

Ephesians 4:5, 11-14

George Q. Cannon, *Journal of Discourses*, 19:107.

There are no two modes of baptism, there are no two methods of organizing the Church of Christ; there are no two paths leading into the kingdom of God our Heavenly Father, there are no two forms of doctrine. "There is one Lord," as the apostle Paul says, "one faith and one baptism." There is one form of doctrine, and when we all meet, (those of us who shall be so fortunate as to be redeemed and sanctified in the presence of our Father and the Lamb,) we shall find that our doctrines will precisely agree; our obedience will be of a similar character, we shall all discover that the doctrines that we have received and bowed in submission to are precisely the same doctrines, whether we were baptized into Christian America, in Asia, in Africa or any other part of the earth, and it will be found when we all come together, (that is the family of our Heavenly Father,) that we have all received the same faith, the same doctrines, and have partaken of the same Spirit and the same gifts, the Spirit having rested down upon all alike according to his or her faith.

(Cf. Num. 15:14-16; Amos 3:3; D&C 20:11-12)

D&C 130:23

Joseph F. Smith, *Gospel Doctrine*, 61.

The Holy Ghost as a personage of Spirit can no more be omnipresent in person than can the Father or the Son, but by his intelligence, his knowledge, his power and influence, over and through the laws of nature, he is and can be omnipresent throughout all the works of God.

(Cf. Alma 18:35; D&C 84:88; 88:11-13)

Moses 1:34

1st Presidency, *Messages of the First Presidency*, 4:205-6.

It is held by some that Adam was not the first man upon this earth, and that the original human being was a development from lower orders of the animal creation. These, however, are the theories of men. . . . True it is that the body of man enters upon its career as a tiny germ embryo, which becomes an infant, quickened at certain stage by the spirit whose tabernacle it is, and the child, after being born, develops into a man. There is nothing in this, however, to indicate that the original man, the first of our race, began life as anything less than a man, or less than the human germ or embryo that becomes a man. . . . The Church of Jesus Christ of Latter-day Saints, basing its belief on divine revelation, ancient and modern, proclaims man to be the direct and lineal offspring of Deity. . . . Man is the child of God, formed in the divine image and endowed with divine attributes, and even as the infant son of an earthly father and mother is capable, by experience through ages and aeons, of evolving into a God.

(Cf. Gen. 1:26-27; Romans 8:15-16; Ether 3:15; D&C 77:3)

John 17:11, 21-23

Joseph F. Smith, *Improvement Era*, January 1901, 228.

There is oneness in the Godhead as well as a distinctness of personality. This oneness is emphasized in the sayings and writings of prophets and apostles in order to guard against the erroneous idea that these three may be distinct and independent deities and rivals for our worship. The stress laid upon this unity by the Bible has led to the error, so prevalent in the sectarian denominations, that this is a unity of personality — that there is only one personage, manifesting himself in three different ways. This error must be carefully guarded against.

(Cf. Matthew 3:17; 3 Nephi 19:23; Abraham 3:27; JSH 1:17)

Alma 37:6-11

Wilford Woodruff, *Journal of Discourses*, 5:50.

The Lord has a great many principles in store for us; and the greatest principles which he has for us are the most simple and plain. The first principles of the Gospel which lead us unto eternal life are the simplest, and yet none are more glorious or important unto us. Men may labour to make a great display of talent, learning, and knowledge, either in printing or preaching. They may try to preach the mysteries and to present something strange, great, and wonderful, and they may labour for this with all their might, in the spirit and strength of man without the aid of the Holy Spirit of God, and yet the people are not edified, and their preaching will not give much satisfaction. It is the plainest and most simple things that edify us the most, if taught by the Spirit of God; and there is nothing more important or beneficial to us.

(Cf. 1 Kings 19:11-12; 2 Corinthians 11:3; Jacob 4:14; 3 Nephi 11:32-41; D&C 50:14-24; 133:57-59; Mosiah 18:18-20)

Alma 12:9-11

Joseph Smith, Jr., *Teachings of the Prophet Joseph*, 51.

We consider that God has created man with a mind capable of instruction, and a faculty which may be enlarged in proportion to the heed and diligence given to the light communicated from heaven to the intellect; and that the nearer a man approaches perfection, the clearer are his views, and the greater his enjoyments, till he has overcome the evils of his life and lost every desire for sin; and like the ancients, arrives at that point of faith where he is wrapped in the power and glory of his Maker and is caught up to dwell with Him. But we consider that this is a station to which no man ever arrived in a moment.

(Cf. 2 Nephi 28:30; 31:19-20; Alma 32:27-29, 41-43; D&C 50:24, 40; 93:19-20)

John 16:13

Joseph F. Smith, *Gospel Doctrine*, 30.

The Father, Son and Holy Ghost, as one God, are the fountain of truth. From this fountain all the ancient learned philosophers have received their inspiration and wisdom – from it they have received all their knowledge. If we find truth in broken fragments through the ages, it may be set down as an incontrovertible fact that it originated at the fountain, and was given to philosophers, inventors, patriots, reformers, and prophets by the inspiration of God. It came from him through his son Jesus Christ and the Holy Ghost, in the first place, and from no other source. It is eternal.

(Cf. Psalms 85:11; 117:1-2; Acts 17:28; D&C 101:80;)

2 Nephi 9:28-29

John Taylor, *The Gospel Kingdom*, 47.

One great reason why men have stumbled so frequently in many of their researches after philosophical truth is that they have sought them with their own intelligence, and have not sought unto God for that wisdom that fills and governs the universe and regulates all things. That is one great difficulty with the philosophers of the world, as it now exists, that man claims to himself to be the inventor of everything he discovers. Any new law and principle which he happens to discover he claims to himself instead of giving glory to God.

(Cf. Deut. 8:10-18; Job 28:28; Proverbs 1:7; Romans 1:19-22; Jacob 4:10; D&C 1:26; 6:14; 136:32)

2 Nephi 2:13-14, 16, 26-27

Joseph F. Smith, *Gospel Doctrine*, 56-57.

Many things occur in the world in which it seems very difficult for most of us to find a solid reason for the acknowledgment of the hand of the Lord [D&C 59:21]. I have come to the belief that the only reason I have been able to discover by which we should acknowledge the hand of God in some occurrences is the fact that the thing which has occurred has been permitted of the Lord.... Too many of us are inclined to think, or lean toward the feeble thought, that the illness that comes to us, the afflictions that we suffer, the accidents that we meet with in life, and the troubles that beset us on our way in the journey of life, are attributable either to the mercy or the displeasure of God.... It was not the hand of God that put affliction and trouble upon us. The agency that he has given left us to act for ourselves—to do things if we will that are not right, that are contrary to the laws of life and health, that are not wise or prudent—and the results may be serious to us, because of our ignorance or of our determination to persist in that which we desire, rather than to yield to the requirements which God makes of us.

(Cf. Helaman 12:1-4; D&C 101:2; 103:1-4)

Isaiah 55:8-9

Joseph Smith Jr., *Teachings of the Prophet Joseph Smith*, 137.

A fanciful and flowery and heated imagination beware of; because the things of God are of deep import; and time, and experience, and careful and ponderous and solemn thoughts can only find them out. Thy mind, O man! If thou wilt lead a soul unto salvation, must stretch as high as the utmost heavens, and search into and contemplate the darkest abyss, and the broad expanse of eternity—thou must commune with God. How much more dignified and noble are the thoughts of God, than the vain imaginations of the human heart!

(Cf. 1 Kings 19:11-12; 1 Corinthians 2:9-16; 2 Nephi 9:28-29; D&C 88:78-81, 118)

D&C 63:57-58

Joseph Smith Jr., *Teachings of the Prophet Joseph Smith*, 43.

Let the Elders be exceedingly careful about unnecessarily disturbing and harrowing up feelings of the people. Remember that your business is to preach the Gospel in all humility and meekness, and warn sinners to repent and come to Christ. Avoid contentions and vain disputes with men of corrupt minds, who do not desire to know the truth. Remember that 'it is a day of warning, and not a day of many words.' If they receive not your testimony in one place, flee to another, remembering to cast no reflections, nor throw out any bitter sayings. If you do your duty, it will be just as well with you, as though all men embraced the Gospel.

(Cf. D&C 1:4-6; 18:20; 38:41-42)

D&C 107:99-100

John Taylor, *Journal of Discourses*, 19:55-56.

We are losing sight of our callings; we forget that this kingdom was established upon the earth for the purpose of introducing righteousness and the laws and principles of truth, the laws of heaven upon the earth, and of blessing mankind, and of saving the living and the dead. We forget what we are here for, and what the kingdom of God is established for. It is not for you or for me or anybody else alone; it is the interests of the world and the salvation of mankind. We are expected, every one of us, to perform the various duties and responsibilities devolving upon us. If we neglect them are we not guilty before God?

(Cf. James 5:20; Jacob 1:19-2:1; D&C 88:81)

Philippians 2:5-9

Lorenzo Snow, “Man’s Destiny”, Improvement Era, June 1919, 660-661.

Hast thou not been unwisely bold,
Man’s destiny to thus unfold?
To raise, promote such high desire,
Such vast ambition thus inspire?
Still ‘tis no phantom that we trace
Man’s ultimatum in life’s race;
This royal path has long been trod
By righteous men, each now a God:
As Abra’m, Isaac, Jacob, too,
First as babes, then men – to gods they grew.
As man now is, our God once was;
As now God is, so man may be,
-- which doth unfold man’s destiny.
The boy, like to his father grown,
Has but attained unto his own;
To grow to sire from state of son,
Is not ‘gainst Nature’s course to run.
A son of God, like God to be,
Would not be robbing Deity;
And he who has this hope within,
Will purify himself from sin.

(Cf. Genesis 1:26-27; Psalms 82:6; Acts 17:27-29; Romans 8:14-15; Gal. 4:5-7; D&C 132:20)

Mosiah 18:18-20

Joseph Smith, Jr., *Teachings of the Prophet Joseph Smith*, 121.

The fundamental principles of our religion are the testimony of the Apostles and Prophets, concerning Jesus Christ, that He died, was buried, and rose again the third day, and ascended into heaven; and all other things which pertain to our religion are only appendages to it. But in connection with these, we believe in the gift of the Holy Ghost, the power of faith, the enjoyment of the spiritual gifts according to the will of God, the restoration of the house of Israel, and the final triumph of truth.

(Cf. Acts 5:28-32; 1 Corinthians 2:1-4; 2 Nephi 25:23-29; D&C 42:12-14; 76:22-24)

D&C 1:19-20

Joseph Smith Jr., *TPJS*, 149.

God hath not revealed anything to Joseph, but what He will make known unto the Twelve, and even the least Saint may know all things as fast as he is able to bear them, for the day must come when no man need say to his neighbor, Know ye the Lord; for all shall know Him (who remain from the least to the greatest.

(Cf. Numbers 11:29; Joel 2:28; Revelation 19:10)

2 Nephi 9:25

George Q. Canon, *Journal of Discourses*, 19: 107.

And the unnumbered millions who have died in ignorance of the law will not, of course, be judged by or held accountable to the law, having never known it. This would be contrary to the justice, the eternal justice of our Father in Heaven, to hold any man or being accountable for the law which they violated without their first having been made acquainted with it, hence, if they die in their ignorance they will be judged according to the light they received. But will they forever, through endless ages of eternity, remain in this ignorance? Certainly not. The work of our Father is not confined to this earthly existence.... All of the sons of our Father who ever dwelt upon the earth, and his daughters also, will hear at the proper time and under the proper circumstances the glad tidings of salvation, the name of our Redeemer and the plan by which they can be redeemed and be exalted in his presence.

(Cf. Luke 23:42-43; 1 Peter 3:18-20; D&C 137:7-9; 138:32-37)

Genesis 1:1

Joseph Smith, Jr., *Teachings of the Prophet Joseph Smith*, 350-52.

You ask the learned doctors why they say the world was made out of nothing; and they will answer, “doesn’t the Bible say He *created* the world?” And they infer, from the word create, that it must have been made out of nothing. Now, the word create came from the word baurau which does not mean to create out of nothing; it means to organize; the same as a man would organize materials and build a ship. Hence, we infer that God has materials to organize the world out of chaos—chaotic matter, which is element, and in which dwells all the glory. Element had an existence from the time he had. The pure principles of elements are principles which can never be destroyed; they may be organized and re-organized, but not destroyed. They had no beginning, and can have no end.

(Cf. Hebrews 11:3; D&C 93:29-30; 131:7-8)

1 Nephi 4:2-3

Joseph Smith Jr., *Personal Writings of Joseph Smith*, 300.

If the Saints in the days of the apostles were privileged to take the [earlier] Saints for example and lay hold of the same promises... will not the same faithfulness, and the same purity of heart, and the same faith bring the same assurance of eternal life—and that in the same manner—to the children of men now in this age of the world? And have I not an equal privilege with the ancient saints? And will not the Lord hear my prayers, and listen to my cries, as soon as he ever did to theirs if I come to him in the manner they did?

(Cf. Acts 10:34-36; Romans 10:11-18; 2 Nephi 29:7-11; Alma 39:16-19; D&C 1:34-35)

Exodus 33:11

Joseph Smith, Jr., *Teachings of the Prophet Joseph Smith*, 345-46.

God himself was once as we are now, and is an exalted man.... If the veil were rent today... if you were to see him today, you would see him like a man in form – like yourselves in all the person, image, and very form as a man.... It is the first principle of the Gospel to know of a certainty the Character of God, and to know that we may converse with him as one man converses with another, and that he was once a man like us; yea, that god himself, the Father of us all dwelt on an earth, the same as Jesus Christ himself did; and I will show it from the Bible.

(Cf. Genesis 1:26-27; JS-H 1:17-19; See also *InSight @* Philippians 2:5-9)

Acts 10:44-48

Joseph Smith, Jr., *Teachings of the Prophet Joseph Smith*, 199.

There is a difference between the Holy Ghost and the gift of the Holy Ghost. Cornelius received the Holy Ghost before he was baptized, which was the convincing power of God unto him to the truth of the gospel, but he could not receive the gift of the Holy Ghost until after he was baptized. Had he not taken this sign or ordinance upon him the Holy Ghost which convinced him of the truth of God, would have left him.

(Cf. Acts 2:37-42; 2 Nephi 31:17-18; D&C 130:23)

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