

Lecture First

1.1 Faith being the first principle in revealed religion, and the foundation of all righteousness, necessarily claims the first place in a course of lectures which are designed to unfold to the understanding the doctrine of Jesus Christ.

1.2 In presenting the subject of faith, we shall observe the following order --

1.3 First, faith itself -- what it is.

1.4 Secondly, the object on which it rests, And,

1.5 Thirdly, the effects which flow from it.

1.6 Agreeable to this order we have first to show what faith is.

1.7 The author of the epistle to the Hebrews, in the eleventh chapter of that epistle and first verse, gives the following definition of the word faith:

1.8 "Now faith is the substance (assurance) of things hoped for, the evidence of things not seen."

1.9 From this we learn that faith is the assurance which men have of the existence of things which they have not seen, and the principle of action in all intelligent beings.

1.10 If men were duly to consider themselves, and turn their thought and reflections to the operations of their own minds, they would readily discover that it is faith, and faith only, which is the moving cause of all action in them; that without it both mind and body would be in a state of inactivity, and all their exertions would cease, both physical and mental.

1.11 Were this class to go back and reflect upon the history of their lives, from the period of their first recollection, and ask themselves what principle excited them to action, or what gave them energy and activity in all their lawful avocations, callings, and pursuits, what would be the answer? Would it not be that it was the assurance which they had of the existence of things which they had not seen as yet? Was it not the hope which you had, in consequence of your belief in the existence of unseen things, which stimulated you to action and exertion in order to obtain them? Are you not dependent on your faith, or belief, for the acquisition of all knowledge, wisdom, and intelligence? Would you exert yourselves to obtain wisdom and intelligence, unless you did believe that you could obtain them? Would you have ever sown, if you had not believed

that you would reap? Should you have ever planted, if you had not believed that you would gather? Would you have ever asked, unless you had believed that you would receive? Would you have ever sought, unless you had believed that you would have found? Or, would you have ever knocked, unless you had believed that it would have been opened unto you? In a word, is there anything that you would have done, either physical or mental, if you had not previously believed? Are not all your exertions of every kind, dependent on your faith? Or, may we not ask, what have you, or what do you possess, which you have not obtained by reason of your faith? Your food, your raiment, your lodgings, are they not all by reason of your faith? Reflect, and ask yourselves if these things are not so. Turn your thoughts on your own minds, and see if faith is not the moving cause of all action in yourselves; and, if the moving cause in you, is it not in all other intelligent beings?

1.12 And as faith is the moving cause of all action in temporal concerns, so it is in spiritual; for the Savior has said, and that truly, that "He that believeth and is baptized, shall be saved." Mark 16:16.

1.13 As we receive by faith all temporal blessings that we do receive, so we in like manner receive by faith all spiritual blessings that we do receive. But faith is

not only the principle of action, but of power also, in all intelligent beings, whether in heaven or on earth. Thus says the author of the epistle to the Hebrews, 11:3 --

1.14 "Through faith we understand that the worlds were framed by the word of God; so that things which are seen were not made of things which do appear."

1.15 By this we understand that the principle of power which existed in the bosom of God, by which the worlds were framed, was faith; and that it is by reason of this principle of power existing in the Deity, that all created things exist; so that all things in heaven, on earth, or under the earth exist by reason of faith as it existed in Him.

1.16 Had it not been for the principle of faith the worlds would never have been framed neither would man have been formed of the dust. It is the principle by which Jehovah works, and through which he exercises power over all temporal as well as eternal things. Take this principle or attribute -- for it is an attribute -- from the Deity, and he would cease to exist.

1.17 Who cannot see, that if God framed the worlds by faith, that it is by faith that he exercises power over them, and that faith is the principle of power? And if the principle of power, it must be so in man as well as in the Deity? This

is the testimony of all the sacred writers, and the lesson which they have been endeavoring to teach to man.

1.18 The Savior says (Matthew 17:19, 20), in explaining the reason why the disciples could not cast out the devil, that it was because of their unbelief -- "For verily I say unto you" (said he), "if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place,' and it shall remove; and nothing shall be impossible unto you."

1.19 Moroni, while abridging and compiling the record of his fathers, has given us the following account of faith as the principle of power. He says, that it was the faith of Alma and Amulek which caused the walls of the prison to be rent; it was the faith of Nephi and Lehi which caused a change to be wrought upon the hearts of the Lamanites, when they were immersed with the Holy Spirit and with fire; and that it was by faith the mountain Zerin was removed when the brother of Jared spake in the name of the Lord.

1.20 In addition to this we are told in Hebrews 11:32-35, that Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets, through faith subdued Kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword; out of

weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, and that women received their dead raised to life again, etc.

1.21 Also Joshua, in the sight of all Israel, bade the sun and moon to stand still, and it was done. Joshua 10:12.

1.22 We here understand, that the sacred writers say that all these things were done by faith. It was by faith that the worlds were framed. God spake, chaos heard, and worlds came into order by reason of the faith there was in Him. So with man also; he spake by faith in the name of God, and the sun stood still, the moon obeyed, mountains removed, prisons fell, lions' mouths were closed, the human heart lost its enmity, fire its violence, armies their power, the sword its terror, and death its dominion; and all this by reason of the faith which was in him.

1.23 Had it not been for the faith which was in men, they might have spoken to the sun, the moon, the mountains, prisons, the human heart, fire, armies, the sword, or to death in vain!

1.24 Faith, then, is the first great governing principle which has power, dominion, and authority over all things; by it they exist, by it they are upheld, by it they are changed, or by it they remain, agreeable to the will of God. Without it

there is no power, and without power

there could be no creation nor existence!

Lecture Second

2.1 Having shown in our previous lecture "faith itself -- what it is," we shall proceed to show, secondly, the object on which it rests.

2.2 We here observe that God is the only supreme governor and independent being in whom all fullness and perfection dwell; who is omnipotent, omnipresent and omniscient; without beginning of days or end of life; and that in him every good gift and every good principle dwell; and that he is the Father of lights; in him the principle of faith dwells independently, and he is the object in whom the faith of all other rational and accountable beings center for life and salvation.

2.3 In order to present this part of the subject in a clear and conspicuous point of light, it is necessary to go back and show the evidences which mankind have had, and the foundation on which these evidences are, or were, based since the creation, to believe in the existence of a God.

2.4 We do not mean those evidences which are manifested by the works of creation which we daily behold with our natural eyes. We are sensible that, after a

revelation of Jesus Christ, the works of creation, throughout their vast forms and varieties, clearly exhibit his eternal power and Godhead. Romans 1:20: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead;" but we mean those evidences by which the first thoughts were suggested to the minds of men that there was a God who created all things.

2.5 We shall now proceed to examine the situation of man at his first creation. Moses, the historian, has given us the following account of him in the first chapter of the book of Genesis, beginning with the 20th verse, and closing with the 30th. We copy from the new translation;

2.6 "And I, God, said unto mine Only Begotten, which was with me from the beginning, 'Let us make man in our image, after our likeness;' and it was so.

2.7 "And I, God, said, 'Let them have dominion over the fishes of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over

every creeping thing that creepeth upon the earth.'

2.8 "And I, God, created man in mine own image, in the image of mine Only Begotten created I him; male and female created I them. And I, God, blessed them, and said unto them, 'Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.'

2.9 "And I, God, said unto man, 'Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which shall be the fruit of a tree yielding seed; to you it shall be for meat.'"

2.10 Again, Genesis 2:15-20: "And I, the Lord God, took the man, and put him into the garden of Eden, to dress it and to keep it. And I, the Lord God, commanded the man saying, 'Of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil thou shalt not eat of it; nevertheless thou mayest choose for thyself, for it is given unto thee; but remember that I forbid it, for in the day thou eatest thereof thou shalt surely die.'

2.11 "And out of the ground I, the Lord God, formed every beast of the field, and every fowl of the air, and commanded that they should come unto Adam, to see what he would call them. And

whatsoever Adam called every living creature, that should be the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field."

2.12 From the foregoing we learn man's situation at his first creation, the knowledge with which he was endowed, and the high and exalted station in which he was placed -- lord or governor of all things on earth, and at the same time enjoying communion and intercourse with his Maker, without a vial to separate between. We shall next proceed to examine the account given of his fall, and of his being driven out of the garden of Eden, and from the presence of the Lord.

2.13 Moses proceeds -- "And they" (Adam and Eve) "heard the voice of the Lord God, as they were walking in the garden, in the cool of the day; and Adam and his wife went to hide themselves from the presence of the Lord God amongst the trees of the garden. And I, the Lord God, called unto Adam, and said unto him, 'Where goest thou?' And he said, 'I heard thy voice in the garden, and I was afraid, because I beheld that I was naked, and I hid myself.'"

2.14 "And I, the Lord God, said unto Adam, 'Who told thee thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat? If so, thou shouldst surely die?' And

the man said, 'The woman whom thou gavest me, and commandedst that she should remain with me, gave me of the fruit of the tree, and I did eat.'

2.15 "And I, the Lord God, said unto the woman, 'What is this thing which thou hast done?' And the woman said, 'The serpent beguiled me, and I did eat.'

2.16 And again, the Lord said unto the woman, "I will greatly multiply thy sorrow, and thy conception. In sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

2.17 "And unto Adam, I, the Lord God, said, 'Because thou hast hearkened unto the voice of thy wife, and hast eaten of the fruit of the tree of which I commanded thee, saying, Thou shalt not eat of it! cursed shall be the ground for thy sake; in sorrow thou shalt eat of it all the days of thy life. Thorns also, and thistles shall it bring forth in thee, and thou shalt eat the herb of the field. By the sweat of thy face shalt thou eat bread, until thou shalt return unto the ground -- for thou shalt surely die -- for out of it wast thou taken; for dust thou wast, and unto dust shalt thou return.'" This was immediately followed by the fulfillment of what we previously said -- Man was driven or sent out of Eden.

2.18 Two important items are shown from the former quotations. First, after man was created, he was not left without

intelligence or understanding, to wander in darkness and spend an existence in ignorance and doubt (on the great and important point which effected his happiness) as to the real fact by whom he was created, or unto whom he was amenable for his conduct. God conversed with him face to face. In His presence he was permitted to stand, and from His own mouth he was permitted to receive instruction. He heard His voice, walked before Him and gazed upon His glory, while intelligence burst upon his understanding, and enabled him to give names to the vast assemblage of his Maker's works.

2.19 Secondly, we have seen, that though man did transgress, his transgression did not deprive him of the previous knowledge with which he was endowed relative to the existence and glory of his Creator; for no sooner did he hear His voice than he sought to hide himself from His presence.

2.20 Having shown, then, in the first instance, that God began to converse with man immediately after he "breathed into his nostrils the breath of life," and that he did not cease to manifest himself to him, even after his fall, we shall next proceed to show, that though he was cast out from the garden of Eden, his knowledge of the existence of God was not lost, neither did God cease to manifest his will unto him.

2.21 We next proceed to present the account of the direct revelation which man received after he was cast out of Eden, and further copy form the new translation --

2.22 After Adam had been driven out of the garden, he "began to till the earth, and to have dominion over all the beasts of the field, and to eat his bread by the sweat of his brow, as the Lord had commanded him." And he called upon the name of the Lord, and so did Eve, his wife, also. "And they heard the voice of the Lord, from the way toward the garden of Eden, speaking unto them, and they saw him not, for they were shut out from his presence; and he gave unto them commandments that they should worship the Lord their God, and should offer the firstlings of their flocks for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord.

2.23 "And after many days an angel of the Lord appeared unto Adam, saying, 'What dost thou offer sacrifices unto the Lord?' And Adam said unto him, 'I know not; save the Lord commanded me.'

2.24 "And then the angel spake, saying 'This thing is a similitude of the sacrifice of the Only Begotten of the Father, who is full of grace and truth. And thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son for

evermore.' And in that day the Holy Ghost fell upon Adam, which heareth record of the Father and the Son."

2.25 This last quotation, or summary, shows this important fact, that though our first parents were driven out of the garden of Eden, and were even separated from the presence of God by a veil, they still retained a knowledge of his existence, and that sufficiently to move them to call upon him. And further, that no sooner was the plan of redemption revealed to man, and he began to call upon God, than the Holy Spirit was given, bearing record of the Father and Son.

2.26 Moses also gives us an account, in the fourth of Genesis, of the transgression of Cain, and the righteousness of Abel, and of the revelations of God to them. He says, "In process of time, Cain brought of the fruit of the ground an offering unto the Lord. And Abel also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering; but unto Cain and to his offering he had not respect. Now Satan knew this, and it pleased him. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, 'Why art thou wroth? Why is thy countenance fallen? If thou doest well, thou shalt be accepted. And if thou doest not well, sin lieth at the door, and Satan desireth to have thee; and except thou shalt hearken

unto my commandments, I will deliver thee up, and it shall be unto thee according to his desire.'

2.27 "And Cain went into the field, and Cain talked with Abel, his brother. And it came to pass that while they were in the field, Cain rose up against Abel, his brother, and slew him. And Cain gloried in that, which he had done, saying, 'I am free; surely the flocks of my brother falleth unto my hands.'

2.28 "But the Lord said unto Cain, 'Where is Abel, thy brother?' And he said, 'I know not. Am I my brother's keeper?' And the Lord said, 'What hast thou done? the voice of thy brother's blood cries unto me from the ground. And now, thou shalt be cursed from the earth which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength. A fugitive and a vagabond shalt thou be in the earth.'

2.29 "And Cain said unto the Lord, 'Satan tempted me because of my brother's flocks. And I was wroth also; for his offering thou didst accept and not mine; my punishment is greater than I can bear. Behold thou hast driven me out this day from the face of the Lord, and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass that he that findeth me will slay me because of

mine iniquities, for these things are not hid from the Lord.' And the Lord said unto him, 'Whosoever slayeth thee, vengeance shall be taken on him sevenfold.' And I the Lord set a mark upon Cain, lest any finding him should kill him."

2.30 The object of the foregoing quotations is to show to this class the way by which mankind were first made acquainted with the existence of a God; that it was by a manifestation of God to man, and that God continued, after man's transgression, to manifest himself to him and to his posterity; and, notwithstanding they were separated from his immediate presence that they could not see his face, they continued to hear his voice.

2.31 Adam, thus being made acquainted with God, communicated the knowledge which he had unto his posterity; and it was through this means that the thought was first suggested to their minds that there was a God, which laid the foundation for the exercise of their faith, through which they could obtain a knowledge of his character and also of his glory.

2.32 Not only was there a manifestation made unto Adam of the existence of a God; but Moses informs us, as before quoted, that God condescended to talk with Cain after his great transgression in slaying his brother, and that Cain knew

that it was the Lord that was talking with him, so that when he was driven out from the presence of his brethren, he carried with him the knowledge of the existence of a God; and, through this means, doubtless, his posterity became acquainted with the fact that such a Being existed.

2.33 From this we can see that the whole human family in the early age of their existence, in all their different branches, had this knowledge disseminated among them; so that the existence of God became an object of faith in the early age of the world. And the evidences which these men had of the existence of a God, was the testimony of their fathers in the first instance.

2.34 The reason why we have been thus particular on this part of our subject, is that this class may see by what means it was that God became an object of faith among men after the fall; and what it was that stirred up the faith of multitudes to feel after him -- to search after a knowledge of his character, perfections and attributes, until they became extensively acquainted with him, and not only commune with him and behold his glory, but be partakers of his power and stand in his presence.

2.35 Let this class mark particularly, that the testimony which these men had of the existence of a God, was the testimony of man; for previous to the

time that any of Adam's posterity had obtained a manifestation of God to themselves, Adam, their common father, had testified unto them of the existence of God, and of his eternal power and Godhead.

2.36 For instance, Abel, before he received the assurance from heaven that his offerings were acceptable unto God, had received the important information of his father that such a Being did exist, who had created and who did uphold all things. Neither can there be a doubt existing on the mind of any person, that Adam was the first who did communicate the knowledge of the existence of a God to his posterity; and that the whole faith of the world, from that time down to the present, is in a certain degree dependent on the knowledge first communicated to them by their common progenitor; and it has been handed down to the day and generation in which we live, as we shall show from the face of the sacred records.

2.37 First, Adam was 130 years old when Seth was born. And the days of Adam, after he had begotten Seth, were 800 years, making him 930 years old when he died. Seth was 105 when Enos was born; Enos was 90 when Cainan was born; Cainan was 70 when Mahalaleel was born; Mahalaleel was 65 when Jared was born; Jared was 162 when Enoch was born; Enoch was 65 when Methuselah was born; Methuselah was

187 when Lamech was born; Lamech was 182 when Noah was born.

2.38 From this account it appears that Lamech, the 9th from Adam, and the father of Noah, was 56 years old when Adam died; Methuselah, 243; Enoch, 308; Jared, 470; Mahalaleel, 535; Cainan, 605; Enos, 695; and Seth, 800.

2.39 So that Lamech the father of Noah, Methuselah, Enoch, Jared, Mahalaleel, Cainan, Enos, Seth, and Adam, were all living at the same time, and beyond all controversy, were all preachers of righteousness.

2.40 Moses further informs us that Seth lived after he begat Enos, 807 years, making him 912 years old at his death. And Enos lived after he begat Cainan, 815 years, making him 905 years old when he died. And Cainan lived after he begat Mahalaleel, 840 years, making him 910 years old at his death. And Mahalaleel lived after he begat Jared, 830 years, making 895 years old when he died. And Jared lived after he begat Enoch, 800 years, making him 962 years old at his death. And Enoch walked with God after he begat Methuselah 300 years, making him 365 years old when he was translated. And Methuselah lived after he begat Lamech, 782 years, making him 969 years old when he died. Lamech lived after he begat Noah, 595 years, making him 777 years old when he died.

2.41 Agreeable to this account, Adam died in the 930th year of the world; Enoch was translated in the 987th, Seth died in the 1042nd; Enos in the 1140th; Cainan in the 1235th; Mahalaleel in the 1290th; Jared in the 1422nd; Lamech in the 1651st; and Methuselah in the 1656th, it being the same year in which the flood came.

2.42 So that Noah was 84 years old when Enos died, 176 when Cainan died, 234 when Mahalaleel died, 366 when Jared died, 595 when Lamech died, and 600 when Methuselah died.

2.43 We can see from this that Enos, Cainan, Mahalaleel, Jared, Methuselah, Lamech, and Noah, all lived on the earth at the same time; and the Enos, Cainan, Mahalaleel, Jared, Methuselah, and Lamech, were all acquainted with both Adam and Noah.

2.44 From the foregoing it is easily to be seen, not only how the knowledge of God came into the world, but upon what principle it was preserved; that from the time it was first communicated, it was retained in the minds of righteous men, who taught not only their own posterity but the world; so that there was no need of a new revelation to man, after Adam's creation to Noah, to give them the first idea or notion of the existence of a God; and not only of a God, but the true and living God.

2.45 Having traced the chronology of the world from Adam to Noah, we will now trace it from Noah to Abraham.

Noah was 502 years old when Shem was born; 98 years afterwards the flood came, being the 600th year of Noah's age. And Moses informs us that Noah lived after the flood 350 years, making him 950 years old when he died.

2.46 Shem was 100 years old when Arphaxad was born. Arphaxad was 35 when Salah was born; Salah was 30 when Eber was born; Eber was 34 when Peleg was born, in whose days the earth was divided; Peleg was 30 when Reu was born; Reu was 32 when Serug was born; Serug was 30 when Nahor was born; Nahor was 29 when Terah was born; Terah was 70 when Haran and Abraham were born.

2.47 There is some difficulty in the account given by Moses of Abraham's birth. Some have supposed that Abraham was not born until Terah was 130 years old. This conclusion is drawn from a variety of scriptures, which are not to our purpose at present to quote. Neither is it a matter of any consequence to us whether Abraham was born when Terah was 70 years old, or 130. But in order that there may no doubt exist upon any mind in relation to the object lying immediately before us, in presenting the present chronology we will date the birth of Abraham at the latest period, that is, when Terah was 130 years old. It

appears from this account that from the flood to the birth of Abraham, was 352 years.

2.48 Moses informs us that Shem lived after he begat Arphaxad, 500 years; this added to 100 years, which was his age when Arphaxad was born, makes him 600 years old when he died. Arphaxad lived, after he begat Salah, 403 years; this added to 35 years, which was his age when Salah was born, makes him 438 years old when he died. Salah lived after he begat Eber, 403 years; this added to 30 years, which was his age when Eber was born, makes him 433 years old when he died. Eber lived after he begat Peleg, 430 years; this added to 34 years, which was his age when Peleg was born, makes him 464 years old. Peleg lived after he begat Reu, 209 years; this added to 30 years, which was his age when Reu was born makes him 239 years old when he died. Reu lived after he begat Serug 207 years; this added to 32 years, which was his age when Serug was born, makes him 239 years old when he died. Serug lived after he begat Nahor, 200 years; this added to 30 years, which was his age when Nahor was born, makes him 230 years old when he died. Nahor lived after he begat Terah, 119 years; this added to 29 years, which was his age when Terah was born, makes him 148 years when he died. Terah was 130 years old when Abraham was born, and is supposed to have lived 75 years after his

birth, making him 205 years old when he died.

2.49 Agreeable to this last account. Peleg died in the 1996th year of the world, Nahor in the 1997th, and Noah in the 2006th. So that Peleg, in whose days the earth was divided, and Nahor, the grandfather of Abraham, both died before Noah -- the former being 239 years old, and the latter 148; and who cannot but see that they must have had a long and intimate acquaintance with Noah?

2.50 Reu died in the 2026th year of the world, Serug in the 2049th, Terah in the 2083rd, Arphaxad in the 2096th, Salah in the 2126th, Shem in the 2158th, Abraham in the 2183rd, and Eber in the 2187th, which was four years after Abraham's death. And Eber was the fourth from Noah.

2.51 Nahor, Abraham's brother, was 58 years old when Noah died, Terah 128, Serug 187, Reu 219, Eber 283, Salah 313, Arphaxad 344, and Shem 448.

2.52 It appears from this account, that Nahor, brother of Abraham, Terah, Nahor, Serug, Reu, Peleg, Eber, Salah, Arphaxad, Shem, and Noah, all lived on the earth at the same time; and that Abraham was 18 years old when Reu died, 41 when Serug and his brother Nahor died, 75 when Terah died, 88 when Arphaxad died, 118 when Salah died, 150 when Shem died, and that Eber

lived four years after Abraham's death. And that Shem, Arphaxad, Salah, Eber, Reu, Serug, Terah, and Nahor, the brother of Abraham, and Abraham, lived at the same time. And that Nahor, brother of Abraham, Terah, Serug, Reu, Eber, Salah, Arphaxad, and Shem, were all acquainted with both Noah and Abraham.

2.53 We have now traced the chronology of the world agreeable to the account given in our present Bible, from Adam to Abraham, and have clearly determined, beyond the power of controversy, that there was no difficulty in preserving the knowledge of God in the world from the creation of Adam, and the manifestation made to his immediate descendants, as set forth in the former part of this lecture; so that the students in this class need not have any doubt resting on their minds on this subject, for they can easily see that it is impossible for it to be otherwise, but that the knowledge of the existence of a God must have continued from father to son, as a matter of tradition at least; for we cannot suppose that a knowledge of this important fact could have existed in the mind of any of the before-mentioned individuals, without their having made it known to their posterity.

2.54 We have now shown how it was that the first thought ever existed in the mind of any individual that there was such a Being as a God, who had created

and did uphold all things; that it was by reason of the manifestation which He first made to our father Adam, when he stood in His presence, and conversed with Him face to face, at the time of his creation.

2.55 Let us here observe, that after any portion of the human family are made acquainted with the important fact that there is a God, who has created and does uphold all things, the extent of their knowledge respecting his character and glory will depend upon their diligence and faithfulness in seeking after him, until, like Enoch, the brother of Jared, and Moses, they shall obtain faith in God, and power with him to behold him face to face.

2.56 We have now clearly set forth how it is, and how it was, that God became an object of faith for rational beings; and also, upon what foundation the testimony was based which excited the inquiry and diligent search of the ancient saints to seek after and obtain a knowledge of the glory of God; and we have seen that it was human testimony, and human testimony only, that excited this inquiry, in the first instance, in their minds. It was the credence they gave to the testimony of their fathers, this testimony having aroused their minds to inquire after the knowledge of God; the inquiry frequently terminated, indeed always terminated when rightly pursued, in the most glorious discoveries and eternal certainty.

Lecture Third

3.1 In the second lecture it was shown how it was that the knowledge of the existence of God came into the world, and by what means the first thoughts were suggested to the minds of men that such a Being did actually exist; and that it was by reason of the knowledge of his existence that there was a foundation laid for the exercise of faith in him, as the only Being in whom faith could center for life and salvation; for faith could not center in a Being of whose existence we

have no idea, because the idea of his existence in the first instance is essential to the exercise of faith in him. Romans 10:14: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher (or one sent to tell them)? So, then, faith comes by hearing the word of God."

3.2 Let us here observe, that three things are necessary in order that any rational and intelligent being may exercise faith in God unto life and salvation.

3.3 First, the idea that he actually exists.

3.4 Secondly, a correct idea of his character, perfections, and attributes.

3.5 Thirdly, an actual knowledge that the course of life which he is pursuing is according to his will. For without an acquaintance with these three important facts, the faith of every rational being must be imperfect and unproductive; but with this understanding it can become perfect and fruitful, abounding in righteousness, unto the praise and glory of God the Father, and the Lord Jesus Christ.

3.6 Having previously been made acquainted with the way the idea of his existence came into the world, as well as the fact of his existence, we shall proceed to examine his character, perfections, and attributes, in order that this class may see, not only the just grounds which they have for the exercise of faith in him for life and salvation, but the reasons that all the world, also, as far as the idea of his existence extends, may have to exercise faith in him, the Father of all living.

3.7 As we have been indebted to a revelation which God made of himself to

his creatures, in the first instance, for the idea of his existence, so in like manner we are indebted to the revelations which he has given to us for a correct understanding of his character, perfections, and attributes; because without the revelations which he has given to us, no man by searching could find out God. "But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so, the things of God knoweth no man but the Spirit of God." (1 Cor. 2:9-11.)

3.8 Having said so much we proceed to examine the character which the revelations have given of God.

3.9 Moses gives us the following account in Exodus 34:6: "And the Lord passed by before him, and proclaimed, "The Lord God, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth,"" Psalms 103:6-8: "The Lord executeth righteousness and judgment for all that are oppressed. He made known his ways unto Moses, his acts unto the children of Israel. The Lord is merciful and gracious, slow to anger and plenteous in mercy." Psalms 103:17, 18:

“But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children’s children, to such as keep his covenant, and to those that remember his commandments to do them.” Psalms 90:2: “Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God.” Hebrews 1:10-12: And thou, Lord, in the beginning, hast laid the foundation of the earth; and the heavens are the works of thine hands; they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same and thy years shall not fail.” James 1:17: “Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.” Malachi 3:6: “For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.”

3.10 D&C 3:2: “For God does not walk in crooked paths, neither does he turn to the right hand or the left, or vary from that which he has said, therefore his paths are straight, and his course is one eternal round.” D&C 35:1: “Listen to the voice of the Lord your God, even Alpha and Omega, the beginning and the end, whose course is one eternal round, the same yesterday, today, and forever.”

3.11 Numbers 23:19: “God is not a man that he should lie, neither the son of man that he should repent.” 1 John 4:8: “He that loveth not, knoweth not God, for God is love,” Acts 10:34, 35: “Then Peter opened his mouth and said, ‘Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted with him.’”

3.12 From the foregoing testimonies we learn the following things respecting the character of God:

3.13 First, that He was God before the world was created, and the same God that He was after it was created.

3.14 Secondly, that He is merciful and gracious, slow to anger, abundant in goodness, and that He was so from everlasting, and will be to everlasting.

3.15 Thirdly, that He changes not, neither is there variableness with Him; but that He is the same from everlasting to everlasting, being the same yesterday, today, and forever; and that His course is one eternal round, without variation.

3.16 Fourthly, that He is a God of truth and cannot lie.

3.17 Fifthly, that He is no respecter of persons: but in every nation he that fears God and works righteousness is accepted of Him.

3.18 Sixthly, that He is love.

3.19 An acquaintance with these attributes in the divine character, is essentially necessary, in order that the faith of any rational being can center in Him for life and salvation. For if he did not, in the first instance, believe Him to be God, that is, the Creator and upholder of all things, he could not center his faith in Him for life and salvation, for fear there should be greater than He who would thwart all His plans, and He, like the Gods of the heathen, would be unable to fulfill His promises; but seeing He is God over all, from everlasting to everlasting, the Creator and upholder of all things, no such fear can exist in the minds of those who put their trust in Him, so that in this respect their faith can be without wavering.

3.20 But secondly; unless He was merciful and gracious, slow to anger, long-suffering and full of goodness, such is the weakness of human nature, and so great the frailties and imperfections of men, that unless they believed that these excellencies existed in the divine character, the faith necessary to salvation could not exist; for doubt would take the place of faith, and those who know their weakness and liability to sin would be in constant doubt of salvation if it were not for the idea which they have of the excellency of the character of God, that He is slow to anger and long-suffering, and of a forgiving disposition, and does forgive iniquity, transgression, and sin.

An idea of these facts does away doubt, and makes faith exceedingly strong.

3.21 But it is equally as necessary that men should have the idea that he is a God who changes not, in order to have faith in him, as it is to have the idea that He is gracious and long-suffering; for without the idea of unchangeableness in the character of the Deity, doubt would take the place of faith. But with the idea that He changes not, faith lays hold upon the excellencies in His character with unshaken confidence, believing He is the same yesterday, today, and forever, and that His course is one eternal round.

3.22 And again, the idea that He is a God of truth and cannot lie, is equally as necessary to the exercise of faith in Him as the idea of His unchangeableness. For without the idea that He was a God of truth and could not lie, the confidence necessary to be placed in His word in order to the exercise of faith in Him could not exist. But having the idea that He is not man, that He cannot lie, it gives power to the minds of men to exercise faith in Him.

3.23 But it is also necessary that men should have an idea that He is no respecter of persons, for with the idea of all the other excellencies in His character, and this one wanting, men could not exercise faith in Him; because if He were a respecter of persons, they could not tell what their privileges were, nor how far

they were authorized to exercise faith in Him, or whether they were authorized to do it at all, but all must be confusion; but no sooner are the minds of men made acquainted with the truth on this point, that He is no respecter of persons, than they see that they have authority by faith to lay hold on eternal life, the richest boon of heaven, because God is no respecter of persons, and that every man in every nation has an equal privilege.

3.24 And lastly, but not less important to the exercise of faith in God, is the idea that He is love; for with all the other excellencies in His character, without this one to influence them, they could not have such powerful dominion over the minds of men; but when the idea is planted in the mind that He is love, who cannot see the just ground that men of every nation, kindred, and tongue, have

to exercise faith in God so as to obtain eternal life?

3.25 From the above description of the character of the Deity, which is given Him in the revelations to men, there is a sure foundation for the exercise of faith in Him among every people, nation, and kindred, from age to age, and from generation to generation.

3.26 Let us here observe that the foregoing is the character which is given of God in his revelations to the Former-day Saints, and it is also the character which is given of Him in His revelations to the Latter-day Saints, so that the saints of former days and those of latter days are both alike in this respect; the Latter-day Saints having as good grounds to exercise faith in God as the Former-day Saints had, because the same character is given of him to both.

Lecture Fourth

4.1 Having shown, in the third lecture, that correct ideas of the character of God are necessary in order to the exercise of faith in Him unto life and salvation; and that without correct ideas of His character the minds of men could not have sufficient power with God to the exercise of faith necessary to the enjoyment of eternal life; and that correct ideas of His character lay a foundation,

as far as His character is concerned, for the exercise of faith, so as to enjoy the fullness of the blessing of the gospel of Jesus Christ even that of eternal glory; we shall now proceed to show the connection there is between correct ideas of the attributes of God, and the exercise of faith in Him unto eternal life.

4.2 Let us here observe, that the real design which the God of heaven had in view in making the human family acquainted with His attributes, was that they, through the ideas of the existence of His attributes, might be enabled to exercise faith in Him, and through the exercise of faith in Him, might obtain eternal life; for without the idea of the existence of the attributes which belong to God, the minds of men could not have power to exercise faith in Him so as to lay hold upon eternal life. The God of heaven, understanding most perfectly the constitution of human nature, and the weakness of men, knew what was necessary to be revealed, and what ideas must be planted in their minds in order that they might be enabled to exercise faith in Him unto eternal life.

4.3 Having said so much, we shall proceed to examine the attributes of God, as set forth in His revelations to the human family, and to show how necessary correct ideas of His attributes are to enable men to exercise faith in Him; for without these ideas being planted in the minds of men it would be out of the power of any person or persons to exercise faith in God so as to obtain eternal life. So that the divine communications made to men in the first instance were designed to establish in their minds the ideas necessary to enable them to exercise faith in God, and

through this means to be partakers of His glory.

4.4 We have, in the revelations which He has given to the human family, the following account of His attributes:

4.5 First -- Knowledge. Acts 15:18: "Known unto God are all His works from the beginning of the world," Isaiah 46:9, 10: "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient time the things that are not yet done, saying 'My counsel shall stand, and I will do all my pleasure.'"

4.6 Secondly -- Faith or power. Hebrews 11:3: "Through faith we understand that the worlds were framed by the word of God." Genesis 1:1: "In the beginning God created the heaven and the earth." Isaiah 14:24, 27: "The Lord of hosts hath sworn, saying, 'Surely as I have thought, so shall it come to pass: and as I have purposed so shall it stand. For the Lord of Hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?'"

4.7 Thirdly -- Justice. Psalms 89:14: "Justice and judgment are the habitation of thy throne." Isaiah 45:21: "Tell ye, and bring them near; yea, let them take counsel together; who hath declared this from the ancient times have not I the Lord? and there is no God else beside

me; a just God and a Savior." Zephaniah 3:5 "The just Lord is in the midst thereof." Zechariah 9:9: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy King cometh unto thee; he is just and having salvation."

4.8 Fourthly -- Judgment. Psalms 89:14: "Justice and judgment are the habitation of thy throne." Deuteronomy 32:4 "He is the Rock, His work is perfect; for all His ways are judgment: a God of truth and without iniquity, just and right is He." Psalms 9:7: "But the Lord shall endure forever. He hath prepared His throne for judgment." Psalms 9:16: "The Lord is known by the judgment which he executeth."

4.9 Fifthly -- Mercy. Psalms 89:14: "Mercy and truth shall go before His face." Exodus 34:6: "And the Lord passed by before Him, and proclaimed, 'The Lord, the Lord God, merciful and gracious.'" Nehemiah 9:17: "But thou art a God ready to pardon, gracious and merciful."

4.10 And sixthly -- Truth. Psalms 89:14: "Mercy and truth shall go before thy face." Exodus 34:6: "Long-suffering and abundant in goodness and truth." Deuteronomy 32:4: "He is the Rock, His work is perfect; for all His ways are judgment: a God of truth and without iniquity, just and right is He." Psalms 31:5: "Into Thine hand I commit my

spirit; thou hast redeemed me, O Lord God of Truth."

4.11 By a little reflection it will be seen that the idea of the existence of these attributes in the Deity is necessary to enable any rational being to exercise faith in Him; for without the idea of the existence of these attributes in the Deity men could not exercise faith in Him for life and salvation; seeing that without the knowledge of all things, God would not be able to save any portion of His creatures; for it is by reason of the knowledge which He has of all things, from the beginning to the end, that enables Him to give that understanding to His creatures by which they are made partakers of eternal life; and if it were not for the idea existing in the minds of men that God had all knowledge it would be impossible for them to exercise faith in Him.

4.12 And it is not less necessary that men should have the idea of the existence of the attribute power in the Deity; for unless God had power over all things, and was able by His power to control all things, and thereby deliver His creatures who put their trust in Him from the power of all beings that might seek their destruction, whether in heaven, on earth, or in hell, men could not be saved. But with the idea of the existence of this attribute planted in the mind, men feel as though they had nothing to fear who put their trust in God, believing that He has

power to save all who come to Him to the very uttermost.

4.13 It is also necessary, in order to the exercise of faith in God unto life and salvation, that men should have the idea of the existence of the attribute justice in Him; for without the idea of the existence of the attribute justice in the Deity, men could not have confidence sufficient to place themselves under His guidance and direction; for they would be filled with fear and doubt lest the judge of all the earth would not do right, and thus fear or doubt, existing in the mind, would preclude the possibility of the exercise of faith in Him for life and salvation. But when the idea of the existence of the attribute justice in the Deity is fairly planted in the mind, it leaves no room for doubt to get into the heart, and the mind is enabled to cast itself upon the Almighty without fear and without doubt, and with the most unshaken confidence, believing that the Judge of all the earth will do right.

4.14 It is also of equal importance that men should have the idea of the existence of the attribute judgment in God, in order that they may exercise faith in Him for life and salvation; for without the idea of the existence of this attribute in the Deity, it would be impossible for men to exercise faith in Him for life and salvation, seeing that it is through the exercise of this attribute that the faithful in Christ Jesus are

delivered out of the hands of those who seek their destruction; for if God were not to come out in swift judgment against the workers of iniquity and the powers of darkness, His saints could not be saved; for it is by judgment that the Lord delivers His saints out of the hands of all their enemies, and those who reject the gospel of our Lord Jesus Christ. But no sooner is the idea of the existence of this attribute planted in the minds of men, than it gives power to the mind for the exercise of faith and confidence in God, and they are enabled by faith to lay hold on the promises which are set before them, and wade through all the tribulations and afflictions to which they are subjected by reason of the persecution from those who know not God, and obey not the gospel of our Lord Jesus Christ, believing that in due time the Lord will come out in swift judgment against their enemies, and they shall be cut off from before Him, and that in His own due time He will bear them off conquerors, and more than conquerors, in all things.

4.15 And again, it is equally important that men should have the idea of the existence of the attribute mercy in the Deity, in order to exercise faith in Him for life and salvation; for without the idea of the existence of this attribute in the Deity, the spirits of the saints would faint in the midst of the tribulations, afflictions, and persecutions which they

have to endure for righteousness' sake. But when the idea of the existence of this attribute is once established in the mind it gives life and energy to the spirits of the saints, believing that the mercy of God will be poured out upon them in the midst of their afflictions, and that He will compassionate them in their sufferings, and that the mercy of God will lay hold of them and secure them in the arms of His love, so that they will receive a full reward for all their sufferings.

4.16 And lastly, but not less important to the exercise of faith in God, is the idea of the existence of the attribute truth in Him; for without the idea of the existence of the attribute the mind of man could have nothing upon which it could rest with certainty -- all would be confusion and doubt. But with the idea of the existence of this attribute in the Deity in mind, all the teachings, instructions, promises, and blessings, become realities, and the mind is enabled to lay hold of them with certainty and confidence, believing that these things, and all that the Lord has said, shall be fulfilled in their time; and that all the cursings, denunciations, and judgments, pronounced upon the heads of the unrighteous, will also be executed in the due time of the Lord; and, by reason of the truth and veracity of Him, the mind beholds its deliverance and salvation as being certain.

4.17 Let the mind once reflect sincerely and candidly upon the ideas of the existence of the before-mentioned attributes in the Deity, and it will be seen that as far as His attributes are concerned, there is a sure foundation laid for the exercise of faith in Him for life and salvation. For inasmuch as God possesses the attribute knowledge, He can make all things known to His saints necessary for their salvation, and as He possesses the attribute power, He is able thereby to deliver them from the power of all enemies; and seeing, also, that justice is an attribute of the Deity, He will deal with them upon the principles of righteousness and equity, and a just reward will be granted unto them for all their afflictions and sufferings for the truth's sake. And as judgment is an attribute of the Deity also, His saints can have the most unshaken confidence that they will, in due time, obtain a perfect deliverance out of the hands of their enemies, and a complete victory over all those who have sought their hurt and destruction. And as mercy is also an attribute of the Deity, His saints can have confidence that it will be exercised towards them, and through the exercise of that attribute towards them comfort and consolation will be administered unto them abundantly, amid all their afflictions and tribulations. And, lastly, realizing that truth is an attribute of the Deity, the mind is led to rejoice amid all its trials and temptations, in hope of that

glory which is to be brought at the revelation of Jesus Christ, and in view of that crown which is to be placed upon the heads of the saints in the day when the Lord shall distribute rewards unto them, and in prospect of that eternal weight of glory which the Lord has promised to bestow upon them, when He shall bring them in the midst of His throne to dwell in His presence eternally.

4.18 In view, then, of the existence of these attributes, the faith of the saints can become exceedingly strong, abounding in righteousness unto the praise and glory of God, and can exert its mighty influence in searching after wisdom and understanding, until it has obtained a knowledge of all things that pertain to life and salvation.

4.19 Such, then, is the foundation which is laid, through the revelation of the attributes of God, for the exercise of faith in Him for life and salvation; and seeing that these are attributes of the Deity, they are unchangeable -- being the same yesterday, today, and forever -- which gives to the minds of the Latter-day Saints the same power and authority to exercise faith in God which the Former-day Saints had; so that all the saints, in this respect, have been, are, and will be, alike until the end of time; for God never changes, therefore His attributes and character remain forever the same. And as it is through the revelation of these that a foundation is laid for the exercise of faith in God unto life and salvation, the foundation, therefore, for the exercise of faith was, is, and ever will be, the same; so that all men have had, and will have, and equal privilege.

Lecture Fifth

5.1 In our former lectures we treated of the being, character, perfections, and attributes, of God. What we mean by perfections is, the perfections which belong to all the attributes of His nature. We shall, in this lecture, speak of the Godhead -- we mean the Father, Son, and Holy Spirit.

5.2 There are two personages who constitute the great, matchless,

governing, and supreme power over all things, by whom all things were created and made, that are created and made, whether visible or invisible, whether in heaven, on earth, or in the earth, under the earth, or throughout the immensity of space. They are the Father and the Son -- the Father being a personage of spirit, glory, and power, possessing all perfection and fullness, the Son, who

was in the bosom of the Father, a personage of tabernacle, made of fashioned like unto man, or being in the form and likeness of man, or rather man was formed after His likeness and in His image; He is also the express image and likeness of the personage of the Father, possessing all the fullness of the Father, or the same fullness with the Father; being begotten of Him, and ordained from before the foundation of the world to be a propitiation for the sins of all those who would believe on His name, and is called the Son because of the flesh, and descended in suffering below that which man can suffer; or, in other word, suffered greater sufferings, and was exposed to more powerful contradictions than any man can be. But, notwithstanding all this, He kept the law of God, and remained without sin, showing thereby that it is in the power of man to keep the law and remain also without sin; and also, that by Him a righteous judgment might come upon all flesh, and that all who walk not in the law of God may justly be condemned by the law, and have no excuse for their sins. And He being the Only Begotten of the Father, full of grace and truth, and having overcome, received a fullness of the glory of the Father, possessing the same mind with the Father, which mind is the Holy Spirit, that bears record of the Father and the Son, and these three are one; or, in other words, these three constitute the great, matchless,

governing and supreme power over all things; by whom all things were created and made that were created and made, and these three constitute the Godhead, and are one; the Father and the Son possessing the same mind, the same wisdom, glory, power, and fullness -- filling all in all; the Son being filled with the fullness of the mind, glory, and power; or, in other words, the spirit, glory, and power, of the Father, possessing all knowledge and glory, and the same kingdom, sitting at the right hand of power, in the express image and likeness of the Father, mediator for man, being filled with the fullness of the mind of the Father; or, in other words, the Spirit of the Father, which Spirit is shed forth upon all who believe on His name and keep His commandments; and all those who keep His commandments shall grow up from grace to grace, and become heirs of the heavenly kingdom, and joint heirs with Jesus Christ; possessing the same mind, being transformed into the same image or likeness, even the express image of Him who fills all in all; being filled with the fullness of His glory, and become one in Him, even as the Father, Son and Holy Spirit are one.

5.3 From the foregoing account of the Godhead, which is given in His revelations, the saints have a sure foundation laid for the exercise of faith unto life and salvation, through the

atonement and mediation of Jesus Christ; by whose blood they have a forgiveness of sins, and also a sure reward laid up for them in heaven, even that of partaking of the fullness of the Father and the Son through the Spirit. As the Son partakes of the fullness of the Father through the Spirit, so the saints are, by the same

Spirit, to be partakers of the same fullness, to enjoy the same glory; for as the Father and the Son are one, so, in like manner, the saints are to be one in them. Through the love of the Father, the mediation of Jesus Christ, and the gift of the Holy Spirit, they are to be heirs of God, and joint heirs with Jesus Christ.

Lecture Sixth

6.1 Having treated in the preceding lecture of the ideas, of the character, perfections, and attributes of God, we next proceed to treat of the knowledge which persons must have, that the course of life which they pursue is according to the will of God, in order that they may be enabled to exercise faith in Him unto life and salvation.

6.2 This knowledge supplies an important place in revealed religion; for it was by reason of it that the ancients were enabled to endure as seeing Him who is invisible. An actual knowledge to any person, that the course of life which he pursues is according to the will of God, is essentially necessary to enable him to have that confidence in God without which no person can obtain eternal life. It was this that enabled the ancient saints to endure all their afflictions and persecutions, and to take joyfully the spoiling of their goods, knowing (not believing merely) that they

had a more enduring substance. Hebrews 10:34.

6.3 Having the assurance that they were pursuing a course which was agreeable to the will of God, they were enabled to take, not only the spoiling of their goods, and the wasting of their substance, joyfully, but also to suffer death in its most horrid forms; knowing (not merely believing) that when this earthly house of their tabernacle was dissolved, they had a building of God, a house not made with hands, eternal in the heavens. 2 Corinthians 5:1.

6.4 Such was, and always will be, the situation of the saints of God, that unless they have an actual knowledge that the course they are pursuing is according to the will of God they will grow weary in their minds, and faint; for such has been, and always will be, the opposition in the hearts of unbelievers and those that know not God against the pure and

unadulterated religion of heaven (the only thing which insures eternal life), that they will persecute to the uttermost all that worship God according to His revelations, receive the truth in the love of it, and submit themselves to be guided and directed by His will; and drive them to such extremities that nothing short of an actual knowledge of their being the favorites of heaven, and of their having embraced the order of things which God has established for the redemption of man, will enable them to exercise that confidence in Him necessary for them to overcome the world, and obtain that crown of glory which is laid up for them that fear God.

6.5 For a man to lay down his all, his character and reputation, his honor, and applause, his good name among men, his houses, his lands, his brothers and sisters, his wife and children, and even his own life also -- counting all things but filth and dross for the excellency of the knowledge of Jesus Christ -- requires more than mere belief or supposition that he is doing the will of God; but actual knowledge, realizing that, when those sufferings are ended, he will enter into eternal rest, and be a partaker of the glory of God.

6.6 For unless a person does know that he is walking according to the will of God, it would be offering an insult to the dignity of the Creator were he to say that he would be a partaker of His glory

when he should be done with the things of this life. But when he has this knowledge, and most assuredly knows that he is doing the will of God, his confidence can be equally strong that he will be a partaker of the glory of God.

6.7 Let us here observe, that a religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation; for, from the first existence of man, the faith necessary unto the enjoyment of life and salvation never could be obtained without the sacrifice of all earthly things. It was through this sacrifice, and this only, that God has ordained that men should enjoy eternal life; and it is through the medium of the sacrifice of all earthly things that men do actually know that they are doing the things that are well pleasing in the sight of God. When a man has offered in sacrifice all that he has for the truth's sake, not even withholding his life, and believing before God that he has been called to make this sacrifice because he seeks to do his will, he does know, most assuredly, that God does and will accept his sacrifice and offering, and that he has not, nor will not seek his face in vain. Under these circumstances, then, he can obtain the faith necessary for him to lay hold on eternal life.

6.8 It is in vain for persons to fancy to themselves that they are heirs with those, or can be heirs with them, who have

offered their all in sacrifice, and by this means obtain faith in God and favor with him so as to obtain eternal life, unless they, in like manner, offer unto him the same sacrifice, and through that offering obtain the knowledge that they are accepted of him.

6.9 It was in offering sacrifices that Abel, the first martyr, obtained knowledge that he was accepted of God. And from the days of righteous Abel to the present time, the knowledge that men have that they are accepted in the sight of God is obtained by offering sacrifice. And in the last days, before the Lord comes, He is to gather together His saints who have made a covenant with him by sacrifice. Psalms 1:3-5: "Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather my saints together unto me; those that have made a covenant with me by sacrifice."

6.10 Those, then, who make the sacrifice, will have the testimony that their course is pleasing in the sight of God; and those who have this testimony will have faith to lay hold on eternal life, and will be enabled, through faith, to endure unto the end, and receive the crown that is laid up for them that love the appearing of our Lord Jesus Christ. But those who do not make the sacrifice

cannot enjoy this faith, because men are dependent upon this sacrifice in order to obtain this faith: therefore, they cannot lay hold upon eternal life, because the revelations of God do not guarantee unto them the authority so to do, and without this guarantee faith could not exist.

6.11 All the saints of whom we have account, in all the revelations of God which are extant, obtained the knowledge which they had of their acceptance in His sight through the sacrifice which they offered unto Him; and through the knowledge thus obtained their faith became sufficiently strong to lay hold upon the promise of eternal life, and to endure as seeing Him who is invisible; and were enabled, through faith, to combat the powers of darkness, contend against the wiles of the adversary, overcome the world, and obtain the end of their faith, even the salvation of their souls.

6.12 But those who have not made this sacrifice to God do not know that the course which they pursue is well pleasing in His sight; for whatever may be their belief or their opinion, it is a matter of doubt and uncertainty in their mind; and where doubt and uncertainty are there faith is not, nor can it be. For doubt and faith do not exist in the same person at the same time; so that persons whose minds are under doubts and fears cannot have unshaken confidence; and where unshaken confidence is not there

faith is weak; and where faith is weak their persons will not be able to contend against all the opposition, tribulations, and afflictions which they will have to encounter in order to be heirs of God,

and joint heirs with Christ Jesus; and they will grow weary in their minds, and the adversary will have power over them and destroy them.

Lecture Seventh

7.1 In preceding lessons we treated of what faith was, and of the object on which it rested. Agreeable to our plan, we now proceed to speak of its effects.

7.2 As we have seen in our former lectures that faith was the principle of action and of power in all intelligent beings, both in heaven and on earth, it will not be expected that we shall, in a lecture of this description, attempt to unfold all its effects; neither is it necessary to our purpose so to do, for it would embrace all things in heaven and on earth, and encompass all the creations of God, with all their endless varieties; for no world has yet been framed that was not framed by faith, neither has there been an intelligent being on any of God's creations who did not get there by reason of faith as it existed in himself or in some other being; nor has there been a change or a revolution in any of the creations of God, but it has been effected by faith; neither will there be a change or a revolution, unless it is effected in the same way, in any of the vast creations of

the Almighty, for it is by faith that the Deity works.

7.3 Let us here offer some explanation in relation to faith, that our meaning may be clearly comprehended. We ask, then, what are we to understand by a man's working by faith? We answer -- we understand that when a man works by faith he works by mental exertion instead of physical force. It is by words, instead of exerting his physical powers, with which every being works when he works by faith. God said, "Let there be light, and there was light." Joshua spake, and the great lights which God had created stood still. Elijah commanded, and the heavens were stayed for the space of three years and six months, so that it did not rain: he again commanded and the heavens gave forth rain. All this was done by faith. And the Savior says, "If you have faith as a grain of mustard seed, say to this mountain, 'Remove,' and it will remove; or say to that sycamine tree, 'Be ye plucked up, and planted in the midst of the sea,' and it shall obey you." Faith,

then, works by words; and with these its mightiest works have been, and will be, performed.

7.4 It surely will not be required of us to prove that this is the principle upon which all eternity has acted and will act; for every reflecting mind must know that it is by reason of this power that all the hosts of heaven perform their works of wonder, majesty, and glory. Angels move from place to place by virtue of this power; it is by reason of it that they are enabled to descend from heaven to earth; and were it not for the power of faith they never could be ministering spirits to them who should be heirs of salvation, neither could they act as heavenly messengers, for they would be destitute of the power necessary to enable them to do the will of God.

7.5 It is only necessary for us to say that the whole visible creation, as it now exists, is the effect of faith. It was faith by which it was framed, and it is by the power of faith that it continues in its organized form, and by which the planets move round their orbits and sparkle forth their glory. So, then, faith is truly the first principle in the science of THEOLOGY, and when understood, leads the mind back to the beginning, and carries it forward to the end; or, in other words, from eternity to eternity.

7.6 As faith, then, is the principle by which the heavenly hosts perform their

works, and by which they enjoy all their felicity, we might expect to find it set forth in a revelation from God as the principle upon which His creatures here below must act in order to obtain the felicities enjoyed by the saints in the eternal world; and that, when God would undertake to raise up men for the enjoyment of Himself, He would teach them the necessity of living by faith, and the impossibility there was of their enjoying the blessedness of eternity without it, seeing that all the blessings of eternity are the effects of faith.

7.7 Therefore it is said, and appropriately too, that "Without faith it is impossible to please God." If it should be asked -- Why is it impossible to please God without faith? The answer would be -- Because without faith it is impossible for men to be saved; and as God desires the salvation of men, He must, of course, desire that they should have faith; and He could not be pleased unless they had, or else He could be pleased with their destruction.

7.8 From this we learn that the many exhortations which have been given by inspired men, to those who had received the word of the Lord to have faith in Him, were not mere commonplace matters, but were for the best of all reasons, and that was -- because without it there was no salvation, neither in this world nor in that which is to come. When men begin to live by faith

they begin to draw near to God; and when faith is perfected they are like Him; and because He is saved they are saved also; for they will be in the same situation He is in, because they have come to Him; and when He appears they shall be like Him, for they will see Him as He is.

7.9 9. As all the visible creation is an effect of faith, so is salvation also -- we mean salvation in its most extensive latitude of interpretation, whether it is temporal or spiritual. In order to have this subject clearly set before the mind, let us ask what situation must a person be in, in order to be saved? or what is the difference between a saved man and one who is not saved? We answer, from what we have before seen of the heavenly worlds, they must be persons who can work by faith and who are able, by faith, to be ministering spirits to them who shall be heirs of salvation; and they must have faith to enable them to act in the presence of the Lord, otherwise they cannot be saved. And what constitutes the real difference between a saved person and one not saved is -- the difference in the degree of their faith -- one's faith has become perfect enough to lay hold upon eternal life, and the other's has not. But to be a little more particular, let us ask -- Where shall we find a prototype into whose likeness we may be assimilated, in order that we may be made partakers of life and salvation?

or, in other words, where shall we find a saved being? for if we can find a saved being, we may ascertain without much difficulty what all others must be in order to be saved. We think that it will not be a matter of dispute, that two beings who are unlike each other cannot both be saved; for whatever constitutes the salvation of one will constitute the salvation of every creature which will be saved; and if we find one saved being in all existence, we may see what all others must be, or else not be saved. We ask, then, where is the prototype? or where is the saved being? We conclude, as to the answer of this question, there will be no dispute among those who believe the Bible, that it is Christ; all will agree in this, that He is the prototype or standard of salvation; or, in other words, that He is a saved being. And if we should continue our interrogation, and ask how it is that He is saved? the answer would be -- because He is a just and holy being; and if He were anything different from what He is, He would not be saved; for His salvation depends on His being precisely what He is and nothing else; for if it were possible for Him to change, in the least degree, so sure He would fail of salvation and lose all His dominion, power, authority and glory, which constitute salvation; for salvation consists in the glory, authority, majesty, power and dominion which Jehovah possesses and in nothing else; and no being can possess it but Himself or one

like Him. Thus says John, in his first epistle, third chapter, second and third verses: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is. And every man that hath this hope in Him, purifieth himself, even as He is pure." Why purify themselves as He is pure? Because if they do not they cannot be like Him.

7.10 The Lord said unto Moses, Leviticus 19:2: "Speak unto all the congregation of the children of Israel, and say unto them, 'Ye shall be holy: for I the Lord your God am holy.'" And Peter says, first epistle, 1:15, 16: "But as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, 'Be ye holy; for I am holy.'" And the Savior says, Matthew 5:48 "Be ye therefore perfect, even as your Father which is in heaven is perfect." If any should ask, why all these sayings? the answer is to be found from what is before quoted from John's epistle, that when He (the Lord) shall appear, the saints will be like Him; and if they are not holy, as He is holy, and perfect, as He is perfect, they cannot be like Him; for no being can enjoy His glory without possessing His perfections and holiness, no more than they could reign in His kingdom without His power.

7.11 This clearly sets forth the propriety of the Savior's saying, recorded in John's

testimony 14:12: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father." This taken in connection with some of the sayings in the Savior's prayer, recorded in the seventeenth chapter, gives great clearness to His expressions. He says in the 20, 21, 22, 23, and 24th verses: "Neither pray I for these alone, but for them also who shall believe on me through their words; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also whom thou has given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."

7.12 All these sayings put together give as clear an account of the state of the glorified saints as language could give -- the works that Jesus had done they were to do, and greater works than those which He had done among them should they do, and that because He went to the Father. he does not say that they should

do these works in time; but they should do greater works, because He went to the Father. He says in the 24th verse:

“Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory.” These sayings, taken in connection, make it very plain that the greater works which those that believed on His name were to do were to be done in eternity, where He was going and where they should behold His glory. He had said, in another part of His prayer, that He desired of His Father that those who believed on Him should be one in Him, as He and the Father were one in each other. “Neither pray I for these (the apostles) alone, but for them also who shall believe on me through their words, that they all may be one” that is, they who believe on Him through the apostles’ words, as well as the apostles themselves, “that they all may be one, as thou, Father, are in me and I in thee; that they also may be one in us.”

7.13 What language can be plainer than this? The Savior surely intended to be understood by His disciples, and He so spake that they might understand Him; for He declares to His Father, in language, not to be easily mistaken, that He wanted His disciples, even all of them, to be as Himself and the Father, for as He and the Father are one so they might be one with them. And what is said in the 22nd verse is calculated to

more firmly establish this belief; if it needs anything to establish it. He says; “And the glory which thou gavest me, I have given them, that they may be one, even as we are one.” As much as to say that unless they have the glory which the Father had given Him they could not be one with them; for He says He had given them the glory that the Father had given Him that they might be one; or in other words, to make them one.

7.14 This fills up the measure of information on this subject and shows most clearly that the Savior wished His disciples to understand that they were to be partakers with Him in all things, not even His glory excepted.

7.15 It is scarcely necessary here to observe what we have previously noticed, that the glory which the Father and the Son have is because they are just and holy beings; and that if they were lacking in one attribute or perfection which they have, the glory which they have never could be enjoyed by them, for it requires them to be precisely what they are in order to enjoy it; and if the Savior gives this glory to any others, he must do it in the very way set forth in His prayer to His Father -- by making them one with Him as He and the Father are one. In so doing He would give them the glory which the Father has given Him; and when His disciples are made one with the Father and Son, as the Father and Son are one, who cannot see the

propriety of the Savior's saying -- "The works which I do, shall they do; and greater works than these shall they do, because I go to my Father."

7.16 These teachings of the Savior most clearly show unto us the nature of salvation, and what He proposed unto the human family when He proposed to save them -- that He proposed to make them like unto Himself, and he was like the Father, the great prototype of all saved beings; and for any portion of the human family to be assimilated into their likeness is to be saved; and to be unlike them is to be destroyed; and on this hinge turns the door of salvation.

7.17 Who cannot see, then, that salvation is the effect of faith? for, as we have previously observed, all the heavenly beings work by this principle; and it is because they are able so to do that they are saved, for nothing but his could save them. and this is the lesson which the God of heaven, by the mouth of His holy prophets, has been endeavoring to teach to the world. Hence we are told, that "Without faith it is impossible to please God": and that salvation is of faith, that it might be by grace, to the end the promise might be sure to all the seed. Romans 4:16. And that Israel, who followed after the law of righteousness, has not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law; for they

stumbled at that stumbling stone.

Romans 9:32. And Jesus said unto the man who brought his son to Him, to get the devil who tormented him cast out: "If thou canst believe, all things are possible to him that believeth." Mark 9:23. These with a multitude of other scriptures which might be quoted plainly set forth the light in which the Savior, as well as the Former-day Saints, viewed the plan of salvation. That it was a system of faith -- it begins with faith, and continues by faith; and every blessing which is obtained in relation to it is the effect of faith, whether it pertains to this life or that which is to come. To this all the revelations of God bear witness. If there were children of promise, they were the effects of faith, not even the Savior of the world excepted. "Blessed is she that believed," said Elizabeth to Mary, when she went to visit her, "for there shall be a performance of those things which were told her from the Lord." Luke 1:45. Nor was the birth of John the Baptist the less a matter of faith; for in order that his father Zacharias might believe he was struck dumb. And through the whole history of the scheme of life and salvation, it is a matter of faith: every man received according to his faith -- according as his faith was, so were his blessings and privileges; and nothing was withheld from him when his faith was sufficient to receive it. he could stop the mouths of lions, quench the violence of fire, escape the edge of the sword, wax

valiant in fight, and put to flight the armies of the aliens; women could, by their faith, receive their dead children to life again; in a word, there was nothing impossible with them who had faith. All things were in subjection to the Former-day Saints, according as their faith was. By their faith they could obtain heavenly visions, the ministering of angels, have knowledge of the spirits of just men made perfect, of the general assembly and church of the first born, whose names are written in heaven, of God the judge of all, of Jesus the Mediator of the new covenant, and become familiar with the third heavens, see and hear things which were not only unutterable, but were unlawful to utter. Peter, in view of the power of faith, second epistle, first chapter, second and third verses, says to the Former-day Saints: "Grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue." In the first epistle, first chapter, third, fourth and fifth verses he says: "Blessed be the God and Father of our Lord Jesus Christ, which, according to His abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept

by the power of God through faith unto salvation, ready to be revealed in the last time."

7.18 These sayings put together show the apostle's views most clearly, so as to admit of no mistake on the mind of any individual. He says that all things that pertain to life and godliness were given unto them through the knowledge of God and our Savior Jesus Christ. And if the question is asked, how were they to obtain the knowledge of God? (for there is a great difference between believing in God and knowing him -- knowledge implies more than faith. And notice, that all things that pertain to life and godliness were given through the knowledge of God) the answer is given -- through faith they were to obtain this knowledge; and, having power by faith to obtain the knowledge of God, they could with it obtain all other things which pertain to life and godliness.

7.19 By these sayings of the apostle, we learn that it was by obtaining a knowledge of God that men got the knowledge of all things which pertain to life and godliness, and this knowledge was the effect of faith; so that all things which pertain to life and godliness are the effects of faith.

7.20 From this we may extend as far as any circumstances may require, whether on earth or in heaven, and we will find it the testimony of all inspired men, or

heavenly messengers, that all things that pertain to life and godliness are the effects of faith and nothing else; all learning, wisdom and prudence fail, and everything else as a means of salvation but faith. This is the reason that the fishermen of Galilee could teach the world -- because they sought by faith, and by faith obtained. And this is the reason that Paul counted all things but filth and dross -- what he formerly called his gain he called his loss; yea, and he counted all things but loss for the excellency of the knowledge of Christ Jesus the Lord. Philippians 3:7-10. Because to obtain the faith by which he could enjoy the knowledge of Christ Jesus the Lord, he had to suffer the loss of all things. This is the reason that the Former-day Saints knew more, and understood more, of heaven and of heavenly things than all others beside, because this information is the effect of faith -- to be obtained by no other means. And this is the reason that men, as soon as they lose their faith, run into strifes, contentions, darkness, and

difficulties; for the knowledge which tends to life disappears with faith, but returns when faith returns; for when faith comes it brings its train of attendants with it -- apostles, prophets, evangelists, pastors, teachers, gifts, wisdom, knowledge, miracles, healings, tongues, interpretation of tongues, etc. All these appear when faith appears on the earth, and disappear when it disappears from the earth; for these are the effects of faith, and always have attended, and always will, attend it. For where faith is, there will the knowledge of God be also, with all things which pertain thereto -- revelations, visions, and dreams, as well as every necessary thing, in order that the possessors of faith may be perfected, and obtain salvation; for God must change, otherwise faith will prevail with him. And he who possesses it will, through it, obtain all necessary knowledge and wisdom, until he shall know God, and the Lord Jesus Christ, whom He has sent -- whom to know is eternal life. Amen.