

A

Rational Theology



John D. Whitson

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~~Hera Stewart~~

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A Rational Theology

As Taught by the
Church of Jesus Christ of
Latter-day Saints

By
ELDER JOHN A. WIDTSOE
Of the Council of Twelve Apostles

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(Revised)

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PREFACE TO THE FIRST EDITION

A rational theology, as understood in this volume, is a theology which (1) is based on fundamental principles that harmonize with the knowledge and reason of man, (2) derives all of its laws, ordinances and authority from the accepted fundamental principles, and (3) finds expression and use in the everyday life of man. In short, a rational theology is derived from the invariable laws of the universe, and exists for the good of man.

This volume is an exposition; it is not an argument. The principles of the Gospel, as held by the Church of Jesus Christ of Latter-day Saints, are stated briefly, simply and without comment, to show the coherence, reasonableness and universality of the Gospel philosophy. The authority for many of the statements found in the volume is given in the references included in the appendix. The doctrines herein stated are, however, the common knowledge of the members of the Church. No attempt has been made to correlate the doctrine discussed with current philosophical opinions. Those who are led to study this rational theology in the light of the best knowledge and soundest thought, will enter a fertile field and will find a surprising harmony between the Gospel and all discovered truth.

The book could not be made larger, were it to serve well the special purpose for which it was written. Therefore, the treatment is brief and many important and interesting subjects are omitted. Moreover, the book had to be completed within a short,

set time, and many of the imperfections of the work are the results of the hurried preparation.

Every writer who in this day attempts an exposition of the Gospel must draw heavily upon the clear thoughts of those who, from Joseph Smith to the living workers, have written and spoken in behalf of the truth. I acknowledge, gratefully, my obligation to the makers of "Mormon" literature. Many friends have, also, in various ways, given kindly aid; to them I offer hearty and sincere thanks.

PREFATORY NOTE, SECOND EDITION

This little volume, first published in 1915 by the General Priesthood Committee for the use of the Melchizedek Priesthood, is now to be used by one of the Advanced Senior Classes of the Mutual Improvement Associations. No changes have been made in this edition beyond the correction of such errors as have been discovered. Suggestions for Class Leaders and Lesson Problems will be found in Appendix B.

PREFATORY NOTE, THIRD EDITION

Only minor corrections have been made in this edition of this little book which is to be used again by the Adult groups of the Mutual Improvement Associations.

PREFATORY NOTE, FOURTH EDITION

For this edition, the book has been given a thorough revision. May this exposition of "Mormonism" continue to help seekers after truth to understand the restored Gospel of the Lord Jesus Christ.

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A Rational Theology

CHAPTER 1

THE MEANING OF THEOLOGY

Earth, stars and the vastness of space; yesterday, today and tomorrow; and the endlessly increasing knowledge of the relations of forces, present an ilimitable universe of numberless phenomena. Only in general outline can the universe be understood. In its infinite variety of expression, it wholly transcends the human mind.

Man in the Universe. In the midst of this complexity, man finds himself. As he progresses from childhood to manhood, and as his slumbering faculties are awakened, he becomes more fully aware of the vastness of his universe and of the futility of hoping to understand it in detail.

Nevertheless, conscious man can not endure confusion. Out of the universal mystery he must draw at least the general, controlling laws that proclaim order in the apparent chaos; and especially is he driven, by his inborn and unalterable nature, to know if possible his own place in the system of existing things. Every normal man desires and seeks an understanding of his relation to all other

things, and practically every man has worked out for himself, on the basis of the knowledge he has acquired, some theory which explains, more or less satisfactorily, the mystery of star and earth and man and life. No other quest of man is so vigorous and persistent as that of establishing an intelligible and satisfactory philosophy of earth-life.

Religion. The philosophy, or system of thought, adopted to explain man's place in nature determines largely the joy and manner of a man's life. If the philosophy be poor and loose, life will be confused; if rich and firm, life will be clear cut, and if law be made supreme, life will be orderly. Those who have no life-philosophy at all become the playthings of unknown forces. Every act of a man's life is influenced by the philosophy of his life. It is the most important product of an individual life, and is the most compelling power in life.

In a broad sense, the philosophy according to which a man orders his life may be called that man's religion. It may or may not involve the idea of God or an organized body of believers. If it guides a life it is that life's religion, whether it leads to weakness or to strength. Yet the word religion as used in this writing always implies a religion which accepts the existence of God. A religion which accepts the idea of a God is a theology.

Since all men are placed in the same universe, with approximately the same powers, and under conditions nearly alike, it is possible for each person to establish for himself a religion as above defined, for

the guidance of his life. All religions must be organized from the content of the one universe that we know; and the presumption would be, therefore, that the religions of all men should be the same, in so far at least as men are the same. In fact, however, during the course of human history, many more or less dissimilar religions have been established and accepted by groups of men. True, most of these religions show close kinship, but the vital differences are often very great.

The Gospel. The word gospel is frequently used among Christians to designate their religion. The Gospel is a theology which includes the doctrine of the life and mission of Jesus Christ as the Son of God. Among Christians, the words religion, theology and gospel are freely used in the same sense. It is well, however, to bear in mind the distinction in meaning of the three words. The Christian religion, the Christian theology and the Gospel are equivalent in meaning. In the following pages, the terms are often used interchangeably without qualifying words. Indeed, Gospel will be used most frequently, and wherever used, it must be understood to stand for the rational theology discussed in this book.

The Purpose of This Book. This volume is devoted to the exposition of the fundamental principles of a rational theology—a philosophy of life which, because of its complete harmony with all knowledge, should be the one to which all men might safely give adherence.

CHAPTER 2

HOW KNOWLEDGE IS GAINED

Knowledge is the material upon which the reasoning mind of man acts. Just as physical strength can neither be developed nor exercised unless material bodies are at hand, so mental strength can neither be developed nor exercised unless facts or knowledge are in man's possession. The acquisition of knowledge or experience is the first step towards formulating an acceptable religion. It is of interest, therefore, to consider, briefly, the sources of human knowledge.

The Senses. Through eyes, ears, nose, the sense of taste and the complex and poorly understood sense of touch or feeling, man becomes acquainted with the universe. That which is seen by the eyes, heard by the ears, smelled by the nose, tasted by the mouth, or felt by any part of the body, becomes impressed and registered upon the mind, there later to be used. The detailed method by which knowledge is gained by man is not understood. The theories that prevail concerning the entrance of knowledge into the human mind need not here be discussed.

It follows that the man who wishes to gain much knowledge must guard his senses from harm, and must sharpen them by wise use, so that during the few days of life they may do as much as possible to help man establish a rational religion for his

guidance. The foundation of human knowledge is derived from the direct action of the senses.

The Sixth Sense. Important as the senses are in supplying knowledge to man, yet it must be admitted that they recognize without help only a very small part of the universe. Our universe is infinite in its variety of expression—of that all feel certain—and it is not to be expected, therefore, that man, who admittedly is yet far from perfection, should be able to know, even with the greatest aid, all of the universe.

The truth that an immeasurable part of the universe lies outside of human experience, is borne in upon every thinking man. In recent times, the developments of science have emphasized this vast region of the unknown. The mystery of electricity in the telephone and telegraph; the wonder of space in wireless communication; the marvel of the elements and their constitution—all speak clearly of places and conditions of which we as yet have no clear and accurate conception, and before which the senses of man, unaided, stand helpless.

Nevertheless, glimpses into this unknown region may be had by helps to the senses. By the telescope the far is brought near; by the microscope the small is made large; by the photographic plate unseen light is made visible; by the well tuned coil of wire the wireless message is taken out of space; by the spectroscope, light is broken into its elements, and so on throughout almost the whole field of human endeavor. Facts that are gathered in an indirect

way with the help of instruments are certainly correct as are those that are sensed directly. The world would lose tremendously should all the truth gathered through aids to the senses be removed.

Man himself, through what may be called, for want of a better name, the sixth sense, may become a great aid to his own direct senses. By proper preparation and exertion he may intercept messages from out of the directly unknown, as completely as this may be done by man-made instruments. Throughout history this power of man has been recognized and usually respected. The experience or knowledge thus gained, when properly examined by the mind, should be given an equal place beside that gained directly through the commoner senses. Prophets, poets, men of vision and faith, have all builded their work largely upon this kind of knowledge or inward feeling.

Transmitted Knowledge. The inexhaustible universe and the limited powers of man make it possible for a person to discover for himself a relatively small amount of truth. Much effort may be saved and more knowledge gained, if each person learn as much as he may of what has already been learned, to which he may add the little new discovery that he may make.

This method of obtaining knowledge has been in vogue since the first day. What the first man learned, he told to others, and they in turn communicated it, with the addition of whatever new knowledge they had gained. Thus comes the present value of tradition—the spoken record, and of

books—the written record. Men who desire to build a safe religion or a safe science, make themselves familiar with as much as they can of what is already known, instead of attempting to traverse the known field as original discoverers, and to this transmitted knowledge they add whatever in the course of their pursuit they may discover independently. Those who in the present day accept only what they themselves discover, make slow progress. To them the treasures of the greatest age will not be opened.

In the course of events, it may become necessary for God to speak to one man for the benefit of many. It would be contrary to rational thinking that each man for whom the message was given must directly hear God's voice, unless, indeed, the means of communicating the knowledge become effectually blocked. Such transmitted knowledge is every whit as sound as that acquired by direct communion.

True, the knowledge already possessed by man is so large that it can in nowise be transmitted, in all its details, to one man. The efforts of humanity are directed, therefore, to the devising of general statements, or laws, which embody the meaning of a multitude of facts, while they are yet easily intelligible to the human mind. More and more important will become the possession of such general principles containing the knowledge of mankind. The Bible, in its various books, presents such great underlying principles relating to several very important phases of earth-life.

The Use of the Reason. Whether knowledge be

obtained by any or all of the methods indicated, it should be carefully examined in the light of reason. The only knowledge that will help in the establishment of a satisfactory religion is true knowledge. Truth is the end of the search. False or apparently true knowledge often intrudes itself upon the attention and at times it is so well disguised as to be dangerously deceptive. Man must learn to know the universe precisely as it is, or he cannot successfully find his place in it. A man should therefore use his reasoning faculty in all matters involving truth, and especially as concerning his religion. He must learn to distinguish between truth and error.

The Foundation of a Rational Theology. The Gospel, a rational theology, is founded on truth, on all truth, for "truth is knowledge of things as they are, and as they were, and as they are to come," and "truth has no end." In building a philosophy of life, a man, therefore, cannot say that some truth must be considered and other truth rejected. Only on the basis of all truth, that is, all true knowledge, can his religion be built. Further, the perfection of his knowledge, that is, the extent of his truth possessions, will determine the value of his religion to him. Therefore, "it is impossible for a man to be saved in ignorance," "a man is saved no faster than he obtains knowledge," "the glory of God is intelligence," and "intelligence is the pathway up to the Gods."

CHAPTER 3

ETERNALISM

The conceptions necessary for logical thought belong to the Gospel as well as to science, for a satisfactory life philosophy must be based on all knowledge possessed by man.

All Knowledge, the Basis. The Gospel, as the fullest knowledge, must include all facts of experience. The conceptions of time and space are quite as necessary in theology as in natural science or in any other branch of human thought. The Gospel does not claim, however, possession of ultimate knowledge concerning space or time or other fundamental conceptions. Indeed, man is ordinarily allowed to work out for himself the truths of the universe and to organize them into systems of thought which he may follow profitably. Knowledge is given directly by a superior intelligence only when it becomes indispensable to do so. Moreover, there are innumerable phenomena in the universe which cannot be explained to the human understanding as at present developed. The distinguishing feature of the Gospel is that it possesses the key to the true philosophy of life. In outline it offers the entire plan of life in the universe; and man may engage for all time in the elaboration and development of each department of this great universal plan of

human life, without requiring an expansion of the outline. The plan is complete.

Fundamental Certainty. The saddest feature of man-made religions is their lack of security. One man constructs one religion; another a different one, and men flock hither and thither, accepting the one that appears, for the moment, to be the best, without the deep feeling that the one finally accepted is absolutely the one and only correct system of thought. Yet, this is logically absurd, for a house is either red or not red; a stick is straight or not straight; a man has truth or only the semblance of truth. Two different truths cannot be parallel with respect to the same thing. The final philosophy of life must be based on irrevocable truth. That which is true must always remain true, though the applications may change greatly from generation to generation. It is the absence of such fundamental certainties, no doubt, that leads men into continual search for a satisfying religion, or that drives them away from their old religion.

The Gospel of Jesus Christ is a system of doctrine and practice founded on unvarying certainties. Its doctrines rest on demonstrated truths that lie at the foundation of all sound, acceptable thinking. For instance, as a cornerstone of theology, the Gospel recognizes a material universe. Without matter, the mind of man would have no material on which to act. The existence of matter in its various forms becomes, therefore, a fundamental conception of the Gospel. It is the business of man to become ac-

quainted with the material universe in all of its manifestations, so far as may be possible, in order to provide a foundation of knowledge on which the reasoning mind of man may increasingly build.

The Gospel holds strictly to the conception of a material universe. Much inconsistency of thought has come from the notion that things may be derived from an immaterial state, that is, from nothingness. This unthinkable view has been made the basis of doctrines concerning God and man, which have led to utter confusion of thought. The Gospel accepts the view, supported by all human experience, that matter occurs in many forms, some visible to the eye, others invisible, and yet others that may not be recognized by any of the senses of man. Spiritual matter is but a refined form of gross matter. In short, there is no such thing as immaterial matter, but some forms of matter are more refined than others. Light, heat, and other similar forces are held by science to be manifestations of subtle states of matter, beyond the immediate senses of man. The material universe may appear in a variety of forms, all of the same ultimate nature; but man recognizes directly, only that form which is the ordinary matter of our daily lives.

The Essence of Matter. Matter in its essence is eternal, that is, everlasting. Whether the various known forms of matter may be converted one into the other is not definitely known, though it seems probable. Any such conversion would, however, leave the total quantity of matter or its equivalent

unchanged. God, the supreme Power, cannot conceivably originate matter; he can only organize matter. Neither can he destroy matter; he can only disorganize it. God is the Master, who, because of his great knowledge, knows how to use the elements, already existing, for the building of whatever he may have in mind. The doctrine that God made the earth or man from nothing becomes, therefore, an absurdity. The doctrine of the indestructibility of the essential elements of the universe makes possible much theological reasoning that would otherwise be impossible.

The nature of the material universe is not, in and of itself, a subject of deep concern in practical religion. By the slow, laborious methods of man's search for truth, the nature of the universe will gradually be revealed. Whether its material components shall be found to be something distinct, or forms of the universal energy, will not be of consequence in the Gospel structure. That matter, whatever it is, is essentially eternal, is, however, a principle of highest theological value, for it furnishes a foundation for correct reasoning.

Eternal Energy. Matter, wherever found and in whatever form, always possesses energy. It is frequently said that matter in motion only, can impress the human mind. Matter without motion, were it conceivable, could not be recognized by man as at present constituted. Matter is always associated with energy; energy with matter. It is not conceivably possible to separate them. Whether

one is a manifestation of the other, so that there is only matter or only energy, or if they are distinct things, we do not know. All sound thought recognizes, however, the existence of energy throughout the universe. Energy appears in many forms, such as heat, light, electricity, magnetism, gravitation, and according to the Gospel, as the many spiritual forces. These various forms of energy seem to be convertible one into the other, thus indicating the existence of one central force, of which all other forces are manifestations. The question of energy will probably be answered gradually, as the knowledge of man increases.

Of one thing man may be perfectly certain, namely, that the energy in the universe is indestructible. Changed it may be, from heat to light, from light to electricity, from electricity to magnetism, or from one form to any other form of energy, but destroyed it cannot be. It had no beginning and can have no end. God, possessing the supreme intelligence of the universe, can use energy in accomplishing his ends, but create it, or destroy it, he cannot. Undiminished, everacting, universal energy will continue through all time. The sum of matter and energy, whether they are different or alike, will always remain the same.

Universal Intelligence. In one particular, however, the Gospel goes beyond the teachings of modern thought. The Gospel teaches that, associated with the universal energy that vivifies universal matter, and possibly identified with it, is universal intelligence, a force which is felt wherever matter

and energy are found, which is everywhere. The forces of the universe do not act blindly, but are expressions of a universal intelligence. That a degree of intelligence is possessed by every particle of energized matter cannot be said; nor is it important. The great consideration is that, since intelligence is everywhere present, all the operations of nature, from the simplest to the most complex, are the products of intelligence. We may even conceive that energy is only a form of intelligence, and that matter and intelligence, rather than matter and energy, are the two fundamentals of the universe!

Eternal Intelligence. Personal man also is eternal. He was "in the beginning with God." The doctrine that man is an eternal being leads to untold possibilities. Eternal man lived a personal life before the earth-life began, and he continues a personal existence hereafter. Every other personal intelligence in the universe, visible or invisible, is eternal, was "in the beginning with God."

The Eternal Relationship. The phenomena of the universe result from the interaction of matter, energy and intelligence. These fundamental, universal elements are forever acting upon one another to produce the infinite variety of the universe. Nevertheless, space is not filled with disorder; chaos does not prevail. On the contrary, the universe, so far as known, is essentially orderly. It is filled with intelligence, which itself operates through the law of cause and effect. Under like conditions, the same cause will forever give the same effect. There-

fore, where like conditions are permanently operating, like results will always be found. This law lies at the foundation of the orderliness of nature. "There is a law irrevocably decreed in heaven upon which all blessings are predicated, and it is only by obedience to this law that any blessing may be obtained."

An Eternal Plan. The Gospel itself, the so-called plan of salvation, or Great Plan, in obedience to which men guide their earth-lives, is eternal. It is not a temporary or transient thing, made primarily for the handful of men and women on earth, but it is an eternal plan based upon the everlasting relationships of the elements of the universe—a plan which, in some form, is adapted everywhere and forever to the advancement of personal beings. This must be so, for as it leads always to the same definite end, in accordance with the law of cause and effect, it must have a universal meaning.

Eternalism. The Gospel is founded on tangible and eternal things and relationships. These eternal realities, no doubt, in their essence lie beyond the full understanding of man, just as time and space transcend human understanding. Nevertheless, this conception, carried far enough, leads to a gospel or life philosophy which is unshakable, because it rests upon eternal certainty. Without convincing certainty, man is, in the great affairs of life, merely the driftwood of existence, moved hither and thither by the wind of doubt.

The Gospel may be said to be The Philosophy of Eternalism. The Gospel is immersed in the ocean of eternity.

CHAPTER 4

THE WILL OF MAN

The doctrine of the eternal nature of man is most characteristic of the Gospel, and gives great satisfaction to all who have accepted the Gospel.

The Primeval Condition. All that is really clear to the understanding is that man has existed "from the beginning," and that, from the beginning, he has possessed distinct individuality impossible of confusion with any other individuality among the hosts of intelligent beings. Through endless ages, man has risen by slow degrees to his present state. Possibly, with respect to the coming day, man understands as little as did the spiritual beings of an earlier day with respect to present-day conditions.

The Intelligence of Man. To speculate upon the condition of man when conscious life was just dawning is most interesting, but so little is known about that far-off day that such speculation is profitless. Nevertheless, of some things pertaining to the beginning we are fairly certain. The being which later became man, even in the first day possessed intelligence. That is, he was aware of the external universe; he was able to learn, and by adding knowledge to knowledge, to learn more. Then, as now, the universe was filled with matter acted upon by many forces, and an intelligent being in the midst of the interaction of forces and matter,

must have become aware, measurably, of what was going on. From the beginning, the ego of man has been a conscious being, saying to itself, "This is I; that is not I. My life is apart from the life of all the rest of the universe."

The Will of Man. In addition to his power to learn and the consciousness of his own existence, the primeval personality possessed, from "the beginning," the distinguishing characteristic of every intelligent, conscious, thinking being—an independent and individual will. No one attribute so clearly distinguishes man as does the intelligent will or the will to act intelligently. It was by the exercise of their wills that spiritual beings in the beginning gathered information rapidly or slowly, acquired experiences freely or laboriously. Through the exercise of their wills they grew, remained passive, or retrograded, for with living things motion in any direction is possible.

Naturally, man in his primeval as in his present condition, possessing with all other attributes of intelligence, the power of will, exercised that will upon the contents of the universe. The reaction of the will upon the material universe within reach, enabled intelligent beings, little by little, to acquire power. By the use of his will upon the contents of the universe, man must have become what he now is.

Value of the Will. The above doctrine involves the idea of self-effort. It is only when the will is exercised in a certain direction that the support of other forces may be secured so that progress in

that direction may be accelerated. From the beginning, the deliberate use of the will has moved personal beings onward; and in this latest day of our existence, it is the will that moves men into increasingly greater lives. Undoubtedly, the will of man will determine whether the structure built throughout the ages shall be completed into a perfected man.

The Gospel, resting upon eternal, indestructible principles, maintains the living supremacy of the will of man. The culture, training and use of the will, for good or evil, determine primarily the direction of an individual life.

CHAPTER 5

THE GREAT LAW

The innumerable interactions within the universe, must be connected by some great law. This universal law to which all lesser laws contribute, must be of first concern to the man who seeks a true philosophy of life.

Increasing Complexity of the Universe. It has already been said that a universe controlled by intelligence under the law of cause and effect cannot be conceived to be in confusion. Man is absolutely certain that, whether it be yesterday, today or tomorrow, the same act, under the same conditions, has produced or will produce the same result. Under a set of given conditions, a ray of sunshine passed through a glass prism will always be broken into the same spectrum, or a straight stick standing in water will always appear bent. Whether in the physical, mental or moral world, the law of cause and effect reigns supreme.

Quiescence in the universe cannot be conceived, for then there would be no universe. Constant action or movement characterizes the contents of the universe. The multiplicity of actions upon one another, of the various forms of matter—energy and intelligence, composing the universe, must cause an equal multiplicity of effects. Intelligent wills, in their constant activity, must and do produce an increasing series of reactions or changes among the forces of the universe.

Each set of new effects becomes the cause of still other effects. Thus, in our universe, as we conceive it to be constituted, increasing complexity or variety would seem to be the resultant law from the operation of universal forces. This is the great law of nature, to which every living thing must conform, if it is to be in harmony with all other things. In a universe controlled by intelligence, it is only natural to find everything within the universe moving towards one increasing purpose. As new light has come to man, the certainty of this law as a controlling one has become more and more emphatic.

Man and the Great Law. The law of increasing complexity or variety is fundamental. Since man is constantly acting upon and being acted upon by universal materials, he must himself be brought under the subjection of the great law. That is, under normal conditions, he will increase in complexity. As man observes phenomena and reasons upon them and applies them he grows in knowledge. Where he formerly had one fact to use, he now has many. This is the essence of his complexity. A carpenter with one tool does less and poorer work than does one with a full kit of modern tools. Likewise, man, as he gathers experience, becomes more powerful in using the forces of nature in the accomplishment of his purposes. With this thought in mind the great law becomes one of increasing power, of progressive mastery over the universe. For that reason, the law expressing the resultant of the activities of universal forces is often called the law of progression.

The extent of man's growth or progression will depend upon the degree his will is exercised intelligently, upon the things about him. It is conceivable that by the misuse of will, man may lose some of his acquired powers, the negative of the law of progression. In any case, the operation of the human will under normal conditions, adds power to man; and by the use of the intelligent will, the increasingly complex man grows in power and strength towards perfection, in an increasingly interesting world. Those who do not conform to the law of progression are abnormal and do not exert their power, to the requisite degree, in the right direction.

Nature is inexhaustible in the possible number of inter-relations among the contents of the universe. It follows, therefore, that man may forever add knowledge unto knowledge, power unto power, and progress unto progress. The law of progression is the great law of the universe, to which all other laws contribute. By adherence to this law willing, intelligent beings have risen to their present splendid state of manhood, and by further compliance with this law they will advance to a future God-like state of perfection. The Supreme Intelligence and perfected will of the universe, God, is distinguished by an obedient recognition of the conditions of the law of progression.

The law of progression gives hope and purpose to those who accept the Gospel. The feeling of security that comes from the knowledge that the elements of the universe are eternal, is made alive

by the hope established by the great law that there is purpose in all the operations of the universe. Whatever man may do, whatever his life may bring, provided all his faculties are working actively among the things and forces about him, he is acquiring knowledge, thereby power, and under the law of progression, he is being moved onward to a more advanced position than he now occupies, in which he may do a mightier work and achieve greater happiness. Men, discouraged by their failure to accomplish exactly what they desire, often speak of their lives as purposeless, but it is idle talk, for, in fact, no intelligent life which concerns itself vigorously and properly with the things about it, can be said to be purposeless. Such a life adheres, automatically, to the law of progression, and therefore moves toward a great destiny of supreme power and accompanying joys. The only purposeless life is the one that does not use its faculties. It matters little what tasks men perform in life, if only they do them well and with all their strength. In the eternal plan they are given progressive value. In an infinite universe, one cannot possibly learn all or do all, at once. A beginning must be made somewhere and corner by corner, department by department, space by space, all will be known and conquered. In the end, all must be explored, and whether one begins in the east or the west cannot matter much. The big concern is the extent to which a man offers himself, mind and body, to his worthwhile work. Upon that will growth depend.

The Law of Development. The law of progression is then a law of endless development of all the powers of man in the midst of a universe becoming increasingly complex, that is, more varied and interesting. No more hopeful principle can be incorporated into a philosophy of life.

CHAPTER 6

GOD AND MAN

The doctrine of man's pre-existence leads to an understanding of the relationship between God and man, which must lie at the very basis of a rational theology.

Why God is God. To determine this relationship between God and man, it is necessary to know, as far as the limited human mind may know, why the Lord is the supreme intelligent Being in the universe, with the greatest knowledge and the most perfected will, and who, therefore, possesses infinite power over the forces of the universe. It must be admitted at once that the mind of man can know God only in part. One thing seems clear, however, that the Lord who is a part of the universe, in common with all other parts of the universe is subject to eternal universal laws. In some manner, mysterious to us, he has recognized and utilized the laws of the universe of which he is the chief intelligence. Therefore, if the law of progression be accepted, God must have been engaged from the beginning, and must now be engaged in progressive development, and infinite as God is, he must have been less powerful in the past than he is today. Nothing in the universe is static or quiescent. While it is folly for man to attempt to unravel in detail the mystery

of the past, yet it is only logical to believe that a progressive God has not always possessed his present absolute position. That view does not change his relative position to man. The term infinite is always of relative meaning.

It is clear also that, as with every other being, the power of God has resulted from the exercise of his will. In "the beginning" which transcends our understanding, God undoubtedly exercised his will vigorously, and thus gained experience of the forces lying about him. As knowledge grew into greater knowledge, by persistent efforts of will, his recognition of universal laws became greater until he attained at last a conquest over the universe, which to our finite understanding seems absolutely complete. The will of God is directed for conquest towards himself as towards his children. We may be certain that through self-effort, the inherent and innate powers of God have been developed to a God-like degree. Thus, He has become God.

The supreme Being of the universe transcends the human understanding. His intelligence is as the sum of all other intelligences. There can be no rational discussion of the details of God's life or nature. To him we give the most complete devotion, for to us he is in all respects infinite and perfect. His Godhood, however, is the product of simple obedience to the laws of the universe.

Many Gods. In the unseen pre-existent world, many other intelligent beings have been engaged in acquiring power over the forces of the universe. There is little probability of any two of these attain-

ing exactly the same degree or place of progress, at the same time. There is rather the probability of infinite gradation from the lowest to the highest development. Some may be approaching God in power, others may be immeasurably far from the Lord in power, nevertheless immeasurably far above us mortal men of the earth. Such intelligent beings may be as gods to us for they possess to a greater or less degree the quality of Godhood. The acceptance of the doctrines in the preceding chapters makes it a logical necessity to believe that there are many beings so highly developed that they are as gods.

Why Man is Man. It is evident from what has been said that man, subject to eternal laws, in the far-off beginning must have exercised his will towards his present state of manhood. As more knowledge and power are attained, growth becomes increasingly more rapid. God, exalted by his glorious intelligence, is moving on into new fields of power with a rapidity of which we can have no conception, whereas man, in a lower stage of development, moves relatively at a snail-like, though increasing pace. Nevertheless, man is moving onward in eternal progression. In short, man is a god in embryo. He comes of a race of gods, and as his eternal growth continues, he will approach more nearly the position which to us is Godhood, and which is everlasting in its power over the elements of the universe.

God's Help to Man. Self-effort, the conscious operation of will, has enabled man to attain his

present high position. However, while all progress is due to self-effort, other beings of power may contribute largely to the ease of man's growth. God, standing alone, cannot conceivably possess the joy that may come to him if hosts of other advancing and increasing workers labor in harmony with him. Therefore, because of his love for his children and his desire to continue in the way of greatest joy, he has proceeded to aid others in their onward progress.

Knowledge may be transmitted from intelligence to intelligence. God offered to help some of the waiting intelligent beings secure the knowledge that he had already gained, in such a manner that they need not traverse the road that he had traversed, but might find other and perhaps simpler opportunities of universal existence. He devised plans of progression whereby the experiences of one person might be used by an inferior one. Each person should give of his experience to others, so that none need do unnecessary work. In that manner, through the united effort of all, the whole race of progressive beings receives an added onward impetus.

The work and glory of God is to "bring to pass the immortality and eternal life of man."

Man's Help to God. The progress of intelligent beings is a mutual affair. A lone God in the universe cannot find great joy in his power. The Lord, being in harmony with eternal laws, can accomplish his purpose best as the whole universe advances. The development of intelligence increases the variety within the universe, for each active individual may

bring new relationships into view, and thus increase manifold the body of acquired truth. In that sense, the man who progresses through his increase in knowledge and power becomes a co-laborer with God, and may be said, indeed, to be a help to God. It is a comforting thought, that not only do we need God but that God also needs us. True, the need God has of us is relatively small, and the help he gives us is infinitely large, yet the relation exists for the comfort and assurance of man.

God's Attributes. To analyze the Supreme Intelligence of the universe, the Lord whom we worship, is a futile attempt, to which men of shallow minds only give their time. That which is infinite transcends the human understanding. The Gospel accepts this condition calmly, knowing that in the plan of things, greater truths will come with increased power until, in the progress of time, we shall understand that which now seems incomprehensible. For that reason, eternal or everlasting or infinite things are those understood by God, the supreme and governing Power, but not yet understood by us. Thus, "eternal punishment is God's punishment; endless punishment is God's punishment." Likewise, everlasting joy or endless blessings are God's joy and God's blessings. Man acknowledges in this manner that all things are relative to God.

Man does not understand the Lord fully, yet an understanding between man and God does exist, since he comprehends our every need. He recognizes

our difficulties, hopes and sorrows, faults and follies. God is supreme; his justice is perfect; his love is unmeasurable and his mercy without end; his justice and love and mercy are tempered by his own divine memory. The Lord's relation to man is, in a literal sense, that of father to son, for we are of the same race with God. We may rest secure that God's attributes are, with others, those that man possesses, made great and beautiful. He is our Father who knows and understands us.

CHAPTER 7

MAN IS THAT HE MAY HAVE JOY

Is the increasing power of man sufficient reward for the effort and struggle that must accompany progression? This question comes to every student of the Gospel. Power in itself may not be the ideal end of existence. It becomes necessary, therefore, to determine if gifts are associated with power that make worthwhile the eternal searching out and use of knowledge in order that greater power may be won.

Consciousness and the Universe. Intelligent spiritual beings have been conscious, from the beginning, of the world in which they found themselves. They must have been susceptible from the first, to pleasure and pain, and must have had equivalents of our senses, which possibly were keener than those that we now possess. When they were placed in opposition to any law of nature, pain or its equivalent undoubtedly resulted exactly as today. When they conformed to the law, satisfaction must have been sensed, as today.

Intelligent beings can not rejoice in pain; therefore, from the beginning, to avoid pain and to secure joy, they have searched out and obeyed the law. The more advanced an intelligence, the greater number of laws that are understood to which adaptation may be made, and therefore the greater the possi-

bility of joy. The search for increasing power carried on by all normal beings, is then really a search for a greater and more abiding joy. There is no godliness in pain, except as it is an incident in securing more knowledge. True freedom, which is full joy, is the complete recognition of law and adaptation to it. Bondage comes from ignorance of law or opposition to it.

The Primeval Condition. Man's approach to a fullness of joy is pictured in his revealed history. Through the veil of forgetfulness we see but dimly our pre-existent condition. The Gospel student does not really concern himself greatly with the details of the life before this one; so much needs to be done in this life that he is content to know the great outlines of pre-existence which may assist him to understand the eternal journey of intelligences. Of the primeval condition of man little is known. He found about him as his conscious life began many forces, operating in divers ways, and to control them and thus to sense joy, he began to study them. The story of that early day of striving has not been told to mortal man.

The First Estate. Matter exists, perhaps, in many forms, but may be classified as the ponderable matter of earth, known directly through the senses, and as the imponderable matter which cannot be sensed directly by man. This second class, often called spirit matter, is perhaps most important, for it is not unlikely that from it are derived all other forms of matter.

It was of first importance that intelligent beings, aiming to conquer the universe, should learn to understand and to use correctly the properties of universal matter in all of its forms. As nearly as can be learned, the efforts of man were at first devoted to education in the properties of spirit matter. We were begotten spirits by God, who thus became our Father, and we his sons and daughters. Our career in the spirit world is often spoken of as man's first estate.

How long man remained in the first estate is not known. Undoubtedly, however, it was long enough to enable him to become thoroughly familiar with all manifestations of spirit substance. Only when education in this division of the universe was completed were we permitted to enter the next estate.

The Second Estate. The kind of matter characteristic of this earth also forms an important part of the universe. No spirit can acquire real mastery over the universe until this form of matter is so thoroughly understood as to be used and governed. The next step in the education of these intelligent beings was, therefore, to teach them familiarity with gross matter. Consequently, the spirit beings passed out of the spirit world and were born into the world of earthly things, the world we now occupy, as men and women clothed upon with bodies consisting of gross matter, so that intimate familiarity with the nature and possibilities of substances of earth might be acquired. This is called the second estate of man.

The business of man is to become so thoroughly acquainted with earth conditions, that, through the possession of an earthly body, he may go onward, upward, forever.

The Third Estate. We pass out of this, but reappear in another world. For a brief time we are separated from our earth-worn body, but finally we shall become possessed of bodies, composed of both kinds of universal matter. In this estate, spirit-matter and the grosser matter of earth of our final bodies are represented by their essences, which permit perfect freedom and ease of movement and thought. These celestial bodies, as they are called, connect the intelligence of man with all parts of the universe, and become mighty helps in the endless search for truth. This is the third estate of man.

Such then are the three estates, and, so far as known, all the estates of man.

Whether the outline, as here presented, is in its details precise or not, matters little. The essential thing is that man has to undergo experience upon experience to attain the desired mastery of the external universe; and that we, of this earth, are passing through an estate designed wholly for our further education.

Everlasting Joy. It follows that, in each estate, with each onward step, a profounder knowledge of the laws of the universe and a fuller development of the personal will are attained. When conscious, active wills are thus at work, the new knowledge makes possible a more perfect adaptation of man to

law. The more completely law is obeyed, the greater the consciousness of perfect joy. Throughout eternal life, increasing intelligence is attained, leading to greater adaptation to law, resulting in increasingly greater joy. Therefore it is that eternal life is the greatest gift of God, and that the plan of salvation is priceless.

CHAPTER 8

MAN'S FREE AGENCY

The rights of an intelligent being as pertaining to himself and to all others must always have been and must always remain a question of first importance.

In the Beginning. In each intelligent being there has resided, from the beginning, an individual and distinct will, which, of itself, has been acting in some degree upon the external universe. Each being, with his developing will, has learned more and more of natural forces and of the methods of controlling them. Each one has striven to adapt his knowledge of surrounding forces to his own particular needs or desires. Clearly, since many wills have been so engaged, it might easily occur that different wills might use acquired knowledge in different ways to suit their different desires. It is easily conceivable, therefore, that one will might attempt so to control the surrounding forces as to give itself joy, yet to affect another will adversely. In general, whatever is desirable for one is desirable for all, since all spirits are cast in the same mold and have the same derivation. Nevertheless, when individuality is assumed, it is equally clear that there is always a possibility of one will crossing another to the detriment of one or possibly both.

The universal plan may follow its developing path, unhindered, only when all the intelligent beings with-

in it labor harmoniously together for the upbuilding of each and all. The only solution for the problem of the possible conflicts resulting from the activities of a great number of beings is an agreement among them relating to the general good. Laws established for the community of beings must be obeyed as rigidly as those found in external nature. Each may act freely and to his full power in any desired way so long as the general laws respecting the freedom of all others are not violated. The right of an individual can never transcend the rights of the community.

The Council in Heaven. A dim though wonderfully attractive picture has come down of an event in the spirit life of man, the first estate, that deals directly with the great question of the one and the many, the individual and the community.

There had been born in pre-existent time a family of spirits, the innumerable destined hosts of earth, who, at length, seemed fitted for further education in another field. God, the Father of these spirits, saw that they were ready for further light, and came among them, to discuss their future. As the Supreme Being, God had in mind a plan, the Great Plan, whereby each spirit could enter upon his second estate and become acquainted with the properties of gross matter. However, as each intelligent spirit possessed a free and untrammelled will which must be respected, God called together the spirits in question, and presented the plan for their approval.

In the Great Council then held, of which a dim and distant picture only has been left, the great question was with respect to man's free agency. The essence of the proposed plan was that the spirits, forgetting temporarily their sojourn in their spirit home, should be given a body of grosser matter, and be subject to it, and even be brought under a temporal death. To bring an eternal, free spirit under the bondage of matter and forgetfulness, it was necessary for someone to begin the work by, figuratively speaking, breaking a law, so that the race might be brought under the subjection of death. This may be likened, roughly, to the deliberate breaking, for purposes of repair or extension, of a wire carrying power to light a city. Someone had to divert the current of eternal existence, and thus temporarily bring man's earthly body under the subjection of gross matter. Adam, the first man, was chosen to do this work. By the deliberate breaking of a spiritual law, he placed himself under the ban of earthly death and transmitted to all his posterity that subjection to death. This was the so-called "sin of Adam." To obtain or give greater joys, smaller pains may often have to be endured.

The Need of a Savior. The purpose of the earth career was, however, two-fold: to learn to understand gross matter, and to acquire a body made of the essence of such matter for future advancement. The bodies laid in the grave must, therefore, be raised again. As the spirits, by their own act had not brought upon themselves death, so by their own

act they should not be required to conquer it. It was necessary, therefore, that someone, in time, should reunite the broken wires and reestablish the flow of eternal life, and thus conquer death. For this work Jesus Christ was chosen. Jesus actually came on earth, lived and taught the ancient Gospel again to the children of men, and in time suffered death so that the act of Adam might be atoned for and the earthly bodies of men might be raised from the grave. By this work, the purpose of earth-life was completed, and Jesus Christ became the central figure in the plan of salvation.

Why death, so-called, should be necessary for us to achieve an intimate knowledge of matter, and why Jesus must die to permit the current of eternal life to flow freely between the earthly body and the eternal spirit, are not fully known. Through Adam man was brought on earth, subject to death; through Jesus, the Christ, the earth-acquired body will be lifted out of death to continue an eternal life in association with the undying spirit.

Man's Part in the Great Plan. In this great gathering in the heavens many questions arose. By Adam man was to come on earth; by Jesus he was to be resurrected. In both of these great acts, man had no part, beyond permitting himself to be acted upon. In the plan, what was to be man's part?

Lucifer, a great leader in the Council, proposed that, since others were acting for man in bringing him on and taking him away from the earth, it was not necessary for man, during his earth-career, to

exercise his own will. Lucifer proposed that, in spite of man's will, desires and individuality, man should be supplied with the necessary knowledge of earth conditions. In short, without any effort of their own all men should be forced into salvation.

Jesus Christ, who became the Savior of men, objected to this change in the Great plan, as it interfered with the essential right of intelligent beings to act for themselves. Jesus insisted that, as without will there can be no growth, man, placed on earth through the agency of Adam and resurrected and brought into a full life through the agency of Jesus, should retain, during his earth-career, his full free agency. Though he might walk in forgetfulness of the past, and have dim visions of the future, he would be allowed a free and untrammelled agency as he walked in the clearness of the earth's day. While upon earth he might learn much or little, might accept law or reject it, just as he had been privileged to do in all the days that had gone before.

These two views regarding man's part in the plan led, we are told, to a mighty difference of opinion among the spirits. Naturally, the first proposition appealed to many, for it seemed an easy way of obtaining victory, if victory it could be called. The other way seems always somewhat hard and bitter, though in the end, the joy obtained surpasses that attained without effort. Lucifer, who led the fight for the first method, could not agree to the original plan which was finally accepted; and so, in that great, dim day, many of the spirits followed Lucifer, and have not yet entered upon their earth-careers,

but are, independently and in opposition to God's will, following paths that are not leading them upward. The majority accepted God's law, as championed by the Son, though it is said that many weak and fearful spirits remained neutral, daring neither to accept nor to reject either proposition. The hosts who accepted the plan of God girded themselves with the necessary strength to begin the pilgrimage, apparently ending in an earthly death, but reaching, through the resurrection, into an eternal life of exceedingly great progress.

Free Agency. On the earth, then, as elsewhere, the free agency of man, as expressed in the individual will, is supreme. Though our environment is that of gross matter, and though we dwell in forgetfulness of the past, our free agency is as vigorous as ever. However, the free agency of man cannot transcend the plan which all of us of earth accepted together, in the day of the Great Council. Man's will is always circumscribed by great laws that are self-existent or that are formulated or may be formulated for the benefit of the race. The many must devise laws whereby individual and community progress are simultaneous. It is the full right of the individual to exercise his will in any way that does not interfere with the laws made for the many; and, under proper conditions, the laws for the many are of equal value to the individual. Under the law, alone, are we free.

CHAPTER 9

THE GREAT PLAN

The plan proposed by God for the progress and government of the spirits who entered upon their earth careers is revealed only so far as necessary for the guidance of man. We may remain certain that the Great Plan is based upon eternal laws that always have been and will be operative. Matters pertaining to man's earth-life are of eternal interest; and the laws formulated for the guidance of man on earth are fundamental for the guidance of man in any place and at all times. Nothing is temporary or transient about the Plan itself, for it rests on eternal foundations.

Forgetfulness. One condition of the Plan is that the spirits transferred to the earth shall remain here in forgetfulness of an earlier existence. As in a dream, in moments of deep spiritual feeling, we occasionally seem to recall our pre-existent life. A veil has been drawn over the past; and, without the aid of memory, man fights his battle with the world of gross matter. This forgetfulness seems reasonable. The spirit of man accepted the earth-plan in detail, and if he remembered every step that led to the acceptance, and every detail of the Plan itself, there would not be much need for the exercise of will in adhering to it. Left as he is, with little memory to steady him, he must exercise

all his power to compel surrounding forces to serve him in searching out the past and in prophesying of the future. By such vigorous exercise of his will he develops a more intimate acquaintanceship with the things of the earth.

Subject to Earth Conditions. Intimacy with the conditions of earth is necessary to give man final knowledge of them. Such information cannot be obtained second hand nor by casual or superficial acquaintanceship. For that reason, probably, man has been brought so completely under the subjection of gross matter that he has no power over it beyond that which he gains as he obtains knowledge of it. Hence, on this earth, stripped of all power, and left, as it were, helpless in the midst of contending universal forces, man must search out the nature of the things about him and determine their laws before he acquires power over the earth and thereby enters into a condition of joy. In the face of the impending change called death, man is determined to acquire the power that will lift his earthly body from the grave and give him an eternal association with all the elements of the universe.

Laws to be Obeyed. To enter into the fulness of progressive joy, a man must, as has been said, subject himself to the laws of the universe. In God's Plan for life on earth is a system of laws representing eternal realities, to which man must conform. Such a law, for instance, is faith, which, in its simple, universal meaning, is man's certainty that in the universe is found everything he may de-

sire for his upbuilding and advancement, and that the eternal relations of universal forces will prevail in the end for his good. Another such fundamental law, to which man must conform, is that of repentance, which in its larger sense is merely faith made active. Passive faith can do little for man's advancement. Yet another such law is that of baptism, which is essentially obedience to existing laws. And still another such law is that of the gift of the Holy Ghost, which perhaps means that a man may place himself in touch with the whole of the universe, including the beings of superior intelligence that it contains, and draw knowledge from forces beyond the earth. These and other laws are given as means for man's development. They sharpen his free agency, develop his habits of obedience to law, and establish for him communication with God. A plan formulated by an intelligent Being must necessarily be composed of laws, for even the infinite relationships of matter and energy fall naturally into groups of invariable laws. The laws of the Plan, like those above stated, are logical necessities, if the earth-plan be accepted.

An Organization. It follows of necessity that if there is a plan intended for many persons there must be an organization to carry out the provisions of the plan and to make it available to all. The plan is not for one alone, but for many. All must be served and blessed by the Great Plan. Those, therefore, who subject themselves to the earth-plan with its laws, must needs group themselves so that

the laws may be operative for all. A person is able to serve in the advancement of the whole race of man, only when there is unity of purpose and effort, such as may be secured by organization. The question of organization involves those of priesthood authority and others, later to be discussed.

All to Accept the Plan. The full earth-plan has been accepted by all the spirits who appear on earth, in conformity with their vote in the Great Council. That is fundamental. However, those who enter upon their earth-careers may accept or reject the Gospel on earth; but, since the full success of the Plan is based upon the progression of all the spirits, it becomes necessary to use every possible effort to secure for the Plan the acceptance on earth by all who approved it in the spirit world, and who, therefore, have been allowed to enter upon the pilgrimage of earth. God's purpose in the Plan will be incomplete so long as one soul remains unwilling to comply with the requirements of the Plan.

Life on earth deals directly with gross matter and the forces pertaining to it. The laws formulated for the guidance of man are especially devised for earth conditions, and belong to the earth. For instance, water baptism, the symbol of obedience to God and acceptance of his love, is essentially an ordinance of and for this earth. It is not thinkable that water baptism is practiced in a future estate for water is an earth substance. If this be true, then all who enter upon the earth-career, and who desire the perfected joy derived from the Gospel, must have baptism

on this earth. Should some of the spirits refuse, while on earth, to accept the Gospel, or fail to hear it, baptism, belonging to the earth, must be done for them, vicariously, on earth, so that they, having had the work done for them here, may accept or reject the ordinance in their life beyond the grave. This is the motive of the work for the dead. The earth ordinances must be done by or for every soul born upon the earth so that the earth-experience may not be in vain, should the Gospel be accepted in the remotest day of eternity. This view becomes more important when it is recalled that the ordinances of the earth, belonging primarily to the earth, stand for vast, eternal realities, indispensable to man's progress.

When the simple ordinances of the Gospel, as pertaining to the earth, have been done for the dead, and accepted by them, then the dead may be judged as of the earth, and may receive the blessings of the obedient who conform to law.

The Meaning of the Earth-Plan. The earth-plan, the plan of salvation, or the Great Plan, for the guidance of the spirits placed on earth, may perhaps be more clearly understood if it is compared to the great chart in the captain's cabin by which the vessel is steered. Life on earth is as the large and tumultuous ocean. The chances of shipwreck, or of being driven out of the set course, are many. If, however, the ocean is well charted, the mariners can better avoid the sunken reefs and other dangers, and after the storm can more readily return to the course so

that the destined port may be entered with a good bill of health. The Gospel is such a chart, on which the journey of life is outlined, showing the dangers of the journey, the havens of rest and the final destination. If a man accept the chart, and use it in his life's career, he will find the voyage pleasant and his arrival secure, and his life will be as that of one cast in pleasant places.

THE BEGINNING OF THE EARTH WORK

CHAPTER 10

THE COMING OF MAN

The decision arrived at in the Great Council was carried out by those to whom the authority to do so was committed.

Making of the Earth. The first step, in carrying out the Great Plan, was to secure a place on which the desired experience might be gained. To accomplish this, the earth was made from materials found in the universe, which, by the intelligent power of God, were collected and organized into the earth. The earth was not made from nothing, nor by the fiat of God, except as his will and words determined that the work should be undertaken. In the clumsy manner of man, adding stone to stone or material to material, the earth was not made; rather, great forces, existing in the universe, set into ceaseless operation by the directing intelligence of God, assembled and brought into place the materials constituting the earth, until, in the course of long periods of time, this sphere was made suitable for the abode of man. In the making of the earth, as in all other matters pertaining to the destiny of man, the work was done in complete and orderly harmony with the existing laws of the universe. The Mosaic six days represent successive stages in the building of the earth, each measured by ages of time. The

forces of nature act steadily, though often slowly in the accomplishment of great works.

The Builders. The creation of the earth, the details of which are not known, must have been marvelously and intensely appealing in its interest to the intelligent beings who, because of their exalted knowledge, had the necessary power over the elements and forces of the universe to accomplish the forming of an earth. Three great intelligent Beings were in supreme authority in the building of the earth; namely, God, the Father, his Son Jehovah, who became the Christ, and Michael, who became the first man, Adam. These three Beings were naturally the ones concerned in the making of an earth for the sojourn of the spirits, for it was through the agency of God, the Father, that the spirit beings were started on the road of eternal progression; it was about the mission of Jehovah, the Son of God, that the differences of opinion raged in the Great Council, and finally, it was Adam, or Michael, who was appointed to be the one to come upon the earth, and there to subject himself to death, so that the procreation of spirits in earthly tabernacles might be begun. These three Beings, who are so vitally concerned in the destinies of the human race, had charge of the making of an earth which should be a suitable and pleasant habitation for the earth-clad spirits.

The Coming of Man. The earth at last was finished. Adam, the first man, and his wife, Eve, then appeared on earth. The statement that man was

made from the dust of the earth is merely figurative. It may mean that he was made of universal materials, as is the earth. Likewise, the statement that God breathed into man the breath of life is figurative and refers to the existence of the spirit within the body. The exact process whereby man was placed upon earth is not known with certainty, nor is it vital to a satisfactory understanding of the plan of salvation. We may rest assured that the first man and woman were eternal beings, who subjected themselves to life on earth, so that the process of clothing eternal spirits with mortal bodies might begin.

The "Fall." Biblical lore and ancient traditions among nearly all races of man, tell of the "fall" of the first parents from the grace of God. An event called the "fall" did occur, but it was a necessary part of the Great Plan. Adam and Eve were eternal beings, not under the ban of mortal death. Subject to death they must become, however, if their posterity should inherit corruptible bodies. The fall was a deliberate use of a law, by which Adam and Eve became mortal, and could beget mortal children. The exact nature of this event or the exact manner in which the law was used is not understood. The Bible account is, undoubtedly, only figurative. There was no essential sin in the "fall," except that the violation of any law, whether deliberate or otherwise, is always followed by an effect. The "fall" of Adam and Eve was necessary, for without it there would have been no begetting on the earth of spirits with mortal bodies, and the Plan proposed

and confirmed in the Great Council would have remained inoperative. "Adam fell that man might be." Adam and Eve, in view of the great sacrifices they made to make the Great Plan a reality, are the great hero and heroine of human history.

The First Blessing. The curse, so-called, pronounced by God upon Adam as he went out of the Garden of Eden, that in the sweat of his brow he should earn his bread, is possibly the greatest of all human blessings, and it is a simple extension of another great eternal law. From the beginning of the dim past, when man slumbered with only feeble thought of his possible vast future, the compelling law of his progress has been that only personal effort can achieve desirable things. The price to be paid for advancement is vigorous self-effort. The active will precedes every step of progress. To exercise the will means labor, which may well be represented by "the sweat of the brow." The so-called curse, however, carries with it the magnificent promise that man, by the exercise of his powers, may subdue the earth, and make it serve all his needs. In a universe controlled and directed by an intelligent God, every intelligent will may ultimately control for its own use not only things of the earth but all forces of the universe. The conquest of the earth depends entirely upon the degree to which man exercises his will, that is, the degree to which he accepts the obligations as well as the benefits of the first blessing.

The Garden of Eden. The first days on earth of the first man and the first woman are of intense in-

terest to every student of the subject, and it is to be regretted that so little knowledge of those early times has survived the vicissitudes of time. Adam and Eve were placed in a place of limited extent, known to us as the Garden of Eden. Within its precincts conditions existed, not known by the outside world, into which the first parents were driven after the Fall. In the Garden, God walked with man and taught him the living truth.

A Wise Beginning. In all matters pertaining to the beginning of man's earth career, it may be observed that proper preparations had been made. There has been no blind destiny working out unknown purposes; instead, intelligent forces have provided for man from beginning to end. The whole scheme of man's life, here and hereafter, is one of order and system.

CHAPTER 11

THE COURSE OF THE GOSPEL ON EARTH

The Great Plan provided that man should come upon earth with the memory of his past taken from him, so that, beginning his earth-life as a child, he might repeat on earth the efforts that earned for him progress in the pre-existent life. Even Adam and Eve forgot the details of their previous lives, for it was necessary that all be under the same law, and that no strength be derived from the memory of pre-existent experiences.

Adam Hears the Gospel. The only rational thing that could be done for spirits so placed on earth was to teach them the story of man's origin and destiny and the meaning and duties of earth-life. The plea of ignorance would not then be valid. Consequently, soon after the first parents had been driven out of the Garden of Eden, an angel appeared and taught Adam the story of man from the first to the last day. The plan of salvation, including the atoning sacrifice of Jesus, the organized Church, the purpose and powers of the priesthood and the rights and duties of man upon earth, whether within or without the Church, was fully unfolded. Adam, the first earth-pupil of God, was taught, as his first lesson, the eternal philosophy overshadowing the existence of man. When Adam had been taught all this, and had accepted the truth, he was baptized, even as men are

baptized today, and he received all the other ordinances of the Gospel and was given full authority through the Priesthood conferred upon him to officiate in God's name in all matters pertaining, under the Great Plan, to the welfare of man.

The First Dispensation. As children and children's children came to Adam, he taught them carefully all that had been taught him, so that the knowledge of the law might remain upon the earth. The ordinances of the Gospel were practiced, the righteous were organized into the Church, even as today, and the authority of the Priesthood was transmitted by Adam to his children, and by them to their children, so that the precious gift might not be lost. In those days the Church was probably fully organized according to the patriarchal order; at least in the days of Enoch, the seventh from Adam, it seems quite clear that the Church was established with all of its essential parts. The activity in behalf of the Gospel which began with Adam and continued until Noah, at the time of the great flood, is ordinarily known as the first dispensation of the Gospel.

The First Apostasy. From the beginning of his earth-career, Adam retained his free agency. God, directly or through agents, might teach and command, but Adam, a free agent, had the right to accept or reject as seemed him best. Adam's children, likewise, though taught the way of righteousness by the patriarch of the race, could accept or reject for themselves whatever was taught them. Free agency was man's possession in that early day as it is now.

The descendants of Adam soon began to exercise their free agency, some for, and many against, the Great Plan. Cain, a son of Adam, exercised his free agency in the murder of his brother Abel. As time went on, large numbers departed from the truth concerning man's place in the universe as taught by Adam, and refused to accept the Gospel. Almost concurrently with the establishment of the Church in the first dispensation there was, therefore, a first apostasy. It is ever so, it has ever been so, and ever will be so, that in a world of intelligent beings, possessing free agency, some will accept and others will reject truth. No doubt, in the process of time, truth will triumph, and all may be brought to understand the will of God, but the conquest is certain to be attended by many temporary departures from truth. Nevertheless, Adam and those who remained true to his teachings continued, faithfully, to teach to others the eternal truth, so that they might perchance be made to return to the gospel which they had so lightly cast aside.

Later Dispensations. The first apostasy culminated in the flood, which was sent because of the violence of that apostasy and the accompanying corruption of men. As far as known, only Noah and his immediate family were preserved. In them, however, was represented all the blood of the world. To the new race Noah explained fully that the flood was due to the wicked hardness of the hearts of the people, and to their refusal to accept eternal truth or to respect the authority of God, and that it was nec-

essary, should calamity be avoided, to live in accordance with the Great Plan. The Gospel was taught them in its purity. Yet, it was only a short time before apostasy again occurred. The free agency of man cannot be curbed. However, it is probable, that there has not been, since the flood, such utter corruption as prevailed during the first apostasy.

From the days of the flood, the Lord or his messengers have appeared on earth, at various times, to restore truth or to keep it alive in the hearts of the faithful, so that the earth might never need to be without the knowledge of the Great Plan and the authority of the Priesthood. For instance, Melchizedek, the high priest, possessed a full measure of the authority of the holy Priesthood. To Abraham, the Lord and his angels appeared, and endowed him with the authority of God. So on, down the course of time, there are numerous instances of the appearance of the Lord to men to help them to a more perfect understanding of the truths that must be comprehended and obeyed, if men are to continue in their progressive development. It is not known how many men and women at various times have received such visitations, but it is probable that many, even when the Church has not been organized, have received and used the truths of life as embodied in the Great Plan.

Dispensation of the Meridian of Time. In the course of human history and in accordance with the Great Plan, Jesus, the Son of God, appeared on earth, to atone for the act of Adam and Eve, who

“fell” that men might be. This is called the dispensation of the meridian of time. Jesus did live on earth, and gave his life so that our mortal bodies may rise from the grave and pass into eternal existence, beyond the reach of corruption. During the sojourn of Jesus on earth, he devoted himself to the teaching of the Gospel, including the story of the past and the present and the hope for the future. At no time since the days of Adam, had the Gospel been so fully taught and made so simply clear to the understanding as in the days of Jesus. Under the teachings and authority of the Savior, the Church was re-established.

The Great Apostasy. After the ascension of Jesus, the Church remained, for some time, fully organized. Thousands flocked to it, and the members lived in accordance with the doctrine taught by the Savior. Soon, however, history repeated itself. In the right of their free agency, those who had joined the church often refused to obey the laws and ordinances of the Gospel, and more often changed them to suit their own convenience. Such departures from the truth became more numerous and flagrant as time wore on, until error permeated the whole Church. At last, about six hundred years after Christ, the Gospel laws and ordinances had become so completely warped that it was as if the Church had departed from the earth. The authority of the Priesthood no longer remained with the Church. This was the great apostasy. From that time, universal darkness reigned upon earth for many centuries.

In those days, however, many honest men understood that the truth and authority of the Lord were not upon the earth, and hoped that the simple principles of the Gospel might again be correctly practiced by men. Among such were Huss, Luther and many others, who used their best endeavors to show the people that error ruled. At last, hosts of men were awakened to the true spiritual condition of the world, and the days of the Reformation began. The Reformation was a period of preparation for the last restoration of the Gospel on earth, but long years were required before the darkness of centuries could be lifted from the souls of men.

The Restoration. Finally, as men broke through the darkness, as intelligence became diffused among all men, and as liberality of thought grew and became respected, the Gospel was restored with the authority of the Priesthood and the organization of the Church. On an early Spring day, in the year 1820, in a wooded grove of western New York, God the Father and God the Son appeared to a fourteen-year-old boy named Joseph Smith, who had faithfully asked for divine help. Through the instrumentality of this boy, guided constantly by the Lord, the Church was re-established, the authority of the Priesthood again conferred upon numerous men, and a fulness of knowledge pertaining to man's place in the universe offered to all who would listen. In time the Church was organized precisely as was the primitive Church, and more fully than at any other time in the history of the world. This was

the great restoration, the beginning of the last dispensation.

Vital Facts. The Gospel was fully taught to the first man, who in turn taught it to others. The Church was organized from the beginning. As apostasy dimmed men's knowledge of the Gospel and undermined the Church, the full truth was repeatedly restored. At least four times has a complete statement of the Great Plan been made to the people of the earth—at the time of Adam, of Noah, of Jesus Christ and of Joseph Smith. Consequently, the Gospel has been on the earth and within the reach of men practically during the whole course of the earth's history. The fundamental truths of the Great Plan were taught to Father Adam and since that time have been spread broadcast over the earth. This wide dissemination of the truth, in all ages, explains the fact that practically every life philosophy proposed by man contains some of the truths of the Gospel. In every system of theology and in every sect there is a measure of truth, for all have drawn from the one fountain. All, no doubt, seek for truth, and believe that they have found it; but, in fact, they have only fragments, picked up here and there and worked into a system. Full truth must encompass the complete philosophy of man and the universe, including the authority to act for God in the working out of the Plan for human progress. Those who thus accept the whole Plan, constitute the Church of Christ. In the matters of the fulness of Gospel truth and of divine authority the Church and its imitators differ absolutely. There

can be no duplicate set of truth and no double seat of authority.

The history of mankind makes it clear that free agency, for which the heavenly battle was waged, has been and is in full operation upon the earth. At first sight it may really seem that Lucifer's plan would have been best, for by it all men, in spite of themselves, would have been given the earth-experience and kept in the righteous path that leads to salvation. Yet, the spiritual origin of man, and the doctrine that he can advance only by self-effort, make it unthinkable that he should allow himself to be, as it were, blindfolded and directed under compulsion by some greater power. Men are directed, no doubt, by beings of higher intelligence, but in such directing, our wills must be allowed to play their part. There can be no real satisfaction, if it were possible, in advancement forced upon man. Lucifer's plan was impossible.

It must also be remembered that men are not necessarily evil because they do not accept the Gospel. Some find it impossible to understand the truth because their hearts are so set upon other things, and others have been led by their free agency in one direction, whereas the Gospel would lead them in another. Nevertheless, though men are not evil because they refuse to accept the Gospel, of necessity they retard their progress when they fail to obey the law, and thereby they invite upon themselves the punishment that comes without fail to all who are not in full harmony with controlling universal laws.

MAN AND GOD

CHAPTER 12

THE GODS OF THIS EARTH

The conception of a universe directed by a God of intelligence cannot include a God of mystery, for in mystery there is only confusion. It does not follow that because the Lord is not mysterious he is fully comprehended. In our general conception of God, his origin, destiny and relation to us, we understand him well; but, in the details of his organization, powers and knowledge he transcends our understanding. Intelligent man dwelling in a universe containing many superior intelligent beings will often find need of the help that higher intelligence only can give. Earth-bound as we are, we need a close acquaintance with the God who shapes the destinies of men. The better men know the Lord, the better may the eternal truths we learn be applied in our daily lives.

The Order of Gods. God has had no beginning and will have no end. Because of the love begotten of his wisdom, for the unnumbered hosts of striving intelligent beings, he formulated the plan which will lead them readily and correctly in the way of continued progression. In so far as man accepts the plan of salvation he is being educated by the Lord, to become increasingly like the Lord. God and man are of the same race. True, to our finite minds, God is infinitely beyond our stage of progress. Never-

theless, man is of the order of Gods, else he cannot know the Lord.

Plurality of Gods. Since innumerable intelligent beings are moving onward in development, there must be some in almost every conceivable stage of development. If intelligent beings, far transcending the understanding of man, be called gods, there may be many gods. God, angel and similar terms denote merely intelligent beings of varying degree of development. The thought, however, that there is a plurality of gods and other divine beings of varying grades, is of fundamental truth, which may be applied in every-day life, for it gives the assurance that it is possible for all, by self-effort and by gradual steps, to attain the highest conceivable power.

A division of labor is necessary among men on earth, and it is only reasonable that a similar division of labor may exist in all intelligent systems. The conception of a community of men may be applied to the community of heavenly beings. In the community of men, different men have different duties; so, perhaps, on an exalted scale, the gods are organized with a perfected division of labor.

God, the Father. God, the Father, the greatest personage concerned in our progression, is the supreme God. He is the Father of our spirits. He is the being of highest intelligence with whom we deal. To our senses and understanding he is as perfection. In his fulness he cannot be fathomed by the human mind. It is, indeed, useless for man to attempt to

define in detail the great intelligent beings of the universe. . . .

God, the Father, the supreme God, knows the equivalent of every phase of the Great Plan, which we are working out. He has had our experiences or their equivalents, and understands therefore the difficulties of our journey. His love for us is an understanding love. Our earth troubles we may lay fully before him, knowing that he understands how human hearts are touched by the tribulations and the joys of life.

God, the Father, the supreme God of whom we have knowledge, is the greatest intelligence in the infinite universe, because he is infinite in all matters pertaining to us and transcends wholly our understanding in his power and wisdom. We know no greater God than the omniscient, omnipotent Father.

God, the Son. With the Father is associated his only begotten Son on earth, the First Begotten in the heavens, Jesus Christ, who came on earth and submitted himself to a painful and ignominious death so that all men might be raised from the grave with bodies of flesh and bones made indestructible and everlasting. Because of the central position occupied by Jesus in the Great Plan, he is essentially the God of this earth. He, also, is beyond our understanding; he sits on the right hand of the Father, and is one with the Father in all that pertains to the welfare of the human race. To us he is perfect, possessing all the attributes of the Father. Whether he is as far advanced as the Father is an idle question, since he

surpasses our understanding. In all matters pertaining to the earth, the Son is the agent of the Father. Through him the will of the Father pertaining to this earth is given. All our communications with the Father are made in the name of the Son, so that they may be properly authorized. This is in simple accord with the order that prevails in the heavens and that should prevail everywhere on earth.

God, the Holy Ghost. The Father, the Son and the Holy Ghost constitute the Godhead, or Trinity of Gods, guiding the destinies of men on earth. God, the Holy Ghost, is a personage of spirit, who possesses special functions which have not yet been clearly revealed. We know that this member of the Godhead is a witness-bearer, a knowledge-giver and an inspirer of all that is noble and desirable, and that his functions in the Godhead are indispensable to the welfare of man.

Other Beings. Many other intelligent beings, superior to us, no doubt take part in helping man to do his work on earth. There are angels and spirits who, no doubt, have assigned to them the care of the men and women who walk upon earth. Man is not alone; he walks in the midst of such heavenly company, from whom he may expect help if he seek it properly and strongly. A plan for the schooling of intelligent spirits, walking in semi-darkness through the acquiescence of beings of higher intelligence, must of a certainty include such continuous though invisible help.

Sex Among the Gods. Sex, which is indispensable on this earth for the perpetuation of the human race, is an eternal quality which has its equivalent everywhere. It is indestructible. The relationship between men and women is eternal and must continue eternally. In accordance with Gospel philosophy there are males and females in heaven. Since we have a Father, who is our God, we must also have a mother, who possesses the attributes of Godhood. This simply carries onward the logic of things earthly, and conforms with the doctrine that whatever is on this earth is simply a representation of spiritual conditions of deeper meaning than we can here fathom.

CHAPTER 13

MAN'S COMMUNION WITH GOD

Man is not left to himself on the face of the earth. Though his memory of a former estate has been taken away, he does not drift unwatched and unassisted through the journey on earth. At the best, man is only a student who often needs the assistance of a teacher. It is indispensable, therefore, to know how communication may be established by man with intelligent beings wherever they may be.

The Will to Ask. The first of the fundamental principles by the use of which man may confer with God is that man must show his desire to receive by asking for help. Whatever a man gains from higher surrounding wisdom is initiated either by a petition or by a receptive attitude which is equivalent to a request. Unless a man ask, he is in no condition to receive, and ordinarily nothing is given him. On extraordinary occasions, when God uses a man to accomplish his purposes, something may be given without the initiatory prayer, but such gifts are rarely of value to the man himself. To get help from without, a man must ask for it. That is the law. History confirms this doctrine. Adam prayed to God, and the angel came to explain the plan of salvation. Joseph Smith, the latter-day restorer of the Gospel, prayed in the grove, and the Father and the Son appeared. It is unnatural to believe that gifts

are given without prayer. That the answer is often overwhelmingly greater than the expressed desire, is only a sign of the love of the Giver, and does not remove the necessity of asking, as the first step in obtaining what a person desires. It is probable that no request, addressed to a being of superior intelligence, is refused. However, the answer comes at a time and place not predetermined by man. Naturally, even though he asks, man has the right to reject whatever is offered him; in the midst of plenty he may refuse to eat.

By Personal Appearance. In answer to prayer, God may appear personally. There is no physical or spiritual reason why the Heavenly Father should not appear to his children in person whenever he so desires. In fact, sacred history indicates that the Lord appeared to Adam in the Garden of Eden, to Abraham in the Holy Land, to Moses on the mountain, to Joseph in the sacred grove, and to many others at various times during the earth's history. Likewise Jesus Christ, the Son of God, lived upon this earth and walked and talked with men. To limit the powers of God, by saying that he cannot or will not now appear to man, is to make him a creature of less power than is possessed by man.

By the Visitation of Angels. The will of God may be transmitted to man by visible representatives, who are beings of a lower degree of intelligence and development. Angels have frequently visited men and brought to them divine messages concerning their own affairs or the affairs of the world. After

Adam was driven out of the Garden of Eden, an angel came and laid before him the philosophy of man's existence. Similarly, angels appeared to Enoch, Noah, Abraham, Moses, Joseph Smith and numerous other persons, many of which appearances are not recorded in history. These vivid personages, intelligent beings vastly superior to man, knowing well the laws of nature and therefore able to control them, may visit with man, though not seen with the natural eye. Most probably we walk among a company of such invisible, intelligent spirits. The development from the earth-journey comes largely from the self-effort of man, who, apparently, must depend upon himself. If at will, he could bring to his aid visible, supernatural beings, to tide him over his difficulties, his need of self-development and self-dependence would become very small, and the man would not grow in strength.

By the Holy Spirit. God is a personal being of body—a body limited in extent. He cannot, therefore, at a given moment be personally everywhere. Time and space surround him as they surround us. Nevertheless, it is known that God, by his power, will and word, is everywhere present. The Lord must, therefore, be in possession of other agencies whereby his will may be transmitted at his pleasure to the uttermost confines of space. The chief agent employed by God to communicate his will to the universe is the holy spirit, which must not be confused with the Holy Ghost, the personage who is the third member of the Godhead. The holy spirit

permeates all the things of the universe, material and spiritual. By the holy spirit the will of God is radio-transmitted, broadcasted as it were. It forms what may be called the great system of communication among the intelligent beings of the universe. The holy spirit vibrates with intelligence; it takes up the word and will of God as given by him or by his personal agents, and transmits the message to the remotest parts of space. By the intelligent operation and infinite extent of the holy spirit, the whole universe is held together and made as one unit. By its means there is no remoteness into which intelligent beings may escape the dominating will of God. By the holy spirit, the Lord is always with us, and "is nearer than breathing, and nearer than hands and feet." The intelligent earthly manifestations of the holy spirit are commonly spoken of as the natural forces. It is conceivable that the thunders and the lightnings, the movements of the heavenly bodies, the ebb and flow of the oceans, and all the phenomena known to man, are only manifestations of the will of the Lord as transmitted and spread by the measureless, inexhaustible, infinite, all-conducting holy spirit.

By the holy spirit, which fills every person, man may obtain information from the Lord. By its means come the messages which transcend the ordinary methods of acquiring knowledge. By it man may readily communicate with God, or God with him. When a person utters his prayer in faith, it is impressed upon the holy spirit, and transmitted, so that God may read the man's desire.

This doctrine of a rational theology has been duplicated in a modest way by the development of wireless telegraphy and by radio. According to scientific views, by electrical waves messages are spread throughout the universe to be taken up by any person who has the proper receiving apparatus.

The Eternal Record. So thoroughly permeated with the holy spirit is the immensity of space that every act and word and thought are recorded and transmitted everywhere, so that all who know how to read may read. Thus we make an imperishable record of our lives. To those whose lives are ordered well this is a blessed conception; but to those of wicked lives, it is most terrible. He who has the receiving apparatus, in whose hands the key is held, may read from the record of the holy spirit, an imperishable history of all that has occurred during the ages that have passed in the world's history. This solemn thought, that in the bosom of the holy spirit is recorded the whole history of the universe—our most secret thought and our faintest hope—helps man to walk steadily in the midst of the contending appeals of life. We cannot hide from the Master.

CHAPTER 14

MAN WALKS WITH GOD

The knowledge that means of communication between man and God exist is of great help to man in all the affairs of his life.

Reading God's Message. In possession of the holy spirit is a record of the will of God with respect to all things and all occurrences in the universe, great or small, from the first day. The big problem of man is to read the message of the Lord as it is held by the holy spirit. In wireless telegraphy, a spark coil sets up waves, and other coils similarly "tuned," receive the waves anywhere in the universe. The all-important thing is that the transmitting and receiving instruments be tuned alike, for only then may the message be read. The same principle holds with the holy spirit. The giver and the receiver must be "tuned" alike, that is, must be in harmony, if the messages are to pass readily and understandingly from one to the other. The clearness of the message depends wholly upon the degree to which this tuning approaches perfect harmony.

Spirit Blindness. There are many who, walking among vast spiritual forces, yet feel themselves wholly alone. They do not have the assurance that there is something or someone near them which may not be known by the ordinary judgment of the

senses, yet which may be known by man. These persons are so tuned as to be unable to understand the messages of the holy spirit. Many refuse to be brought into an understanding harmony with the holy spirit; others merely find it so hard to be brought into tune with the infinite that they would rather be without the messages than to do the necessary labor of acquiring harmonious relations with the holy spirit. Those who cannot feel and, in part, commune with the holy spirit are blind to the larger part of the universe, which lies outside of the circumscribed world swept by our immediate senses. In terms of unseen forces the earth will at last be cleared of all its mystery. In yesterday and tomorrow shall today be glorified. The eternal concern of man will be, as it has been, to secure an understanding knowledge of all the forces in space. They, therefore, who cannot on this earth secure a direct assurance of the existence and assistance of the great unseen world, are spiritually blind, and much to be pitied.

Prayer. As already stated, all communication between man and a higher intelligent Being must be initiated by a request from the man. Thus, the place of prayer in the life of man is at once established. Prayer is a request for further light, protection or whatever else is desired. Prayer is the first and greatest means of reading God's messages, for by intense prayer man gradually places himself in tune with the infinite so far as his request is concerned. Those who do not ask, naturally do not

establish an understanding relationship with the unseen world, and no message appears. The Being of higher intelligence, to whom the request is directed, may or may not grant the prayer, but some answer will be given. Prayer has been said to be "the soul's sincere desire." Only when it is such will the fullest answer be obtained, and it is doubtful if such a prayer is ever refused. No prayer is unheard. The place and time of prayer are of less importance. Morning, noon and night, prayer is always fitting. However, it is well to be orderly, and to beget habits of prayer, and certain hours of the day should therefore be set aside for prayer, both in private and in the family. Frequent and regular prayer helps to remind man of his dependence on a Being of a higher intelligence in accomplishing the great work of his heart. A man should pray always; his heart should be full of prayer; he should walk in prayer. Answers will then be heard as God pleases. Seldom is a man greater than his private prayers.

Active Prayer. To become properly tuned with the guiding intelligent Being, one must not pray in a stereotyped way. A man must give himself to the matter devotedly desired in the form of prayer, and then support it with all his works. Prayer is active and not passive. If a thing is wanted a man must try to secure it. Then, as a man devotes all of himself to the subject of the prayer, his attitude becomes such as to make him susceptible to the answer when it shall be sent. Prayer may be said to be the soul's whole desire.

The Gift of Understanding. Every now and then a man is found who seems to possess wisdom above that of his fellow-men. Knowledge and righteous action are gained by firm and continuous self-effort, and the men who know most and do best are usually those who have exerted themselves most to learn and to conquer themselves. However, it is well known that those who have given themselves with all their might to a certain study, often have great flashes of insight, whereby they leap, as it were, from knowledge to knowledge, until their progress becomes tremendously rapid, compared with that of ordinary men.

This means of acquiring knowledge and wisdom may be compared crudely with the switch of an electric lighting system. When the switch is out, though the great dynamo in the canyon mouth generate its electricity, there is no flow of current through the city system. All is darkness. Yet a man, with a slight effort, can raise the switch and connect the wires, thereby flooding the city with light. The result appears to be infinitely greater than the cause. Thus, those who by great effort build up correct systems of truth often reach a place where by relatively little effort a flood of new light may be thrown upon a subject to which the mind has given itself. That is one of the compensations to those who strive with all their might for the mastery of any subject. This power becomes the gift of understanding, which may come to all who study deeply and live wisely.

The gift of understanding or wisdom is the result

of the operation of the holy spirit. The help of the holy spirit, which is in communication with the whole universe, is available to those who give themselves devotedly and with all their heart to any righteous matter. It is one of the most precious of gifts, and one that should be sought after by all men, because by its aid the chance for development is greatly increased.

Man Walks with God. Literally, then, through the assistance of the mighty and all-pervading holy spirit, man is, indeed, always in the presence of God and his agencies. From this point of view man is always immersed in the light and power of Godliness. He, who by earnest prayer, close attention, and noble action seeks the intelligence above and about him is not alone. He walks hand in hand with unseen powerful intelligent beings and draws from them the strength that he does not of himself possess. In times of need such a man may reach into the black unknown and bring out hope, born of high knowledge.

MAN AND THE DEVIL

CHAPTER 15

THE KINGDOM OF THE EVIL ONE

If there is progression, there may also be retrogression; if there is good, there may be evil. Everything has its opposite.

Descending Beings. In a universe containing eternal, intelligent personalities possessing free agency, there may be beings who are in opposition to the general laws of progress. In fact, such opposing intelligent spirits or men have always and everywhere been found. Naturally, those who devote themselves to the opposition of law are waging a hopeless battle, and lose their strength as time goes on. Nevertheless, since many of them acquired great knowledge before they turned against the truth, they may long continue active in their opposition to righteousness. The final end of such beings is not known. As they are eternal, it is doubtful if they can ever fully destroy themselves. Nevertheless, as they oppose law, they will at last shrivel up and become as if they were not. Beings who would stand in the way of progress, also use the forces of the universe, as best they can, and must be considered, in the ordering of life, whether in or out of the earth.

The Devil. The number of descending spirits in the universe is not known. In fact, little is known about the whole matter, which probably is for the good of man. The scant knowledge that we have, comes largely from the account of the Great Council.

One of the great spirits there present, proposed to save men without the use of their free agency. When he and his numerous followers failed to secure the adoption of this plan, they left the Council, and set themselves thenceforth against the plan adopted by the majority. The leader in this rebellion was Lucifer, said to be a prince of the morning, who, undoubtedly, through much diligence, had acquired a high position among the spirits. Even those of high degree may fall. No man is sure of himself, unless from day to day he can keep the germ of opposition from settling within his breast.

Lucifer and his followers, who fell from the Great Council, are the devils and his angels, possessing definite wills and free agencies, who are still continuing the battle that originated in the heavens. The fundamental conception of eternalism, including eternal beings, make reasonable the existence of a personal devil, with personal agents, whose indestructible wills are used to oppose the Great Plan through adherence to which man entered upon his earth career.

Man and the Devil. If man wills not to be helped by God, he fails to receive the benefit of any divine assistance that may be tendered him. Even so, if the will of man is opposed to evil the devil has little or no power. It is only when man so wills that he may hear fully the voice of God; and it is only when man so wills that he hears the message of the devil. The doctrine that a request must initiate the gift is as true in the relationship that may be established

between man and the devil as between man and God. There must be a surrender to God or to the devil, to participate in good or evil. The Lord sends his messages throughout the universe; so does the devil as far as his knowledge permits. However, the messages of the evil one need not be heard unless man so desires, and tunes his spirit to evil. In reality, therefore, a man who has command of himself does not need to fear the evil one. He is not a force that can work harm, unless man places himself under the subjection of evil; but, if the devil be allowed a hearing, he may become the master of the man, and lead him downward on the road of retrogression.

The Devil Subject to God. Though the free agency of man is supreme with respect to himself, it must not interfere with the free agencies of others. This law provided by the Lord, the perfected intelligence, holds for all ascending or descending intelligent beings. Therefore, the devil, subject to God, is allowed to operate only within well-defined limits. He may suggest ways of iniquity, but he cannot force men to obey his evil designs. A man who sincerely desires to walk in righteousness need have no fear that the devil may force him into evil. That is not permitted.

By the knowledge of opposites, man may draw conclusions of far-reaching importance in his course of progression. The observation of the operations of the devil and his powers may, therefore, serve some good in setting up contrasts for man's guidance. This does not mean that it is necessary for

man to commit evil to know truth. On the contrary, every rational impulse resents the thought that a man must know sin to know righteousness better. The will for righteousness is strengthened when temptation is overcome. Unfortunately, the works of the evil one may be plentifully observed in the world, among those who have forsaken the Great Plan and the path of progression.

MAN AND THE CHURCH

CHAPTER 16

WHY A CHURCH?

Those who believe in the Great Plan and who have met its requirements form the community known as the Church. Some persons who have given the subject only superficial study find it difficult to understand why a church should be necessary.

Man Helped by God on Earth. It was not intended in the plan of salvation that man, though in forgetfulness, should wander alone and helpless upon the earth. Rather was it intended and made necessary that men of free agency, while gaining experience by actual contact and contest with the earth and earthly forces, should be under the watchful and helpful care of beings of superior intelligence. In an intelligent world it could not well be otherwise. In fact, without the help of superior intelligence, the earth would be chaotic instead of orderly. The Great Plan is founded on intelligence, guided by a God of intelligence, and has for its purpose the gaining of greater intelligence.

Avenues of communication with God have been pointed out, but men are more or less impervious to divine messages and need earthly help to understand the will of God. The Church, the community of persons with the same intelligent faith and desire and practice, is the organized agency through which God deals with his children and presents his will.

Moreover, the authority to act for God must be vested on earth in some one organization and not independently in every man. The Church holds this authority for the use of man. Besides, it is the common law of the universe, that when intelligent beings are organized, as of one body, they progress faster, individually and collectively. The Church as an organization represents God on earth and is the official means of communication between man and God.

The Plan of Salvation for All. In the Great Council the earth-career was planned for all the spirits there assembled who would accept the Plan. The earth and whatever pertains to it are for all and not for the one or the few. This means that man must not go through his earth-life independently, doing as he pleases, living apart from his fellowmen and accepting the Great Plan in his own way. By his own free agency he became a member of the hosts of the earth, and by his own promise, in the Great Council, he accepted the definite laws of the Great Plan to be enforced by God. The Church is the community of those who, having accepted the Plan, desire unitedly to work out their mutual salvation under the settled authority of God.

The purpose of the Great Plan cannot be wholly fulfilled until all have heard the Gospel and have had the opportunity of receiving its ordinances. The Church as a body undertakes to carry the Gospel to all humanity. Only when the Church is not organized on earth, may individuals who understand the

Great Plan stand alone; but even in such case it is the bounden duty of those having the knowledge to give themselves to the converting of others, so that the Church may be organized for the welfare of mankind.

Orderliness. If each intelligent being placed on this earth were to lead an independent life and deal independently with his God, relative to all matters concerning him, many of which would of necessity involve others, there would soon be disorder among humanity. It has been found desirable in all earthly affairs to organize mankind so that order may prevail. By the organization known as the Church all things pertaining to the Great Plan may be done in order. Chaos is abhorrent to the intelligent mind.

Test of Attitude. There is yet another reason for the organization of a church. The plan of salvation is one founded in intelligence. Man must accept and live its laws and ordinances intelligently. By his adherence to these laws and ordinances, the Church gives a man a means of testing himself as to his attitude towards the whole Plan. Whatever is done in life somehow connects itself with the Church. A church which separates itself from the actual, daily life of man does not acknowledge the essential unity of the universe and is not founded on man's intelligent conception of the constitution of the universe. The Church, therefore, must possess a system of laws the compliance with which at all times and in every occupation will be as a test of his progress and spiritual condition, and in turn, a

guide for his future work. It would be difficult for a man to apply such tests to himself if he stands alone, away from his fellowmen and making laws for himself to fit his apparent needs.

Authority. There is much to be done for man and by man during the earth-career. Every day brings its problems; laws are to be enforced; ordinances to be performed, and God must communicate with his earthly children. Much of this work involves authority, which must be settled somewhere if order is to prevail. The authority to act for God is committed to the Church, as the organized community of believers, and, indeed, authority is a distinguishing characteristic of the Church. Every man has or may receive authority to act in his own behalf in many matters, but to exercise authority in behalf of others requires the kind of authority which God has delegated to the Church. Some form of authority from God is necessary in all our work, and the earthly source of God's authority is the Church, organized by the supreme, intelligent God.

The Great Purpose of the Church. The plan of eternal progress involves every living soul who comes upon earth. To the Church is committed the huge task of keeping alive this Plan and of carrying it to all the nations. Those who have accepted the truth must be kept active; those who have not accepted it must be taught it; all must hear it; even for the dead the essential ordinances must be performed. The Church, then, is a great mis-

sionary organization. This, of itself, justifies the existence of the Church, for it is improbable that any individual would or could undertake the conversion of all the people to eternal truth, or could constantly give daily help to the multitude constituting the Church.

CHAPTER 17

CONDITIONS OF MEMBERSHIP

Members of the Church must necessarily accept the conceptions for which it stands. These are, essentially, a plan of salvation, the progressive development of all spirits concerned in the Plan, and the authority of a supreme intelligent Being, to deal with the men and women placed on earth. The conditions of membership are not many, nor difficult to understand. They are, rather, of a kind naturally required of an intelligent being concerned in any organization.

Faith. All who enter the Church or accept the Great Plan must, as a first condition, possess the faith which has been defined as "the substance of things hoped for; the evidence of things not seen." In other words, they must first acknowledge the existence in the universe of things and powers that may not be sensed directly, but which may be used to accomplish the purposes of man. Such a faith admits the existence of a God and a plan of salvation. Such a faith enables man to understand the universe in part, and to establish a philosophy of life that conforms to every known law of nature. The man who has no such faith stands before the plan of salvation as before a sealed book. He cannot open it, nor if opened for him can he read it. A faith that accepts the universe, seen and unseen,

enables man to accomplish wonderful works of truth; in fact, all who have done mighty labor in the world have had such a faith. The law of faith is a general law.

Faith is not necessarily removed from the ordinary experiences of life. On the contrary it is the beginning of all knowledge. Man observes the phenomena of nature, classifies and groups them, until he reaches general laws representing many phenomena. By the use of such laws, reasoning from the known to the unknown, conditions may be inferred, the existence of which cannot be sensed directly. By this method of using human knowledge, man rapidly becomes aware of the certainty of the great universe that lies about him but beyond the immediate ken of his mortal senses. Moreover, and possibly of chief importance, such inferred but certain knowledge makes man confident that he can continue forever in the acquisition of knowledge and power, and it thus becomes a help in every concern of life.

Repentance. Another fundamental requirement of those who enter the Church is repentance. This is also self-evident, for if man is convinced of the correctness of a certain procedure, that is, if he has faith in it, he certainly will use that faith, if it is to become of any value to him, and he will turn away from all practices in opposition to the faith. Active faith is repentance. It is commonly felt that repentance is only the turning away from evil practices. It is probably just as important for man to act out the good he learns as to refrain from doing

evil. Repentance, then, is not merely negative; it is also positive. This also is a general law. Great work can be done by those only who have faith and who put that faith into action.

Baptism. The third requirement of those who desire entrance into the Church is baptism. The candidate for baptism, presenting himself to one who has authority from Jesus Christ, is buried in the water and taken out again, as a symbol of the death and resurrection and the atoning sacrifice of the Savior. The ordinance of baptism is the accepted mode of entrance into the Church; an acknowledgment of the leadership of Jesus in the Plan; the acceptance of the Plan itself with its divine authority; and a promise of obedience to the requirements of the Plan. The man who is thus baptized receives the forgiveness of his former sins in the sense that they will not prevent him from attaining the highest salvation in the presence of God. Baptism as a principle is of general application, for in whatever pursuit a man may be engaged, whether in or out of the Church, he must first have faith in the work he has to do, then repent, in the sense of putting his faith into action and must enter into an agreement to obey the laws involved in the work.

The Gift of the Holy Ghost. The fourth condition of Church membership, the reception of the Gift of the Holy Ghost, is in the nature of a result of the three first requirements. This is accomplished when one having authority places his hands on the head of the candidate, confirms him a member of the Church, and says, "Receive the Holy Ghost."

This establishes an authoritative connection between man and the Holy Ghost, by which it is possible to secure, through the active support of the Holy Ghost, more light and power and confidence than man may secure unaided. Every man born into the world has communication with the holy spirit and may, through its operations, and his own self-effort, be in communication with fully intelligent beings in the universe; but, only those who conform to the first ordinances of the Gospel are connected officially with the powers of the Holy Ghost in such a way as to secure added help. A distinct and real power comes to the individual who receives the Holy Ghost. It is as if he had been given a key to a vast and wonderful building which he may enter at his pleasure. However, if the key be unused, the gift is of no value. Man must seek help from the Holy Ghost, if the gift shall be real. The gift of the Holy Ghost also represents a general law, for it is evident that all who have faith made active by repentance, and show obedience to law, will be in such harmony with intelligent forces as to receive much light from them if desired or needed.

Continued Conformity. It is not sufficient that a man secure entrance into the Church by compliance with the first four principles of the Gospel. After he has attained membership he must become and continue active in the practice of the laws which constitute the body of Church doctrine, and which are quite as important as the fundamental ones preceding entrance. Passivity will not suffice; activity

alone constitutes unqualified membership in the Church. The man will be "in tune" with the work only when he practices daily the principles of the Great Plan. Moreover, since the Church has the mission of bringing the Gospel to the understanding of all men on earth, members of the Church must be active in missionary service, or they can not acquire the full spirit of the Church. Unselfish activity must characterize the members of the Church.

Acceptance of Authority. The conditions of membership here mentioned are all vital. In addition to them, candidates for admission to the Church must acknowledge the full authority of the Church as a divine institution, to which has been committed by God the authority to act for him in all matters pertaining to the plan of salvation. Without such authority, the Church is no more than a man-made institution. The acceptance of authority means that all the laws of the Gospel must be obeyed by every member. The law cannot be varied for individuals, to please their fancies or supposed needs. This is clearly brought out by the historical fact that Adam, after he had been taught and had accepted the Gospel, was baptized, confirmed, and received all the ordinances of the Church. Similarly, Jesus, the Son of God, began his official labors by being baptized by one having authority. The pattern has been set for all; and it has been followed in all dispensations. If men be on the full road of progress they will comply with the laws of membership, and become active in support of the Church and its work.

CHAPTER 18

THE PRIESTHOOD OF THE CHURCH

The Priesthood of the Church differs vitally from that of churches composed only of fragments of the complete truth.

Priesthood Defined. The Church is composed of eternal, intelligent beings, moving onward in eternal progression, who have accepted God's plan of salvation. It is God's Church. The Lord directs the work of all his children on earth, and he naturally gives attention to the Church composed of his obedient children. Nevertheless, although the Lord is the directing intelligence, he is not here in person, nor are other superior beings sent to take direct charge of the work, for that would be contrary to the law that through his free agency and by self-effort, man on earth must move onward and upward. Therefore, that the earth-work may be done authoritatively, God has delegated to man the necessary authority to carry out the provisions of the Plan. Priesthood is the name given this authority. The body of the Priesthood consists of the men who have received this authority and who may act for God, on earth, in matters pertaining to the Church or themselves. Without authority from God, there can be no Priesthood.

Divisions of the Priesthood. Much and various work is to be done in the Church, for man's life is

complex. Consequently, many and varied are the labors that must be directed and supported by the Priesthood. To accomplish this work well, there must be a division of labor—a fundamental characteristic of all orderly work.

There are two great divisions of the Priesthood, the Aaronic and Melchizedek, each of which possesses special authority. Each of these divisions is again sub-divided. These divisions and sub-divisions are all necessary for the complete exercise of the Priesthood in the Church.

One great division of the Priesthood of God, the Aaronic Priesthood, is named after Aaron, the brother of Moses, a famous leader in this Priesthood. It is the Lesser Priesthood, really only an appendage of the Higher or Melchizedek Priesthood. To the Aaronic Priesthood is assigned, particularly, the temporal work of the Church, but it also has authority to preach, teach and baptize. The Melchizedek Priesthood, named after the great high priest Melchizedek, is the higher division of the Priesthood, and includes the Aaronic Priesthood. It holds the keys of spiritual authority and has the right to officiate under proper direction in all the affairs of the Church. The sub-divisions of the two divisions of the Priesthood make it possible to group, simply and properly, the duties of the members of the Church.

The Aaronic Priesthood. Those who hold the Aaronic Priesthood belong to one of three ascending groups: deacon, teacher and priest. The bishop presides over the priests' quorum and is the presiding authority of the Aaronic Priesthood. Each group,

in addition to its own special authority, may, when called upon by proper authority, exercise also the authority of the group below it. The members of the Aaronic Priesthood are organized in quorums of twelve deacons, twenty-four teachers and forty-eight priests. Each quorum is presided over by a president and two counselors, which in the priests' quorums are the bishop and his two counselors.

The Melchizedek Priesthood. The Higher Priesthood is characterized by spiritual authority, the right of presidency and the power of officiating in all the work of the Church. There are five chief groups in this Priesthood: elder, seventy, high priest, patriarch and apostle. The members of the Higher Priesthood are organized into quorums, of 96 elders with a president and two counselors, and of 70 seventies with seven presidents. The quorums of high priests are indefinite in number.

All Hold the Priesthood. The Church exists to advance the Great Plan by which, in the end, every man may live happily on earth and at last enter into eternal progression. All must be active in working out their own proper destinies, and in assisting in advancing the whole Plan. All, therefore, need the authority of the Priesthood to officiate as may be required by the work of the Church or in their own behalf. If the work of the Church were delegated to a few members, it would probably be reasonable for a few men to hold the Priesthood. When, however, every member must or should take upon himself a part of the active work of the Church, it is neces-

sary that every man hold the authority of the Priesthood so that he may authoritatively perform the necessary acts in the use and propaganda of truth.

In fact, in the Church, all men who have attained sufficient experience hold or should hold the Priesthood. The young men are ordained deacons, teachers and priests, later they are ordained to a calling in the Melchizedek Priesthood.

Women enjoy all the endowments and blessings of the Priesthood in connection with their husbands. The family is the basis of society on earth, and as there must be organization among intelligent beings, someone must be spokesman for the family. In the family, the man is the spokesman and presiding authority, and, therefore, the Priesthood is bestowed upon him.

It is clear that there is no Priesthood class in the Church of Jesus Christ. The Priesthood belongs to all. This is another distinguishing mark of the true Church, which rests its doctrines upon eternal principles as already outlined. The general possession of the Priesthood by all the male members of the Church is only in conformity with the theory of the Gospel, which makes the Plan one of intelligent, united effort under the direction of beings of higher intelligence, and which declares that the highest individual satisfaction can be obtained only when all other individuals are simultaneously advancing.

The Power of the Priesthood. The Priesthood conferred on man carries with it real power to do effective work in behalf of the plan of salvation. Under the normal organization of the Church, when

things are moving on in the ordained way, there is no insistent extraordinary evidence of the power possessed by those who have the Priesthood, and who, therefore, can act for God in matters pertaining to the Church. Under such a condition there is a quiet, steady use of authority in behalf of the daily work of the Church—each man performing the labor that has been assigned to him, in addition to which each man may use his authority in his own behalf as seems to him fitting. Yet, power is with the Priesthood, and when need arises, it becomes recognized as the voice of God, which all must hear. As an illustration of the great power, authority and duty carried by the Priesthood, it may be recalled that, if by any chance every man holding the Priesthood in the Church should be destroyed, save one elder, it would be the duty and right of that one elder, under divine revelation, to reorganize the whole Church with all the grades of the Priesthood and its officers. This far-reaching authority is held by all who receive the Priesthood—an authority to be guarded carefully and to be used cautiously as directed.

CHAPTER 19

THE ORGANIZATION OF THE CHURCH

To carry on the diversified work of the Church requires a comprehensive and effective organization. An organization in turn needs officers. All officers of the Church must hold the Priesthood in which resides the authority of the Church, but the Priesthood is held also by many who are not called to official positions. Therefore, while authority to act in the offices of the Church is possessed by practically every man in the Church, that authority, in the administration of the affairs of the Church, becomes effective only when the man is called to exercise the authority.

The chief officers of the Church are herewith briefly enumerated.

General Authorities. The First Presidency consists of three presiding high priests, a President and two counselors, who supervise the work of the whole Church, in all matters of policy, organization and administration. No part of the work of the Church is beyond their authority. With the death of the President, the First Presidency becomes disorganized.

Associated with the First Presidency is the quorum of Twelve Apostles. The Twelve are special witnesses for Christ, and it is their duty to carry the Gospel to all the world. In addition, they give

direct assistance to the First Presidency as may be required. When the quorum of the First Presidency is disorganized, the quorum of Twelve Apostles becomes the presiding quorum of the Church until the First Presidency is reorganized. The quorum of the Twelve has one president, who is always the senior apostle.

The Patriarchs of the Church possess sealing and blessing powers expressed only in formal patriarchal blessings. They receive instructions from the Presiding Patriarch.

The quorums of Seventy, the missionary quorums of the Church, are presided over by the Seven Presidents of the first quorum. This Council labors under the direction of the Twelve. If the First Presidency and the quorum of the Twelve were disorganized, simultaneously, the first quorum of Seventy would become the presiding quorum until full reorganization were effected.

The temporal affairs of the Church are largely cared for by the Presiding Bishopric, consisting of the presiding bishop and two counselors, but under the direction of the First Presidency. The Presiding Bishopric also has general supervision of the bishops of the wards of the Church.

The General Authorities of the Church are the First Presidency, the Twelve Apostles, the Presiding Patriarch, the First Council of Seventy, and the Presiding Bishopric—making in all twenty-six men. These general, presiding authorities, representing all the great divisions of the Priesthood, supervise and direct all the general affairs of the Church.

Stakes of Zion. For administrative purposes the Church is divided into stakes containing usually from one thousand to ten thousand members. The stakes are presided over by a Stake Presidency, three high priests, the president and two counselors, which has the same relation to the stake that the First Presidency has to the whole Church. The Stake Presidency are assisted by the high council, consisting of twelve regular and when needed as many as six alternate counselors, who are all high priests. To this body, essentially a judicial body, is assigned also much of the work for the welfare of the members of the stake. Such other officers as may be needed are secured in each stake.

Wards of the Stakes. The stakes are divided into wards containing usually from one hundred to fifteen hundred members. Each ward is presided over by a Bishop and two counselors, high priests, who are assisted in various capacities by the local ward Priesthood.

The Priesthood in Stakes and Wards. In every ward, if large enough, quorums of deacons, teachers, priests, elders and seventy are organized. If there are not enough elders and seventy in one ward to form a quorum, then a quorum is organized from two or more wards. The high priests in a stake are usually assembled into one quorum for the stake. All of the Priesthood meet regularly in the ward to which they belong, at present on Sunday mornings, for the discussion of their duties and for studying the study outlines and books provided by the general Church authorities.

Auxiliary Organizations. In addition to the organizations of the Priesthood, there are helps in government known as auxiliary organizations. These are the Relief Society, for women, the Deseret Sunday School Union, the Young Men's Mutual Improvement Association, the Young Women's Mutual Improvement Association, the Primary Association, and others that may be organized from time to time, such as seminaries, schools and colleges. These are represented by general boards, under the direction of the First Presidency. In each stake there are stake boards of these auxiliary organizations, under the direction of the stake presidency. Moreover, in each ward of the Church, if large enough, is an organization of each of the auxiliary activities of the Church. There is also a church-wide Genealogical Society with stake and ward representatives.

All Must Work. So complete an organization, ramifying throughout the Church, shows that all members of the Church should or may be at work. There is no place for the idler. Every person, man or woman, not averse to serving the Church, will find some duty to fill his life.

Tenure of Office. The officers of the Priesthood have no definite tenure of office. Since all hold the Priesthood, there is always a supply of ready material to fill the vacancies that may occur. The general authorities in the Church have generally held life positions, but a number of them, for various reasons, chiefly insubordination or error of doctrine, have been released before death. According to doctrine, no office in the Priesthood is absolutely cer-

tain of life tenure. Failure to perform properly the work of the office constitutes full cause for removal.

An Unpaid Ministry. The rewards of life should be and are only in part material. To assist, officially, in carrying out the Great Plan, brings its own distinct reward. The Priesthood of the Church, therefore, is unpaid. A man's duty in the Priesthood seldom takes all of his time, thus leaving him largely free to earn a livelihood by the use of his profession. When a man's whole time is taken by the Church, he receives his support from the Church, but there are very few cases of this kind. There is no Priesthood class, especially trained for the work, and striving for positions carrying with them high material remuneration. All should know the Gospel and be prepared to carry on the work.

Appointments in the Priesthood. The power to nominate men to fill official positions in the Church belongs to the Priesthood of the Church. Men are chosen from any walk in life, usually without previous warning and the acceptance of the office often means the sacrifice of business, profession, or ease of life. Under this system there can be no talk of men seeking Church offices. Preparation for Church service can be the only form of self-seeking, and that may or may not lead to any particular appointment. Meanwhile, the vast organization of the Church is such as to yield opportunity for service to every man; and in fact, every worthy worker should be kept busily engaged in the accomplishment of the Great Plan.

Common Consent. Every officer of the Priest-

hood or auxiliary organizations, though properly nominated, holds his position in the Church only with the consent of the people. Officers may be nominated by the Presidency of the Church, but unless the people accept them as officials, they cannot exercise the authority of the offices to which they have been called. All things in the Church must be done by common consent. This makes the people, men and women, under God, the rulers of the Church. Even the President of the Church, before he can fully enter upon his duties, or continue in the office, must be sustained by the people. It is the common custom in the Church to vote on Church officers in the general, stake and ward conferences. This gives every member an opportunity to vote for or against the officers. Meanwhile, the judiciary system of the Church is such that there is ample provision whereby any officer of the Church, if found in error, may be brought to justice and if found guilty be removed from his position.

The doctrine of common consent is fundamental in the Church, and is coincident with the fact that the Church belongs to all the people. Since the authority of the Priesthood is vested in all the people, it follows that the officials of the Priesthood must be responsible to the people. The responsibility and work of the Church are not only for but by the people as a whole.

Bestowal of the Priesthood. On the earth the Priesthood was first conferred on Adam and was handed down directly from Adam through his descendants to Noah. Every link in this progression

of the Priesthood has been preserved. Similarly, after Noah, it was continued for many generations. Moreover, Jesus conferred the Priesthood directly upon his disciples. At various times in the history of the world, the Priesthood has been given by God to man and continued for various periods of time. In these latter days of the restored Church, John the Baptist appeared in person and conferred the Aaronic Priesthood upon Joseph Smith and Oliver Cowdery. Later, Peter, James and John, who had received the Priesthood from Jesus Christ, and who represented the Presidency of the Priesthood in those days, appeared to Joseph Smith and Oliver Cowdery and conferred upon them the Holy Priesthood and the apostleship which carried with it authority in the lower divisions of the Priesthood. In the Church of Christ the authority of the Priesthood may always be traced back directly to God, from whom it radiates and whom it represents.

CHAPTER 20

THE AUTHORITY OF THE PRIESTHOOD

The authority of the Priesthood is often misunderstood. It is frequently the rock upon which spiritual shipwreck is suffered.

The Foundation of Authority. The power or right to command or act is authority. In the beginning, man, conscious and in possession of a will, reached out for truth and gained new knowledge. Gradually, as his intelligence grew, he learned to control natural forces as he met them on his way. Knowledge, properly used, became power; and intelligent knowledge is the only true foundation of authority. The more intelligence a man possesses the more authority he may exercise. Hence, "the glory of God is intelligence," and "intelligence is the pathway up to the gods." This should be clear to all who exercise authority.

Absolute Authority. Such high authority, based on increasing intelligent knowledge, may be called absolute authority. All other forms, and many forms exist, must be derived from absolute authority, which is the essence of all authority. Absolute authority which cannot be fully comprehended, does not mean that full knowledge or full power has been gained over anything in the universe. The universe will forever reveal its secrets. By absolute authority is

meant the kind of authority that results directly from an intelligent understanding of the things over which authority is exercised. Authority can, therefore, be absolute only so far as knowledge goes, and becomes more absolute as more knowledge is obtained. The laws of God are never arbitrary; they are always founded on truth.

Derived Authority. Anyone possessing the absolute authority resting on high intelligence may often find it necessary or convenient to ask others to exercise that authority for him. That leads to derived authority. It does not necessarily follow that those who are so asked, understand the full meaning of the authority that they exercise. The workman in a factory carries out the operations as directed by the chief technician, and obtains the desired results, though he does not to the same extent understand the principles involved.

Every person who has risen to the earth-estate possesses a certain degree of absolute authority, for he has knowledge of nature which gives him control over many surrounding forces. Every person possesses or should possess certain derived authority, not always wholly understood, which is exercised under the direction of a superior intelligence.

The Authority of Office. In an organized body like the Church, every activity must be governed by established laws. The officers chosen to enforce these laws and to carry on the regular work of the Church, exercise their power because of their office. Authority of office is only a form of derived authority—derived from the people who have agreed

to submit their wills to certain officers, who are to enforce laws accepted by the people. Even such authority, belonging to official positions, must be founded on intelligent knowledge. The organization of the Church itself must be intelligently authoritative. Therefore, authority of office is best exercised when those holding it have qualified themselves intelligently for the work. The mistakes made by officers are commonly due to the want of the intelligence needed in the discharge of their duties. Fortunately, the Church is so organized that officials may be tried for their righteousness whenever their actions appear to be wrong to the people. Mistakes are most likely made by officials who will not qualify themselves for their work.

Authority and Free Agency. While intelligent knowledge establishes the highest degree of authority, absolute authority, yet it does not justify the exercising of authority that may conflict with the wills of others. The law of free agency must not be transcended; nor is it permissible to do anything that will hinder, in the least, the progress of man. Therefore authority should be exercised only in a manner to benefit other individuals. Naturally, when a community accepts a body of laws, and officers are appointed by the people to enforce the laws, the punishment of the disobedient is not an interference with free agency, for all have accepted the laws. Only when a person withdraws from the community does the community law become inoperative with respect to him. Laws must be enforced. All the officers in the Church, who merely represent

the people, must be sustained by the people. The people govern the Church through their sustained authorities. When a person opposes righteousness, the worst than can be done is to sever that individual from the organization. The Priesthood has no higher authority. Punishment will come automatically to those who do wrong. The sinner is always found out.

Authority Over Self. The Priesthood conferred on man confers an authority which every man may always exercise with respect to himself and the Lord. By the authority of the Priesthood he has a right to commune with God in prayer or in other ways, and has, as it were, the right to receive communications in return from the intelligent beings about him, so that his ways may be ways of strength and pleasantness. Man's own work should be inseparably connected with the power of the Priesthood which he has received.

The Exercise of Authority. The authority committed to man by God is in earthly hands. The flesh is weak; and men who possess authority may often make mistakes in its exercise. The proper manner of exercising the authority of the Priesthood has been made exceedingly clear. "The rights of the Priesthood are inseparably connected with the powers of heaven, and the powers of heaven cannot be controlled or handled only upon the principles of righteousness. That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control, or dominion, or compulsion,

upon the souls of the children of men in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood, or the authority of that man. Behold! ere he is aware, he is left unto himself, to kick against the pricks; to persecute the Saints, and to fight against God. No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long-suffering, by gentleness, and meekness, and by love unfeigned; by kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile, reproving betimes with sharpness, when moved upon by the Holy Ghost, and then showing forth afterwards an increase of love toward him whom thou hast reprovèd, lest he esteem thee to be his enemy; that he may know that thy faithfulness is stronger than the cords of death; let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God, and the doctrine of the Priesthood shall distil upon thy soul as the dews from heaven. The Holy Ghost shall be thy constant companion, and thy sceptre an unchanging sceptre of righteousness and truth, and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee for ever and ever."

Authority of the Priesthood otherwise exercised than as above stated is not in harmony with the law. There is therefore no need to fear authority. Those

who misuse it will ultimately be removed from their offices and will be punished not only by the laws of the Church, but by the Lord, the Giver of law. Severance from the Church means loss of Priesthood. Meanwhile, the thought stands out prominently, that those who receive the Priesthood, and especially those who are to exercise authority in the offices of the Priesthood, should carefully fit themselves for the work that they have to do. This is the only safe key to authority.

The Unrighteous Exercise of Authority. Authority may be unrighteously exercised from the lack of intelligence or because of wickedness. Should a member of the Church note this, the procedure of correction is to notify the ward teachers, who will try to settle the difficulty. If the ward teachers do not succeed in this, the bishop's court takes up the matter and, if needs be, passes it to the Stake Presidency and High Council, whence it may be appealed to the First Presidency. Justice is meted out to all in the Church. If the people are dissatisfied with any officer they may refuse to sustain him at the times of the voting, which prevents him from exercising the functions of his office. In such voting the majority rule; though in the Church courts of justice there must be unanimity.

The Church Authoritative. The Church of Christ possesses real authority, derived from God, and in its work represents God. Such a Church, alone, can appeal to the human understanding. A Church without authority is limp and helpless. Authority is

the final test of a true Church. Does it attempt to officiate for God? Does its Priesthood possess authority? From the beginning, the Church of God has been given direct, divine authority so that its work might not be questioned. The angel walked with Adam, the Lord spoke to Abraham, Jesus in person came on earth, the Father and the Son came to Joseph Smith,—in all ages, when the Church has been fully established, the Priesthood has been conferred by authoritative beings. The authority of the Church is real and genuine and possesses power. By its power it shall be known.

CHAPTER 21

OBEDIENCE

The consideration of Priesthood and its authority, often leads to much useless discussion of the necessity of yielding obedience to authority. Some believe that to yield obedience is to surrender free agency.

The Restraint of Nature. Countless forces, surrounding man, are interacting in the universe. By no means can he withdraw himself from them. He has learned by experience that control of natural forces is obtained only when their laws are understood. When a certain thing is done in a certain manner, there is a definite, invariable result. No doubt it has often occurred to an intelligent being that he might wish it otherwise; but that is impossible. The only remedy is to comply with existing conditions, acknowledge the restraint of nature, gain further knowledge, array law against law, until the purpose of man has been accomplished. That is the process by which intelligent beings have acquired dominion over nature. Such acknowledgment of the existence of the law of cause and effect does not weaken man; strength lies in an intelligent subjection to rightful restraint. It has been the condition of progress from the beginning. The recognition of law and the obedience to law are sure signs that intelligent beings are progressing.

An Active Condition. Obedience is an active condition else it could not be a principle of consequence. It is closely akin to repentance. Obedience means that every truth revealed is obeyed, which by our previous definition is a phase of repentance. The man who actively carries out that which he knows to be truth is an obedient man. The more knowledge a man has concerning the law in question, the more thoroughly obedient is he. Obedience is a characteristic of intelligence.

The Restraint of Man. Obedience to the invariable laws of nature is, usually, considered to be a self-evident necessity. The question of the propriety of obedience is commonly raised when man exercises authority over man. Shall a man obey a man? The first consideration in the answer to this question is whether the system which the man in authority represents is based on truth. If so, intelligent man will be bound to render obedience to the system, even if exercised through imperfect man. The second consideration is whether the man who, unless a member of the First Presidency, has limited jurisdiction, is acting within his authority in the organization. This can always be determined, simply by laying the matter before the bodies constituted to settle such matters. The third consideration is whether the matter to which authority has been applied is at all under the discipline of the organization. No officer in the Church has authority beyond matters pertaining to the Church. Authority exercised beyond that field is accepted only at the

discretion of the individual members of the Church, and should come only in the form of counsel. If "yes" is the answer to these three considerations, obedience must be rendered by a progressing man. If "no" is the answer, obedience should not be yielded, but the matter should be tried before the proper courts.

The restraint of man in the exercise of authority derived from eternal laws is as compelling as the restraint of nature, because they are parts of the same whole.

The Life of Law. Obedience is compliance with truth. Truth is of no consequence to a man unless used. Obedience to truth means progress; refusal to use truth means retrogression. The moment truth is used, obedience begins. Man and the Church to which he belongs are active organisms concerned in using truth for progress. When truth is given them, promises to use that truth should be required, else the gift is in vain. For that reason members of the Church are required to promise to obey every truth received. Usually also a statement of the punishment that follows the non-use or misuse of it is made.

Disobedience. Disobedience may be active or passive. Passive disobedience is not doing what should be done; active disobedience is doing what should not be done. Both may be equally harmful. The main effect of disobedience is to weaken, and finally wreck, the man who disobeys law. Disobedience and sin are synonymous.

The Church Worth Having. The only Church worth having is one having authority derived from intelligence and truth. Such a Church will command obedience. In such a Church, little misunderstandings are easily rectified. Within the laws of the Church, man has absolute, personal freedom. It is so with nature, outside of the Church. Within the laws of nature, man has full freedom. The greatest freedom known to man comes from obedience to law. The greatest punishment conceivable to man comes from opposition to law. This is true with respect to the Church as a community of saints, and with respect to individual man in the great universe.

CHAPTER 22

A MISSIONARY CHURCH

There must be, in every organization, and especially in a Church possessing the philosophy of man's place in the universe, a great cementing purpose. In the Church of Christ this is the desire to bring about the highest joy for all mankind.

A Church With a Purpose. Man's earth-career is designed to enable him to acquire more power, more development, and therefore more joy. In the nature of existence, it is impossible for an intelligent being to attain the highest degree of joy unless other like beings move along with him. The Great Plan will succeed only if all, or at least a majority of those who accepted it are saved. The Church, a part of the Great Plan, must have as its main purpose the saving of all human beings. All must be saved! The work of the Church cannot be completed until all have at least heard the truth and have been given the chance to accept it. There can be no talk of a few souls before the throne of God, with the many in hell. The great mission of the Church must always be to bring all men into a knowledge and acceptance of the truth. This is the cementing purpose of the Church.

The Hope of Today. However, men are not saved merely by being taught the truth. They must live it in their daily lives. Life, indeed, is an endless

succession of days, each of which must contribute a little more in the development of man than the preceding one. Each day must be well spent, must be a happy one. The Church must help, every day, in all the affairs of life, from the food eaten to the highest spiritual thought. Each day must be a step toward the eternal exaltation which man desires. This is the hope of today.

Temporal Salvation. In a Church based on the principles already outlined there can be no separation between the spiritual and the material. There is one universe, of many aspects, to which we belong. There is one Great Plan for us. In the heavens spiritual things are probably of first importance; but on earth, material things are of importance. The impossibility of separating things material from things spiritual justifies the attempt of the Church to assist in the every day affairs of its members. In fact, a large part of the missionary labors of the Church must be to better the material conditions of its members. Only when the material as well as the spiritual life is looked after, can the Church rise to its full opportunity. Only in sound bodies can the spirit experience the highest joy. Only under sound material conditions can the Church move on in full gladness.

The Foreign Mission System. In conformity with the cementing missionary purpose of the Church, every male member holds or may hold the Priesthood. It follows that every member of the Church, whether man or woman, may be called to go on a

mission for the upbuilding of his fellowmen. In harmony with the law of free agency, it is voluntary with the individual whether he accept or refuse the call. The practice in the Church is that those who accept missionary calls go at their own expense, on a term mission, varying in length, but usually not more than two years. The missionaries of the Church not only assist the members already gathered into the Church, but they travel over the world, preaching the everlasting Gospel, and bringing others who accept the truth into the Church. The purpose of the Church missionary system is to preach the Gospel to all members of the human race, so that, as far as possible, none may be left with the excuse that he has not heard the Gospel.

The Home Mission Service. At home the whole Church is devoted to mission service. The organizations of the Priesthood with its auxiliaries, form a network of active service into which every member of the Church may be brought. The home missionary service concerns itself with every phase of man's nature and life. Recreation, education, attractive home life, and the daily duties of all, are made part and parcel of the organized missionary system of the Church.

For the Common Good. The Church of Christ is for the common good; hence the ceaseless missionary activity which is the cementing principle of the Church. Not for the one, not even for the many, but for all, does the Church exist.

CHAPTER 23

TEMPLE ORDINANCES

The Church of God has always been characterized by the possession of temples in which the holiest work associated with the Gospel has been done. The activities of the Church have in fact centered upon temples and temple work.

Temple Work. Every ordinance belonging to the Church and for the benefit of the Saints may be performed in a properly dedicated temple. In every temple is a baptismal font for the introductory ordinance of the Gospel. Marriages may be performed at the altars of the temple. The holy endowment is given in the temples, and there only. All this may be done by the living for themselves or for the dead. In fact, vicarious work for the dead who did not accept the Gospel on earth forms the bulk of temple work, since a person receives only once the ordinances of the Church for himself, but may repeatedly do temple work for different dead persons.

The Temple Endowment. The endowment given to members of the Church in the temples falls into several divisions. First, there is a course of instruction relative to man's eternal journey from the dim beginning towards his possible glorious destiny. Then, conditions are set up by which that endless journey may be upward in direction. Those who receive this information covenant to obey the laws

of eternal progress, and thereby give life to the knowledge received. Finally, it is made clear that a man must sometime give an account of his deeds, and prove the possession of divine knowledge and religious works. It is a very beautiful, logical and inspiring series of ceremonies.

Symbolism. To make the vast elements of the endowment clear and impressive to all who partake of it, every educational device is employed. Appeal is made to every faculty of man, to eye and ear, so that the meaning of the Gospel may be clear from beginning to end.

The essence of fundamental truth is not known to man, nor indeed can be. Things are known only so far as our senses permit. All knowledge is in reality known through symbols. Letters on a printed page are but symbols of mighty thoughts, easily transferred from mind to mind by these symbols. Clearly, the eternal truths encompassing all that man is or may be, cannot be expressed literally, nor does the temple ritual do this. On the contrary, the beautiful temple service is one of mighty symbolism. By the use of symbols of speech, action, color and form, the great truths connected with the story of man are made evident to the mind.

Educational. The doctrine of the origin, present condition and destiny of man, should be well understood, for without this knowledge, it is difficult to comply fully and intelligently with the laws and ordinances of the Gospel. The temple endowment provides therefore information concerning the story

of man, the creation of earth, our first earthly parents, the various dispensations of the Gospel, the meaning of the various dispensations of the Gospel, the purpose of the sacrifice of Jesus Christ, and the means and methods whereby joy on earth and exaltation in heaven may be obtained.

In the temples such and other information is given in an organized and correct form, so that it may not depart from among the members of the Church. That is, the temples are the conservators of the great truths of the Gospel. To the temples, men and women go to be refreshed in memory concerning the doctrine relative to man and his lofty place in nature.

Conditions of Progress. The temple endowment also gives special information relative to the required conduct of man if he is to enjoy the fruits of progression and reach his possible destiny. Men and women are taught to keep themselves free from sin. They must be chaste, virtuous, truthful, unselfish. Moreover, they are taught that they must devote themselves and all that they have or may have to the great cause of truth, to the teaching of the everlasting Gospel to their fellowmen, so that the Great Plan may be worked out according to the mind and will of God.

Covenants. Those who take their endowments, and receive this high knowledge, make covenants with God that they will observe the instructions given, and carry them out in their daily lives. Thus the knowledge becomes active and vital. Knowledge blossoms into life when man covenants to use it.

Unused knowledge is valueless. Only by the use of knowledge will more knowledge be obtained.

Tests. In logical sequence, the temple endowment makes clear that man must account for the deeds done in the flesh. Symbolically, but clearly, the nature of these tests that will be divinely applied are set forth. The existence of a higher intelligence is acknowledged in the setting up of tests that at sometime in the hereafter man will be required to meet.

Blessings and Punishments. It is also explained that the failure to carry out the promises made in the temples will be punished of God. This is in accordance with the law that provides a penalty for disobedience, as already explained. It is emphasized that blessings will follow those who accept the truth, practice it and live God-like lives. The essence of the temple endowment is a blessing.

Sealing Power. Perhaps the most glorious ordinances of the temple are those that seal husband and wife and children to one another for time and eternity. According to the Gospel, the marriage relation does not necessarily cease with death. On the contrary, it may continue to the end of time. Such a union or sealing for time and eternity may be performed only by the special authority possessed alone by the President of the Church. He may delegate the authority to others for longer or shorter times, so that appointed temple workers may perform such marriages in the temples of God. Similarly, children who have been born to parents

who were not married for time and eternity, may be sealed later to their parents, so that the relationship may be sustained throughout all the ages of eternity.

Possible Repetition. The vastness of meaning in temple worship makes it difficult at once for any person to remember and understand it. Only once are the endowments taken for himself by any one person. To refresh his memory, and to place him in close touch with the spirit of the work, a person may enter the temple as frequently as he desires and take endowments for the dead. In that way both he and the dead are benefited. The temples, then, are means whereby every member of the Church, of righteous conduct and sufficient age, may receive precious endowments and may be kept in refreshed memory of the Great Plan, under which he, with the rest of the human family, is living. Temple work is the safety of the living and the hope of the dead. At present, temples are in operation in Salt Lake City, St. George, Logan and Manti, all in Utah; in Cardston, Alberta, Canada; in Laie, Island of Oahu, Hawaii, ~~and~~ at Mesa, Arizona, ~~and also in~~ *Idaho, Los Angeles, Oakland, England, New Zealand, Switzerland— and 2* *under construction (1970) in Ogden and Provo, Utah.*

MAN AND MAN

CHAPTER 24

THE BROTHERHOOD OF MAN

Many men and women are upon earth. No one faces, alone, the forces of nature. About him move other men, with whom he must associate. In the Great Plan it is ordained that men shall dwell together. This leads to many of the finest applications of the Gospel to the daily life of man.

Common Origin. The spirits of men were born by the power of God into the spiritual world; thus all became the children of God. In turn, all have been born from the same spiritual estate into the earth estate, descending from the one earthly ancestor, Adam. All men are therefore of identical origin.

Common Purpose. The spirits of men have been placed on earth for a common purpose. From the beginning, man has risen to his high estate through the acquisition of power over the forces surrounding him. "Men are that they might have joy" is the fundamental purpose of man's activity, whether on or out of the earth. In the Great Council all spirits which have reached or will reach the earth, were present; and all declared themselves in favor of the Plan. In conformity with this agreement, man is on earth. All need a closer acquaintance with gross matter, as a means of future power and consequent joy; and all desire that the earth-experience may be

accompanied with as much joy as is possible. Consequently, all who are, or have been, or will be assembled on earth, have a common purpose. Absolute uniformity prevails among men so far as their fundamental purpose is concerned.

Common Destiny. Likewise, the destiny of all spirits sent to earth, is the same. Man has ever moved towards eternal life. Every addition of knowledge has given him a vision of greater happiness and has moved him onward, toward perfection. True, since all men have free agencies, individual wills express themselves in different ways, and no two spirits are therefore at precisely the same point on the upward road. Some are far ahead, some lag behind, each and all according to individual effort. However, throughout the vast eternities, all who are conscientiously moving upward, though it be ever so slowly, will in time reach a point which is as absolute perfection to our mortal conceptions. Then, all will seem as if precisely alike. Whether or not we reach a given point at the same time, all men have a common destiny. As far as the destiny of man is concerned, all are alike.

Inter-dependence. Of even greater importance in daily work is the fact that every intelligent being affects every other intelligent being. Every person affects every other person. Through the operation of the Holy Spirit all things are held together. Good or evil may be transmitted from personality to personality; it is impossible to hide from God, and it is equally impossible for us to hide ourselves com-

pletely from our fellowmen. All our actions, thoughts and words must be so guarded that all others are assisted in their progress. This is as true for the earth-life as it may be for the spiritual life.

Men affect one another; every man is, in a measure, his brother's keeper. There can be no thought of a man going on in life irrespective of the needs or conditions of his fellowmen. The main concern of every person must be to engage in such orderly acts of life as will enable other men to use their individual wills righteously and without interference. All must be benefited, all must be helped. That is the basis of the great system of cooperation. Meanwhile, the inter-dependence of spirits, dwelling on earth, brings men more closely together, and strengthens the friendships from the former spirit estate.

Brothers. The human race is a race of brothers, of the same origin, with the same purposes and with the same destiny, so elaborately inter-dependent that none may move without affecting the others. Any rational theology must recognize this condition, and, as far as it may be able, make provision for the proper recognition of the brotherhood of man.

CHAPTER 25

THE EQUALITY OF MAN

Though the brotherhood of man is supreme, it does not follow that all men are equal in all particulars. This needs careful examination.

The Pre-existent Effort. Men of common origin and of common destiny labor on earth under a mutually accepted Plan. Yet, it is not conceivable that all spirits who reach the earth have attained the same degree of advancement. Pre-existent progress depended upon self-effort; those who exerted their wills most made the greatest progress; those who had led the most righteous lives, and had been most careful to develop their gifts, had acquired greatest strength. Consequently, at the time of the Great Council, though the spirits of men were, in general, of one class, and were ready for the experiences of earth, they differed greatly in the details of their attainments, in the righteousness of their lives, in the stability of their purpose, and in their consistent devotion to the great truth of life. In one particular they were all alike: by their faithful efforts, they had earned the right to take another step onward and to share in the earth experience.

Most probably, the power acquired in the life before this is transmitted in some degree to earth-life. We may well believe, therefore, that the differences in the characteristics of men on earth may be traced,

in part at least, to pre-existent life. It is not unthinkable that, in a plan governed by a supreme intelligent Being, since there are differences of advancement, the spirits who come on earth are frequently placed in positions for which they are best fitted. An intelligent ruler would probably use ability where it is most needed. To some extent, therefore, men have been chosen for this or that work on earth, and, under the law of progression, this measure of predestination may be accepted. Yet, it must be remembered that predestination cannot be compelling. Man's free agency, the primeval indestructible gift, always remains untrammelled. Therefore, whatever may be God's plan for man, however easy may be the path to the planned earth position, man may at any time, by the exercise of his free agency, depart from the appointed path and enter other fields. Any opposite doctrine is the one proposed by Lucifer in the Great Council.

It is most likely that those who, on earth, accept the highest truths, find the Gospel attractive, and are most faithful in the recognition of law, are those who, in the pre-existent state, were most intelligent and obedient. In that sense, the Church consists of God's chosen people—chosen because of their willingness to obey.

The Earth Effort. Nevertheless, the thought that our pre-existent state determines in part our condition on earth, need not be an overwhelming feeling to oppress and crush us. Our previous life cannot be an insurmountable hindrance. The invariable law of cause and effect will enable those who exert

themselves on earth to gain greatest power, even so that it may be possible by earth efforts to overcome possible handicaps from pre-existent lethargy. Thus, on earth, man may gain more than he has failed to gain before. Our earth efforts are of great consequence. Neither forward nor backward must we look, except to place ourselves properly in our day, but we must use in full degree the possibilities of each day as it comes. Man's inequality comes chiefly from the inequality of earth effort.

The Variety of Gifts. Meanwhile, it is always to be remembered that the spirit within must speak through a mortal body, subject to disease and death. The eternal spirit is restricted by the conditions of the body, which is of the earth, a result of all physical good and evil to which man has given himself since the days of Adam. During the long history of the race, both strength and weakness have no doubt been added to the body. It possesses inborn, inherent qualities, which man finds it difficult to ignore. Under the best conditions, the body is weaker than the spirit within. It is likely that the spirit inhabiting the finest earthly body is infinitely greater than its expression through that body. The spirit speaks only as our bodies allow; and, since our bodies differ greatly, there is in them another source of man's inequality. In fact, the inequality of man comes largely from inequality of body, through which the eternal spirit often tries in vain to speak.

The Equality of Opportunity. Clearly, an absolute equality among men is not conceivable, for the differences among the powers of men are infinite in

number. We are brothers, but we are occupying a variety of stages of progress. Probably, it is well that there are such differences, so that by contrast with one another we may be impelled to move onward. The equality of man on earth must be the equal opportunity to progress. From the point in the eternal journey that each man now occupies, he must be allowed to move onward, unhindered by other persons, and must be allowed to exert his inborn powers to the full, for his help on the journey. None must stand in another's way. On the contrary, the spirit of the Gospel makes clear that the Great Plan cannot be fulfilled, the earth's destiny cannot be completed, and our highest progressive rewards cannot be obtained until all the spirits of man have been brought under Gospel rule. Whether on this earth or in the future, the work will not be completed until all have accepted the freedom of the Gospel. Instead of hindering one another, men must give one another all possible needed help to advance; then do we offer our fellows an equal opportunity to progress. With equality of opportunity, all may advance so far that, in time, the differences between men will not be apparent.

The equality of opportunity which characterizes the plan of salvation is shown in the fact that all the ordinances of the Church, from the highest to the lowest, are available to every person who enters the Church. Faith, repentance, baptism and the gift of the Holy Ghost, are, for all, the four cardinal principles and ordinances for active participation in the work of the Church, irrespective of the powers

of men. The endowments of the temple, and all the blessings that may there be received, are available to every member of the Church who has shown himself active in the faith. In fundamental principles, in gifts and blessings, in spiritual opportunities, as required or offered by the Church, men are stripped of all differences, and stand as if they were equal before God. This is equality of opportunity.

Unequal Equality. Though equality of opportunity be granted all, the wills of men, as expressed through their free agencies, differ greatly. Consequently, some will use well their opportunities, others will use them poorly. Under this condition, even if all started out absolutely alike, differences will soon appear. Without violating the fundamental laws of nature, this seems to be absolutely unpreventable. Men may quickly be grouped as representing different degrees of strength.

However, that the equality of opportunity, belonging to the great plan may be preserved, it becomes necessary for all, whether weak or strong, to support one another. Differing attainments must be forgotten in the desire to permit all to develop their powers to the utmost, and thus to achieve joy both here and hereafter. The great problem of every age is how to keep together, as one body, the many who, because of their differing wills, have become different in their powers and attainments.

The Test of Equality. A test may be applied whereby men may be placed in one class, irrespective of their various attainments. If a man use his powers, with all his might, for his own and others'

good, in the cause of universal progress, he is the equal of every other man of like effort. No more can be asked of a man. It is well that humanity, dwelling together, should keep this principle in mind. Men must not be judged, wholly, by their attainments, or by their gifts, but largely by the degree to which they give themselves to the great cause represented by the plan conceived by the major intelligent Being for the minor intelligent beings of the universe.

CHAPTER 26

MUTUAL SUPPORT

The principles set forth indicate that each man must exert himself to the utmost. Even this is not sufficient for the full progress of individuals. Every man must also be supported by every other man. Unless this is done, the individual and the community will be retarded.

The Duty of the Strong. The man who is in possession of strength, acquired by any means whatsoever, is under special obligations to the community. He must assist those who are weak; and as the strong move onward, they must pull with them those who are weak. If a person possess knowledge, he must give knowledge to others, so that all may attain knowledge; if he have great faith, he must use faith until all may know its virtue; if he have acquired much wealth, he must use it so that many may share in its benefits. Those who have must give to those who have not. Whoever understands the deeper, inner life must not forget those who are not gifted with an understanding of the meaning of life.

The weak have similar responsibilities devolving upon them. Under earthly conditions the weak tend to be jealous of the strong. This is out of harmony with the law of progress. The weak must seek strength for themselves, and should invite the assistance of the strong. The weak may help the

progress of the race by accepting, as a gift, the assistance of the strong. There is no shame in accepting gifts or in learning from those who have more than we have, provided our own powers are used to the full. If the strong will not give to the weak, in the right spirit of helpfulness, or if the weak will not accept the help proffered for their advancement, the whole onward movement of humanity will be slowed down.

Moreover, it is a common law of nature that those who are strong, and give of their strength to others, add thereby to their own strength.

Cooperation. Cooperation of all, weak or strong, is characteristic of mutual helpfulness. When many men unite to accomplish great works, mighty results follow. Each man then obtains his full reward. Even if the cooperation provides that its results are divided equally among the participants, the strong receives his full reward, for, because of his greater strength, he has done greater labor, and has consequently added greatly to his strength. The weak, by their association with the strong, having shared equally with them, have gained greater hope and more courage to carry on their individual work of progress. The principle of cooperation is in full conformity with the whole plan of salvation.

Education. Education looms large in the matter of mutual support, for it is only by the development of individual powers that man may help his fellow man and thus recognize the brotherhood of man. Great powers can be exercised only by faculties

that are trained to the utmost. Schools are provided where the young mind may be guided rapidly and well into a better control of itself. A rational theology must be established upon the basis of developed intelligence, which justifies the existence of schools and other devices for the proper unfolding of the body, mind and spirit. In the Church there must ever be a vigorous propaganda for the education of the masses. The Church must be a generally educated Church, in which the "educated class" includes all.

CHAPTER 27

THE UNITED ORDER AND TITHING

The true relationship of men, the doctrine of the brotherhood of man, is nowhere better exemplified than in the principle of the united order. This system of living represents, no doubt, the acme of brotherly love and human efficiency.

Purpose. The united order recognizes that men have different talents and therefore different aspirations which should be allowed full and free unfolding. That is, the individual should be allowed to exercise his inborn gifts, to use his personal initiative. The united order further provides that the working members of a community shall share according to their needs in the material returns of the activities of the whole community. Since the wants of a community are satisfied only by a variety of necessary labor, some yielding large, others small, material gains, the united order provides that, if a man work to the full of his ability, all the working days of his life, he should have a share sufficient to meet his wants in the material gains of the community, whatever his labor may be. Under this system there could be no poverty: all would be amply supplied with the material necessities of life. Those who, because of their greater talents or training, do the greater or more difficult work will receive whatever is needed for the maintenance of life and for the

special demands of their work, and they will attain, moreover, an increased growth and satisfaction because of the greater work that they have performed. Besides, only their surplus property is required for the common treasury to help out the less fortunate. The united order implies a closely organized body of men and women working together for individual and for mutual advancement, permitting the full exercise of special individual talents or powers. It appears to be the best answer to many of the great questions that trouble mankind.

Historical. The united order is not a new conception. It has been known from the beginning of time. In the days of Enoch, the seventh patriarch, the united order was practiced successfully. When the Church was organized by Christ, the united order was practiced very fully for some time, by many of His followers both in Palestine and America. It is quite possible that the order has been established and practiced successfully at other times, but no such record has come down to this age. Finally, in this dispensation, the united order was revealed to the Prophet Joseph Smith. The Church, on several occasions, in the days both of Joseph Smith and of Brigham Young, tried to practice it, and wherever practiced correctly it resulted in good; but individual selfishness and persecution from without caused the abandonment of the practice. It is a manner of living requiring the fullest understanding of the Gospel truth, and the largest conception of man's place in the universe. In its practice, men must overcome their selfishness, and accept at their

true values the various rewards of life. Enoch and his people acquired such high control over themselves that they were able to practice the united order successfully, and at last were translated from the earth. It seems that the united order is beyond the reach of men and women as they now are. Nevertheless, it is the system we must approach, as we draw nearer to perfection.

Cooperation. The united order has been suspended as a required form of life in the Church, but its spirit still remains. Those who are worthy members of the Church must accept the united order as the ultimate aim of the Church. It finds present partial expression in the practice of cooperation, under which many unite in one enterprise, in such a way that no one person dominates it, but that all concerned have a voice in it, and that the profits resulting from the enterprise are divided more or less uniformly among those connected with it. Co-operative enterprises have been fostered constantly and consistently by the Church, and in the majority of instances have been extremely successful. In fact, when the Church settled in Utah, it would have been impossible to accomplish the great work before the pioneers, had they not practiced cooperation. To give every man full and proper opportunity is the spirit of the true Church.

Tithing. Every organized church must have some means of material support. Houses of worship must be constructed; temples must be built; education must be fostered; the poor must be provided for;

and many other material needs form a part of the spiritual mission of the Church. For the general support of the Church and of the poor who are unable to provide for themselves, a fund is provided by the tithing of the people. The law of tithing is in preparation for the united order, and some day will be replaced by the more complete system. The tithing fund is maintained by the payment, by each member of the Church, of one-tenth of his earnings, as they are delivered to him. The moneys thus obtained are placed in the hands of the bishops, and is disbursed under the direction of the First Presidency associated with the presiding bishopric and other officials named in the revelations.

Tithing is an ancient system, frequently mentioned in the history of the past. It is fair to all the people, for it is necessarily a system whereby each man pays in proportion to his earnings. Great blessings follow obedience to the law of the united order or to the law of tithing.

Voluntary Offerings. In addition to tithing, voluntary offerings may be made to the Church for specific or general purposes, as for the support of the poor or distressed living near us, or for the building of churches. The best known of these voluntary offerings are the so-called fast donations. Once a month, the first Sunday of the month, the people fast for two or three meals and place a sum, equal to the money saved, in a fund to be used for the support of the poor.

The Common Good. All these devices for gath-

ering material funds for the sustenance of the Church simply show the underlying and overwhelming desire of those who understand the Gospel to assist one another for mutual benefit. Not the good of one, but the common good, is uppermost in the minds of those who understand and love the Gospel.

CHAPTER 28

WORK FOR THE DEAD

The doctrine of the brotherhood of man and the principle of cooperation show the necessity of giving ourselves for the common good. The deep desire of the Church for service to all, for human brotherhood, is probably nowhere better shown than in the work for the dead.

All Must Be Saved. Temple work rests on the principle of the Great Plan that all must be saved, or at least given the opportunity of salvation. Persons who have been unable to accept the Gospel ordinances on earth may not be denied the privileges of membership in the Church or refused the blessings which come to those who accept the truth. For such dead persons vicarious work must be done in all the essential ordinances of the Church to be accepted or rejected by the dead. Vicarious work is not new, for it has been practiced in various forms from the first day. In common daily life, a man is given authority to do official work for another, when a "power of attorney" is conferred. The work of Jesus Christ was essentially vicarious.

Earthly Ordinances. Great eternal truths make up the Gospel plan. All requirements for man's earthly guidance have their eternal spiritual counterparts. The earthly ordinances of the Gospel are themselves the reflections of heavenly ordinances.

For instance, baptism, the gift of the Holy Ghost, and temple work are really earthly symbols of universal realities and of truths that must be recognized if the Great Plan is to be fulfilled. The acceptance of these earthly symbols is part and parcel of correct earth-life, and being distinctly of the earth, cannot be performed elsewhere than on earth. In order that absolute fairness may prevail and eternal justice be satisfied, all men, to attain the possible fulness of their joy, must accept these earthly ordinances. There is no water baptism in the next estate, nor any conferring of the gift of the Holy Ghost by the laying on of earthly hands. The equivalents of these ordinances prevail no doubt in every estate, but only as they are given on this earth can they be made to aid, in their onward progress, those who have dwelt on earth. For that reason those who have departed this life without having accepted the earthly ordinances which constitute in part the conditions of entrance to the Church, must have that work done for them on earth. By proxy they must be baptized by water, receive the laying on of hands and accept temple ordinances. By this method the path to eternal life, which all must tread, is made invariable in fairness and without discrimination. Were there any departure from this order, it would be a short time only until men might take upon themselves the authority of devising various methods whereby eternal joy might be obtained. This would be unnatural because order prevails throughout nature.

A Work of Love. To do work for the dead

involves much sacrifice on the part of the living. Genealogies must be collected, exact information concerning dates of births and deaths and other fundamental data must be obtained, and the better part of a day is required to receive the endowment for each dead person—and all this, usually, for one long dead, of whom the worker may have no knowledge beyond his name and the time he lived. It follows that only through love for one's fellowmen can such work be done. Young and old may do work for the dead in the temples; and young and old are, indeed, engaged in it. Especially in the evening of life, when time is more plentiful for such work, do many persons give themselves fully to this labor of love. A result of temple work for the dead, to which thousands of people give their time and means, is a great flood of love for humanity poured out upon the people.

The Need of Records. Before the earth passes into its next stage of existence, work must be done in the temples for all the living and all the dead. Only when this is done, will the curtain be rolled up, and the vision of complete existence given to man. To do work for the dead, who in life did not accept the Gospel, will require complete genealogies of the human race. To secure these is a gigantic task. The diverse conditions of human life and the vicissitudes of the race have been such that frequently genealogies have not been written, and often have been lost. The most careful search of man will not reveal them all. However, as has been explained, in an

intelligent universe, nothing is wholly lost. The record of every man exists and by some means will be found before the work on earth is completed. Meanwhile, no external power will come to man's aid, until he has used his own efforts, and therefore it becomes necessary for men to search out existing genealogies of the human race. When that has been done, in the years to come, man may rest secure that the powers directing our earth, will come to the rescue of this important part of the work of salvation.

Consequently there is intense interest in the Church in all genealogical matters. Every person is on the lookout for his own genealogy; when that is completed, he searches for those of others. Such work intensifies family loyalty and devotion, from which many virtues proceed. It follows, also, that the Church records and preserves with utmost care the genealogical histories of its members. Sacred history shows that at all times, when the Church has been on earth, genealogies have been carefully kept and recorded.

The Result. Work for the dead has far-reaching results. First, it establishes a close communion among those who have lived and are living on earth. The hearts of the children are turned to the fathers, and the hearts of the fathers are turned to the children. This, indeed, is the spirit of the vital principle of the Great Plan—that all may work together for the ultimate good of each.

The principle of infinite, loving brotherhood among

men, as exemplified in the work for the dead, may and should be applied among the living. If so much work is done, and so much care bestowed upon the salvation of the dead, how much more should we help and support and love the living. The living must always be man's first concern. This principle, carried into our daily lives, means that we must continually and at our own sacrifice help one another. Then only will the sacrifice for the dead be fully justified.

Work for the dead is no doubt symbolic of the great universal law that the things of the universe move onward together, not singly. So life-giving is this principle in its daily application among the living, that it rises to be one of the mightiest conceptions that contribute to human brotherhood and brotherly love.

CHAPTER 29

MARRIAGE

We are not the last spirits to enter upon the earth career. Countless numbers of unborn spirits are waiting for the privilege of receiving earthly bodies and of tasting the sorrows and joys of earth. Therefore, the living, who understand the Great Plan, must not confine their attention to themselves and to those who have gone before. The waiting spirits must also be a concern of humanity.

Eternity of Sex. It has already been said that sex is an eternal principle. The equivalent of sex, dimly understood by man, has always existed and will continue forever. Since sex, then, represents an eternal condition, the begetting of children is coincidentally an eternal necessity. We were begotten into the spirit world by God the Father, and have been born into the world which we now possess.

The Waiting Spirits. According to the Great Plan, all who, in the Great Council, accepted the Christ and the Plan, will in time appear on earth clothed with mortal bodies. All these spirits must be born as children into the world. A high purpose of life on earth must be, therefore, to continue the race by begetting children and properly caring for them until they reach maturity. The waiting spirits are hoping patiently for their turn to reach the earth—a glorious step in their progressive advancement, which they have earned by their righteous lives.

The First Command. This doctrine makes clear the meaning of the first command to Adam and Eve, to multiply and replenish the earth. It is not only for the joy and satisfaction of humanity that the possibility of begetting offspring prevails on earth, but as much for the fulfilment of the eternal Great Plan. It becomes a necessary duty for all wedded persons to bring children into the world and to rear them in obedience to the Great Plan. This is a holy and necessary mission of man. Fatherhood and motherhood become glorified in the light of their vital place in the eternal plan of salvation.

The doctrine that wedded man and woman should not beget children, or should limit the number of children born to them, is erroneous and contrary to the spirit of the Great Plan. Let the waiting spirits come! Let children be born into the earth! Let fatherhood and motherhood be the most honored of all the professions on earth! Let society provide such material means as may be necessary! Marriage resulting in parenthood is an evidence of the acceptance of the reality of the brotherhood of man, of the unselfishness of man. However, only in the marriage relation should children be begotten. Looseness of life between man and woman is the most terrible of human iniquities, for it leads, assuredly, to the decay of the race. With the sanction of the Priesthood, men and women should contract to live together as husband and wife.

The Family. The unit of society is the family. The family circle is intimate; in it the keenest human loves prevail. As the family develops so will society

as a whole develop. With children comes complete family life. Without children, family life is incomplete. Children are necessary to fulfill the possibilities of the Church. The true Church always encourages large families, the intensifying of family life, and the dignifying of all duties pertaining to marriage.

Celestial Marriage. If sex is eternal, it follows of necessity that the marriage covenant may also be eternal. It is not a far step to the doctrine that after the work on earth has been completed and exaltation in the next estate has been attained, one of the chief duties of men and women will be to beget spiritual children. These spirits, in turn, in the process of time, will come down upon an "earth," there to obtain an acquaintance with gross matter, and through the possession of earthly bodies to control more fully, and forever, the manifold forces surrounding them. It is a reward of intelligent development, that we may become to other spiritual beings, what our God has been to us.

Among those who understand the Gospel, marriage may be, and indeed should be, for time and eternity. Marriage that lasts only during earth life is a sad one, for the love established between man and woman, as they live together and rear their family, should not die, but live, and grow richer with the eternal years. Marriage for time and eternity establishes a unique relation between husband and wife. Their children belong to them eternally; the family, continued from this earth into the next

world, becomes a unit in eternal life; and all family relations are shaped in anticipation of an undying relationship.

The Sealing Power. The power to seal men and women to one another for time and eternity, and to seal children to their parents for the eternal ages, is the supreme power committed to man's keeping. The President of the Church alone on the earth holds the keys of these sealing ordinances. True, he may delegate his power to workers in the several temples, so that celestial marriages and sealings may be performed, but such delegated authority may be withdrawn at any moment. In that respect, such committed authority differs wholly from the power of the Priesthood, which can be withdrawn from a man only when he is found in sin. It is proper that only one man should hold this power, for it is of infinite effect, and should be guarded with the most jealous care, and kept from the prejudices and jealousies of frail men.

The power which can bind for time and eternity may also loose that which has been bound, should it be found necessary. Under human conditions, mistakes may be made. If such mistakes are not rectified on earth, they will, no doubt, under the supervision of an intelligent Being, be rectified in the hereafter. However, only through the sealing power may the eternal relationship of the sexes, the eternal increase of life, and the consequent eternal joy, be obtained.

CHAPTER 30

THE COMMUNITY

The relations of the few to the many lead to problems of gravest import to humanity.

Community Defined. A community is a body of people, living in the same place, usually with common interests, under the same laws and regulations. From the beginning of time, individuals have grouped themselves into communities. Every church is a community of believers.

The Individual in the Community. A community is an organism, with individuality, which must express itself in adaptation or opposition to law.

The community is composed of individuals, each with independent wills and agencies. Nothing must be done by the community to prevent the full unfolding of each individual, for the more progressive the individuals, the more progressive the community. On the other hand, the individual, having accepted place and life in the community, must not do anything to restrain other individuals of the community. Whatever is good for the many must always take precedence. This does not interfere with full individual development, for the greatest individual development always comes from full adaptation to law. When every individual faithfully obeys the law, the community is safe.

The Rights of the Community. The community has rights which are as inalienable as the free agency of individuals. An individual who will not obey the community laws should move out of the community. Those who remain must yield obedience to the laws established for the public good. This was well brought out in the Great Council, when Lucifer fell because he was not in harmony with the community. In that great day, as in our day, the many had the right to demand that their good be considered as of primary importance.

Training for the Community. In view of the supremacy of the community it becomes indispensable that the powers of the individual be so unfolded as to be of service to the community. No man can selfishly stand aside and say, "I am sufficient unto myself; in the community I have no interest; though I obey its laws, I do not serve it." A man must obey the laws of and vigorously serve the community. Every act of man's life must relate itself to the good of other men. This is fundamental in the Gospel, and should be fundamental in the daily relations of men.

This justifies the modern training now given men for the necessary pursuits and common tasks of daily life. Whatever is necessary, may and should be made honorable and dignified. All necessary pursuits are made professional. All who serve the good of the many have the right to find the same joy in their work whatever it may be. All men should be trained for service to the community.

It is an interesting commentary on the present-day Church that President Brigham Young was one of the first men in America to establish schools in which the training of men for the actual affairs of life was made pre-eminent. Today, children and adults are trained for worthy citizenship, both in church and state. In such training lies the hope of the community for its future. By such training may the feeling of community responsibility be established among men.

The Supremacy of the Community. From all this and from what has been said in preceding chapters, it is clear that the Great Plan was so devised that men may and must unitedly work out their salvation. Man must not be allowed to stand alone. Brotherhood is the prime principle on which the Church is based.

MAN AND NATURE

CHAPTER 31

MAN AND NATURE

There is but one nature. All things, visible or invisible, belong to the one universe.

The Intelligence of Nature. Each and all of the numerous forces in the universe may be subjected to the will of man. In the universe are untold numbers of intelligent beings, whose main business it is to discover the ways of nature, and, by an intelligent control of nature, to acquire greater power for personal development. The holy spirit fills all space and things, and by its means the thoughts and actions of these increasing intelligent beings are everywhere felt. Intelligence permeates the universe.

The question is often asked, "Does nature, as we know it, the rocks and trees and beasts, possess intelligence of an order akin to that of man?" Who knows? That intelligence is everywhere operative, is beyond question. Nature is directed by an intelligent God. The forming of a crystal or the conception of a living animal is, somehow, connected with an intelligent purpose and will. This fruitful field of conjecture should be touched with care, for little definite knowledge concerning it is in man's possession.

A Living Earth. It seems to be well established that the earth, as a whole, is a living organism. It had a beginning; it will die or be changed, and after its purification it will be brought into greater glory

as a resurrected organism. Even the symbolism of baptism was performed for the earth when the waters descended in the great flood. All this can simply mean that the earth, as well as all on it, are subject to the fundamental Great Plan, including the atonement of Jesus Christ.

The earth does its work perfectly well. It is without sin. "The earth abides the law of a celestial kingdom, for it fills the measure of its creation, and transgresses not the law. Wherefore it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it." If the earth is a living organism, it seems more than likely that all things on earth possess a measure of life and intelligence.

The Lower Animals. The lower animals were created by the power of the Lord. All things created by him have first been created spiritually, then temporally, after which they pass again into spiritual life. Animals were created spiritually before they were given material existence. If the meaning of this doctrine is that animals lived before this, they certainly may live hereafter. That which is essential in animals is probably indestructible. Our knowledge of this subject is extremely limited, and whatever is said about it is conjectural and subject to revision.

All for the Use of Man. Nevertheless, rocks and trees and beasts are for the use of man, to be used by him in moderation and with wisdom. Man is at the head of the creations on earth. It is his duty to

make proper use of them all. Whoever teaches that any part of the universe is not for the benefit of man is in error.

Man's Conquest of Nature. It is the simplest of present-day doctrines that the vastness of nature makes it impossible for man to comprehend more than the minutest part of it. Yet, in the true philosophy of life, nothing is more certain than that the greatest mystery of nature may at some time be understood. The purpose of man's existence is a complete understanding of the mysteries of the universe. True, the understanding that will give him full mastery over nature will come little by little, yet, in the end, man shall know all that he desires. Even in that happy day he shall not be able to change one law of nature; only by intelligent control may he apply nature's laws to desired ends. With this certainty man may go onward hopefully. Nature is inexhaustible; man shall not in all the endless ages explore it completely; but in the eternal days of increasing control he will become more conscious of its infinite majesty—thereby comes the everlasting joy of man. Such hope of conquest enables man to meet his daily tasks with uplifted head and fearless courage. Man knows that all his search will be successful, if he only search with might and main and have patience to wait.

Miracles. Man is of limited power; whatever he cannot understand or duplicate may be called miraculous; and only in that sense can miracles be allowed. The miracles of the Savior were accomplished by superior knowledge. Nothing is unnatural. All that

has been done man may do as he increases in power. The conception of an intelligence guiding the destinies of men, makes it possible that, in our behalf, wonderful things are often done, transcending our understanding, but which are yet in full and complete harmony with the laws of nature. For ourselves we must discover all of nature that we can. In time of need, when our own knowledge does not suffice, the Master may give His help. Thus, after man has used his full knowledge and failed, the sick may be healed, the sorrowing comforted, or wealth or poverty may come, provided we draw heavily enough upon the unseen forces about us. Help so obtained is not unnatural. A miracle is simply that which we can not fully understand or repeat and at which we therefore marvel.

Harmony of Man and Nature. Vast, unnumbered forces lie about us. The possible power of man, as he grows in knowledge, is quite beyond our understanding. All that is required of man is that he be in harmony with the interacting universal forces. If the forces are not fully understood, he must search them out, and as best he can, must place himself so that they are for him rather than against him. He must use the forces of nature for his benefit. To enjoy nature is our privilege and duty. No life finds joy outside our harmonious association with the things that lie about it in nature. All this is merely in accord with the fundamental doctrines already discussed. The Church possessing the truth always fosters, encourages and respects all honest investigation of nature.

MAN AND HIMSELF

CHAPTER 32

THE SOUND BODY

Consideration has been given, in the preceding chapters, to the pre-existent life of man, the course of the Gospel on earth, and man's relationship to God, to the Church, to his fellowmen and to nature. Man must, also, give respectful consideration to himself, as an individual.

The Importance of the Body. Attention has already been called to the fact that the condition of the body limits, largely, the expression of the spirit. The spirit speaks through the body and only as the body permits. The body is essentially of the earth; and, in the earth career, the earthly envelope of the spirit would naturally determine the expression of man's spirit power. Hence, if the body is in poor condition from birth, man must strengthen it as the days increase; if it is strong from the beginning, he must make it stronger.

Food. A first consideration for the proper maintenance of physical health is the proper feeding of the body. Man should use food adapted to body needs and seasonable according to nature. In accordance with the Word of Wisdom, meat should be used sparingly, fruits and vegetables plentifully, and no food should be used to excess.

Exercise. The elimination of unassimilated food from the human body is quite as important as the

taking in of food. For that purpose, physical exercise must be taken regularly. Moreover, exercise develops and strengthens all parts of the body. Manual labor, usually looked upon as inferior to mental labor, is in reality a means of improving the body, permitting hard mental labor and making possible a fuller expression of man's spirit. Man's life should not be given wholly to physical work, but it should constitute a vital part of it.

Rest. Just as necessary as food or exercise, is the change called rest. If the same muscles be exercised continuously they will surely tire and good work can, then, no longer be done with them. Regular rest should be given the body. Frequently, a change from one kind of work to another is a sufficient rest; but in many cases, cessation from effort is necessary to recuperate man's strength, properly. The natural law requiring regular sleep should be obeyed, though none should sleep too long. One day out of seven, the Sabbath, should be devoted particularly, to matters concerning God and the spiritual life, which too often are submerged during the other days, in the material affairs of life. An occasional fasting is very desirable, since, for a few hours, it gives some organs of the body a complete rest. At present, the Church practice is to fast twenty-four consecutive hours once each month, usually the first Sunday of the Month. The food thus saved, in conformity with the fundamental spirit of brotherhood, is distributed among those who have need of it, by ward officers specially appointed for that purpose.

Stimulants. In normal health, food, exercise, rest,

love of God and fellowman, and daily work, furnish a natural and sufficient stimulation for all the duties of life. In fact, none other should be allowed, if the best physical health is to be retained. Therefore, alcohol in all its forms, tobacco, tea, coffee, and the variety of stimulating or nerve-soothing, habit-begging drugs should not be used. There is double danger in the use of stimulants: first, they undermine the strength of the man; and, second, they take away his mastery of himself. Under the influence of a drug, man is urged on by the drug itself, and not by his own strength of will. This is most dangerous. A man who loses control of himself never knows just what he may do.

Moral Purity. The body is much concerned in the moral purity of the man. Men and women must keep themselves pure or there will be a loss of life and procreative power. Moreover, men and women must keep themselves equally pure. No reasoning, based on natural law, justifies two standards of morality, one for the man and the other for the woman.

The Gospel and the Sound Body. The sound body is a Gospel requirement, for only with a sound body can man work out his mission properly and have full joy. Working effectively to make others happy, can be done only in a healthy body. Every effort should be made to keep our bodies as sound as possible. It is a part of a rational theology.

CHAPTER 33

EDUCATION FOR THE INNER LIFE

After all, the body is only the tabernacle of the spirit. The spirit within, the essential part of man, must be developed as much as possible during the earth career.

The Senses. Knowledge is the material on which the mind works. In every progressive life fresh knowledge must be gathered as the days go by. The senses of men are the gateways through which knowledge enters. The senses of man must be developed, therefore, as completely as is possible. Seeing, hearing, tasting, smelling and feeling must all be developed fully and joyously for the pleasure and benefit of man. Without healthy, sharp senses, man may not attain to the highest earthly joy.

The Reasoning Power. It is not sufficient for the contentment of man that he gather knowledge, and add fact to fact. All new information must be compared with other information, so that conclusions may be drawn, and new knowledge brought into view. By the process of reasoning, on the basis of acquired knowledge, man may rise by sure steps to a high degree of understanding. Man must train himself, with all his might, to use his wonderful faculty of reason, so that he may intelligently win new knowledge from all he learns. A fact of itself is lifeless; only when it is compared with other

facts does it leap into life and show forth its hidden meaning.

The Feelings. The sense of feeling is but a poor expression for the one great sense by which man may directly communicate with the region of the unseen. Through this sense, man stands on the border line between earth and the spiritual universe. Those who have communion with the forces about them, because of their greater refinement of feeling, have a comfort which is attainable in no other manner.

Moreover, our feelings with respect to our fellow men should be cultivated. We must learn to sympathize with them in their distresses, rejoice with them in their joys, and pity them in their sins. The education of the feelings is a great duty of man.

The Spiritual Sense. This sense is closely akin to the feelings. The virtues of man, such as hope, charity and mercy, can reach high development only on the basis of the conviction that the unseen world may be known. When this conviction grows upon a man, and he reaches out for a fuller understanding of it, his spiritual sense develops, new worlds are opened to him and he conforms to the intelligent love which made the Great Plan possible.

Symbolism. Moreover, as man develops, he learns to be content to know eternal truths only in great symbols. That is, he learns to be satisfied to know that he does not fully know. This has already been dwelt upon and need not be further emphasized. The Sacrament, as an ordinance of the Church, is one of the great symbols of the suffering and death of Jesus

for the sake of mankind, that the Great Plan might be fulfilled. Bread is eaten and water is drunk as symbols of the body and blood of the Savior, given in the atoning sacrifice. Every other ordinance is similarly symbolic. Back of the symbols lies the whole Great Plan in its many gradations and divisions. God requires that the Sacrament be partaken of frequently, so that the atoning sacrifice of Jesus may be held before the people continually; so with the other great symbols of the Church. By frequent reference to them the realities of eternal life are constantly held before us.

Education. The whole of life is education, or training for further work. No wonder, therefore, that in the correct philosophy of life, schools and other devices for the training of man's powers are foremost. Education is and must be carried onward fully and abundantly in the Church of Christ. The support of education, is, indeed, one test of the truth of the Church.

CHAPTER 34

SATISFACTION WITH DAILY WORK

All must work—in defense, if for no other reason. Without some kind of labor, body and mind will deteriorate. Clearly, however, all cannot do the same work, unless each man does practically all the variety of work necessary for the production of the things necessary in his life. In a complex civilization of many needs, that would be impossible or wasteful. The great satisfaction of earth-life is to be content with whatever honorable work may come.

Variety of Earthly Tasks. In obedience to God's command, man must devote himself to the work of subduing the earth. This is no simple task, for the earth is an organism of many elements. Moreover, the needs of man are varied and manifold, to the satisfying of which the subjection of the earth is ordained. There is an endless variety of tasks for body and mind, to be accomplished by the men and women of earth. These tasks differ greatly; some concern themselves chiefly with the body; others, mainly with the mind; and yet others, with both body and mind. Some deal with this, and others with that essential need; some with this, and others with that necessary condition. The vocations of man are almost numberless. Much unhappiness has come to men because they have been obliged in life to follow one vocation when they would rather follow another.

If a man thus be unhappy in his daily work the whole of his life is akin to failure, because he does not truly realize the possible joys of life. Occasionally, the discontent is due to the unwillingness of the man to earn his bread in the sweat of his brow. This is due to ignorance. Earnest, sincere labor, requiring steady and full effort, is the source of all abiding joys.

All Work May be Intelligent. If intelligence pervades all things, and if all things belong to the Great Plan, including the labors in which man lives and moves, then all tasks may and should be made intelligent and appealing to mind as well as to body. Rational though it be, it is however a relatively new thought, that to every task, if properly illumined by knowledge, the many forces of the mind may be applied. As man has gained added knowledge this has become more and more evident. The fact that intelligence may be made to illuminate the so-called humbler tasks, lifts much of the so-called curse from the labor of man. This is another reason for the education of man into an understanding of the full meaning of the necessary tasks of life. It justifies the support of research into all divisions of nature, and stamps with approval honest study and investigation of every kind. All kinds of work must be done; full preparation for every kind of work is fully justified. All work must be ennobled by knowledge.

Nothing Temporal. God has never given a wholly temporal commandment. All God's creative works are first spiritual, then temporal. They were first

begotten of the intelligent mind and must represent some necessity in the Great Plan. Whatever, therefore, is brought into operation on earth for the good of man, must represent eternal, spiritual realities. In conformity with this thought, every task, however apparently humble, however apparently remote from fundamental principles, has a spiritual counterpart, and is necessary for the completion of the plan under which man works. It matters little, therefore, whether man devote his life to the tilling of the soil, the making of shoes, or the writing of books, so that the work be well done. All such tasks are proper, dignified and necessary parts of the Great Plan, and will lead man along the path of eternal progression. This means that, no matter to what work man may give himself, provided it is honorable and he do it with all his might, he may rest secure that on the last great day, the work will be transmuted into spiritual values, and as such will be written, with credit, into the eternal record. The quality and not the kind of work is the final test of man's achievements.

Man knows relatively little. He accepts his part without knowing its meaning in the full economy of God's plan for his children. Wise is the man who spends his strength, with a full heart, in the accomplishment of the nearest work. He will find his work transmuted into things gloriously beyond his dreams. More than that: Man need not wait long for the transmutation of his honest work. Strength comes to the man of honest and full endeavor, irrespective of the kind of work he does, and on this earth his

efforts result in great and noble joy. All work is holy, and, if well done, will bring its own reward, here and in the hereafter.

Without question, men should seek the work they think they love best, or for which they are best fitted. Yet, the majority of men can do many kinds of work in a satisfactory manner. The work that we finally must do, we should accept in the light of its eternal value.

Subjection of Self. Nevertheless, to accept a place in society—not always the place one desires; to do well the work that is near at hand—not always the work one wishes; to love and to cherish the work, and to forget oneself in the needs of others, all that is not always easy. Such a life means a subjection of self which can be accomplished only if there is a clear understanding of the plan of salvation. And it may be added that from one point of view, the whole purpose of life is the conquest of self, to develop the will for righteousness.

CHAPTER 35

THE HOPE OF TOMORROW

Time is unceasing. There was a yesterday, there is a today, and there will be a tomorrow. The Gospel plan encompasses all time. Tomorrow has a great place in the eternal plan.

Today. The greatest day of all time is today. It is the product of all the past; and is the promise of all the future. If each today is made great, the tomorrows will be surpassingly greater. The one certain way to draw out of life the keen joys of life is to think little of tomorrow, but to live mightily today.

Tomorrow. Surely, there will be a tomorrow. The sun sets, and we sleep, and we awaken to a new day. Forever there shall come new days. Today is our great day; but there will be another great, a greater day. What tomorrow shall be depends measurably upon today. At least, the beginning of tomorrow will be as the evening of today. As we spend today, so will the hope of tomorrow be. The ages do not come in leaps, but step by step do they enter into the larger life.

The law of today is that joy will transfigure each coming tomorrow if our work be well done today. No man knows whether his tomorrow will be on this earth or in another existence, with new duties and under a new environment. Of one thing we

are sure, beyond all cavil, that life on earth will continue into an endless future, and the work will be taken up where it was laid down yesterday.

The Resurrection. The man whose life is ordered right worries little about his tomorrow. Full well he knows that, though the body be laid in the grave, it will rise again. He has the absolute assurance of the resurrection. In that resurrection the body will arise purified, possessing only its essential, characteristic parts, which cannot be taken away or transferred to another body. These essential, characteristic parts organized into a body will be the mortal body made immortal.

The resurrection of mortal bodies, on earth, began with Jesus, who on the third day rose from the grave, and after his sojourn among the children of men, took his body with him into heaven. This was the first fruits of the resurrection, made possible by the atonement of the Christ. Since that time, the resurrection of man may have continued, and no doubt will continue in the future; for many spirits have laid down their earthly bodies, and all must be raised from the grave. In the resurrection, order and law will prevail, and the just deserts of men will be kept in mind.

Our Place in the Hereafter. Into a new, great world we shall enter after the journey on earth has ended. In this new world we shall continue our work of progression, forever and forever, under prevailing laws. Our progress there, and the laws revealed to us, will depend upon our own actions

and upon our own willingness to abide by the laws already known to us.

Our place in that life will depend on our faithfulness here. Whatever a man has gained on earth, will rise with him in the resurrection. All that he gained in the spirit world, before he came on earth, will likewise rise with him. All men save the few of deepest sin will be saved, but the degree of that salvation will vary even as our varying work on earth. There will be glory upon glory, and there will be different degrees of advancement, some like unto the sun, some like unto the moon, while other glories will differ even as the infinite stars of the heavens differ in brightness.

In the Great Plan there is no provision for the eternal damnation of man. At the best, men will be ranged according to their stage of progression—some higher, some lower. In a universe ruled by intelligent beings filled with love for one another, there can be no thought of an endless damnation only as men, by opposition to law, destroy themselves. Endless punishment and eternal punishment, terms often used, of little meaning to the human mind, mean simply God's punishment, which is beyond our understanding. Those who refuse to accept truth, or to abide by law, will gradually take less and less part in the work of progression. They will be left behind, while their intelligent fellows, more obedient, will go on. In nature there is no standing still; those who do not advance will retrograde, become weaker and finally wither and be forgotten in their low estate.

The Destiny of Man. The intelligence called man cannot be destroyed. Eternal life is therefore the destiny of man. But, eternal life is life open-eyed, ready-minded, seeking, accepting and using all knowledge that will assist in man's progress. To continue forever, upward, that is eternal life and the destiny of man.

CHAPTER 36

THE LAW OF THE EARTH

In the high heavens yet hang the stars. Throughout the infinite universe still play the hosts of mighty forces. The full conquest of the earth by man is yet to be accomplished. As things were when man opened his eyes after birth, so do they appear to be today. Nevertheless, during the years that have gone, the man has changed; for now he knows his origin and his destiny, and the purpose of his life on earth. He knows that throughout the seeming sameness there is progressive change; that, as he has changed, so has the world changed, too; that the all-pervading, intelligent God of the universe is engaged in a progressive development.

Man has found his place amidst the things about him. Whence? Whither? He knows; and with smiling courage sets out to subdue the tasks of the day, knowing well that the day's labor, whatever it may be, in righteousness, shall count for him in the endless journey which he is making.

The Unknown Meaning. The man has learned that in an infinite universe, admitting of endless development, things may not be fully known. The very essence of things must forever be the goal, towards which intelligence strives. Nevertheless, man also knows that to approach by slow degrees, but steadily, the full knowledge which gives unmeasured power over natural forces, is the way of progress.

So he is content to let each day speak one new word of the unknown meaning of the universe.

The universe is one. All things in it are parts of one whole. The dominating spirit of the vastness of space and of its contents is the dominating spirit of the least part of that which constitutes the whole. It matters not, then, to what a man give himself. In everything and anything may the riddle of the universe be read, if the search be continued long enough. Modest in his possessions, yet courageous in his hope of ultimate conquest, he stands before the things of his life, small or great, knowing of a surety that in them lie the truths that explain the universe.

“Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.”

Knowing all this, and the outline of his origin and destiny, man must be forever engaged in extending the philosophy in accordance with which he orders and guides his life.

The Earth-Law. On earth the man dwells today. Great are the conceptions revealed to him concerning the constitution, progress and destiny of the universe. Marvelous to his understanding is the knowledge of his full and vital place in the scheme of things. Yet, encompassed by earth conditions, he strives to assemble all this vast, divine and won-

drous knowledge, and out of it to draw some simple formula, in the language of man, that may be applied in the affairs of earth, and which shall be a simple guide to him in all that he may do.

Such a formula was sought and found by the first man, and has been used by the righteous of all ages. In the meridian of time, when Jesus of Nazareth, the Christ, came upon earth to fulfil the central thought in the plan of salvation, he stated the formula in words that never have been surpassed. Thus runs the formula, and thus is worded the law of the earth: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. * * * Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

This, in short, is man's duty while he dwells in the flesh. His God, his fellowman and himself—the three concerns of his life. We say it is the earth-law, but like all other things of the earth, it stands for huge spiritual meanings, and is therefore an eternal law for all times and for all places.

To Love God. What does it mean, to love God with one's heart and soul and mind? Certainly, a love of the heart and the soul and the mind cannot be given to a Being who is not known nor understood. Such love is more than a blind obedience. In such a love there must be a rational understanding of God's nature and of his place in the universe and of his relation to men. There must be in such a fullness of love an acceptance of God's superior knowledge, of his intelligent Plan for man and of his su-

preme and final authority: Such a love cannot well be forgotten or survive, unless God is part of a universe, the orderly outlines of which can be fathomed by the human mind. That such knowledge may be possessed by man, and that a real unfeigned love for God may be developed, has been taught in the preceding pages. Neither can God be fully loved unless he is obeyed; and the first command is simple, "Multiply and replenish the earth and subdue it."

To Love a Neighbor as Oneself. To love oneself—that is easy. Instinctively, from the first day, we have reached out for our own greater good. Every personal philosophy makes the man the center. To love our neighbor equally well—"that's the rub." His will is not our will; his ways, not our ways. Yet, only by the progress of all, can each gain the greatest advancement. The fundamental conceptions of a universe filled with eternal matter and forces, and a host of individual intelligent beings, make it clear that only by complete harmony of all intelligent beings can the interests of each be served, in the work of subjugating, by intelligent conquest, the forces of universal nature.

To love one's neighbor, then, a man must first know fully his own origin and destiny and possible powers; then he may soon learn the need of loving his fellowman, if his love for himself shall grow great. This commandment is not inferior to the first.

The Triumph of Man. The eternal, conscious, willing being, having become an earthly man, stands before the law of the earth. If he strive all the days of his life to bring into perfect accord the God

who rules, his earthly brother and himself, he will at length win the victory in the battle of his life. Out of such a life will come, among other gifts, controlled personal desires, subjection to law, a recognition of the great power of man, and the harmonious adjustment of contending forces to the completion of the Great Plan which governs man's earth-life. Whether living or dead, such a person has triumphed, and the journey from the dim beginning has not been in vain. To such souls comes the reward of the unspeakable joy of a perfect understanding of the meaning of life, the living peace that passeth understanding, and the vision of the vital future, ever vigorously progressing towards an increasing, virile goal.

Have you tried the virtue of the law of the earth? If you have not, try it now, for it is good.

Appendix

The doctrines and views set forth in the preceding pages, based on the teachings of the elders of the Church, especially of the Prophet Joseph Smith, may be confirmed by a study of the doctrinal standards of the Church; namely, the Bible, the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price. The following references are for the immediate use of those who wish to pursue the study more in detail. For a critical study, an exhaustive examination must necessarily be made of the doctrinal standards and of the many books and printed sermons on the system of belief of the Church of Jesus Christ of Latter-day Saints. Such students will find the existing indexes or concordances to the standard authorities of most value,* but they will also obtain much ready help from the several existing excellent compilations of references classified under doctrinal headings.† A list of Church literature may be obtained from the Deseret Book Company, Salt Lake City, Utah.

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