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| **INTRODUCTION** | **INTRODUCTION** |
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| The Doctrine and Covenants is a collection of divine revelations and inspired declarations given for the establishment and regulation of the kingdom of God on the earth in the last days. Although most of the sections are directed to members of The Church of Jesus Christ of Latter-day Saints, the messages, warnings, and exhortations are for the benefit of all mankind and contain an invitation to all people everywhere to hear the voice of the Lord Jesus Christ, speaking to them for their temporal well-being and their everlasting salvation. | The Doctrine and Covenants is a collection of divine revelations and inspired declarations given for the establishment and regulation of the kingdom of God on the earth in the last days. Although most of the sections are directed to members of The Church of Jesus Christ of Latter-day Saints, the messages, warnings, and exhortations are for the benefit of all mankind and contain an invitation to all people everywhere to hear the voice of the Lord Jesus Christ, speaking to them for their temporal well-being and their everlasting salvation. |
| Most of the revelations in this compilation were received through Joseph Smith Jr., the first prophet and president of The Church of Jesus Christ of Latter-day Saints. Others were issued through some of his successors in the Presidency (see headings to D&amp;C 135, 136, and 138, and Official Declarations 1 and 2). | Most of the revelations in this compilation were received through Joseph Smith Jr., the first prophet and president of The Church of Jesus Christ of Latter-day Saints. Others were issued through some of his successors in the Presidency (see headings to D&amp;C 135, 136, and 138, and Official Declarations 1 and 2). |
| The book of Doctrine and Covenants is one of the standard works of the Church in company with the Holy Bible, the Book of Mormon, and the Pearl of Great Price. However, the Doctrine and Covenants is unique because it is not a translation of an ancient document, but is of modern origin and was given of God through His chosen prophets for the restoration of His holy work and the establishment of the kingdom of God on the earth in these days. In the revelations, one hears the tender but firm voice of the Lord Jesus Christ, speaking anew in the dispensation of the fulness of times; and the work that is initiated herein is preparatory to His Second Coming, in fulfillment of and in concert with the words of all the holy prophets since the world began. | The book of Doctrine and Covenants is one of the standard works of the Church in company with the Holy Bible, the Book of Mormon, and the Pearl of Great Price. However, the Doctrine and Covenants is unique because it is not a translation of an ancient document, but is of modern origin and was given of God through His chosen prophets for the restoration of His holy work and the establishment of the kingdom of God on the earth in these days. In the revelations, one hears the tender but firm voice of the Lord Jesus Christ, speaking anew in the dispensation of the fulness of times; and the work that is initiated herein is preparatory to His Second Coming, in fulfillment of and in concert with the words of all the holy prophets since the world began. |
| Joseph Smith Jr. was born December 23, 1805, in Sharon, Windsor County, Vermont. During his early life, he moved with his family to present-day Manchester, in western New York. It was while he was living there in the spring of 1820, when he was fourteen years of age, that he experienced his first vision, in which he was visited in person by God, the Eternal Father, and His Son Jesus Christ. He was told in this vision that the true Church of Jesus Christ that had been established in New Testament times, and which had administered the fulness of the gospel, was no longer on the earth. Other divine manifestations followed in which he was taught by many angels; it was shown to him that God had a special work for him to do on the earth and that through him the Church of Jesus Christ would be restored to the earth. | Joseph Smith Jr. was born December 23, 1805, in Sharon, Windsor County, Vermont. During his early life, he moved with his family to present-day Manchester, in western New York. It was while he was living there in the spring of 1820, when he was fourteen years of age, that he experienced his first vision, in which he was visited in person by God, the Eternal Father, and His Son Jesus Christ. He was told in this vision that the true Church of Jesus Christ that had been established in New Testament times, and which had administered the fulness of the gospel, was no longer on the earth. Other divine manifestations followed in which he was taught by many angels; it was shown to him that God had a special work for him to do on the earth and that through him the Church of Jesus Christ would be restored to the earth. |
| In the course of time, Joseph Smith was enabled by divine assistance to translate and publish the Book of Mormon. In the meantime he and Oliver Cowdery were ordained to the Aaronic Priesthood by John the Baptist in May 1829 (see D&amp;C 13), and soon thereafter they were also ordained to the Melchizedek Priesthood by the ancient Apostles Peter, James, and John (see D&amp;C 27:12). Other ordinations followed in which priesthood keys were conferred by Moses, Elijah, Elias, and many ancient prophets (see D&amp;C 110; 128:18, 21). These ordinations were, in fact, a restoration of divine authority to man on the earth. On April 6, 1830, under heavenly direction, the Prophet Joseph Smith organized the Church, and thus the true Church of Jesus Christ is once again operative as an institution among men, with authority to teach the gospel and administer the ordinances of salvation. (See D&amp;C 20 and the Pearl of Great Price, Joseph Smith—History 1.) | In the course of time, Joseph Smith was enabled by divine assistance to translate and publish the Book of Mormon. In the meantime he and Oliver Cowdery were ordained to the Aaronic Priesthood by John the Baptist in May 1829 (see D&amp;C 13), and soon thereafter they were also ordained to the Melchizedek Priesthood by the ancient Apostles Peter, James, and John (see D&amp;C 27:12). Other ordinations followed in which priesthood keys were conferred by Moses, Elijah, Elias, and many ancient prophets (see D&amp;C 110; 128:18, 21). These ordinations were, in fact, a restoration of divine authority to man on the earth. On April 6, 1830, under heavenly direction, the Prophet Joseph Smith organized the Church, and thus the true Church of Jesus Christ is once again operative as an institution among men, with authority to teach the gospel and administer the ordinances of salvation. (See D&amp;C 20 and the Pearl of Great Price, Joseph Smith—History 1.) |
| These sacred revelations were received in answer to prayer, in times of need, and came out of real-life situations involving real people. The Prophet and his associates sought for divine guidance, and these revelations certify that they received it. In the revelations, one sees the restoration and unfolding of the gospel of Jesus Christ and the ushering in of the dispensation of the fulness of times. The westward movement of the Church from New York and Pennsylvania to Ohio, to Missouri, to Illinois, and finally to the Great Basin of western America and the mighty struggles of the Saints in attempting to build Zion on the earth in modern times are also shown forth in these revelations. | These sacred revelations were received in answer to prayer, in times of need, and came out of real-life situations involving real people. The Prophet and his associates sought for divine guidance, and these revelations certify that they received it. In the revelations, one sees the restoration and unfolding of the gospel of Jesus Christ and the ushering in of the dispensation of the fulness of times. The westward movement of the Church from New York and Pennsylvania to Ohio, to Missouri, to Illinois, and finally to the Great Basin of western America and the mighty struggles of the Saints in attempting to build Zion on the earth in modern times are also shown forth in these revelations. |
| Several of the earlier sections involve matters regarding the translation and publication of the Book of Mormon (see sections 3, 5, 10, 17, and 19). Some later sections reflect the work of the Prophet Joseph Smith in making an inspired translation of the Bible, during which many of the great doctrinal sections were received (see, for example, sections 37, 45, 73, 76, 77, 86, 91, and 132, each of which has some direct relationship to the Bible translation). | Several of the earlier sections involve matters regarding the translation and publication of the Book of Mormon (see sections 3, 5, 10, 17, and 19). Some later sections reflect the work of the Prophet Joseph Smith in making an inspired translation of the Bible, during which many of the great doctrinal sections were received (see, for example, sections 37, 45, 73, 76, 77, 86, 91, and 132, each of which has some direct relationship to the Bible translation). |
| In the revelations, the doctrines of the gospel are set forth with explanations about such fundamental matters as the nature of the Godhead, the origin of man, the reality of Satan, the purpose of mortality, the necessity for obedience, the need for repentance, the workings of the Holy Spirit, the ordinances and performances that pertain to salvation, the destiny of the earth, the future conditions of man after the Resurrection and the Judgment, the eternity of the marriage relationship, and the eternal nature of the family. Likewise, the gradual unfolding of the administrative structure of the Church is shown with the calling of bishops, the First Presidency, the Council of the Twelve, and the Seventy and the establishment of other presiding offices and quorums. Finally, the testimony that is given of Jesus Christ—His divinity, His majesty, His perfection, His love, and His redeeming power—makes this book of great value to the human family and “worth to the Church the riches of the whole Earth” (see heading to D&amp;C 70). | In the revelations, the doctrines of the gospel are set forth with explanations about such fundamental matters as the nature of the Godhead, the origin of man, the reality of Satan, the purpose of mortality, the necessity for obedience, the need for repentance, the workings of the Holy Spirit, the ordinances and performances that pertain to salvation, the destiny of the earth, the future conditions of man after the Resurrection and the Judgment, the eternity of the marriage relationship, and the eternal nature of the family. Likewise, the gradual unfolding of the administrative structure of the Church is shown with the calling of bishops, the First Presidency, the Council of the Twelve, and the Seventy and the establishment of other presiding offices and quorums. Finally, the testimony that is given of Jesus Christ—His divinity, His majesty, His perfection, His love, and His redeeming power—makes this book of great value to the human family and “worth to the Church the riches of the whole Earth” (see heading to D&amp;C 70). |
| The revelations were originally recorded by Joseph Smith’s scribes, and Church members enthusiastically shared handwritten copies with each other. To create a more permanent record, scribes soon copied these revelations into manuscript record books, which Church leaders used in preparing the revelations to be printed. Joseph and the early Saints viewed the revelations as they did the Church: living, dynamic, and subject to refinement with additional revelation. They also recognized that unintentional errors had likely occurred through the process of copying the revelations and preparing them for publication. Thus, a Church conference asked Joseph Smith in 1831 to “correct those errors or mistakes which he may discover by the Holy Spirit.” | The revelations were originally recorded by Joseph Smith’s scribes, and Church members enthusiastically shared handwritten copies with each other. To create a more permanent record, scribes soon copied these revelations into manuscript record books, which Church leaders used in preparing the revelations to be printed. Joseph and the early Saints viewed the revelations as they did the Church: living, dynamic, and subject to refinement with additional revelation. They also recognized that unintentional errors had likely occurred through the process of copying the revelations and preparing them for publication. Thus, a Church conference asked Joseph Smith in 1831 to “correct those errors or mistakes which he may discover by the Holy Spirit.” |
| After the revelations had been reviewed and corrected, Church members in Missouri began printing a book titled A Book of Commandments for the Government of the Church of Christ, which contained many of the Prophet’s early revelations. This first attempt to publish the revelations ended, however, when a mob destroyed the Saints’ printing office in Jackson County on July 20, 1833. | After the revelations had been reviewed and corrected, Church members in Missouri began printing a book titled A Book of Commandments for the Government of the Church of Christ, which contained many of the Prophet’s early revelations. This first attempt to publish the revelations ended, however, when a mob destroyed the Saints’ printing office in Jackson County on July 20, 1833. |
| Upon hearing of the destruction of the Missouri printing office, Joseph Smith and other Church leaders began preparations to publish the revelations in Kirtland, Ohio. To again correct errors, clarify wording, and recognize developments in Church doctrine and organization, Joseph Smith oversaw the editing of the text of some revelations to prepare them for publication in 1835 as the Doctrine and Covenants of the Church of the Latter Day Saints. Joseph Smith authorized another edition of the Doctrine and Covenants, which was published only months after the Prophet’s martyrdom in 1844. | Upon hearing of the destruction of the Missouri printing office, Joseph Smith and other Church leaders began preparations to publish the revelations in Kirtland, Ohio. To again correct errors, clarify wording, and recognize developments in Church doctrine and organization, Joseph Smith oversaw the editing of the text of some revelations to prepare them for publication in 1835 as the Doctrine and Covenants of the Church of the Latter Day Saints. Joseph Smith authorized another edition of the Doctrine and Covenants, which was published only months after the Prophet’s martyrdom in 1844. |
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| **TESTIMONY OF THE TWELVE APOSTLES TO THE TRUTH OF THE BOOK OF DOCTRINE AND COVENANTS** | **TESTIMONY OF THE TWELVE APOSTLES TO THE TRUTH OF THE BOOK OF DOCTRINE AND COVENANTS** |
| *The Testimony of the Witnesses to the Book of the Lord’s Commandments, which commandments He gave to His Church through Joseph Smith, Jun., who was appointed by the voice of the Church for this purpose:* | *The Testimony of the Witnesses to the Book of the Lord’s Commandments, which commandments He gave to His Church through Joseph Smith, Jun., who was appointed by the voice of the Church for this purpose:* |
| The Testimony of the Witnesses to the Book of the Lord’s Commandments, which commandments He gave to His Church through Joseph Smith, Jun., who was appointed by the voice of the Church for this purpose: | The Testimony of the Witnesses to the Book of the Lord’s Commandments, which commandments He gave to His Church through Joseph Smith, Jun., who was appointed by the voice of the Church for this purpose: |
| We, therefore, feel willing to bear testimony to all the world of mankind, to every creature upon the face of the earth, that the Lord has borne record to our souls, through the Holy Ghost shed forth upon us, that these commandments were given by inspiration of God, and are profitable for all men and are verily true. | We, therefore, feel willing to bear testimony to all the world of mankind, to every creature upon the face of the earth, that the Lord has borne record to our souls, through the Holy Ghost shed forth upon us, that these commandments were given by inspiration of God, and are profitable for all men and are verily true. |
| We give this testimony unto the world, the Lord being our helper; and it is through the grace of God the Father, and His Son, Jesus Christ, that we are permitted to have this privilege of bearing this testimony unto the world, in the which we rejoice exceedingly, praying the Lord always that the children of men may be profited thereby. | We give this testimony unto the world, the Lord being our helper; and it is through the grace of God the Father, and His Son, Jesus Christ, that we are permitted to have this privilege of bearing this testimony unto the world, in the which we rejoice exceedingly, praying the Lord always that the children of men may be profited thereby. |
| The names of the Twelve were: | The names of the Twelve were: |
| Thomas B. Marsh | Thomas B. Marsh |
| David W. Patten | David W. Patten |
| Brigham Young | Brigham Young |
| Heber C. Kimball | Heber C. Kimball |
| Orson Hyde | Orson Hyde |
| William E. McLellin | William E. McLellin |
| Parley P. Pratt | Parley P. Pratt |
| Luke S. Johnson | Luke S. Johnson |
| William Smith | William Smith |
| Orson Pratt | Orson Pratt |
| John F. Boynton | John F. Boynton |
| Lyman E. Johnson | Lyman E. Johnson |
| In successive editions of the Doctrine and Covenants, additional revelations or other matters of record have been added, as received and as accepted by competent assemblies or conferences of the Church. The 1876 edition, prepared by Elder Orson Pratt under Brigham Young’s direction, arranged the revelations chronologically and supplied new headings with historical introductions. | In successive editions of the Doctrine and Covenants, additional revelations or other matters of record have been added, as received and as accepted by competent assemblies or conferences of the Church. The 1876 edition, prepared by Elder Orson Pratt under Brigham Young’s direction, arranged the revelations chronologically and supplied new headings with historical introductions. |
| Beginning with the 1835 edition, a series of seven theological lessons was also included; these were titled the Lectures on Faith. These had been prepared for use in the School of the Prophets in Kirtland, Ohio, from 1834 to 1835. Although profitable for doctrine and instruction, these lectures have been omitted from the Doctrine and Covenants since the 1921 edition because they were not given or presented as revelations to the whole Church. | Beginning with the 1835 edition, a series of seven theological lessons was also included; these were titled the Lectures on Faith. These had been prepared for use in the School of the Prophets in Kirtland, Ohio, from 1834 to 1835. Although profitable for doctrine and instruction, these lectures have been omitted from the Doctrine and Covenants since the 1921 edition because they were not given or presented as revelations to the whole Church. |
| In the 1981 edition of the Doctrine and Covenants, three documents were included for the first time. These are sections 137 and 138, setting forth the fundamentals of salvation for the dead; and Official Declaration 2, announcing that all worthy male members of the Church may be ordained to the priesthood without regard for race or color. | In the 1981 edition of the Doctrine and Covenants, three documents were included for the first time. These are sections 137 and 138, setting forth the fundamentals of salvation for the dead; and Official Declaration 2, announcing that all worthy male members of the Church may be ordained to the priesthood without regard for race or color. |
| Each new edition of the Doctrine and Covenants has corrected past errors and added new information, particularly in the historical portions of the section headings. The present edition further refines dates and place-names and makes other corrections. These changes have been made to bring the material into conformity with the most accurate historical information. Other special features of this latest edition include revised maps showing the major geographical locations in which the revelations were received, plus improved photographs of Church historical sites, cross-references, section headings, and subject-matter summaries, all of which are designed to help readers to understand and rejoice in the message of the Lord as given in the Doctrine and Covenants. Information for the section headings has been taken from the Manuscript History of the Church and the published History of the Church (collectively referred to in the headings as Joseph Smith’s history) and the Joseph Smith Papers. | Each new edition of the Doctrine and Covenants has corrected past errors and added new information, particularly in the historical portions of the section headings. The present edition further refines dates and place-names and makes other corrections. These changes have been made to bring the material into conformity with the most accurate historical information. Other special features of this latest edition include revised maps showing the major geographical locations in which the revelations were received, plus improved photographs of Church historical sites, cross-references, section headings, and subject-matter summaries, all of which are designed to help readers to understand and rejoice in the message of the Lord as given in the Doctrine and Covenants. Information for the section headings has been taken from the Manuscript History of the Church and the published History of the Church (collectively referred to in the headings as Joseph Smith’s history) and the Joseph Smith Papers. |

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| **OFFICIAL DECLARATION 1** | **OFFICIAL DECLARATION 1** |
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| *The Bible and the Book of Mormon teach that monogamy is God’s standard for marriage unless He declares otherwise (see 2 Samuel 12:7–8 and Jacob 2:27, 30). Following a revelation to Joseph Smith, the practice of plural marriage was instituted among Church members in the early 1840s (see section 132). From the 1860s to the 1880s, the United States government passed laws to make this religious practice illegal. These laws were eventually upheld by the U.S. Supreme Court. After receiving revelation, President Wilford Woodruff issued the following Manifesto, which was accepted by the Church as authoritative and binding on October 6, 1890. This led to the end of the practice of plural marriage in the Church.* | *The Bible and the Book of Mormon teach that monogamy is God’s standard for marriage unless He declares otherwise (see 2 Samuel 12:7–8 and Jacob 2:27, 30). Following a revelation to Joseph Smith, the practice of plural marriage was instituted among Church members in the early 1840s (see section 132). From the 1860s to the 1880s, the United States government passed laws to make this religious practice illegal. These laws were eventually upheld by the U.S. Supreme Court. After receiving revelation, President Wilford Woodruff issued the following Manifesto, which was accepted by the Church as authoritative and binding on October 6, 1890. This led to the end of the practice of plural marriage in the Church.* |
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| To Whom It May Concern: | To Whom It May Concern: |
| Press dispatches having been sent for political purposes, from Salt Lake City, which have been widely published, to the effect that the Utah Commission, in their recent report to the Secretary of the Interior, allege that plural marriages are still being solemnized and that forty or more such marriages have been contracted in Utah since last June or during the past year, also that in public discourses the leaders of the Church have taught, encouraged and urged the continuance of the practice of polygamy— | Press dispatches having been sent for political purposes, from Salt Lake City, which have been widely published, to the effect that the Utah Commission, in their recent report to the Secretary of the Interior, allege that plural marriages are still being solemnized and that forty or more such marriages have been contracted in Utah since last June or during the past year, also that in public discourses the leaders of the Church have taught, encouraged and urged the continuance of the practice of polygamy— |
| I, therefore, as President of The Church of Jesus Christ of Latter-day Saints, do hereby, in the most solemn manner, declare that these charges are false. We are not teaching polygamy or plural marriage, nor permitting any person to enter into its practice, and I deny that either forty or any other number of plural marriages have during that period been solemnized in our Temples or in any other place in the Territory. | I, therefore, as President of The Church of Jesus Christ of Latter-day Saints, do hereby, in the most solemn manner, declare that these charges are false. We are not teaching polygamy or plural marriage, nor permitting any person to enter into its practice, and I deny that either forty or any other number of plural marriages have during that period been solemnized in our Temples or in any other place in the Territory. |
| One case has been reported, in which the parties allege that the marriage was performed in the Endowment House, in Salt Lake City, in the Spring of 1889, but I have not been able to learn who performed the ceremony; whatever was done in this matter was without my knowledge. In consequence of this alleged occurrence the Endowment House was, by my instructions, taken down without delay. | One case has been reported, in which the parties allege that the marriage was performed in the Endowment House, in Salt Lake City, in the Spring of 1889, but I have not been able to learn who performed the ceremony; whatever was done in this matter was without my knowledge. In consequence of this alleged occurrence the Endowment House was, by my instructions, taken down without delay. |
| Inasmuch as laws have been enacted by Congress forbidding plural marriages, which laws have been pronounced constitutional by the court of last resort, I hereby declare my intention to submit to those laws, and to use my influence with the members of the Church over which I preside to have them do likewise. | Inasmuch as laws have been enacted by Congress forbidding plural marriages, which laws have been pronounced constitutional by the court of last resort, I hereby declare my intention to submit to those laws, and to use my influence with the members of the Church over which I preside to have them do likewise. |
| There is nothing in my teachings to the Church or in those of my associates, during the time specified, which can be reasonably construed to inculcate or encourage polygamy; and when any Elder of the Church has used language which appeared to convey any such teaching, he has been promptly reproved. And I now publicly declare that my advice to the Latter-day Saints is to refrain from contracting any marriage forbidden by the law of the land. | There is nothing in my teachings to the Church or in those of my associates, during the time specified, which can be reasonably construed to inculcate or encourage polygamy; and when any Elder of the Church has used language which appeared to convey any such teaching, he has been promptly reproved. And I now publicly declare that my advice to the Latter-day Saints is to refrain from contracting any marriage forbidden by the law of the land. |
| WILFORD WOODRUFF | WILFORD WOODRUFF |
| President of The Church of Jesus Christ of Latter-day Saints. | President of The Church of Jesus Christ of Latter-day Saints. |
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| President Lorenzo Snow offered the following: | President Lorenzo Snow offered the following: |
| “I move that, recognizing Wilford Woodruff as the President of The Church of Jesus Christ of Latter-day Saints, and the only man on the earth at the present time who holds the keys of the sealing ordinances, we consider him fully authorized by virtue of his position to issue the Manifesto which has been read in our hearing, and which is dated September 24th, 1890, and that as a Church in General Conference assembled, we accept his declaration concerning plural marriages as authoritative and binding.” | “I move that, recognizing Wilford Woodruff as the President of The Church of Jesus Christ of Latter-day Saints, and the only man on the earth at the present time who holds the keys of the sealing ordinances, we consider him fully authorized by virtue of his position to issue the Manifesto which has been read in our hearing, and which is dated September 24th, 1890, and that as a Church in General Conference assembled, we accept his declaration concerning plural marriages as authoritative and binding.” |
| Salt Lake City, Utah, October 6, 1890. | Salt Lake City, Utah, October 6, 1890. |
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| **EXCERPTS FROM THREE ADDRESSES BY PRESIDENT WILFORD WOODRUFF REGARDING THE MANIFESTO** | **EXCERPTS FROM THREE ADDRESSES BY PRESIDENT WILFORD WOODRUFF REGARDING THE MANIFESTO** |
| The Lord will never permit me or any other man who stands as President of this Church to lead you astray. It is not in the programme. It is not in the mind of God. If I were to attempt that, the Lord would remove me out of my place, and so He will any other man who attempts to lead the children of men astray from the oracles of God and from their duty. (Sixty-first Semiannual General Conference of the Church, Monday, October 6, 1890, Salt Lake City, Utah. Reported in Deseret Evening News, October 11, 1890, p. 2.) | The Lord will never permit me or any other man who stands as President of this Church to lead you astray. It is not in the programme. It is not in the mind of God. If I were to attempt that, the Lord would remove me out of my place, and so He will any other man who attempts to lead the children of men astray from the oracles of God and from their duty. (Sixty-first Semiannual General Conference of the Church, Monday, October 6, 1890, Salt Lake City, Utah. Reported in Deseret Evening News, October 11, 1890, p. 2.) |
| It matters not who lives or who dies, or who is called to lead this Church, they have got to lead it by the inspiration of Almighty God. If they do not do it that way, they cannot do it at all. … | It matters not who lives or who dies, or who is called to lead this Church, they have got to lead it by the inspiration of Almighty God. If they do not do it that way, they cannot do it at all. … |
| I have had some revelations of late, and very important ones to me, and I will tell you what the Lord has said to me. Let me bring your minds to what is termed the manifesto. … | I have had some revelations of late, and very important ones to me, and I will tell you what the Lord has said to me. Let me bring your minds to what is termed the manifesto. … |
| The Lord has told me to ask the Latter-day Saints a question, and He also told me that if they would listen to what I said to them and answer the question put to them, by the Spirit and power of God, they would all answer alike, and they would all believe alike with regard to this matter. | The Lord has told me to ask the Latter-day Saints a question, and He also told me that if they would listen to what I said to them and answer the question put to them, by the Spirit and power of God, they would all answer alike, and they would all believe alike with regard to this matter. |
| The question is this: Which is the wisest course for the Latter-day Saints to pursue—to continue to attempt to practice plural marriage, with the laws of the nation against it and the opposition of sixty millions of people, and at the cost of the confiscation and loss of all the Temples, and the stopping of all the ordinances therein, both for the living and the dead, and the imprisonment of the First Presidency and Twelve and the heads of families in the Church, and the confiscation of personal property of the people (all of which of themselves would stop the practice); or, after doing and suffering what we have through our adherence to this principle to cease the practice and submit to the law, and through doing so leave the Prophets, Apostles and fathers at home, so that they can instruct the people and attend to the duties of the Church, and also leave the Temples in the hands of the Saints, so that they can attend to the ordinances of the Gospel, both for the living and the dead? | The question is this: Which is the wisest course for the Latter-day Saints to pursue—to continue to attempt to practice plural marriage, with the laws of the nation against it and the opposition of sixty millions of people, and at the cost of the confiscation and loss of all the Temples, and the stopping of all the ordinances therein, both for the living and the dead, and the imprisonment of the First Presidency and Twelve and the heads of families in the Church, and the confiscation of personal property of the people (all of which of themselves would stop the practice); or, after doing and suffering what we have through our adherence to this principle to cease the practice and submit to the law, and through doing so leave the Prophets, Apostles and fathers at home, so that they can instruct the people and attend to the duties of the Church, and also leave the Temples in the hands of the Saints, so that they can attend to the ordinances of the Gospel, both for the living and the dead? |
| The Lord showed me by vision and revelation exactly what would take place if we did not stop this practice. If we had not stopped it, you would have had no use for … any of the men in this temple at Logan; for all ordinances would be stopped throughout the land of Zion. Confusion would reign throughout Israel, and many men would be made prisoners. This trouble would have come upon the whole Church, and we should have been compelled to stop the practice. Now, the question is, whether it should be stopped in this manner, or in the way the Lord has manifested to us, and leave our Prophets and Apostles and fathers free men, and the temples in the hands of the people, so that the dead may be redeemed. A large number has already been delivered from the prison house in the spirit world by this people, and shall the work go on or stop? This is the question I lay before the Latter-day Saints. You have to judge for yourselves. I want you to answer it for yourselves. I shall not answer it; but I say to you that that is exactly the condition we as a people would have been in had we not taken the course we have. | The Lord showed me by vision and revelation exactly what would take place if we did not stop this practice. If we had not stopped it, you would have had no use for … any of the men in this temple at Logan; for all ordinances would be stopped throughout the land of Zion. Confusion would reign throughout Israel, and many men would be made prisoners. This trouble would have come upon the whole Church, and we should have been compelled to stop the practice. Now, the question is, whether it should be stopped in this manner, or in the way the Lord has manifested to us, and leave our Prophets and Apostles and fathers free men, and the temples in the hands of the people, so that the dead may be redeemed. A large number has already been delivered from the prison house in the spirit world by this people, and shall the work go on or stop? This is the question I lay before the Latter-day Saints. You have to judge for yourselves. I want you to answer it for yourselves. I shall not answer it; but I say to you that that is exactly the condition we as a people would have been in had we not taken the course we have. |
| … I saw exactly what would come to pass if there was not something done. I have had this spirit upon me for a long time. But I want to say this: I should have let all the temples go out of our hands; I should have gone to prison myself, and let every other man go there, had not the God of heaven commanded me to do what I did do; and when the hour came that I was commanded to do that, it was all clear to me. I went before the Lord, and I wrote what the Lord told me to write. … | … I saw exactly what would come to pass if there was not something done. I have had this spirit upon me for a long time. But I want to say this: I should have let all the temples go out of our hands; I should have gone to prison myself, and let every other man go there, had not the God of heaven commanded me to do what I did do; and when the hour came that I was commanded to do that, it was all clear to me. I went before the Lord, and I wrote what the Lord told me to write. … |
| I leave this with you, for you to contemplate and consider. The Lord is at work with us. (Cache Stake Conference, Logan, Utah, Sunday, November 1, 1891. Reported in Deseret Weekly, November 14, 1891.) | I leave this with you, for you to contemplate and consider. The Lord is at work with us. (Cache Stake Conference, Logan, Utah, Sunday, November 1, 1891. Reported in Deseret Weekly, November 14, 1891.) |
| Now I will tell you what was manifested to me and what the Son of God performed in this thing. … All these things would have come to pass, as God Almighty lives, had not that Manifesto been given. Therefore, the Son of God felt disposed to have that thing presented to the Church and to the world for purposes in his own mind. The Lord had decreed the establishment of Zion. He had decreed the finishing of this temple. He had decreed that the salvation of the living and the dead should be given in these valleys of the mountains. And Almighty God decreed that the Devil should not thwart it. If you can understand that, that is a key to it. (From a discourse at the sixth session of the dedication of the Salt Lake Temple, April 1893. Typescript of Dedicatory Services, Archives, Church Historical Department, Salt Lake City, Utah.) | Now I will tell you what was manifested to me and what the Son of God performed in this thing. … All these things would have come to pass, as God Almighty lives, had not that Manifesto been given. Therefore, the Son of God felt disposed to have that thing presented to the Church and to the world for purposes in his own mind. The Lord had decreed the establishment of Zion. He had decreed the finishing of this temple. He had decreed that the salvation of the living and the dead should be given in these valleys of the mountains. And Almighty God decreed that the Devil should not thwart it. If you can understand that, that is a key to it. (From a discourse at the sixth session of the dedication of the Salt Lake Temple, April 1893. Typescript of Dedicatory Services, Archives, Church Historical Department, Salt Lake City, Utah.) |

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| **OFFICIAL DECLARATION 2** | **OFFICIAL DECLARATION 2** |
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| *The Book of Mormon teaches that “all are alike unto God,” including “black and white, bond and free, male and female” (2 Nephi 26:33). Throughout the history of the Church, people of every race and ethnicity in many countries have been baptized and have lived as faithful members of the Church. During Joseph Smith’s lifetime, a few black male members of the Church were ordained to the priesthood. Early in its history, Church leaders stopped conferring the priesthood on black males of African descent. Church records offer no clear insights into the origins of this practice. Church leaders believed that a revelation from God was needed to alter this practice and prayerfully sought guidance. The revelation came to Church President Spencer W. Kimball and was affirmed to other Church leaders in the Salt Lake Temple on June 1, 1978. The revelation removed all restrictions with regard to race that once applied to the priesthood.* | *The Book of Mormon teaches that “all are alike unto God,” including “black and white, bond and free, male and female” (2 Nephi 26:33). Throughout the history of the Church, people of every race and ethnicity in many countries have been baptized and have lived as faithful members of the Church. During Joseph Smith’s lifetime, a few black male members of the Church were ordained to the priesthood. Early in its history, Church leaders stopped conferring the priesthood on black males of African descent. Church records offer no clear insights into the origins of this practice. Church leaders believed that a revelation from God was needed to alter this practice and prayerfully sought guidance. The revelation came to Church President Spencer W. Kimball and was affirmed to other Church leaders in the Salt Lake Temple on June 1, 1978. The revelation removed all restrictions with regard to race that once applied to the priesthood.* |
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| To Whom It May Concern: | To Whom It May Concern: |
| On September 30, 1978, at the 148th Semiannual General Conference of The Church of Jesus Christ of Latter-day Saints, the following was presented by President N. Eldon Tanner, First Counselor in the First Presidency of the Church: | On September 30, 1978, at the 148th Semiannual General Conference of The Church of Jesus Christ of Latter-day Saints, the following was presented by President N. Eldon Tanner, First Counselor in the First Presidency of the Church: |
| In early June of this year, the First Presidency announced that a revelation had been received by President Spencer W. Kimball extending priesthood and temple blessings to all worthy male members of the Church. President Kimball has asked that I advise the conference that after he had received this revelation, which came to him after extended meditation and prayer in the sacred rooms of the holy temple, he presented it to his counselors, who accepted it and approved it. It was then presented to the Quorum of the Twelve Apostles, who unanimously approved it, and was subsequently presented to all other General Authorities, who likewise approved it unanimously. | In early June of this year, the First Presidency announced that a revelation had been received by President Spencer W. Kimball extending priesthood and temple blessings to all worthy male members of the Church. President Kimball has asked that I advise the conference that after he had received this revelation, which came to him after extended meditation and prayer in the sacred rooms of the holy temple, he presented it to his counselors, who accepted it and approved it. It was then presented to the Quorum of the Twelve Apostles, who unanimously approved it, and was subsequently presented to all other General Authorities, who likewise approved it unanimously. |
| President Kimball has asked that I now read this letter: | President Kimball has asked that I now read this letter: |
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| June 8, 1978 | June 8, 1978 |
| To all general and local priesthood officers of The Church of Jesus Christ of Latter-day Saints throughout the world: | To all general and local priesthood officers of The Church of Jesus Christ of Latter-day Saints throughout the world: |
| Dear Brethren: | Dear Brethren: |
| As we have witnessed the expansion of the work of the Lord over the earth, we have been grateful that people of many nations have responded to the message of the restored gospel, and have joined the Church in ever-increasing numbers. This, in turn, has inspired us with a desire to extend to every worthy member of the Church all of the privileges and blessings which the gospel affords. | As we have witnessed the expansion of the work of the Lord over the earth, we have been grateful that people of many nations have responded to the message of the restored gospel, and have joined the Church in ever-increasing numbers. This, in turn, has inspired us with a desire to extend to every worthy member of the Church all of the privileges and blessings which the gospel affords. |
| Aware of the promises made by the prophets and presidents of the Church who have preceded us that at some time, in God’s eternal plan, all of our brethren who are worthy may receive the priesthood, and witnessing the faithfulness of those from whom the priesthood has been withheld, we have pleaded long and earnestly in behalf of these, our faithful brethren, spending many hours in the Upper Room of the Temple supplicating the Lord for divine guidance. | Aware of the promises made by the prophets and presidents of the Church who have preceded us that at some time, in God’s eternal plan, all of our brethren who are worthy may receive the priesthood, and witnessing the faithfulness of those from whom the priesthood has been withheld, we have pleaded long and earnestly in behalf of these, our faithful brethren, spending many hours in the Upper Room of the Temple supplicating the Lord for divine guidance. |
| He has heard our prayers, and by revelation has confirmed that the long-promised day has come when every faithful, worthy man in the Church may receive the holy priesthood, with power to exercise its divine authority, and enjoy with his loved ones every blessing that flows therefrom, including the blessings of the temple. Accordingly, all worthy male members of the Church may be ordained to the priesthood without regard for race or color. Priesthood leaders are instructed to follow the policy of carefully interviewing all candidates for ordination to either the Aaronic or the Melchizedek Priesthood to insure that they meet the established standards for worthiness. | He has heard our prayers, and by revelation has confirmed that the long-promised day has come when every faithful, worthy man in the Church may receive the holy priesthood, with power to exercise its divine authority, and enjoy with his loved ones every blessing that flows therefrom, including the blessings of the temple. Accordingly, all worthy male members of the Church may be ordained to the priesthood without regard for race or color. Priesthood leaders are instructed to follow the policy of carefully interviewing all candidates for ordination to either the Aaronic or the Melchizedek Priesthood to insure that they meet the established standards for worthiness. |
| We declare with soberness that the Lord has now made known his will for the blessing of all his children throughout the earth who will hearken to the voice of his authorized servants, and prepare themselves to receive every blessing of the gospel. | We declare with soberness that the Lord has now made known his will for the blessing of all his children throughout the earth who will hearken to the voice of his authorized servants, and prepare themselves to receive every blessing of the gospel. |
| Sincerely yours, | Sincerely yours, |
| SPENCER W. KIMBALL | SPENCER W. KIMBALL |
| N. ELDON TANNER | N. ELDON TANNER |
| MARION G. ROMNEY | MARION G. ROMNEY |
| The First Presidency | The First Presidency |
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| Recognizing Spencer W. Kimball as the prophet, seer, and revelator, and president of The Church of Jesus Christ of Latter-day Saints, it is proposed that we as a constituent assembly accept this revelation as the word and will of the Lord. All in favor please signify by raising your right hand. Any opposed by the same sign. | Recognizing Spencer W. Kimball as the prophet, seer, and revelator, and president of The Church of Jesus Christ of Latter-day Saints, it is proposed that we as a constituent assembly accept this revelation as the word and will of the Lord. All in favor please signify by raising your right hand. Any opposed by the same sign. |
| The vote to sustain the foregoing motion was unanimous in the affirmative. | The vote to sustain the foregoing motion was unanimous in the affirmative. |
| Salt Lake City, Utah, September 30, 1978. | Salt Lake City, Utah, September 30, 1978. |