

#24: "Beware lest ye are deceived"

Monte F. Shelley, 19 July 2009

Quotes

- The church is a hospital for sinners, not a rest home for saints.
- If we love the Lord, we must feed his sheep, not destroy them.
- Everyone is an example to us ... of what to do or what not to do

The Book of Mormon, speaking of our day, states: "... they have all gone astray save it a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err because they are taught by the precepts of men." (2 Ne. 28:14.)

Tree of Life, Lehi's family, Nephites/Lamanites, Moses

Timeline of Events	
1830	D&C 28. Hiram Page's revelations for Church
1831	D&C 43. False prophetess (Kirtland) D&C 50. False spirits and spiritual phenomena D&C 40. James Covill (fear of persecution, cares of world) D&C 52:37. Simonds Ryder ¹ (name misspelled) Joseph corrected Canadian man for praying very loudly.
1832	First Presidency: S. Rigdon, J. Gause¹, F. G. Williams
1835	Quorum of Twelve. Book of Commandments published.
1836	** Time of harmony and spiritual gifts in Kirtland ** Frazier Eaton unable to attend Kirtland temple dedication.
1837	Greed, bank failures, depression, and apostasy in Kirtland. Williams², Luke¹ & Lyman¹ Johnson, Boynton¹, & 200+ Fault-finders: Parley P. Pratt, Orson Hyde
1838	Far West: Hiram Page ¹ (gathering to Zion was premature) Oliver Cowdery² (lawsuits, accused Joseph of adultery) W.W. Phelps ² & John Whitmer ¹ (illegal personal gain) William E. McClellin¹ (no faith in presidency, sinful lusts) Thomas B. Marsh² (wife & cream; slanderous affidavit), Orson Hyde² (signed Marsh's slanderous affidavit) David Whitmer ¹ (Joseph power seeker & abandoned faith)
1841	John C. Bennett¹ , Nauvoo mayor (bad medical practices)
1842	Orson Pratt² (his learning led to apostasy)
1844	William Law¹ (evil speaking, Expositor) Joseph murdered. Sidney Rigdon¹ rejected as prophet
1845	William Smith¹ (entitled to be president; misuse of funds)
1846	John E. Page¹ (James Strang ¹ was successor to Joseph)
1848	Lyman Wight¹ (Texas was place to wait for Zion)
1936	Church Welfare Program established during depression
1938	"Charted Course" of Church Education (J. Reuben Clark)
1942	Isms and the United Order (First Presidency)
1966	"Is Socialism the United Order" (Marion G. Romney)
1968	"The Proper Role of Government" (Ezra Taft Benson)
1969	"Ravens Amongst Us" (Ezra Taft Benson)
1972	Church Correlation; Scriptures are basis for classes
1980	"14 Fundamentals in Following the Prophet" (ET Benson)
1989	"Beware of Pride" (Ezra Taft Benson)
1996	"When Shall These Things Be?" (Russell M. Ballard)

¹ Excommunicated; ² Excommunicated and later rebaptized

Bold = Apostle, First Presidency or Assistant Prophet (Oliver)

1. Who can receive revelation for the Church?

1830 (Sept) Hiram Page, one of the Eight Witnesses, possessed a stone through which he claimed to receive revelations about the building of Zion and the order of the Church. Oliver Cowdery, the Whitmers, and others believed these claims. However, the Joseph said the claims "were entirely at variance with the order of God's house, as laid down in the New Testament, as well as in our late revelations" (HC 1:110). Joseph prayed and received D&C 28.

(28:2) No one shall be appointed to receive commandments and revelations in this church excepting my servant Joseph ..., for he receiveth them even as Moses. ... ¹¹ Those things which [Hiram Page] hath written from that stone are not of me and ... Satan deceiveth him; ¹² For ... these things have not been appointed unto him. ... ¹³ For all things must be done in order, and by common consent in the church.

After hearing the Lord's instructions, "Brother Page, as well as the whole Church who were present, renounced the said stone, and all things connected therewith" (HC 1:115).

What is "common consent"?

There are at least two major purposes for this requirement that all things be done by the vote or the voice of the Church. First, our sustaining vote makes us accountable for our actions with regard to our leaders and their counsel. Second, it gives an opportunity to know those who are called to preside and administer in the affairs of the Church.

Martin Harris, Fredrick G. Williams were not sustained.

1831 (Feb.) False Prophetess Hubble (Kirtland)

Mrs. Hubble arrived in Kirtland declaring that the Church and Book of Mormon were true, and that she was a prophetess. She made "great pretensions of revealing commandments, laws and other curious matters" (HC 1:154). Many believed her including Sidney Rigdon. Why did they believe after Hiram Page, 6 months earlier? (1) D&C 28 had not be printed. (2) Kirtland Saint had been Protestants who believed that any member could "get the Spirit" and receive revelation for their democratic congregation.

1832	First Presidency: S. Rigdon, J. Gause¹, F. G. Williams
1835	Quorum of Twelve. Book of Commandments published.

(43:3) There is none other appointed ... to receive commandments and revelations until he be taken. ... If it be taken from him he shall not have power except to appoint another in his stead. ⁵ And this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments; ⁶ And this I give unto you that you may not be deceived.

"After this commandment was received, the saints came to understanding on this subject, and unity and harmony prevailed."

2. Detecting false spirits and spiritual phenomena?

1831 (May) False Spirits and spiritual phenomena

Joseph said that soon after the Saints were settled in Kirtland, "many false spirits were introduced, many strange visions were seen, and wild, enthusiastic notions were entertained; men ran out of doors under the influence of this spirit, and some of them got upon the stumps of trees and shouted, and all kinds of extravagances were entered into by them; ... many ridiculous things were entered into, calculated to bring disgrace upon the Church of God, to cause the Spirit of God to be withdrawn" (HC 4:580). Concerned by these excessive spiritual displays, Joseph inquired of the Lord and received section 50.

(50:2) There are many ... false spirits ... deceiving the world. ³ ... Satan hath sought to deceive you, that he might overthrow you. ... ²³ That which doth not edify is not of God, and is darkness. ... ³¹ If you behold a spirit manifested that you cannot understand, and you receive not that spirit, ye shall ask of the Father in the name of Jesus; and if he give not unto you that spirit, then you may know that it is not of God.

Jared Carter was conducting a sacrament meeting in Amherst, Ohio when a young woman fell to the floor. Jared doubted that the Holy Spirit would interrupt a sacrament meeting. Jared and his companion decided to “try that spirit according to the revelation that God had given. ... We prayed in faith, but did not receive the Spirit. ... I arose and proclaimed against it with a loud voice.” Most of the congregation objected, sure that the young woman was full of the Holy Ghost. (Harper 179)

3. Why did some break their covenants?

1831 (Jan.) James Covill had been a Baptist [Methodist (Harper)] minister for 40 years. James received the word (D&C 39) with gladness. However, within the month, he was tempted by Satan, and “the fear of persecution and the cares of the world caused him to reject the word” (D&C 40:2). He returned to his former principles and people.

1831 Simonds Ryder’s name misspelled

Simonds Ryder was converted in 1831. Later he received a letter signed by the Joseph and Sidney Rigdon, informing him that it was the Lord’s will, made manifest by the Spirit, that he preach the gospel. Both in the letter he received and in the official commission to preach, his name was spelled *Rider* instead of *Ryder*. Simonds Ryder “thought if the ‘Spirit’ through which he had been called to preach could err in the matter of spelling his name, it might have erred in calling him to the ministry as well; or, in other words, he was led to doubt if he were called at all by the Spirit of God, because of the error in spelling his name!” (HC 1:261). He also misunderstood the law of consecration. He wrote: “When they went to Missouri ... they left their papers behind. This ... revealed ... the horrid fact that a plot was laid to take their property from them and place it under the control of Joseph.” (SEBlack) Simonds Ryder later apostatized from the Church. He carried an intense determination to eradicate Mormonism and united with Ezra Booth in stirring people up to anger against Mormons.

1831 Canadian man corrected (date unknown)

“I recollect a gentleman who came from Canada, and who had been a Methodist, and had always been in the habit of praying to a God who had no ears, and as a matter of course had to shout and halloo pretty loud to make him hear. Father Johnson asked him to pray in their family worship in the evening, and he got on such a high key, and hallooted so loud that he alarmed the whole village. Among others, Joseph came running out, saying, “What is the matter? I thought by the noise that the heavens and the earth were coming together,” and said to the man, “that he ought not to give way to such an enthusiastic spirit, and bray so much like a jackass.” Because Joseph said that, the poor man put back to Canada, and apostatized; he thought he would not pray to a God who did not want to be screamed at with all one’s might.” (George A. Smith, JD 2:214)

1836 Frazier Eaton unable to attend temple dedication

“The finishing of the [Kirtland] Temple had involved a debt of many thousands, and we all came together to the dedication. The congregation was so large that we could not all get in; and when the house was full, then, of course, the doors were closed, and no more admitted. This caused Elder Frazier Eaton, who had paid \$700 dollars towards building the house, to apostatize, because he did not get there early enough to the meeting.” (Elder George A. Smith, JD, 11:10) [The dedication was repeated for rest to attend.]

4. Why did early Church leaders apostatize? (Timeline)

The Lord said, Simon, ... Satan hath desired you, that he may sift *the children of the kingdom* as wheat. (JST Luke 22:31)

“There was a prevalent spirit all through the early history of this Church, which prompted the Elders to think that they knew more than the Prophet. Elders would tell you that the Prophet was going wrong. ... The Church was constantly afflicted with such a class of men.” (Elder George A. Smith, JD 11:7)

Joseph called 26 men to be apostles, assistant presidents, or counselors in the first presidency. Sixteen (62%) were excommunicated and only four of them returned.

Total 16/26 (62%) exed or disf (4/16 returned)
 12/16 (75%) of those in positions as of 1835.
 6/7 Assistant Presidents or Counselors in First Presidency
 8/12 first apostles; 10/19 apostles

1836 Heaven in Kirtland

In the weeks before and after the completion of the Kirtland Temple in the spring of 1836, the Saints experienced a time of harmony and a rich outpouring of the gifts of the Spirit. ... Daniel Tyler said of this time: “All felt that they had a foretaste of heaven. In fact, there were several weeks in which we were not tempted of the devil; and we wondered whether the millennium had commenced. At [a meeting of priesthood brethren], the Prophet Joseph addressed us. Among other things he said:

‘Brethren, for some time Satan has not had power to tempt you. Some have thought that there would be no more temptation. But the opposite will come; and unless you draw near to the Lord you will be overcome and apostatize.’ ” (TPC:JS, 315+)

1837	Greed, bank failures, depression, and apostasy in Kirtland. Williams², Luke¹ & Lyman¹ Johnson, Boynton¹, & 200+ Fault-finders: Parley P. Pratt, Orson Hyde
1838	Far West: Hiram Page ¹ (gathering to Zion was premature) Oliver Cowdery² (lawsuits, accused Joseph of adultery) W.W. Phelps ² & John Whitmer ¹ (illegal personal gain) Thomas B. Marsh² (wife & cream; slanderous affidavit), Orson Hyde² (signed Marsh’s slanderous affidavit) William E. McClellin¹ (no faith in presidency, sinful lusts) David Whitmer ¹ (Joseph power seeker & abandoned faith)
1841	John C. Bennett¹ , Nauvoo mayor (bad medical practices)
1842	Orson Pratt² (his learning led to apostasy)
1844	William Law¹ (evil speaking, Expositor) Joseph murdered. Sidney Rigdon¹ rejected as prophet
1845	William Smith¹ (entitled to be president; misuse of funds)
1846	John E. Page¹ (James Strang was successor to Joseph)
1848	Lyman Wight¹ (Texas was place to wait for Zion)

1837 Bank failures & depression. Great apostasy in Kirtland.

In 1837 the spirit of speculation which was prevalent throughout the nation caught the Saints in its grip. Heber C. Kimball was shocked at the spirit of speculation, greed, fault-finding, and dissension among the Church members in Kirtland. \$150 lots were selling for \$500–1,000. Nearly every quorum was infested with this corrupting spirit. Many were lifted up in pride and became disaffected toward Joseph because he counseled against their greed and speculation. As a result Joseph withdrew from the Kirtland Safety Society “bank.” April and early May were boom days for Kirtland. From late May to June 800 banks collapsed. The depression of 1837 was one of the worst in US history. Many who had refused to heed Joseph’s caution against reckless buying now blamed him for the failure and dilemma in Kirtland. In late

May while Joseph was away, “certain members of ... the Twelve, the witnesses to the Book of Mormon, and other Church authorities met in the temple and proposed the Joseph be dropped as Prophet and that David Whitmer be named to take his place.” (Ivan J. Barrett, *Joseph Smith and the Restoration*, 341–343)

Brigham rebuked them: “You cannot destroy the appointment of a prophet of God, but you can cut the thread that binds you to the prophet of God and sink yourselves to hell.”

John Taylor defended Joseph: “It was Joseph Smith, under the Almighty, who developed the first principles, and to him we must look for further instructions. If the spirit which he manifests does not bring blessings, I am very much afraid that the one manifested by those who have spoken, will not be very likely to secure them.” Later he said: “I was pained on the one hand to witness the hard feelings and severe expressions of apostates; while on the other, I rejoiced to see the firmness, faith, integrity and joy of the faithful.” (BHRoberts, *The Life of John Taylor*)

As many as two or three hundred members fell away from the Church in Kirtland, sometimes joining with those who opposed the Church to torment and even physically threaten the Saints. Some apostates openly claimed that the Prophet was fallen and tried to have other men put in his place. (TPC:JS, 315+)

Fredrick G. Williams was released from First Presidency. Apostles **Luke Johnson, Lyman Johnson, and John Boynton** were excommunicated. **Parley P. Pratt** and **Orson Hyde** also found fault with the prophet. (Pinegar,... p. 316)

In June 1837, Joseph told Heber C. Kimball that the Lord wanted him to go to England. “While Heber was being set apart, Elder **Orson Hyde** entered the room. When he heard what was taking place, Orson was moved to repent, as he had been one of those involved in finding fault with the Prophet. He offered to serve as a missionary and was also set apart to go to England.” (*Our Heritage*, 32)

Parley P. Pratt: In the summer of 1837 “there were jarrings and discord in the Church at Kirtland, and many fell away and became enemies and apostates. There were also envying, lyings, strifes and divisions, which caused much trouble and sorrow. By such spirits I was also accused, misrepresented and abused. At one time I was overcome by the same spirit.”

John Taylor: Parley P. Pratt was floundering in darkness, and coming to told Elder Taylor some things wherein he considered the Prophet Joseph in error. To his remarks Elder Taylor replied: “I am surprised to hear you speak so, Brother Parley. Before you left Canada you bore a strong testimony to Joseph Smith being a Prophet of God, and to the truth of the work he has inaugurated; and you said you knew these things by revelation, and the gift of the Holy Ghost. You gave to me a strict charge to the effect that though you or an angel from heaven was to declare anything else I was not to believe it. Now Brother Parley, it is not man that I am following, but the Lord. The principles you taught me led me to Him, and I now have the same testimony that you then rejoiced in. If the work was true six months ago, it is true today; if Joseph Smith was then a prophet, he is now a prophet.” To the honor of Parley, be it said, he sought no further to lead Elder Taylor astray; nor did he use much argument in the first place. “He with many others,” says Elder Taylor, “were passing under a dark cloud; he soon made all right with the Prophet Joseph, and was restored to full fellowship.” (BHRoberts, *The Life of John Taylor*)

PPPratt: “But the Lord knew my faith ... and He gave me the victory. I went to Brother Joseph Smith in tears and ... confessed wherein I had erred in spirit, murmured, or done or said amiss. He frankly forgave me, prayed for me, and blessed me. Thus by experience, I learned more fully to discern and to contrast the two spirits, and to resist the one and cleave to the other. And being tempted in all points, even as others, I learned how to bear with, and excuse, and succor those who are tempted.” (*Autobiography of Parley P. Pratt*, 183–184)

1838 Far West. Hiram Page was excommunicated. In 1848 he explained saying “Joseph had tried to place himself above the revealed word [by] ... prematurely attempting to gather the Saints to the revealed Zion” which Hiram considered “so abominable that the Lord could not suffer him to hold the keys any longer.”

1838 Oliver Cowdery complained about Church leaders’ supposed efforts to control his land in Jackson County: “I told them if I had property ... I would not be dictated, influenced, or controlled, by any man or set of men.” In Apr. 1838, he was charged with persecuting the brethren “by urging ... law suits against them” and seeking “to destroy the character of Joseph ... by falsely insinuating that he was guilty of adultery.” He refused to attend the meeting where the charges were presented and was excommunicated on 12 April 1838 in Far West. He rejected Joseph’s invitations to return, began practicing law, and became a Methodist. In 1847, he expressed interest in rejoining the Church. In Nov. Brigham invited him to do so. In 1848 he was rebaptized in Kanesville, Iowa.

1838 W. W. Phelps and John Whitmer

With money collected from the Saints, William and John Whitmer bought Far West. “These brethren ... seemed to conducting matters ... for personal gain.” Financial irregularities led to and investigation. Whitmer declined to disclose financial records. In Nov. 1837, the Lord told Joseph that they “had done those things which are not pleasing in my sight.” In Mar. 1838, both were excommunicated “for persisting in unchristian-like conduct.” Phelps “was among the most bitter enemies of the Prophet.” As a result of his and others’ testimony, Joseph was put in Liberty Jail on 30 Nov. 1838 and stayed there over 4 months until 15 Apr. 1839. In 1840 Phelps repented and confessed in a letter to Joseph. Joseph invited him to return which he did. He later came to Utah. John Whitmer never returned.

1838 William E. McLellin (b1806; 1835-1838)

In 1835 he wrote a letter censuring the First Presidency and by 1836 had apostatized. He explained his actions in a letter ... ‘I left the church in Aug. 1836 ... because the Leading men to a great extent left their religion and run into and after speculation, pride, and popularity! ... I quit because I could not uphold the Presidency as men of God.’ On ... 11 May 1838, he appeared before a bishop’s court in Far West. ... He explained that his apostasy centered on his lack of confidence in the Presidency of the Church. He volunteered that this lack had caused him to quit praying and keeping the commandments for a time and that he had indulged in sinful lusts. William was excommunicated in 1838 for ‘unbelief and apostasy.’ After his excommunication he joined mobbers in robbing and driving the Saints from Missouri. He was part of break off LDS churches and still believed the Book of Mormon. (Black)

1838–39 Thomas B. Marsh, president of Quorum of Twelve Sister Marsh and Sister Harris agreed to send each other both the milk and the cream from their cows. But Sister Marsh saved a pint

of cream from each cow and sent Sister Harris the milk without the cream. A quarrel arose, and the matter was referred to the bishop. When he determined that Sister Marsh had violated her agreement, she and her husband were upset and appealed the matter to the high council and then to the First Presidency. Each council approved the original decision that Sister Marsh had been in error. Thomas B. Marsh declared that he would sustain the character of his wife, even if he had to go to hell for it.

After leaving the church, Thomas and Elizabeth went to Richmond, Missouri, and as Joseph Smith wrote “made affidavit ... to all the vilest slanders, aspersions, lies and calumnies towards myself and the Church that he could invent. ... Now he has fallen, lied and sworn falsely, and is ready to take the lives of his best friends.” (HC 1:367) He was excommunicated on 17 March 1839 (SEBlack)

After 19 years of darkness and bitterness, Thomas B. Marsh painfully made his way to the Salt Lake Valley and asked Brigham Young to forgive him and permit his rebaptism into the Church. He wrote to Heber C. Kimball, First Counselor in the First Presidency: “I began to awake to a sense of my situation; ... I know that I have sinned against Heaven and in thy sight.” He then described the lesson he had learned: “The Lord could get along very well without me and He has lost nothing by my falling out of the ranks; But O what have I lost?! Riches, greater riches than all this world or many planets like this could afford” (quoted by James E. Faust, *Ensign*, May 1996, 7).

1838 Orson Hyde

After returning from a mission in England, Orson’s testimony faltered. On 24 Oct. 1838 he signed a slanderous affidavit of Thomas B Marsh that vilified the Prophet. As a result, his fellowship was withdrawn. “By the spring of 1839 Orson felt sorrowful and later lamented, ‘Few men pass through life without leaving some traces which they would gladly obliterate. Happy is he whose life is free from stain and blemish. ... I sinned against God and my brethren; I acted foolishly, ... I seek pardon of all whom I have offended, and also of my God.’ His confessions was accepted and he was reunited with the Saints” (Black)

1841 John C. Bennett (b1804), Nauvoo mayor, Counselor

A Church court uncovered his unscrupulous medical practices, including taking advantage of close contacts with female patients and possibly performing abortions. He resigned as mayor and left Nauvoo in June 1842. He “entered into a conspiracy ... to bring a mob upon us, and ... destroy and drive us from our homes.” He gave bombastic speeches against Mormonism in many cities.

1842 Orson Pratt (b1811; 1835-1842; 1843-1881)

Zion’s Camp. He led the department of literature and mathematics at the University of Nauvoo. As his educational abilities soared, his faith wavered. John Taylor “talked with him for nearly two hours, to prevent, if possible, his apostasy.” He was excommunicated in Aug. 1842. “John C. Bennett was the ruin of Orson Pratt.” He was rebaptized in Jan. 1843 and “received the Priesthood and the same power and authority as in former days.”

1844 William Law (b1809; 1841-1844)

In 1841 he was called as 2nd counselor in First Presidency. In 1844 he wrote “Joseph ... said I was injuring him by telling evil of him” After being released from First Presidency, he wrote “I feel relieved from a most embarrassing situation I cannot fellowship the abominations which I verily know are practiced by this man.” In April 1844 he was excommunicated. He helped

purchase a printing press to publish the Nauvoo Expositor newspaper to “set forth deeds of the most dark, cruel, and damning ever perpetrated by any people under the name of religion since the world began. The printing and destruction of the press led to the arrest, imprisonment, and martyrdom of Joseph.

5. Joseph’s counsel before he was murdered

1844 Joseph to Carthage

Joseph: “I am exposed to far greater dangers from traitors among ourselves than from enemies without. ... All the enemies ... can accomplish nothing, unless some who are among us and ... have been with us in our councils ... join with our enemies, turn our virtues into faults, and, by falsehood and deceit., stir up their wrath and indignation against us, and bring their vengeance upon our heads.” (HC 6:152)

JOSEPH TELLS TO FOLLOW MAJORITY

Joseph: “The majority of this people will never go astray; and as long as you keep with the majority you are sure to enter the celestial kingdom.” ... “If you will stay with the majority of the Twelve Apostles, and the records of the Church, you will never be led astray.” (TPC:JS, 324)

Ezra T. Clark: “I heard the Prophet Joseph say that he would give the Saints a key whereby they would never be led away or deceived, and that was: The Lord would never suffer a majority of this people to be led away or deceived by imposters, nor would He allow the records of this Church to fall into the hands of the enemy.” (TPC:JS 325)

WARNS OF TRIALS

24 June 1844: Joseph prepared to leave Nauvoo and go to Carthage. “Joseph paused when they got to the Temple, and looked with admiration first on that, and then on the city, and remarked, ‘This is the loveliest place and the best people under the heavens; little do they know the trials that await them.’” (HC 6:554)

WARNS OF SIDNEY RIGDON

1844 Sidney Rigdon

Baptist preacher. Baptized Nov. 1830. Scribe for JST. Saw D&C 76 vision with Joseph. Member of First Presidency Mar. 1833. In March 1843, Joseph wrote, “I believe ... you are actually practicing deception and wickedness against me and the Church. ... I must ... publish my withdrawal of my fellowship from you.” He was cut off in Aug. 1843 for plotting with apostates, but was later reinstated. In Oct. 1843, Joseph attempted to have Sidney removed as his counselor. However, Church members voted that he should be retained. Fearful of mobs, Sidney moved to Pittsburgh. A day before Joseph died, he said, “I am glad he is gone to Pittsburg ...; were he to preside he would lead the Church to destruction in less than five years.” After the Martyrdom Sidney returned to Nauvoo offering himself as a “guardian” of the Church claiming a vision as support. In Sept. 1844, fellowship was withdrawn.

1845 William Smith (b1811; 1835-1839; 1839-1845)

May 1845 he was ordained patriarch to the church. He asserted that his ordination entitled him to be President of the Church. In Oct. 1845 he was excommunicated for appropriating “public funds of the Church for his own private use—for publishing false and slanderous statements concerning the Church; and for a general looseness and recklessness of character which ill comported with the dignity of his high calling.” He became part of apostate Churches.

1846 John E. Page (b1799; 1838-1846)

John Page began to advocate James J. Strang as the rightful successor to Joseph. (Strang claimed a letter from Joseph dated 18 June 1844 appointed him as Joseph's successor. In August, he was excommunicated.) Because of John Page's public rebellion, in Feb. 1846 he was released as an apostle "in consequence of his murmuring disposition, and choosing to absent himself from our Councils." In June 1846 he was excommunicated for seeking to lure Saints to Strangism. He became an apostle in Strang's church. In 1862 he became an Hendrickite apostle and helped secure the Independence temple lot.

1848 Lyman Wight (b1796; 1841-1848)

Zion's Camp. He was in Liberty Jail with Joseph. In April 1841 Lyman was ordained an apostle. In 1848, he held the view that Joseph had called him to establish a mission in Texas among the Lamanites. He persuaded 150 Wisconsin Saints to go with him to Texas and invited all to gather to Texas in preparation for Zion's redemption. In Dec. 1848 he was excommunicated.

6. Counsel for avoiding deception

1936 Church Welfare Program established during depression (Harold B. Lee instrumental)

1938 J. Reuben Clark: The Charted Course of the Church in Education (ce.byu.edu/yp/employment/faculty/chartedcourse.htm)

"As the depression's impact eased, the Church expanded its educational programs. During the later 1930s the number of campuses served by institutes of religion grew to seventeen, including all the major schools in the mountain west and in California. A companion program, the Deseret Club, began in 1933 when a group of southern California Latter-day Saints felt the need to bring students together for intellectual and social activities within the influence of Church ideals and standards. In 1936, ... Elder John A. Widtsoe recognized the value of Deseret Club activities in the lives of students and helped bring this program under the sponsorship of the Church Board of Education. Deseret Clubs were organized on campuses where there were not enough Church members to justify a full institute program. Eventually they were replaced by the organization of the Latter-day Saint Student Association.

"Church educational leaders placed greater emphasis on adequate professional training for college-level faculty members, especially in religion. Noted scholars offered summer workshops at BYU, and promising graduate students were encouraged to attend various theological seminaries.

"By the mid-1930s, however, an increasing number of Church members and leaders were concerned over religion teachers being trained by non-Latter-day Saint scholars. They felt that "higher criticism" of the scriptures (the scientific investigation into the origin and authenticity of biblical texts) and other humanistic ideas were creeping into the curriculum. These concerns led the General Authorities to give closer supervision to the Church's educational system, especially to religious instruction. By this time, David O. McKay, with his rich background in Church education, had become a counselor in the First Presidency. Both Presidents Clark and McKay exerted a powerful influence over the Church's educational program.

"In 1938, President J. Reuben Clark, Jr., was assigned to set forth the mission of the Church's education program and to outline the qualifications and duties of those employed to teach in the Church's schools, institutes of religion, and seminaries. His address, *The Charted Course of the Church in Education*, was delivered on 8 August at a summer gathering of these teachers at

Aspen Grove in Provo Canyon near the BYU campus and has become an oft-quoted classic." (*Church History in the Fulness of Times Institute Student Manual* chap. 39, <http://institute.lds.org/manuals/church-history-institute-student-manual/chft-36-40-39.asp>)

1942: Isms and the United Order (First Presidency, Apr. 1842)

We ... warn our people ... of the constantly increasing threat against our inspired Constitution. ... *These revolutionists are using a technique that is as old as the human race—a fervid but false solicitude for the unfortunate over whom they thus gain mastery and then enslave them. ... They speak of their philosophy ... as an ushering in of the United Order*. Communism and ... similar *isms* bear no relationship whatever to the United Order.

1966 Marion G. Romney, "Is Socialism the United Order" (2nd)

Socialism is not the United Order. However, notwithstanding my abhorrence of it, I am persuaded that socialism is the wave of the present and of the foreseeable future. It has already taken over or is contending for control in most nations. ... We here in the United States, in converting our government into a social welfare state, have ourselves adopted much of socialism. Specifically, we have to an alarming degree adopted the use of the power of the state in the control and distribution of the fruits of industry. ... I pray: (1) That the Lord will somehow quicken our understanding of the differences between socialism and the United Order and give us a vivid awareness of the awful portent of those differences. (2) That we will develop the understanding, the desire, and the courage born of the Spirit, to eschew socialism and to support and sustain, in the manner revealed and as interpreted by the Lord, those just and holy principles embodied in the Constitution of the United States for the protection of all flesh, in the exercise of their God-given agency. (3) That through faithful observance of the principles of tithing, the fast, and the welfare program, we will prepare ourselves to redeem Zion and ultimately live the United Order, in the name of Jesus Christ. Amen.

1936 Church Welfare Program established during depression

1968 "The Proper Role of Government," (Ezra Taft Benson)

"Government is not reason, it is not eloquence—it is force! Like fire, it is a dangerous servant and a fearful master!" ... Unless our conscience is clear that we would not hesitate to put a man to death, put him in jail or forcibly deprive him of his property for failing to obey a given law, we should oppose it. ... There is one simple test. Do I as an individual have a right to use force upon my neighbor to accomplish this goal? If I do ..., then I may delegate that power to my government to exercise on my behalf. If I do not have that right ..., then ... I cannot ask my government to perform the act for me. ... There are times when this principle of the proper role of government is most annoying and inconvenient. If I could only force the ignorant to provide for themselves, or the selfish to be generous with their wealth!

1969 Ravening Wolves (Ezra Taft Benson, CR, Apr. 1969)

Sometimes we hear someone refer to a division in the Church. In reality, the Church is not divided. It simply means that there are some who, for the time being at least, are members of the Church but not in harmony with it. ... It is well that our people understand this principle, so they will not be misled by those apostates within the Church who have not yet repented or been cut off. But there is a cleansing coming. The Lord says that his vengeance shall be poured out "upon the inhabitants of the earth. ... And upon my house shall it begin, ... First among those among you ... who have professed to know my name and have not known me. ..."

(D&C 112:24-26.) I look forward to that cleansing; its need within the Church is becoming increasingly apparent.

The Lord strengthened the faith of the early apostles by pointing out Judas as a traitor, even before this apostle had completed his iniquitous work. So also in our day the Lord has told us of the tares within the wheat that will eventually be hewn down when they are fully ripe. But until they are hewn down, they will be with us, amongst us. ... As President Clark stated, "The ravening wolves are amongst us, from our own membership, and they, more than any others, are clothed in sheep's clothing because they wear the habiliments of the priesthood. ... We should be careful of them. ..." (Era, May 1949, 268; Conference Report, April 1949, 163)

The wolves amongst our flock are more numerous and devious today than when President Clark made this statement. President McKay has said that "the Church is little, if at all, injured by persecution and calumnies from ignorant, misinformed or malicious enemies. A greater hindrance to its progress comes from faultfinders, shirkers, commandment-breakers, and apostate cliques within its own ecclesiastical and quorum groups." (Era, Dec. 1967, 35; Conference Report, Oct. 1967, 9)

Not only are there apostates within our midst, but there are also apostate doctrines that are sometimes taught in our classes and from our pulpits and that appear in our publications. And these apostate precepts of men cause our people to stumble. As the Book of Mormon, speaking of our day, states: "... they have all gone astray save it a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err because they are taught by the precepts of men." (2 Ne. 28:14.)

Elder Benson then discussed examples of the precepts of men: birth control, population control, subversion of educational system, sex education, sensitivity training, attacks on standards, and demoralizing influences.

1972 CORRELATED CURRICULUM, ENSIGN (1970)

"In 1971 Russell M. Nelson was called as Sunday School president ..., the "Deseret Sunday School Union" was renamed Sunday School, the presiding officer's title was changed from superintendent to president, and an eight-year correlated curriculum study of the scriptures for adults was started." (Glen M. Leonard, "125 Years of the Sunday Classroom," *Ensign*, Dec 1974, 12)

1980 "Fourteen Fundamentals if Following The Prophet"

In conclusion, let us summarize this grand key, these "Fourteen Fundamentals in Following the Prophet," for our salvation hangs on them.

First: The prophet is the only man who speaks for the Lord in everything.

Second: The living prophet is more vital to us than the standard works.

Third: The living prophet is more important to us than a dead prophet.

Fourth: The prophet will never lead the Church astray.

Fifth: The prophet is not required to have any particular earthly training or credentials to speak on any subject or act on any matter at any time.

Sixth: The prophet does not have to say "Thus saith the Lord" to give us scripture.

Seventh: The prophet tells us what we need to know, not always what we want to know.

Eighth: The prophet is not limited by men's reasoning.

Ninth: The prophet can receive revelation on any matter, temporal or spiritual.

Tenth: The prophet may be involved in civic matters.

Eleventh: The two groups who have the greatest difficulty in following the prophet are the proud who are learned and the proud who are rich.

The learned may feel the prophet is only inspired when he agrees with them; otherwise, the prophet is just giving his opinion—speaking as a man. The rich may feel they have no need to take counsel of a lowly prophet.

Twelfth: The prophet will not necessarily be popular with the world or the worldly.

Thirteenth: The prophet and his counselors make up the First Presidency—the highest quorum in the Church.

Fourteenth: The prophet and the presidency—the living prophet and the First Presidency—follow them and be blessed; reject them and suffer.

1989 "Beware of Pride" (Ezra Taft Benson)

The central feature of pride is enmity—enmity toward God and enmity toward our fellowmen. *Enmity* means "hatred toward, hostility to, or a state of opposition." It is the power by which Satan wishes to reign over us.

Pride is essentially competitive in nature. We pit our will against God's. When we direct our pride toward God, it is in the spirit of "my will and not thine be done." As Paul said, they "seek their own, not the things which are Jesus Christ's." (Phil. 2:21.)

Our will in competition to God's will allows desires, appetites, and passions to go unbridled. (See Alma 38:12; 3 Ne. 12:30.)

The proud cannot accept the authority of God giving direction to their lives. (Hel. 12:6.) They pit their perceptions of truth against God's great knowledge, their abilities versus God's priesthood power, their accomplishments against His mighty works. Our enmity toward God takes on many labels, such as rebellion, hard-heartedness, stiff-neckedness, unrepentant, puffed up, easily offended, and sign seekers. The proud wish God would agree with them. They aren't interested in changing their opinions to agree with God's.

1996 "When shall these things be?" (M. Russell Ballard)

There are "false prophets" rising within and without the Church. They believe they have had revelations, that they know something the First Presidency and the Twelve Apostles don't know. We need to be very careful of such people. ... The Savior said that in the last days even the very elect could be pulled away from the truth by such false prophets. (*Ensign*, Dec 1996, 56)

7. Reasons for many modern excommunications?

Satan had great power, unto the stirring up of the people to do all manner of iniquity, and to the puffing them up with pride, tempting them to seek for power, and authority, and riches, and the vain things of the world. (3 Nephi 6:15)

Power (dominion, force/compel, rule, reign), **gain** (fortune, riches), **fame** (praise/glory of the world, honors of men, popular), **fun** (lusts of flesh)

How quick to do iniquity ... are the children of men; yea, how quick ... to set their hearts upon the vain things of the world ... to be lifted up in pride; ... to boast ...; and how slow are they to remember the Lord ... and to give ear unto his counsels! ,, They do not desire that the Lord ... should rule and reign over them; ... they do set at naught his counsels, and they will not that he should be their guide. (Hel. 12:4-6)

- No God or man shall rule over me. (tell me what I should or should not think, say, write/publish, do)
- I have the right to rule (power)

Anti-Mormon writings (www.fairlds.org)

FAIRLDS.ORG (Dan Peterson, phone service for stake pres.)

One of my fine missionaries who served with me when I was the mission president in Toronto came to see me some years later.

“President,” he said, “I think I’m losing my testimony. ... For the first time I have read some anti-Mormon literature. ... I have some questions, and nobody will answer them for me. I am confused, and I think I am losing my testimony.”

I asked him what his questions were. They were the standard anti-Church issues, but I wanted a little time to gather materials so I could provide meaningful answers. So we set up an appointment 10 days later, at which time I told him I would answer every one of his questions. As he started to leave, I stopped him.

“Elder, you’ve asked me several questions here today. ... Now I have one for you. ... How long has it been since you read from the Book of Mormon?”

His eyes dropped. He looked at the floor for a while. Then he looked at me. “It’s been a long time, President,” he confessed.

“All right,” I said. “You have given me my assignment. It’s only fair that I give you yours. I want you to promise me that you will read in the Book of Mormon for at least one hour every day between now and our next appointment.” He agreed. ...

Ten days later he returned to my office, and I was ready. I pulled out my papers to start answering his questions, but he stopped me. “President,” he said, “that isn’t going to be necessary. ... I know that the Book of Mormon is true. I know Joseph Smith is a prophet of God.”

“Well, that’s great,” I said. “But you’re going to get answers to your questions anyway. I worked a long time on this, so you just sit there and listen.” And so I answered all his questions and then asked, “Elder, what have you learned from this?”

And he said, “Give the Lord equal time.”

May we engrave that thought on our minds and carry it with us as we walk through this process of mortality. Let us give the Lord equal time. Let us give Him His due share of our thoughts, our time, our talents, and our attention. I know that we are all very busy. There are many demands for our attention, and our time is limited by a wide variety of constraints. But as we learn to manage our time, let us be sure that we give the Lord His portion.

Establish a time and place to study the scriptures on a daily basis, even if it is only for a few minutes at a time. Pray regularly. Serve faithfully in whatever capacity you are called to serve in, including home and visiting teaching, which is the very essence of gospel service. Hold weekly, meaningful family home evenings. (M. Russell Ballard, “When Shall These Things Be?,” *Ensign*, Dec 1996, 56)

Crimes (prison inmates excommunicated),

Law of Chastity (Adultery/Fornication)

Broderick and Mike P: Guidelines protect from temptation and avoid appearance of evil.

8. Am I following the living prophet?

Joseph F. Smith and his counselors: “The Lord has ... appointed one man at a time on the earth to hold the keys of revelation to the entire body of the Church in all its organizations, authorities, ordinances and doctrines. The spirit of revelation is bestowed upon all its members for the benefit and enlightenment of each individual receiving its inspiration, and according to the sphere in which he or she is called to labor. But for the entire Church, he who stands at the head is alone appointed to receive revelations by

way of commandment and as the end of controversy” (*Messages of the First Presidency ...*, 4:270).

Wilford Woodruff: “Brigham ... took the Bible, ... Book of Mormon, and ... Doctrine and Covenants, and laid [them] down before him, and he said: ‘There is the written word of God to us, concerning the work of God from the beginning of the world, almost, to our day. ... When compared with the living oracles those books are nothing to me; those books do not convey the word of God direct to us now, as do the words of a Prophet or a man bearing the Holy Priesthood in our day and generation. I would rather have the living oracles than all the writing in the books.’” (ETB, 14 Fundamentals ...)

Harold B. Lee: “You may not like what comes from the authority of the Church. It may contradict your political ... [or] social views. It may interfere with some of your social life. ... Your safety and ours depends upon whether or not we follow. ... Let’s keep our eye on the President of the Church.” (CR Oct. 1970, 152)

Larry Shirts (revelation on Priesthood)

Ezra Taft Benson: It is the living prophet who really upsets the world. “Even in the Church,” said President Kimball, “many are prone to garnish the sepulchers of yesterday’s prophets and mentally stone the living ones” (*Instructor*, 95:257).

Why? Because the living prophet gets at what we need to know now, and the world prefers that prophets either be dead or mind their own business. Some so-called experts of political science want the prophet to keep still on politics. Some would-be authorities on evolution want the prophet to keep still on evolution. ... How we respond to the words of a living prophet when he tells us what we need to know, but would rather not hear, is a test of our faithfulness. ... Beware of those who would pit the dead prophets against the living prophets, for the living prophets always take precedence. (ETB, 14 Fundamentals ...)

Marion G. Romney: It is an easy thing to believe in the dead prophets. ... One day when President Grant was living [an elderly] man came over to see me [after general conference]. ... He was very upset about what had been said ... “Do you believe ... Joseph F. Smith was a prophet of God?” “Yes, sir.” ... “Do you believe that Heber J. Grant is a prophet of God?” His answer, “I think he ought to keep his mouth shut about old age assistance.” Now I tell you that a man in his position is on the way to apostasy. He is forfeiting his chances for eternal life. So is everyone who cannot follow the living Prophet of God.

N. Eldon Tanner: “The Prophet spoke out clearly on ... our responsibilities. ... A man said to me after that, ‘You know, there are people in our state who believe in following the Prophet in everything they think is right, but when it is something they think isn’t right, and it doesn’t appeal to them, then that’s different. ... Then they become their own prophet. They decide what the Lord wants and what the Lord doesn’t want.’ I thought how true, and how serious when we begin to choose which of the covenants, which of the commandments we will keep and follow. When we decide that there are some of them that we will not keep or follow, we ... become our own prophets, and ... we will be led astray, because we are false prophets to ourselves when we do not follow the Prophet of God. (ET Benson, 14 Fundamentals)

Joseph Smith: “I will inform you that it is contrary to the economy of God for any member of the Church, or any one, to receive instructions for those in authority, higher than themselves

... for the fundamental principles, government, and doctrine of the Church are vested in the keys of the kingdom.” (HC 1:338)

9. Do I sustain the General and Local Leaders?

Joseph F. Smith: “The moment a man says he will not submit to the legally constituted authority of the Church ... he cuts himself off from the privileges and blessings of the Priesthood and Church, and severs himself from the people of God, for he ignores the authority that the Lord has instituted in his Church. These are the men ... that are often so desirous to guide the Church, and to sit in judgment upon the priesthood.” (*Gospel Doctrine*, 45)

First Presidency (1913): “From the days of Hiram Page, ... there have been manifestations from delusive spirits to members of the Church. ... When visions, dreams, tongues, prophecy, impressions or any extraordinary gift or inspiration, convey something out of harmony with the accepted revelations of the Church or contrary to the decisions of its constituted authorities, [we] may know that it is *not of God*, no matter how plausible it may appear. ... The Lord’s Church ‘is a house of order.’ It is not governed by individual gifts or manifestations, but by the order and power of the Holy Priesthood as sustained by the voice and vote of the Church in its appointed conferences.” (Robinson, 190)

10. Am I finding fault with Church leaders?

Cursed are all those that shall lift up the heel against mine anointed, saith the Lord, and cry they have sinned when they have not sinned before me, saith the Lord, but have done that which was meet in mine eyes, and which I commanded them. (121:16)

I, the Lord, was angry with ... my servant Ezra Booth, and also my servant Isaac Morley, for they kept not the law, neither the commandment; ¹⁶They sought evil in their hearts, and I, the Lord, withheld my Spirit. They condemned for evil that thing in which there was no evil. (D&C 64:15–16)

Joseph: “That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way, while he himself is righteous, then know assuredly, that that man is in the high road to apostasy; and if he does not repent, will apostatize, as God lives.” ... “The very step of apostasy commenced with losing confidence in the leaders of this church and kingdom, and that whenever you discerned that spirit you might know that it would lead the possessor of it on the road to apostasy.” (TPC:JS, 315)

Joseph: “The devil flatters us that we are very righteous, when we are feeding on the faults of others.” (HC 5:24)

Spencer W. Kimball: A man “took a stand against the Authorities of the Church. He followed the usual pattern, not apostasy at first, only superiority of knowledge and mild criticism. He loved the brethren, he said, but they failed to see and interpret as he would like. He would still love the Church, he maintained, but his criticism grew and developed into ever-widening circles. He was right, he assured himself; he could not yield in good conscience; he had his pride. His children did not accept his philosophy wholly, but their confidence was shaken. In their frustration, they married out of the Church, and he lost them. He later realized his folly and returned to humbleness, but so very late. He had lost his children.” (CR, Apr 1955)

Dallin H. Oaks: “The counsel against speaking evil of Church leaders is not so much for the benefit of the leaders as it is for the spiritual well-being of members who are prone to murmur and find fault.” (*Ensign*, Feb 1987, 70)

Harold B. Lee: Unfortunately, some are among us who claim to be Church members but are somewhat like the scoffers in Lehi’s

vision—standing aloof and seemingly inclined to hold in derision the faithful who choose to accept Church authorities as God’s special witnesses of the gospel and his agents in directing the affairs of the Church. There are those in the Church who speak of themselves as liberals who ... “read by the lamp of their own conceit.” ... One time I asked one of our Church educational leaders how he would define a liberal in the Church. He answered in one sentence: “A liberal in the Church is merely one who does not have a testimony.” ... Wouldn’t it be a great thing if all who are well schooled in secular learning could hold fast to the “iron rod,” or the word of God, which could lead them, through faith, to an understanding, rather than to have them stray away into strange paths of man-made theories and be plunged into the murky waters of disbelief and apostasy? (*Ensign*, Jun 1971, 5)

Brigham Young: “Once ... a feeling came over me that Joseph was not right in his financial management. ... It gave me sorrow of heart, and I clearly saw and understood, by the spirit of revelation manifested to me, that if I was to harbor a thought in my heart that Joseph could be wrong in anything, I would begin to lose confidence in him, and that feeling would grow from step to step ... until at last I would have the same lack of confidence in his being the mouthpiece for the Almighty. ... Though I admitted in my feelings and knew all the time that Joseph was a human being and subject to err, still it was none of my business to look after his faults.” (JD 4:297)

11. Am I publishing my differences of opinion?

Ezra Taft Benson (CR 04/1969): “Unauthorized to receive revelation for the Church, but I fear still anxious to redirect the Church in the way they think it should go, some of them have taken to publishing their differences with the Church, in order to give their heretical views a broader and, they hope, a more respectable platform. ... Remember these words of President

George Q. Cannon: ‘A friend ... wished to know whether we ... considered an honest difference of opinion between a member of the Church and the Authorities of the Church was apostasy. ... We replied that we had not stated that an honest difference of opinion between a member of the Church and the Authorities constituted apostasy, for we could conceive of a man honestly differing in opinion from the Authorities of the Church and yet not be an apostate; but we could not conceive of a man publishing those differences of opinion and seeking by arguments, sophistry and special pleading to enforce them upon the people to produce division and strife and to place the acts and counsels of the Authorities of the Church, if possible, in a wrong light and not be an apostate, for such conduct was apostasy as we understood the term.’” (Deseret News, Nov. 3, 1869. Ezra Taft Benson, CR 04/1969)

Elder Packer comment about BYU historian.

The day cometh that they who will not hear the voice of the Lord, neither the voice of *his servants*, neither give heed to the words of the *prophets and apostles*, shall be cut off from among the people; ¹⁵For they have strayed from mine ordinances, and have broken mine everlasting covenant; ¹⁶They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god. (D&C 1:14–16)

And with my servant Almon Babbitt, there are many things with which I am not pleased; behold, he aspireth to establish his counsel instead of the counsel which I have ordained, even that of the Presidency of my Church; and he setteth up a golden calf for the worship of my people. (D&C 124:84)

Harold B. Lee: “Those who criticize the leaders of this Church are showing signs of a spiritual sickness which, unless curbed, will bring about eventually spiritual death. ... Those who in public seek by their criticism, to belittle our leaders or bring them into disrepute, will bring upon themselves more hurt than upon those whom they seek thus to malign.” (CR, Oct. 1947, 67)

12. Does it contradict the scriptures?

Harold B. Lee: “If [one] writes something or speaks something that goes beyond anything that you can find in the standard Church works, unless that one be the prophet...—please note that one exception—you may immediately say, ‘Well, that is his own idea.’ And if he says something that contradicts what is found in the standard Church works, you may know ... that it is false, regardless of the position of the man who says it.” (THBL 540–41)

“If we’re not reading the scriptures daily, our testimonies are growing thinner, our spirituality isn’t increasing in depth” (p. 152)

Harold B. Lee: “I don’t dare answer any of your questions unless I can find an answer in the standard works or in the authoritative declarations of presidents of the Church.” (Ensign, Dec. 1972, 3)

Joseph F. Smith: “Apostates speak in tongues, ... prophesy; ... claim to have marvelous manifestations. ... The trouble is, we know so little of the truth ourselves and we ... live by it so poorly that almost [anyone] ... may rise up and claim he has had a vision, or some marvelous dream, and however absurd or untrue it may be, he may find believers and followers among those who profess to be Latter-day Saints.” (CR Apr. 1900, p. 40)

THREE NEPHITE STORIES

13. Does it invite and entice to believe and do good?

Every thing which inviteth and enticeth to do good, and to love God, and to serve him, ... and to persuade to believe in Christ, is sent forth by the power and gift of Christ; (Moro. 7:13, 16)

14. Does it edify?

That which doth not edify is not of God, and is darkness. (50:23)

I will give unto you a pattern ... that ye may not be deceived ... He that speaketh, whose spirit is contrite, whose language is meek and edifieth, the same is of God if he obey mine ordinances. ^(52:14)

Joseph Fielding Smith: “There is no saying of greater truth than ‘that which doth not edify is not of God.’ And that which is not of God is darkness, it matters not whether it comes in the guise of religion, ethics, philosophy or revelation. No revelation from God will fail to edify” (Church History and Modern Revelation, 1:201–2).

15. Am I doing my duty?

Joseph: “The moment you permit yourselves to lay aside any duty that God calls you to perform, to gratify your own desires; the moment you permit yourselves to become careless, you lay a foundation for apostasy.” ... “Any man ... who ... would ignore or ... refuse to obey any known law or commandment or duty ... [or] neglected any duty God required at his hand in attending meetings, filling missions, or obeying counsel, he laid a foundation to lead him to apostasy and this was the reason those men had fallen.” (TPC:JS, 315)

Brigham Young: “If people neglect their prayers and other daily duties, ... they quickly begin to love the world, become vain in their imaginations, and liable to go astray, loving all the day long to do those things that the Lord hates, and leaving undone those things that the Lord requires at their hands?” (JD 4:298)

Scott P: He did not pray so God would not get credit for his success. No personal prayer or scripture study for 6+ months

Heber J. Grant: “I have never known a person, man or woman, who attended his meetings, and partook of the spirit and inspiration that are present in the meetings of true, faithful Latter-day Saints, who has ever apostatized.” (Gospel Standards, p 42)

16. Am I easily offended or provoked to anger?

I know people who left church because members offended them.

Hawaiian father with sick daughter (Groberg, Ensign, May 1980, 48)

In the early 1900s, a young father and his family joined the Church in Hawaii. ... They anxiously looked forward to being sealed as a family for eternity in the temple soon to be completed in Laie. Then, ... one of their daughters became ill with an unknown disease and was taken away to a strange hospital. People in Hawaii were understandably wary of unknown diseases, as such diseases had wrought so much havoc there.

The concerned family went to church the next Sunday, looking forward to the strength and understanding they would receive from their fellow members. It was a small branch. This young father and his son ... reverently broke the bread. ... When the hymn was finished, the young father began to kneel to offer the sacrament prayer. Suddenly the branch president ... sprang to his feet. He pointed his finger and cried, “Stop. You can’t touch the sacrament. Your daughter has an unknown disease. Leave immediately while someone else fixes new sacrament bread. We can’t have you here. Go.” ...

The stunned father slowly stood up. He ... looked at the branch president, then at the congregation. Then ... he motioned to his family and they quietly filed out of the chapel.

Not a word was said as ... they moved along the dusty trail to their small home. The young son noticed the firmness in his father’s clenched fists and the tenseness of his set jaw. When they entered their home they all sat in a circle, and the father said, “We will be silent until I am ready to speak.” All sorts of thoughts went through the mind of this young boy. ... Would they kill the branch president’s pigs, or burn his house, or join another church? ... Twenty-five minutes—still nothing. Then he noticed a slight relaxing of his father’s hands, ... He looked at his father—tears were trickling down his cheeks. ...

Finally, the father opened his eyes, cleared his throat, and announced, “I am now ready to speak. Listen carefully.” ... He told them ..., “I love you. I love all of you and I want us to be together, forever, as a family. And the only way that can be is for all of us to be good members of The Church of Jesus Christ of Latter-day Saints and be sealed by his holy priesthood in the temple. This is not the branch president’s church. It is the Church of Jesus Christ. We will not let any man or any amount of hurt or embarrassment or pride keep us from being together forever. Next Sunday we will go back to church. We will stay by ourselves until our daughter’s sickness is known, but we will go back.” ...

The daughter’s health problem was resolved; the family did go to the temple when it was completed. The children did remain faithful and were likewise sealed to their own families in the temple as time went on. Today over 100 souls in this family are active members of the Church and call their father, grandfather, and great-grandfather blessed because he kept his eyes on eternity, because he used his priesthood to bless his family, and because he recorded his feelings.

17. Am I worthy of and seeking the Spirit?

At that day, when I shall come in my glory, shall the parable [of the ten virgins] be fulfilled ... For they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived ... they shall not be hewn down and cast into the fire, but shall abide the day. (D&C 45:56–57)

18. Do I make it easy for people to return?

“I went to [Joseph] in tears and ... confessed wherein I had erred ..., murmured, or done or said amiss. He frankly forgave me, prayed for me, and blessed me. Thus by experience, I learned more fully to discern and to contrast the two spirits, and to resist the one and cleave to the other. And being tempted in all points, even as others, I learned how to bear with, and excuse, and succor those who are tempted.” (*Autobiography of Parley P. Pratt*, 183–184)

Joseph invited people to return and forgave them quickly.

Some people feel a need to move so they can start over.

We are to bear each other's burdens not add to them. Saviors on Mount Zion not terminators. Make it easy to return as did early Saints.

My “nightmare”: One night years ago I dreamed that I committed adultery. Most of the dream showed me what would happen as a result to me and my family. I awoke in a cold sweat very grateful that it was only a dream. This has given me compassion for friends and loved ones for whom it is not a dream.

19. Conclusion

Find Fault with:

1. Messenger (prophet, general, local),
2. Message (theology, morality [rules], rituals/ordinances [personal, public]),
3. Members

Let go of Iron Rod and leave path

1. Ordinances/Rituals (prayer, scripture, meetings, temple)
2. Morality (ignore counsel, break commandments/covenants)
3. Theology (believe in a God that approves of their path)

What changes first: theology, morality, ordinances? Morality (kingmen/tyrants want to make, enforce, and judge the law.)

Quotes

Joseph Smith: “I ... went over to the store, where a number of brethren and sisters were assembled, who had arrived this morning from ... New York. ... I showed them that it was generally in consequence of the brethren disregarding or disobeying counsel that they became dissatisfied and murmured; and many when they arrived here, were dissatisfied with the conduct of some of the Saints, because everything was not done perfectly right, and they get angry, and thus the devil gets advantage over them to destroy them. I told them I was but a man, and they must not expect me to be perfect; if they expected perfection from me, I should expect it from them; but if they would bear with my infirmities and the infirmities of the brethren, I would likewise bear with their infirmities.” (HC 5:181)

SOED *infirmity* 4. weakness of character, moral weakness

Ezra Taft Benson: The central feature of pride is enmity... toward God and ... our fellowmen. *Enmity* means “hatred toward.” It is the power by which Satan wishes to reign over us.

“When Joseph warned the Saints against mortal imperfections, he did not raise himself above them, and they loved him for it. He cautioned a group of Saints newly arrived in Nauvoo against the tendency to be dissatisfied if everything was not done perfectly right. “He said he was but a man and they must not expect him to be perfect.” an associate recorded. “If they expected perfection from him, he should expect it from them, but if they would bear with his infirmities and the infirmities of the brethren, he would likewise bear with their infirmities” (The Papers of Joseph Smith, Volume 2, Journal, 1832-1842, ed. Dean C. Jessee [1992], 489).”

Elder Carlos E. Asay suggested the following to strengthen ourselves against apostasy:

- “1. Avoid those who would tear down your faith. ...
- “2. Keep the commandments. ...
- “3. Follow the living prophets. ...
- “4. Do not contend or debate over points of doctrine. [3 Ne. 11:29]
- “5. Search the scriptures. ...
- “6. Do not be ... diverted from the mission of the Church. ...
- “7. Pray for your enemies. ...
- “8. Practice ‘pure religion.’ [See James 1:27; Alma 1:30.] ...
- “9. Remember that there may be many questions for which we have no answers and that some things have to be accepted simply on faith” (*Ensign*, Nov. 1981, 67–68).

SWK: “Lucifer in his diabolical scheming deceives the unwary and uses every tool at his command. ... The Savior said that the very elect would be deceived by Lucifer if it were possible. He will use his logic to confuse, and his rationalizations to destroy. He will shade meanings, open doors an inch at a time, and lead from purest white through all the shades of gray to the darkest black.” (*BYU Speeches of the Year*, Jan. 5, 1965, 5)

Yellow highlighting below shows people who apostatized.

Assistant Presidents

Oliver **Cowdery**² (1834-1837)
Hyrum Smith (1841-1844)

Counselors in the First Presidency

Sidney **Rigdon**¹ (1832-1844)
Jesse **Gause**¹ (1832) {see D&C 81}
Frederick G. **Williams**² (1833-1837)
William **Law**¹ (1841-1844)
John C. **Bennett**¹ (1841-1842)

Apostles in the Quorum of the Twelve

1. Thomas B. **Marsh**¹ (1835-1839)
2. David W. Patten (1835-1838)
3. Brigham Young (1835-1847)
4. Heber C. Kimball (1835-1847)
5. Orson **Hyde**² (1835-1839; 1839-1878)
6. William E. **McLellin**¹ (1835-1838)
7. Parley P. Pratt (1835-1857)
8. Luke S. **Johnson**¹ (1835-1838)
9. William **Smith**¹ (1835-1839; 1839-1845)
10. Orson **Pratt**² (1835-1842; 1843-1881)
11. John F. **Boynton**¹ (1835-1837)
12. Lyman E. **Johnson**¹ (1835-1838)
13. John E. **Page**¹ (1838-1846)
14. John Taylor (1838-1880)
15. Wilford Woodruff (1839-1889)
16. George Albert Smith (1839-1868)
17. Willard Richards (1840-1847)
18. Lyman **Wight**¹ (1841-1848)
19. Amasa M. Lyman (1842-1843; 1844-1867)