we were sent here, and thus will the works of God continue, and not only God himself, and His Son Jesus Christ have the power of endless lives, but all of His redeemed offspring.

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139. *JD 15:136-137; delivered at Farmington; Saturday afternoon, August 24, 1872.*

Now a few words to the brethren and sisters upon the doctrine and ordinances of the house of God. All who have lived on the earth according to the best light they had, and would have received the fullness of the Gospel had it been preached to them, are worthy of a glorious resurrection, and will attain to this by being administered for in the flesh by those who have the authority. All others will have a resurrection, and receive a glory, except those who have sinned against the Holy Ghost. It is supposed by this people that we have all the ordinances in our possession for life and salvation, and exaltation, and that we are administering in these ordinances. This is not the case. We are in possession of all the ordinances that can be administered in the flesh; but there are other ordinances and administrations that must be administered beyond this world. I know you would ask what they are. I will mention one. We have not, neither can we receive here, the ordinance and the keys of the resurrection. They will be given to those who have passed off this stage of action and have received their bodies again, as many have already done and many more will. They will be ordained, by those who hold the keys of the resurrection, to go forth and resurrect the Saints, just as we receive the ordinance of baptism, then the keys of authority to baptize others for the remission of their sins. This is one of the ordinances we can not receive here, and there are many more. We hold the authority to dispose of, alter and change the elements; but we have not received authority to organize native element to even make a spear of grass grow. We have no such ordinance here. We organize according to men in the flesh. By combining the elements and planting the seed, we cause vegetables, trees, grains, &c., to come forth. We are organizing a kingdom here according to the pattern that the Lord has given for people in the flesh, but not for those who have received the resurrection, although it is a similitude. Another item: We have not the power in the flesh to create and bring forth or produce a spirit; but we have the power to produce a temporal body. The germ of this, God has placed within us. And when our spirits receive our bodies, and through our faithfulness we are worthy to be crowned, we will then receive authority to produce both spirit and body. But these keys we cannot receive in the flesh. Herein, brethren, you can perceive that we have not finished, and cannot finish our work, while we live here, no more than Jesus did while he was in the flesh.

We can not receive, while in the flesh, the keys to form and fashion kingdoms and to organize matter for they are beyond our capacity and calling, beyond this world. In the resurrection, men who have been faithful and diligent in all things in the flesh, have kept their first and second estate, and worthy to be crowned Gods, even the sons of God, will be ordained to organize matter. How much matter do you suppose there is between here and some of the fixed stars which we can see? Enough to frame many, very many millions

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of such earths as this, yet it is now so diffused, clear and pure, that we look through it and behold the stars.

140. *Journal of Wilford Woodruff*; B. Young speaking; March 30, 1873.

When Adam left the garden, he went 40 miles to Adam-ondi-Ahman and built an alter and that alter remains today.

141. *JD 16:48*; Elder Orson Pratt; May 18, 1873.

Adam-ondi-Ahman, the Valley of God, where Adam dwelt, was located about fifty miles north of Jackson County, in the State of Missouri.

142. *Deseret News*, Vol. 22, No. 308; Brigham Young; discourse delivered in the New Tabernacle, Salt Lake City; Sunday Afternoon, June 8th, 1873.

* * *

. . . I have been found fault with a great many times for casting reflections upon men of science, and especially upon theologians, because of the little knowledge they possess about man being on the earth, about the earth itself, about our Father in heaven, his Son Jesus Christ, the order of heavenly things, the laws by which angels exist, by which the worlds were created and are held in existence, &c. How pleased we would be to place these things before the people if they would receive them! How much unbelief exists in the minds of the Latter-day Saints in regard to one particular doctrine which I revealed to them, and which God revealed to me--namely that Adam is our father and God--I do not know, I do not inquire, I care nothing about it. Our Father Adam helped to make this earth, it was created expressly for him, and after it was made he and his companions came here. He brought one of his wives with him, and she was called Eve, because she was the first woman upon the earth. Our Father Adam is the man who stands at the gate and holds the keys of everlasting life and salvation to all his children who have or who ever will come upon the earth. I have been found fault with by the ministers of religion because I have said that they were ignorant. But I could not find any man on the earth who could tell me this, although it is one of the simplest things in the world, until I met and talked with Joseph Smith.

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* * *

The Christian world read of, and thing much about, St. Paul, also St. Peter, the chief of the Apostles. These men were faithful to and magnified the priesthood while on the earth. Now, where will be the mystery, after they have passed through all the ordeals, and have been crowned and exalted, and received their inheritances in the eternal worlds of glory, for them to be sent forth, as the Gods have been for ever and ever, with the command-- "Make yourselves an earth and people it with your own children?"

* * *

My brother said that God is as we are. He did not mean those words to be literally understood. He meant simply, that in our organization we have all the properties in embryo in our bodies that our Father has in his, and that literally, morally, socially, by the spirit and by the flesh we are his children. Do you think that God, who holds the eternities in his hands and can do all things at his pleasure, it not capable of sending forth his own children, and forming this flesh for his own offspring? Where is the mystery in this? We say that Father Adam came here and helped to make the earth. Who is he? He is Michael, a great prince, and it was said to him by Eloheim, : Go ye and make an earth." What is the great mystery about it? He came and formed the earth. . . . Adam found it in a state of chaos, unorganized and incomplete. . . . Adam came here and got it up in a shape that would suit him to commence business. Father Adam came here, and then they brought his wife. "Well," says one, "Why was Adam called Adam?" He was the first man on the earth, and its framer and maker. He with the help of his brethren, brought it into existence. Then he said, "I want my children who are in the spirit world to come and live here. I once dwelt upon an earth something like this, in a mortal state, I was faithful, I received my crown and exaltation. I have the privilege of extending my work, and to its increase there will be no end. I want my children that were born to me in the spirit world to come here and take tabernacles of flesh, that their spirits may have a house, a tabernacle or a dwelling place as mine has, and where is the mystery?"

143. JD 16:127; President Daniel H. Wells; Delivered in the Salt Lake Tabernacle; Saturday afternoon, August 9, 1873.

It has been revealed in our day who we are, and the relationship we hold to God. We have learned that God is our Father, and that we are his children, bona fide his children. Not in a spiritual sense alone, but when we say, "Our Father who are in heaven," we mean just what we say.

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144. JD 16: 167; Brigham Young; Bowery, Paris, Oneida County, Idaho; Sunday, August 31, 1873.

When Father Adam came to assist in organizing the earth out of the crude material that was found, an earth was made upon which the children of men could live. After the earth was prepared Father Adam came and stayed here, and there was a woman brought to him. Now I am telling you something that many of you know, it has been told to you, and the brethren and sisters should understand it. There was a certain woman brought to Father Adam whose name was Eve, because she was the first woman, and she was given to him to be his wife; I am not disposed to give any farther knowledge concerning her at present. There is no doubt but that he left many companions. The great and glorious doctrine that pertains to this I have not time to dwell upon; neither should I at present if I had time. He understood this whole machinery or system before he came to this earth; and I hope my brethren and sisters will profit by what I have told them.

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145. Journal of Wilford Woodruff; August 31, 1873.

At Paris, Idaho: President B. Young spoke 1 hour & 18 minutes. In his remarks he said that a man who did not have but one wife in the resurrection that woman will not be his but taken from him and given to another. But he may be saved in the kingdom of God but be single to all eternity. Mother Eve was the Daughter of Adam.

146. JD 16:324; Orson Pratt; Delivered in the 16th Ward Meeting Rooms; November 22, 1873.

Our first parents were not mortal when they were placed on this earth, but they were as immortal as those who are resurrected in the presence of God. Death came into the world by their transgression, they produced mortality; hence this will be a complete restoration, of which I am speaking.

147. JD 17:143; President Brigham Young, Delivered at the Funeral Services of Elder Thomas Williams, in the 14th Ward Assembly Rooms, Salt Lake City, Sunday Morning, July 19, 1874.

This earth is our home, it was framed expressly for the habitation of those who are faithful to God, and who prove themselves worthy to inherit the earth when the Lord shall have

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sanctified, purified and glorified it and brought it back into his presence, from which it fell far into space. Ask the astronomer how far we are from the nearest of those heavenly bodies that are called the fixed stars. Can he count the miles? It would be a task for him to tell us the distance. When the earth was framed and brought into existence and man was placed upon it, it was near the throne of our Father in heaven. And when man fell—though that was designed in the economy, there was nothing about it mysterious or unknown to the Gods, they understood it all, it was all planned—but when man fell, the earth fell into space, and took up its abode in the planetary system, and the sun became our light. When the Lord said— “Let there be light,” there was light, for the earth was brought near the sun that it might reflect upon it so as to give us light by day, and the moon to give us light by night. This is the glory the earth came from, and when it is glorified it will return again unto the presence of the Father, and it will dwell there, and these intelligent beings that I am looking at, if they live worthy of it, will dwell upon this earth.

As for there labor and pursuits in eternity I have not time to talk upon that subject; but we shall have plenty to do. We shall not be idle. We shall go on from one step to another, reaching forth into the eternities until we become like the Gods, and shall be able to frame for ourselves, by the bequest and command of the Almighty. All those who are counted worthy to be exalted and to become Gods, even the sons of God, will go forth and have earths and worlds like those who framed this and millions on millions of others. This is our home, built expressly for us by the Father of our spirits, who is the Father, maker, framer and producer of these mortal bodies that we now inherit, and which go back to mother earth. When the spirit leaves them they are lifeless; and when the mother feels life come to her infant it is the spirit entering the body preparatory to the immortal existence.

148. Charles L. Walker “Journal”, 1876 Vol., pp. 95-6; BYU Special Collections; 14 May 1876.

Sunday May 14th 1876 Pleasant At Conference again large attendance after singing by the Cedar choir Br Brigham junior offered up the Dedicatory Prayer dedicating the House to the Lord and to his worship. Br Brigham spoke on the Philosophy of our religion said that all true science emanated from God drew a striking contrast between the religion of Men and the Reveled will of God to his servants. Said that the Father of Jesus Christs spirit, was the same that begat him in the Flesh. Showed that had be been all human He would not have had power to make the atonement and Redeem the world. showed that by throwing away evil and error and adopting goodness an truth and thro the sanctifying influences of the Holy Ghost we should soon be able to receive visits from Angels, and

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where ever we lived and the surrounding would partake of the influences and become Holy even a Heaven, spoke of the vast creations of God and the Millions of worlds that had and would be redeemed said that the Sun was inhabited and God dweld in the midst of eternal burnings doubted whether the Angels comprehended the vast infinitude of Space Said that the world would not receive the truth when they heard it and loved darkness rather than light and herein they lie under condemnation.

149. L. John Nuttal Papers; BYU Special Collections, Mss 188, Box 5, Folder #11; 14 May 1876. Spelling as in original.

Prest Young said I hope to be able to talk to the people so that they can hear me, and that I can give utterance to my feelings. I hope that I will be able to speak to the satisfaction of myself and then I can satisfy the L.D.S. But especially do I wish to satisfy him whom I serve. I shall not bring forth much scripture but I shall make my own scripture and have been for many years. if you don't believe it I will prove it to you. I will do it by asking some questions. Now if I speak the truth is not it just as much scripture as that which was spoken by Isaiah or Paul, Peter or John. They have gathered up the scraps and have left out 99 of 100 of those scrap and that is called the scriptures-aint my scrip worth as much as anyone elses' if it true? Now I want to save myself as Br Hancock said yesterday so that if I cannot do more I can point- I would sooner be able to point then out of the way and do nothing- a great many times the things that come to my mind is so natural that if I was to stop to think I should conclude I had not got it from the Lord. it is so natural that I think that I have it as we know our own children. Have we learned the character of the Son of God? Yes we know that he is the son of the living God Jesus could not have redeemed this earth had he been begotten of earthly parents. No; he must be begotten of an eternal parent being. so as to have the power of redemption. if Christ had been a son born of earthly parents natural father he could not have saved us. Who is the father? He is the living God & we know that much more than the christian world. The fault that I find with the people of the world is not that they are in darkness, but that they not receive the light. This is their condemnation that light is come into the world and they have chosen darkness rather than light. This is what I find fault with them for. Now we have learned this. Another thing. Do the Christians know where heaven is? No that simple thing they do not know. I never knew a priest or teacher of any denomination who could tell me. It is where happiness, it is where truth, and God is. If the people of a city are shut up in that city & take all truth we will be happy. I don't say that we can be so, but I merely bring it up to show you how it might be. If nobody here but the pure & the holy so they could begin to eat angel's food & they could become purified & the blood leave the body then what name would it have? what would we call it? why we would call it Heaven

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because we have no other name to call it. But if we had a person to lead us--this we must have for the most simple reason that we cannot get along without--that leader would be our God. When we get to a place, sanctified and purified and glorified we have found Heaven Zion of fled Joseph said if the people did but know it he was their God. I understood it. When the people of the planets look to see us, if they have glasses powerful enough, and I suppose they do have they will see but a little speck like a speck that we see in the water. Now I apply this to St. George, then if we had a ruler he would be our God, and we are but a small speck on the earth. Astronomers say it is 95 millions of miles from the earth to the sun and its makes heat is so great us want to get up on high ground (land). Now know that millions of inhabitants dwell there. Our God is a consuming fire. Every fixed star is a sun & it has its people & its God. This is all simple to those who know, who understand it, it is easy to comprehend. By strict obedience to the laws of life to so live that they may become lights to light up the abode so they will have purified bodies of light. The more they (we) give way to their (our) feelings & weaknesses the weaker we become and the light that is in us becomes darkness. Do you think you should live so as to have light? I think so. This is my religion. All true philosophy, every art to bring things to perfection is of God & our religion incorporates it. A great divine said a few years ago that all science or all religion must come in contact & one must go down, he didnt know which, but he thought it would be religion. A great many things the latter day saints have not understood. Celestial Marriage is not fully understood, not even by myself. Some want to increase but they abuse a wife or children. Do they think they will have a great kingdom--they may be mistaken. A man having even one wife, he may have the promise that he shall have seed. Did not Abraham, add the promise & he is increasing till his seed has filled the whole earth (world) & his seed are conducting all the great affairs of the world. This from one and a half tribes. I am a Yankee & I am pretty good at guessing & guess Abraham was one who was resurrected when Christ arose from the dead. The Savior came to the father, the ancient of days & presents to the father the kingdoms of this world all in a saved condition except the son of perdition & he says here father here they are & I with them. Then he is prepared to go farth & fill up his kingdom & so he goes on. In the creation he placed a man & he called them Adam, including the singular in the plural. So we can go forth increasing to help fill up space & eternity which is beyond the comprehension of man. With power that God gives us, he prepares us to become filled with power that we may overcome. All things first spiritual then temporal--on earth first temporal afterwards spiritual: but what do the Christian world know about this? A powerful Methodist revival preacher said he had traveled said he had moved a swath from Ohio to York. He represented the preacher pulling his ears & weaving around.

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150. L. John Nuttal Papers; BYU Special Collections, Mss 188, Container #1, File Folder #1, Red book with gold lining, front and back covers, with the title "Records" on front cover in gold. 19.5 cm x 12.5 cm, 240 pages, Thursday June 19, 1879-Tuesday December 16, 1879 : journal.

[Inside front cover fly leaf: Not in BYU Typescript of Diaries:]

obtained my Second Anointings Sept. 23, 1867 at 9 a.m. also my wife Elizabeth.

"Adam-ondi-Ahman" The Valley of God where Adam dwelt- so say O Pratt Sr Oct/80

[Loose papers at end of book on inside back cover:]

Pres Taylor said I heard Jan 13/80

Joseph Smith say that Adam was the Ancient of Days spoken of by Daniel You cannot get blessings only through the organized priesthood and when there was not an organized Church on the earth there was not priesthood & this power referred to the conferring the power of Elijah's priesthood to Elisha./ Joseph traced the Priesthood from Adam to Peter, Ja & John - they to Joseph & all who have held a portion of the priesthood would have to give an account of their stewardship or Priesthood to the one from whom they received it-

rendering up an account of your stewardship to the one that preceeded you - but you do not give up your priesthood Adam heard the voice of the Lord walking in the garden. Adam had a God then...

Cain heard the voice of the Lord who enquired after Abel-

referred to Peter Jas & John conferring the Mel Prt on Jos Smith Moses who conferred the spirit of gathering - Elijah the sealing of the fathers & when we get to God our Father we are told to approach him in the name of Jesus Adam is the father of our bodies who is to say he is not the Father of our spirits.

Present Pres Taylor CCR. F. D. R. & W L Johnson Jr.

151. JD 18:258-59; President Brigham Young; Semi-Annual Conference of the Church, Tabernacle, Salt Lake City; October 8, 1876.

Spirits were begotten, born and educated in the celestial world, and were brought forth by celestial bodies.

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These spirits I shall leave for the present, and refer to our first parents, Adam and Eve, who were found in the Garden of Eden, tempted and overcome by the power of evil, and consequently subject to evil and sin, which was the penalty of their transgression. They were now prepared, as we are, to form bodies or tabernacles for the reception of pure and holy spirits ***— when the mother feels life there is an evidence that the spirit from heaven has entered the tabernacle. * * *

Having fought the good fight. . .then will they become gods, even the sons of God; then will they become eternal fathers, eternal mothers, eternal sons and eternal daughters; being eternal in their organization, they go from glory to glory, from power to power; they will never cease to increase and to multiply world's without end. When they receive their crowns, their dominions, they then will be prepared to frame earth's like unto ours and to people them in the same manner as we have been brought forth by our parents, by our Father and God.

I have often remarked that if the Latter-day Saints and all the world understood the philosophy of their own being, they would bow in humble reverence to him who is the Author of our being and the author of all wisdom and all knowledge known among the children of men.

152. L. John Nuttall Papers; BYU Special Collections, Mss 188, Letterpress copy book #4, p. 290.

MEMORANDA

—***—

In January 1877, shortly after the lower portion of the St. George Temple was dedicated, President Brigham Young, in following up in the Endowments written, became convinced that it was necessary to have the formula of the Endowments written, and he gave directions to have the same put in writing.

Shortly afterwards he explained what the Lecture at the Veil should portray, and for this purpose appointed a day when he would personally deliver the Lecture at the Veil. Elder J.D.T. McAllister and L. John Nuttall prepared writing material, and as the President spoke they took down his words. Elder Nuttall put the same into form and the writing was submitted to President Young on the same evening at his office in residence at St. George. He there made such changes as he deemed proper, and when he finally passed upon it said: This is the Lecture at the Veil to be observed in the Temple.

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A copy of the Lecture is kept at the St. George Temple, in which President Young refers to Adam in his creation &c.

/s/ L. John Nuttall

For Presidents W. Woodruff

Geo. Q. Cannon

Jos. F. Smith

June 3, 1892

Salt Lake City

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153. *Journal of Wilford Woodruff*; Church Archives; 1 February 1877.

...President [Brigham Young] was present and delivered a lecture at the veil some 30 atndg

154. *John Lyman Smith Journal*; BYU Special Collections; Photocopy of holograph; Thurs. 1 [February 1877].

Worked at Temple giving Endowments all da. Took thro 671 B.Y. Lectured.

155. *Journal of L. John Nuttall*; BYU Special Collections; Pres. Brigham Young; delivered in St. George; Wed., Feb. 7, 1877. Was the first draft of the Lecture at the Veil. Brother L. John Nuttall was the private secretary to President Brigham Young until his (Brigham's) death in 1877. He then became the private secretary to President John Taylor (1879-1887) and again to President Wilford Woodruff (1887-1892).

In the creation the Gods entered into an agreement about forming this earth. & putting Michael or Adam upon it. these things of which I have been speaking are what are termed the mysteries of godliness but they will enable you to understand the expression of Jesus made while in Jerusalem. This is life eternal that they might know thee the only true God and Jesus Christ whom thou hast sent. We were once acquainted [acquainted] with the Gods & lived with them but we had the privileg of taking upon us flesh that the spirit

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might have a house to dwell in. we did so and forgot all and came into the world not recollecting anything of which we had previously learned. We have heard a great deal about Adam and Eve. how they were formed &c some think he was made like an adobie and the Lord breathed into him the breath of life. for we read "from dust thou art and unto dust shalt thou return" Well he was made of the dust of the earth but not of this earth. he was made just the same way you and I are made but on another earth. Adam was an immortal being when he came. on this earth he had lived on an earth similar to ours he had received the Priesthood and the Keys thereof. and had been faithful in all things and gained his resurrection and his exaltation and was crowned with glory immortality and eternal lives and was numbered with the Gods for such he became through his faithfulness. and had begotten all the spirit that was to come to this earth. and Eve our common Mother who is the mother of all living bore those spirits in the celestial world. and when this earth was organized by Elohim. Jehovah & Michael who is Adam our common Father. Adam & Eve had the privilege to continue the work of Progression. consequently came to this earth and commenced the great work of forming tabernacles for those spirits to dwell in. and when Adam and those that assisted him had completed this Kingdom our earth he came to it. and slept and forgot all and became like an Infant child. it is said by Moses the historian that the Lord caused a deep sleep to come upon Adam and took from his side a rib and formed the woman that Adam called Eve- this should be interpreted that the Man Adam like all other Men had the seed within him to propagate his species. but not the Woman. she conceives the seed but she does not produce it. consequently she was taken from the side or bowels of her father. this explains the mystery of Moses's dark sayings in regard to Adam and Eve. Adam & Eve when they were placed on this earth were immortal beings with flesh. bones and sinews. but upon partaking of the fruits of the earth while in the garden and cultivating the ground their bodies became changed from immortal to mortal beings with the blood coursing through their veins as the action of life. Adam was not under transgression until after he partook of the forbidden fruit that was nesenary that they might be together that man might be. the woman was found in transgression not the Man- Now in the law of Sacrifice we have the promise of a Savior and man had the privilege and showed forth his obedience by offering of the first fruits of the earth and the firstlings of the flocks- this as a showing that Jesus would come and shed his blood

[Four lines without any writing on them.]

Father Adam's oldest son (Jesus the Saviour) who is the heir of the family is Father Adams first begotten in the spirit World. who according to the flesh is the only begotten as it is written. (In his divinity he having gone back into the spirit World. and come in the spirit [glory] to Mary and she conceived for when Adam and Eve got through with their Work

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in this earth. they did not lay their bodies down in the dust, but returned to the spirit World from whence they came.

I felt myself much blessed in being permitted to associate with such men and hear such instructions as they savored of life to me-

156. L. John Nuttall Diary; BYU Special Collections; 10-13 February 1877.

10 February 1877:

...with Bro W. Woodruff engaged in writing the lecture for the Endowments to be read to Prest Young spent the eving at Prest Young's house - did not finish our work.

12 February 1877:

...I wrote on a Mode of Procedure to be observed in the giving of endowments also assisted by Bro J. D. T. McAllister & A H Raleigh - by invitation we all ate supper at the house of Bro Crane - and spent the evening with President Young reading what we had written. he accepted & corrected the same.

13 February 1877:

...At the temple...worked on the Mode of Procedure as I call it - until 6 p.m. at 7 went to Prest Youngs and read over our writing which he approved spent an agreeable evening

157. JD 18:342-343; Orson Pratt; Eighteenth Ward Meeting House, Salt Lake City; Sunday afternoon, February 25, 1877.

This place, Spring Hill, is alluded to by the Lord, in this revelation, as being anciently called Adam-ondi-Ahman, because it is the place where Adam shall come to visit his children, or the place where the Ancient of Days shall sit. . . . We have then an understanding that it was the place where Adam dwelt. Perhaps you may be anxious to know what "Ondi-Ahman" means. It means the place where Adam dwelt. "Ahman" signifies God. The whole term means Valley of God, where Adam dwelt. It is in the original language spoken by Adam, as revealed to the Prophet Joseph.

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158. *Jans Christian Anderson Weibye Daybooks, Daybook 5th, pp. 20-22; March 1, 1877.*

Byron Allred preaches at Manti on Adam as God, with the following remarks in part:

Adam was buried by God (God his Father) and was only dead like a twinkling of an eye, and his God exalted him immediately. Mary was sealed to Adam, and was his wife when she had Jesus. Mary will be the Queen to people another world; Mary was the second wife to Adam; and unless we have two wives, we can never be Gods.

Adam will worship his God and we will worship Adam, and our children will worship us.

159. *Women of Mormondom; [This book was written by permission of Brigham Young and was done by Eliza R. Snow, and Elder Edward Tullidge. Tullidge later apostatized into the Godbeite movement.]; March 1877.*

“Adam is our Father and God. He is the God of the earth.” So says Brigham Young. Adam is the great archangel of this creation. He is Michael. He is the Ancient of Days. He is the father of our elder brother, Jesus Christ—the father of him who shall also come as Messiah to reign. He is the father of the spirits as well as the tabernacles of the sons and daughters of man. Adam! Michael is one of the grand mystical names in the works of creation, redemptions, and resurrections. Jehovah is the second and the higher name. Eloheim--signifying the Gods--is the first name of the celestial trinity. Michael was a celestial, resurrected being, of another world. “In the beginning” the Gods created the heavens and the earths. In their councils they said, let us make man in our own image. So, in the likeness of the Fathers, and the Mothers--the Gods--created they man--male and female. When this earth was prepared for mankind, Michael, as Adam, came down. He brought with him one of his wives, and he called her name Eve. Adam and Eve are the names of the fathers and mothers of worlds. Adam was not made out of a lump of clay, as we make a brick, nor was Eve taken as a rib--a bone--from his side. They came by generation. But woman, as the wife or mate of man, was a rib of man. She was taken from his side, in their glorified world, and brought by him to earth to be the mother of a race. These were father and mother of a world of spirits who had been born to them in heaven. These spirits had been waiting for the grand period of their probation, when they should have bodies or tabernacles, so that they might become, in the resurrection, like Gods. When this earth had become an abode for mankind, with its Garden of Eden, then it was that the morning stars sang together, and the sons and daughters of God shouted for joy. They were coming down to earth. The children of the sun, at least, knew what the grand scheme of the everlasting Fathers and the everlasting Mothers meant, and they, both sons

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and daughters, shouted for joy. The temple of the eternities shook with their hosannas, and trembled with divine emotions. The father and mother were at length in their Garden of Eden. They came on purpose to fall. They fell "that man might be; and man is, that he "might have joy." They ate of the tree of mortal life, partook of the elements of this earth that they might again become mortal for their children's sake. They fell that another world might have a probation, redemption and resurrection. (pp. 179-180)

God the Father and God the Mother stand, in the grand pre-existing view, as the origin and centre of the spirits of all the generations of mortals who had been tabernacled on this earth. First and noblest of this great family was Jesus Christ, who was the elder brother, in spirit, of the whole human race. These constituted a world-family of pre-existing souls. Brightest among these spirits, and nearest in the circle to our Father and Mother in heaven (the Father being Adam), were Seth, Enoch, Noah and Abraham, Moses, David, and Jesus Christ--indeed that glorious cohort of men and women, whose lives have left immortal records in the world's history. Among these the Mormon faith would rank Joseph Smith, Brigham Young, and their compeers.

* * *

These are the sons and daughters of Adam--the Ancient of Days--the Father and God of the whole human family. These are the sons and daughters of Michael, who is Adam, the father of the spirits of all our race. These are the sons and daughters of Eve, the Mother of a world. What a practical Unitarianism is this! The Christ is not dragged from his heavenly estate, to be mere mortal, but mortals are lifted up to his celestial plane. He is still the God-Man; but he is one among many brethren who are also God-Men. Moreover, Jesus is one of a grand order of Saviours. Every world has its distinctive Saviour, and every dispensation its Christ. There is a glorious Masonic scheme among the Gods. The everlasting orders come down to us with their mystic and official names. The heavens and the earth have a grand leveling; not by pulling down celestial spheres, but by the lifting up of mortal spheres.

* * *

Woman is heiress of the Gods. She is joint heir with her elder brother, Jesus the Christ; but she inherits from her God-Father and her God-Mother. Jesus is the "beloved" of that Father and Mother--their well-trying Son, chosen to work out the salvation and exaltation of the whole human family. And shall it not be said then that the subject rises from the God-Father to the God-Mother? Surely it is a rising in the sense of the culmination of the divine idea. The God-Father is not robbed of his everlasting glory by this maternal completion of himself. It is an expansion both of deity and humanity. They twain are one God! The supreme Unitarian conception is here; the God-Father and the God-Mother!

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The grand unity of God is in them--in the divine Fatherhood and the divine Motherhood--the very beginning and consummation of creation. Not in the God-Father and the God-Son can the unity of the heavens and the earths be worked out; neither with any logic of facts nor of idealities. In them the Masonic trinities; in the everlasting Fathers and the everlasting Mothers the unities of creations. Our Mother in heaven is decidedly a new revelation, as beautiful and delicate to the masculine sense of the race as it is just and exalting to the feminine. (pp. 190-193)

160. "The Ultimatum of Human Life", from Poems Religious, Historical and Political, Vol. 2:8-9; Eliza R. Snow; 1877.

...'Tis not for you to pry
 Into the secrets of the worlds on high--
To seek to know the first, the moving Cause,
 Councils, decrees, organizations, laws--
Form'd by the Gods, pertaining to this earth,
 Ere your great Father from their courts came forth,
The routine of his ancestors to tread--
 Of this new world, to stand the royal head.

* * *

Adam, your God, like you on earth, has been
 Subject to sorrow in a world of sin:
Through long gradation he arose to be
 Cloth'd with the Godhead's might and majesty.
And what to him in his probative sphere,
 Whether a Bishop, Deacon, Priest, or Seer?
Whate'er his offices and callings were,
 He magnified them with assiduous care:
By his obedience he obtain'd the place
 Of God and Father of this human race.
Obedience will the same bright garland weave,

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As it has done for your great Mother, Eve,
For all her daughters on the earth, who will
All my requirements sacredly fulfill.
And what to Eve, though in her mortal life,
She'd been the first, the tenth, or fiftieth wife?
What did she care, when in her lowest state,
Whether by fools, consider'd small, or great?
'Twas all the same with her--she prov'd her worth--
She's now the Goddess and the Queen of Earth.
Life's ultimatum, unto those that live
As saints of God, and all my pow'rs receive;
Is still the onward, upward course to tread--
To stand as Adam and as Eve, the head
Of an inheritance, a new-form'd earth,
And to their spirit race, give mortal birth--
Give them experience in a world like this;
then lead them forth to everlasting bliss,
Crown'd with salvation and eternal joy
Where full perfection dwells, without alloy.

161. *Diary of L. John Nuttall, Loose sheet in inside back cover of the 19 June 1879-16 December 1879 diary; BYU Archives and Manuscripts, Mss 188; Jan 13/80.*

Pres Taylor said I heard Jan 13/80

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was

Joseph Smith say that Adam a-s- the Ancient of Days spoken of by Daniel You cannot get blessings only through the organized priesthood and when there was not an organized

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Church on the earth there was not priesthood & this power referred to the conferring the power of Elijah's priesthood to Elisha.

Joseph traced the Priesthood from Adam to Peter, Ja & John - they to Joseph & all who have held a portion of the priesthood would have to give an account of their stewardship or Priesthood to the one from whom they received it - [p. 2; backside of the same sheet]

Rendering up an account of your stewardship to the one that preceded you - but you do not give up your priesthood Adam heard the voice of the Lord walking in the garden. Adam had a God then . . . (sic)

Cain heard the voice of the Lord who enquired after Abel -

referred to Peter Jas & John conferring the Mel Prt on Jos Smith Moses who conferred the spirit of gathering - Elijah the sealing of the fathers & when we get to God our Father we are told to approach him in the name of Jesus Adam is the father of our bodies who is to say he is not the Father of our spirits.

Present Pres Taylor CCR. F.D.R. & W L Johnson Jr.

162. "Minutes of the High Priests Quorum", p. 86; Box Elder Stake; February 24, 1880.

Pres. Jensen referred to the condition of some of the High Priests in the Malad Ward who were contending one with another concerning some point of doctrine, which they did not understand. The point in dispute being, was Adam our God, some taking the affirmation and some the negative of the question. This was not right. We ought to allow these matters to rest until our minds were better informed regarding them. Contention leads to strife and ill feelings and eventually into apostasy. Hence how careful we ought to be in these regards.

163. *Journal of Wilford Woodruff*; January 19, 1881.

...O Pratt was very feeble yet we all performed the ordinance of washing our feet against our enemies and the enemies of the Kingdom of God according to the commandment of God unto us. * * * This is the last time that the Apostle Orson Pratt will ever in this life officiate in an important ceremony in the church & probably the same with Charles C. Rich.

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164. *Masterful Discourses of Orson Pratt*, p. 346; Salt Lake City, Utah; October 3, 1881.

... and you will fall asleep in peace, having made sure your salvation, and having done your duty well, like those whose funeral sermon we are preaching this morning; and thus you will fall asleep, with a full assurance that you will come up in the morning of the first resurrection with an immortal body like unto which Adam had before he partook of the forbidden fruit. This is the promise to them that fall asleep in Jesus.

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165. *Journal of Charles L. Walker*, p. 39; BYU Library; April 16, 1882.

(St. George). Father Jno L. Lytle gave a very interesting account of his early experiences in the church, his travels with the Prophet Joseph and of his telling them how Father Adam chased the game and outstripped them and caught them, and his knee was never brought to the ground so great was his strength, and also showed the spot where Adam offered up sacrifice in Adam-ondi-Ahman.

166. *Journal of Oliver B. Huntington*, p. 207.

Joseph Smith said that our old Father Adam was such a perfect man great and stout, that he never stumbled or fell a joint to the ground. This was said in the hearing of Dimick Huntington.

167. *JD 25:155; George Q. Cannon; Delivered in Salt Lake Tabernacle, Salt Lake Stake Quarterly Conference; Sunday Evening, May 4, 1884.*

My brethren and sisters, it is a glorious truth that has been taught to us, that we are literally the children of God, that we are his literal descendants, as Jesus was literally descended from Him, and that He is our Father as much as our earthly parent is our father, and we can go to Him with a feeling of nearness, knowing this, understanding it by the revelations which God has given to us.

168. Letter to Pres. John Taylor from Scott Anderson; Salt Lake City; Sept 22nd 1884.

President John Taylor

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Sir

Duty imperatively demands that as I am about to withdraw from the Church over which you preside I make known to you and to all whom it may concern the reasons which have compelled me to take this step.

When I joined the Mormon Church a little over 5 years ago I believed implicitly as I do now that the Bible was the word of God and the Rule of Faith and while the "Book of Mormon" and "Doctrine and Covenants" were referred to as additional revelation they no where contradicted the Bible but rather established it.

Before joining the Church I became acquainted with Elders Wm. Budge, John Nicholson, Francis Cope, James L. Bunting, and others. Elder Nicholson preached from the Bible only and almost entirely dwelt on what is known as the first principles claiming that these principles were what had been introduced by our Savior and preached by his immediate apostles but that men had wandered away from them and had fallen into darkness & superstition. I had heard a great many things about the Mormons that were nothing to their credit consequently the eminent social qualities and gentlemanly conduct of Elder Cope won my admiration and esteem. I was greatly pleased to find him a monogamist for while I could not deny that many good men in the past had had more wives than one, I never for one moment assented to the idea that there was any virtue in such a proceeding or that it merited or would receive any reward.

I joined your Church on the 20th of May 1879 and during the first 2 years of my membership I faithfully adhered to it and would have given my life to defend it, during all this time I never heard of Adam being God, never heard of Blood Atonement, never heard of polygamy being required of all men before they could attain to highest glory. Never dreamed that Brigham Young or any one else coolly threw the Bible overboard and preached whatever they pleased which I was bound to accept as the revelations of God. I do not and cannot accuse these men of having told my anything absolutely false, but they certainly withheld the horrible I was in the Church some five years before I heard or knew anything about these things--doctrines against which my soul revolts.

The first shock I received was from Albert Carrington who succeeded William Budge as President of the European Mission. William Budge always appeared to me in the light of a most kind gentlemanly and truly Christian man. It was not unnatural that I should look for all this in a man who was a successor of the twelve apostles of Christ and whose speeches and writings were to be received as Scripture.

Judge my horror and amazement when I found that he constantly used language which I had only heard from the lips of the lowest blackguards and that his conduct generally

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was something disgraceful. I saw him myself in the presence of several hundred witnesses on board a tugboat in Liverpool conduct himself so disgracefully with a young girl, then a servant in the Mission House, that every Elder present held his head down with shame. I was so disgusted that I almost left the Church then & there. Several of the Elders came to me and assured me that such conduct would not be overlooked, but would be promptly dealt with by the authorities. I believed this, and shortly afterwards left Liverpool to make my way to Utah in obedience to the command to gather. I left behind me a dear old mother, friends, associates, companions, country, everything, and with my family came to Salt Lake. God who alone judgest the hearts of men knows the sincerity and purity of my intentions. I imagined that I had come to the kingdom of God to help to build it up! What did I find? I found that God, the God of the Bible is not even worshiped by the Church over which you preside, the God you worship is Adam. Brigham Young teaches I quote his words, "When our Father Adam came into the Garden of Eden, he came into it with a celestial body and brought Eve one of his wives with him. He is our Father and our God and the ONLY God with whom we have to do." At first I could not bring myself to believe that this doctrine was accepted by the Church, but on careful enquiry found to my horror and astonishment that it was really so. It is true a great many know nothing about it and are simply in ignorance. Those who do know accept it as far more to be relied on than any portion of the Bible, for say they the Bible has been translated over and over again and may be wrong but this is the direct teaching of a Great Prophet.

I reject this as abominable and horrible idolatry and give it as one reason why I cannot remain in your Church.

Then there is the Doctrine of Blood atonement which to me is simply a doctrine of murder. Brigham Young says "I could refer you to plenty of instances where men have been righteously slain in order to atone for their sins." Again he says, "I have seen scores and hundreds of people for whom there would have been a chance if their lives had been taken and their blood spilt upon the ground as a smoking incense to the Almighty." I know of nothing so horrible as this in all the idolatries and superstitions which have cursed the human race, and it would of itself be reason more than sufficient for my withdrawal from your Church. But there are many more, far too many to mention in this letter but I will refer to a few.

As I have shown Adam is made God but you do not give him much power or rather leave him much for you do teach that he has given you the power to wield, that however matters little you hold it and he has parted with it. that is my point you teach that. If a faithful son of Adam's is called behind the vail and has no priesthood God (Adam) cannot give him any. He must wait until he gets it from the earth where you have all the power.

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If he has no wife or wives (and you teach that he must have at least three or he cannot have the highest glory) God (Adam) is utterly unable to help him You have the keys and he must wait your leisure and pleasure.

In fact you teach that you have the power to make a God “who shall pass by the angels and the Gods” whereas God according to Mormonism can only make an angel (servant) and scarcely that without your permission. This to me is a mockery and silly superstition and I unhesitatingly reject it. I know many members of your Church whose sincerity to do not doubt and who are very good people. But generally speaking I never saw so much hypocrisy in my life as I have seen since I came to Salt Lake City. You profess to have a direct revelation from God commanding you to do no work on Sunday. But you and the people generally are steeped in Sabbath breaking. Shortly after I arrived in the city I found the Theatre open on Sunday and Bishop O. F. Whitney and a number of members of the Church rehearsing plays that they were going to perform at Conference for money. I found that here and in other parts of the Territory rehearsals are commonly held in the preaching houses of the wards upon a Sunday--that painters had been sent for by yourself and other leading members of the Church to do work on Sunday and that the business office of the Church is frequently open all that day and your clerks diligently at work. You profess to abhor drinking, smoking and swearing. One of the heaviest smokers in the city is John Smith the patriarch of the whole Church. Members of the Church in full fellowship keep saloons, and the Church organ the “Deseret News” opens its columns for the advertisements of the lowest dens in the city, and so far as bad language is concerned I say deliberately I have heard more in Salt Lake City from Latter-day Saints in one year than I heard from all the members of other churches with whom I have been acquainted in the whole course of my life. Joseph F. Smith during last conference told the Priesthood meeting that to obey the higher law they must have at least three living wives at one and the same time, and that anything to the contrary was a damned lie. You yourself in the Ogden Tabernacle speaking of what the Gentiles were trying to do said “Who the Devil cares.” Surely you do not think I can believe such language from the Holy Spirit of God.

I now request you to erase my name from your books, and only add in conclusion that I have had no quarrel, no dispute, no misunderstanding with any member of your Church. I leave it from conviction and at the call of duty well persuaded that I can meet you or any member of the Church over which you preside at the bar of God and look you in the face before him as an honest man

Yours respectfully,

Scott Anderson

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169. Minutes of a Bishops Court. Eleventh Ward School House Tuesday evening Jany 20th 1885.

Prayer was offered by Counselor Joseph H. Felt. The following charge was read.

Salt Lake City, Jany 17th 1885

Bishop Alexander McRae

Dear Brother

We the undersigned prefer a charge against Brother Scott Anderson for Apostasy, and ask that you appoint as early a date as practicable for the hearing of the complaint; as we understand he is preparing to leave the City permanently.

Your Brethren in the Gospel.

Mark Barnes

Thomas Simons

John Sears

Brother Scott Anderson being present. Bishop A. McRae asked him whether he was guilty of the charge or not. Bro. Anderson said "If my not being in accord with all things in the Church makes me guilty, then I am guilty."

Bp. McRae. Do you still hold to the sentiments expressed in your letter to Prest Taylor. (copy of same accompanies this) Bro Anderson said, That portion that alludes to doctrine I still adhere to but not to that referring to persons.

Bp. McRae said It is in consequence of the statement you made in your letter to Prest Taylor dissenting from the Church of the Latter Day Saints that we have cited you to appear before us here tonight you being a member of this Ward it is our duty to inquire into the matter. Bro Anderson said I have no desire to enter into any controversy, but will say that since being in Salt Lake I have been treated with the greatest of courtesy and kindness by both man woman and child: do not wish to enter into any details; except that if I was in the Bishops place I should do as he is doing in a similar case.

Bishop A. McRae said Our decision is that you be disfellowshipped from the Church of Jesus Christ of Latter Day Saints for apostasy. Brother Anderson said "he anticipated that such would be the case and immediately left the house.

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Alexander McRae Bp. 11th Ward Joseph H. Felt Counselors

Robt. Morris

Per John Coulam Clerk

170. Contributor, Vol 6, pp. 76-78; "Our Father and God", J. F. Gibbs; c. 1885.

* * * To the intelligent Latter-day Saint it [the phrase, "Our FATHER which art in Heaven"] emits a world of light and comfort. It enunciates a principle that indissolubly links the immortal past to the mortal present, and this life to the glorious and infinite future.

* * *

. . . The spirit could not be perfect without the body--could not answer the great object of its existence, and therefore, this same infinite power that called it into being and provided for its occupation a tangible body will surely at the appointed time call the atoms that formed the mortal casket from their resting place. . . .

* * *

. . . Having, while on earth complied with the requirements of the Father in relation to Celestial Marriage, he is thus qualified to become a "Father of spirits," and his immortal wives become the mothers of spirits, thus obeying the only and eternal law of reproduction.

. . . he is placed upon it [the world] and with his wives repeats the history of man on this and other planets.

The Being that has organized the world; and placed upon it the germs of animated nature; is the one most entitled to furnish mortal bodies for his spiritual children. And when the great drama of life is finished and he with his children are redeemed and glorified, is he not entitled, as the head of an innumerable posterity, to be recognized as a Father and God to those that will rise up and call Him blessed? Is there anything inconsistent or unphilosophic in the doctrine that eternal progression will eventually exalt human beings to the godhead? The reverse would be illogical, no other reason for man's existence can be adduced. In this way only can he be of service in increasing the glory of his Father and God to whom forever he will be a grateful and venerating son and subject.

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171. *JD 26:115; Elder H. W. Naisbitt; Great Salt Lake Tabernacle; Sunday afternoon, March 8, 1885.*

The scriptures give an account simply of the woman Eve; declaring that this name was given her of Adam, because she was “the mother of all living;” but outside of biblical record there has been handed down from time immemorial the idea that Adam had two wives, the narrators go so far, or rather so near perfecting the tradition so as to give their names, Lilith being said to be the name of one as Eve was the name of the other, and while it may be difficult to harmonize all the Rabbinical and Talmudic versions of this matter, it is said that Joseph Smith the Prophet taught that Adam had two wives.

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172. *Epistle to the Church; President John Taylor; April, 1885.*

Who are women? The mothers of the whole human family. They are the mothers of the whole human family. Adam was the first flesh upon the earth, and it is an office in the Priesthood. Eve was the first woman, and it is also an office in the Priesthood and should be translated “eternal lives.”

173. *History of Wels August Nelson, p. 41; 1885. (Scott Anderson talks about Brigham Young and the other authorities talking about it. It is Anderson’s Bishop’s Court.)*

. . . The first question for me to solve was regarding my future inheritance. I had heard preached varied thoughts, but they did not give a logical connection. My wife and I had read the scriptures together, but still I was not satisfied. One morning about three or four, a vision of the pre-existence, and the future was shown me. It was all so clear. My parents were my brother and sister. They were simply a medium in helping God (which is Adam) in bringing his children from the spirit to the mortal stage. This is necessary that we might have the opportunity to being celestial beings like the Father. If I could so conduct myself in this stage of action, to be worthy of the celestial kingdom with eternal increase, then and only then, would I gain an inheritance of my own to be as a Father Adam, and my wife, a mother Eve. Failing this I would forever inherit in connection with others of my brethren and sisters, one of the three glories eternally without increase, hence no need of an individual inheritance. Perfection and Celestial Glory of God are definite terms, the end of all human attainment. While we become fathers and grandparents a hundred times in this world, the highest possible attainment is celestial glory with eternal increase. I know the Redeemer to be the senior of Adam, where or from whence the Prototype provides Redeemers for each planet, is not material to us in this sphere of action. All

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intelligence comes from the Prototype. There is not intelligence where or beyond the first (first in inconceivable) intelligible. God is not eternally progressing in the sense that we understand it. He is the same today and forever, unchangeable. He is forever increasing in heirs and worlds numerically, but one eternal circle intelligently. With this information I asked the Lord to send my way all the experiences necessary for me to attain an individual inheritance, which in itself includes eternal increase and Godhood.

174. Contributor, Vol 8:218; "Biblical Cosmogony", Thomas W. Brookbank, early pioneer; April 1887.

*** Since our great progenitor, Adam, figures in many phases of life to which none of us have yet attained, the first portion of the parallel [between the history of man and the history of the earth], to make it more complete, will be founded upon facts connected with his history.

Before Adam fell he was a resurrected man, that is, his physical body had been disorganized, and then reorganized. — The Apostle Peter tells us plainly that this earth is to be dissolved, after which a new world is to be organized. It will be resurrected as Adam was.

Between the time of Adam's resurrection and his fall afterwards, he must have enjoyed a season of rest and peace. — the Millennium which is to give the earth a rest of a thousand years, is the corresponding state in the world's history.

175. Deseret Weekly, 38:389; Wilford Woodruff; March 3, 1889.

THE POSITION OF ADAM AND NOAH IN THE PRIESTHOOD

The Prophet Joseph taught us that father Adam was the first man on the earth to whom God gave the keys of the everlasting priesthood. He held the keys of the presidency, and was the first man who did hold them. Noah stood next to him, he being the father of all living in his day, as Adam was in his day. THESE TWO MEN WERE THE FIRST WHO RECEIVED THE PRIESTHOOD IN THE ETERNAL WORLDS, BEFORE THE WORLDS WERE FORMED. They were the first who received the everlasting priesthood or presidency on the earth. Father Adam stands at the head, so far as this world is concerned. Of course, Jesus Christ is the Great High Priest of the salvation of the human family. But

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Adam holds those keys in the world today; he will hold them to the endless ages of eternity. And Noah, and every man who has ever held or will hold the keys of presidency of the kingdom of God, from that day until the scene is wound up, will have to stand before Father Adam and give an account unto the lord, of the principles that we have received when our work is done in the flesh.

176. *Millennial Star*, Vol 51:278; President George Q. Cannon; April 7, 1889.

We believe that we are the literal offspring of Deity. We have descended from the great Being who formed this earth, and from Him we have inherited the glorious aspirations to be like unto Him. . . .

We believe in a God of revelation, who will give more and more light to us til we can become like Him.

We worship the Being who has revealed Himself to us. It was necessary at the outset of this work to have a revelation from Him. There were many erroneous ideas about God, and the first revelation to Joseph Smith was the appearance of the Father and the Son. I have heard that there are some among us who say that both are one person. This is a fallacy. There are two personages, the Father and the Son. God is the Being who walked in the Garden of Eden, and who talked with the Prophets. This revelation came to us in certainty.

177. *Journal of Abraham H. Cannon*, (Apostle); BYU Library, Special Collections; June 23, 1889.

He (George Q.) believes that Jesus Christ is Jehovah, and that Adam is His Father and our God: that under certain unknown conditions the benefits of the Savior's atonement extend to our entire solar system. . . . He asked me what I understood concerning Mary conceiving the Savior; and as I found no answer, he asked what was to prevent Father Adam from visiting and overshadowing the mother of Jesus. Then said I: "he must have been a resurrected Being." "Yes," said he, "and though Christ is said to have been the first fruits of them that slept, yet the Savior said he did nothing but what He had seen His Father do, for He had power to lay down His life and take it up again. Adam, though made of dust, was made, as President Young said, of the dust of another planet than this." I was very much instructed by the conversation and this days services.

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178. *The Contributor*, Vol 10:265-267; "Man's Relationship to Deity", B. H. Roberts; 1889.

Then came one of the sons of God* [Footnote reads: Lest any one should doubt that Adam was one of the sons of God, I call attention to the verse of Luke, iii chapter; where, in tracing the genealogy of Jesus back to Adam, and coming to Cainan it goes on to say that "he (Cainan) was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God."] to the earth--Adam. A garden was planted in Eden and the man placed in it, and there the Lord brought to him every beast of the field and every fowl of the air, and Adam gave names to them all. Afterwards was brought to Adam his wife, whom, since she was derived from man, he named woman; and she became his help-mate, his companion and the mother of his children. In this nothing is hinted at about man being made from the dust, and woman manufactured from a rib, a story which has been a cause of much perplexity to religious people, and a source of much impious merriment to reckless unbelievers. We are informed that the Lord God made every plant of the field before it was in the earth, and every herb before it grew | + [Footnote: Genesis ii, 4,5.] on our planet. As vegetation was created or made to grow upon some older earth, and the seeds thereof or the plants themselves were brought to our earth and made to grow, so likewise man and his help-meet were brought from some older world to our own, to people it with their children. And though it is said that the "Lord God formed man of the dust of the ground"--it by no means follows that he was "formed" as one might form a brick, or from the dust of this earth. We are all "formed" of the dust of the ground, though instead of being molded as a brick we are brought forth by the natural laws of procreation; so also was Adam and his wife in some older world. And as for the story of the rib, under it I believe the mystery of procreation is hidden.

179. *Manuscript History of St. George Stake*; Church Historical Department, CR/mh/7836/v. 3. See also *Southern Utah Mission Historical Record 1886-1900, Book D*. Referred to as the "Annals of the Southern Utah Mission."; Church Historical Department, 84258.

November 8, 1890

Saturday, Nov. 8. High Council of St. George Stake met in St. George Tabernacle, Pres. Ivins stated that he had learned that Father Edward Bunker, of Bunkerville in this Stake had been teaching that some of the ceremonies of the Temple were wrong and erroneous teaching was given in the lecture at the vail. As Elder Myron Abbott, first Councilor to the Bishop at Bunkerville had given some information on this matter, it was decided to learn from him, more definitely in (next page) relation to this matter.

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December 13, 1890

Saturday, Dec. 13. High Council of St. George Stake met at St. George Tabernacle. In response to invitation of the Presidency of the Stake, Bishop Edward Bunker, Jr., and Elders Myron Abbott and Jos. I. Earl were present.

Pres. McArthur invited the brethren named to express themselves on the views said to have been expressed in Bunkerville Ward and which are considered by some to be unsound doctrine.

Myron Abbott, counselor to Bishop Edward Bunker, Jr., stated that for a number of years, questions on church teachings have been agitated in Bunkerville Ward. Bishop Bunker had stated he did not believe Adam was our God, and Bishop Bunker had expressed his opinion that some teachings in the Temples were wrong, notably part of the lecture at the vail. That Father Bunker had the same views. Father Bunker stated to him (Bro. Abbott) a number of years ago, that adoption would be of no avail as administered in the Temple. All such work would have to be done over again.

Bp. Edward Bunker, Jr., among other things said: "In regard to the lecture at the vail, in the Temple, it is certainly wrong. It teaches that Eve was an immortal being and was brought here by Adam, 'did not believe this.' That Adam was not a resurrected (next page) being. In answering question of Councilor Cannon, expressed his belief that Adam was the Archangel and that Jehovah and Michael were persons of Spirit; that Eloheim was a person of Tabernacle and the head of all."

After a prolonged second session of the Council, Bp. Edward Bunker and his councilor, Myron Abbott felt that they had done wrong in contending on the subjects referred to.

May 15, 1891

Friday, May 15. The High Council of St. George Stake took up the case of Edward Bunker Sr., of Bunkerville Ward, who had been charged with erroneous views and teachings. Father Bunker's views were brought (next page) to the attention of High Council on the 13th of last December. Since then Father Bunker expressed a desire to submit his views to the Council in writing. This was granted resulting in a statement bearing date "Bunkerville, April 25, 1891 and submitted on ten pages of foolscap. After reading the document and discussion on the case Council decided "that the communication of Edward Bunker on what he believes and does not believe, together with the statement of the causes leading to the investigation which called forth is declaration, also the full action of the Council in this matter be forwarded to the First Presidency of the Church,

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asking their advice to the proper course for us to take, as the Presidency and High Council of this Stake.”

Councilor David H. Cannon moved that the Presidency of the Stake with Councilor James G. Bleak and the clerk of the High Council act as a committee to formulate this statement, carried.

May 22, 1891

Friday, May 22. The following was prepared and subsequently approved by the High Council and forwarded to the First Presidency:

“St. George, May 22, 1891.

To Pres. Wilford Woodruff and Councilors; Brethren:

For some years there has existed a spirit of division on doctrinal points and Church teachings in Bunkerville Ward, this Stake of Zion. It was thought by the gentle corrections and teachings of the Stake Presidency to certain of the disputants, that division would gradually die out and be overcome. Such, we regret to state, has not been the case. Finding the evidences of this division more and more manifest, it was reported to the High Council here at its meeting in November last. By action of the Presidency and High Council, the chief parties to the division were invited to meet with us in council that we might learn more definitely their views.

At our high Council in December last in response to this invitation, Bishop Edward Bunker, Jr. and his councilors Myron Abbott and Jos. I. Earl met with us. Father Edward Bunker being in poor health at the time, could not attend.

Bishop Bunker and his first councilor Myron Abbott, who is also his uncle, being representatives of the diverse and unreconciled views prevailing in the Ward, stated some of their respective differences of belief and teachings.

Upon hearing these brethren it was found that they were each most pronounced in their respective views. (next page)

As a result of the investigation the following was passed as the action of the Council: It is the sense of this Council that it is an error to teach that Adam was not an immortal or resurrected being, when he came to this earth, also, that we pray to Adam as our God; and it is wrong to teach that Adam is one of the Godhead.

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Father Edward Bunker was present at High Council in March last, and asked the privilege of expressing his views in writing, upon doctrines and teachings referred to in the December High Council meeting. This was granted. "The written statement has been presented to, and read in, the High Council and the Council has decided to submit it and this whole matter to you." This statement enclosed herewith, sets forth the points upon which the division in Bunkerville Ward is based and we submit it to you with a desire to receive instruction as to what you wish with us as a Presidency and High Council to do in this matter.

There is one thing more: You will notice in the beginning of Father Bunker's statement declaring his views relating to Adam, he uses the words: "That the Council has decided upon as I believe." The only Council action in deciding anything about the points in controversy is embodied in the quoted action of the Council found at the bottom of page two of this letter.

Awaiting your instruction, or decision in this matter.

We remain, dutifully yours,

/s/ DANIEL D P. MCARTHUR,

/s/ A. W. IVINS, Per D. D. MC.A.

/s/ ERASTUS B. SNOW

180. *Journal of Abraham H. Cannon, Vol 16:119; May 26, 1892.*

At two o'clock I was at my Quorum meeting where were present all the Presidency and myself, as also Bro. Lyman; Geo. Gibbs, clerk. Bro. Jos. F. Smith was mouth in prayer. Thereafter some conversation followed as to whether Adam is our God or not. There are some in the Church who do not accept of the statement of Pres. Young that such is the case, but to me it seems reasonable to think that Adam has at least much to do with our present condition, and will control greatly our future destiny.

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181. *Diary of Charles Lowell Walker, Vol II: 740-741; June 11th, 1892. [See also Typescript Copy, pp. 43-44. See also Letter of Bishop Edward Bunker, Jr. to Joseph F. Smith, Feb 9, 1902.]*

St George June 11th, 92 Attended the High Council at which Pres Woodruff presided. G. Q. Cannon was present also and a large body of the leading men of this Stake. Br Edward Bunker Sen. and others of Bunkerville, Nevada, had been advancing false doctrine. One item was, that he, Bunker, thought it was right to worship the intelligence that was in God the Eternal Father and not God, who made all things by the power of his Word. And another was that Adam was made of the dust of the earth contained in the Garden of Eden. He had also advanced some erroneous ideas concerning the resurrection. Pres Woodruff and Cannon showed in a very plain manner that it was right to Worship the true, and the Living God, and Him only, and not the intelligence that dwelt in Him; that His Son Jesus Christ, or Jehovah, never taught such doctrine, but always to worship my Father which is in Heaven, and to always pray to the Father in the name of his Son Jesus Christ. Showed that Adam was an immortal being when he came to this earth and was made the same as all other men and Gods are made; and that the seed of man was of the dust of the earth, and that the continuation of the seeds in a glorified state was Eternal Lives. And after this Mortal tabernacle had crumbled to dust in the grave, that God would, in the time of the resurrection by his Matchless Power, bring together again in the form of a glorified and an immortal to the Righteous to dwell with Him forever. Also that those that were not righteous would also be resurrected, but not with a glorified body. Said it was not wisdom for the Elders to contend about such matters and things they did not understand. And not to teach such things to the children in the Sunday Schools; they could not comprehend them. Pres Woodruff spoke of the false doctrine taught by Amasa Lyman some years ago, viz, that the Atoning blood of Jesus Christ was of no more efficacy than the blood of any other man or that of a Bullock &c. Such false ideas had led him to apostasy and finally out of the church. Also of the false teachings of the late Orson Pratt, one of the Twelve, arguing that every particle of matter which composed the elements had all the attributes of the Deity in it, and that they, i.e., the particles of Matter, by some unaccountable way united together and became God. Pres Woodruff told of Orson's unyielding stubbornness, and of upbraiding the Twelve for not being manly, for not declaring their views the way he looked at it, and branding them as cowards &c &c. Spoke of the firmness of Pres Young in correcting Orson Pratt and setting him aright; Of Orson wishing to resign his position in the Quorum; of Pres. Young saying "No you wont Orson, I'll rub your ears until I get you right;" and had it not been for firmness of Pres Young in maintaining the right, and assiduously laboring and showing him his gross errors, Orson would have been out of the Church. Showed the folly of some men because they cannot look up and prove by the Bible the glorious Revelations that God has given they receive them doubtfully. Showed that God had, and would yet, reveal many glorious things that

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men could not prove, and Search out of the old Bible. Pres Cannon said that it was not necessary that we should or endorse the doctrine that some men taught that Adam was the Father of Jesus Christ. Counsel was given for the Elders to teach that which they knew, not that which they did not. The Meeting was in session over three hours, and much good counsel was given to the Elders present on these things by Pres Woodruff and Cannon. To me it was a feast for I had been pondering over some of these things of late.

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182. *Manuscript History of St. George Stake; Church Historical Department, CR/mh/7836/v. 3; June 11, 1892. See also *Southern Utah Mission Historical Record 1886-1900, Book D. Referred to as the "Annals of the Southern Utah Mission", Church Historical Department, 84258.**

June 11, 1892

Saturday, June 11. High Council of St. George Stake convened at 10 A.M. in St. George Tabernacle. Pres. Daniel D. McArthur Presiding. The Council was favored with the presence of Pres. Wilford Woodruff and his first counselor, Pres. Geo. Q. Cannon. The case of disagreement on points of doctrine between brethren of Bunkerville Ward was called up.

Father Edward Bunker and others from Bunkerville Ward were present[.]

Elder Arthur Winter, clerk of the First Presidency, then read Father Edward Bunker's views on doctrinal points, written April 25, 1891 and forwarded to the First Presidency by St. George Stake Presidency pursuant to action of St. George Stake High Council on May 15, 1891. (See "Annals, 1891" pp. 14--17 inclusive) (next page)

The result of this investigation was that all the Bunkerville parties became reconciled to each other on the points which they had been agitating for a long time and which had engendered bitter feelings between them.

183. *Journal of J.D.T McAllister p. 99; BYU, Mor/M270.1/m/v. 6; June 11, 1892.*

Saturday 11-- Alvina about the same. Administered to her. 10 A.M. attended High Council. Presidents Woodruff and Cannon present. The doctrine preached, and contended for by Father Edward Bunker of Bunkerville Ward, was investigated condemned and Father Bunker set right. It was a nice time. Much instruction was given

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by the First Presidency present. 2 P.M. High Priests Quarterly meeting. Prests Woodruff and Cannon addressed both meetings. A glorious time.

184. *Millennial Star* 57:355-356; Pres. Wilford Woodruff; General Conference address of April, 1895.

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Before I sit down I want to say a word to the Elders of Israel on another subject. . . . How much longer I shall talk to this people I do not know; but I want to say this to all Israel: Cease troubling yourselves about who God is; who Adam is, who Christ is, who Jehovah is. For heaven's sake, let these things alone. Why trouble yourselves about these things? God has revealed Himself, and when the 121st section of the Doctrine and Covenants is fulfilled, whether there be one God or many gods they will be revealed to the children of men, as well as all thrones and dominions, principalities, and powers. Then why trouble yourselves about these things? God is God. Christ is Christ. The Holy Ghost is the Holy Ghost. That should be enough for you and me to know. If we want to know any more, wait till we get where God is in person. I say this because we are troubled every little while with inquiries from Elders anxious to know who God is, who Christ is, and who Adam is. I say to the Elders of Israel, stop this, Humble yourselves before the Lord; seek for light, for truth, and for a knowledge of the common things of the kingdom of God. The Lord is the same yesterday, to-day, and forever. He changes not. The Son of God is the same. He is the Savior of the world. He is our advocate with the Father. We have had letter after letter from Elders abroad wanting to know concerning these things. Adam is the first man. He was placed in the Garden of Eden, and is our great progenitor. God the Father, God the Son, and God the Holy Ghost, are the same yesterday, to-day and forever. That should be sufficient for us to know.

185. Letter to the Honorable A. Saxey, Provo, Utah from Joseph F. Smith; d1325/Bk4/fd 1; Jan. 9th, 1897.

Jan. 9th 1897

Hon. A. Saxey--

Provo.

Dear Brother:—your esteemed favor of Dec. 31st came to hand safely. Sickness in my family and consequent increased pressure upon my time have prevented an earlier reply. And even now I cannot attempt more than a cursory reply to your enquiries. I may say I

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submitted your letter to President Woodruff, and he partially outlined what I should say in answer to your questions. To know this might be more satisfactory to you than to suppose my statements were simply my own. I am happy to know that he and I are in accord on the subject.

With reference to Prest. B. Youngs remarks, in a discourse delivered in 1852. with reference to "Adam being the only God with whom we have to do" &c. I will say:—Prest. Young no doubt expressed his personal opinion or views upon the subject. What he said was not given as a revelation or commandment from the Lord. The Doctrine was never submitted to the Councils of the Priesthood nor to the Church for approval or ratification [p.2] and was never formally or otherwise accepted by the Church. It is therefore in no sense binding upon the Church nor upon the consciences of any of the members thereof, except perhaps only so far as some may have confidence in President Young, believing that he had light on the subject which was not given in connection with his public mention thereof. It is thought, even if there is truth in it, that the bare mention made my Prest. Young, with out indubitable evidence and authority being given of its truth, was unfortunate to say the least.

But the sure test is to be found in "the law and the Testimony" and revealed truth. Whatsoever is not in accordance with these must fall. No scripture being of any private interpretation &c. but open to the understanding of every man who possesses the Holy Ghost, anyone thus endowed may apply the tests by the light of the good spirit. While I am not authorized to sit in judgment upon Prest. Young, I am at liberty to test the truth of his words or utterances by the Revealed and accepted word of God. Anything uttered by man which is contrary to the Divine law must fall, while that only [p.3] which is in harmony with it can remain, or stand.

Generally--when the Lord speaks through his approved channel, he speaks with no uncertain sound. Yet many there be who cannot see the truth no matter how plain to the mind of the Spirit. Spiritual things are spiritually discerned, (1 Cor. 2:9-11-16.) but carnal things by the natural senses. When the inspired head, speaks by the power of the spirit & he is backed up by "thus saith the Lord"--, it becomes a serious matter to reject, or lightly pass it by. There is no such responsibility attached to this statement, made by Prest. Young.

With reference to the "Manifesto" prohibiting plural marriages, I scarcely need to say more than that you expressed yourself on that matter Strictly in accord with my own views, and in harmony with the views of President Woodruff-and the facts.

The doctrine is not repealed, the truth is not annulled, the law is right and just now as ever, but the observance of it is stopped. And as to the future--no man knows, only as it

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may be revealed to him, and no one is authorized to foretell. We may have opinions, but it may not be wise to express them for by doing so antagonism might be engendered [p.4] Altho our belief would necessarily come within the realm of conjecture only. I am willing to let the matter rest with God for I feel I have done my whole duty, as an individual, in regard to that matter. Of course this is not germane to your question, but I trust you will pardon the digression. I certainly believe fully in the Revelation and I know the principle is sound and right. I believe those who entered into it, are as sacredly obligated today to fulfill their covenants as they ever were. The Manifesto stopped further pl. marriages in time, but it did not divorce a single wife--nor relieve a man who had entered into the Covenant, or a single responsibility. The operation of the law--as to further pl. marriages was suspended--or stopped: but the obligations already incurred were not touched.

I hope you will excuse the hasty and crude form of this letter. and that you will digest it, together with what is not said in it at your leisure. I have not had a nights sleep since last Sunday on account of sickness in my family.

With very Kind regards, I am &c. /s/ Jos. F. Smith

186. John Henry Smith "Journal", p. 47; University of Utah Library, Special Collections-Manuscripts; Dec. 16th 1897.

Thursday. Dec 16th 1897.

Ogden City. Utah.

I returned to the City and Met with Presidents Wilford Woodruff. Geo. Q. Cannon, & Jos. F. Smith. Lorenzo Snow. Franklin D. Richards. Brigham Young. Geo Teasdale. Heber J. Grant. Anton H. Lund. and Myself with G F Gibbs as clerk in the Temple. It was agreed by all present the sealings done outside of the Temple should stand and children born after these sealings should be held as born under the Covenant. If persons so sealed visited the Temple to get their endowments their sealings might be reviewed over the Alter.

187. Brigham Young, Jr. "Journal", Apr 4, 1897 - Feb 2, 1899 Journal, Volume 30: page 107. Church Historical Dept, Ms/f/326. Dec 16th 1897.

Salt Lake City Thurs Dec 16th 1897

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Meeting at 11 am in Temple

Pres W. Geo Q Jos F S. L.S. F D R B Y Jno H S. Geo T. H J G A Lund present. Question on ceremony of marriage sealing. Couples who have never had their endowments; do their children need to be sealed to them in the Temple when they come to have their endowments. Answer No. It is all done. Adam is our father and God and no use to discuss it with Josephites or any one else. Gave in my report on Bluff, that city will be maintained for the present; . . .

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188. *Journal of Franklin D. Richards; Ms/f/318/ Reel #7.*

December, THURSDAY 16, 1897, a pleasant cold day. . . . At 11 at Council with WW GQC & JFS—LS, FDR, BY, J.H.S., G.T., HJG, AH Lund. After investigation it was decided by Pres. WW that children (of parents who are sealed but not Endowed) are born in the cov.t & need not to be sealed to their parents, and voted by all present.

Letter & Article by E. H. Nye was read & highly approved but no action as to the dealing with Adam our F. & God subject.

December, FRIDAY 17, 1897, A clear cold day. Drafted a letter for President Ephraim H. Nye 915 Golden Gate Avenue Fran. Cal.

December, SATURDAY 18, 1897, a clear cold day. Sent Prest E. H. Nye letter of Decision of Council about and approving his Article to the Fresno— Republican & a copy of Prest Youngs remarks about Adam our Father as contained in Vol 1 of Journal of Discourses.

189. Letter of F. D. Richards, Richards Family Collection, *Franklin Dewey Richards Letterbook; Ms/f/318/reel 11; Dec 18, 1897.*

S.L. City Dec 18, 1897

President E. H. Nye, 915 Golden Gate Avenue, San Francisco, Cal.

Dear Brother—

On receipt of your letter of the 4th inst., I conferred with Prest. Joseph F. Smith, and we concluded to present the matter to the Council of the First Presidency and Twelve Apostles. Both your letters to me, and the Article to the Fresno Republican, were read. Each of the Presidency and several of the Apostles expressed themselves well pleased

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with your article, that it evinced skill and valor for the Truth, and they did not see how it could be much improved. The Council did not deem it wise to lay out any line of procedure in which to deal with the subject, but felt that it is best to avoid bringing it up, and to do the best we can and as the Spirit may suggest when it is thrust upon us.

Your having got so many of the Josephites was received with marks of particular pleasure. This, like many other points of more advanced doctrine, is too precious a pearl to be cast before swine. But when the swine get hold of them, let us rescue them by the help of the Spirit as best we can. Thinking it may be convenient to you to have President Youngs sayings on that subject, I enclose a copy from his sermon in the first Volume of the Journal of Discourses.

We have been getting quite a streak of winter weather. . .

190. *Journal of Wilford Woodruff*, Church Historical Department, Ms/f/115; February 23, 1898. [Made no comment on Godhead in the April 1898 General Conference.]

Wednesday Feb 23 Drove to the Office, feeling well. I thought it for the best to write my views and feelings on the matter which has been made quite clear to me in regard to the Godhead and of which I hope to be able to speak at [p.61] at (sic) the coming Conference so that I can submit the same to Bros Cannon & Smith.

191. *Franklin Dewey Richards Letterbooks*, Richards Family Collection; Church Historical Department, Ms/f/318/Reel #11/p. 418. March 8, 1898.

Salt lake City, Utah, March 8, 1898

Dear Brother and Sister Nye:--

It has been a long time since I had anything from you. The last I recollect was a piece in the paper that you replied to a Mr. Reverend Somebody. I read it to Bro. Jos. F. Smith and he like it so well that we tried to see if the News would reprint it, but they declined and Brother Parry said he would print it in his paper.

(five unrelated paragraphs)

/s/ F. D. Richards

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192. *Proceedings of the First Sunday School Convention; "Things That Should and Things That Should Not Be Taught In Our Sunday School"; General Superintendent George Q. Cannon; Salt Lake City, Utah; November 28, 1898.*

* * *

Many questions come up from theological classes--questions that are, to say the least, somewhat abstruse, and concerning which there is no written revelation; questions, too, that are not pertinent at all to the work of the schools. I was stopped yesterday afternoon by a young man, who wanted to know whether Adam was the father of our Lord and Savior--whether he was the being we worshiped, etc. Now, we can get ourselves very easily puzzled, if we choose to do so, by speculating upon doctrines and principles of this character. The Lord has said through His Prophet that there are two personages in the Godhead. That ought to be sufficient for us at the present time. . . . But it has always seemed to me that we had better not endeavor to puzzle ourselves or allow our minds to be drawn out upon questions of this kind, concerning which the Lord has not revealed perhaps all that we desire. When men give themselves license to do this, they are very apt to be led along into error and imbibe ideas that are not sound.

* * * Let the teachers in the classes confine themselves to that which God has revealed, and repress as much as possible all these improper inquiries that cannot be answered from the word of the Lord. . . . but let us not try to find out mysteries. If men have received revelations concerning things that the Lord has not revealed to His people, they ought to hold their tongues about such matters; because if God gives men knowledge concerning things which He has not authorized His servant who holds the keys to reveal, they have no business to teach it as doctrine. There are many things which God reveals to His servants from time to time, but a wise person who has a revelation that is trustworthy will not go around telling it and teaching it as doctrine, because the same Spirit, if it be from the Lord, that reveals such things, would also teach that such a course would be very improper. There are many things which God has revealed that are unlawful for men to utter. No doubt, He does now reveal things of this kind from time to time to those who have faith and who are chosen vessels; but you may rest assured that where there are any of that class, they are not around propagating these ideas, whispering them and telling them to people as truths that they ought to understand; the Spirit of God will not prompt any such thing.

Concerning the doctrine in regard to Adam and the Savior, the Prophet Brigham taught some things concerning that; but the First Presidency and the Twelve do not think it wise to advocate these matters. It is sufficient to know that we have a Father--God the Eternal Father, who reveals Himself by His Holy Spirit unto those who seek unto Him; and that Jesus Christ is His Son, our Redeemer, the Savior of the world. If we confine ourselves to

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the facts as they are written in the word that the Lord has given unto us, we will do well. I would therefore say to all the brethren and sisters, refrain from indulging in these speculations; it does not lead to good. Do not indulge in the asking of foolish and improper questions. The Lord has revealed enough to keep us busy if we but study His word.

193. *Improvement Era*, Vol. 3, No. 8; "The Fatherhood of God"; Elder Attewall Wootton; 1900.

* * *

In the third chapter of Luke, we find the lineage of Jesus traced from Joseph to Adam, and in the 38th verse it concludes as follows: "Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God." It is hardly to be supposed that this language is to be understood literally up to the last statement and that that should be figurative. What object could there be in making the statement that Adam was the son of God if it were not in the same line of fatherhood as all the rest? There is no break in the statement to indicate that it should not be taken in the same literal sense as all the others?

194. *W. H. Smart Diary*, 1901-1902 Bk; p. 94; 28 July 1901.

At Wasatch Stake MIA Conference, remarks of Sister and President Joseph F. Smith: "Sister Smith bore a very strong testimony to the divinity of the principle of plural marriage. Pres. Smith endorsed it. He said it was taken away from the people--like the law of consecration--because the saints rejected it, and neither would be restored until there is a people prepared to live them. Anyone should beware that casts slurs upon the birth of those born under this covenant. Also that men who will not appreciate their wives and children and provide for them will lose them."

195. *Joseph F. Smith "Papers"*; Church Archives, Ms/d/1325/Bx 13/fd 13; [Line for line typescript typed as in the original without the use of sic. This letter was marked "Rec'd Feb 14, 1902 and Feb 27". "]

Bunkerville Feb 9th 1902
President Joseph F Smith

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Dear Bro

one of our recently returned missionary from the North Western States is advicating the Doctorn that Adam is the very eternal Father in the Godhead and the Father of Jesus Christ and that Pres Kelch so taught the Elders in that mission I say the Doctorn is Faulse and while every Person enjoying the spirit of the Lord may know of a Docorin whether it is true or faulce; but that they have no right (Except the President of the Church) to advance any Doctorn not clearly set forth and defined in the written Law, and in doing so they stand on dngerious ground, and until we are able to live up to the reveled Law in the spirit thereof. can we hope to enjoy suficient of the spirit of the Lord to understand fully the plan of life and salvation. as a Bp my position cared if not where in am I in error. (p. 2) your answer through the meidim of the Juvenil instructor or other wise will be greatly apreas iated by your Brother in the Gospel
/s/ Edw Bunker Jr

196. *First Presidency Letterpress Copybooks*, pp. 26-27; Church Archives, Ms/f/271/9; Feb. 27, 1902.

Feb. 27, 1902

Bishop Edward Bunker
Bunkerville, Lincoln Co., Nevada.

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Dear Brother:??

Your letter of the 9th inst. reached me on the 14th and in reply to the question therein contained, I have this to say: It is certainly unwise for the Elders or any other member of the Church to advocate doctrines that are not clearly set forth in the revealed word of God, and concerning which, in consequence, difference of opinion exist. No good can come from it, but on the contrary, much evil may result. Had the Lord desired or designed that such doctrines should be promulgated, He would have clearly and fully defined them, as he has those beautiful and simple laws and ordinances known as "the first principles of the Gospel." While it is far from my purpose to stifle thought and free speech among the brethren, or to brand as "false doctrine" any and every mystery of the kingdom, it is nevertheless my wish and my advice, in which Presidents Winder and Lund, my counselors, heartily join, that the Elders should not make a practice of preaching upon these abstruse (sic) themes, these partly revealed principles, respecting which there are such wide differences of belief.

What is called the Adam God doctrine may properly be classed among the mysteries. The full truth concerning it has not been revealed to us; and until it is revealed all wild speculations, sweeping assertions and dogmatic declarations relative thereto, are out of place and improper. We disapprove of them and especially the public (p. 2) expression of such views. In the absence of Elder K????, and without any oral or written statement by him as to his belief regarding this doctrine, we do not feel called upon, nor would it be right to pass judgement in his case; but we will simply say that the accepted doctrine concerning our father Adam, the great sire of the human race, is as follows:

He is Michael, the Ancient of Days, the future God of this earth, when it shall become celestialized and shine like unto a sea of glass mingled with fire, the glorified home of celestial beings for ever. Hence Adam stands at the head of the human family, presides over them spiritually and temporally, and will come in due time as the Ancient of Days to call his children together, according to the scriptures, both ancient and modern. He will preside over them for ever, and be their God eternally; This, of course, after the Millennial reign of Christ. Christ is not Adam, nor is Adam Christ, but both are eternal Gods, and it may even be said Fathers, since they are the parents of eternal or spiritual children. As to the personality and position of each God, and as to which of all is greater, these are matters immaterial at the present time, and are best but an unprofitable speculation. Let us be content with what is plainly revealed on this subject, namely; That though there be Lords many and Gods many, as the Apostle Paul declares, yet to us there is but one God, the Father of our Lord Jesus Christ.

With kind regards, I am your brother, and friend,

/s/ Jos. F. Smith

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197. Letter of Benjamin F. Johnson to Elder George S. Gibbs, pp. 18-19; April ?? October, 1903. [This letter was requested of Benjamin F. Johnson by the First Presidency in 1903. B. F. Johnson joined the Church in 1833 and died in 1903.]

In teaching us the “Fatherhood of God, and the Brotherhood of Man”, we could begin to see why we should “love God supremely, and our brothers as ourselves,” He (Joseph Smith) taught us that God was the great head of human procreation, was really and truly the father of both our spirits and our bodies; that (we) were but parts of a great whole, mutually and equally dependent upon each other, according to conditions.

198. J. Arthur Horne, Patriarch, North Seattle Stake, 28 May 1963; see also *The Elder's Journal* Vol I by C. Jess Groesbeck, p. 291.

Brother Horne and I chatted again tonight about the Gospel and the Adam-God Doctrine, as we have done many times before. Brother Horne, who grew up in Salt Lake City and was the son of Richard Horne and grandson of Joseph Horne said, in reference to the Adam-God Doctrine, that when he first went through the Temple (Salt Lake) for his Endowment in 1902 before going on his mission he was surprised to hear the teachings during the Temple ceremony in the Sermon before the veil, that, ‘Adam was our God’ and that ‘he came here with Eve, one of his wives’. Also it was taught that ‘Eve bore our spirits’ (ie the spirits of all men). He asked his father about it but he declined to give any opinion about it. After Brother Horne returned from his mission a few years later, in 1905, he noted these teachings had been removed from the Temple ceremony. He feels that they were left over from Brigham Young’s influence, but that he himself couldn’t believe such doctrine. He thinks perhaps Brigham just got off in his speculation.

199. *Mormon Doctrine on Deity*, pp. 42-43; B. H. Roberts.

Some of the sectarian ministers are saying that we “Mormons” are ashamed of the doctrine announced by President Brigham Young to the effect that Adam will thus be God of this world. No, friends, it is not that we are ashamed of that doctrine. If you see any change come over our countenances when this doctrine is named, it is surprise, astonishment, that anyone at all capable of grasping the largeness and extent of the universe—the grandeur of existence and the possibilities in man for growth, for progress, should be so lean of intellect, should have such a paucity of understanding, as to call it in question at all. That is what our change of countenance means—not shame—for the doctrine Brigham Young taught.

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200. *Liahona—The Elder's Journal*, Vol. 6:33; B. F. Cummings, editor; April, 1908.

As Adam was an immortal being when placed here on earth and commanded to multiply, would not his offspring have been immortal but for the fall?
M.P.F., Logan, Utah.

Yes. But they would have had spiritual bodies only, and not bodies of flesh, blood and bone. When Adam and Eve were first placed in the garden of Eden they had resurrected bodies, in which there was no blood. A spiritual fluid or substance circulated in their veins instead of blood. Consequently, they had not power to beget children with tabernacles of flesh, such as human beings possess. The fall caused a change in their bodies, which, while it rendered them mortal at the same time gave them power to create mortal bodies of flesh, blood and bone for their offspring. This is a very brief explanation of a very important subject.

201. *Messages of the First Presidency*, Vol 4:199-206; James R. Clark. See also *Improvement Era*, 13:75?81; November, 1909.

* * *

Adam, our progenitor, "the first man," was, like Christ, a pre-existent spirit, and like Christ he took upon him an appropriate body, the body of a man, and so became a "living soul." The doctrine of the pre-existence,—revealed so plainly, particularly in latter days, pours a wonderful flood of light upon the otherwise mysterious problem of man's origin. It shows that man, as a spirit, was begotten and born of heavenly parents, and reared to maturity in the eternal mansions of the Father, prior to coming upon the earth in a temporal body to undergo an experience in mortality. It teaches that all men existed in the spirit before any man existed in the flesh, and that all who have inhabited the earth since Adam have taken bodies and become souls in like manner. It is held by some that Adam was not the first man upon this earth, and that the original human being was a development from lower orders of the animal creation. These, however, are the theories of men. The word of the Lord declares that Adam was "the first man of all men" (Moses 1:34), and we are therefore in duty bound to regard him as the primal parent of our race. It was shown to the brother of Jared that all men were created in the beginning after the image of God; and whether we take this to mean the spirit or the body, or both, it commits us to the same conclusion: Man began life as a human being, in the likeness of our heavenly Father.

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* * *

Man, by searching, cannot find out God. Never, unaided, will he discover the truth about the beginning of human life. The Lord must reveal Himself, or remain unrevealed; and the same is true of the facts relating to the origin of Adam's race—God alone can reveal them. Some of these facts, however, are already known, and what has been made known it is our duty to receive and retain.

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The Church of Jesus Christ of Latter-day Saints, basing its belief on divine revelation, ancient and modern, proclaims man to be the direct and lineal offspring of Deity. God Himself is an exalted man, perfected, enthroned, and supreme. * * * Man is the child of God, formed in the divine image and endowed with divine attributes, and even as the infant son of an earthly father and mother is capable in due time of becoming a man, so the undeveloped offspring of celestial parentage is capable, by experience through ages and aeons, of evolving into a God.

JOSEPH F. SMITH,
JOHN R. WINDER,
ANTHON H. LUND,
First Presidency of the Church of
Jesus Christ of Latter-day Saints

202. *Improvement Era*, Vol. 14:548-549; "Editor's Table: Theory and Divine Revelation"; 1910.

Our young people are diligent students. They reach out after truth and knowledge with commendable zeal, and in so doing they must necessarily adopt for temporary use many theories of men. As long, however, as they recognize them as scaffolding useful for research purposes, there can be no special harm in them. It is when these theories are settled upon as basic truth that trouble appears, and the searcher then stands in grave danger of being led hopelessly from the right way.

Recently there was some trouble of this kind in one of the leading Church schools—the training college of the Brigham Young University—where three of the professors advanced certain theories on evolution as applied to the origin of man, and certain opinions on "higher criticism," as conclusive and demonstrated truths. This was done although it is well known that evolution and the "higher criticism"—though perhaps containing many truths—are in conflict on some matters with the scriptures, including some modern revelation.

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An investigation was instituted, founded on the charges of Superintendent H. H. Cummings of the Church schools, based on complaints from patrons of the school; and the General Church Board of Education appointed a committee to ascertain to what extent the teaching of unorthodox doctrines in the school by these instructors was based upon fact. The personnel of the committee was: Francis M. Lyman, Heber J. Grant, Hyrum M. Smith, Charles W. Penrose, George F. Richards, Anthony W. Ivins, Horace H. Cummings, and Dr. George H. Brimhall.

The committee met with Professors Henry Peterson, Joseph Peterson and Ralph V. Chamberlain—all three eminent scholars, able instructors, and men of excellent character—and the investigation was held. The meeting and examination were characterized by the utmost cordiality and freedom on both sides. The professors frankly admitted that they held to and taught the theories of evolution as at present set forth in the text books, and also theories relating to the Bible known as “higher criticism,” which they appeared to view as conclusive and demonstrated; so that when these ideas and enunciations were in conflict with the scripture, ancient and modern, it required the modification of the latter to come into harmony with the former, carrying the impression that all revelation combines a human element with the divine impression and should be subject to such modification.

The Church, on the contrary, holds to the definite authority of divine revelation which must be the standard; and that, as so-called “science” has changed from age to age in its deductions, and as divine revelation is truth, and must abide forever, views as to the lesser should conform to the positive statements of the greater; and, further, that in institutions founded by the Church for the teaching of theology, as well as other branches of education, its instructors must be in harmony in their teachings with its principles and doctrines.

There was no inclination to interfere with the freedom of thought and expression of the opinion of the professors, but the committee, after carefully weighing the matter, concluded that as teachers in a Church school they could not be given opportunity to inculcate theories that were out of harmony with the recognized doctrines of the Church, and hence that they be required to refrain from so doing.

The committee so reported to the trustees of the Brigham Young University. This body later held a meeting at which they unanimously resolved, “that no doctrine should be taught in the Brigham Young University not in harmony with the revealed word of God as interpreted and construed by the Presidency and Apostles of the Church; and that the power and authority of determining whether any professor or other instructor of the institution is out of harmony with the doctrines and attitude of the Church, be delegated to the presidency of the university.”

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203. *Divine Mission of the Savior; Course of Study for the Quorum of the Priesthood; Priests; Salt Lake City; 1910.*

[Marginal Note: GOD IS A UNION OF TWO—MALE AND FEMALE. See Moses 2:27; Gen 1: 26?27. (Man in an eternal progression—first the intelligences were organized into a spirit—then the spirit and body organized into a living soul—then a female soul and male soul into a GOD.)]

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LESSON THIRTEEN. SUBJECT: Creation of the World.

III. When the time of the spiritual life of the heavens and earth was ended, then the temporal, or natural, or the present time began. Jesus Christ, under the direction of the Father, and in connection with other personages, (described in the scriptures as “the Gods”), began the work of preparing the earth for the abode of man. Animal and vegetable life in great variety was placed upon the earth, and a veritable Eden soon appeared here and there.

LESSON FOURTEEN. SUBJECT: The Creation of Man.

I. Man has descended from God; in fact, he is of the same race as the Gods. His descent has not been from a lower form of life, but from the Highest Form of Life; in other words, man is, in the most literal sense, a child of God. This is not only true of the spirit of man, but of his body also. There never was a time, probably, in all the eternities of the past, when there was not men or children of God. This world is only one of many worlds which have been created by the Father through His Only Begotten. Adam, then, was probably not the first mortal man in the universe, but he was likely the first for this earth.

LESSON FIFTEEN. SUBJECT: The Creation of Adam and Eve.

I. . . . The word “creation” is used in the heading; what is meant by this term, is the process by which our first parents obtained their bodies of flesh and bones. We must look upon Adam, not as a weak mortal man altogether, but as a noble and leading spirit in the heaven. He is Michael who fought with Lucifer, and helped cast the Devil out of heaven. But when Adam’s spiritual body took up its abode in a tabernacle of flesh and bones, his recollection of the past was taken from him and he became helpless, until he learned by experience, like all spirits born on this earth learn and get knowledge.

II. One of the important points about this topic is to learn, if possible, how Adam obtained his body of flesh and bones. There would seem to be but one natural and reasonable explanation, and that is, that Adam obtained his body in the same way Christ obtained his—and just as all men obtain theirs—namely, by being born of woman. “The Father has a body of flesh and bones as tangible as man’s; the Son also.” (D&C

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130:22). Then what is more natural than to conclude that the offspring of such Beings would have bodies of flesh and bones? Like begets like. Note 2. III. That Jesus Christ was one of the Gods that took part in the creation of man (Adam) is evident from the following passage in the Doctrine and Covenants, (Sec. 29:34), thus carrying forward the great mission given Him of the Father: "Wherefore, verily I say unto you, that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal; neither any man, nor the children; neither Adam your father, whom I created." Note 1 and 2.

Note 1. 2 Ne 2:22,23.

Note 2. From a discourse preached by President Brigham Young, the following is taken: "they (the Gods) came here and organized the raw material, and arranged in their order the herbs of the field, the trees also. The seed was brought from another sphere and planted in this earth. The thistle, the thorn, the briar, and the obnoxious weed did not appear until after the earth was cursed." — *JD* Vol 1:50.

Parley P. Pratt's Key to Theology: "A Royal planter now descends from yonder world of older date, and bearing in his hand the choice seeds of the older Paradise, he plants them in the virgin soil of a new-born earth. They grow and flourish there, and bearing seed replant themselves, and thus clothe the naked earth with scenes of beauty, and fill the air with fragrant incense. Ripening fruits and herbs at length abound. When lo! from yonder world is transferred every species of animal life: Male and female they come, with blessings on their heads; and a voice is heard again, 'Be fruitful and multiply.' Earth—its mineral, vegetable and animal wealth—its Paradise prepared, down comes from yonder world on high, a son of God, with his beloved spouse. And thus a colony from heaven it may be from the sun, is transplanted to our soil. The blessings of their Father are upon them, and the first great law of heaven and earth is again repeated, 'Be fruitful and multiply.'"

204. *Journal of Thomas A. Clawson, 1912-1917 Book, pp. 69-70; April 8, 1912.*

At Special Priesthood meeting at which the official statement of the First Presidency regarding the teachings of Adam-God is presented, Prest. Jos. F. Smith then said that he was in full accord with what Prest Penrose had said and that Prest. Brigham Young when he delivered that sermon only expressed his own views and that they were not corroborated by the word of the Lord in the Standard works of the Church. The Bible, Book of Mormon, Pearl of Great Price and Doctrine and Covenants were voted upon by the Church convened in a Conference and organized in various Quorums of the

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Priesthood who voted by Quorums after which the body of the Church were asked to vote to sustain the above books as the Standards of the Church. This first vote was taken by the Church when they were in the East. It was again taken in the same manner here in Salt Lake in the year _____.

Now all doctrine if it can't be established by these standards is not to be taught or promulgated by members. That those Patriarchs who persisted in teaching these things and did not stop when told to do so should be handled by their Bishops and their names sent up to the High Councils for further action and be cut off. He also spoke upon the doctrine contained in King Follett's funeral when persons who reported this discourse gave forth the idea that children (p. 70) who died would be resurrected as little children never growing any more but remaining as when they were laid down. In this he said that the Prophet did not teach such doctrine but he had the affidavits of three or more witnesses who heard him say: "The mothers would take up their little ones as they were laid down and that they would have the joy of seeing them grow to the full stature of their spirits."

205. *Deseret Evening News*, December 27, 1919, Section 3, p. 7; Remarks by Pres. Joseph F. Smith; Maricopa Stake Conference; December 7, 1913; See also *Deseret News*, Church section; September 19, 1936, p. 2, 8).

I know that my Redeemer liveth; I know that Joseph Smith was a Prophet of God; I know that God is a being with body, parts, and passions and that his Son is in his own likeness, and that man is created in the image of God. The Son, Jesus Christ, grew and developed into manhood the same as you or I, as likewise did God, his father grow and develop to the Supreme Being that he now is. Man was born of woman; Christ the Savior, was born of woman; and God, the Father, was born of woman. Adam, our earthly parent, was also born of woman into this world, the same as Jesus and you and I.

206. *Improvement Era*, Vol 23:389-393; Joseph Fielding Smith; "The Origin and Destiny of Man"; 1919.

* * *

I now come to the main topic in this discussion: From whence came man? What is his destiny? It is to me exceedingly strange that men will travel so far, following a will-o-the-wisp until they are overcome in the quagmire, and reject the truth at their door. For an

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answer to these questions, why not accept the statement of the One who knows? This knowledge is within the reach of all. * * *

I accept the word of the Lord to his prophets, for I know it is true. In the first chapter of Genesis, verse 27, this great revelation is found: "So God created man in his own image, in the image of God created he him; male and female created he them." This being true, man being the offspring of God, he was not placed on the earth as a "cave man;" a savage devoid of intelligence and resembling more the ape than man. Adam, the first man on the earth, was an intelligent being, so filled with vitality after the fall, and perfect in form, that he lived upon the earth nearly one thousand years. Then in the last verse of this chapter we learn that, "God saw everything that he made and, behold, it was very good. And the evening and the morning were the sixth day." * * *

Again, if you believe in modern revelation, if you accept the teachings of the Prophet Joseph Smith, then you must believe that man is the offspring of God, and if so he was not evolved from a tadpole, or from the scum of the sea. * * *

I tell you life did not commence upon this earth spontaneously. Its origin was not here. Life existed long before our solar system was called into being. The fact is, there never was a time when man—made in the image of God, male and female—did not exist. * * *

Thus the Lord has given us the information regarding his creations, and how he has made many earths, for there never was a beginning, never was a time when man did not exist somewhere in the universe, and when the time came for this earth to be peopled the Lord, our God, transplanted upon it from some other earth, the life which is found here. Man he created in his own image. If it were our privilege to go out and visit some of the other creations, other worlds in space, we should discover that they are peopled with beings who look like us, for they, too, are the offspring of God, and of the same race from whence we came. Perhaps they would be more exalted, but, nevertheless, they would be in the image of God, and so are we. Adam was not a "cave man," but perhaps the most nearly perfect man in form and feature to our Father and Creator. Such is the testimony of Joseph Smith.

* * *

It was not until man forsook the divine guidance which the Lord was always willing to extend to him, that retrogression set in. The "cave-man" and the savage are products of transgression and sin; for, in the beginning man was intelligent, and directed by light and truth, even by the Savior, Jesus Christ, who is the Mediator between man and God. The destiny of man is to become, through stages of progression, like unto his Father; and after the resurrection from the dead, he shall be added upon, as the scriptures say, until he shall receive all things "which the father hath," and shall be counted as a son and joint

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heir with Jesus Christ, the first-fruits of the resurrection and the Savior of the world. This, then, is true evolution, which all Latter-day Saints believe. There is something inspiring, ennobling and grand in this view of things. . . .

207. *Gospel Doctrine*, p. 64; President Joseph F. Smith; 1919.

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We must go through the same ordeal in order to attain to the glory and exaltation which God designed we should enjoy with him in the eternal worlds. In other words, we must become like him; peradventure to sit upon thrones, to have dominion, power, and eternal increase. God designed this in the beginning. We are the children of God. He is an eternal being, without beginning of days or end of years. He always was, he is, he always will be. We are precisely in the same condition and under the same circumstances that God our heavenly Father was when he was passing through this, or a similar ordeal. We are destined to come forth out of the grave as Jesus did, and to obtain immortal bodies as he did—that is, that our tabernacles are to become immortal as his became immortal, that the spirit and the body may be joined together and become one living being, indivisible, inseparable, eternal. This is the object of our existence in the world.

208. Brigham Young University, Seminary Lectures; Lecture X; John M. Whitaker; Church Archives d. 1740/f. 3; June 24, 1921.

June 24, 1921

. . . I am going to assume responsibility for making this statement, that man came here, was placed here as an immortal, glorified, resurrected being. I want to make myself clear, because these lectures are going to the brethren, and if they want to correct them they can. . . . I believe it was the fruit that changed and modified Adam's resurrected body, and again made it subject to death. Is that clear? At least, I want you to get my idea. . . and may I say the Church does not teach this as doctrine. Many of the authorities do. Others teach that a body was prepared in some way for Adam and Eve.

[Apostle Melvin J. Ballard the same day, in lecture XI, said: "What Brother Whitaker has said I agree with, with reference to his fall and man's coming here." Also, "Adam had two ways of regaining his lost immortality. One was by partaking of the fruit of the tree of life, and so recovering 'from the mortal condition apparently.' The other is through the atonement of Jesus Christ."]

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209. *Deseret News*; B. H. Roberts; July 23, 1921.

As a matter of fact, the “Mormon” church does not teach that doctrine. A few men in the “Mormon” Church have held such views; and several of them quite prominent in the Councils of the Church. . . . Brigham Young and others may have taught that doctrine.

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210. *The Three Degrees of Glory*; Melvin J. Ballard; (Deseret Book Co.: Salt Lake City, Utah); pp. 10-11; Discourse given in the Ogden Tabernacle; September 22, 1922.

What do we mean by endless or eternal increase? We mean that through the righteousness and faithfulness of men and women who keep the commandments of God they will come forth with celestial bodies, fitted and prepared to enter into their great, high and eternal glory in the celestial kingdom of God, and unto them, through their preparation, there will come children, who will be spirit children. I don't think that is very difficult to comprehend and understand. The nature of the offspring is determined by the nature of the substance that flows in the veins of the being. When blood flows in the veins of the being, the offspring will be what blood produces, which is tangible flesh and bone, but when that which flows in the veins is spirit matter, a substance which is more refined and pure and glorious than blood, the offspring of such beings will be spirit children. By that I mean they will be in the image of the parents. They will have a spirit body and have a spark of the eternal or divine that always did exist in them. Unto such parentage will this glorious privilege come, for it is written in our scriptures that “the glory of God is to bring to pass the immortality and eternal life of man.” So, it will be the glory of men and women that will make their glory like unto His. When the power of endless increase shall come to them, and their offspring, growing and multiplying through ages that shall come, they will be in due time, as we have been, provided with an earth like this, wherein they too may obtain earthly bodies and pass through all the experiences through which we have passed, and then we shall hold our relationship to them, the fulness and completeness of which has not been revealed to us, but we shall stand in our relationship to them as God, our Eternal Father, does to us, and thereby is this the most glorious and wonderful privilege that ever will come to any of the sons and daughters of God.

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211. *Sermons and Missionary Experiences of Melvin J. Ballard*; Bryant S. Hinckley, compiler; pp. 205-206.

No matter to what heights God has attained or may attain, he does not stand alone; for side by side with him, in all her glory, a glory like unto his, stands a companion, the Mother of his children. For as we have a Father in heaven, so also we have a Mother there, a glorified, exalted, ennobled Mother. That is a startling doctrine, I recognize, to some folk, and yet we ought to be governed by reason in giving consideration to this doctrine which is a revelation from God. . . . Motherhood is eternal with Godhood, and there is no such thing as eternal or endless life without the eternal and endless continuation of motherhood.

212. *Utah Genealogical Magazine*; Joseph Fielding Smith; pp. 146-151; October 1930.

PRE-ADAMITE THEORY NOT A DOCTRINE OF THE CHURCH

Even in the Church there are a scattered few who are now advocating and contending that this earth was peopled with a race—perhaps many races—long before the days of Adam. These men desire, of course, to square the teachings in the Bible with the teachings of modern science and philosophy in regard to the age of the earth and life upon it. If you hear any one talking this way, you may answer them by saying that the doctrine of “pre-Adamites” is not a doctrine of the Church, and is not advocated nor countenanced in the Church. There is no warrant in the scripture, not an authentic word, to sustain it. But the revelations of the Lord reveal Adam as the “Ancient of days,” Michael, the Archangel, who is appointed to have jurisdiction through all time and eternity on this earth and to preside over it, under the direction of Jesus Christ. He is called by the Lord the “first man of ALL men” upon the earth, and the Prophet Joseph Smith has said: “Commencing with Adam, who was the first man, who is spoken of in Daniel as being the ‘Ancient of Days,’ or in other words, the first and oldest of all.” This is the doctrine which has been taught by authority in the Church regarding Adam.

NO DEATH ON THE EARTH BEFORE ADAM

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The Gospel teaches us that if Adam and Eve had not partaken of that fruit of the tree of the Knowledge of Good and Evil they would have remained in the garden of Eden in that same condition prevailing before the fall. Under those conditions they would have had no seed. “Adam fell that man might be” as it was decreed in the heavens before the world was. Lehi has given us a very clear and comprehensive view of the mission of Adam and

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of the atonement of Jesus Christ, and the Book of Mormon is very explicit in teaching these fundamental doctrines. In regard to the pre-mortal condition of Adam and the entire earth, Lehi has stated the following: "And now, behold, if Adam had not transgressed he would not have fallen, but he would have remained in the garden of Eden. And all things which were created must have remained in the same state in which they were after they were created; and they must have remained forever, and had no end. Is not this statement plain enough? Whom are you going to believe, the Lord, or men?"

** *

EXACT MANNER OF CREATION WILL YET BE REVEALED

By revelation we are well informed that Adam was not subject to death when he was placed in the garden of Eden, nor was there any death upon the earth. The Lord has not seen fit to tell us definitely just how Adam came for we are not ready to receive that truth. He did not come here a resurrected being to die again for we are taught most clearly that those who pass through the resurrection receive eternal life, and can die no more. It is sufficient for us to know, until the Lord reveals more about it, that Adam was not subject to death but had the power, through transgressing the law, to become subject to death and to cause the same curse to come upon the earth and all life upon it. For this earth, once pronounced good, was cursed after the fall. It is passing through its mortal probation as well as the life which is upon it, and will eventually receive the resurrection and a place of exaltation which is decreed in the heavens for it.

The time will come when we shall be informed all about Adam and the manner of creation for the Lord has promised that when he comes he will make all these things known. * * *

For my part, I am willing to wait until this time to learn the truth of these things. This information was given to the Saints at one time in a former dispensation, but the Lord has said we may not have it in the days of wickedness; When the Gentiles "shall repent of their iniquity, and become clean before the Lord," then it shall be revealed again. (Ether 4:6-7.)

WHEN WE HAVE FAITH LIKE UNTO THE BROTHER OF JARED

* * *

So the brother of Jared wrote all about Adam; all about the creation and many other things, which the world in its great wisdom cannot have today because we are not willing in the spirit of faith, such as the brother of Jared had, to accept the things of the Lord. The

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wise men of today would find the things of the Lord in conflict with their theories, and because of the hardness of our hearts we must wait until, in the spirit of true repentance and faith, we are cleansed and wickedness is banished from the earth.

THE "FALL OF MAN" AND DEATH LEAD TO PROGRESSION

This much regarding Adam has been revealed: He transgressed the law under which he was living in the garden of Eden and was driven out to till the earth. A curse was placed upon the earth and upon all things, and they became mortal—the earth, animal life, plant life and man. But this mortality was the means of giving to all men the privilege of passing through pain, sorrow, temptation and joy, thus increasing their education in preparation for the life which is to come. We speak of this as a fall, but Adam descended that he might rise, for without these experiences neither he nor his children could have experienced the many vicissitudes of this present life. Without the atonement of Jesus Christ we could not pass through the resurrection and death would have held claim upon every creature.

213. *The Deseret News*, p. 2,8; "Man A Child of God"; Saturday, September 19, 1936.

That man as a descendant of Adam, is, in a most literal sense, a child of God is emphatically explained in the following group of brief excerpts from Church records:

THE CREATION OF ADAM

by Pres. Joseph F. Smith, Dec. 7, 1913, At Stake Conference of Maricopa Stake. President Smith closed the conference with his usual brilliant, thoughtful remarks. He bore a strong testimony of the truthfulness of the gospel and said in part: "I know that my Redeemer liveth; I know that Joseph Smith was a prophet of God; I know that God is a being with body, parts and passions and that His Son is in His own likeness, and that man is created in the image of God. The Son, Jesus Christ, grew and developed into manhood the same as you or I, as likewise did God, His Father, grow and develop to the Supreme Being that He now is. Man was born of woman; Christ, the Savior, was born of woman; and God, the Father, was born of woman. Adam, our earthly parent, was also born or woman into this world, the same as Jesus and you and I." JOSEPH E. NOBLE, Stake Clerk.

(*Deseret News*, Dec 27,1913, Sec. III, p. 7).

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We belong to our progenitors—to our Father and our God. 8:67.

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Things were first created spiritually; the Father actually begat the spirit, and they were brought forth and lived with him. Then he commenced the work of creating earthly tabernacles, precisely as he had been created in this flesh Himself, by partaking of the coarse material that was organized and composed this earth, until His system was charged with it, consequently the tabernacles of His children were organized from the coarse materials of this earth.

(*Discourses of Brigham Young*, pp. 76,77).

Course of Study for Priest, 1910.

Subject: The Creation of Man.

Man has descended from God; in fact, he is of the same race as the Gods. His descent has not been from a lower form of life, but from the Highest Form of Life; in other words, man is, in the most literal sense, a child of God. This is not only true of the spirit of man, but of his body also. There never was a time, probably, in all the eternities of the past, when there was not men or children of God. This world is only one of many worlds which have been created by the Father through His Only Begotten."

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The pedigree of the Savior, according to Luke, traces back to ". . . Enos, which was the son of Seth, which was the son of Adam, which was the son of God. (Luke 3:38).

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Revelation cannot bow to tradition. This is the great ideal, and it must be honored and maintained as such. In dealing with it, no Procrustean process is permissible. It must not be chopped off because men think it too long, nor stretched out because they think it too short. It did not come into the world to be mutilated. Truth is the standard—truth as heaven reveals it—and the opinions and theories of men must give way. The Gospel's accessories are no substitute for the Gospel. Elder Orson F. Whitney.

214. *Sermons and Missionary Experiences of Melvin J. Ballard*, pp. 239-240; by Bryant S. Hinckley; (sometime between 1919 & 1939).

What do we mean by endless or eternal increase? We mean that through the righteousness and faithfulness of men and women who keep the commandments of God they will come forth with celestial bodies, fitted and prepared to enter into their great, high and eternal glory in the celestial kingdom of God, and unto them, through their preparation, there will come children, who will be spirit children. I don't think that is

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very difficult to comprehend and understand. The nature of the offspring is determined by the nature of the substance that flows in the veins of the being. When blood flows in the veins of the being, the offspring will be what blood produces, which is tangible flesh and bone, but when that which flows in the veins is spirit matter, a substance which is more refined and pure and glorious than blood, the offspring of such beings will be spirit children. By that I mean they will be in the image of the parents. They will have a spirit body and have a spark of the eternal or divine that always did exist in them.

215. *Man, His Origin and Destiny*, pp. 276-277; Joseph Fielding Smith; 1940.

. . . does it not appear to you that it is a foolish and ridiculous notion that when God created this earth he had to begin with a speck of protoplasm, and take millions of years, if not billions, to bring conditions to pass by which his sons and daughters might obtain bodies made in his image? Why not the shorter route and transplant them from another earth as we are taught in the scriptures?

216. *Church History & Modern Revelation*, p. 231; Joseph Fielding Smith; 1940.

We know that when Adam was placed on the earth it was pronounced good, and he as well as the earth was not subject to death. There was no blood in his body, but he had a spiritual body until it was changed by the fall. A spiritual body is one which is not quickened by blood, but by spirit. Before the fall, Adam had a physical, tangible body of flesh and bones, but it was not quickened by blood. The partaking of the forbidden fruit caused blood to exist in his body and thus the seeds of mortality were sown and his body then became temporal, or mortal.

217. *The First 2,000 Years*, 1st ed., pp. 31-32; W. Cleon Skousen; Chapter 4: The Temporal Creation; 1953.

Origin of Human Life on the Earth

When the Lord was describing to Moses the manner in which human life first came to this planet, He summarily dismissed the subject with the simple statement that Adam's temporal body was made from "the dust of the ground" and that his spirit entered that body to sustain it with the "breath of life." How the Lord provided Adam with a body from the dust of the ground is not mentioned at this point and as a result a great many

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scriptural scholars made the same mistake certain scientists did. They concluded that by some mysterious means life was created spontaneously. They misled themselves into thinking that the Lord performed some kind of miracle by making a physical form out of earthly clay and then transforming it into a living human body.

Such a concept partakes of the dark ages and is nowhere justified in scripture. In fact, the Lord originally told Moses precisely what it meant to be made from the dust of the earth. This is a technical phrase. It meant to be “born. . . by water, and blood, and the spirit which I have made, and so became of dust a living soul.” (Moses 6:59) This is simply a description of the physical birth. That is also how Adam’s physical body was made. It was born of a mother just as the body of every other human being has been made from the dust of the earth.

Where was he born? Who were his parents? To have answered these questions in detail would have required the Lord to discuss events on other planets and He had already told Moses He did not wish to cover such matters at that time. In this dispensation, however, the servants of the Lord have added to our understanding of this problem. Said President Brigham Young, “Mankind are here because they are the offspring of parents (Adam and Eve) who were first brought here from another planet.” (*Disc of BY*, 1925, p 160) And speaking of Adam’s origin, President Young declared: “Adam was made from the dust of an earth, but not from the dust of this earth. He was made as you and I were made and no person was ever made on any other principle.” (*JD* 3:319)

This enlightening addition to human knowledge prompted this comment from B. H. Roberts: “As vegetation was created or made to grow upon some older earth, and the seeds thereof or the plants themselves were brought to our earth and made to grow, so likewise man and his help-meet were brought from some other world to our own, to people it with their children. And though it is said that the ‘Lord God formed man from the dust of the ground’ — it by no means follows that he was ‘formed’ as one might form a brick, or from the dust of this earth. We are all ‘formed’ of the dust of the ground, though instead of being molded as a brick we are brought forth by the natural laws of procreation; so also was Adam and his wife in some older world. And as for the story of the rib, under it I believe the mystery of procreation is hidden.” (Roberts, *Man’s Relationship to Deity*, pp. 279-280)

The earthly material from which the body of Adam was formed was therefore of the same temporal class as our own earth but it was provided for him by natural and eternal laws of procreation on some other, older earth-planet than our own. When Adam was brought to the earth he was placed in a beautiful and comfortable environment located “eastward in Eden.”

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[Middle of page 33:] During this period of embellishment when parent stock of the plant and animal kingdoms was being transplanted to this earth, Adam took an active part in supervising this work under the Lord's direction as he also must have done during the earth's preparation. This is referred to by President Young, "Though we have it in history that our Father Adam. . . knew nothing about his God previous to being made here, yet it is not so, and when we learn the truth we shall see and understand that he helped to make this world and was the manager of that operation. He was the person who brought the animals and the seeds from other planets to this world." (JD 3:319)

218. Speech given by J. Reuben Clark, Jr.; Brigham Young University; p. 9; July 7, 1954.

Here we must have in mind—must know—that only the President of the Church, the Presiding High Priest, is sustained as Prophet, Seer, and Revelator for the Church, and he alone has the right to receive revelations for the Church, either new or amendatory, or to give authoritative interpretations of scriptures that shall be binding on the Church, or change in any way the existing doctrines of the Church. He is God's sole mouthpiece on earth for the Church of Jesus Christ of Latter-day Saints, the only true Church. He alone may declare the mind and will of God to his people. No officer of any other Church in the world has this high right and lofty prerogative.

219. *Doctrines of Salvation, Vol 1; Joseph Fielding Smith; 1954.*

Our Father in heaven is the Father of Jesus Christ, both in the spirit and in the flesh. Our Savior is the Firstborn in the spirit, the Only Begotten in the flesh. (p. 18)

Adam's body was created from the dust of the earth, but at that time it was a spiritual earth. Adam had a spiritual body until mortality came upon him through the violation of the law under which he was living, but he also had a physical body of flesh and bones. Now what is a spiritual body? It is one that is quickened by spirit and not by blood. Our Father in Heaven and our Savior and all those who have passed through the resurrection have physical bodies of flesh and bones, but their bodies are quickened by spirit and not by blood, hence they are spiritual bodies and not blood bodies. The immortal body is quickened by spirit, but the mortal body is quickened by blood. . . . Now when Adam was in the Garden of Eden, he was not subject to death. There was no blood in his body and he could have remained there forever. This is true of all other creations. This statement may not be very pleasing to our evolutionists, but it is true. (pp. 76-77)

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There was no living thing upon the earth until it was prepared for living life. The Pearl of Great Price does not say that man was the first living thing on the earth, but that he was the first flesh and the first man also. He became the first mortal flesh when he fell. By flesh is meant mortality, and Adam was the first mortal on the earth; but animals and other forms of life were placed on earth first, and he was not on the earth until everything was prepared for him. (pp. 77-78)

But Adam was the first flesh on the earth and the first man also. By flesh is meant mortality. There are numerous passages in the scriptures in which mortality and flesh are used synonymously. Adam was placed on the earth after all other creatures were here. He came when the earth was prepared for him. The Lord speaks of his becoming the first “flesh,” or mortal, because of his fall. He was, of course, the first man on the earth, contrary to the teachings of our evolutionists. (p. 92)

I tell you, life did not commence upon this earth spontaneously. Its origin was not here. Life existed long before our solar system was called into being. The fact is, there never was a time when man—made in the image of God, male and female—did not exist. . . . The Lord has given us the information regarding his creations, and how he has made many earths, for there never was a beginning, never was a time when man did not exist somewhere in the universe, and when the time came for this earth to be peopled, the Lord, our God, transplanted upon it from some other earth, the life which is found here. (pp. 139-140)

220. *Doctrines of Salvation, 2:47; Joseph Fielding Smith; 1955.*

Evidently his (Christ's) Father passed through a period of mortality even as he passed through mortality, and as we all are doing. Our Father in heaven, according to the Prophet, had a Father, and since there has been a condition of this kind through all eternity, each Father had a Father, until we come to a stop where we cannot go further, because of our limited capacity to understand.

221. *Evidences & Reconciliations; John A. Widtsoe; April 1, 1960.*

In the sermon referred to, (JD 1:50) President Young places Adam unequivocally as a separate character, “Michael,” under the dominion of the Trinity. “The earth was organized by three distinct characters, Elohim, Yahovah, and Michael.” There was no substituting of Adam for the God to whom we pray. Likewise, the term “father” was constantly applied by Brigham Young to Adam, because Adam was associated with Jesus

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Christ in the making of the earth; and also in a more literal sense, because, as the first man, he was the father of the race. Yet there are those who have nursed the irrational conclusion that President Young implied that Adam and God, the Father, are one and the same individual.

Brigham Young's much-discussed sermon says that "Jesus was begotten in the flesh by the same character that was in the Garden of Eden, and who is our Father in heaven." Enemies of the Church, or stupid people, reading also that Adam is "our father and our God," have heralded far and wide that the Mormons believe that Jesus Christ was begotten of Adam. Yet, the rational reading of the whole sermon reveals the falsity of such a doctrine. It is explained that God the Father was in the Garden of Eden before Adam, that he was the Father of Adam, and that this same personage, God the Father, who was in the Garden of Eden before Adam, was the Father of Jesus Christ, when the Son took upon himself a mortal body. That is, the same personage was the Father of Adam and of Jesus Christ. In the numerous published sermons of Brigham Young this is the doctrine that appears; none other. The assertion is repeatedly made that Jesus Christ was begotten by God, the Father, distinct by any stretch of imagination from Adam. This is a well-established Latter-day Saint doctrine. (56)

With this doctrine in mind, President Brigham Young preached the sermon which has been construed by enemies to teach that Adam is the God to whom we pray and whom we worship. (*JD* 1:50) President Young merely followed the sound doctrine taught by Joseph Smith that when the earth story is finished, the heads of all the dispensations will deliver their stewardships to Adam, who in turn will deliver them to Jesus Christ, under whose commission the earth work has been done. . . .

Moreover, in the sermon referred to, Brigham Young spoke of Adam as Michael, the archangel, the Ancient of Days, so that nowhere can an intelligent reader confuse Adam with either member of the Godhead. (66-67)

Those who peddle the well-worn Adam-God myth, usually charge the Latter-day Saints with believing that: (1) Our Father in heaven, the Supreme God, to whom we pray, is Adam, the first man; and (2) Adam was the father of Jesus Christ. A long series of absurd and false deductions are made from these propositions. . . . Nowhere is it suggested that Adam is God, the Father, whose child Adam himself was. (68-69)

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222. Address given at LDS Institute of Religion; Joseph Fielding Smith; Salt Lake City, Utah; January 14, 1961.

Why did Adam come here? Not subject to death when he was placed upon the earth, there had to come a change in his body through the partaking of this element – whatever you want to call it, fruit – that brought blood into his body; and blood became the life of the body instead of spirit. And blood has in it the seeds of death, some mortal element. Mortality was created through the eating of the forbidden fruit, if you want to call it forbidden, but I think the Lord has made it clear that it was not forbidden. He merely said to Adam, if you want to stay here this is the situation. If so, don't eat it.

223. Journal of John A. Tvedtnes; Friday, June 30, 1961.

President Joseph Fielding Smith said:

The Lord did not give us the complete story of the creation of Adam and Eve because He knew the world would not accept it.

224. Phone call to Reed C. Durham; Friday afternoon, April 29, 1966. [Notes from a talk with Bruce R. McConkie concerning Brother McConkie's feelings about Luke 3:38] Note: This particular philosophy finds no support in the scriptures nor in the revelations of Joseph Smith. It only clouds an uncloudy issue.

He had purposely left the door open on that part. He said that it was a true doctrine, that God the Father, Eloheim, a divine resurrected being, came down to this earth after its creation with a wife and produced, in a natural way of sexual intercourse, a child who grew up and became known as Adam. They did the same and brought forth a girl, who grew up and became Eve. They had bodies of flesh and bone, but were not mortal; not till they fell. They (Adam and Eve) were not resurrected and were not translated beings. God really did create their bodies on this earth. They were not transported here; only their spirits. He then said that his father-in-law told him that was a true doctrine, and that it had been taught a great deal by President Joseph F. Smith. He also added that President Joseph Fielding Smith said it was too deep now for most saints and that's the reason for saying about the creation of Adam and Even in the temple, 'it's only figurative.'

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225. *Church News*, p. 10; Hugh B. Brown; February 25, 1967.

The opportunities and possibilities of an archangel or of a god are inherent in man.

226. **Lecture on the Atonement; B.Y.U. Faculty of Religion; Summer, 1967. [Tapescript copy]**

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I'll make a comment on the creation of Adam, and I'll tell you what your source material is. The best source material, really, is the statement of the First Presidency of the day of Joseph F. Smith, John R. Winder and Anthon H. Lund, when they issued the document that most of you are familiar with about the creation, evolution and the fall of Adam. The original source is volume 13 of the *Improvement Era*, but it's quoted everywhere. In this document they say such things as this—Adam began life as the human germ or embryo that becomes a man—and they also say all men who have taken bodies since that day have come “in like manner.” Well, that simply means that Adam was born into the world. That's the way he had to get here.

227. *Working Memorandum on the Creation Story; Handout, p. 14; BYU; Cleon Skousen; 1972.*

Brigham Young stated that “He (Adam) was made as you and I were made and no person was ever made on any other principle.” In fact, the Lord told Moses what it meant to be ‘made from the dust of the earth.’ The Lord said it meant to be ‘BORN. . .by water, and blood, and the spirit which I have made, and SO BECAME OF DUST A LIVING SOUL.’ (Moses 6:59)

228. *Melchizedek Priesthood Manual; “Answers to Gospel Questions”;* Joseph Fielding Smith; 1972.

Adam and Eve did not come here in a mortal state. They had to come in the manner in which they did and then transgress the law. The transgression of that law, contrary to the view of many, was not a sin. It was not a sin any more than the transgression in the laboratory by a chemist in combining two substances and creating another entirely different from the first. It was not a sin to bring to pass mortality, a condition which was essential to the eternal welfare of man. The fall changed the nature of Adam and Eve to fit them for the condition in which we now are. (p. 60)

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The statement by President Brigham Young (JD 1:50) that the Father is the first of the human family is easily explained. The expression that he was the same character that was in the Garden of Eden has led to misunderstanding because of the implication which many place upon it that it had reference to Adam. Unfortunately President Brigham Young is not here to make his meaning in this regard perfectly clear. Under the circumstances we must refer to other expressions by President Brigham Young in order to ascertain exactly what his views really were in relation to God, Adam, and Jesus Christ. Let me comment first upon the expression that God is the “first of the human family.” This same doctrine was taught by Joseph Smith. It is a fundamental doctrine of The Church of Jesus Christ of Latter-day Saints.

He also taught that, literally, God is our Father. That men are of the same RACE—the race called humans, and God the progenitor, or creator, is the Father of the human race. . . .

In discussing the statement by President Brigham Young that the Father of Jesus Christ is the same character who was in the Garden of Eden, I maintain that President Young was NOT referring to Adam, but to God the Father, who created Adam, for he was in the Garden of Eden, and according to Mormon doctrine Adam was in his presence constantly, walked with him, talked with him and the Father taught Adam his language. It was not until the Fall, that the Father departed from Adam and from the Garden of Eden. . . .

President Brigham Young did not believe and did not teach, that Jesus Christ was begotten by Adam. He said that Adam was conversant with his Father in the Garden of Eden. This is believed by all members of the Church, and that the Father was in the Garden of Eden until Adam was driven out for his transgression. (p. 20-22)

229. *The Message of the Joseph Smith Papyri*, p. 147; Hugh Nibley; 1975.

. . . in the mysteries everywhere the sleep is also a forgetting. . . . What we see in Jacob at Bethel, the place of the Temple, is really “Adam who has forgotten his image of the Divine Chariot. . . asleep down below.” A very early Christian writing tells how Adam, having settled things with the rebellious Lucifer, proceeded to come down to earth under a heavenly escort, but upon arriving here fell into a deep sleep. . . . The close association between coronation and creation is seen in the Pyramid rite in which the King is commanded to shake off sleep, arise, and receive his power. (p. 147)

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In Judeo-Christian tradition the first representative of the arrested sacrifice is Adam, who, as he was sacrificing on an altar, calling upon God with upraised hands, was accosted by Satan, who tried to sacrifice him, smiting him on the right side with a sharp stone. Adam fell upon the altar and Satan fled. While Eve attempted to raise up her husband, and just as he was at the point of death, God accepted his blood flowing upon the altar as a sacrifice, "and thus sent down his word and healed Adam". Thus, as in the cases of Abraham and Isaac, the sacrifice, though arrested, was no mere empty form, since it was clearly in the process of being carried out to the end in good faith. (p. 217)

230. *The Ensign*, p. 5-6; First Presidency Message; President Spencer W. Kimball; "Absolute Truth"; September 1978.

A few more salient facts, which I shall not attempt at this moment to elaborate upon: Adam and Eve transgressed a law and were responsible for a change that came to all their posterity, that of mortality. Could it have been the different food which made the change? Somehow blood, the life-giving element in our bodies, replaced the finer substance which coursed through their bodies before. They and we became mortal, subject to illness, pains, and even the physical dissolution called death. But the spirit, which is supreme in the dual man, transcends the body. It does not decompose but proceeds to the spirit world for further experience, with the assurance that after sufficient preparation there, a reunion will take place where the spirit will be housed eternally in a remodeled body of flesh and bones. This time the union will never be dissolved, since there will be no blood to disintegrate and cause trouble. A finer substance will give life to the body and will render it immortal.

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