

The Holy Temple



A collection of essays on the sacredness of the temple, the garment, and a call to repentance for all covenant breakers

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Read and Weep -Again

An update on the original talk "Read and Weep" by Francis M. Darter in 1961

and the essays:

The "Wedding Garment"

&

What Latter-Day Saints Can Do to Oppose
Apostasy Today

" Ordinances instituted in the heavens before the foundation of the world, in the priesthood, for the salvation of men, are not to be altered or changed. All must be saved on the same principles."

Joseph Smith, DHC

5:425.

The kingdom of heaven is like unto a certain king, which made a marriage for his son, . . .

11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

12 And he saith unto him, Friend, how camest thou in hither not having a

wedding garment? And he was speechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

14 For many are called, but few are chosen.

- Matthew

22:2,11-14

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The Holy Temple

*An essay on the sacredness of The New and Everlasting Covenant
and a call to repentance for all covenant breakers*

It is a truth of human nature, or an attribute of the natural man, to revolt at being called to repentance. To admit fault and error is the essence of humility and the reason why one must be humble as a child to enter into the kingdom of heaven. For all men are wrong, and all men are in error in their lives, and it is only by the great mercy of repentance that we can take upon us the atonement of Christ and be transformed into the Sons of God.

As you read this call to repentance, I pray you will have the humility to read it in the spirit it was given, the spirit of love.

Our time is one of apostasy, and great wickedness. All of the holy Prophets since the world began have spoken of our day as both great and terrible, when the love of many would wax cold, and yet the saints would be gathered for the last time..A time when the wicked will be thrust down, and Christ will come in his glory to reign personally upon the earth. These prophesies are true, and as the Lord lives will all be brought to pass.

What can we do? Do you and I each have a role to play, and a responsibility to fulfill, in this time of both great promise and great peril? Yes. It is no accident that you and I are on the earth at this time. And we were all sent here with a calling and a mission to perform. These are days that will try and temper the Latter-Day Saints. If we are to be refined as pure silver in this refiner's fire, we must each seek and obtain the spirit to be our constant companion.If we blindly follow our church leaders and accept lesser ordinances, and lesser garments, than the original form these we revealed by God we will receive lesser blessings, diminished understanding, and ultimately be cut off from God.

Isaiah warned us that the new and everlasting covenant would be broken, and our temples defiled by a change in the ordinances in our dispensation: "The earth also is defiled under the inhabitants thereof, because they have transgressed the laws,

changed the ordinance, broken the everlasting covenant."¹ The prophet, Joseph Fielding Smith, made it clear that this prophecy refers to us, and to our dispensation and our temples when he said in reference to this verse: "It is the Latter-Day Saints who have transgressed the Laws, changed the ordinances, and broken the everlasting covenant"²

Likewise, Joseph Smith, referring to the loss of priesthood by those who changed the ordinances in the great apostasy: "If there is no change of ordinances, there is no change of priesthood."³ Thus if we change the ordinances we also change their effectiveness, legitimacy, and the validity of our priesthood.

So the question is: do these prophecies refer to us? have we changed the ordinances? The answer is yes. Prophets throughout this dispensation have applied these prophecies to the Latter-Day Saints, and anyone who has been to the temple knows, the ordinances are often changed, some even abandoned altogether.

As many have asked me when I teach these gospel principles, some of you who are reading this essay might ask: "You are hinting that we have strayed from the ordinances and broken the everlasting covenant as a people."⁴ Does this encourage faith in the Church of Jesus Christ of Latter Day Saints?"

This is a question only an idolater could ask. The question presumes the object of faith should be an institution. That is idolatry.

To the extent that the church teaches faith in the Lord Jesus Christ, it is of value. To the extent it teaches faith in itself, it will damn you.

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Isa 24:5

² Deseret News, Oct 17, 1936

³ *Teachings of the prophet Joseph Smith*, p. 158

⁴ Isa. 24:5

Those who inherit the lowest condition in the afterlife apart from outer darkness, will keep company with liars, thieves and adulterers.⁵ These damned folks, who are cast down to hell and suffer the wrath of Almighty God,⁶ are the ones who worship the church, but not the Christ. They prefer the institutional leaders⁷ rather than receiving the testimony of Christ.⁸

These people are those who "love and make a lie" because the truth is not in them.⁹ They lie about the terms of salvation. They substitute the commandments of men for faith in Christ. This is the heart of lying - to deceive on matters affecting the souls of mankind.

Let me be as clear as I possibly can: I am NOT trying to encourage faith in a church. I am trying to encourage faith in Jesus Christ. The Articles of Faith clarify who we are to have faith in: "We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ."¹⁰

It is incidental to that faith that we have a church organization.¹¹ Nowhere in the Articles of Faith, nor in the scriptures, nor in any teaching from any prophet, does it require anyone to have "faith in The Church of Jesus Christ of Latter-day Saints" for salvation.

Any person (or committee) who encourages faith in the institution of the church should repent. They suffer from a damning form of idolatry, denounced in scripture, which will condemn them to hell unless they repent. If they teach this as doctrine to others, they are leading them astray.

⁵ D&C 76: 103

⁶ D&C 76: 106

⁷ D&C 76: 99-100

⁸ D&C 76: 101

⁹ D&C 76: 103

¹⁰ AofF 4

¹¹ AofF 6

As to the other part of the question - that the temple ordinances have been changed, let me be clear on that also. Yes, they have been changed. The question admits it. We all know that is true. They have been substantially reworked, deleted, portions eliminated, whole characters removed from the presentation, and even the parts that are identified as "most sacred" have been altered! They certainly have been changed. I leave it for each person to decide the extent to which these alterations are or are not important to them.

When a Dispensation of the Gospel is conferred on mankind through a Dispensation head (like Enoch, Moses, or Joseph Smith) then those who live in that Dispensation are obligated to honor the ordinances laid down through the Dispensation head by the Lord. It is a truth accepted by all Latter-Day saints that any ordinance not performed according to the exact pattern, and wording the Lord has set, is invalid. Just as every priest must bless the sacrament according to the words the Lord has set, and every baptism must be performed exactly in the manner we are commanded, how much more we ought to hold the temple ceremonies sacred and administer them correctly, according to the pattern and in the way the Lord revealed. For so long as the ordinances remain unchanged, the ordinances are effective. When, however, the ordinances are changed without the Lord's approval [This is the critical question], they are broken. At that point, either the ordinances have been preserved by a church or group of saints with God's authority and commission to do so, even if where they are is not yet known to you, or the Lord would need to bestow a new Dispensation.

We are in the unique position of being in a dispensation that is preparing for the coming of the Lord, and in which we have been promised that the priesthood, and therefore the fullness of the ordinances, will not be taken completely from the earth.¹² The

¹²D&C 13:1, 27:13, 33:3, 90:2, 112:30

question then is: If the church no longer preserves the ordinances where are they still administered intact?

If you see that the ordinances are now broken by the many changes, then you should look for the prophets, temples, or people who have preserved them. IF (and I leave it entirely to you to decide) the many changes were authorized by the Lord and approved by Him, then you have no concerns. The covenant was not broken. Then all is well in Zion.¹³ Everything continues intact.

It would be interesting to know why the church leaders changed the ordinances. Particularly when Joseph Smith (as the Dispensation head) said that it couldn't be done.¹⁴ But if your confidence or faith is in The Church of Jesus Christ of Latter-day Saints as the instrument of salvation, then you should not trouble yourself with this question. If your faith is in Christ, then take the matter up with Him and let Him explain to you what your state and standing is before Him. I have no fear of His judgments.

If I were a church leader, I would never have agreed to any change, ever, to any of the ordinances. But I was not a church leader, and when the most extreme changes were made in 1978, 1979, the early 1980s, 1990, and 2003, no one asked me to even sustain them. Those in charge imposed them. As a member, I wasn't even afforded the chance to give a sustaining vote on the question. Church members have never been required to take a position, either by the church or the leaders or by common consent. The church just DID it. That leaves everyone the freedom to decide individually what these things mean to them.

I would also add that if I'd been asked to vote I would have voted against it. Today, if the church provided periodic sessions using the earlier form, I would make it a practice to always attend

¹³ 2 Nephi 28:21

¹⁴ *Teachings of the prophet Joseph Smith*, p. 158, " Ordinances instituted in the heavens before the foundation of the world, in the priesthood, for the salvation of men, are not to be altered or changed. All must be saved on the same principles." *History of the Church*, 5:425.

only those sessions. I attended so frequently before the changes that, even today, when attending I still recite in my own mind the missing portions of the ceremonies. I cannot avoid it. They are embedded and remain in my heart, despite not being present in the temple ceremony any longer.

Have faith in Christ. He doesn't change.¹⁵ I concede that it's weird that a church claiming to worship an unchanging God has a tendency to violate his commandments by changing His ordinances. But this is nothing new. Every apostasy in history came about on this same principle. God, at least, doesn't change. So I admonish you to lose your idolatry and anchor your faith in Him, then you will be led by the spirit to know the answers to these questions for yourself. If you will obey the commandments of God, he will send you his spirit which will teach you all things you should do.¹⁶

We must distinguish between the changes and doctrines of men and the commandments of God. If we trust in the arm of flesh, the idolatry of following church leaders will be no excuse for violating our covenants under their aegis. We are not commanded to follow blindly, "But ye are commanded in all things to ask of God, who giveth liberally; and that which the Spirit testifies unto you even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of men; for some are of men, and others of devils."¹⁷

¹⁵1 Ne. 10: 18; 2 Ne. 27: 23; Moroni 10: 7, among many others.

¹⁶ John 14:26

¹⁷ D&C 46:7

THE "WEDDING GARMENT"

An essay on the scriptural and historical teachings regarding the Sacred Temple Garment of the Holy Priesthood.

It is not our intent in this article to take that which is sacred and make it profane. We understand the sensitivity of an article that discusses a matter so sacred as the garment of the Holy Priesthood. However, if we avoid totally the discussion of that which is sacred with the interpretation that it is taboo then we risk the perversion of the truth as there is no platform remaining in which to keep the truth alive. With this in mind, we will discuss this honorable topic while keeping its sacredness at the forefront and pray that none are offended for the subject matter before they have benefit of hearing the truth.

There are some that will read these words that have little or no knowledge of there ever having been a change in the garment. Others, although knowing, have given little thought to the significance of these changes.

Opposite is a reduction of a poster that was hung in all the temples by President Joseph F. Smith in 1916. They were displayed in a prominent place, until they were ordered taken down and burned in 1923 when official permission was given by Heber J. Grant to "mutilate" the garments.

Notice that it is first given as an imperative rule. That this is the approved pattern, to be worn as intended, down to the wrist and ankles, and around the neck. Anything else would be to alter or mutilate the garment and should be cause to refuse admission to the temple. Probably the most important statement made was that the pattern was revealed from Heaven. There have been several related accounts other than the statement of President Joseph F. Smith, of the pattern being revealed from heaven.

Through these and other testimonies one can be sure that the pattern was revealed from heaven.

GARMENTS

The following is to be regarded as an established and imperative rule

The Garments worn by those who receive endowments must be white, and of the approved pattern; they must not be altered or mutilated, and are to be worn as intended, down to the wrist and ankles, and around the neck. Admission to the Temple will be refused to those who do not comply with this requirement.

The Saints should know that the pattern of endowment garments was revealed from Heaven, and that the blessings promised in connection with wearing them will not be realized if any unauthorized change is made in their form, or in the manner of wearing them.

JOSEPH F. SMITH,
President

The Prophet Joseph Smith called a meeting of the Saints at Nauvoo and told them that an angel had visited him and instructed him to have them wear the garments of the Holy Priesthood, an sample of which the angel showed him, explaining all the features pertaining to it, and told him it must be worn all through life, and it would be a protection to them against physical and spiritual dangers if they were always faithful to the covenants they made with the Lord. Accordingly Joseph had a garment made after the exact pattern the angel showed him, and took it to the meeting, held it up before the people and explained to them all what the angel told him to do. He then instructed them to go home and make their garments (*Early Pioneer History*, Eliza M.A. Munson)

Another pioneer account relates: "Mother told us children many incidents of her experiences at Nauvoo. She was at the meeting at Nauvoo when he presented the garment to the Church, and held it up before them and said it was the exact pattern of the one the angel showed him, and was called "The Garment of the Holy Priesthood," and must be worn all through life, and would be a protection to them against all physical and spiritual dangers if they were always faithful to the covenants they made with the Lord. He explained all the features pertaining to it, and told them it should never be changed from that pattern. She was so impressed that she made suits for us children and had us wear them so that we would be used to such a garment when we became eligible to wear it.

I have always worn the original garment, the exact pattern of the one the angel showed to Joseph Smith, and have learned to love it, and I felt very bad when the Church authorities allowed a change. (*Autobiography of Benjamin Franklin LeBaron*, copied by the BYU Library, 1946, pp. 1-2)

CORRECT UNDERSTANDING

There is much significance to the original pattern of the garment. It was Daniel R. Bateman that stated:

"On the 27th of September, 1886, I was at a meeting in John W. Woolley's home in Centerville. In that meeting the importance and sacredness of the garments were explained by President John Taylor. Part of the time he stood in mid air with a halo of light around him. President Taylor told us the time would come when changes in the garment would be made and it was necessary for the brethren to have the correct understanding of the pattern and meaning of the marks so as to be able to teach the Saints of that time. He told us it was the same pattern of the garment given Adam and Eve in the Garden of Eden and it all had a sacred meaning.

The Collar: "My yoke is easy and my burden is light."

The strings: 3 strings on each side, had a double meaning. The strings being long enough to tie in neat double bow-knots, representing the Godhead. The double bow-knots meaning the marriage tie, man and wives.

The compass: A guide to the wearer as the North Star is a guide in the night to those who do not know the way they should go.

The Square: Representing the justice and fairness of our Heavenly Father, that we will receive all the good that is coming to us or that we earn, on a square deal.

The Navel Mark: Meaning strength in the navel and marrow in the bones.

The Knee Mark: Representing that every knee shall bow and every tongue confess that Jesus is the Christ.

Adam and Eve, he told us, were without clothing and the garment was also given to cover their nakedness and for the protection from the enemy. The sleeves reaching to the wrist and the legs to the ankles; not fitting tight but flowing. This pattern was

given to the prophet Joseph Smith by two heavenly beings.”(signed by Daniel R. Bateman, original copy from Francis M. Darter)

In all fairness, Heber J. Grant only permitted the “mutilation” of the garment in his day without totally eliminating the revealed pattern. It was not until 1978 in the days of Spencer W. Kimball that the garment of the revealed pattern was totally rejected, even inside the temple. It is indeed ironic that the revealed pattern, once the only pattern permitting the patron to enter the temple, is now a matter preventing admittance to the temple by its wearer. “Mutilation” was, however, not new even in the days of Heber J. Grant.

It was once again Joseph F. Smith that said:"The Lord has given unto us garments of the holy priesthood, and you know what that means. And yet there are those of us who mutilate them, in order that we may follow the foolish, vain and (permit me to say) indecent practices of the world. In order that such people may imitate fashions, they will not hesitate to mutilate that which should be held by them the most sacred of all things in the world, next to their own virtue, next to their own purity of life. They should hold these things sacred, unchanged and unaltered from the very pattern in which God gave them. Let us have the moral courage to stand against the opinions of fashion, and especially where fashion compels us to break a covenant and so commit a grievous sin. (*Improvement Era*, President Joseph F. Smith, 9: 813)

President Anthon H. Lund, President of the Salt Lake Temple under President Joseph F. Smith said of how serious a matter this was:If you mutilate the garment by cutting off the sleeves or legs or changing it in any manner, it loses its identity and is no longer a garment of the Priesthood. Those who do this forfeit their standing as members in the Church and the only way they can get back is by the waters of baptism.(*Truth*, 16:44-45)

PROTECTION AGAINST HARM

The original revealed garment will provide protection against the tribulation. In times of danger, it could well mean the wearer's life. It cannot be denied that the original garment has been a protection to the wearer. Let us show this from the scriptures.

The endowment in its fullness was given to several people besides the Prophet Joseph Smith as early as 1843. "A priesthood order was established in Nauvoo, called the holy order or the quorum of the anointed, the members of which were of both sexes. In the upper room of the red brick store a room was dedicated where scenes were enacted representing the Garden of Eden, and that members of that order were provided with a peculiar undergarment called by many at the time "a robe." It was made in one piece. On the right breast is a square, on the left a compass, in the center a small hole, and on the knee a large hole." This is the description of that garment as given to in Nauvoo, in Joseph Smith's lifetime. It was claimed that while they wore the "robe" no harm could befall them.

In confirmation of this idea, we quote D&C 135:2 speaking of the Providential escape of Willard Richards, who was in jail with Joseph and Hyrum at the time they were murdered: "John Taylor and Willard Richards, two of the twelve, were the only other persons in the room at the time; the former was wounded in a savage manner with four balls, he has since recovered; the later, through the promises of God escaped without a hole in his robe." It was stated that Willard Richards was the only one of the four, who had on his 'robe' at the time, therefore that he escaped through the promises of God, "without a hole in his robe."¹⁸

Indeed, Joseph Smith removed his garments prior to going to Carthage Jail so as to not allow his enemies to see his garments. He counseled Hyrum and John Taylor to do the same, but Willard

¹⁸*The Return*, Vol. II, No. 4, pg. 252, from the BYU Library, Film 200, #5, April 1890, Ebenezer Robinson

Richards refused. What design were the garments worn by Joseph Smith?

"My mother Julia Bowen Dalton ... was very intimate with the Prophet Joseph Smith's family and particularly with Emma Smith. My mother was living in the Mansion House at the time the Prophet was killed. The enemies of the Prophet had attempted several times to assassinate the Prophet. Just before going to Carthage, he came to one of his wives and stated that he should lay down his life as a martyr to the testimony he bore, but that his enemies could not take his life while he was wearing his garments. He took them off before leaving for Carthage. My mother stated to me that the garments at that time had the collar and strings on.¹⁹

The original revealed pattern was so important that when, even for convenience, a substitute could not be used.

Sister Zina D.H. Young submitted a knitted garment something like our garments, which is made in the East and asked if such may be marked and have a collar put on and used as a Temple garment. It was decided (by the first Presidency) that such garments should not be used in lieu of the pattern given.²⁰

Since the pattern was intended to remain the same, some have wrongly stated that the material should be of a particular fabric. However, we find that the garments have been made from many types of fabric available over the millennia. Adam and Eve had garments made of skins. The garments in the days of Moses were of linen. It was stated that Peter and Jesus had on woolen garments in the Kirtland Temple. It is known that the garments in the early part of the restoration were made of unbleached muslin. Obviously all owing to the availability of material at their times. In all cases, the important fact is that they were white.

¹⁹ Notarized statement by Sarah Loise Dalton Elder given September 22, 1940 at Ogden, UT, from the *N.B. Lundwell Collection*, film 298, #119

²⁰ *Journal of L. John Nuttal*, Vol. 3, pg. 227, December 8, 1890

It was decided (by the First Presidency and Twelve) in answer to a question that people should wear only white garments whether they be cotton, woolen or linen. Colored garments should, however, not be used. (*Journal of Abraham H. Cannon*, December 1893)

Today, the church will take disciplinary action against anyone found wearing this garment that for years was accepted as the only revealed pattern as worn by even the Prophet Joseph Smith himself. Most conscientious Latter-Day Saints have found it necessary to make the garment themselves and then covertly wear them, with a belief that it is absolutely essential to wear the garment of the revealed pattern to correctly live the covenants made with God and receive the promised protection through wearing them, both now and in the near future. The seriousness of not wearing the proper garment known also as the “Wedding Garment” is illustrated by this scripture:

"And when the king came to see the guests, he saw there a man which had not on the wedding garment:

And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness, where there shall be weeping and gnashing of teeth.

For many are called, but few are chosen.

(*Matthew 22:11-14*)

Let us avoid this fate by faithfully keeping our covenants, keeping our garments sacred, and accepting and performing our ordinances in the pattern and way revealed and commanded by the Lord. As

latter-Day Saints it is our sacred duty to stand up against wickedness and apostasy in the church and in the temples. Let every temple president, and every temple worker, and every temple patron, solemnly, courteously, and appropriately stand on principle and perform the ordinances, and wear the true garment, according to the commandments of God. Let us raise the voice of warning:

Repent! Repent! for the kingdom of Heaven is at hand!

Read and Weep - Again

An updated version²¹ of the original essay “Read and Weep” by Francis M. Darter, given as a series of lectures in April 1961.

"And there are none that doeth good except those who are ready to receive the Fullness of My Gospel, which I have sent forth unto this generation." - D&C 35:12

Every Latter-Day Saint who entered the Holy temple and received their washing, anointing, and clothing ordinances, prior to 1978, was clothed with the original garment of the holy priesthood. Its outstanding collar with four corners, six strings, with full length arms and legshas no resemblance to any of the modern substitutes. nor do any of these modern inventions have any divine sanction or protection against the evil powers and workings of the Devil and his hosts.

All who were there, in the divine temples, were told to wear this garment throughout mortal life, and were given God's sacred promises of certain vital blessings if we obeyed.

If you are one,of the many Latter-Day Saints, who has thrown off that divine garment, and taken it upon yourself to entirely change its pattern and symbolism, then what blessings can

²¹ The original meaning and language of this article have been preserved as much as possible. Dated references have been updated with language that reflects the realities of the time of publication (2012). And some of the anecdotes have been removed in order to focus the reader's attention on the doctrine presented. These changes were made so that the timeless principles of truth would be made clear. Elder Darter taught many truths that are applicable to our day and situation in regards to the priesthood, the Temple garment, and the ordinances. It is hoped that by making minor modifications to his talk we can give an account materially similar to what Elder Francis M. Darter would have related if these teachings were given today. If there is any error it is the fault of the editor, and I beg you not to judge the things of God, because of the mistakes of men. Instead I pray that you will ponder the truths taught in this inspired sermon, and seek the spirit to guide you. Then you will be edified, and inspired to live the Commandments of God.

you expect from God Almighty? His answer is found in D&C 82:10: "I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise." Now if you are wearing one of the modern styles, just how far on the path of exaltation do you expect to get with them? The church no longer allows members to even wear the revealed garment, and it is no longer available from beehive clothing, or even in the temples. But do you expect God to recognize this as an excuse? Did he excuse the actions, and recognize the administrations, of those who changed the baptism by immersion to sprinkling in a former dispensation? If not then why should he excuse you, and not excuse them?

The judgments of God are upon all those who change his words, ordinances and commandments. Moses wrote a warning that God would judge those who changed his writings, John the Revelator also wrote: "If any man shall add to these things, God shall add to him the plagues that are written in this book, and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life" ²²

Isaiah also prophesied: "The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting Covenant." Joseph Fielding Smith tells us that this prophecy refers to the Latter-day Saints and not to anyone else; no one else ever had these "ordinances and covenants."²³

Are we not fulfilling the prophecy of Jesus Christ? In Matt. 15:8-9: "This people draweth nigh unto me with their mouth. . . But in vain they do worship me, teaching for Doctrines the Commandments of men."

Many, yes nearly all, Latter-day Saints refuse to wear the original pattern of the "Marriage Garment." They hate criticism, and they love the eyes and the praise of tongues of this wicked world. Jesus sounds a warning in Luke 6:26, "Woe unto you, when

²² Rev. 22:18-21

²³ Deseret News, Church Section, Oct. 17, 1936

all men shall speak well of you! for so did their fathers to the false prophets." Jesus, in John 15:19, tells us: "I have chosen you out of the world, therefore the world hateth you."

Now, these divine garments can be worn, without the slightest changes or mutilation, that the eyes of this Satanic World sees them not. What then is our excuse for failing to wear the original garment? For the sake of fashion? To avoid being judged by your fellow church members?

But you answer: "The current styles, and two piece garments have been approved by the Apostles, Prophets and Seers!" but can any man or woman change God's laws? No.

In the Inspired Version, or Joseph Smith Translation, of the Bible he added God's interpretation to the parable in Mark, 9:43-44, wherein Jesus taught them that if their foot, hand or eye offended them, by leading them astray, for them to cut them off and pluck the eye out. Joseph tells us that the "Hand" is your "brother"; that the "foot" is your "standard, by whom thou walkest" e.g. church leaders. I quote: "And if thine eye which seeth for thee, HIM that is appointed to thee, to show thee light, becomes a transgressor and offend thee," (i.e. by leading you astray with Gospel changes) "Pluck him out. . . For it is better that thyself should be saved than to be cast into Hell with thy brother." In other words: We must follow Jesus Christ, and only those who teach His Doctrine. Else we are no better than man-made churches.

The Garment of the Holy Priesthood, or Marriage Garment, symbolizes the greatest gospel subjects. It represents the very essence or gateway to eternal Celestial Glory with our Father and Savior in their Celestial New Jerusalem. It represents the very fullness of the Patriarchal Gospel. This garment cannot be separated from Celestial marriage. But strange to say, not one in ten thousand endowed Latter-Day Saints today wear them, or appreciate their value.

There are certain things, however, such as Temple grips, signs, tokens and passwords and their meanings that can only be explained in Holy Places and to those who have passed through those Holy Sanctuaries. Hence, must be held in abeyance. But these garments, says President John Taylor, can be described and are divinely designed only for mortals, not angels; and they must be worn throughout mortality, and into the grave--but not beyond.

The preaching of this subject to many of our temple-going Sisters and the priesthood brethren is like preaching to stones; rolling on to certain degrees of damnation, they will inherit a lesser degree of Glory. Their pride for foolish worldly things, is greater than their love for the Gospel and the Lord Himself. I can truly understand why the Lord refers to a good, righteous and true Temple Covenant Woman, as a Jewel, and the man who has two or more of them is richer than the wealth of the world. Celestial Marriage entitles them to wear these Holy Garments to the "Marriage Supper of the Lamb," AND into the Highest Celestial Glory.

These garments are also divinely given unto us to daily represent, remind and symbolize the Holy Covenants we have made in our Temples, and daily assist us to never forget or drift away. They are also given unto us, who properly wear and appreciate them, to be a shield and a protection throughout life, not primarily from cars on the highway or other accidents, but more so from the evil powers and acts of Satan and his host.

They seek to destroy every man and woman who is truly trying to live the Fullness of the Gospel. For these evil ones fully know that only those who are living the Gospel are any threat to their kingdom. Lukewarm Mormons, those who believe but do not live all of the commandments of God, are the friends of the Devil, They are no longer a threat to his kingdom, why would he hurt them?

Some complain that the wearing of these original Priesthood Garments, openly mark us as being not of the

world. This, to some degree, may be true. But have you not seen thousands of ministers and religionists of every type who have designed odd hats, collars and clothing to mark their identity? If they are not ashamed of their religion, then why in the name of Heaven, are you ashamed to be recognized as one of God's Latter-day Saints?

You must ever remember that in doing so you are damning your own selves. For as Christ said in Mark 8:38: "Whosoever therefore shall be ashamed of me and my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the Glory of His Father with the Holy Angels" Think this over. It is dynamite.

Most of you know that Satan is impersonated in our Holy Temple services and that he there tells you in substance that: "if you break one of these covenants or promises that you have made in this Temple, at this altar, you will be in my power."

Lucifer, is better informed than any mortal man. He well knows that all Gospel ordinances are plain and simple; but when you change them you become spiritually blind, and a coworker with him. This is the folly of modern Mormonism.

Did God, our Father, wear these Priesthood garments? Yes. He did, as Michael, a resurrected celestial, immortal God, He entered Eden, after he had created it, and began to eat of the fruits of that certain "tree of knowledge of Good and Evil," which was cultured, says Joseph Smith, ages before by the ancient Gods to create red mortal blood in resurrected immortal beings much faster than normal fruits. This course turned Immortal Michael into mortal Adam. So it was Michael who fell and became Adam.

It is a known fact that until the early 20th century the LDS knew no other Father, no other God, but Michael, who became Adam, and who, 927 years later, took his proper place as God again at his ordination to this office under the hands of his Father, also called by the title Jehovah, at the valley of Adam-Ondi-

Ahman. And the first born spirit son of Michael is now also called by this title: Jehovah, our Savior, Jesus the Christ.

Orson Pratt, in "The Seer," page 88-89 says: "There was another tree in the Garden of Eden whose fruit possessed qualities of an opposite nature to that of the 'Tree of Knowledge'. It was called The 'Tree of Life'. This tree was calculated to produce endless life; it would change mortality into immortality." Pratt at this point quotes the Lord., in Genesis 3:22, to Adam and the Angels, saying: "And now lest he (Adam) put forth his hand and take also of the Tree of Life, and eat, and live forever." This "Tree of Life" possesses a divine substance that will drive out all form of mortal weakness, blood, sickness and change the flesh and bone into pure, eternal substance that never decays, hence celestial, immortal, for the eternal spirit body to dwell within. But Adam did not eat of this Tree of Life until he had brought a good nucleus of his Spirit Children into mortality. This he had accomplished at the age of 927-930.

Orson Pratt, said: "While Adam is called the "Arch-angel," yet he is God."²⁴ It is clearly taught in the Temple that Michael, under the supervision of His Ancient Savior, Jehovah, was the Creator of this earth. Now Orson Pratt, in "The Seer," page 37, tells us: "Thus, each God forms a world for the accommodation of his own sons and daughters, who are sent forth in their times and seasons and generations to be born into the same. The inhabitants of each world are required to reverence, adore and worship their own personal Father, who dwells in the Heavens, which they [you and I] formerly inhabited."

It is good that we determine just who is Michael-Adam, for from him we obtained our original Garment. Enoch tells us that he was the Senior Arch-angel and from Moses and Joseph Smith we learn that he became part mortal through his eating a special mortal food, which should be known as the Fall of Michael.

²⁴ JD 13:187

But, from the learned Apostle Orson F. Whitney in his book "Elias", page 128, we learn that it was not a real sin. Just the love of an immortal Father, who also desired to be the mortal father of his own spirit Children. A real sin, says Whitney, is one that is "evil in itself." "The "transgression" of our first parents [was just] the consequent decent from an immortal to a mortal condition - This was the 'fall.'"

This is the glorious truth of the condescension of God. God so loved us, that he forsook his throne on high, and took upon himself all the pains of mortality, that we might live. Truly Jesus spoke in honor of his father's sacrifice for us when he said " Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise."²⁵ Thus Christ is also a type of his Father in also coming to this earth, and taking upon himself mortality that he might give us life. Without Adam, who gave us birth, and Christ who gives us resurrection, we would be damned. These two forces, birth and death, and resurrection and eternal life, are one, just as the Father and the Son are one.²⁶ "For as in Adam all die, even so in Christ shall all be made alive."²⁷

Brigham Young, in his full and final instruction to the missionaries leaving Utah, in a special conference, held August 28, 1852, said: "After men have got their exaltation and their crowns; have become Gods, even the Sons of God. . . they have the power then of propagating their species in spirit, and that is the first of their operations with regard to organizing a world. Power is then given to them to organize the elements, and then commence the organization of tabernacles. How can they do it? Have they to go to that earth? Yes, and "Adam" will have to go there and he cannot do without Eve; . . . and they will go into the Garden and continue to eat and drink of the fruits of the corporeal world, until this grosser matter is diffused sufficiently through their celestial bodies, to enable them, according to the established laws, to

²⁵ John 5:19

²⁶ John 17

²⁷ 1 Cor. 15:22

produce mortal tabernacles for their spirit children. This is a KEY for you."²⁸

My friends: This glorious sermon of Brigham Young is worth everything to us. It Confirms that:

- (1) righteous, resurrected people can become Gods, in due time;
- (2) they can then have spirit children;
- (3) they are given knowledge and power to create an earth;
- (4) they fill their veins with mortal blood;
- (5) they begin to bring their spirit Children into mortality;
- (6) after having bringing a good nucleus of them into a mortal world, teaching them the Gospel, and raised some to be Seers, as was Enoch, conferring the Keys of a Dispensation upon them, then the Father and Mother are able to leave them to travel alone.

Then what? Answer: They go back to the "Tree of Life" and continue to eat and drink of its fruits until all forms of mortality and its weaknesses are removed and their bodies made pure again, not subject to death.

In order to return to the garden and partake of this fruit, His Father, our Heavenly Grandfather, returned as Jehovah and restored to him to the highest known priesthood, that of a God. Or as it is spoken in the pure tongue: Adam-on-di-Ahman. Thus he was transformed again, from Adam to God. The office title of being an "Adam" is dual in nature, both divine God, and mortal father. This is known as the Adam-God doctrine.

Now this is ancient Mormonism. This is a supernal truth upon which the entire doctrine of the plan of Salvation rests. But this is now declared by the church to be viciously false doctrine. My friends, this is apostasy in high places.

In the days of Joseph Smith certain good brethren asked him about Adam. He said in part: "Now regarding to Adam: he came here from another planet an immortalized being, and brought

²⁸ Millennial Star Vol. 15 p.17, 1853 Supplement

his wife, Eve, with him, and by eating of the fruits of this earth became subject to death and decay and he became of the earth earthly, and was made mortal"²⁹

Adam did not die³⁰ in the usual meaning of the word, but went back to immortality; and from other Holy records we learn that he, during his life as a mortal, wore the original Priesthood marriage Garment the same as was revealed to Joseph Smith.

What became of Adam's original garments? From the Book of Jasher, chapter 7, we learn that they went to Enoch, to Methuselah, to Noah, and finally to Ham, by his stealing them, and thereby renewing the curse, thence to his son Cush, then to Nimrod, when Nimrod was 20 years old. This same record states that Nimrod was able to kill all manner of wild beasts and win great battles while wearing these garments. They were divinely blessed, so that the world might have an example of their value and protecting power.

In Rev. 3:4, John refers to certain people "who have not defiled their garments; and they shall walk with me [Christ] in white: for they are worthy." We are told that their white color represents purity. In Matt. 22:1-14, and Rev. 19:1-9, they are called "wedding garments."

²⁹This statement was copied down at the time by Anson Call. From it Patriarch John Whittaker of Nauvoo, obtained a copy. Years later, his son, John M. Whittaker, a Patriarch of Salt Lake City obtained his father's copy. After Call moved to Utah, B. H. Roberts, Church Historian, copied this quote from Call's Journal, from which I[, Francis M. Darter,] have a copy. Both copies agree identical. (Years ago Patriarch Whittaker printed copies for his Seminary students with Joseph Fielding Smith's permission.)

³⁰Alma, in the Book of Mormon tells us that it was through these two special trees that brought Adam into and took him out of mortality; and that a resurrected Immortal Being cannot die or go into the grave. Alma 11:45, 12:22-23. Hence, Adam did not "die."

Apostle Parley P. Pratt tells us that the "Tree of Life" will be brought back to earth with the return of the City of Enoch. It will be this "Tree of Life" that man will eat of during the 1000 year reign of Christ, that will do away with death and the grave and change their old bodies to immortality. If the Father can do this, so can the children.

Jesus, here in the form of a parable, refers to His Father giving a great marriage feast in honor of his firstborn son, Jesus, whom the Father is about to enthrone as King of kings and Lord of lords,³¹ to reign on the earth for a thousand years.³² His bride will be those who have kept their covenants in the Gospel.³³ Now comes the inspection of the invited.- guests. One man is found at the table without his "wedding garment". From here I quote: "And when the King [the Father] came into see the guests, he saw there a man which had not on a Wedding Garment. And He said unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless. [he had no excuse] Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen."³⁴ Many have been called, the restoration has now circled the globe, but few indeed are chosen: few indeed wear their garments as God commanded.

If the Savior should come today and take up his bride, His Church, how many would have on the original, revealed, Wedding Garment? Perhaps one in ten thousand, on in a hundred thousand, one in a million? Now you have been warned: either put on the original Garment or be carried out of "the Marriage Supper of the Lamb."

John in the book of Revelations 19:1-9 speaks of this Supper: "Let us be glad. and rejoice, and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready. . . Blessed are they which are called unto the Marriage Supper of the Lamb."

Matthew 25:1-13, speaks of the five wise and five unwise virgins who went out to meet the Bridegroom, at His coming in "Glory". Five of them had no oil, the other five had none to loan; I

³¹ Rev. 19:16, 1 Tim 6:15

³² Rev. 20:2, D&C 29:11, Moses 7:64-65

³³ Matt. 25:1-13, Eph. 5:22-32, Rev. 19:5-10

³⁴ Rev. 19:11-14

quote: "While the Bridegroom tarried, they all slumbered and slept." And they all slumbered until the very moment of His midnight coming. Verse 10: "And while they [the five unwise]went to buy, the Bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterwards came also the other virgins, saying, Lord, Lord, open to us: But He answered, Verily I say unto you, I know you not."³⁵

One type of oil that will be scarce when Christ comes will be the original garment, and the right to wear them by receiving the true original ordinances in a temple where they are still preserved. For they must be obtained through Temple Endowments performed unchanged in the way God has revealed.

In the Temple marriage covenant the man and woman agree to two things that they (1) accept each other for time and all eternity and (2) that they covenant and promise they will fulfill all the laws, rites, and ordinances, pertaining to this holy order of matrimony in the new and everlasting covenant.

According to all our early leaders, this promise means that you will enter into plurality at your first opportunity. It is now common knowledge that this second part of the marriage covenant was once outlawed by the U. S. Government and is no longer available in the Church. I have referred to this second covenant of the Temple Marriage ordinance, which calls for a plurality of wives, solely due to the fact that this Holy principle is boldly symbolized on the original Priesthood garments, and the garments are my subject.

With this prelude we can now review the original Garment itself. It has a collar made in two halves, with four square corners, the division in the back forming the sign of a compass. The four corners represent the Godhead and the one who is wearing the garment who becomes one with them by the covenants the garment represents. These four corners also represent the four corners of the

³⁵ Matt. 5:1-13

earth, and the four directions, a reminder that God is at your right hand and at your left, and his angels round about you to bear you up.³⁶ As a whole it forms the yoke of Christ³⁷, the crown of the Priesthood.³⁸ It is a symbol that you have accepted the new and everlasting covenant, and have taken up your cross and will follow the savior.³⁹ The four corners are square, a sign of justice,⁴⁰ and to remind you of the honor of obeying God's commandments with exactness.⁴¹ It has three pairs of strings, 3 strings on the right and 3 on the left. The three on the right side represent the Godhead; the three on the left represent the family or the eternal covenants of a patriarch and his wives. These three double bow knots also represent the eternal priesthood marriage tie between the Godhead, a patriarch, and his wives. They are a reminder that in order to enter the highest divisions in the Celestial Glory we must return as eternal families. This reminds us to "do the works of Abraham"⁴² this we must do to enter into the Celestial New Jerusalem, which will include the Celestial habitation of our Father and Savior.⁴³

This is something to think about, as well as to greatly worry about. Few will enter that great Celestial City, the New

³⁶ D&C 84:88

³⁷ Matt. 11:30

³⁸ 1 Pet. 5:4, D&C 20:14, 76:108

³⁹ Matt 10:38, 16:24, Luke 9:23

⁴⁰ Isaiah 28:17 (This chapter contains prophecy about our day. The entire chapter is pertinent both to understanding the symbolism of this feature of the garment and God's purposes in preparation for the savior's second coming.)

⁴¹ Ezek. 40:4, 41:21

⁴² John 8:39, D&C 132:32

⁴³ Now comes the bitter pill: from Joseph Smith, through John Taylor and many ancient records, we are told that Michael brought three wives with him - Eve, Sarah, and Lilith. If he had not, then he could not demand that his children live this same law in order to inherit his degree of Glory. ("Women of Mormondom" Chapt. 20; J. of D. 26:115). Think this over.

It is also conceded that Jesus Christ had many wives, both in Europe and Palestine. The noted, ancient, medical physician, Celsus, whose works on theology were burned by the Catholics, wrote; "The grand reason the philosophers of this school persecuted Jesus Christ, was because he had so many wives." This statement has been quoted by Pres. Jedediah M. Grant, Apostle Orson Hyde and others.

Jerusalem.⁴⁴ But everyone will, in time, have at least a chance. We will all choose the kingdom and glory we desire and accept through our faithfulness or disobedience. Every soul is free to choose.

Next is the center or navel mark, about one inch or three centimeters long. It must be cut out one half on each side. It truly represents a positive divine promise of certain blessings and vital mortal strength and health when the three pairs of strings are tied in three neat bow knots, thus making a, one inch opening across the center. A reminder that we need constant nourishment; mind, spirit and body; that "man shall not live by bread alone, but by every word of God."⁴⁵

On the right breast is the square extending one inch out and one inch up, the same as the arm to the square. This is a symbol of the covenant, for just as we make solemn promises with our arm to the square, it represents that we will be accountable for every word and act.⁴⁶ It represents the justice and fairness of our Heavenly Father. That we will receive all we earn, or a square deal, according to divine justice.

On the left breast is the compass, with both arms pointing upward. As a tool of measurement it reminds us that our mortal appetites and passions must be kept within the bounds the Lord has set. It also represents that the garment, the marriage ties, the Holy Spirit and Priesthood will be your compass guide as the North Star is to the traveler. It represents the mercy of Christ, who will lead his wandering sheep home safely to the fold.⁴⁷ The compass is a tool that can make a perfect circle, reminding us that all truth may be circumscribed into one great whole.

The knee mark is found on the right knee. It being cut one inch across, at the exact height of the knee, indicating that every

⁴⁴ Matt. 7:14

⁴⁵ Deut. 8:3, Matt. 4:4, Luke 4:4

⁴⁶ Matt. 12:36

⁴⁷ John 10:9-30

knee shall bow, and every tongue confess that Jesus is the Christ.⁴⁸ In remembering this, we should be reminded that we must choose to humble ourselves before the Lord, and not wait for the Lord to humble us through the things we suffer.⁴⁹

The length of the arms and legs are to extend to an inch above the wrists and ankles, so that it forms a covering for the body. The entire garment is to be cut full so as to give the body perfect freedom of movement and coverage, there being a four inch overlap in the back. They must be of white⁵⁰ material; the weight and type of cloth is not given, but natural materials without mixing types of material have always been preferred.⁵¹ This is a reminder that God has called us out of Babylon to be a pure people, no longer mixed with the world, a chosen people.⁵² It is to be made of one piece of material, rather than joined together, a reminder that the atonement of Christ covers all sins, and that we must all be one. That Christ himself wore this garment is mentioned in John 19:23-24, his garment "was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did."⁵³

And thus we have a brief description of the garment of the Holy Priesthood, or "Marriage Garment."

Practically all of this description of this garment pattern was given by President John Taylor in a meeting September 27, 1886. His words were recorded in Daniel R. Bateman's daily journal. I quote: "In that meeting the importance and sacredness of

⁴⁸ Isa. 45:23, Rom. 14:11, Mosiah 27:31, D&C 76:110, 88:104

⁴⁹ Alma 32:16

⁵⁰ John D. Lee, as General Secretary of the Seventies Quorums in Nauvoo recorded: that Parley P. Pratt stated that the whiteness of the garment represented righteousness.

⁵¹ Lev. 19:19

⁵² 2 Cor. 6:17

⁵³ Ps. 22:18

the garments were explained by Pres. John Taylor. . . Pres. Taylor told us the time would come when changes in the garment would be made , and it was necessary for the brethren to have the correct understanding of the pattern and meaning of the marks, so as to be able to teach the Saints at that time. He told us that it was the true pattern of the garment given to Adam and Eve in the Garden of Eden and it all had a sacred meaning.⁵⁴

The prophet Joseph F. Smith said: “The Lord has given unto us garments of the holy priesthood, and you know what that means. And yet there are those of us who mutilate them, in order that we may follow the foolish, vain and, permit me to say, indecent practices of the world. In order that such persons may imitate the fashions, they will not hesitate to mutilate that which should be held by them the most sacred of all things in the world, next to their own virtue, next to their own purity of life. They should hold these things that God has given unto them sacred, unchanged and unaltered from the very pattern in which God gave them. Let us have the moral courage to stand against the opinions of fashion, and especially where fashion compels us to break a covenant and so commit a grievous sin.”⁵⁵

And yet millions of Latter-Day Saints now hang their hope of future glory in the celestial kingdom of God, on the whims of fashion design that come out of beehive clothing! Does even the president of the church have the authority to viciously destroy the covenants of God by fully changing the pattern of these Holy garments? No! We are to be obedient to God's commandments, we are not to change them to suit the desires and inclinations of fickle mankind.

The first time the garments were changed, or mutilated, was during the presidency of Heber J Grant. I now quote his own words given at the time he allowed this change. "The changes in the garment were neither by revelation nor inspiration, but to please the

⁵⁴ . " Truth Magazine Aug. 1936, Jan. 1937; (Gen. 3:21).

⁵⁵ Improvement Era, Aug. 1906, 9:812-814

sisters, and to encourage the young people to go through the Temple." Again, in the Temple, Pres. Grant stated: "The new style is authorized and approved, but without divine protection; that we prayed about it, but received no answer."⁵⁶ This very fact alone should disqualify the changed versions of the garment. If they were created without revelation, and they offer no divine protection, then please tell me, what good are they?

In the Temple Endowments we are told that if we do not defile or change the pattern of the Garment, that it can be a shield and a protection for us against the power of the destroyer. We know that it was satanic forces, working with evil mortal men, that killed the Prophet Joseph Smith. Furthermore, we have the statement of Sister Sarah Louise Elder: "Just before going to Carthage Joseph Smith, came to one of his wives and stated to her that it was to be that he should lay down his life as a martyr to the testimony he bore, but that his enemies could not take his life while he was wearing his garments. So he took them off before leaving for Carthage."⁵⁷

In Carthage Jail there was only one man who had on the garment: Willard Richards, and in testimony of the divine protection it offered him D&C 135:2 states that he: "through the providence of God, escaped, without even a hole in his robe."

What proof have we today that we have true copies of the original garment pattern? When the Saints were driven across the river at Nauvoo, on their way to Utah, Emma Smith, the Prophet's first wife, came across the river and gave Mary Fielding Smith, Hyrum's wife, a package stating: "you will have more use of these than I, they are the original garments cut out by the two Angels and given to Joseph."

⁵⁶ These quotes were from the personal knowledge of Francis M. Darter, and other witnesses alive at the time, and present when this sermon was first given.

⁵⁷ signed notarized statement, dated September 22, 1940, she was relating the story told by her mother who lived in Nauvoo at the time.

These were kept by Martha Ann Smith Harris, daughter of Hyrum Smith, and sister to President Joseph F. Smith. When she was nearing death, she sent for Pres. Joseph F. Smith and their friend, Minnie Raymond, who at that time was also living in Provo. These three met and Martha told Minnie the full history of this original garment, and then asked her brother Pres. Joseph F. Smith to confirm it, which he did in full. After Minnie Raymond had reached the very near end of her life, a divine messenger came and took them. If each Latter-Day Saint would watch and guard their own garments, as well as the Lord has followed this original pair, we will do well. This Minnie Raymond was told by this messenger several years before her death to cut out 100 full Temple robes and garments. This she did. They too were cut out per a true pattern.

For many years I have preached to the Saints to go back to the original garment, but I now realize that the same man, Pres. Heber J. Grant, who first made changes to the ordinances and doctrines, is also the father of the garment changes. The two go hand in hand. It is hypocrisy, to some degree, to accept and teach changes to the doctrines and ordinances, and at the same time, wear the opposing teachings symbolized in the original garment.

For example, when the washing and anointing ordinances were changed in 2003 the garment is no longer placed on the wearer, nor does it cover the body, just as the body is no longer washed and anointed. In this way we deny the atonement of Christ to cover and wash away all our sins. Such changed and "only symbolically" performed ordinances, can no more immerse us in the atonement of Christ, than a sprinkling of water immerses one in a baptism performed "only symbolically" by sprinkling. Thus the garments also no longer cover us.

Another example is the changes to the collar - the crown of the Priesthood and yoke of Christ. We have traded being yoked to Christ, for being obedient to our church leaders. This idolatry puts a middle man between us and God. Pres. Stephen L. Richards tells us: "To see to it that we teach nothing but what has the approval of

the General Authorities." Also; The basic teachings of the first three Presidents of the church are tabooed, just history. Therefore, the true Divine Gospel, collar, and the yoke of Christ are gone.

Our understanding of the nature and identity of God, has changed, and so has our acceptance and practice of Celestial marriage, and as we lost this understanding, we also lost the garment ties.

What of the square? We have changed the ordinances, and so we are no longer square with the commandments of God. The square represents the honor of observing the Lord's commandments with exactness, and we do not perform the endowment or the washing and anointing ordinances with exactness, thus this symbol is turned to our condemnation.

The compass is a symbol that God will truly guide you, providing you stay within your divine rights by following Him. But we substitute our present day presidents of the church, and quorum of the twelve, as men to speak to God for us. We call them prophets, seers, and revelators, and yet they offer us no new revelation at all. We set them up as present day guides, as senior to Joseph Smith, and we allow them to change the unchangeable gospel and ordinances. So what is the use for this compass if it no longer points true north? It has become a dead symbol.

Do we truly humble ourselves before God and kneel to him, or do we bow the knee to Baal and the world instead, and abdicate our moral agency to blindly follow our church leaders? Thus the knee mark is no longer found over the knee but only in the right leg of the garment.

It is now obvious that our gospel changes are truly parallel with our garment changes. In fact the garment changes were made to match, to go together. This bold course is moral insanity.

In answer, I quote Pres. Joseph F. Smith, "The marriage of one woman to a man for time and eternity by the sealing power is a

fulfillment of the Celestial law of marriage in PART, but this is only the beginning of the law, not the whole of it. Therefore, whoever has imagined that could obtain a fullness of the blessings pertaining to this Celestial law, by complying with only a portion of its conditions, has deceived himself. He cannot do it. I understand the laws of Celestial marriage to mean that every man in this Church who has the ability to obey and practice it in righteousness and will not, shall be damned...and I testify in the name of Jesus that it does mean that."⁵⁸

In conclusion: we now know that Father Adam, our Savior and Joseph Smith, all wore this original pattern of the garment. In Pres. Joseph F. Smith's signed instructions of June 28, 1916, outlining how the original garment must be cut and worn, also said: "The saints should know that the pattern of Endowment Garment was revealed from Heaven, and that the blessings promised in connection with wearing them will not be realized if any change is made in their form or in the manner of wearing them."⁵⁹

You can wear the Lord's Garment. Brethren and Sisters, the reward is glorious, but the road thereto is often rough and rugged. The Father, the Savior, and Joseph Smith made it, and so can we. The way is simple: Obtain the true ordinances, and the true garment, and then endure to the end.

We are warned against procrastination. Joseph Smith said: "In the midst of all this, the day of the Lord is fast approaching when NONE except those who have WON the Wedding Garment will be permitted to eat and drink in the presence of the Bridegroom, the Prince of Peace." "Those who are found faithful to the Lord, are the individuals who will be found worthy to inherit a seat at the marriage supper."⁶⁰

⁵⁸ J. of D.: 20:26-31

⁵⁹ *Truth Magazine*, Jan. 1939

⁶⁰ *Teachings of the Prophet Joseph Smith*, pp. 47, 63

There you have your answer. If you ignore this true pattern of the garment and substitute one of the many modern styles, your disobedience to the commandments will cost you a place in the highest of the Celestial Glories. Now do you know why I told you in the beginning to "read and weep" We must repent.

Now what have we to do to overcome? First, immersion baptism, divinely performed, carries you into the "Kingdom of God." Second: Our properly wearing this true pattern of the "Marriage garment," entitles you to a seat at the "Marriage Supper of the Lamb". Three: the three strings on the left side, symbolizing yourself and your righteous wives will justify that Holy Angel to swing open that highest Celestial Gate leading you and yours into the throne and Kingdom of our God, Father, and Redeemer.

Get yourself right with God, set your homes in order, clothe yourself with His Priesthood Marriage Garments, follow only men who follow God by teaching the true Gospel, Get your garments on and keep them on, and if the world laughs at you, let the world laugh themselves into Hell.

This much I will tell you: The Lord's coming is much closer than you think. Learn to love and follow your Lord, then you will cherish to wear His "Marriage Garment," live his religion and gain his protection and future glory.

FAREWELL to my readers of the past 50 years. I will very soon be 80 years old. [in 1961] The apostasy among the Latter-Day saints has caused the Lord to tarry, but the fulfillment of all God's words is inevitable. AMEN

Elder Francis M. Darter

What Latter-Day Saints Can Do To Oppose Apostasy Today

It is the privilege of every latter-day saint to obey the commandments of God. No amount of apostasy in the world or in the church can absolve the individual from the duty of being obedient themselves. It will be no excuse at the judgment bar that we were following others who led us astray. If we have fallen short of the glory of god, we will not obtain exaltation, we will not enter into his glory, and we will be constrained to admit that these judgments are just.

It is however very difficult to go against tradition, and society, when they are tempting you to disregard the Lord's commandments and ordinances. It requires that we place God first, and make any sacrifice that he requires. Such obedience has cost many faithful men and women their status in their communities, their family associations, and in some instances their very lives. Today it is most likely that the worst that will happen is that you may lose your church membership. The First Presidency has instructed that disciplinary councils must be held in cases of murder, incest, child abuse or "Apostasy" i.e. "*Dissent against any church policy or practice.*" (CHI Vol. 1 p.57) Thus the current policy of the church is to treat even polite and respectful requests for the performance of the full endowment and other ordinances, or even the private wearing of the original garment as a form of dissent against current church policy, and grounds for excommunication. This policy characterizes obedience to the commandments of God as taught in the scriptures, in the temples, and by Latter-Day Prophets as a sin on par with murder. Such man-made policies have put the entire church under condemnation.⁶¹

If you are one of those rare souls who is wholly committed to obeying all of Heavenly Father's commandments, regardless of the consequences, I invite you to contact us by the number listed on the back of this booklet. Come into one of the temples where all

⁶¹ D&C 84:56, Benson, "Cleansing the Inner Vessel," Ensign, May 1986, 4

of the original ordinances have been preserved, and receive all that the Father has.

A New Temple

We bear witness that in 1978 the Church and the Priesthood were reunited. This means that just prior to the changes to temple ordinances and the defiling of the temples, God moved the power of the temple to a righteous man; who he commanded to build a temple. So there has been a righteous temple completed or under construction almost continuously since the time of the prophet Joseph Smith. A place where we can have the ordinances that are critical for exaltation. The third and fourth chapters of Zechariah speak of this new temple. There are temples today where you can still receive all the ordinances of God according to his commandments and his priesthood. Will you not come and partake of these blessings?

We believe in all the teachings of Joseph Smith Jr. More than just believe, we bear witness of striving to live them. We believe that except a man lives by all the commandments of God, he can in no wise enter into the Celestial glory. God is unchangeable.

(Read: D&C 11:20, D&C 14:6-7, D&C 35:24, D&C 42:29, D&C 42:78, JST Genesis 9:21)

Ask yourself:

If this message is true, is it important to me?

May we all have the courage to stand for what is right, even when it is unpopular is my humble prayer, in the name of Jesus Christ, Amen.

In this little booklet we hope to give you an explanation of the history and controversy surrounding the changing of the temple ordinances and garments. It is hoped that all who read these words will prayerfully consider their sacred obligation before God to keep their covenants. We hope that all latter-day saints will remember these covenants and keep these sacred things in the manner God has commanded.

Let us repent, and turn to the Lord, so that we may retain our priesthood, and gain all the blessings we have been sent to this earth to receive. We must be faithful to our temple covenants, and not sell our souls for the mess of pottage that is the friendship of the world, by compromising the ordinances of God. (Gen 25:29-34)

In an effort to honor the sacred nature of the Temple ordinances this booklet does not address the significant changes to the sacred signs, tokens, and other symbols of the endowment. These changes were made in direct contradiction of God's commandments, but are not an appropriate topic for a booklet that could fall into the hands of those who do not give these sacred things the proper reverence. The topic of this booklet is confined to matters of the garment, and the general nature of temple work.

We ask that this booklet be held sacred, and not displayed or distributed in any manner that could invite ridicule or disrespect of sacred things.

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