

Update

McConkie Counsels Moderation

"Balancing the Saints" was the theme of an instructional address Elder Bruce R. McConkie gave to presidencies and bishops of the fourteen Brigham Young University student stakes on October 31. Elder McConkie led a retinue of general authorities to Provo to preside over a weekend of stake conferences on the BYU campus.

In his Saturday leadership meeting remarks, Elder McConkie spoke extemporaneously and casually, stopping occasionally to ask for questions. He counseled the local Church leaders that they were to help students to be well-rounded individuals and to find a balance between spiritual and intellectual concerns. "We don't want the pendulum to swing too far one way or the other," he said, noting that fanaticism or over-zealousness could end up doing more harm to an individual than good. He cautioned against religious fads and extremism in anything.

He reminded the local ecclesiastical leaders that students came to BYU to get an education, "not to attend a student ward or stake." Occasionally, he continued, circumstances might require a student to refuse a Church calling because of class load or study requirements. Using his own law school days at the University of Utah as an example, he said his stake president (who was Marion G. Romney) released him from a calling, saying that a law student was too busy to be an effective stake missionary. In such matters, he said, bishops and stake presidents should administer with temperance and not with excessive zeal.

He also told the leaders that they should not prohibit students from studying on Sunday. He called "extremism" in Sunday worship a sign of apostasy and said that students should use their own judgments in the matter. Elder McConkie diminished other practices he said he has noticed growing in the Church, including the giving of "special blessings."

Beyond patriarchal blessings, fathers blessing, and administration for the sick, he said that members should not often seek special blessings. These tend to encourage an unhealthy dependent relationship between the member and the priesthood holder, especially if they are not related, and to encourage undue reliance upon divine intervention in mundane matters.

He also discouraged the practice of young people praying on dates, saying this develops a relationship that should only exist between husbands and wives. Continuing in this vein, Elder McConkie said that, in his opinion, members should choose their marriage partners on the basis of personal judgment, not requiring a heavenly revelation in the matter. While young people should seek counsel and guidance from parents and Church leaders, he continued, good judgment and appropriate worthiness can lead them to marry someone equally worthy without the agony he often witnesses. Members should not ask the Lord to make such a decision for them, he concluded.

Too much emphasis has been placed on certain well-intentioned goals, Elder McConkie said, leading people to lose their "balance." One such fad going around in the Church, he said, is the goal of developing a personal relationship with Christ. Noting that it was difficult to preach against such a doctrine, he explained that Jesus taught his followers to worship the Father, in his name, through the Holy Ghost. Thus one who has the "mind of Christ" will do what he did. If a special relationship is needed, it should be with the Father.

He also attacked a prevalent idea that the Second Coming of Christ is so imminent that people need not make long range plans. He explained that some members are living day-to-day and are avoiding long range commitments like schooling, believing that there will be no use for it shortly. He said that in his opinion, Christ will not come in the lifetime of anyone present. "The Lord is not at the door as we measure time," he

emphasized. Asked about those whose patriarchal blessings promised they'd see the Lord's coming, he replied that many of these had also died and that he had no satisfactory explanation of the meaning of those promises. (Also asked if his audience might quote him on this subject, he admitted, "You will anyway.")

He counseled the bishops and stake presidents that in interviewing members, they should be very discreet and not plant any ideas in people's heads. Also, officers should avoid a witchhunting attitude when discussing which sins should be confessed to a bishop. The Church teaches that all sins should be confessed to the Lord, while only certain, more serious sins should be confessed to a bishop. He also said that sometimes long years of faithful Church service will wipe out an "ancient sin" that should not be dragged out from a person's past.

Gay Rights Blocked

A gay rights referendum which proposed to ban discrimination in housing and employment on the basis of "sexual orientation" was recently on the ballot in Palo Alto, California. The campaign attracted national attention partly because of the unusual low-key opposition and avoidance of emotionally-charged moral and religious issues. A year and one-half earlier a bitterly-contested referendum on a similar county measure produced allegations of church-state interference by evangelical Christians, Mormons, and conservative Catholics. The earlier referendum resulted in a virtual tie vote in this liberal community adjacent to Stanford University.

During the latest campaign, proponents of the measure obtained the endorsements of such prominent figures as U.S. Senate hopefuls Pete McCloskey and Maureen Reagan and outspent the opposition by about 100 to 1. Opponents, headed by LDS attorney Ken Allen, conducted a grass roots campaign on a shoestring budget without support from outside of Palo Alto. The measure was defeated in a 58 percent to 42 percent upset.

"We said this was not an appropriate area for legislation, and the voters have upheld us," commented Allen. "We sincerely hope the public debate about gay rights is at an end."

Having misjudged the tolerant Northern California community, Steve Harris of the Palo Alto Coalition for Equal Rights said, "It

certainly shows that gay rights is going to be an uphill battle anywhere."

Censorship at BYU?

Recently a five-part series on censorship at Brigham Young University was published by the *Daily Universe*. The less than hard-hitting series was designed to probe the special problems which arise at the LDS church-owned institution with regard to the selection of speakers, publications, performers, and movies.

As a general rule, all unnecessarily violent, nude, or sexually explicit scenes are excised from campus films, along with any dialogue that contains highly sexual inferences or references to diety. (Thus, "Oh, God" was advertised on campus as "The George Burns Movie # 1). Although Special Events Director Scott Williams told the *Universe* that planning and booking acceptable popular music concerts is not as hard as people think it is, ASBYU Social Office will not consider a group whose music might be offensive to a BYU audience, such as the Rolling Stones or the Grateful Dead.

As to publications, the series revealed that "university publications are free to run stories on any subject in a professional manner without much worry of censorship from the administration," although pictures and advertising are more closely scrutinized. Most editors claim that they will not print material they find personally offensive or in conflict with university standards. Speakers, on the other hand, are intricately screened before they are invited to address BYU audiences, although their talks are not censored.

Harold B. Lee Library officials told the *Universe* that they carefully select and review books but do not censor them once purchased. Ironically, however, some students do. "These self-appointed censors mutilate and cut pages from books dealing with fields like literature, art, abnormal psychology, and political issues."

LDS Oppose Religious Deprogramming

The seizure of certain members of the Unification Church by family-hired deprogrammers has piqued a great deal of interest nationally and abroad. Auckland, New Zealand's *Civil Affairs Bulletin* recently published a series on religious deprogramming including an article about the LDS church's opposition to legislation which allows individuals to "reconstruct the personalities" of converts to new religions.

Oscar W. McConkie, partner in the law firm which represents the LDS church, told reporters in Auckland that abrupt changes in personality "were supposed to happen—that's what people are supposed to do when they give up worldly ways and accept the disciplines of Christ." He was commenting on a recently vetoed New York legislative bill that would have "created a loophole through which deprogrammers could have operated without prosecution."

"The bill would have made it very easy to have a guardian appointed for someone who changes his religion," said McConkie. "It tried to avoid the criminal laws on the statutes of kidnapping so that deprogrammers could lawfully go in and take a convert from a faith and hold him against his will and attempt to reconstruct his personality."

"The Latter-day Saints are opposed to this type of legislation," McConkie asserted. "We don't believe the State has any business in attempting to regulate that type of freedom of conscience."

McConkie met with legislators on the Indian Ocean island of Mauritius to draft a bill establishing the Church there. He commented that he was impressed with the Mauritius constitution because of its explicit provision for the freedom of religion and the right to change religions. "I'm particularly interested in that aspect," noted McConkie, "because if The Church of Jesus Christ of Latter-day Saints is going to be established in a new area it means that people who are going to associate themselves with it are either un-churched or they are already an established religionist. In either circumstance there is going to be a change."

From the Editors

No More Update

Last summer we sensed the need for a periodical that would help our readers keep up with happenings in the expanding Mormon community. So we launched a new venture, THE SUNSTONE REVIEW, which collects and condenses articles and features about Mormons from dozens of national and local publications, reports Mormon-related events, and reviews significant Mormon and non-Mormon books as well as movies, plays, and other cultural events.

With three issues on the newstands, our idea seems to be working. And because the point of this new periodical is to keep you up to date, we have decided that beginning in January we will publish THE SUNSTONE REVIEW monthly instead of bimonthly. SUNSTONE magazine, however, will continue to be bimonthly (until we can afford to do otherwise). But there will be some changes. In order to avoid overlap, news features (including Update, One Fold, Mormon Association, Mormon Media Image, and People) will no longer be included in the magazine. All of this material will instead be available monthly in THE SUNSTONE REVIEW. With few exceptions, book reviews may also be dropped from the magazine since

reviews as well as short notices of all new LDS books will appear in THE REVIEW.

Reader's Forum, Give and Take, and Scriptural Commentary will continue to appear in the magazine as will an expanded interpretive column by The Rev. Anne Thieme, still called One Fold but no longer characterized by short news reports of events in other churches. In the future we will add other columns of opinion and features as they become available.

We realize that change can be traumatic. Keep in mind, though, that we simply want to serve your more comprehensively. Not only can we give you more of what you had before (through THE SUNSTONE REVIEW) but we can add new departments and more articles in the magazine. Still, we depend on your patience during the next few months of transition; as always we welcome your comments and suggestions.

One last bit of news. SUNSTONE has now published six complete volumes. During six years we have never increased the price; a subscription has always been \$12. And yet, our expenses have increased many fold. Therefore, we simply cannot maintain that price any longer. Beginning in January a subscription to the magazine will cost \$14 a year (THE

SUNSTONE REVIEW \$6). Until then it is still possible to renew your magazine (and REVIEW) at the old rates. And now would be a good time for any of you who have not already subscribed to THE SUNSTONE

REVIEW to do so. We would hate for you to miss any of the departments you have enjoyed in the magazine. Thank you for your continuing support. In many ways, *you* are what keeps us going.

constitutionality of the extension of the ratification period of the Equal Rights Amendment. Accordingly, we fail to see the connection between the case before Judge Callister and the argument raised in your motion. . . .

Mormon Media Image

Article Supports Judge Callister's Right to Rule

The disqualification of a federal judge from a proceeding in which he may reasonably appear to be biased was the subject of a lengthy article published this fall in the *Harvard Journal of Law and Public Policy*. Authored by Jake Garn, senior U.S. Senator from Utah, and Lincoln Oliphant, his LDS legislative assistant, the article dealt particularly with the 1979 case of *Idaho v. Freeman* in which the U.S. Department of Justice sought to disqualify Judge Marion Callister, a former Regional Representative for the LDS church, from ruling on the constitutionality of Idaho's rescission of its ratification of the Equal Rights Amendment and the extension of the ratification deadline for the controversial amendment. Judge Callister's impartiality had been challenged on the basis of his high position in the LDS Church, which had publicly opposed both the ratification of the ERA and the extension of the ratification deadline.

Garn and Oliphant argued that when the Department of Justice filed motion asking Judge Callister to disqualify himself, they cited novel, legally unsupportable arguments and inappropriate cases. Using cases they believed to be applicable and constructing an exhaustive legislative history, the authors attempted to show that disqualification is only warranted where bias surfaces through a personal association with the case or an interest (often financial) which could be affected by the outcome. In the case of Judge Callister, however, Garn and Oliphant argued that the bias which the Department of Justice found condemning was regarding the law—a bias which was specifically rejected for disqualification in the statutory ancestry.

The authors considered the new direction pernicious, even anathema to the religious freedoms guaranteed by

Article VI of the Constitution (which states that "No religious test shall ever be required as a Qualification to any office or public Trust under the United States") and the First Amendment guarantee regarding the free exercise of religion.

Quoting at length from a 1979 letter addressed to Benjamin Civiletti, former Attorney General, from six members of the U.S. Senate Judiciary Committee, Garn and Oliphant ended their article with the following argument:

The Mormon church has taken an official stand against the ERA on its merits. The case before Judge Callister, however, involves only the question of the



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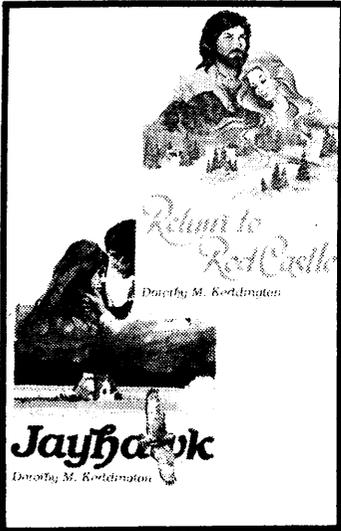
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Many institutions to which judges belong take official stands on issues which come before those judges' courts, and indeed every judge comes to the bench bearing the sum total of his life's experiences and beliefs. But this is certainly not to say that his past affiliation with some such institution, or his past experiences and beliefs, give rise to a reasonable question of impartiality. . . .

Does the Department take a similar position in cases involving, for example, abortion, by asking *Catholic* judges to recuse themselves? Or in cases involving civil rights of minorities, by asking *minority* judges to recuse themselves? Or, for that matter, were the judge in the instant case an active *Democrat*, would reason exist to request recusal because the Democratic Party has taken an official position favoring ratification of the Equal Rights Amendment?

"Cookie Cutter Twins"

Mormon missionaries have been ridiculed for what one person described as "a cookie cutter look," because of "their squeaky clean and innocent good looks and their cut-from-the-same-cloth conservative business suits." Yet, "even their theological rivals admit that for dedication, drive, and commitment to their uniquely American brand of religion, Mormon missionaries have few equals," claimed *The Sacramento Bee* staff writer Robin Witt.

In her recent article, Witt profiled the LDS missionary life-style and included comments by Sacramento Elders Gary Turpen and Scott Varney. "Our message is simple," Turpen told Witt. "Our message is that Jesus Christ is alive today and that he has a physical body like us. If we live the teachings of the Bible and the Book of Mormon,

then we can live with him again. And we tell people that there is a living prophet who is like Moses and Abraham. He gives everyday guidance."

Varney and Turpen told Witt that only "about one contact in 20 may result in a convert." At other times, Mormon missionaries are sworn at,

have doors slammed in their faces, and "occasionally become the object of conversion attempts themselves," although they "try not to argue with people who have another faith."

"I learn an awful lot from other Christians who are committed to their faith," admitted Varney. "Of course, I think we have the true church."

Scriptural Commentary

The New Triple Combination

Steven F. Christensen

THE 1981 EDITION of the Church's Triple Combination will have a major impact on the LDS market. I would like, therefore, to try to highlight some of the unique aspects of the new Triple as well as mention some other interesting resources now available.

A Checklist of Obvious Changes.

1. Because of extensive cross referencing the new Triple is somewhat longer than the old: BoM 522 pp. versus 531 pp.; D&C 257 pp. versus 294 pp.; Pof GP 60 pp. versus 61 pp.; and Indexes 103 pp. versus 416 pp.
2. Some historical maps have been added to assist in D&C/Church history.
3. Whereas the old page headings listed the book and chapter (or section) at the center top, the new edition lists the verses contained as

well. In addition the headings have been moved from the center top to the outside top of each page. (Old scripture chase speed records are sure to be broken now.)

4. The cross references and use of the Topical Guide are probably the most obvious change.

Less Obvious Changes

1. Official Declaration 2 as well as three excerpts from addresses by President Wilford Woodruff have been added.
2. The three facsimiles found in the 1981 edition of the Pearl of Great Price are significantly different from those in the 1921 editions and subsequent printings.
3. Joseph Smith 1 and 2 have now become Joseph Smith Matthew and Joseph Smith History.
4. Oliver's historical account found in small print prior to the Articles of

Faith now has an earlier reference. *Times and Seasons* 2:201 was changed to the earlier source *Messenger and Advocate* 1 (October 1834):14-16.

5. The Book of Moses is now referred to as "Selections From the Book of Moses."

6. The Pearl of Great Price now has an introductory note containing a brief history of the compilation. An interesting statement contained therein is: "In the present edition some changes have been made to bring the text into conformity with earlier documents."

7. The D&C now contains a "verse synopsis" at the beginning of each section. While these are helpful, not all of the work of studying and pondering has been removed from the shoulders of the student. As an example D&C 132:26-27 has the following summary: "Law given relative to blasphemy against Holy Ghost." However the section also mentions temple ordinances and calling and election, which are not referenced.

8. In some cases the dates and locations where revelations were received have been clarified. (See sections 13, 35-37 for examples of changes in location.)

9. A new pronunciation guide has also been provided for the Book of Mormon.

In addition to the new Triple another book will also be helpful to students of the D&C: Lyndon Cook's *The Revelations of the Prophet Joseph Smith*, (Seventy's Book Store: Provo, Utah, 1981). This is the finest historical commentary to appear on the D&C. In some instances its doctrinal comments are without peer. Some examples follow:

High Priesthood vs. Melchizedek Priesthood

6. The significance of these ordinations to the high priesthood can be appreciated only if one understands that for several years the office of high priest was recognized as the highest priesthood office in the Church (see Alma 13:5-18 which undoubtedly served as the basis for this idea). Joseph Smith and his associates did *not* equate high priesthood with Melchizedek Priesthood. Only high priests held the high priesthood; as such they were recognized as the elite of the priesthood. In January 1832 Joseph Smith was sustained as President of the High Priesthood (i.e., president of all the high priests), and two months later he appointed two counselors to assist him (see Historical Note for section 81). Section 84:63 (given to ten high priests) clearly identifies the early prominence of the high priests: "And as I said unto mine apostles, even so I say unto you, for you are mine apostles, even God's high priests; ye are they whom my Father hath given me; ye are my friends." The affairs of the Church were governed by two bodies of high priests, one in Kirtland and one in

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Missouri, until the organization of the Church high councils in 1834, when a small number of high priests, with additional powers, were selected to administer and adjudicate Church matters. The quorum of the First Presidency grew out of the Presidency of the High Priesthood by 1834. Although it retained its supremacy as a presiding body, the title (First Presidency) more clearly identified the body as the supreme quorum over the whole Church rather than merely an organizational presidency. (Additionally, the title "Presidency of the High Priesthood" was considered obnoxious by some who feared elitism and authoritarianism.) Whereas the Quorum of Twelve Apostles would eventually assume greater authority than that of the high councils, this did not occur immediately following the appointments to the quorum in 1835, instead it developed gradually. By 1841 the Twelve had begun to take their place next to the First Presidency. Until at least 1841, elders, seventies, and apostles were recognized as "elders," and high priests were high priests—the elite. (See for example, *History of the Church*, 4:105.) Subsequently, priesthood supremacy was given to those who had received temple ordinances, because receiving all such ordinances extended to man the "fulness" of the priesthood. After the Prophet's death the significance began to diminish, and eventually the term *high priesthood* became synonymous with Melchizedek Priesthood and "higher priesthood." (See Heber C. Kimball Journal, 14 December 1845, Church Archives, where Brigham Young declared that a seventy can ordain high priests.) (D&C 52; Cook pp. 136-37.)

Development of Making One's Calling and Election Sure

Section 68 is the first latter-day revelation to address the notion of being sealed up unto eternal life (verse 12). This was a topic of considerable importance during the Prophet's life-time. Shortly after the Orange, Ohio, conference (25 October 1831) high priests began sealing the Saints to eternal life. These early priesthood sealings (1831-35) were not unimportant, but it was later determined that they were insufficient. Although the Prophet received the greater keys from Elijah in April 1836, he delayed administering the higher (temple) ordinances until the 1840s. The first priesthood (eternal) marriage was performed in April 1841, and the priesthood endowment was administered for the first time in May 1842. Having received these prerequisite ordinances, the faithful could continue on and receive the fullness of the priesthood wherein they were sealed up unto eternal. (The fullness of the priesthood began to be administered in September 1843.) Thus, a complete understanding of the nature of making one's calling and election sure (i.e., being sealed up unto eternal) developed over a ten-year period, and achieved its fullest expression during the Nauvoo period. (D&C 68; Cooke p. 145.)

Emma's Eternal Sealing to Joseph

Upon accepting the implications of the doctrine of plural marriage Emma Smith was eternally sealed to the Prophet (28 May 1843). The burden of section 132 was to inform Emma that although she had been eternally married to her husband (i.e., "according to my word"), the "new and

everlasting covenant" of marriage must be "sealed unto them by the Holy Spirit of promise, by whom who is anointed, unto whom I have appointed this power and the keys of the priesthood" (see D&C 132:19 and 26). In other words, only by receiving the fulness of the priesthood could Emma Smith have claim on her husband in the eternities. Despite Emma's changing moods regarding this matter, ultimately she was administered the fulness of the priesthood, in connection with the Prophet (28 September 1843). (D&C 132; Cook p. 347.)

Joseph and the Urim and Thummim

It is interesting to note that the words "by the means of the Urim and Thummim" in verse 1 were not part of this verse in the *Book of Commandments*; nor was section 17, which also makes use of the term *Urim and Thummim*, printed in the *Book of Commandments*. Both section 17 and verse 1 of section 10, as we now have them, first appeared in the 1835 edition. While the retroactive placement of the term in section 10 has led to some speculation relative to the Prophet's having the instrument in his possession, a preponderance of evidence confirms the Prophet's own testimony: "With the records was found a curious instrument, which the ancients called 'Urim and Thummim,' which consisted of two transparent stones set in the rim of a bow fastened to a breastplate" (*History of the Church*, 4:537). The problem here seems to be one of terminology, not whether or not the Prophet had possession of an ancient artifact. Until some time after the translation of the Book of Mormon, the sacred instruments may have been referred to as "Interpreters," or "spectacles." It is possible that Joseph Smith's inspired translation of the Bible played some part in designating the translating instrument "Urim and Thummim." The earliest use of the term *Urim and Thummim* in Mormon literature is in the *Evening and Morning Star* (January 1833). An article on the Book of Mormon, undoubtedly authored by W.W. Phelps, stated, "It was translated by the gift and power of God, by an unlearned man, through the aid of a pair of Interpreters, or spectacles—(known, perhaps in ancient days as Teraphim, or Urim and Thummim)." See also Richard P. Howard, *Restoration Scriptures: A Study of Their Textual Development* (Independence: Herald Publishing House, 1969). (D&C 10; Cook pp. 122-23.)

Also interesting is Cook's listing of 34 "Uncanonized Revelations Received by Joseph Smith (1831-44)." This is found as Appendix B in his work.

One of the more interesting changes in the new Triple Combination was that "white and deightsome" (2 Nephi 30:6) became "pure and deightsome." According to the *Ensign* (October 1981): 18 this returns the content to its intended meaning. Our purpose is not to dispute the change but rather to share a somewhat related piece of evidence.

In the new preface to section 132 it states: "Although the revelation was

recorded in 1843, it is evident from the historical records that the doctrines and principles involved in this revelation had been known by the Prophet since 1831." The D&C does not indicate what these historical records were. However, in Cook's commentary on the D&C he states the following: "Joseph Smith learned of the principle of plural marriage as early as July 1831, near Independence, on the border of Missouri and what later became Kansas" (p. 293).

This comment is further explained in his footnotes which state:

William W. Phelps to Brigham Young, 12 August 1861, Brigham Young Collection, Church Archives. This letter contains a revelation which alludes to plural marriage. The introduction to the letter follows: The Substance of a revelation by Joseph Smith Junr. given over the boundary, west of Jackson Co. Missouri, on Sunday morning July 17 1831, when seven Elders, Viz: Joseph Smith Jun. Oliver Cowdery, W.W. Phelps, Martin Harris, Joseph Coe, Ziba Peterson and Joshua Lewis, united their hearts in prayer, in a private place, to inquire of the Lord who should preach the first sermon to the remnants of the Lamanites and Nephites, and the people of that Section, that should assemble that day, in the Indian Country, to hear the gospel and the revelations according to the Book of Mormon.

Among the company there being neither pen, Ink, or paper, Joseph remarked that the Lord could preserve his words, as he had ever done, till the time appointed.

Unfortunately Cook only quotes Phelps introduction to the revelation and not the revelation itself. (He does list the 17 July 1831 revelation in his appendix B of uncanonized revelations received by Joseph Smith.) One published account of the revelation is found in Fred C. Collier's *Unpublished Revelations of the Prophets and Presidents of the Church of Jesus Christ of Latter Day Saints* which was published privately in 1979 by the compiler. On pages 57-58 of this work we find the following:

A Revelation given through the Prophet Joseph Smith, west of Jackson County, Missouri, on July 17, 1831.

1. Verily, Verily, saith the Lord, your Redeemer, even Jesus Christ, the light and the life of the world ye cannot discern with your natural eyes, the design and the purpose of your Lord and your God, in bringing you thus far into the wilderness, for a trial of your faith—and to be especial witnesses to bear testimony of this land, upon which the Zion of God shall be built up in the last days, when it is redeemed.

2. Verily, inasmuch as ye are united in calling upon my name to know my will concerning who shall preach to the inhabitants that shall assemble this day to learn what new doctrine you have to teach them, you have done wisely—for so did the ancient Prophets, even Enoch, and Abraham, and others; and therefore, it is

my will that my servant Oliver Cowdery should open the meeting with prayer; that my servant W.W. Phelps should preach the discourse; and that my servants Joseph Coe and Ziba Peterson should bear testimony as they shall be moved by the Holy Spirit. This will be pleasing in the sight of your Lord.

3. Verily, I say unto you, ye are laying the foundation of a great work for the salvation of as many as will believe and repent, and obey the ordinances of the Gospel, and continue faithful to the end; For, as I live, saith the Lord, so shall they live.

4. Verily, I say unto you, that the wisdom of man in his fallen state, knoweth not the purposes and the privileges of my holy priesthood, but yet shall know when ye receive a fullness by reason of the anointing: For it is my will, that in time, ye should take unto you wives of the Lamanites and Nephites, that their posterity may become white, deightsome and just, for even now their females are more virtuous than the gentiles.

5. Gird up your loins and be prepared for the mighty work of the Lord—to prepare the world for my second coming—to meet the tribes of Israel, according to the predictions of all the holy prophets since the beginning; For the final desolation and decrees upon Babylon: For, as the Everlasting Gospel is carried from this land, in love for peace, to gather mine elect from the four quarters of the earth, for Zion—even so shall rebellion follow after, speedily, with hatred for war, until the consumption decreed hath made a full end of all the kingdoms and nations, that strive to govern themselves by the laws and precepts, and force and powers of men, under the curse of sin in all the world.

6. Verily, I say unto you, that the day of vexation and vengeance is nigh at the doors of this nation, when wicked, ungodly and daring men will rise up in wrath and might, and go forth in anger, like as the dust is driven by a terrible wind; and they will be the means of the destruction of the government and cause the death and misery of many souls; but the faithful among my people shall be preserved in holy places during all these tribulations.

7. Be patient therefore, possessing your souls in peace and love, and keep the faith that is now delivered unto you for the gathering of scattered Israel, and lo, I am with you, though you cannot see me, till I come: even so; Amen. (Letter from W.W. Phelps to Brigham Young, dated August 12, 1861, Joseph Smith Collection, Church Historians Office.)

Verse 4 indicates another way for the descendants of the Nephites and Lamanites to become "white and deightsome." This is especially interesting if it really is one of the first indications of plural marriage. It should be noted however, that there is a discrepancy between Cook and Collier as to what the original source really is—unless it is found in both places.

