

This bar-code number lets you verify that you're getting exactly the right version or edition of a book. The digit and digit formats both work.

If it be allowed to wander at discretion, through scenes of imagined wealth, ambition, frivolity, or pleasure, it tends to withdraw the mind from the important pursuits of life, to weaken the habit of attention, and to impair the judgment. After he had obtained and translated the ancient American Records, commonly called the Book of Mormon, and had received authority from the Legates of Heaven, delegated and sent unto him by the Lord to ordain him to the Holy Priesthood, giving him the right to ordain others, that the Gospel might be preached in all the world for a witness unto all nations -- Elder Smith ordained, among others, Oliver Cowdery, Peter Whitmer, and Parley P. Pratt, who were appointed on a mission to the Western Country. Soon after they arrived in the State of Ohio, as Elder Pratt had been previously acquainted with Elder Rigdon, he proposed calling to see him, to "teach him the way of the Lord more perfectly," as Elder R. They called accordingly, Elder Pratt presented to him "The Book of Mormon," which at first he was not disposed to read, but they reasoned with him until he consented to read it. It was however, after much prayer and reading that he became convinced of its truth. He received baptism, confirmation and ordination under the hands of Elder O. Cowdery, assisted by Elders Pratt and Whitmer. Smith a visit, in the State of New York, where they met for the first time. Early in the spring of , Elder Smith moved to the state of Ohio, where he became more familiarly acquainted with Elder Rigdon, who was truly a man of talents, possessing a gift for speaking seldom surpassed by men of this age. He calls it a yawning disposition after imaginary things, he said "that he had discovered this disposition in Rigdon, some time previous to his joining the Mormons. One of the first dilemmas into which he plunged himself, and others, for a time, was caused by a peculiar revelation, which he professed to have received from the Lord, not many months after he united with the saints, in Kirtland, Ohio. In the absence of Elder J. Smith, the Saints did not act to please him, therefore he proclaimed his revelation, which was, that the Kingdom was rent from them, because of their transgression. His revelation, though short, was truly alarming to the Saints, and threw them into a state of indescribable confusion; when they sought for an explanation, he told them they might all go home, for the Kingdom was surely rent from them. Before the excitement and confusion had subsided, Elder J. Elder Smith advised him to give up his license, for said he, the Lord will leave you, for your transgressions in the hands of Satan, who will handle you as one man handles another, he gave up his license, and according to his own confession, he suffered as predicted by Elder Smith, after which he was again restored to the fellowship of the Church. Having a fruitful imagination he became very extravagant in his description of the upper country. He expatiated on the beauties of Jackson county in such a profuse manner, that fears were entertained by the brethren that it would cause the saints from the east to apostatize, as soon as they should arrive, not finding things as set forth by Elder R. Elder Smith laid the subject before the Lord, and obtained the following concerning R. Book of Doctrine and Covenants, sec. The facts as stated had the effect of humbling Elder R. At times Elder Smith would gently pluck a quill or two from his broad spread pinions, and lower him to his proper sphere of action, throwing the mantle of charity over all his imperfections; Elder R. These conflicting characteristics so often at war with each other caused Elder Smith some uneasiness of mind, not knowing how matters would terminate with Elder R. Thus saith the Lord. Blessed are his generations nevertheless, one shall hunt after them as a man hunteth after an ass that hath strayed in the wilderness, and straightway findeth him and bringeth him unto the fold, thus shall the Lord watch over his generation that they may be saved; even so Amen. From the above Revelation we may learn the two grand governing characteristics of Elder R. It will be seen that they as well as himself would wander far away from the fold, and if saved would have to be brought back by a close search for them in the wilderness. His way was to be pointed out and his feet guided in the right path, he has been very fruitful, according to the Revelation. As one part has been fulfilled we may reasonably infer that the other will also be fulfilled. Elder Smith, having learned from the Lord the destiny of Elder Rigdon, watched over him as a mother watches over the steps of her inexperienced offspring. In the mean time a dark cloud arose from the

west, threatening destruction to the whole Church. The Saints in Jackson county, Mo. At the same time the saints in Kirtland, Ohio, were actively engaged in building a Temple to the Lord. The branches of the Church in the east were doing all they could to assist them to build and prepare for the day of Pentecost. The news from the west caused sorrow and lamentation, it was a day never to be forgotten. In the spring following, Elders Joseph and Hyrum Smith, in company with two hundred male members of the Church, went up to Missouri, for the purpose of rendering all the assistance they could to the afflicted saints. The dark clouds seemed to break away, the spirit of mobocracy was checked for a short time, and the beams of light once more dawned on the afflicted. After they had done all in their power to do at that time, Elders J. Smith and many others, returned to Kirtland, Ohio. The same fall and winter a large school convened for instruction, composed of Elders, and members of the Church. Elders Smith, Rigdon, and others, acted as teachers. In the course of the winter the Quorum of the Twelve was chosen and ordained, also one Quorum of the Seventies. In the spring of , the lower room of the Temple being finished, some three hundred or over of the official members of the Church, assembled for the purpose of attending to the ordinances of washing and anointing, and the sacraments, that they might be sanctified before the Lord, and prepared for the reception of the Holy Spirit from on High. Prayer and fasting were attended to, the ordinations and anointings were sealed with great solemnity. The Holy Spirit descended in power as in bye-gone days, when it rested on the disciples at Jerusalem, some spoke with tongues and others prophesied -- the visions of Heaven were also opened to some, intelligence burst upon their understanding, enabling them to comprehend things past, present and future. Prosperity again shone on the Church, but not without its usual effect upon Elder R. In the summer and autumn of the same year, his imagination, which had been checked by the before named circumstances of the Church in the East and West, seemed only to have slumbered to increase in strength, it awoke with renewed vigour, reigning predominant over all his other faculties, -- carrying him into the unbounded field of conjecture, where he seemed to wander unchecked by reason and unbridled by desire. He commenced lecturing the saints on the subject of getting rich. His flights were so rapid that Elder Smith was unable to keep him within the bounds of reason, many others, also, protested against his course, Elder R. Yea, the Almighty shall be thy defence and thou shalt have plenty of silver," Job, 22nd chapter, 24, 25 v. That our garners may be full affording all manner of store, that our sheep may bring forth thousands and tens of thousands in our streets," Psalm, cxliv. The sons of them that afflicted thee shall come bending unto thee, and all they that despised thee shall bow themselves down at the soles of thy feet, and they shall call thee the City of the Lord. The Zion of the Holy One of Israel. Whereas thou hast been hated and forsaken so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breasts of Kings, and thou shalt know that I the Lord am thy Saviour, and thy Redeemer, the Mighty one of Jacob. And Jesus answered and said verily I say unto you. His lectures, directed to the passions of the people, caused many in indigent circumstances to imagine themselves rich. His analogies, resemblances, illustrations, paintings, and figures, were superlatively brilliant, and captivating in the extreme, but alas! He finally located himself among the Saints in Caldwell County, Missouri. He began to pour his wrath in torrents upon the heads of the dissenters who had "made shipwreck concerning the faith. We have not only, when smitten on one cheek, turned the other, but we have done it again and again, until we are wearied of being smitten, and tired of being trampled upon. We have proved the world with kindness, we have suffered their abuse, without cause, with patience and have endured without resentment until this day, and still their persecutions and violence do not cease. But from this day and this hour we will suffer it no more. We take God, and all the holy Angels to witness this day, that we warn all men, in the name of Jesus Christ, to come on us no more forever, for from this hour we will bear it no more, our rights shall no more be trampled upon with impunity, the man, or the set of men, who attempt it, do it at the expense of their lives. Remember it then, all men. We will never be the aggressors, we will infringe on the rights of no people, but shall stand for our own until death. No man shall be at liberty to come into our streets, to threaten us with mobs, for if he does he shall atone for it before he leaves the place, neither shall he be at liberty to vilify and slander any of us, for suffer it we will not, in this place. We therefore take all men to record this day, that we proclaim our liberty this day, as did our Fathers, and we pledge this day to one another our fortunes, our lives, and our

sacred honours, to be delivered from the persecutions, which we have had to endure for the last nine years, or nearly that time. Neither will we indulge any man, or set of men, in instituting vexatious Law-suits against us, to cheat us out of our rights, if they attempt it, we say woe be unto them. We this day, then, proclaim ourselves free, with a purpose and a determination, that never can be broken, no, never! Snow, will give the reader some idea of the heart rending scene. Ill fated men, whose minds would hardly grace The most ferocious of the brutal race. After the whole society had suffered innumerable hardships, and bathed the earth with their tears and blood, they were, by the edict of a second Nero, banished en masse from the State in the drear months of winter, which caused the frosty grave to be opened, to receive fathers, brothers, mothers, sisters, and the helpless infant, overcome by cold, hunger, and fatigue. He in company with others met the Democratic association and other citizens of Quincy, Ill. The generous deeds of the citizens of Quincy are gratefully remembered by many of the afflicted Saints who received their friendly aid in time of need. Smith and Elder R. The saints in America and Europe soon began to gather by hundreds and thousands to the selected place, which increased with a rapidity truly astonishing; many hundred houses were soon erected, large farms enclosed, on the hitherto uncultivated prairie. He began to say that it was now his privilege to get rich, he went so far as to say "that he never would follow Elder J. Higbee, were delegated to go to the city of Washington to lay before the authorities of our nation, the sufferings and persecutions of the saints, while in Missouri. It was thought that a trip to the Eastern cities would be beneficial to Elder R. The Elders would visit him and pray for his recovery, and comfort him all they could, knowing he had suffered many afflictions. At times he would say, as he did in this city near five years ago, the Lord suffers me to be afflicted because I aspire to get ahead of Br. Joseph, thinking myself more capable to lead the Church than he is. But the Lord said Elder R. The following from the Book of Cov. Let him come and locate his family in the neighborhood in which my servant Joseph resides, and in all his journeyings let him lift up his voice, as with the sound of a trumpet and warn the inhabitants of the earth to flee the wrath to come. Let him assist my servant Joseph, and also let my servant William Law, assist my servant Joseph, in making a solemn proclamation unto the kings of the earth, even as I have before said unto you. If my servant Sidney will do my will, let him not remove his family unto the eastern lands, but let him change their habitation even as I have said. Behold it is not my will that he should seek to find safety and refuge out of the city which I have appointed unto you, even the city of Nauvoo. Verily I say unto you even now if he will hearken to my voice it shall be well with him even so. Joseph, you have ordained me and Br. Sidney, and I have thought that he feels that you have slighted him, I want you to go, continued H. He talked with his Br. At the time of ordination Elder J. Smith done all he could to cheer up Elder R. But revelations, ordinations, prayers and intercessions proved insufficient to move Elder R. The last time he was brought before the Conference, previous to the death of Elders J. Smith stated to the many thousands assembled on the occasion, that he had to announce to them, that after mature deliberation, he had come to the conclusion that it was no longer his duty to hold on to, and consider Elder S.

2: The Fifth Principle of the Gospel | Religious Studies Center

The Masonic Principle Eternal: The Institution Based on Christianity - Pamphlet by Aug C L Arnold starting at. The Masonic Principle Eternal: The Institution Based on Christianity - Pamphlet has 0 available edition to buy at Alibris.

But one condition the author of this essay wishes to lay down. The practical politician assumes the attitude of looking down with great self-satisfaction on the political theorist as a pedant whose empty ideas in no way threaten the security of the state, inasmuch as the state must proceed on empirical principles; so the theorist is allowed to play his game without interference from the worldly-wise statesman. By this clausula salvatoria the author desires formally and emphatically to deprecate herewith any malevolent interpretation which might be placed on his words. The causes for making future wars which are perhaps unknown to the contracting parties are without exception annihilated by the treaty of peace, even if they should be dug out of dusty documents by acute sleuthing. When one or both parties to a treaty of peace, being too exhausted to continue warring with each other, make a tacit reservation *reservatio mentalis* in regard to old claims to be elaborated only at some more favorable opportunity in the future, the treaty is made in bad faith, and we have an artifice worthy of the casuistry of a Jesuit. Considered by itself, it is beneath the dignity of a sovereign, just as the readiness to indulge in this kind of reasoning is unworthy of the dignity of his minister. But if, in consequence of enlightened concepts of statecraft, the glory of the state is placed in its continual aggrandizement by whatever means, my conclusion will appear merely academic and pedantic. It is a society of men whom no one else has any right to command or to dispose except the state itself. It is a trunk with its own roots. But to incorporate it into another state, like a graft, is to destroy its existence as a moral person, reducing it to a thing; such incorporation thus contradicts the idea of the original contract without which no right over a people can be conceived. Also the hiring-out of troops by one state to another, so that they can be used against an enemy not common to both, is to be counted under this principle; for in this manner the subjects, as though they were things to be manipulated at pleasure, are used and also used up. For this reason, the cost of peace finally becomes more oppressive than that of a short war, and consequently a standing army is itself a cause of offensive war waged in order to relieve the state of this burden. Add to this that to pay men to kill or to be killed seems to entail using them as mere machines and tools in the hand of another the state, and this is hardly compatible with the rights of mankind in our own person. But the periodic and voluntary military exercises of citizens who thereby secure themselves and their country against foreign aggression are entirely different. The accumulation of treasure would have the same effect, for, of the three powers--the power of armies, of alliances, and of money--the third is perhaps the most dependable weapon. Such accumulation of treasure is regarded by other states as a threat of war, and if it were not for the difficulties in learning the amount, it would force the other state to make an early attack. But as an opposing machine in the antagonism of powers, a credit system which grows beyond sight and which is yet a safe debt for the present requirements--because all the creditors do not require payment at one time--constitutes a dangerous money power. This ingenious invention of a commercial people [England] in this century is dangerous because it is a war treasure which exceeds the treasures of all other states; it cannot be exhausted except by default of taxes which is inevitable, though it can be long delayed by the stimulus to trade which occurs through the reaction of credit on industry and commerce. This facility in making war, together with the inclination to do so on the part of rulers--an inclination which seems inborn in human nature--is thus a great hindrance to perpetual peace. Therefore, to forbid this credit system must be a preliminary article of perpetual peace all the more because it must eventually entangle many innocent states in the inevitable bankruptcy and openly harm them. They are therefore justified in allying themselves against such a state and its measures. The offense, perhaps, which a state gives to the subjects of another state? Rather the example of the evil into which a state has fallen because of its lawlessness should serve as a warning. Moreover, the bad example which one free person affords another as a *scandalum acceptum* is not an infringement of his rights. But it would be quite different if a state, by internal rebellion, should fall into two parts, each of which pretended to be a separate state making claim to the whole. To lend assistance to one of these cannot be considered an interference in the constitution

of the other state for it is then in a state of anarchy. But so long as the internal dissension has not come to this critical point, such interference by foreign powers would infringe on the rights of an independent people struggling with its internal disease; hence it would itself be an offense and would render the autonomy of all states insecure. For some confidence in the character of the enemy must remain even in the midst of war, as otherwise no peace could be concluded and the hostilities would degenerate into a war of extermination *bellum internecinum*. War, however, is only the sad recourse in the state of nature where there is no tribunal which could judge with the force of law by which each state asserts its right by violence and in which neither party can be adjudged unjust for that would presuppose a juridical decision ; in lieu of such a decision, the issue of the conflict as if given by a so-called "judgment of God" decides on which side justice lies. But between states no punitive war *bellum punitivum* is conceivable, because there is no relation between them of master and servant. It follows that a war of extermination, in which the destruction of both parties and of all justice can result, would permit perpetual peace only in the vast burial ground of the human race. Therefore, such a war and the use of all means leading to it must be absolutely forbidden. But that the means cited do inevitably lead to it is clear from the fact that these infernal arts, vile in themselves, when once used would not long be confined to the sphere of war. Take, for instance, the use of spies *uti exploratoribus*. In this, one employs the infamy of others which can never be entirely eradicated only to encourage its persistence even into the state of peace, to the undoing of the very spirit of peace. Although the laws stated are objectively, i. This permission does not authorize, under No. For the prohibition concerns only the manner of acquisition which is no longer permitted, but not the possession, which, though not bearing a requisite title of right, has nevertheless been held lawful in all states by the public opinion of the time the time of the putative acquisition. This does not always mean open hostilities, but at least an unceasing threat of war. A state of peace, therefore, must be established, for in order to be secured against hostility it is not sufficient that hostilities simply be not committed; and, unless this security is pledged to each by his neighbor a thing that can occur only in a civil state , each may treat his neighbor, from whom he demands this security, as an enemy. The republican constitution, therefore, is, with respect to law, the one which is the original basis of every form of civil constitution. The only question now is: Is it also the one which can lead to perpetual peace? The republican constitution, besides the purity of its origin having sprung from the pure source of the concept of law , also gives a favorable prospect for the desired consequence, i. The reason is this: Among the latter would be: But, on the other hand, in a constitution which is not republican, and under which the subjects are not citizens, a declaration of war is the easiest thing in the world to decide upon, because war does not require of the ruler, who is the proprietor and not a member of the state, the least sacrifice of the pleasures of his table, the chase, his country houses, his court functions, and the like. He may, therefore, resolve on war as on a pleasure party for the most trivial reasons, and with perfect indifference leave the justification which decency requires to the diplomatic corps who are ever ready to provide it. In order not to confuse the republican constitution with the democratic as is commonly done , the following should be noted. The forms of a state *civitas* can be divided either according to the persons who possess the sovereign power or according to the mode of administration exercised over the people by the chief, whoever he may be. The first is properly called the form of sovereignty *forma imperii* , and there are only three possible forms of it: They may be characterized, respectively, as the power of a monarch, of the nobility, or of the people. The second division is that by the form of government *forma regiminis* and is based on the way in which the state makes use of its power; this way is based on the constitution, which is the act of the general will through which the many persons become one nation. In this respect government is either republican or despotic. Republicanism is the political principle of the separation of the executive power the administration from the legislative; despotism is that of the autonomous execution by the state of laws which it has itself decreed. Thus in a despotism the public will is administered by the ruler as his own will. Of the three forms of the state, that of democracy is, properly speaking, necessarily a despotism, because it establishes an executive power in which "all" decide for or even against one who does not agree; that is, "all," who are not quite all, decide, and this is a contradiction of the general will with itself and with freedom. Every form of government which is not representative is, properly speaking, without form. The legislator can unite in one and the same person his function as legislative and as executor of his will just

as little as the universal of the major premise in a syllogism can also be the subsumption of the particular under the universal in the minor. And even though the other two constitutions are always defective to the extent that they do leave room for this mode of administration, it is at least possible for them to assume a mode of government conforming to the spirit of a representative system as when Frederick II at least said he was merely the first servant of the state. Therefore, we can say: For these reasons it is more difficult for an aristocracy than for a monarchy to achieve the one completely juridical constitution, and it is impossible for a democracy to do so except by violent revolution. The mode of governments, 6 however, is incomparably more important to the people than the form of sovereignty, although much depends on the greater or lesser suitability of the latter to the end of [good] government. To conform to the concept of law, however, government must have a representative form, and in this system only a republican mode of government is possible; without it, government is despotic and arbitrary, whatever the constitution may be. None of the ancient so-called "republics" knew this system, and they all finally and inevitably degenerated into despotism under the sovereignty of one, which is the most bearable of all forms of despotism. Each of them, may and should for the sake of its own security demand that the others enter with it into a constitution similar to the civil constitution, for under such a constitution each can be secure in his right. This would be a league of nations, but it would not have to be a state consisting of nations. That would be contradictory, since a state implies the relation of a superior legislating to an inferior obeying , i. This contradicts the presupposition, for here we have to weigh the rights of nations against each other so far as they are distinct states and not amalgamated into one. When we see the attachment of savages to their lawless freedom, preferring ceaseless combat to subjection to a lawful constraint which they might establish, and thus preferring senseless freedom to rational freedom, we regard it with deep contempt as barbarity, rudeness, and a brutish degradation of humanity. Accordingly, one would think that civilized people each united in a state would hasten all the more to escape, the sooner the better, from such a depraved condition. But, instead, each state places its majesty for it is absurd to speak of the majesty of the people in being subject to no external juridical restraint, and the splendor of its sovereign consists in the fact that many thousands stand at his command to sacrifice themselves for something that does not concern them and without his needing to place himself in the least danger. When we consider the perverseness of human nature which is nakedly revealed in the uncontrolled relations between nations this perverseness being veiled in the state of civil law by the constraint exercised by government , we may well be astonished that the word "law" has not yet been banished from war politics as pedantic, and that no state has yet been bold enough to advocate this point of view. Up to the present, Hugo Grotius, Pufendorf, Vattel, and many other irritating comforters have been cited in justification of war, though their code, philosophically or diplomatically formulated, has not and cannot have the least legal force, because states as such do not stand under a common external power. There is no instance on record that a state has ever been moved to desist from its purpose because of arguments backed up by the testimony of such great men. But the homage which each state pays at least in words to the concept of law proves that there is slumbering in man an even greater moral disposition to become master of the evil principle in himself which he cannot disclaim and to hope for the same from others. Otherwise the word "law" would never be pronounced by states which wish to war upon one another; it would be used only ironically, as a Gallic prince interpreted it when he said, "It is the prerogative which nature has given the stronger that the weaker should obey him. But by war and its favorable issue, in victory, right is not decided, and though by a treaty of peace this particular war is brought to an end, the state of war, of always finding a new pretext to hostilities, is not terminated. Nor can this be declared wrong, considering the fact that in this state each is the judge of his own case. Notwithstanding, the obligation which men in a lawless condition have under the natural law, and which requires them to abandon the state of nature, does not quite apply to states under the law of nations, for as states they already have an internal juridical constitution and have thus outgrown compulsion from others to submit to a more extended lawful constitution according to their ideas of right. This is true in spite of the fact that reason, from its throne of supreme moral legislating authority, absolutely condemns war as a legal recourse and makes a state of peace a direct duty, even though peace cannot be established or secured except by a compact among nations. For these reasons there must be a league of a particular kind, which can be called a league of peace foedus

pacificum , and which would be distinguished from a treaty of peace pactum pacis by the fact that the latter terminates only one war, while the former seeks to make an end of all wars forever. This league does not tend to any dominion over the power of the state but only to the maintenance and security of the freedom of the state itself and of other states in league with it, without there being any need for them to submit to civil laws and their compulsion, as men in a state of nature must submit. The practicability objective reality of this idea of federation, which should gradually spread to all states and thus lead to perpetual peace, can be proved. For if fortune directs that a powerful and enlightened people can make itself a republic, which by its nature must be inclined to perpetual peace, this gives a fulcrum to the federation with other states so that they may adhere to it and thus secure freedom under the idea of the law of nations. By more and more such associations, the federation may be gradually extended. We may readily conceive that a people should say, "There ought to be no war among us, for we want to make ourselves into a state; that is, we want to establish a supreme legislative, executive, and judiciary power which will reconcile our differences peaceably. The concept of a law of nations as a right to make war does not really mean anything, because it is then a law of deciding what is right by unilateral maxims through force and not by universally valid public laws which restrict the freedom of each one. The only conceivable meaning of such a law of nations might be that it serves men right who are so inclined that they should destroy each other and thus find perpetual peace in the vast grave that swallows both the atrocities and their perpetrators. For states in their relation to each other, there cannot be any reasonable way out of the lawless condition which entails only war except that they, like individual men, should give up their savage lawless freedom, adjust themselves to the constraints of public law, and thus establish a continuously growing state consisting of various nations civitas gentium , which will ultimately include all the nations of the world. But under the idea of the law of nations they do not wish this, and reject in practice what is correct in theory. If all is not to be lost, there can be, then, in place of the positive idea of a world republic, only the negative surrogate of an alliance which averts war, endures, spreads, and holds back the stream of those hostile passions which fear the law, though such an alliance is in constant peril of their breaking loose again. Hospitality means the right of a stranger not to be treated as an enemy when he arrives in the land of another. One may refuse to receive him when this can be done without causing his destruction; but, so long as he peacefully occupies his place, one may not treat him with hostility. It is not the right to be a permanent visitor that one may demand. A special beneficent agreement would be needed in order to give an outsider a right to become a fellow inhabitant for a certain length of time. It is only a right of temporary sojourn, a right to associate, which all men have. They have it by virtue of their common possession of the surface of the earth, where, as a globe, they cannot infinitely disperse and hence must finally tolerate the presence of each other. Originally, no one had more right than another to a particular part of the earth.

3: My Brethren - Doctrine - Sonship of Christ

The Eternal Principle - Pamphlet Paperback - Sep 15 by L W De Laurence (Author) Be the first to review this item.

Jews[edit] Antisemitic propaganda was a common theme in Nazi propaganda, although it was occasionally reduced for tactical reasons, such as for the Olympic Games. Only people with four German grandparents four white circles - the first table on the left were considered to be "full-blooded" Germans. German nationals with in your family tree three or four Jewish ancestors fourth and fifth column from the left were recognized by the Nuremberg laws for Jews. The center column shows the people of "mixed blood", depending on the amount of Jewish ancestry. All Jewish grandparents were automatically defined as members of the Jewish religious community, regardless of the extent to which they identified with this group. Still, the antisemitic planks remained in the Nazi Party platform. One sub-headline on the "Down with Judah! It classified people with four German grandparents as "German or kindred blood", while people were classified as Jews if they descended from three or four Jewish grandparents. A person with one or two Jewish grandparents was a Mischling, a crossbreed, of "mixed blood". When migratory birds leave for the south in the fall, starlings fly with starlings, storks with storks, swallows with swallows. Although they are all birds, each holds strictly to its kind. A herd of chamois is never led by a deer or a herd of wild horses by a wild boar. Each kind sticks with its own, and seeks a leader of the same species. That is the way of nature. When these facts are explained in school, the time has to come when a boy or a girl stands up and says: But our German people once allowed itself to be led by those of foreign race, the Jews. They build a nest, lay eggs, care for the chicks. Young starlings come from that nest. Like is drawn to like, and produces its own kind. That is the way nature is! Only where humanity intervenes do artificial cross-breeds result, the mixed race, the bastard. People cross a horse and a donkey to produce a mule. The mule is an example of a bastard. Nature does not want it to reproduce. The villains of Hans Westmar were not only Communists but Jews as well. Ukrainians were told that they had acted against Jews many times in the past for their "high-handedness" and would now demand full payment for all injuries. It exemplified the crude antisemitism that Hitler concealed to win popular and foreign support, but its circulation increased throughout the Nazi regime. Kaufman with the importance that the Nazis generally attributed to him, urged that Jews intended to exterminate Germany, [67] and urged that only with the destruction of Jews would Germany be safe. It portrayed the Jews as inferior, untrustworthy and parasitic. Again it portrayed the Jews as worthless subhumans and through a text containing seventeen short stories, as the antithesis of Aryan humanity. The Jew was dehumanized and was seen as a poisonous mushroom. The book included encompassed strands of both religious and racial anti-Semitism towards the Jews. In this text, Jews were portrayed as bloodsuckers. He claimed Jews were equal to tapeworms, claiming that "Tapeworm and Jew are parasites of the worst kind. We want their elimination. We want to become healthy and strong again. Then only one thing will help: Despite its overly anti-Semitic status, the paper published letters from teachers and children approving of it. The title comes from a phrase by Martin Luther , whose anti-Jewish remarks the Nazis were happy to use. Nazi propaganda depicted Communism as an enemy both within Germany and all of Europe. Communists were the first group attacked as enemies of the state when Nazis ascended to power. When the unleashed subhumans rambled murdering through the streets, the deputies hid behind a chimney in the Bavarian parliament. Newspaper articles presented Nazis as innocent victims of Communist assaults. It is necessary to eliminate the red sub-humans, along with their Kremlin dictators. German people will have a great task to perform the most in its history, and the world will hear more about that this task will be completed till the end. Goebbels, who never tired of railing against intellectuals, told propagandists to aim their work toward the woodcutter in Bad Aibling. Capitalists[edit] Capitalism was also attacked as morally inferior to German values [3] and as failing to provide for the German people. This was portrayed as Jewish, so as to attack both Communism and plutocracy, describing Jews as being behind both. German newspapers and newsreels often pictured photos and footage of British unemployed and slums together with unfavorable commentary about the differences in living standards of the working class of Nazi Germany vs that of the working class living under British "plutocracy". Simultaneously, propaganda presented

them as tools of the Communists. A German parody stamp, of one depicting King George and Queen Elizabeth, replaced the queen with Stalin and added a hammer and sickle, and stars of David. These included the Holodomor of , the Great Terror, the persecution of intellectuals during the Great Purge of , the massacre of Ukrainian intellectuals after the annexation of Western Ukraine from Poland in , the introduction and implementation of Collectivisation. As a result, the population of whole towns, cities and villages, greeted the Germans as liberators which helps explain the unprecedented rapid progress of the German forces in the occupation of Ukraine. East or Eastern policy detail his habitat plans. We National Socialists consciously draw a line under the direction of our foreign policy war. We begin where we ended six centuries ago. We stop the perpetual Germanic march towards the south and west of Europe, and have the view on the country in the east. We finally put the colonial and commercial policy of the pre-war and go over to the territorial policy of the future. But if we speak today in Europe of new land, we can primarily only to Russia and the border states subjects him think. It is the old battle of the Germanic against the Slavic people, of the defence of European culture against Muscovite-Asiatic inundation and of the repulse of Jewish Bolshevism. The objective of this battle must be the demolition of present-day Russia and must therefore be conducted with unprecedented severity. Every military action must be guided in planning and execution by an iron resolution to exterminate the enemy remorselessly and totally. In particular, no adherents of the contemporary Russian Bolshevik system are to be spared. It is a war of ideologies and struggle races. On one side stands National Socialism: It is worth the world as we want to see: On the other side stands the millionth people, a mixture of races and peoples, whose names are unpronounceable, and whose physical nature is such that the only thing that they can do - is to shoot without pity or mercy. These animals, which are subjected to torture and ill-treatment of each prisoner from our side, which do not have medical care they captured our wounded, as do the decent men, you will see them for yourself. These people have joined a Jewish religion, one ideology, called Bolshevism, with the task of: When you, my friends, are fighting in the East, you keep that same fight against the same subhumans, against the same inferior races that once appeared under the name of Huns, and later - 1, years ago during the time of King Henry and Otto I, - the name of the Hungarians, and later under the name of Tatars, and then they came again under the name of Genghis Khan and the Mongols. Today they are called Russian under the political banner of Bolshevism. Czechs and Slovaks[edit] Until the end of Czechoslovakia in March , that state was a major target of abuse. Czechoslovakia was represented as an "abomination" created by the Treaty of Versailles , an artificial state that should never had been created.

4: Immanuel Kant, "Perpetual Peace"

Buy The Eternal Principle - Pamphlet Pmplt by L W De Laurence (ISBN:) from Amazon's Book Store. Everyday low prices and free delivery on eligible orders.

They also teach that the Lord is incapable of removing a command to practice plural marriage, once that directive has been given. We know that the Lord has commanded selected individuals and groups of saints to practice the principle of plural marriage in the past. From such fragmentary scriptural records as are now available, we learn that the Lord did command some of his ancient saints to practice plural marriage. Abraham, Isaac, and Jacob--among others D. It is also evident that some of the saints in this dispensation received a similar charge. Nevertheless, it is incorrect to teach that individuals who receive exaltation in the eternal worlds, must be polygamists during their mortal existence. Plural marriage is not essential to salvation or exaltation. Nephi and his people were denied the power to have more than one wife and yet they could gain every blessing in eternity that the Lord ever offered to any people. In our day, the Lord summarized by revelation the whole doctrine of exaltation and predicated it upon the marriage of one man to one woman. Thereafter he added the principles relative to plurality of wives with the express stipulation that any such marriages would be valid only if authorized by the President of the Church. All who pretend or assume to engage in plural marriage in this day, when the one holding the keys has withdrawn the power by which they are performed, are guilty of gross wickedness. Here Elder McConkie points out that the great prophets and their followers in the Book of Mormon were plainly monogamists and yet they lived and died with a complete hope of exaltation based on their obedience during their earthly probations. Yet, we note that teachings in the Book of Mormon only condemn polygamy and give no hint that it could possibly be required for exaltation. Elder McConkie referred to the most impressive evidence that plural marriage is not required for exaltation. Then shall they be gods, because they have no end. Exaltation is having a "continuation of seeds forever and ever. There is no demand for plural marriage. It is no surprise that these verses is seldom discussed in Fundamentalist literature. Fundamentalists universally claim that the Manifesto given by Wilford Woodruff was not inspired of the Lord. This too is in error. President Woodruff himself stated that the Manifesto was a revelation. He [God] has told me exactly what to do I wrote what the Lord told me to write. Almighty God commanded me to do what I did. In their attempts to show that plural marriage is commanded today, Fundamentalists often quote the following: Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same. For behold, I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory. For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world. And as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof must and shall abide the law, or he shall be damned, saith the Lord God. By interpreting "this law" and the "new and everlasting covenant" mentioned as meaning strictly plural marriage, Fundamentalists feel justified. The Lord was in fact referring to the entire law of eternal marriage which includes the plurality of wives. That law is also called "the New and Everlasting Covenant of Marriage," which includes plural marriage, but is not limited to it. It is very apparent from the language used in the verses quoted above, that once the Lord restores the knowledge of and authority for eternal marriages, those who are so privileged to understand must participate or "be damned. Wilford Woodruff recorded in his journal dated September 24, Young spoke 58 minutes. He said a man may embrace the Law of Celestial Marriage in his heart and not take the second wife and be justified before the Lord. Currently polygamy is neither commanded nor authorized. As we have shown, exaltation in the eternal worlds does not require participation with plural marriage during our mortal existence. This is the true and fundamental doctrine. Among other things stated by President Taylor on this occasion was this, "I would be surprised if ten percent of those who claim to hold the Melchizedek priesthood will remain true and faithful to the Gospel of the Lord Jesus Christ, at the time of the seventh president, and

that there would be thousands that think they hold the priesthood at that time, but would not have it properly conferred upon them. Pamphlet, Revelation, p. This statement is based on a long standing controversy in the Church over the proper method of transmitting Priesthood authority. During the administration of Joseph F. Smith , the general policy was to first confer the Priesthood and then ordain to the individual offices or callings within that Priesthood. During the presidency of Heber J. Grant , the official policy specified that ordination to office in the Priesthood was all that was really required and that conferring of the Priesthood was a redundant, if not presumptuous, part of the ordinance. George Albert Smith cautiously removed specificity in the ordinances as a general policy, thereby permitting either form to be used. See Deseret News, Dec. McKay assumed the Presidency in he reverted to the form followed during Joseph F. Fundamentalist theology asserts that the Church has little or no priesthood authority, thus leaving the Fundamentalists believing they probably do. However, the inverse is actually the true fundamental doctrine. The priesthood has been correctly transmitted from man to man since it was restored in Acceptable terminology has been used. Regarding the two methods which have been implemented to transfer priesthood authority from one man to another, George Q. Cannon, a member of the First Presidency, wrote the following in Ordaining to the Priesthood. We have been asked by several persons whether in ordaining a brother, it is right to confer the Priesthood first and then ordain him to the particular office to which he is called, or to directly ordain him to that office in the Priesthood. That is in ordaining a man an Elder, should the one officiating say: So far as we know, the Lord has revealed no particular form or words to be used in the ceremony of ordination to the Priesthood as he has done in the rite of baptism, neither has he given any direct instructions on the point presented by the inquirers. Certain it is that both forms have been and are being used by those officiated, ordained in either way. Consequently, we are of the opinion that both are acceptable to him, and will be until it pleases him to give the Church further light on the subject, either by direct revelation or by inspiring his servants of the First Presidency of the Church to direct exactly what shall be said. Thus it is evident that in "both forms [of ordination] have been and are being used by those officiating. We receive communications from time to time, from theological classes and from others, making inquiries concerning the language to be used in ordaining different officers in the Church. On this and many other points there is a very manifest disposition to be technical and to attach importance of certain phraseology. Of course, no one can object to the exercise of proper care in administering the different ordinances of the Gospel, whether the ordinance of baptism, laying on of hands, administering to the sick, or the ordaining of men to various offices in the Priesthood. But while this is right, and there should be no looseness about this, people should not become too critical and technical. The form which is given us by the Lord for the administration of the ordinance of baptism is exceedingly simple and to the point. Undoubtedly the Lord knew better than anyone else whether it was proper and covered the ground or not. It would be very presumptuous in any man to think that he could improve on that which the Lord has given; though there have been times when the President of the Church has suggested language to be used in administering the ordinance of baptism that was appropriate to the then existing circumstances surrounding the candidates. This, of course, he had the right to do, as the man holding the keys. But for the administration of the ordinance of baptism under ordinary circumstances the form prescribed by the Lord in the Book of Doctrine and Covenants is the form that should always be followed. We have, on page in the Book of Mormon [Moroni chapter three], described to us the manner in which John, who was known as John the Baptist, ordained Joseph Smith and Oliver Cowdery. It is simple and to the point, and contains not an unnecessary word. Of course, in all ordinations care should be taken to bestow the authority, and should be done in the name of the Lord Jesus, and, as the Book of Mormon says, by the power of the Holy Ghost which is in the men who ordain. Juvenile Instructor, March 15, , vol. In this article, President Cannon actually defends the method of ordaining directly to an office without first conferring the Priesthood as described in Moroni chapter three, but as noted above, either method was recognized by the Lord. If this were true, a vast majority of the ordinations in the nineteenth century would also be invalid. The volumes of research available to show that this is nonsense cannot be presented here. Suffice it to say that this Fundamentalist teaching is not true or Fundamental. Two attempts were subsequently made to live it which were unsuccessful. President Joseph Smith, Jun. The law of consecration could not be kept here, and that it was the will of the Lord that we

should desist from trying to keep it; and if persisted in, it would produce a perfect defeat of its object, and that he assumed the whole responsibility of not keeping it until proposed by himself. However, by , Brigham Young felt inspired to once again organize the Church into united orders. He told the Saints: Thus saith the Lord unto my servant Brigham, Call ye, call ye, upon the inhabitants of Zion, to organize themselves in the Order of Enoch, in the New and Everlasting Covenant, according to the Order of Heaven, for the furtherance of my kingdom upon the earth, for the perfecting of the Saints, for the salvation of the living and the dead. Organizing the Latter-day Saints in the "order of Enoch" included the establishment of united orders. Nevertheless, these attempts to organize the entire Church into united orders were ultimately unsuccessful. They were officially brought to an end in by President Taylor, when he said in part: Our relations with the world and our own imperfections prevent establishment of this system at the present time, and therefore, as Joseph stated in an early day, it cannot yet be carried out. In He commanded Joseph to teach its necessity and then in counseled that the lesser law of tithing was all that was then required. In through Brigham Young, the Lord renewed His instruction to live the Law of Consecration; through President John Taylor in , the Lord again instructed the saints that it could "not yet be carried out. Today, the lesser law of tithing is required, though the Law of Consecration will be re-implemented at some future date Teachings of Ezra Taft Benson, p. Despite desires by Latter-day Saints or Fundamentalists, it is impossible for any man to begin to receive properties in the name of the Lord and His Church without proper authority. Participation in the Law of Consecration requires Church participation, primarily through its bishops. It is also fundamental that we possess the proper authority to implement it. Therefore, let no man among you, for this commandment is unto all the faithful who are called of God in the church unto the ministry, from this hour take purse or scrip, that goeth forth to proclaim this gospel of the kingdom. By denying the principle of continuous revelation, Fundamentalists often assert that all missionary work today must be accomplished without purse or scrip. However, with the changing social and economic conditions of the past century, the Lord saw fit to change His directives to His followers just as He did His disciples during the meridian of time. Originally, Jesus Christ taught his Apostles:

5: Jesus Christ, the Sure Foundation

The Eleven Eternal Principles of the Divine Realm. In numerology, eleven is a master number. Ten is the number of completion while one is the number of beginnings, so.

By cultivating faith in Christ, hope, and charity, we prepare for eternal relationships. Suggestions for How to Teach Group work. Wirthlin of the Quorum of the Twelve Apostles student manual, Divide the class into three groups. Have the first group read the section on faith, the second the section on hope, and the third the section on charity. Have them discuss how cultivating their attribute can influence behavior in dating, courtship, and marriage. Invite a representative from each group to report their findings to the class. Testify that cultivating these attributes helps us prepare for eternal relationships. What to Teach Family relationships can be eternal when they are founded on Jesus Christ and His gospel. Suggestions for How to Teach Discussion. Relate the following event from Church history: Nine years into the project, in the summer of , the foundation was complete. President Brigham Young determined to replace the massive foundation. This would be no easy task, for the foundation was sixteen feet five meters deep and sixteen feet wide, and the temple dimensions were by 99 feet 57 by 30 meters. In explaining his decision, President Young said that he expected this temple to stand through the Millennium. The Saints then set about to complete the task. If available, you may want to show this event as portrayed in The Mountain of the Lord [item]. This portion of the video is about three and a half minutes long. Why do you need a strong foundation in life? What weak foundations do people sometimes build on? How can you build or rebuild a foundation? Why are Jesus Christ and His gospel the only sure foundation? How does the story apply to marriage? Why are relationships that are built on Jesus Christ more likely to last into the eternities? Assign each student one of the following scriptures: Ask students to find what their assigned scripture teaches about foundations and to relate it to dating, courtship, and marriage. Sand foundations include materialism, lust, pride, and desire for power. Oaks , in Conference Report, Apr. Hinckley, Cornerstones of a Happy Home [pamphlet,]; or student manual, Review the lesson principle for this lesson see p. Testify of the importance of building our lives and marriages on the foundation of Jesus Christ.

6: Jedediah M. Grant Pamphlet

It is vitally important to have a clear understanding of this most basic and fundamental doctrine of "Eternal Salvation." The truth is, if you do not understand the eternal security of God's people, you do not understand what it means to believe on Christ!

This is a pamphlet outlining Nazi racial theories. It seems to have been intended primarily for members of the SS, though the copy I am working from carries the stamp of a school library. The book also suggests a plan for covering the content of the booklet in eleven class periods, indicating it was intended for use in the schools. Racial Policy Chapter 1: Decades of no growth are followed by periods of slow but steady progress, then new ideas suddenly appear that transform our culture in fundamental ways. A new view of the world opens up, giving us entirely new ideas of our nature and our environment that can only gradually be investigated. They give our people the opportunity for new growth, new flowering, new possibilities. The earth, which formerly was thought to be the center of the universe, became a small planet that was just as subject to the harmony of eternal laws as the course of the stars. The former world of appearances collapsed, and the Nordic spirit opened the door to a new scientific worldview. We owe to it our great advances in technology, the sciences, and economics. Today we are in the middle of another revolutionary epoch. Revolutionary scientific understandings of genetics and race have found political expression in the National Socialist world view. Once again a world of appearances collapsed, which had concealed from our eyes the true nature of humanity and the connections between body, soul, and spirit. The foundation of the Christian worldview is the doctrine of the separation of body and soul; the soul and spirit belong to a world independent of the physical, free of natural laws, and they are even to a certain degree able to free the human body from its natural setting. It is a major shift when racial theory recognizes the unity of body, soul and spirit and sees them as a whole that follows the eternal laws of nature. Ideas about humanity and peoples that have endured for millennia are collapsing. The Nordic spirit is struggling to free itself from the chains that the Church and the Jews have imposed on Germandom. The coming victory will bring a fundamental change in our view of the world, and opens the way for Nordic mankind to a new and greater future. The Enemies of the National Socialist Worldview and their Doctrine of the Equality of Humanity The Churches The Christian Church taught the quality of humanity from the beginning, and realized it in the areas it dominated. The Jew Paul was above all responsible for the idea, despite his pride in his pure Jewish ancestry. He won the inhabitants of the Roman Empire for the new faith. The Roman Empire experienced considerable racial mixing, which encouraged the rapid spread of the doctrine of racial equality. As Christians they were all the same, for the important thing was that they belonged to the Church and accepted its teachings. The only differences that counted were those between believers and unbelievers, and between priests and the laity within the Church. The goal is a unified humanity united in an all-encompassing Church led by the priests. It developed in the Orient during a period of racial chaos from the most varied cultures and found its final form under Byzantine influence. Does the same soul dwell in these differing bodies? Being absorbed into the Christian community and receiving Christian education did nothing to change or improve the nature or life styles of the various peoples, however. They were only rendered uncertain of their true nature, meaning that foreign influences interfered in areas where only blood should speak, for example the relations between men and women, spousal selection, the relationship between family and people, indeed in relations to foreign customs and life styles. In over a thousand years, Christianity has not succeeded in raising the cultural level of Negroes or South American Indians. But the Church has built walls where none should exist, for example those between Germans of varying confessions. And it has torn down walls that nature established by blessing marriages between Aryans and Jews, Negroes and Mongols. Its doctrines are responsible for the fall of races, peoples and cultures. The healthy instincts of the German peoples resisted its foreign teaching from the beginning, or tried to give it its own stamp. Nordic people fought against it for centuries. Meister Eckhard said over years ago: But the tragedy of the Reformation is that began as a German revolution, but ended in a battle over dogmas, and Luther finally bound the conscience to the Jewish teachings of the Bible. Copernicus, Kepler, Galileo and many other

scientists began the battle between modern science and Church dogma, The Nordic scientific spirit can only accept as true that is in accord with science and experience. Today even the once immovable Church is asking questions about the equality of humanity. The National Socialist worldview, based on the knowledge of the laws of inheritance and the inequality of the races, will succeed in overcoming this ancient false teaching and return the German people to its native worldview. The Jews had a decisive influence. Like the Church, liberalism taught that all people were equal, that there were no value differences between the races, that external differences e. Each person, regardless of race, might be a hero or a coward, an idealist or a materialist, creative or useless to society, militarily able, scientifically able, artistically gifted. The environment and education were the important elements that made men good and valuable. If one provided the proper environment and freed people from their chains, the peoples would join to develop their abilities in a unified humanity, and eternal peace would result. Therefore liberalism demanded equality for all, the same opportunities for everyone, in particular the Jews, equality and freedom in the economic sphere, etc. We Germans have seen where such doctrines lead. Liberalism tore down the structures that held races and peoples together, releasing the destructive drives. The result was economic chaos that led to millions of unemployed on the one side and the senseless luxury of economic jackals on the other. They won the leading role in the political parties, the economy, the sciences, arts and press, hollowing out the nation from inside. The equality of all citizens, regardless of race, led to the mixing of Europeans with Jews, Negro, Mongols, and so on, resulting in the decay and decline of the Aryan race. All that Nordic civilization had won from the powers of darkness in the areas of culture, science, and freedom was threatened at the instant when the Jews and other inferior elements gained power. European domination of the world collapsed as the result of the World War, and the best of the German peoples, the Germans, faced the danger of decline. Adolf Hitler alone rescued Germany and all of Europe from this fate. Marxism The most dangerous opponent of our worldview at present is Marxism, and its offspring Bolshevism. It is a product of the destructive Jewish spirit, and it is primarily Jews who have transformed this destructive idea into reality. Marxism teaches that there are only two classes: Each must be destroyed and all differences between people must be abolished; a single human soup must result. That which formerly was holy is held in contempt. Every connection to family, clan and people was dissolved. We have seen firsthand where Marxism leads people, in Germany from to , in Spain and above all in Russia. The people corrupted by Liberalism are not able to defend themselves against this Jewish-Marxist poison. If Adolf Hitler had not won the battle for the soul of his people and destroyed Marxism, Europe would have sunk into Bolshevik chaos. The war in the East will lead to the final elimination of Bolshevism; the victory of the National Socialist worldview is the victory of Aryan culture over the spirit of destruction, the victory of life over death. They were the first and most fanatic proponents of the idea. The Jew Paul spread the Christian doctrine of equality. Freemasonry dominated the intellectual world of the French Revolution, and Liberalism grew out of Freemasonry. How did the Jew gain this destructive power over the European peoples? The Jews are a mixed race. The essential characteristic that separates them from all other races and peoples is the instinct for parasitism. The Jews themselves are most clear about this. What is the culture of the Jew? What is his god? A characteristic example is the relationship of the Jew to language: Even before our era the Jewish people had changed its language several times. Wherever they went, they took on the host language, though they were generally unable to conceal their racial additions. Yet the Jews are one of the most racially conscious peoples. The laws of the Old Testament and the Talmud strongly prohibit marriage with Gentiles. Leading Jews have always stressed the importance of race and racial purity. Even the Soviet Union, otherwise opposed to race, had passed measures to protect Jewish blood. It is the key to world history. History is often confusing because it is written by people who did not understand the racial question and the aspects relevant to it Race is everything, and every race that does not keep its blood from being mixed will perish. He misled the English people with the notion of an Oriental Empire, thereby dulling and falsifying English racial instincts. The Jew also betrayed the peoples of Russia with images of heaven on earth, leading to race mixing to a vast degree, greatly speeding up a process of decay already in progress. The Jew could realize his plans for world domination only when Russia had become weak, without instincts, without culture. Europe will have defeated this threat only when the last Jew has left our part of the planet. The German people will not be destroyed in

this war, but rather the Jew. The Racial Question as the Decisive Question for our People Whenever the existence of a people is threatened, the foundation of their development and rise becomes important. The history of every great nation shows a clear idea of its uniqueness and a rejection of foreign races. This attitude is as innate in people as it is in animals. This becomes problematic only when peoples disobey god-ordained laws, when the destructive ideas of equality destroy their instincts, when racial mixing develops. It is then usually too late to turn around, and the decline of the peoples can no longer be stopped. Warning voices were raised in the 18th and 19th centuries when Liberalism began to destroy the peoples of Europe. Gobineau recognized with sure perceptiveness the danger of race mixing. Chamberlain followed him, as did many others, above all F. We owe these Nordic scientists this revolutionary knowledge: Humanity is not equal. Just as plants and animals are of different types, so, too, are people.

7: Pamphlet: Is Mormon Fundamentalism Fundamental?

The edition shows that the For the Strength of Youth pamphlet is no longer merely to be a written code of ethics identifying extensive lists of what does or does not constitute good manners; instead, the pamphlet is focused upon the eternal principles of right and wrong with their attendant consequences.

E-mail The gospel of Jesus Christ contains principles of truth applicable to the government of our families, our churches, our cities, states, and to nations themselves. These principles of government are so basic to human nature that they are applicable to different times and cultures as well as to our own. These seem to me to be some fundamental eternal principles of government: Government properly constituted is both necessary and good. Instead, the Doctrine and Covenants states plainly: Can we suppose that He has a kingdom without laws? Or do we believe that it is composed of an innumerable company of beings who are entirely beyond all law? Consequently have need of nothing to govern or regulate them? Would not such ideas be a reproach to our Great Parent, and at variance with His glorious intelligence? Would it not be asserting that man had found out a secret beyond Deity? That he had learned that it was good to have laws, while God after existing from eternity and having power to create man, had not found out that it was proper to have laws for His government? A second principle arises from a theory of knowledge peculiar to the Mormon people. If there are principles of government that are sufficiently basic to human nature so as to transcend the limitations of a given time and place, how are these principles to be known? And how are such general principles to be applied in a particular circumstance? The Doctrine and Covenants records that when Oliver Cowdery sought particular wisdom beyond his own, the Lord taught him a principle of truth applicable to anyone who seeks knowledge. With properly established government seen as a good, and with a means described by which the lawmaker may have access to knowledge beyond his own, a third principle emerges: The Prophet Joseph said that man, if taught correct principles, would govern himself. It would follow that coercion as an instrument of government will be drastically limited as the individual learns correct principles, thereby becoming able to govern himself more by internal motivation and less by external constraint. Secular government under certain circumstances must use coercive, self-protective, or punitive measures, but the ideal remains: The means of persuasion or long-suffering are greatly to be preferred to the use of the sword, which is often two-edged. The endâ€”no matter how desirableâ€”does not justify an otherwise illegitimate means of force or domination. This is likely why it was almost always within the context of a discussion of the First Amendment freedoms of religion and speech that the Prophet Joseph Smith referred to the United States Constitution as an inspired document. The fourth principle therefore follows: Even though force may sometimes be necessary to govern behavior, matters of conscience must not be regulated by government. The Prophet Joseph Smith said: Consequently, then, we are not disposed, had we the power, to deprive any one of exercising that free independence of mind which heaven has so graciously bestowed upon the human family as one of its choicest gifts. And we are under no obligation to do this, for every creature has as good a right, according to his organization, to choose for himself as the Gods. This allowance of diversity is based not merely upon a philosophical spirit liberalism, but more fundamentally upon the eternal principle of free agency. The Book of Mormon carefully distinguishes between an act, which may need to be regulated, and a belief, which cannot be. Brigham Young insisted on tolerance with this pungent metaphor: If we do, we would want to keep an iron bedstead to measure every person according to our own measurement and dimensions; and if persons were too long we would cut them off, and if too short draw them out. But we should discard this principle, and our motto should be, we will let every one believe as he pleases and follow out the convictions of his own mind. Implicit in this principle of freedom of conscience is the protection of pluralism and of minority rights. The principle of freedom of conscience can be maintained by different forms of secular government with appropriately different means. Family and church government would be sensitive to this principle in a variety of ways. A fifth principle of government is the necessity of the consent of the governed. The principle of consent could be manifest in different ways. However, to be in harmony both with the principle of consent and with freedom of conscience, majority rule would have to be limited by the protection of basic minority rights.

The American Constitution provides for majority rule while preserving minority rights in many ways, including the protections found in the Bill of Rights and the Fourteenth Amendment. One of the most instructive examples of majority rule occurred in the Book of Mormon after a righteous king, Mosiah, turned his power back to his people, giving them responsibility for their own actions at the same time. He first explained why one-man rule is dangerous: He saw that the guarantee provided by majority rule against exploitation and domination rested in a fundamental facet of human nature: This advice would not necessarily eliminate a constitutional monarchy, a parliamentary government, a unitary state, a federal republic, or even a more authoritarian form of government that truly represented the people. This principle of King Mosiah was not just a brilliant experiment—it was inspired. Even though these are political examples, they reflect a theological principle. The sixth principle recognizes that though power is essential, it may be fatal to good government. Power must be given and harnessed simultaneously: One of the most profound passages of the Doctrine and Covenants observes: The United States Constitution restrains the power that it grants by the application of three tenets: Power at the national level is separated and balanced between three coordinate branches. Power is further checked by dividing its prerogatives among the nation, the state, and the people. Finally, the Bill of Rights and the Fourteenth Amendment protect basic individual rights against violation by any level of government. Of course, other means of limiting power may also be effective. Parliamentary systems with the concept of responsible government also limit power successfully. More authoritarian governments can also possess traditional customs or laws limiting the powers of the lawgiver. The seventh principle is the human factor: These two principles provide at once the origin and the apex of all other governmental principles. The theory of communality has been characterized by a belief in objective reality—a strand of classical Greek thought which held that because the good existed and could be discerned, force was justified in obtaining it; that is, the good is known and is embodied in the whole of the community, and the individual may therefore be coerced into conforming to that fact. Force is legitimated by the end to be achieved. This theory of communality continued to be well-suited to the religious and political power structure of the post-Greek and medieval world. But with the rise of the modern nation-state and its fracturing of the Roman empire, with the destruction of the secular power of the papacy, with the devastating impact of the Reformation upon the universality of the Western Church, and with newly developing capitalism overpowering the less efficient but more communal medieval feudal economy, the world of universals, of so-called objective reality, seemed shattered beyond repair, and with it was also shattered the theory of communality. Thus, a climate was created in which a far different view of the world could flourish. This other position asserted the dominant individuality of man. The theory of individuality was based upon a rejection of the premise that man can discern objective reality by reason and by intuition. Freedom becomes simply the untrammelled accomplishment of individual desires. Coercion therefore has no moral base but is simply tolerated, at the lowest possible level, so that individual man might accomplish without infringement by others his individually discerned desires. Community is therefore minimal and artificial. Latter-day Saint theology maintains that a mixture of truth and error exists in both classical Greek and liberal thought. Objective reality exists and can be known, forming the basis of uncoerced and natural community. The attainment of such a goal, however, can only be accomplished by loving persuasion, not by force. The ninety-third section of the Doctrine and Covenants establishes the basis for the ultimate individuality and agency of man. Intelligence, or the light of truth, was not created or made, neither indeed can be. Man is declared to have been in the beginning with the Father, possessed of an uncreated intelligence. The premortal goal of perfected individuality patterned on a likeness of our Father was seen in a vision by Abraham: That Satan “came before me, saying—Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost. This second estate is given that man might learn the principles of governing self, family, and community. After death, those whose natural propensities draw them together without coercion form natural communities. In the Doctrine and Covenants we read: The final judgment therefore becomes not an arbitrary act, but rather an act of kindness based upon self-judgment and a natural grouping. Moroni records that one not able to live celestial principles would be unhappy in such an environment: Do ye suppose that ye could be happy to dwell with that holy Being, when your souls are racked with a consciousness of guilt that ye

have ever abused his laws? Examples of uncoerced community may be examined from the Book of Mormon. The history of the people immediately following the ministry of the resurrected Lord presents the picture of a homogeneous society without ethical, economic, or other divisions among them. Unfortunately, after a century of such society, it disintegrated into civil war and self-destruction. About a century before the time of Christ the Nephites and Lamanites who had joined the church experienced the same combination of personal righteousness and social cohesion. Although they suffered persecution from without, their internal unity prevailed. The prophet Alma described their community, summarizing: But this community was also destroyed eventually by unrighteousness among the people. Another people who experienced something approaching complete individual righteousness and perfect natural community, although living in a period of general unrighteousness, dwelt in the city of Enoch: Presumably these communities fulfill the requirements of celestial society described in the eighty-eighth section of the Doctrine and Covenants. In such communities we can see eternal principles of government. To summarize these principles: Finally, Latter-day Saint theology offers a solution to an age-old paradox—the conflict between individualism and communality—by suggesting a harmony between them in which each is essential to the other. Painting by Del Parson.

8: Themes in Nazi propaganda - Wikipedia

By God's grace, we will apply these principles as a matter of stewardship, realizing that conflict is an opportunity, not an accident. We will remember that success in God's eyes is not a matter of specific results, but of faithful, dependent.

A former stake, mission, and temple president, he continued here a series of studies on the various elements of the gospel of Jesus Christ. Enduring to the end appears to correspond to the lifelong task of walking up this straight and narrow path until one qualifies for eternal life. Photo by Christine Langer-Pueschel For several generations, Latter-day Saint discourse has privileged four basic principles and ordinances of the gospel. In , however, the historic introduction of a comprehensive missionary handbook featured five principles and ordinances in its lesson on the gospel of Jesus Christ. Faith in Jesus Christ 2. The gift of the Holy Ghost 5. Enduring to the end This quintet of basic principles now appears to be systematically reflected in all curricular materials produced by The Church of Jesus Christ of Latter-day Saints. The fifth principle seems to have been introduced without any fanfare or even notice. Whittaker, often used these kinds of summary statements to explain the Latter-day Saint message. But over time, various missionaries composed their own, more analytic statements. In elaborating on the fourth principle, Pratt lists all the duties incumbent on a new Church member: It seems probable that these writers did not actually recognize enduring to the end as a separate principleâ€”even though they always included it conceptually in their expositions of the restored gospel and typically used Book of Mormon phraseology to do so. Eventually the thirteen affirmations of belief from the Wentworth Letter of were excerpted by Franklin D. While enduring to the end was not recognized therein as a basic gospel principle in article 4, it did receive a mention in article They seem likely to have received their final or near-final form at the hand of Orson Pratt, who continued rewriting and reformulating them in successive years. Book of Mormon Origins in the Teachings of Christ The significantly intensified study of the Book of Mormon over the last four decades has contributed directly to this development in doctrinal understanding. In each one he emphasizes in different ways the necessity of enduring to the end. In 2 Nephi In this expanded version we learn that Nephi had saved perhaps the most spectacular part of that early vision to use as a conclusion to his doctrinal writings. We now learn that in this segment of the early vision, Nephi and presumably Lehi before him was taught the basic principles of the gospel or doctrine of Christ by the Father and the Son directly. He quotes each of them three times. Recognizing the supreme authority of the speaker, Nephi immediately states his own understanding of this principle as a basic gospel requirement: At this point, Nephi introduces a powerful visual imageâ€”possibly original with himâ€”to help readers understand the complete gospel process. He describes an entry gate that opens onto a straight and narrow path that leads to eternal life. The remaining principle, enduring to the end, appears to correspond to the lifelong task of walking up this straight [16] and narrow path until one qualifies for eternal life v. The answer is clearly negative. The same five basic principles of the gospel are delineated for the Nephites by Jesus when he first appears to them, as reported by Mormon in 3 Nephi In this chapter, we have the first four principles presented and repeated, but without any direct reference to the fifth principleâ€”enduring to the end 3 Nephi Instead, we get the Book of Mormon version of the Sermon on the Mount, presented as a teaching on the way that those who have been baptized and have received the Holy Ghost should live their lives. Our suspicion is that this presentation in chapters 12â€”14 should be understood as a discourse on enduring to the end, which is powerfully confirmed at the end, when the rhetorical tension is resolved as Jesus announces the fifth principle twice for emphasis: The point is made three times that those who follow Jesus by believing in him, repenting, and being baptized will be filled with the Holy Ghost. But then they will be judged by him. Three times it is stressed that they will be judged according to their works. As in 2 Nephi Other Book of Mormon Prophets Throughout the Book of Mormon, this understanding that only those who have endured faithfully in keeping the commandments of God will receive eternal life is consistently maintained. Contrary to teachings promoted throughout much of Christian history, neither a profound spiritual experience nor the reception of required ordinances will be sufficient. A sampling of the teachings of Nephite prophets at different points in time makes this clear. Moroni goes on to cite the practices of the Nephite church. A priesthood ordination used this

language: He also included this requirement for baptismal candidates: A thousand years after the great vision given to Lehi and Nephi gave them the language of enduring to the end, it was still in prominent use by the Nephite church and prophets. Enduring to the End in the Bible While the language of enduring to the end does occur in the New Testament, the concept shows up more often in other forms. A few examples from the Gospels might include the following: Preach My Gospel In his recent history of Preach My Gospel, Benjamin White briefly mentioned the inclusion of enduring to the end in the third lesson on the gospel of Jesus Christ ; however, he does not seem to notice that this is a significant expansion of the traditional definition, nor does he offer any account of the reasoning behind this change. Russell Ballard because of his assignment to preside over the Missionary Executive Committee in those years. Through the good offices of Elder M. Russell Ballard, I have obtained some additional explanation from the Missionary Department for this expansion. Administering the Church Salt Lake City: Macmillan, , 2: Joseph Smith Histories, â€”, ed. Karen Lynn Davidson, David J. Jensen Salt Lake City: University of Utah Press, , 63â€” A Journal of Mormon Thought 15, no. For a more detailed discussion of P. Givens and Matthew J. Oxford University Press, , â€” A much longer and more technical discussion will be found in Noel B. See Royal Skousen, ed. Yale University Press, , Maxwell Institute for Religious Scholarship, , â€” Russell Ballard, e-mail dated July 30, , and forwarded to the author by Elder Ballard on August 15,

9: Eternal Principles of Government: - ensign

is the first principle of the gospel, is not a trait to be developed but a gift to be sought and is received from God, enables us to trust in Christ and in His power to cleanse, renew, redeem, and strengthen us, is obtained by obedience.

Elementary process of Bremsstrahlung People of the north, people of the west, people of the east, people of the south, dress Tables II III. Fisheries, property, produce of land, live stock, etc. Mines, factories, &c. V. 13 Park County (Emigrant District through Powell County (Ophir District) Canon mp990 service manual 1996 dodge ram 1500 owners manual Functional report of sebi needs and importance 9. Of the excellency and nobleness of true religion Linux cheat sheet Operations research handbook Comedies and proverbs 4th Division Tanks Land p. 60 Qualitative research in education lichtman Prospectors Field Book and Guide, Fifth Edition (Lost Technology Series) From dharma bums to punk Zen. Legrand timer switch manual 5th edition d&d monsters manua Changing classrooms The political economy of oil in Alaska Tex Smiths Hot Rod History Invention of Ancient Slavery (Duckworth Classical Essays) Sounds and Letters for Readers and Spellers (Phonemic Awareness Drills for Teachers and Speech-Language P Wouxun kg uv3d manual Going for Baroque : Seneca and the English Sander M. Goldberg. Chaos, Rhythm and Flow in Nature Libro el placer de leer y escribir Full screen second monitor Beckys urban favorites K.O.d in the rift Nissan micra modell k12 electronic service manual html A critical review of Berings first expedition, 1725-30 Basic College Mathematics (Students Solution Manual) Across the horizon of time Halfmoon Creek to Marshall Pass Doctrine of equity. Public speaking as communication The bastard of Mauleon Review for the CLEP General Mathematics (Review for the Clep General Mathematics Examination) Sonography in Obstetrics Gynecology What is dramatherapy?