Profetas negros:

- President Spencer W. Kimball Explains What We Know About Life on Other Worlds: http://www.ldsliving.com/President-Spencer-W-Kimball-Explains-What-We-Know-About-Life-on-Other-Worlds/s/86363?utm_source=ldsliving&utm_medium=email
- Looking for LDS Publications Preaching Women Should Marry an RM: https://www.reddit.com/r/exmormon/comments/6o3tj2/looking_for_lds_publications_preaching_women/?st=J5AZBRRB&sh=6760cedc
- Has anyone else wondered what happened to the "stone box" the plates were said to been in?: https://www.reddit.com/r/exmormon/comments/6nao63/has_anyone_else_wondered_what_happened_to_the/?st=J55FOKZA&sh=36942569
- I get the impression that JS thought the Second Coming was going to happen very soon. Around 1833 - What do you think?: https://www.reddit.com/r/exmormon/comments/6q79av/i_get_the_impression_that_js_thought_the_second/?st=J5SINRKO&sh=e76cb601
- Ignorant 1970 quote by Victor L. Brown, "A normal 12- or 13-year-old boy or girl exposed to pornographic literature could develop into a homosexual.": https://www.reddit.com/r/exmormon/comments/6nbikv/ignorant_1970_quote_by_victor_l_brown_a_normal_12/?st=J55FMEU1&sh=b6f1743b
- TIL: The Mormon Church says that 57% of Tonga is Mormon....but in a recent census, only 18% of Tongans claimed the religión: https://www.reddit.com/r/exmormon/comments/6mmygo/til_the_mormon_church_says_that_57_of_tonga_is/?st=J513AVPD&sh=153e4a80
- Up until 1992, the Carthage Jail had a framed spot of blood in it. The source of the blood was disputed. The Mission president bragged about solving the dispute with formula 409. More in comments: https://www.reddit.com/r/exmormon/comments/6mfc63/up_until_1992_the_carthage_jail_had_a_framed_spot/?st=J4ZMX74B&sh=ec2ab95a
- Kirtland Bank - "Some members incorrectly blamed Joseph Smith for the problems associated with it.": https://www.reddit.com/r/exmormon/comments/6m7xlo/kirtland_bank_some_members_incorrectly_blamed/?st=J4WXRT6E&sh=5c8baa87
- Ezra Taft Benson got a paycheck, I mean, modest living stipend for 5 years when he was incapacitated. CEOs get that, right?: https://www.reddit.com/r/exmormon/comments/6mm4fb/ezra_taft_benson_got_a_paycheck_i_mean_modest/?st=J4ZM9W8P&sh=71313e7f
- Warning from 1969: Beware the So-called Sex Revolution!!!: https://www.reddit.com/r/exmormon/comments/6m7hs6/warning_from_1969_beware_the_socalled_sex/?st=J4WXN9F4&sh=0dfe8a40
- When You Read Negative Info About the Church Online: 2 Ways to Determine What's True and What's Not: http://www.ldsliving.com/2-Important-Lessons-from-BYU-President-Worthen-About-Pursuing-Truth-We-Need-to-Apply-Now/s/84196?utm_source=ldsliving&utm_medium=email&utm_campaign=popular&utm_content=pop2170705
- El partido republicano era anti mormon:
- Cuando Emma envenenó a José: http://en.fairmormon.org/Emma_Smith/Brigham_Young
- Monson's changing story: https://www.reddit.com/r/exmormon/comments/50zvka/thomas_monson_and_the_gift_of_embellishment/
- Something about how Indians knew about Mormonism before Mormonism: http://www.ldsliving.com/Tribe-Knew-Book-of-Mormon-Stories-Before-Missionaries-Arrived-4-More-Facts-About-the-Church-in-Paraguay/s/78258

- Prison, Joseph Smith: https://en.wikipedia.org/wiki/Joseph_Smith_and_the_criminal_justice_system#Arrest_for_fleeing_Missouri.2C_1841
- Tour en la casa de Brigham Young: http://www.sltrib.com/news/2362949-155/rolly-visitor-gets-strange-lesson-on
- Heber C. Kimball tiene total control y dominio sobre su familia: https://journalofdiscourses.com/4/16
- Origen del diezmo mormón: http://kutv.com/news/local/new-historical-information-reveals-original-meaning-of-lds-tithing
- Cómo "enseñar" a los chicos sobre la traducción del Libro de Mormón: http://www.deseretnews.com/article/865649339/Teaching-our-kids-about-Joseph-Smiths-Book-of-Mormon-translation.html?s_cid=Email-4?ref=https%3A%2F%2Fwww.reddit.com%2F
- Teoría de inoculación: https://en.wikipedia.org/wiki/Inoculation_theory
- Regarding Ballard's words here: http://www.deseretnews.com/article/865648793/An-evening-with-a-General-Authority-Elder-Ballard.html?pg=all, https://www.reddit.com/r/exmormon/comments/48cmh7/transcript_of_evening_with_elder_m_russell_ballard/
- Elder Holland did a Q&A. These are the guidelines: https://imgur.com/a/xdugU
- Problemas con el cambio del encabezado de DyC 132: https://www.reddit.com/r/exmormon/comments/49irsy/so_you_know_the_dc_132_header_change_where_they/
- Articulo de una pobre señora adoctrinadisima: http://www.mormonwomenstand.com/which-way-do-you-facebook/
- For future paper: The captive tales of indians stealing White women. They did the same with Mormons! This is in slotkin's paper.
- Mormon doctrine: History: http://www.exmormon.org/mormon/mormon193.htm
- Damas electas antes de Emma: http://www.withoutend.org/emma-smiths-elect-lady-predecessors/
- BY y el matrimonio interracial: http://www.withoutend.org/policy-gay-couples-priesthood-ban-comparison/
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- “There is no true Latter-day Saint who would not rather bury a son or a daughter than to have him or her lose his or her chastity – realizing that chastity is of more value than anything else in all the world.”
- Prophet Heber J. Grant, Gospel Standards, complied by G. Homer Durham, p. 55
- “Also far-reaching is the effect of loss of chastity. Once given or taken or stolen it can never be regained. Even in a forced contact such as rape or incest, the injured one is greatly outraged. If she has not cooperated and contributed to the foul deed, she is of course in a more favorable position. There is no condemnation when there is no voluntary participation. It is better to die in defending one's virtue than to live having lost it without a struggle.”
- Prophet Spencer W. Kimball, LDS Prophet, The Miracle of Forgiveness, p. 196
- “President David O. McKay has pleaded: Your virtue is worth more than your life. Please, young folk, preserve your virtue even if you lose your lives.”
- Prophet Spencer W. Kimball, LDS Prophet, The Miracle of Forgiveness, p. 63
- “I know what my mother expects. I know what she's saying in her prayers. She'd rather have me come home dead than unclean.”
- Gordon B. Hinckley, Conference Report, April 1967, pp. 51-55
- Coins in the BoM: https://www.reddit.com/r/exmormon/comments/4ezawy/remember_the_old_lessons_about_how_efficient/
- Kirby: When I lied to go on a mission: http://www.sltrib.com/news/3782654-155/kirby-i-lied-and-thats
- Joining the Methodist Church (J.S.): http://www.fullerconsideration.com/sources.php?cat=HP-JMC
- 101 Reasonable Doubts About Mormonism: http://packham.n4m.org/101.htm
- Folklore of the Apocalypse: http://utahhistory.sdlhost.com/#/item/000000031000579/view/56
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- All church approved sources to share with your favorite TBMs. From the polygamy essay on LDS.org:
- The revelation on plural marriage was not written down until 1843, but its early verses suggest that **part of it emerged from Joseph Smith's study of the Old Testament in 1831. People who knew Joseph well later stated he received the revelation about that time.**
- So the church is relying on hearsay to suggest that Joseph Smith received the revelation in 1831, conveniently two years before his affair with Fanny Alger started, but it wasn't written down until 1843.
- I wonder if Joseph's newly formed Church of Christ bothered to write anything down about their doctrine on the sanctity of marriage early on. Turns out, they did. From the Doctrine and Covenants:
- Section 109 • Statement on Marriage, circa August 1835 SECTION CIX.
- MARRIAGE.
- Verse 4.
- Inasmuch as this Church of Christ has been reproached with the crime of fornication, and polygamy: we declare that we believe, that one man should have one wife; and one woman, but one husband, except in case of death when either is at liberty to marry again.
- The church sources from hearsay, but completely ignores its own canon of revelation that clearly proves that Joseph had no intention of revealing his philanderous ways. Why am I not surprised by their dishonesty? Are you honest in your dealings with your fellow men Mormon leaders? When are you going to come clean and get that sexual predator off the pedestal you keep him on?
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- Mormon Women Giving Blessings: Everything You Need to Know
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- http://www.ldsliving.com/Women-Giving-Blessings-in-the-Early-Days-of-the-Church/s/81418?utm_source=ldsliving&utm_medium=email
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- In the early days of the Church, it was not uncommon for women to participate in giving blessings of healing. In fact, by 1880, women had developed a ritual to help those who were about to give birth, often calling this a "washing and anointing previous to confinement" (*The First Fifty Years of the Relief Society*, 539).
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- Naturally, many questions arose within the Church about the role of women administering these blessings. A recent book released by the Church, *The First Fifty Years of the Relief Society*, details women's role in the formation of the Church and the beginning of the Relief Society. Contained within this volume are many previously unpublished and significant Church history documents that shed light on these early practices.
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- And though there are many new documents within the book, this is not the first time the topic has been addressed by Church leaders. Here are a few of those insights from *The First Fifty Years of the Relief Society* and other Church sources.
- Blessing of Healing
- In a meeting with the Nauvoo Relief Society on April 28, 1842, the meeting's minutes record the prophet Joseph Smith's instruction to women regarding the priesthood and giving healing blessings: "Respecting the female laying on hands, he further remark'd, there could be no devil in it if God gave his sanction by healing—that there could be no more sin in any female laying hands on the sick than in wetting the face with water—that it is no sin for any body to do it that has faith, or if the sick has faith to be heal'd by the administration" (*The First Fifty Years of the Relief Society*, 55).
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- In the early days of the Church, many Relief Society sisters saw these blessings as an extension of their call to serve and minister to the sick and afflicted. These early Saints understood the gift of healing "primarily in terms of the New Testament's teaching that it was one of the gifts of the Spirit available to believers through faith".
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- As a result, many women in the 1800s used their faith to bless the sick, but, as Relief Society general president Eliza R. Snow explained in 1883, "Women can administer in the name of JESUS [through faith], but not by virtue of the Priesthood".
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- Because these blessings were administered through the power of faith, not priesthood authority, sisters did not need to be set apart to participate in such practices. However, some confusion arose because women on occasion would be set apart to bless the sick, "although this setting apart was not seen as a prerequisite" (*The First Fifty Years of the Relief Society*, 539).

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- Eliza R. Snow clarified this fact in a letter published in the*Woman's Exponent,* where she answered some of the common questions from sisters in the Church:
- "Is it necessary for sisters to be set apart to officiate in the sacred ordinances of washing, anointing, and laying on of hands in administering to the sick?
- "It certainly is not. Any and all sisters who honor their holy endowments, not only have the right, but should feel it a duty, whenever called upon to administer to our sisters in these ordinances, which God has graciously committed to His daughters as well as to His sons; and we testify that when administered and received in faith and humility they are accompanied with all mighty power.
- "Inasmuch as God our Eather [Father] has revealed these sacred ordinances and committed them to His Saints, it is not only our privilege but our imperative duty to apply them for the relief of human suffering. We think we may safely say thousands can testify that God has sanctioned the administration of these ordinances by our sisters with the manifestations of His healing influence" (*The First Fifty Years of the Relief Society,* 515-516).
- Washing and Anointings
- If taken out of context, Eliza R. Snow's quote above may raise some concern for Church members. It's important to note that the "washing and anointing" Sister Snow is referring to here is not the same as what now takes place within the temple, but it refers to the cultural practice of ritually washing women before giving birth. This was simply another form of ministering to those in need through faith.
- In 1888, Sister Emmeline B. Wells sought further clarification from President Wilfred Woodruff on this matter, and his response became a reference and guide for the Relief Society presidency and local leaders for years (*The First Fifty Years of the Relief Society,* 540). In it, he stated:
- "To begin with, I desire to say that the ordinance of washing and anointing is one that should only be administered in Temples or other holy places which are dedicated for the purpose of giving endowments to the Saints. That ordinance ought not to be administered to any one, whether she has received or has not received her endowments, in any other place or under any other circumstances.
- "But I imagine from your question that you refer to a practice that has grown up among the sisters of washing and anointing sisters who are approaching their confinement. If so, this is not, strictly speaking, an ordinance, unless it be done under the direction of the priesthood and in connection with the ordinance of laying on of hands for the restoration of the sick.
- "There is no impropriety in sisters washing and anointing their sisters in this way, under the circumstances you describe; but it should be understood that they do this, not as members of the priesthood, but as members of the Church, exercising faith for, and asking the blessings of the Lord upon, their sisters; just as they, and every member of the Church, might do for members of their families" (*The First Fifty Years of the Relief Society,* 541-542).
- Why Are These No Longer Practiced?

- So why do women in the Church no longer practice blessings of healing and other rituals to minister to the sick?
- In the early 20th century, Church members started to shift away from this practice. In 1923, President Heber J. Grant noted that many stakes began the practice of having women wash and anoint the sick with oil, then call on the Elders to confirm their anointing. "We fail to see the consistency [in this practice]," President Grant stated (*The First Fifty Years of the Relief Society*, 540, footnote 329).
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- It was during this time Church leaders began encouraging members to follow the direction of the New Testament to call upon the elders. "[T]he scriptures tell us to call on the Elders, who hold the priesthood of God and have the power and authority to administer to the sick in the name of Jesus Christ," President Grant declared ("Joseph Smith's Teachings about Priesthood, Temple, and Women").
- These statements later influenced Joseph F. Smith to write to the Relief Society general presidency in 1946, outlining the guidelines that have since become the standard for our Church:
- "While the Authorities of the Church have ruled that it is permissible, under certain conditions and with the approval of the Priesthood, for sisters to wash and anoint other sisters, yet they feel that it is far better for us to follow the plan the Lord has given us and send for the Elders of the Church to come and administer to the sick and afflicted" (*The First Fifty Years of the Relief Society*, 541, footnote 329).
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- Poligamia en el templo: es un asunto de hombres
- Handbook 3.6.1
- Sellamiento de miembros vivos después del divorcio
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- Mujeres. Una mujer viva puede sellarse sólo a un esposo. Si ella es sellada a un esposo y luego se divorcia, debe recibir una cancelación de ese sellamiento por parte de la Primera Presidencia antes de que pueda sellarse con otro hombre en su vida.
- Hombres. Si un esposo y esposa se han sellado y luego divorciado, el hombre debe recibir una autorización de sellamiento de la Primera Presidencia antes de que otra mujer se selle con él. Una autorización de sellamiento es necesaria aun si (1) el sellamiento previo fue cancelado o (2) la esposa divorciada está ahora muerta.
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- Sellamiento de miembros vivos después de la muerte de un cónyuge
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- Mujeres. Una mujer viva puede sellarse con sólo un esposo.
- Hombres. Si un esposo y esposa se han sellado y la esposa muere, el hombre puede sellarse con otra mujer si ella no está ya sellada con otro hombre. En esta circunstancia, el hombre no necesita una autorización de sellamiento de la Primera Presidencia a menos que se haya divorciado de su esposa previa antes de morir.
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- Eliminando una restricción contra el sellamiento en el templo
- Si una persona comete adulterio mientras está casado/a con un cónyuge con el cual él o ella ha sido sellado/a, no puede sellarse con el compañero/a en el adulterio a menos que el sellamiento sea autorizado por la Primera Presidencia de la Iglesia. Tal autorización puede ser requerido después de que la pareja haya estado casada por al menos cinco años. El pedido puede ser enviado con una aplicación de cancelamiento del sellamiento o permiso de sellamiento.
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- Por Jim Day, para 20truths.info
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- En una de sus declaraciones más lamentables, Hugh Nibley dijo que uno de los puntos principales de las verdades mormonas es que nunca cambió con el tiempo:
- El evangelio como lo conocen los mormones salió completamente desarrollado de las palabras de José Smith. Nunca tuvo que ser elaborado o tocado de ninguna manera, y está libre de revisiones y alteraciones. José Smith tomó los mismos elementos que habían probado ser tan desesperanzadamente conflictivos y recalcitrantes en las manos de los religiosos y los juntó, junto con un montón de otras cosas . . . en un lío salvajemente caótico. Y de repente todo se ordenó de su propia voluntad; todos los elementos casuales en la desconcertante pila encajaron perfectamente para formar una doctrina tan imponente que ni siquiera un mínimo de la paradoja retórica es requerido para apoyarla, y ningún "compromiso gregoriano" con un mundo amante del placer ha sido necesario para asegurar su creciente vigoroso (Hugh Nibley, No Ma'am, That's Not History)
- Los hechos, sin embargo, muestran otra cosa.
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- As Man Is, God Once Was
- Early church prophets clearly taught that God was once a man like us.
- Joseph Smith:
- God himself was once as we are now, and is an exalted Man, and sits enthroned in yonder heavens. That is the great secret…It is the first principle of the Gospel to know for a certainty the character of God and to know…that he was once a man like us… Here, then, is eternal life - to know the only wise and true God; and you have got to learn how to be Gods yourselves…the same as all Gods have done before you… ("King Follett Discourse," Journal of Discourses 6:3-4, also in Teachings of The Prophet Joseph Smith, pp. 342-345)
- Brigham Young:
- "He [God] is our Father - the Father of our spirits, and was once a man in mortal flesh as we are, and is now an exalted being." (Journal of Discourses 7:333)
- Joseph Fielding Smith:
- "God is an exalted man. Some people are troubled over the statements of the Prophet Joseph Smith…that our Father in heaven at one time passed through a life and death and is an exalted man…" (Doctrines of Salvation 1:10)
- However, modern prophets are now backpedaling on this doctrine. For example, Gordon B. Hinckley has done so, despite Joseph Smith claiming that:
- "…it is the first principle of the Gospel to know for a certainty the character of God and to know…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." (Joseph Smith, Teachings of The Prophet Joseph Smith, p. 345)
- From a San Francisco Chronicle interview with President Hinckley in April, 1997.
- Q: There are some significant differences in your beliefs [and other Christian churches]. For instance, don't Mormons believe that God was once a man?
- Hinckley: I wouldn't say that. There was a little couplet coined, "As man is, God once was. As God is, man may become." Now that's more of a couplet than

anything else. That gets into some pretty deep theology that we don't know very much about.

- Q: So you're saying the church is still struggling to understand this?
- "Hinckley: Well, as God is, man may become. We believe in eternal progression. Very strongly. We believe that the glory of God is intelligence and whatever principle of intelligence we attain unto in this life, it will rise with us in the Resurrection. ...that's one thing that's different. Modern revelation. We believe all that God has revealed, all that he does now reveal, we believe he has yet to reveal many great and important things pertaining to the Kingdom of God. (San Francisco Chronicle, April 13, 1997, p. 3/Z1)
- References
- Is Gordon B. Hinckley a true prophet of God like Joseph Smith?
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- Blacks and the Priesthood
- Blacks were not allowed to hold the Priesthood or receive exaltation until the policy was changed on 9/30/1978. Does that mean blacks living after that date can receive exaltation while those prior to that date cannot?
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- Law of Adoption
- Not many Mormons know that in the early days of the church, the Law of Adoption was practiced to seal living men to other men. Through this ordinance, a man could have any number of men sealed to himself as his sons for eternity. According to Gordon Irving, who worked for the Historical Department of the church:
- "No consensus exists with regard to the date when the first adoptions were performed…It is certainly possible, perhaps probable, that Joseph Smith did initiate certain trusted leaders into the adoptionary order as early as 1842." (Brigham Young University Studies, Spring 1974, p. 295)
- Apparently the relative ages of the "father" and "son" were not factors in determining who should be sealed to whom:
- "The father may be either younger or older than the son, but in any case assumes the character of guardian, with full control of the labor and estate of the adopted son. Many young men give themselves over to the leaders as 'eternal sons,' in the hope of sharing the honor of their adopted parents." (History of Utah, p. 361)
- It seems the Law of Adoption was even believed to be necessary for salvation, as recorded in Wilford Woodruff's journal:
- Many other interesting & important items were presented by President Young much to our edifycation. Meeting was dismissed & met again at 2 oclok & was addressed in a vary edifying manner by O Pratt & treated upon the same principles spoken off by Br Young. Among his remarks He said that as all the ordinances of the gospel Administered by the world since the Apostic y of the Church was illegal, in like manner was the marriage Cerimony illegal and all the world who had been begotten through the illegal marriage were Bastards not sons & Hence they had to enter into the law of adoption & be adopted into the Priesthood in order to become sons & legal heirs of salvation. (Wilford Woodruff's Journal, Vol. 3, August 15, 1847, p. 260)

- The Law of Adoption ran into problems though, fueled by jealousy and contention among the men:
- "Difficulties began when it became apparent that adoption gave one a special status and that not all the adopted enjoyed the same status…
- "Adoption as a system of social organization was troubled not only by fathers who demanded too much of their sons, but also by some of the children who in turn expected too much from their fathers…In theory the importance of adoption lay in the validation of one's sonship in the family of God. But some were more interested in being fathers and exercising authority over others than they were in being sons of God. Kingdom-building, or the gathering together of a large number of people over whom one could rule in eternity, enjoyed a good deal of popularity. Brigham Young complained: were I to say to the elders you now have the liberty to build up your kingdoms, one half of them would lie, swear, steal and fight like the devil to get men and women sealed to them. They would even try to pass right by me and go to Jos[eph]…"(Brigham Young University Studies, Spring 1974, pp. 299-303)
- Eventually church leaders saw fit to discontinue the practice. On April 8, 1894 President Wilford Woodruff announced in the Millennial Star:
- I have not felt satisfied, neither did President Taylor, neither has any man since the Prophet Joseph who has attended to the ordinance of adoption in the temples of our God. We have felt that there was more to be revealed…Revelations were given to us in the St. George Temple, which President Young presented to the Church of God. Changes were made there, and we still have more changes to make…We have felt, as President Taylor said, that we have got to have more revelation concerning sealing under the law of adoption. Well, what are these changes? One of them is the principle of adoption.
- In the commencement of adopting men and women in the temple at Nauvoo, a great many persons were adopted to different men who were not of the lineage of their fathers, and there was a spirit manifested by some in that work that was not of God. Men would go out and electioneer and labor with all their power to get men adopted to them. One instance I will name here: A man went around Nauvoo asking every man he could, 'You come and be adopted to me, and I shall stand at the head of the kingdom, and you will be there with me.'…Men are in danger sometimes in being adopted to others, until they know who they are and what they will be…President Young was not satisfied in his mind with regard to the extent of this matter; President Taylor was not.
- When I went before the Lord to know who I should be adopted to... the Spirit of God said to me, 'have you not a father, who begot you?' 'Yes, I have.' 'Then why not honor him?' 'Yes,' says I, 'that is right.' I was adopted to my father…I want every man who presides over a temple to see performed from this day henceforth and forever, unless the Lord Almighty commands otherwise, is, let every man be adopted to his father. When a man receives the endowments, adopt him to his father; not to Wilford Woodruff nor to any other man outside the lineage of his people…I have had friends adopted to me. We all have, more or less. But I have had peculiar feelings about it, especially lately. There are men in this congregation who wish to be adopted to me. I say to them to-day, if they can hear me, Go and be adopted to your fathers, and save your fathers…A man

may say, 'I am an Apostle…and if I am adopted to my father, will it take any honor from me?' I would say not…You will lose nothing by honoring your fathers and redeeming your dead. (The Discourses of Wilford Woodruff, Bookcraft, Salt Lake City, Utah, 1946, pp. 154-157)

- References
- Sealing Men to Men: An Early Mormon Doctrine by Jerald and Sandra Tanner
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- Polygamy
- Polygamy was practiced sporadically by prophets such as Abraham and Jacob in the old testament. It made a comeback in the early days of the LDS church and has since gone away again. The church has tried to distance itself from polygamy in recent years by, for example, changing all the quotes in the Brigham Young lesson manual from "wives" to "wife" and removing all mention of Joseph F. Smith's many plural wives and divorces from his lesson manual.
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- Speaking in Tongues
- Early Mormon history is replete with examples of church members speaking in tongues. It was a doctrinally accepted gift of the Spirit back then, although Joseph occasionally warned of people being misled by a false spirit. For example, here is an incident involving both Joseph Smith and Brigham Young speaking in tongues, as told from each of their perspectives:
- About the 8th of November I received a visit from Elders Joseph Young, Brigham Young, and Heber C. Kimball of Mendon, Monroe county, New York. They spent four or five days at Kirtland, during which we had many interesting moments. At one of our interviews, Brother Brigham Young and John P. Greene spoke in tongues, which was the first time I had heard this gift among the brethren; others also spoke, and I [Joseph Smith] received the gift myself. (Joseph Smith,History of the Church, Vol. 1 pp. 295-297, November 1832)
- In September, 1832, Brother Heber C. Kimball took his horse and wagon, Brother Joseph Young and myself accompanying him, and started for Kirtland to see the Prophet Joseph. We visited many friends on the way and some branches of the Church. We exhorted them and prayed with them, and I [Brigham young] spoke in tongues. Some pronounced it genuine and from the Lord, and others pronounced it of the devil. We proceeded to Kirtland and stopped at John P. Greene's, who had just arrived there with his family. We rested a few minutes…In the evening, a few of the brethren came in, and we conversed upon the things of the kingdom. He [Joseph Smith] called upon me to pray: in my prayer I spoke in tongues. As soon as we arose from our knees, the brethren flocked around him, and asked his opinion concerning the gift of tongues that was upon me. He [Joseph Smith] told them it was the pure Adamic language. Some said to him they expected he would condemn the gift Brother Brigham had, but he said 'No, it is of God.' (Brigham Young, History of the Church, Vol. 1, p. 297)
- The gift of tongues was not exclusive to church leaders. In fact, there are numerous accounts of church members employing the same. For example:
- The Holy Ghost was with us in more power during the eight months previous to April 6, 1830, than ever at any time thereafter. Almost everyone who was

baptized received the Holy Ghost in power, some prophesying, some speaking in tongues, the heavens were opened to some and all the signs which Christ promised should follow the believers were with us abundantly. (David Whitmer,An Address to All Believers in Christ, p. 33, 1887)

- I [Joseph Smith] extract from Brother Moses Chapman Nickerson's letter of December 20, 1833. `Your labors in Canada have been the beginning of a good work; there are 34 members attached to the Church at Mount Pleasant, all of whom appear to live up to their profession, five of whom have spoken in tongues, and three have sung in tongues; and we live at the top of the mountain.' (Joseph Smith, History of the Church, Vol. 2, p. 40, December, 1833)
- On the first day of the dedication [Kirtland temple], President Frederick G. Williams, one of the Council of the Prophet, and who occupied the upper pulpit, bore testimony that the Savior, dressed in his vesture without seam, came into the stand and accepted of the dedication of the house, that he saw him, and gave a description of his clothing and all things pertaining to it. That evening there was a collection of Elders, Priests, Teachers and Deacons, etc., amounting to four hundred and sixteen, gathered in the house; there were great manifestations of power, such as speaking in tongues, seeing visions, administration of angels. Many individuals bore testimony that they saw angels, and David Whitmer bore testimony that he saw three angels passing up the south aisle, and there came a shock on the house like the sound of a mighty rushing wind, and almost every man in the house arose, and hundreds of them were speaking in tongues, prophesying or declaring visions, almost with one voice. (George Albert Smith, Journal of Discourses, Vol. 11, p. 10, November 15, 1864)
- Since Stanley Hill conference, I [Levi Richards] have attended about thirty council meetings of Church officers, in eleven different places in Herefordshire, Gloucestershire, and Worcestershire, making a circuit of nearly one hundred miles. Union and harmony prevail among them, and a disposition to add to their faith. New places are frequently opened for preaching, which is generally supplied. Many are baptized every week, although the ice has to yield its natural claims, and be put aside. The gift of healing is manifested to quite an extent in this region. The gift of tongues is received in most of the branches where I am acquainted. (Levi Richards, History of the Church, Vol. 4, pp. 296-7, February, 1841)
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- Members of the LDS church no longer speak in tongues today. People would be shocked and probably outraged if such an outbreak occurred during an LDS meeting. The gift of tongues has instead been replaced by a more mundane interpretation, for example, the belief that Mormon missionaries are blessed by the Spirit to learn foreign languages quickly as they teach the gospel in other lands.
- References
- Speaking in Tongues and the Mormon Church
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- Temple Endowments

- There is no mention of temple endowments in ancient scripture resembling what is done today in the Mormon church. The endowment has even changed repeatedly in modern times. For example, the endowment given in the Kirtland Temple lacked the Masonic elements later added at the Nauvoo temple. Significant changes to the endowment have occurred as recently as 1990. If it came from God, why wasn't it done "right" the first time?
- References
- Temple Ritual Altered: Mormon Leaders Delete Some of the "Most Sacred" Parts of Ceremony
- The Mormon Temple Endowment Ceremony
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- United Order
- Originally, Joseph established through revelation the United Order of Enoch:
- "Behold, thou shalt consecrate all thy properties, that which thou hast unto me, with a covenant and a deed which cannot be broken, and they shall be laid before the bishop of my church." (Book of Commandments, chapter xliv, verse 26)
- Each member consecrated everything to the church, and was given back certain property "sufficient for himself and family". Joseph began the experiment in Thompson, but it failed after Leman Copley and Ezra Thayer renounced their offering of land there. In October 1831, he tried to establish the Kirtland Order, primed by a $10,000 loan from Charles Holmes which apparently was never repaid. This also failed, and on April 10, 1834 the Kirtland council dissolved the Order. The concept was also tried in Missouri , including a command by Joseph that unless converts there joined the Order they would be denied membership in the church. With the closing of the storehouse, the Missouri Order likewise collapsed. (History of the Church, Vol. I, pp. 365-7n., 298; also Evening and Morning Star, Vol. 1 (January 1833), p. 121)
- Since most copies of the Book of Commandments had been burned by this point, it was easy for Joseph to drastically revise the revelation on the United Order when it was republished in the enlarged Doctrine and Covenants in 1835. The Lord no longer demanded total consecration of property, but only that members donate the surplus over and above living expenses. In reprinting the first 12 issues of the Evening and Morning Star, Joseph revised most of the descriptions of the original Order and commanded his missionaries to destroy the notion abroad that the church had ever been a common-stock concern.
- Joseph made one final attempt to launch a greatly revised consecration program in Far West, Missouri in July 1838. Under threat by Sidney Rigdon that failure to comply would result in retribution by the Danites, the Saints agreed to again consecrate their property to the church. However, in practice it became clear that the Saints were not going to repeat their earlier mistakes in freely giving everything to the church. As a result, Joseph quickly modified the decree by ordering the Saints to lease their property to the church "without consideration or interest" from 10-99 years. Before this could be carried out, however, it collapsed at the end of the year when the Mormons were driven out of the state. Thereafter, Joseph was content to let the United Order be translated to the plane of abstract ideals, where it was destined to remain. The failure of the United

Order concept was blamed on the unrighteousness of the Saints, rather than a lack of wisdom on the part of Joseph. (Fawn Brodie, No Man Knows My History, pp. 140-142, 220-221)

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- Word of Wisdom
- The Word of Wisdom was given through "revelation" on February 27, 1833. It specifically forbids the use of alcohol, tobacco, and hot drinks, and allows for the use of wine only at communion and meat only in winter (D&C 89). Does this mean God didn't think it was important for His people to receive the benefits from this revelation until modern times? For example, Noah became drunk:
- "20 And Noah began to be an husbandman, and he planted a vineyard:
- "21 And he drank of the wine, and was drunken; and he was uncovered within his tent." (Genesis 9: 20-21)
- Paul counseled Timothy to drink wine:
- "23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." (1 Timothy 5:23)
- Interestingly, Joseph himself never seemed to pay much heed to the revelation. For example, he recorded:
- "We then partook of some refreshments, and our hearts were made glad with the fruit of the vine." (January 1836, History of the Church, Vol. 2, p. 369)
- "Wednesday 3, - Called at the office and drank a glass of wine with Sister Jenetta Richards…" (May 1843, History of the Church, Vol. 5, p. 380)
- Joseph's lack of discretion in following the Word of Wisdom was apparently a cause of embarrassment for the church. Consider this account:
- "It was reported to me that some of the brethren had been drinking whisky that day in violation of the Word of Wisdom. I called the brethren in and investigated the case, and was satisfied that no evil had been done, and gave them a couple of dollars, with directions to replenish the bottle to stimulate them in the fatigues of their sleepless journey." (Millennial Star, Vol. 21, page 283)
- When this was reprinted in the History of the Church, it read:
- "It was reported to me that some of the brethren had been drinking whisky that day in violation of the Word of Wisdom. I called the brethren in and investigated the case, and was satisfied that no evil had been done." (History of the Church, Vol. 5, page 450)
- According to a journal entry by Oliver Huntington:
- Robert Thompson was a faithful, just clerk for Joseph Smith the Prophet in Nauvoo, and had been in his office steady near or quite two years. Joseph said to brother Thompson one day, 'Robert I want you to go and get on a bust, go and get drunk and have a good spree. If you don't you will die.' Robert did not do it. He was a very pious exemplary man and never guilty of such an impropriety as he thought that to be. In less than two weeks he was dead and buried. (See Vol. III, p. 166 of the typewritten transcript in the Utah State Historical Society Library)
- Joseph continued to disregard this revelation up until the night he was murdered at Carthage:
- "The guard immediately sent for a bottle of wine, pipes, and two small papers of tobacco; and one of the guards brought them into the jail…Dr. Richards uncorked

the bottle, and presented a glass to Joseph, who tasted, as also Brother Taylor…" (History of the Church, vol. 6, p. 616)

- Some may argue that the wine was intended for the sacrament, but John Taylor clarified that this was not the case:
- "Sometime after dinner we sent for some wine. It has been reported that this was taken as a sacrament. It was no such thing; our spirits were generally dull and heavy, and it was sent to revive us." (History of the Church, vol. 7, p. 101)
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- Apologist Response
- J. Cooper Johnson stated that LDS prophets are men that are bound to make mistakes from time to time:
- There is much more in the Bible to illustrate my point. This should be sufficient, however, to demonstrate that these men of God (latter-day as well as ancient-day) are not to be held to a standard that God never intended. These men of God will disagree from time to time. They make mistakes. They have their own opinions on things. God has not revealed every detail about Himself or His gospel to the apostles and prophets. We should not expect absolute agreement on issues where there has been no canonized revelation from God. These men of God continue to learn throughout their lives. They were and are taught just as Isaiah proclaimed, "precept upon precept…line upon line, here a little, and there a little. (J. Cooper Johnson)
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- Fragmento del libro *Blood of the Prophets* (Sangre de los profetas), del historiador Will Bagley
- A comienzos de mayo el juez en la corte de sucesiones Elias Smith, del condado del Gran Salt Lake, escribió una orden judicial. Un primo de José Smith hijo, y un miembro de confianza de la jerarquía mormona que había ayudado a Brigham Young a planear estrategias durante la Guerra de Utah, el Juez Smith podía ser confiado para oponerse a cualquier amenaza legan contra su iglesia o sus líderes. Su orden notó que una queja no especificada había acusado a ciertas personas, "por ahora desconocidas, atacaron con malicia . . . a una compañía de emigrantes en su ruta a California . . . y asesinó a los emigrantes". La orden de Smith decía que Brigham Young, actuando como gobernador del territorio de Utah, "por medio de cartas escritas en su oficina en el Condado del Gran Salt Lake, firmadas por él, y por medio de mensajes orales, instigó y asistió en el dicho asesinato como instigador".* Él entonces dirigió al sheriff del condado a encontrar al acusado "si puede ser encontrado en este condado, o si ha escapado a algún otro condado dentro del territorio, que lo persigan y lo atrapen y lo mantengan con cuidado, para que me lo traigan, para responder a la susodicha queja y para que sea tratado según la ley".
- Esta orden no fue ejecutada, pero el 12 de mayo de 1859, Young apareció voluntariamente ante el Juez Smith para hacer una declaración sorprendente.
- Brigham Young padre, habiendo sido jurado según la ley, dice que el o cerca del tiempo entre el nueve y el diez de septiembre A.D. mil ochocientos cincuenta y siete, una compañía de emigrantes de cien personas, más o menos, compuesto de hombres, mujeres y niños, nombres desconocidos al declarante, mientras pasaban por el territorio mencionado anteriormente, en su camino, como él supone, a california, fueron, según él fue informado, atacados por un grupo de hombres armados, y asesinados en la región del país conocido como "Mountain Meadows".
- Young culpó su falla en tomar acción en la masacre a causa de "el estado perturbado el este territorio durante el otoño y el invierno posterior al mencionado asesinato"; por lo tanto, ninguna corte se formó en el distrito en el que los supuestos asesinatos fueron cometidos. Young se quejó de que el Juez Cradlebaugh lo había acusado de "interferir con las cortes de justicia, y prevenir el castigo de los culpables, por lo tanto, se lo cargó por ser un complice postdelictivo" de los asesinatos. Lo que es peor, Cradlebaugh lo había acusado de "instigar el cometimiento de los asesinatos", convirtiendo a Young en un "complice *pre*delictivo en los asesinatos". Estas declaraciones habían sido reveladas al mundo y habían obtenido más o menos credibilidad. El indignado profeta no estaba dispuesto "a descansar bajo el estigma de una acusación tan infame". Young exigió "el privilegio de una investigación y un juocio justos e imparciales, y la rendición de un veredicto justo en el juicio de sus compañeros", todos los cuales, por supuesto, eran mormones.
- Esa tarde, Young se reunió con Daniel Wells, Geroge A. Smith, Ezra T. Benson, Hosea Stout, y el Fiscal Territorial Seth Blair en la Behive House ("Casa panal", como era conocido el hogar de Brigham Young) para discutir "una cuestión de accesorio". Juez Smith ordenó al sheriff del condado de Salt Lake, Robert T. Burton, que arrestara a Young y lo detuviera hasta que una investigación pudiera

llevarse a cabo y el caso pudiera "resolverse de acuerdo a las leyes". Burton firmó

- mounted and the case could be "dealt with according to laws." Burton signed the warrant on May 13, after serving the writ "by arresting Brigham Young Sen and having him now in [his] Custody Subject to the Court."
- No further record of Young's case or its disposition survives. Perhaps it was simply dismissed for a lack of evidence. The surviving records of the probate court contain no mention of the incident. No known federal justice department or court records refer to the arrest, and there is nothing to suggest that it ever came to the attention of the federal authorities.
- The purpose of this exercise is mysterious, but the heated atmosphere of May 1859 and the timing of Elias Smith's warrant point to a likely explanation. The prophet and his advisers feared Judge Cradlebaugh would order Young's arrest as an accessory to the Mountain Meadows murders. Young's attorneys probably hoped to secure his acquittal in the carefully controlled confines of a Mormon probate court where they could produce a "just verdict on the Judgment of his peers" If federal officers later arrested him for the crime, a not-guilty verdict would provide the prophet protection under the constitutional ban on double jeopardy. Something apparently convinced Mormon authorities that this was a dangerous strategy, for the matter was dropped, leaving no trace of Young's arrest but the warrants and affidavits buried in the files of the LDS Church Historian's Office."

  * Término legal que significa "Persona que incita o asiste a alguien a cometer un crimen (o a sabiendas ayuda a alguien que ha cometido un crimen)

- Here are his sources he cited:

  37. Smith, Arrest Warrants for Brigham Young, May 1859, LDS Archives.

  38. Ibid.

  39. Ibid.

  40. Journal History, 12 May 1859; Smith and Burton, Executed Warrant, LDS Archives. The latter contains a draft of Young's affidavit and the executed warrant. No trace of the case or its disposition survives in Probate Court Criminal and Civil Case Docket, Series 3944, Reel 2, Utah State Archives, or in any other court record I have examined or that is known to the state archivist or court officials.

  41. Author's conversation with archivist Robert Kvasnicka, National Archives, March 1996.

  42. In the midst of this controversy, Dimick Huntington's 1857–59 journal was deposited on 24 May 1859 in
  the Church Historian's Office. If any court in the American West (excepting, of

course, one of Utah’s probate courts) had seen the evidence it contained, the only debate among the jurors would have been when, where, and how high to hang Brigham Young.

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- http://www.hopeandhealinglds.com/2016/04/15/before-you-marry-my-good-hearted-son/
- Before You Marry My Good-Hearted Son #hopelds
- by Daisy
- This is the second in a series of posts addressing education on and recovery from pornography addiction and betrayal trauma. Please send questions that you have to hopeandhealinglds(at)gmail(dot)com.
- Keep following our series at hopeandhealinglds.com #hopelds or ldsmag.com, as we may address your questions in future posts.
- Sister Carol Stephens, in a recent Face to Face discussion, advised young women to consider whether or not their prospective spouse has a "good heart." My son has a good heart. He loves to serve others. He earned his Eagle Scout award and served on the leadership council in high school. He served a successful full-time mission. He continues to serve in his student wards [congregations] and Young Single Adult (YSA) church programs. When he is not in school, he is diligently employed to fund his college education. He has a temple recommend and attends the temple regularly. My son is known and loved by many people, inside and outside of the church. He's just a good guy. He has a good heart.
- But . . .
- My son struggles with viewing pornography.
- You wouldn't know about my son's struggles unless you asked him. My son represents many other young men and women who wish to have a healthy eternal marriage, but know his or her past behaviors could jeopardize their most righteous desires.
- There is always hope through Christ; recovery from this sexual sin is possible. Significant research shows that 12-step programs can assist individuals in learning how to reach out and use the power of Christ's atonement in the process of recovery and repentance from habitual or compulsive behaviors. Those who recognize and continually utilize the powerful love of Christ in their lives will have a Christ-like love in their own hearts. They will have good hearts.
- In order to know the heart of my son, I hope his future mate will ask questions and engage in honest and open discussions about sensitive topics. I hope his future mate will not only listen to the content of his answers, but will also watch *how* he answers. She should note if he is defensive, tries to evade answering the questions, or becomes angry. Such responses are often associated with attempts to hide the truth. There is so much shame associated with pornography that even "good-hearted" individuals may find it difficult to be totally open about their behaviors.
- I hope my son's future companion will be understanding and approach these discussions with prayer and listen to her own good heart so that my son will feel safe to share confidential and very personal information with her.
- I hope any future spouse, male or female, will approach their loved one with these types of questions:
- **When did you last view pornography?** This should be a discussion starter and not simply answered with a calendar date. Avoid details about what was viewed, but the time, place, circumstances, and feelings about the incident(s)

are important to know. Follow-up questions could include: *When you saw the pornography, what did you do? How often do you view pornography?*

- This discussion could help discern whether the viewing of pornography is intensive, compulsive, or occasional (read"Recovering from the Trap of Pornography" by Elder Oaks for more information). With few exceptions, men masturbate while viewing pornography, so questions about masturbation or self-arousal might be asked. The partner's willingness to share personal information and become clean in every way of all sexual sin is important.
- **What are you currently doing to recover from the trap of pornography?** If it is apparent that pornography is an issue, there should be a plan in place to combat the problem. Scripture study, prayer, and meeting with Priesthood leaders are starting points. Depending on the level of involvement, participation in 12-step programs through the Church's Addiction Recovery Program or other organizations should be a serious consideration as well as professional therapy from a qualified therapist with expert knowledge on this matter.
- **Do you know the difference between lust and love?** Most young people will struggle to explain this. With the prevalence of sexual seduction in social media and other sources, couples need to have mutually clear expectations and understandings on this topic. Here is some helpful information from the August 2006 New Era:
- Elder Richard G. Scott of the Quorum of the Twelve Apostles offered this description of love: "True love elevates, protects, respects, and enriches another. It motivates you to make sacrifices for the [person] you love" ("Making the Right Choices," Ensign, Nov. 1994, 38).
- Lust, on the other hand, is pretty much the exact opposite. Instead of elevating, it lowers. Instead of protecting, it endangers. Instead of enriching, it impoverishes. When you are feeling lust, you are thinking about the other person mainly as a means to satisfy your own physical desires. As Elder Scott taught: "Satan would promote counterfeit love, which is really lust. That is driven by hunger to satisfy personal appetite" (Ensign, Nov. 1994, 38).
- **What other pre-marital sexual activities have you been involved with?** Individuals deeply immersed in the world of pornography sometimes engage in pre-marital sex and other serious sexual behaviors such as voyeurism, reading arousing literature, or obsessive sexual fantasies. This is an opportunity for *both* parties to be honest about their pasts and begin a relationship based on transparent and open communication.
- I pray that any young woman who considers marrying my son will trust her heart and listen to the Spirit. She needs to know that the struggle with pornography is real and marriage does not make it go away. Sister Stephens gave very wise counsel:
- "Do you know how the Spirit speaks to you? Because you're going to need to know. You're going to have to have the Spirit really close to you, to be able to work together on that, and to be able to discern whether this is going to work or not" (*Face to Face for YSA*).
- There is always hope through Christ and He can be there to help couples work together as they battle the plague of pornography and sexual sin. Before marrying my son, I hope a righteous young woman will have the courage to ask

hard questions, listen with understanding, and then follow the Spirit to know the next step to take in the relationship. That is my hope for all young couples.

- ~Avalon Vic
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- http://www.ldsliving.com/Joseph-Smith-Had-a-Second-Seer-Stone-What-We-Know-About-It/s/83084?utm_source=ldsliving&utm_medium=email
- by Michael Hubbard MacKay and Nicholas J. Frederick, adapted from "Joseph Smith's Seer Stones" | Sep. 06, 2016
-
- Last year the Church released photos of Joseph Smith's brown seer stone. But did you know he also had a white seer stone that might have been even more important to him?
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- Palmyra resident Pomeroy Tucker, who worked on the publication of the Book of Mormon, remembered that Joseph Smith's seer stone had a "whitish, glassy appearance, though opaque, resembling quartz" in his 1867 book. Other late sources claiming to have interviewed early Palmyrans reflected Tucker's description of the stone, making it difficult to know if they were original observations or mimicking his more informed, publicly declared opinion. Nevertheless, they stated that Joseph Smith used a white stone.
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- Unlike his brown stone, Joseph Smith did not give his white stone away. In fact, the Nauvoo Apostles remember him showing them his seer stone, and they imply that he may have been using it in some way. Joseph showed Wilford Woodruff his white stone in 1841, years before Woodruff ever saw the brown stone (which was presumably in Oliver Cowdery's possession until 1850). During that time, Joseph had been working on the Book of Abraham and preparing the Nauvoo Temple endowment. On 27 December 1841, Wilford Woodruff wrote that Joseph showed him his seer stone at a meeting with the Quorum of the Twelve Apostles. From the fall of 1841 to the summer of 1842, Wilford Woodruff called Joseph Smith "Joseph the seer" in his journal numerous times.
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- Joseph also showed the white stone to the Twelve Apostles when they met together, followed by a speech that described the white stone as his own personal stone. Brigham Young recorded, "I met with the Twelve at brother Joseph's. He conversed with us in a familiar manner on a variety of subjects, and explained to us the Urim and Thummim, which he found with the plates, called in the Book of Mormon the Interpreters."
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- Young also declared that Joseph "showed us his stone." Joseph then explained "that every man who lived on the earth was entitled to a seer stone, and should have one, but they are kept from them in consequence of their wickedness, and most of those who do find one make an evil use of it."
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- Was the white seer stone more important to Joseph Smith than his original brown seer stone?
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- Though the provenance of the white stone is less clear than that of the brown stone, Joseph Smith apparently said nothing of the brown stone to the Apostles in Nauvoo. The fact that Joseph showed them his white stone and then promoted the idea that everyone was entitled to a single stone implies that Joseph's

personal stone was the one he possessed at the meeting. Due to this statement, it is worth asking whether Joseph Smith valued his white stone above the brown stone. It is clear that Joseph had his white stone in the 1820s, along with the brown stone, but he was not willing to give his white stone away; by the time he reached Nauvoo, he was no longer concerned with the brown stone. One interpretation of these events is that the brown stone was apparently of less personal value to Joseph Smith. This interpretation is supported by the strong possibility that his successors also valued the white stone more.

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- There is also other evidence that the white stone was valued over the brown stone. In 1887, Wilford Woodruff succeeded John Taylor and was given possession of the seer stones (apparently the brown and the white). Soon after he became the new President of the Church, Woodruff carried one of the seer stones with him to Manti, Utah, where he consecrated it on the altar of the temple. That evening he revealed in his journal that before leaving the altar of the temple, he "Consecrated upon the Altar the seers Stone that Joseph Smith found by Revelation some 30 feet under the Earth Carried by him through life." In other words, he consecrated the white stone on the altar, not the brown stone. The brown stone was presumably given to Cowdery, then to Phineas Young, and so on. The stone that Woodruff identified was "carried by [Joseph Smith] through life." Woodruff had to make a conscious choice about which stone he took with him, and it is clear that he consecrated the white seer stone on the altar of the Manti Temple.
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- Did Joseph Smith translate the Book of Mormon with the white seer stone?
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- Given that many local Palmyra residents remember Joseph with a white stone, and taking into consideration the fact that he gave his brown seer stone away to Oliver Cowdery, is it also possible that Joseph translated the Book of Mormon with the white stone?
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- There are almost no contemporary accounts of the Book of Mormon translation that describe the color of Joseph Smith's seer stones. The earliest accounts, though they may be few, do not mention Joseph Smith using a brown stone to translate. The earliest source, from the*Wayne County Inquirer,* reported soon after 6 April 1830 that Joseph Smith used a "white stone" to translate the Book of Mormon. The Pennsylvania newspaper printed the account during a time when Joseph was actively evangelizing from Palmyra to Harmony, Pennsylvania. Though it is unknown how the newspaper may have known the color of Joseph Smith's steer stone, much later accounts made similar claims. By that time, Joseph would have given his brown stone to Cowdery.
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- On 4 November 1830, a few months later, Joseph Smith purportedly used a seer stone to give the newly baptized future Apostle Orson Pratt a revelation (see D&C 34). Though he may have given Oliver Cowdery his brown stone, he appeared to have possessed another stone that he was actually using. James Van Cleave heard Pratt explain the reception of the revelation. He wrote, "On

arriving there Joseph produced a small stone called a seer stone, and putting it into a Hat soon commenced speaking and asked Elder Pratt to write as he would speak." The leap from the newspaper source to Pratt's account would indicate that Joseph Smith had a white stone that he kept in his possession after he gave his brown stone to Cowdery that may have been the stone he used to translate.

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- Most of those who emphasize that Joseph translated with a brown stone did not follow Brigham Young to Utah after Joseph Smith's death. Emma suggested that Joseph Smith used a dark stone to translate after he stopped using the interpreters. Her letter is important to the translation of the Book of Mormon due to Emma's status as a direct witness of the translation. She informed Emma Pilgrim that after Joseph used the "Urim and Thummim" for the lost book of Lehi, "he used a small stone, not exactly, black, but rather a dark color." Martin Harris also witnessed the switch between the two devices, but he never mentioned the color. Emma did not participate as a scribe during the translation of the extant Book of Mormon: in fact, she only wrote for Joseph during the translation of the Book of Lehi and for a brief time in the fall of 1828. Therefore, she may not have felt the need to address the specific coloration of the seer stone that Joseph Smith used while translating with Oliver Cowdery. Additionally, she was at odds with the Church in Utah when she gave her accounts, which could have affected her perception. She knew that Joseph gave Oliver Cowdery his brown stone and presumably that the Church under Brigham Young possessed Joseph's white stone. In opposition to the Church, she had a political motive to emphasize Joseph Smith's use of the brown stone because it would lend credence to Mormons who had not followed Brigham Young to Utah. Emma was not alone: David Whitmer also emphasized the importance of the brown stone.
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- https://www.reddit.com/r/exmormon/comments/4do0kt/hooray_god_has_a_huge_dick/
- Hooray! God has a huge dick!
-
- I thought I had sworn off Jim Bennett's reply to the famous CES letter, on account of its stupidity, but I still find myself drawn to it, like a moth to a flaming pile of bullshit. Today, I'm reading from page 92, where Jim is discussing Jeremy's issues with the Book of Abraham. I'll start by quoting a passage from Jeremy, which Jim also quotes:
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- One of the most disturbing facts I discovered in my research of Facsimile 2 is figure #7. Joseph Smith said that this is "God sitting on his throne..." It's actually Min, the pagan Egyptian god of fertility or sex. Min is sitting on a throne with an erect penis (which can be seen in the figure). In other words, Joseph Smith is saying that this figure with an erect penis is Heavenly Father sitting on His throne.
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- To which Jim immediately replies:
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- Sorry to crack a smile, but I don't think this is a "disturbing fact;" I think it's a delightful one.
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- Wait, what? You're okay with Heavenly Father being portrayed as having a huge, swinging dick? And he's sitting on his throne, letting his giant cock stick out for all the world to see, and you *like* seeing God portrayed like this?
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- Bennett says that "Mormons who believe in an anthropomorphic deity ought not be surprised to learn that such a god would be anatomically correct", but Min here is *not*anatomically correct. His penis is ridiculously huge! Note that many other Egyptian deities are also anthropomorphic (or mostly anthropomorphic, with an animal head on a human body), but most of them are never portrayed as having their oversized genitalia hanging out and ready to go. That giant phallus is clearly intended to symbolize sex, Min's number one priority. So why would anyone use a Min figure to symbolize a God who values chastity, fidelity, and reverence as much as He values procreation? Couldn't the artist at least have used a different Egyptian deity? Or maybe a new symbol that wouldn't be confused with existing gods that the artist considers false?
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- Believing that God has a penis does not obligate anyone to obsess over God's penis or portray God as looking like the Cerne Abbas Giant. That's just not the kind of character that Elohim/Yahweh is ever depicted as. And I know that symbols can be reused, like early Christians recycling pagan symbols, but why would Abraham want to reuse a symbol that's so out of God's character? You'll notice that the early Christians didn't make Jesus look exactly like Eros, naked genitals and all.
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- Jim Bennett continues to give reasons why using Min to represent God is just fine, but all of them are overshadowed by the stupidity of God's enormous dick.