

Come Follow Me Lesson 44

October 25-31

D&C 124

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The Saints sought refuge in Illinois. Missionaries sent from Nauvoo converted thousands of people. The examples of the Nauvoo Saints show the importance of enduring to the end in righteousness. The Relief Society was organized in Nauvoo.

("Most of the Saints expelled from the State of Missouri during the winter 1838–9, found their way into Illinois and Iowa. A majority of them went to Quincy, Ill., about 200 miles from Far West, and there they were kindly and hospitably received. Governor Carlin of Illinois, legislators, and private citizens vied with each other in proffering assistance and sympathy. "Among the prominent citizens who, at this time, extended a helping hand to the Saints were Daniel H. Wells, a native of Trenton, New York, and Dr. Isaac Galland. Daniel H. Wells was the owner of a tract of land, which he divided into lots and which the exiles were offered, practically on their own terms. Dr. Galland, also, sold his land at a reasonable price and on the most favorable terms. "The Prophet arrived at Quincy on the 22nd of April, 1839, and two days after, a Council was convened and resolutions were passed directing some of the Saints to go to [Iowa], and some to settle on Dr. Galland's land, near Commerce, Ill. This location soon became the central gathering place, and its name was changed to Nauvoo. In the year 1841, when this Revelation was given, this beautiful city had about 3,000 inhabitants. A charter had been granted by the Illinois Legislature, by which Nauvoo was given a liberal municipal government, with authority to form a militia and erect a university. A Temple was about to be built. The scattered Saints were gathering, and the settlements in Illinois were growing rapidly. The mission in Great Britain was highly successful. Such were the general conditions when this Revelation was given. The Church had a moment's rest. There was calm before the next storm." (Smith and Sjodahl, Commentary, p. 768.))

Section 124 is the longest of all of the published revelations.

(Joseph Smith: The name of our city (Nauvoo) is of Hebrew origin, and signifies a beautiful situation, or place, carrying with it, also, the idea of rest; and is truly descriptive of the most delightful location. HC 4:268)

Revelation given to Joseph Smith the Prophet, at Nauvoo, Illinois, January 19, 1841. HC 4: 274—286. Because of increasing persecutions and illegal procedures against them by public officers, the saints had been compelled to leave Missouri. The exterminating order issued by Lilburn W. Boggs, Governor of Missouri, dated October 27, 1838, had left them no alternative. See HC 3: 175. In 1841, when this revelation was given, the city of Nauvoo, occupying the site of the former village of Commerce, Illinois, had been built up by the saints, and here the headquarters of the Church had been established. (George Q. Cannon: On Saturday, the 6th day of April, 1839, Judge King ordered the Prophet and his fellow-prisoners off to Gallatin, Daviess County [Missouri] The day after their arrival at Gallatin, an examination of their case commenced before a drunken jury. Austin A. King, who acted here as the presiding judge, was as drunk as the jurymen. The same perjured testimony was invoked at this time as on previous occasions. Everything which was prejudicial to the prisoners, even when it was a patent falsehood, and even when, if true it could have had no relevancy to the case, was eagerly seized and applauded. . . . On the 11th of April, 1839, the grand jury brought in a bill against Joseph Smith, Hyrum Smith, Alexander McRae, Caleb Baldwin and Lyman Wight for "murder, treason, burglary, arson, larceny, theft and stealing." All of these counts were embodied in one indictment, and not one of them

was sustained by any specific statement of circumstances. The language of the bill proves that the grand jury . . . had failed to find a definite charge which they could substantiate, and so included everything which they could think of. . . . After the mock examination in Gallatin the Prophet and his companions procured a change of venue to Boone County, for which place they departed on the 15th day of April, 1839, under charge of a strong guard. On the evening of the 16th, while pursuing their journey, all of the guards became intoxicated. It was a favorable moment for an escape, and the brethren seized the opportunity. . . . By this act the brethren took their change of venue from the state of Missouri to the state of Illinois. After indescribable hardships, traveling by night and suffering all manner of privations, they arrived in Quincy, Illinois, and met the congratulations of their friends and the embraces of their families. . . . It was on the 1st day of May that Joseph made the first purchase of lands in that locality [Commerce, Illinois]. . . . The material welfare of the Saints increased marvelously, the marshy wilderness on the Mississippi banks soon grew to be a solid resting place for their weary feet. The Twelve, on whom the burden of the exodus from Missouri had fallen, were now preparing for their mission to England. . . . On the 5th day of October, 1839, a general conference of The Church of Jesus Christ of Latter-day Saints was convened at Nauvoo, at which it was decided to establish a stake of Zion, and to organize a branch of the Church on the opposite side of the river in Iowa Territory, and officers were appointed to preside and officiate in the stake and over the branch. . . . Joseph and his companion [Judge Elias Higbee] reached Washington [D.C.] on the 28th day of November, 1839. . . . The Prophet determined that the cause of his people should be vigorously presented. He visited the leading men of the nation, including the President of the United States, Martin Van Buren. He had prepared for presentation to Congress, an eloquent memorial in which was plainly stated the crime of Missouri. Nothing was set down in malice; but the facts were all given in such a straightforward way that they formed apparently an irresistible argument. . . . Some members of Congress showed a great deal of interest in the Prophet, and the cause which he was pleading; but after the most earnest effort, the only result was to receive from Martin Van Buren the famous, almost infamous, reply: YOUR CAUSE IS JUST, BUT I CAN DO NOTHING FOR YOU. And in the sense of this answer, if not in its words, the Senate and House of Representatives coincided. . . . Becoming satisfied that there was little use for him to further press the claims of the Saints, Joseph departed from the nation's capital and returned to Nauvoo, reaching there on the 4th day of March, 1840. . . . Commerce was officially recognized as Nauvoo by the post office department on the 21st day of April, 1840. It was growing into the dignity of a town. In a year after the first settlement of the Saints there, two hundred and fifty houses had been built. The region was becoming more healthful; and the Saints were achieving prosperity. . . . On the 16th day of December, 1840, the charter of the city of Nauvoo, with charters of the Nauvoo Legion and the University of the City of Nauvoo, were signed by Governor Thomas Carlin, having previously passed both houses of the Legislative Assembly of the state of Illinois. (Life of Joseph Smith, 1907, pp. 285-330.))

1—14, Joseph Smith is commanded to make a solemn proclamation of the gospel to the president of the United States, the governors, and the rulers of all nations; 15—21, Hyrum Smith, David W. Patten, Joseph Smith, Sen., and others among the living and the dead are blessed for their integrity and virtues; 22—28, The saints are commanded to build both a house for the entertainment of strangers and a temple in Nauvoo; 29—36, Baptisms for the dead are to be performed in temples; 37—44, The Lord's people always build temples for the performance of holy ordinances; 45—55, The saints are excused from building the temple in Jackson County because of the oppression of their enemies; 56—83, Directions are given for the building of the Nauvoo House; 84—96, Hyrum Smith is called to be a patriarch and to receive the keys and stand in the place of Oliver Cowdery; 97—122, William Law and others are counseled in their labors; 123—145, General and local officers are named, along with their duties and quorum affiliations.

1 VERILY, thus saith the Lord unto you, my servant Joseph Smith, I am well pleased with your ^aoffering and acknowledgments, which you have made; for unto this end have I raised you up, (George F. Richards: Joseph Smith was born of humble parentage in an obscure village. He never went to college nor attended high school, but he accomplished in the short period of his life of thirty-eight and one-half years more than any other mortal man of his time, if not of all time. . . . During the short life of the Prophet Joseph Smith he was instrumental in the hands of the Lord in the establishment of the Church and kingdom of God on earth as seen in vision by the Prophet Daniel. [Dan. 2.] Through him the everlasting gospel in its fulness was restored, with all its gifts, blessings, principles, and ordinances, and the power and authority of the priesthood to administer the ordinances of the gospel to the children of men, who, by repentance and obedience, are prepared to receive them. The works of Joseph Smith and the spirit that prompted them live on in the hearts and lives of his followers who are numbered by the hundreds of thousands now living and have influenced the lives of other hundreds of thousands who have gone to their reward. More than a century has passed since the martyrdom of the Prophet, but his works and the spirit that actuated them are increasing in the earth. Many have died for the religion established by the Prophet Joseph Smith, and there are many thousands today who would do likewise if necessary. He gave his life for the cause and, like the Savior, sealed his testimony with his blood. [Sec. 135.] (CR, September 1949, p. 153.)) that I might show forth my ^bwisdom through the ^cweak things of the earth. (We also are the weak things of the earth that are building up the kingdom of God on earth.)

2 Your prayers are acceptable before me; and in answer to them I say unto you, that you are now called immediately to make a solemn ^aproclamation of my gospel (**The Prophet Joseph Smith was killed before he could write this proclamation.** Initially, his efforts were hindered by the death of his assistant, Robert B. Thompson, who died 27 August 1841. Later efforts were hampered by the apostasies of John C. Bennett and William Law, both of whom were called to assist the Prophet in issuing the proclamation (vv. 16-107). Following the death of brother Thompson, further efforts were made to write the proclamation 22 December 1841. The Prophet Joseph Smith recorded: "This evening I commenced giving instructions to the scribe [Willard Richards] concerning writing the proclamation to the kings of the earth, mentioned in the revelation given January 19, 1841" (History of the Church, 4:483-84). Other concerns intervened with these efforts until finally in November 1843 the Prophet Joseph Smith "instructed Elders Richards, Hyde, Taylor, and Phelps to write a 'Proclamation to the Kings of the Earth'" (History of the Church, 6:80). But again other concerns took the Prophet's immediate attention, particularly the building of the Nauvoo Temple. The need to fulfill this responsibility was still upon his mind, however (Smith, History of the Church, 6:176-77). **William W. Phelps reported that he did write a twenty-two- page manuscript under the direction of the Prophet Joseph Smith in the spring of 1844, but that he stopped after the martyrdom. A 16-page pamphlet was written in behalf of the Twelve Apostles by Parley P. Pratt and published in 1845 by Wilford Woodruff in Liverpool, England, entitled "Proclamation of the Twelve to the Kings of the World," which ultimately fulfilled the Lord's command in this revelation** (Smith, History of the Church, 7:558). Revelations of the Restoration, p. 966-967. The entire text of the Proclamation is included at the end of this lesson.), and of this ^bstake which I have planted to be a ^ccornerstone of Zion, which shall be polished with the refinement which is after the similitude of a palace. (**The Saints were to build up cities that, as stakes of Zion, reflected the glory of God. The spirit of this counsel is found in the instruction given by Brigham Young to the Saints as they colonized the West. He charged them saying, "Let the people build good houses, plant good vineyards and orchards, make good roads, build beautiful cities in which may be found magnificent edifices for the convenience of the public, handsome streets skirted with shade trees, fountains of water, crystal streams, and every tree, shrub and flower that will flourish in this climate, to make our mountain home a paradise and our hearts wells of gratitude to the God of Joseph, enjoying it all with thankful hearts, saying constantly, 'not mine but thy will be done, O Father'"** (Young, Journal of Discourses, 10:3-4). Revelations of the Restoration, p. 966)

3 This proclamation shall be made to all the ^akings of the world, to the four corners thereof, to the honorable president-elect, and the high-minded governors of the nation in which you live, and to all the nations of the earth scattered abroad. (The leaders of the world did not heed the proclamation.

Proclamation of the Twelve Apostles (6 April 1845, in New York City, and on 22 October 1845, in Liverpool, England). On 19 January 1841, Joseph Smith had received a significant revelation commanding him to "make a solemn proclamation" to the rulers of all nations (D&C 124:2-14, 16-17, 107). It was not until 1845, however, after the death of the Prophet, that the Quorum of the Twelve under the leadership of Brigham Young finally completed this assignment. The resulting 16-page pamphlet was printed in New York and reprinted in Liverpool. Some discrepancy exists with regard to the author of this document. James R. Clark (1:252) quoted William H. Reeder Jr.'s statement that Wilford Woodruff was the author. While it is certain that Wilford Woodruff published the proclamation, B. H. Roberts, in a footnote in the History of the Church, indicates that the author was Parley P. Pratt (7:558). The proclamation was signed by the Quorum of the Twelve Apostles because there was no First Presidency at the time it was published. In this proclamation, the Twelve announced to the rulers of the nations of the earth that God has spoken once again in our day and that the gospel of Jesus Christ has been fully restored to the earth. The solemn warning spoke not only of blessings, but of impending judgments that would come to a wicked world. All were invited to come unto Christ and assist in preparing the world for the coming of the Savior. Encyclopedia of Latter-day Saint History.)

4 Let it be ^awritten in the spirit of meekness and by the power of the Holy Ghost, which shall be in you at the time of the writing of the same;

5 For it shall be ^agiven you by the Holy Ghost to know my ^bwill concerning those ^ckings and authorities, even what shall befall them in a time to come.

6 For, behold, I am about to call upon them to give heed to the light and glory of Zion, for the set time has come to favor her.

7 Call ye, therefore, upon them with loud proclamation, and with your testimony, fearing them not, for they are as ^agrass, and all their glory as the flower thereof which soon falleth, that they may be left also without excuse—

8 And that I may ^avisit them in the day of visitation, when I shall ^bunveil the face of my covering, to appoint the portion of the ^coppressor among hypocrites, where there is ^dgnashing of teeth, if they reject my servants and my testimony which I have revealed unto them.

9 And again, I will visit and soften their hearts, many of them for your good, that ye may find grace in their eyes, that they may come to the ^alight of truth, and the Gentiles to the exaltation or lifting up of Zion.

10 For the day of my visitation cometh speedily, in an ^ahour when ye think not of; and where shall be the safety of my people, and refuge for those who shall be left of them?

11 Awake, O kings of the earth! Come ye, O, come ye, with your ^agold and your silver, to the help of my people, to the house of the daughters of Zion.

12 And again, verily I say unto you, let my servant Robert B. Thompson (The name of Robert B. Thompson appears but once in the Doctrine and Covenants (D&C 124:12). The Lord indicated his pleasure with the man's conduct. Thompson "was born in Great Driffield, England, October 1, 1811. For a number of years he was a Methodist preacher, but he embraced the gospel in Canada and was baptized in 1836. He lived in Far West when the fires of persecution were kindled, and was compelled to flee for his life." (SS, 769-70.) Thompson died an early death on August 27, 1841. Of his passing Joseph Smith wrote: "Elder Robert Blashel Thompson died at his residence in Nauvoo, in the 30th year of his age, in the full hope of a glorious resurrection. He was associate editor of the Times and Seasons, colonel in the Nauvoo Legion, and had done much writing for myself and the Church." (HC 4:411.) D&C Encyclopedia, p. 593-94) help you to write this proclamation, for I am well pleased with him, and that he should be with you;

13 Let him, therefore, hearken to your counsel, and I will bless him with a multiplicity of blessings; let him be faithful and true in all things from henceforth, and he shall be great in mine eyes;

14 But let him remember that his ^astewardship will I require at his hands.

15 **And again, verily I say unto you, blessed is my servant Hyrum Smith** (Heber J. Grant: **No mortal man who ever lived in this Church desired more to do good than did Hyrum Smith, the patriarch. I have it from the lips of my own sainted mother, that of all the men she was acquainted with in her girlhood days in Nauvoo, she admired Hyrum Smith most for his absolute integrity and devotion to God, and his loyalty to the prophet of God.** (CR, October 1920, p. 84.)); for I, the Lord, love him because of the ^aintegrity of his heart, and because he loveth that which is right before me, saith the Lord.

16 Again, let my servant John C. Bennett (Orson F. Whitney: In May, 1842, the treachery and rascality of a man whom the Mormon leader had befriended and loaded with honors, became known to his benefactor. That man was Dr. John C. Bennett, Mayor of Nauvoo, Chancellor of its University, and Major-General of its legion. He had become associated with the Saints soon after their exodus from Missouri. Though a great egotist, he was a man of education, address and ability. That he had little or no principle was not immediately apparent. Considerable of a diplomat and possessing some influence in political circles, he rendered valuable aid in securing the passage by the Illinois Legislature of the act incorporating the city of Nauvoo. Hence the honors bestowed upon him by the Mormon people. Prior to that, and subsequently, he was Quartermaster-General of Illinois. Bennett professed great sympathy for the Saints. He joined the Church and apparently was a sincere convert to the faith. Governor Thomas Ford, in his history of Illinois, styles Bennett "probably the greatest scamp in the western country." But this was not until long after the Mormons, thrice victimized, had become aware of his villainy. (History of Utah 1:193-94.) An almost Davidic-like tragedy is expressed in the story of John C. Bennett, for like the ancient king of Israel, who had so much promise and yet threw it away in his adulterous descent to hell, so in like fashion John C. Bennett forsook his crown of glory. Like David, the ancient king of Israel, John C. Bennett stood to receive untold blessings if he remained true to the Lord. Also like David, he turned from his duty to pursue the ways of adultery. (See 2 Sam. 11-12; D&C 132:39.) However, whereas David sought forgiveness of his iniquity, Bennett hardened his heart yet more and sought to bring down the kingdom of God on earth. In 1841, the Lord promised a "crown ... with blessings and great glory" to John C. Bennett, who was to labor with the Prophet Joseph, "and his reward shall not fail if he receive counsel" (D&C 124:16-17; italics added). Just sixteen months later Bennett was notified that because of his impurities his membership in the Church had been revoked. John Taylor wrote: "Respecting John C. Bennett: I was well acquainted with him. At one time he was a good man, but fell into adultery and was cut off from the Church for his iniquity." (HC 5:81.) Though he had served as mayor of Nauvoo and traveled in the highest councils of the Church, even serving as an "assistant president" with the First Presidency for a time (HC 4:341) -a friend and confidant of prophets, seers, and revelators -he succumbed to the siren's call and wrecked his soul upon the reefs of adultery. "Then he became one of the most bitter enemies of the Church. His slanders, his falsehoods and unscrupulous attacks, which included perjury and attempted assassination were the means of inflaming public opinion to such an extent that the tragedy at Carthage became possible." (SS, 771.) Such is the tragic story of one who spurned spirituality and seared his soul in the fires of sensual passion. D&C Encyclopedia, p. 42-43.) help you in your labor in sending my word to the kings and people of the earth, and stand by you, even you my servant Joseph Smith, in the hour of affliction; and his reward shall not fail if he receive ^acounsel.

17 And for his love he shall be great, for he shall be mine if he do this, saith the Lord. I have seen the work which he hath done, which I accept if he continue, and will crown him with blessings and great glory.

18 And again, I say unto you that it is my will that my servant Lyman Wight (A companion of the Prophet Joseph Smith in Liberty Jail, Lyman Wight was chosen to fill the vacancy in the Quorum of the

Twelve created by the death of David W. Patten. After the Prophet's death he refused to acknowledge the right of Brigham Young or the Quorum of the Twelve to preside over him. Contrary to their direction he led a group of Saints from Wisconsin to settle in Texas. He was excommunicated 3 December 1848. Revelations of the Restoration, p. 968. The name of Lyman Wight appears in three sections of the Doctrine and Covenants (52:7, 12: 103:30, 38; 124:18, 62, 70). He was baptized in 1830 and was one of the first to receive the office of high priest. At a conference in Kirtland in June 1831, he testified to seeing the Savior in vision. His faithfulness and courage in the early days of the Church seemingly knew no bounds. When others hesitated, he stepped forth to offer his all. During the persecution of the Saints in Missouri, he was described as "a dread to his enemies and a terror to evil doers." Wight shared the confines of the Liberty Jail with Joseph and Hyrum Smith during their six months of incarceration and was ever ready to defend his leader with his life. Once, when asked to betray the Prophet in order to save his own life, Wight responded: "Shoot and be damned!" Although not polished in speech and sometimes rough in appearance, Lyman Wight could bear a powerful testimony. During a mission to Cincinnati, he worked as a fisherman by day and preached by night. "One evening he went from the fish net to the court house, and stood on the top of a stove barefooted with his trousers rolled up to his knees, and his shirt sleeves up to his elbows, and preached two hours. Some of the people remarked, 'He preaches the truth, though he does not look much like a preacher.'" "On April 8, 1841, he was called to join the select ranks of the Twelve Apostles, filling a vacancy created by the martyrdom of David W. Patten. The "wild ram of the mountains" is how Joseph Smith referred to Lyman Wight (HC 7:435). He was one of those fearless men of great physical courage whose fidelity to the Prophet was unquestioned. Yet, as Joseph died on that fateful day in June 1844 and his physical body began the process of natural decay, in a similar fashion a spiritual decay began to take effect in Lyman Wight, for he found it impossible to transfer his loyalties from the man Joseph to the cause for which he stood. Wight resisted the leadership of Brigham Young, stating he did not believe "the death of Joseph gave one of the twelve a supremacy over the others" (BYUS 17:109-10). "The day was when there was somebody to control me," declared this errant Apostle, "but that day is past." Unfortunately, this 1831 warning of the Lord was disregarded: "And let my servant Lyman Wight beware, for Satan desireth to sift him as chaff" (D&C 52:12). Contrary to counsel, Lyman led a colony to Texas and was excommunicated from the Church on December 3, 1848 (Jenson 1:93-96). He died on March 31, 1858. D&C Encyclopedia, p. 636-37) should continue in preaching for Zion, in the spirit of meekness, confessing me before the world; and I will bear him up as on 'eagles' wings; and he shall beget glory and honor to himself and unto my name.

19 That when he shall finish his work I may ^areceive him unto myself, even as I did my servant David Patten (A short revelation given in April 1838 deals with a spiritual giant of great faith and courage, David W. Patten (D&C 114). Patten had been sustained a member of the Quorum of the Twelve Apostles in February 1835. His great spiritual capacity had been earlier attested to in a letter written by Joseph Smith in September 1833. Said the Prophet: "Many were healed through his instrumentality, several cripples were restored. As many as twelve that were afflicted came at a time from a distance to be healed; he and others administered in the name of Jesus, and they were made whole." (HC 1:408-9.) Jenson reported that "a woman who had suffered from an infirmity for nearly twenty years was instantly healed" by Elder Patten (Jenson 1:76). He had many dreams and visions of future events and on at least one occasion was visited by an angelic messenger. Several times his life was threatened by mobocrats, but he courageously withstood their advances and they backed down. He bodily removed one disturber from a meeting of the Saints, prompting the saying that "David Patten had cast out one devil, soul and body." His total commitment to consecration was evident in every facet of his life-and in his death. In the infamous battle of Crooked River, where three Saints lost their lives in attempting to defend their brethren, the shades of time were drawn for David W. Patten. To the last breath he bore a strong witness of the divinity of the work in which he had immersed himself from the day of his baptism in June 1832. In his final moments he pleaded with his wife: "Whatever you do else, do not deny the faith!" Pointing

to the lifeless body of this latter-day martyr, the Prophet Joseph declared: "There lies a man who has done just as he said he would: he has laid down his life for his friends" (Jenson 1:76-80). The Lord's pleasure with Elder Patten's life was revealed in a revelation received in January 1841: "David Patten ... is with me at this time," proclaimed the Lord. "I have taken [him] unto myself; behold, his priesthood no man taketh from him." (D&C 124:19, 130.) D&C Encyclopedia, p. 414-15), who is with me at this time, and also my servant ^bEdward Partridge, (He [Edward Partridge] served as the first bishop of the Church, being called by revelation to that position on February 4, 1831 (D&C 41:9). As a young boy "he remembers that the Spirit of the Lord strove with him a number of times, insomuch that his heart was made tender and he went and wept; and that sometimes he went silently and poured the effusions of his soul to God in prayer." Bishop Partridge was one of the early converts from the Campbellite movement, being baptized on December 11, 1830. Joseph Smith described this new convert as "a pattern of piety, and one of the Lord's great men, known by his steadfastness and patient endurance to the end." The Lord himself issued this compliment of Bishop Partridge: "His heart is pure before me, for he is like unto Nathanael of old, in whom there is no guile" (D&C 41:11). He was present at the dedication of the site for the yet-to-be-built temple at Independence, Missouri, and was also in attendance at the dedication of the Kirtland Temple. During the persecutions in Missouri, he was taken from his home and publicly tarred and feathered, having rejected their offer of clemency if he would renounce his faith. To this request he replied: "I told them that the Saints had suffered persecution in all ages of the world; that I had done nothing which ought to offend anyone; that if they abused me they would abuse an innocent person; that I was willing to suffer for the sake of Christ..." "I bore my abuse with so much resignation and meekness, that it appeared to astound the multitude, who permitted me to retire in silence, many looking very solemn, their sympathies having been touched as I thought; and as to myself, I was so filled with the Spirit and love of God, that I had no hatred toward my persecutors or anyone else." (HC 1:390-91.) As a result of the many persecutions he endured, his health was broken and he died on May 27, 1840, at the age of forty-seven. Of his demise, the Prophet wrote: "He lost his life in consequence of the Missouri persecutions, and he is one of that number whose blood will be required at their hands." This was not to be his final epitaph, however, for the Lord pronounced in a revelation in January 1841 that Edward Partridge "is with me at this time" (D&C 124:19; Jenson 1:218-22). D&C Encyclopedia, p. 411-12) and also my aged servant Joseph Smith, Sen., who sitteth ^cwith Abraham at his right hand, and blessed and holy is he, for he is mine.

20 And again, verily I say unto you, my servant George Miller (George Miller was the first to serve as a bishop over a ward.) is without ^aguile; he may be trusted because of the ^bintegrity of his heart; and for the love which he has to my testimony I, the Lord, love him. (A life which illustrates the necessity of constant vigilance, never resting on today's laurels at the expense of tomorrow's salvation, is that of George Miller. In 1841, the Lord said that Miller was "without guile; he may be trusted because of the integrity of his heart; and for the love which he has to my testimony I, the Lord, love him" (D&C 124:20). Unfortunately, that love of testimony and truth did not endure. Appointed to the bishopric by revelation, Miller is listed among the Presiding Bishops of the Church, where he served as "Second Bishop" from 1844 to about 1847 (CA 1978:123). His name appears frequently in the Prophet's journals. He was appointed to act as one of two trustees-in-trust of the Church following the death of Joseph Smith and later officiated in the Nauvoo Temple (HC 7:247, 547). He led a company of pioneers in the westward movement, but began to take exception to the directions issued by the Twelve Apostles and soon found himself in open opposition to them. He declared that he had "a special appointment from the Prophet Joseph Smith" and stated that the Church should move to the southern part of Texas rather than to the Rocky Mountains. He moved there to join with Lyman Wight, but soon left to affiliate himself with the apostate movement of James J. Strang. "Of his later movements and death our annals give no information but his career illustrates the truth of President [Brigham] Young's remarkable prophecy, delivered on the 8th of August, 1844: 'All that want to draw away a party from the church after them, let them do it, if they can, but they will not prosper.'" (CHC 3:157-59.) Miller was disfellowshipped

December 12, 1848. President Joseph Fielding Smith observed that when the Saints came west, "there were a few among them who lacked the faith to continue the journey and fell by the wayside, among them Bishop George Miller" (DS 3:343). D&C Encyclopedia, p. 357-58)

21 I therefore say unto you, I seal upon his head the office of a bishopric, like unto my ^aservant Edward Partridge, that he may receive the consecrations of mine house, that he may administer blessings upon the heads of the poor of my people, saith the Lord. Let no man despise my servant George, for he shall honor me. (George Miller was the first man in the history of the Church to serve as a bishop over a ward. Earlier Edward Partridge and Newel K. Whitney served as regional or traveling bishops (D&C 20:66). Bishop Partridge served the Saints in Missouri and the surrounding areas; Bishop Whitney received responsibility for Ohio and the eastern states. At the suggestion of the Prophet Joseph Smith, the City council divided Nauvoo into four political divisions called wards on 1 March 1841 (Smith, History of the Church, 4:305-6). Consequently, four bishops, Newel K. Whitney, George Miller, Isaac Higbee, and Vinson Knight (D&C 124:141), were assigned to preside over these areas. As part of their stewardship they were responsible to receive the consecrations, or tithes and offerings, of the Saints living within those ward boundaries. Their responsibilities dealt primarily with temporal concerns, whereas spiritual matters were administered through the Melchizedek Priesthood. On 20 August 1842 the Nauvoo Stake High Council determined, "that the city of Nauvoo be divided into ten [ecclesiastical] wards, according to the division made by the temple committee; and that there be a bishop appointed over each ward; and also that other bishops be appointed over such districts immediately out of the city and adjoining thereto as shall be considered necessary" (Smith, History of the Church, 5:119). This pattern of geographical areas being assigned bishops to preside over the temporal needs of the members continued as the Saints moved to Winter Quarters during the exodus from Nauvoo and as they settled the Great Basin. On 6 April 1847, Newel K. Whitney was sustained as the presiding bishop of the Church. Others were called as bishops within stakes of Zion, which practice has continued to the present day. Revelations of the Restoration, p. 968-69)

22 Let my servant George, and my servant Lyman, and my servant John Snider, and others, build a ^ahouse unto my name, such a one as my servant Joseph shall show unto them, upon the place which he shall show unto them also.

23 And it shall be for a house for boarding, a house that strangers may come from afar to lodge therein; therefore let it be a good house, worthy of all acceptance, that the weary ^atraveler may find health and safety while he shall contemplate the word of the Lord; and the ^bcorner-stone I have appointed for Zion.
24 This house shall be a healthful habitation if it be built unto my name, and if the governor which shall be appointed unto it shall not suffer any pollution to come upon it. It shall be holy, or the Lord your God will not ^adwell therein.

25 And again, verily I say unto you, let all my saints ^acome from afar. (Orson F. Whitney: These are the days of the gathering of Israel from their long dispersion. This is the dispensation of the fulness of times, when God has set his hand to gather in one all things in Christ, things in the heavens and things upon the earth. [Eph. 1:9-10.] For this purpose the Gospel was instituted, and for this purpose it was restored in these latter days. Gathering is the great distinctive feature of the dispensation of the fulness of times. "Mormonism" does not scatter, does not disintegrate, does not divide; it gathers, unifies, and proposes to bring together all things in Christ. (CR, April 1913, pp. 122-23.))

26 And send ye ^aswift messengers, yea, chosen messengers, and say unto them: Come ye, with all your ^bgold, and your silver, and your precious stones, and with all your antiquities; and with all who have ^cknowledge of antiquities, that will come, may come, and bring the ^dbox-tree, and the fir-tree, and the pine-tree, together with all the precious trees of the earth;

27 And with iron, with copper, and with brass, and with zinc, and with all your precious things of the earth; and build a ^ahouse to my name, for the Most High to ^bdwell therein.

28 For there is not a place found on earth that he may come to and ^arestore again that which was lost unto you, or which he hath taken away, even the fulness of the priesthood. (Joseph Fielding Smith:

Joseph Smith said further: **"If a man gets a fulness of the Priesthood of God, he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord."** I hope we understand that. **If we want to receive the fullness of the Priesthood of God, then we must receive the fullness of the ordinances of the house of the Lord and keep His commandments. . . . Let me put this in a little different way. I do not care what office you hold in this Church, you may be an apostle, you may be patriarch, a high priest, or anything else, and you cannot receive the fullness of the Priesthood unless you go into the temple of the Lord and receive these ordinances of which the Prophet speaks. No man can get the fullness of the Priesthood outside of the temple of the Lord.** There was a time when that could be done, for the Lord could give these things on the mountain tops—no doubt that is where Moses got it, that is no doubt where Elijah got it—and the Lord said that in the days of poverty, when there was no house prepared in which to receive these things, that they can be received on the mountain tops. But now you will have to go into the house of the Lord, and you cannot get the fullness of the priesthood unless you go there. Do not think because anybody has a higher office in this Church than you have, that you are barred from blessings, because you can go into the temple of the Lord and get all the blessings there are that have been revealed, if you are faithful, have them sealed upon you as an elder of this Church, and then you have all that any man can get. There have to be offices in the Church, and we are not all called to the same calling, but you can get the fullness of the Priesthood in the temple of the Lord by obeying this which I have read to you. I want to make this emphatic. (Elijah the Prophet and His Mission, 1936, pp. 28-29.) In a broad sense the fulness of the priesthood includes the authority to administer the ordinances of the house of the Lord for both the living and the dead. The keys of the fulness of the priesthood were conferred upon the Prophet Joseph Smith and Oliver Cowdery in the Kirtland Temple by Moses, Elias, and Elijah (D&C 110:11-16). More specifically, to receive the fulness of the priesthood is to receive the highest ordinances of the temple. The Prophet Joseph Smith taught, "Those holding the fulness of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessings" (Teachings of the Prophet Joseph Smith, 322). A man can receive the fulness of the priesthood only after he has entered into the new and everlasting covenant of marriage. That marriage covenant must be sealed "by the Holy Spirit of promise, by him who is anointed" (D&C 132:19). To this the Prophet Joseph Smith added, "If a man gets a fullness of the priesthood of God he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord" (Teachings of the Prophet Joseph Smith, 308). William Clayton recorded these additional instructions from Brigham Young, while the Twelve were preparing the temple and the ordinances to be administered therein: "We have been ordained to the Melchisedeck (sic) Priesthood, which is the highest order of Priesthood, and it has many branches or offices. And those who have come in here and have received their washing and anointing will be ordained Kings and Priests, and will then have received the fullness of the Priesthood, all that can be given on earth, for Brother Joseph said he had given us all that could be given to man on earth" (Smith, Intimate Chronicle, 234). "In setting forth as much as can, with propriety, be spoken outside of the temple," explained Elder Bruce R. McConkie, "the Lord says that 'the fulness of the priesthood' is received only in the temple itself. This fulness is received through washings, anointings, solemn assemblies, oracles in holy places, conversations, ordinances, endowments, and sealings. (D&C 124:40.) It is in the temple that we enter into the patriarchal order, the order of priesthood that bears the name 'the new and everlasting covenant of marriage'" (New Witness, 315). Revelations of the Restoration, p. 971))

29 For a ^abaptismal font there is not upon the earth, that they, my saints, may be ^bbaptized for those who are dead—

30 For this ordinance belongeth to my house, and cannot be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me. ("It is for the same purpose that God gathers together His people in the last days, to build unto the Lord a house to prepare them for the ordinances

and endowments, washings and anointings, etc. One of the ordinances of the house of the Lord is baptism for the dead. God decreed before the foundation of the world that that ordinance should be administered in a font prepared for that purpose in the house of the Lord" (Teachings of the Prophet Joseph Smith, 308). Thus only in their poverty when they are unable to do otherwise does the Lord permit his people to perform this sacred ordinance some place other than a temple. Even then, the ordinances performed outside the temple, are generally redone after a temple becomes available. Revelations of the Restoration, p. 973)

31 But I command you, all ye my saints, to ^abuild a house unto me; and I grant unto you a sufficient time to build a house unto me (Joseph Smith: There shall be no more baptisms for the dead, until the ordinance can be attended to in the Lord's house; and the Church shall not hold another General Conference, until they can meet in said house. *For thus saith the Lord!* (HC 4:426, October 2, 1841.) At five o'clock p.m., I attended the dedication of the baptismal font in the Lord's House. President Brigham Young was spokesman. (HC 4:446, November 8, 1841.) The Twelve met in council at President Young's, and at four o'clock, repaired to the baptismal font in the basement of the Temple. Elders Brigham Young, Heber C. Kimball and John Taylor baptized about forty persons for the dead; Elder Willard Richards, Wilford Woodruff, and George A. Smith confirming. These were the first baptisms for the dead in the font. (HC 4:454, November 21, 1841.) Joseph Fielding Smith: This passage [Sec. 124:31-35] has been misinterpreted by some, especially by enemies of the Church who profess a belief in the mission of the Prophet Joseph Smith, but do not accept the doctrine of salvation for the dead. A careful reading of these verses will show that it was not the failure to build a house, but the failure to perform the ordinances for the dead in the house after it was prepared for those ordinances that would cause the rejection. In the months when the saints were without a Temple the Lord granted them the privilege of baptizing for their dead in the Mississippi River, but with the understanding that this was a special privilege which would end when they had been given sufficient time to prepare a place in the Temple where this ordinance could be performed. For baptism for the dead, as well as other ordinances for the dead, are to be performed in a house built to the name of the Lord and for that holy purpose. Therefore we find the members of the Church engaging in baptisms for the dead in the river from the time the privilege was granted until the time arrived when the font in the house of the Lord was prepared for that ordinance, and when that time arrived all baptisms for the dead in the river ceased by divine command. The Lord said: [Sec. 124:32-33, quoted.] And if ye do not these things at the end of the appointment [v. 32], obviously does not mean "if ye do not build a temple at the end of the appointment," as our critics infer it does, but it refers to the ordinances that were to be performed in the Temple, and the failure on the part of the Saints to perform these ordinances for their dead was the thing that would cause their rejection with their dead, and not the failure to build the Temple, which was merely the edifice in which the saving principles were to be performed. This is in harmony with the teachings of the Prophet Joseph Smith, who said that if we neglect the salvation of our dead, we do it at the peril of our own salvation! Why? Because we without them cannot be made perfect. [D&C 128:15.] (Salvation Universal, 1912, p. 22.)); and during this time your baptisms shall be acceptable unto me.

32 But behold, at the end of this appointment your baptisms for your dead shall not be acceptable unto me; and if you do not these things at the end of the appointment ye shall be rejected as a church, with your dead, saith the Lord your God.

33 For verily I say unto you, that ^aafter you have had sufficient time to build a house to me, wherein the ordinance of baptizing for the dead belongeth, and for which the same was instituted from before the foundation of the world, your baptisms for your dead cannot be acceptable unto me;

34 For therein are the ^akeys of the holy priesthood ordained, that you may receive honor and glory.

35 And after this time, your baptisms for the dead, by those who are scattered abroad, are not acceptable unto me, saith the Lord.

36 For it is ordained that in Zion, and in her stakes, and in Jerusalem (This is a marvelously prophetic verse. Not only does it foreshadow a day when temples will be common to the stakes of Zion, as we

now see happening with the building of smaller temples, but it also foresees the building of a temple in which baptisms for the dead will be performed in Jerusalem. Some have supposed that the temple prophesied to be built in Jerusalem in the last days can be built by a people other than the Latter-day Saints. This could hardly be the case if it is to be built to accommodate the performance of baptisms for the dead and by implication other vicarious ordinances. Revelations of the Restoration, p. 974. Orson Pratt: **By and by there will be a Temple built at Jerusalem. Who do you think is going to build it? You may think that it will be the unbelieving Jews who rejected the Savior. I believe that that which is contained on the 77th page of the Book of Mormon [2 Nephi 8:4-17], as well as in many other places, in that same book, will be literally fulfilled. The Temple at Jerusalem will undoubtedly be built by those who believe in the true Messiah. Its construction will be, in some respects, different from the Temples now being built. It will contain the throne of the Lord, upon which he will, at times, personally sit, and will reign over the house of Israel for ever. It may also contain twelve other thrones, on which the twelve ancient Apostles will sit, and judge the twelve tribes of Israel. It will, very likely, have an apartment, with a table, on which food and drink will be prepared, such as are suitable to the taste and happiness of immortal resurrected beings, thus fulfilling the words of Jesus—"Ye that have followed me in the regeneration shall eat and drink at my table, and sit upon twelve thrones, judging the twelve tribes of Israel."** [Matt. 19:28.] (JD, May 20, 1877, 19:19-20.) Bruce R. McConkie: But when the fulness of the Gentiles is come in, and the Jews once again believe in the true Messiah and worship the Father in his name, there will once again be a temple in Jerusalem—a temple named for their beloved Lord. Jesus of Nazareth, a Galilean Jew, the only perfect Man of all the chosen race. Herod's Temple became dust because the Jewish nation, whose house of worship it was, rejected their Messiah and chose to walk in their own wayward course. A house of the Lord—the Lord Jesus Christ, the Messiah of the Jews—shall rise again in Jerusalem, perhaps on the very site where the ancient holy house stood, because the remnants of Judah shall accept their King, believe his gospel, and walk in his paths. A holy temple, the house of the Lord—a sacred sanctuary with its Holy of Holies where the Divine Presence, the Shekinah of old, shall once more be manifest to Israel—shall be built in Old Jerusalem. It shall be built by the Jews: Jews who believe in Christ; Jews who are converted to the truth; Jews who are members of The Church of Jesus Christ of Latter-day Saints; Jews who hold again the powers and priesthoods possessed by their ancestors. The keys and powers whereby temples are built vest in the President of the Church, the presiding high priest among the Lord's latter-day people. These keys, first conferred by angelic ministrants—Moses, Elijah, Elias, and others—upon Joseph Smith and Oliver Cowdery, have come down in direct succession and rest upon and are exercised by the prophet of God on earth, the one who, as it were, wears the mantle of Joseph Smith. And so it is that the Jews shall build their temple, and the Jews who do it will be Mormons; they will be Jews who are the converted and baptized saints of the latter days. In a discourse on the Second Coming of Christ, given April 6, 1843, the Prophet Joseph Smith said: "Judah must return, Jerusalem must be rebuilt, and the temple, and water come out from under the temple, and the waters of the Dead Sea be healed. It will take some time to rebuild the walls of the city and the temple, &c.; and all this must be done before the Son of Man will make His appearance." (Teachings, p. 286.) In a revelation to Joseph Smith, given November 3, 1831, the Lord said: "Let them . . . who are among the Gentiles flee unto Zion," which was then being established in America. "And let them who be of Judah flee unto Jerusalem, unto the mountains of the Lord's house." (D&C 133:12-13.) That is to say, let the Jews gather in their own Jerusalem, a city built upon four hills or mountains, a city in whose mountains they shall build the house of the Lord in due course. Ezekiel, in chapters 38 and 39, tells of the wars and desolations incident to the Second Coming. Then in chapters 40 through 48 he devoted himself to the details, and they are most specific, of what has come to be called Ezekiel's Temple. Worldly scholars, not knowing the purposes of the Lord where his people are concerned; not understanding the doctrine of the gathering of Israel in the last days; not being aware that the gospel was to be restored in the latter days; not knowing that temples are essential to the salvation of

men no matter what age they live in—worldly scholars have assumed that Ezekiel's Temple was not and will not be built. The truth is that its construction lies ahead. No doubt some of the recitations relative to it are figurative, though it is clear that some sacrificial ordinances are yet to be performed. It is clear that Ezekiel's Temple, to be built by the Jews in Jerusalem, is destined for millennial use. In chapter 43, for instance, the Lord calls it, specifically, "the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever." That is to say, it will be the place of his throne during the Millennium when he dwells among the house of Israel, and it was the place where the soles of his feet trod when he dwelt on earth as a mortal. In this same chapter he says his house shall be built "upon the top of the mountain." In chapter 47 we find the statements to which the Prophet alluded when he said the water would "come out from under the temple, and the waters of the Dead Sea be healed." Ezekiel's language is: "Waters issued out from under the threshold of the house eastward. . . . These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed." Ezekiel's concluding expression, relative to Old Jerusalem where the temple shall stand, is: "And the name of the city from that day shall be, The Lord is there." Mortal Messiah, 1:116-122), those places which I have appointed for ^arefuge, shall be the places for your baptisms for your dead.

37 And again, verily I say unto you, how shall your ^awashings be acceptable unto me, except ye perform them in a house which you have built to my name?

38 For, for this cause I commanded Moses that he should build a ^atabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise, that those ordinances might be revealed which had been hid from before the world was. (Joseph Smith: What was the object of gathering the Jews, or the people of God in any age of the world? . . . The main object was to build unto the Lord a house whereby He could reveal unto His people the ordinances of His house and the glories of His kingdom, and teach the people the way of salvation; for there are certain ordinances and principles that, when they are taught and practiced, must be done in a place or house built for that purpose. It was the design of the councils of heaven before the world was, that the principles and laws of the priesthood should be predicated upon the gathering of the people in every age of the world. Jesus did everything to gather the people, and they would not be gathered, and He therefore poured out curses upon them. [Matt. 23:37-39.] 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. It is for the same purpose that God gathers together His people in the last days, to build unto the Lord a house to prepare them for the ordinances and endowments, washings and anointings, etc. One of the ordinances of the house of the Lord is baptism for the dead. . . . If a man gets a fullness of the priesthood of God, he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord. (HC 5:423-24, June 11, 1843.))

39 Therefore, verily I say unto you, that your ^aanointings, and your washings, and your ^bbaptisms for the dead, and your ^csolemn assemblies, and your ^dmemorials for your ^esacrifices by the sons of Levi, (According to the promise of Malachi and in conjunction with the authority restored to Joseph Smith and Oliver Cowdery by John the Baptist, the sons of Levi, as a part of the restoration of all things, are to offer again the same offering that they offered anciently (Teachings of the Prophet Joseph Smith, 172-73). Revelations of the Restoration, p. 974) and for your ^foracles in your most ^gholy places wherein you receive conversations Charles W. Penrose: The temples will not be confined altogether to Zion, even though that may cover both North and South America. The work will spread forth in other lands as the veil o'er the covering continues to burst. The spiritual and temporal, the heavenly and earthly will be closer, in being joined together, and the time will come when we shall have plenty of work to do in the millennial season, the one thousand years, the one "day of the Lord," when we get communications from the priesthood behind the veil to the priesthood in the earth, in the temples that will be erected. In those holy conversations we read about in the revelations of God, concerning the building of a house to him,

that day is not very far off, as the Lord sees things. It may be quite a while as we see them, but they are real, and that which God has promised them will surely come to pass. (CR, October 1923, p. 14.)), **d your statutes and judgments**, Statutes are laws, and the covenants made in the temple include promises to keep the laws of God. Elder James E. Talmage explained: "The ordinances of the endowment embody certain obligations on the part of the individual, such as covenant and promise to observe the law of strict virtue and chastity, to be charitable, benevolent, tolerant and pure; to devote both talent and material means to the spread of truth and the uplifting of the race; to maintain devotion to the cause of truth; and to seek in every way to contribute to the great preparation that the earth may be made ready to receive her King—the Lord Jesus Christ. With the taking of each covenant and the assuming of each obligation a promised blessing is pronounced, contingent upon the faithful observance of the conditions. The Temple Endowment, as administered in modern temples, comprises instruction relating to the significance and sequence of past dispensations, and the importance of the present as the greatest and grandest era in human history. This course of instruction includes a recital of the most prominent events of the creative period, the condition of our first parents in the Garden of Eden, their disobedience and consequent expulsion from that blissful abode, their condition in the lone and dreary world when doomed to live by labor and sweat, the plan of redemption by which the great transgression may be atoned, the period of the great apostasy, the restoration of the Gospel with all its ancient powers and privileges, the absolute and indispensable condition of personal purity and devotion to the right in present life, and a strict compliance with Gospel requirements" (House of the Lord, 83-4). Revelations of the Restoration, p. 975)for the beginning of the revelations and foundation of Zion, and for the glory, honor, and endowment of all her municipalities, are ordained by the ordinance of my holy house, which my people are always commanded to build unto my holy name. Joseph Fielding Smith: The importance of the ordinances in the house of the Lord is shown in verses 37-39 [Sec. 124] , where we are informed that Moses was commanded to build a portable temple, generally called tabernacle, which could be carried with them in the wilderness. This tabernacle, is the same temple where the boy Samuel heard the voice of the Lord. (1 Samuel, chapters 1-3.) This sacred building was later replaced by Solomon's Temple. The question is often asked, "What was the nature of the ordinances performed in these edifices in ancient times?" The Lord explains this in the verses above cited. It is true that in ancient Israel they did not have the fulness of ordinances as we do today, and most, if not all, of which they were privileged to receive very likely pertained to the Aaronic Priesthood. (See D&C 84:21-26.) Neither did the ancients labor in their temples for the salvation of the dead. That work was reserved until after the Savior's visit to the spirit world where he unlocked the door to the prisons and had the gospel carried to the spirits who had been confined. President Brigham Young understood this clearly and has said: "Jesus was the first man that ever went to preach to the spirits in prison, holding the keys of the Gospel of salvation to them. Those keys were delivered to him in the day and hour that he went in to the spirit world, and with them he opened the door of salvation to the spirits in prison." (JD 3:370.) The Lord said to Enoch in speaking of the spirits of men, "But behold, these which thine eyes are upon shall perish in the floods; and behold, I will shut them up; a prison have I prepared for them. And that which I have chosen hath plead before my face. Wherefore, he suffereth for their sins; inasmuch as they will repent in the day that my Chosen shall return unto me, and until that day they shall be in torment." (Moses 7:38-39.) The first work for the dead was accomplished by the primitive saints after the resurrection of Jesus Christ. [1 Cor. 15:29.] (CHMR, 1950, 4:82.))

40 And verily I say unto you, let this ^ahouse be built unto my name, that I may reveal mine ordinances therein unto my people;

41 For I deign to ^areveal unto my church things which have been kept ^bhid from before the foundation of the world, things that pertain to the dispensation of the ^cfulness of times.

42 And ^aI will show unto my servant Joseph all things pertaining to this house During the April 1844 conference of the Church the Prophet said, "The declaration this morning is, that as soon as the Temple and baptismal font are prepared, we calculate to give the Elders of Israel their washings and anointings,

and attend to those last and more impressive ordinances, without which we cannot obtain celestial thrones. But there must be a holy place prepared for that purpose. There was a proclamation made during the time that the foundation of the Temple was laid to that effect, and there are provisions made until the work is completed, so that men may receive their endowments and be made kings and priests unto the Most High God, having nothing to do with temporal things, but their whole time will be taken up with things pertaining to the house of God. There must, however, be a place built expressly for that purpose, and for men to be baptized for their dead. It must be built in this central place; for every man who wishes to save his father, mother, brothers, sisters and friends, must go through all the ordinances for each one of them separately, the same as for himself, from baptism to ordination, washing and anointings, and receive all the keys and powers of the Priesthood, the same as for himself" (Teachings of the Prophet Joseph Smith, 362-63). Revelations of the Restoration, p. 976-77. Joseph Fielding Smith: Wednesday, May 4, 1842, the Prophet met with a number of brethren in the upper room of his store where he had his private office, where he kept his sacred writings, did his translating and received revelations and held council meetings. The special reason for the gathering was of the greatest moment to the Church and to this generation. It was the fulfillment of the promise the Lord made that he was about to reveal unto the Church "things which have been kept hid from before the foundation of the world, things that pertain to the dispensation of the fulness of times." [Sec. 124:41.] These things were to be made known, and the blessings coming from them to be given to the members of the Church, within the walls of temples built to the name of the Lord. The Lord said he would reveal unto his servant, Joseph Smith "all things pertaining to his house, and the priesthood thereof, and the place whereon it shall be built." (D&C 124:41-42.) Knowing that the Prophet would be taken in death before this house was finished, the Lord commanded him to make known to the trusted brethren the ordinances which later would be performed in the temple when it was finished. It was on this occasion, May 4, 1842, that the Prophet called some of these brethren to his upper room, and gave unto them instruction "in the principles and order of the Priesthood, attending to washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood, and so on to the highest order of the Melchizedek Priesthood, setting forth the order pertaining to the Ancient of Days, and all those plans and principles by which any one is enabled to secure the fullness of those blessings which have been prepared for the Church of the Firstborn, and come up and abide in the presence of the Eloheim in the eternal worlds." [HC 5:2.] (CHMR, 1950, 4:111-12.), and the priesthood thereof, and the place whereon it shall be built. (Joseph Smith: All men who become heirs of God and joint-heirs with Jesus Christ will have to receive the fullness of the ordinances of his kingdom; and those who will not receive all the ordinances will come short of the fullness of that glory, if they do not lose the whole. (HC 5:424, June 11, 1843.))

43 And ye shall build it on the place where you have contemplated building it, for that is the spot which I have chosen for you to build it.

44 If ye labor with all your might, I will consecrate that spot that it shall be made ^aholy.

45 And if my people will hearken unto my voice, and unto the voice of my ^aservants (Lorenzo Snow: There may be some things that the First Presidency do; that the Apostles do, that cannot for the moment be explained; yet the spirit, the motives that inspire the action can be understood, because each member of the Church has a right to have that measure of the Spirit of God that they can judge as to those who are acting in their interests or otherwise. . . . [Sec. 50:21-22.] (CR, October 1898, p. 54.)) whom I have appointed to lead my people, behold, verily I say unto you, they shall not be moved out of their place.

46 But if they will not ^ahearken to my voice, nor unto the voice of these men whom I have appointed (Joseph Fielding Smith: No man ever went astray by following the counsel of the authorities of the Church. No man who ever followed the teachings or took advice or counsel from the one who stands as the representative of the Lord ever went astray; but men who have refused to accept counsel have gone astray and into forbidden paths, and in some instances have even denied the faith. Others who went astray because they failed to understand and to heed the counsels that were given unto them for their

eternal good, have humbled themselves and come back to the Church acknowledging their error. (CR, October 1912, p. 124.)), they shall not be blest, because they ^bpollute mine holy grounds, and mine holy ordinances, and charters, and my holy words which I give unto them.

47 And it shall come to pass that if you build a house unto my name, and do not do the things that I say, I will not perform the ^aoath which I make unto you, neither fulfil the promises which ye expect at my hands, saith the Lord.

48 For ^ainstead of blessings, ye, by your own works, bring cursings, wrath, indignation, and judgments upon your own heads, by your follies, and by all your abominations, which you practise before me, saith the Lord. (These verses return us to the fact that the Lord requires that we become a covenant people or a covenant community; we are not simply a community of covenant individuals. We do not work out our salvation separately and singly but rather together. If one man chooses to pollute the water it is not he alone who suffers. All who drink it, regardless of how innocent they may be, will be poisoned. While if another man choose to raise the blinds so that the light of heaven might enter the otherwise darkened room, all within the room are thereby enabled to see. All of us have been both blessed and cursed by that which others have done. These verses return us to both the promises and warnings of Jackson County and Kirtland, Ohio (D&C 101:1-8; 112:24-26). Nauvoo is to be to them a place of refuge and safety if the Saints abide in the counsels of the Lord, but if some of their number choose to pursue another course, all will suffer, and again as history attests such was the case. Revelations of the Restoration, p. 977)

49 Verily, verily, I say unto you, that when I give a commandment to any of the sons of men to do a work unto my name, and those sons of men go with all their might and with all they have to perform that work, and cease not their ^adiligence, and their enemies come upon them and ^bhinder them from performing that work, behold, it behooveth me to ^crequire that work no more at the hands of those sons of men, but to accept of their offerings. (Charles W. Penrose: **If you will read carefully the revelations I speak of now [Sec. 84 and 124] , you will find that the Lord refers particularly to this very requirement in regard to Jackson county, Missouri, and he declares that the people there were commanded to build a house to him at that time, and on that spot. But their enemies came upon them and prevented them from doing that which the Lord commanded them, and therefore the Lord accepted their offering. The Lord lays down there a principle which it is well for us to understand. The Lord says that whenever he gives a commandment, no matter what it is about, to the children of man, and they go to with their might and endeavor to fulfil his commandment, and do that which is required of them, and they are prevented by their enemies, or by any other means, from accomplishing it, he does not require it any more at their hands. He accepts of their offering. That has applied in the past, and will apply in the future, and we should remember it. If God gives a commandment, and we do not obey it, why he revokes it, and he revokes the blessings. If he gives us a commandment to do certain things, and we find ourselves unable to do them, either by restricted laws or any other obstacles in the way of physical force, the Lord requires them no more but accepts our offering, and he will visit his wrath and indignation upon those who prevent his people from accomplishing that which he required at their hands.** (CR, April 1924, pp. 13-14.))

50 And the iniquity and transgression of my holy laws and commandments I will ^avisit upon the heads of those who hindered my work, unto the third and fourth ^bgeneration, so long as they repent not, and hate me, saith the Lord God. (Joseph Fielding Smith: You have an idea that the commandment [Exodus 20:5] means that when a man sins his children will be held responsible for his folly and be punished for it, for three or four generations. The commandment does not mean anything of this kind. The Lord never punishes a child for its parents' transgressions. He is just and merciful. The real meaning of this visiting of the iniquity is that when a man transgresses he teaches his children to transgress, and they follow his teachings. It is natural for children to follow in the practices of their fathers and by doing so suffer for the parents' iniquity which they have voluntarily brought upon themselves. There are numerous other

passages of scripture showing the mercy and justice of the Lord and that they are not to be punished for the fathers' transgression. Here are a few: [Deut. 24:16; 2 Kings 14:6; 2 Chron. 25:4; Jer. 31:29-30; Ezek. 18:20, quoted.] (IE, June 1955, 58:383.)

51 Therefore, for this cause have I accepted the offerings of those whom I commanded to build up a city and a ^ahouse unto my name, in Jackson county, Missouri, and were hindered by their enemies, saith the Lord your God.

52 And I will answer ^ajudgment, wrath, and indignation, wailing, and anguish, and gnashing of teeth upon their heads, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord your God.

53 And this I make an ^aexample unto you, for your consolation concerning all those who have been commanded to do a work and have been hindered by the hands of their enemies, and by ^boppression, saith the Lord your God.

54 For I am the Lord your God, and will save all those of your brethren who have been ^apure in heart, and have been ^bslain in the land of Missouri, saith the Lord.

55 And again, verily I say unto you, I command you again to build a ^ahouse to my name, even in this place, that you may ^bprove yourselves unto me that ye are ^cfaithful in all things whatsoever I command you, that I may bless you, and crown you with honor, immortality, and eternal life. **(Though Zion and its temple were not built within the appointed generation, and though the early Saints were excused from this labor, these things will yet come to fruition.** On 8 March 1833, the Lord promised: "I, the Lord, will contend with Zion, and plead with her strong ones, and chasten her until she overcomes and is clean before me. For she shall not be removed out of her place" (D&C 90:36-37). All that has been prophesied must yet be fulfilled and every labor assigned the Saints of this dispensation must be accomplished. Revelations of the Restoration, p. 977-78)

56 And now I say unto you, as pertaining to my boarding ^ahouse which I have commanded you to build for the boarding of strangers, let it be built unto my name, and let my name be named upon it, and let my servant Joseph and his house have place therein, from generation to generation.

57 For this ^aanointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him.

58 And as I said unto ^aAbraham concerning the kindreds of the earth, even so I say unto my servant Joseph: In thee and in thy ^bseed shall the kindred of the earth be blessed.

59 Therefore, let my servant Joseph and his seed after him have place in that house, from generation to generation, forever and ever, saith the Lord.

60 And let the name of that house be called ^aNauvoo House; and let it be a delightful habitation for man, and a resting-place for the weary traveler, that he may contemplate the glory of Zion, and the glory of this, the corner-stone thereof;

61 That he may receive also the counsel from those whom I have set to be as ^aplants of renown, and as ^bwatchmen upon her walls.

62 Behold, verily I say unto you, let my servant George Miller, and my servant Lyman Wight, and my servant John Snider, and my servant Peter Haws, organize themselves, and appoint one of them to be a president over their quorum for the purpose of building that house.

63 And they shall form a constitution, whereby they may receive stock for the building of that house.

64 And they shall not receive less than fifty dollars for a share of stock in that house, and they shall be permitted to receive fifteen thousand dollars from any one man for stock in that house.

65 But they shall not be permitted to receive over fifteen thousand dollars stock from any one man.

66 And they shall not be permitted to receive under fifty dollars for a share of stock from any one man in that house.

67 And they shall not be permitted to receive any man, as a stockholder in this house, except the same shall pay his stock into their hands at the time he receives stock;

68 And in proportion to the amount of stock he pays into their hands he shall receive stock in that house; but if he pays nothing into their hands he shall not receive any stock in that house.

69 And if any pay stock into their hands it shall be for stock in that house, for himself, and for his generation after him, from generation to generation, so long as he and his heirs shall hold that stock, and do not sell or convey the stock away out of their hands by their own free will and act, if you will do my will, saith the Lord your God.

70 And again, verily I say unto you, if my servant George Miller, and my servant Lyman Wight, and my servant John Snider, and my servant Peter Haws, receive any stock into their hands, in moneys, or in properties wherein they receive the real value of moneys, they shall not appropriate any portion of that stock to any other purpose, only in that house.

71 And if they do appropriate any portion of that stock anywhere else, only in that house, without the consent of the stockholder, and do not repay fourfold for the stock which they appropriate anywhere else, only in that house, they shall be accursed, and shall be moved out of their place, saith the Lord God; for I, the Lord, am God, and cannot be ^amocked in any of these things.

72 Verily I say unto you, let my servant Joseph pay stock into their hands for the building of that house, as seemeth him good; but my servant Joseph cannot pay over fifteen thousand dollars stock in that house, nor under fifty dollars; neither can any other man, saith the Lord.

73 And there are others also who wish to know my will concerning them, for they have asked it at my hands.

74 Therefore, I say unto you concerning my servant Vinson Knight, if he will do my will let him put stock into that house for himself, and for his generation after him, from generation to generation.

75 And let him lift up his voice long and loud, in the midst of the people, to ^aplead the cause of the poor and the needy; and let him not fail, neither let his heart faint; and I will ^baccept of his offerings, for they shall not be unto me as the offerings of Cain, for he shall be mine, saith the Lord.

76 Let his family rejoice and turn away their hearts from affliction; for I have chosen him and anointed him, and he shall be honored in the midst of his house, for I will forgive all his sins, saith the Lord.
Amen.

77 Verily I say unto you, let my servant Hyrum put stock into that house as seemeth him good, for himself and his generation after him, from generation to generation.

78 Let my servant Isaac Galland put stock into that house; for I, the Lord, love him for the work he hath done, and will forgive all his sins; therefore, let him be remembered for an interest in that house from generation to generation.

79 Let my servant Isaac Galland be appointed among you, and be ordained by my servant William Marks, and be blessed of him, to go with my servant Hyrum to accomplish the work that my servant Joseph shall point out to them, and they shall be greatly blessed.

80 Let my servant William Marks pay stock into that house, as seemeth him good, for himself and his generation, from generation to generation.

81 Let my servant Henry G. Sherwood pay stock into that house, as seemeth him good, for himself and his seed after him, from generation to generation.

82 Let my servant William Law pay stock into that house, for himself and his seed after him, from generation to generation.

83 If he will do my will let him not take his family unto the eastern lands, even unto Kirtland; nevertheless, I, the Lord, will build up ^aKirtland, but I, the Lord, have a scourge prepared for the inhabitants thereof.

84 And with my servant Almon Babbitt, there are many things with which I am not pleased; behold, he aspireth to establish his counsel instead of the counsel which I have ordained, even that of the Presidency of my Church; and he setteth up a ^agolden calf for the worship of my people.

85 Let no man ^ago from this place who has come here essaying to keep my commandments.

86 If they live here let them live unto me; and if they die let them die unto me; for they shall ^arest from all their labors here, and shall continue their works.

87 Therefore, let my servant William (Unfortunately, infamy now claims the name of William Law, a man whose name is found among the latter verses of section 124. At that time, he was called to serve as second counselor in the First Presidency, which position he occupied for about three years (1841-1844). Although "for a season considered a good and faithful man," he allowed the spirit of apostasy to enter his heart to the degree that he sought the death of Joseph the Prophet and was described as Joseph's "most bitter foe and maligner" (HC 7:57). He was excommunicated from the Church on April 18, 1844. A short time later, Law openly opposed the Prophet and was one of the instigators of the infamous Nauvoo Expositor, which Joseph called a "foul, noisome, filthy sheet" (HC 6:585). The name of William Law "is classed in history with those ... who were the instigators and abettors of the murder of Joseph and Hyrum Smith" (Jenson 1:53). Of him, well might the Psalmist have written: "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me" (Psalm 41:9). D&C Encyclopedia, p. 317-18) put his trust in me, and cease to fear concerning his family, because of the sickness of the land (When the Saints first settled the city of Commerce, Illinois, later renamed Nauvoo, it was a place of sickness. During the first two years many of the Saints died due to the ague, or malaria, especially those who were weakened from their cruel expulsion from Missouri. Revelations of the Restoration, p. 980). If ye ^alove me, keep my commandments; and the sickness of the land shall ^bredound to your glory.

88 Let my servant William go and proclaim my everlasting gospel with a loud voice, and with great joy, as he shall be moved upon by my ^aSpirit, unto the inhabitants of Warsaw, and also unto the inhabitants of Carthage, and also unto the inhabitants of Burlington, and also unto the inhabitants of Madison, and await patiently and diligently for further instructions at my general conference, saith the Lord. (Joseph Smith: There was a meeting at Wilson Law's, near the sawmill, of those who had been cut off from the Church, and their dupes. Several affidavits which they had taken against me and others were read. William Law, Wilson Law, Austin A. Cowles, John Scott, Sen., Francis M. Higbee, Robert D. Foster, and Robert Pierce were appointed a committee to visit the different families in the city, and see who would join the new church; i.e., as they had decided that I was a fallen prophet, etc.; and they appointed William Law in my place, who chose Austin Cowles and Wilson Law as his counselors. Robert D. Foster and Francis M. Higbee to be two of the Twelve Apostles, etc., etc., as report says. (HC 6:346-47, May 28, 1844.) Joseph Fielding Smith: William Law was called by revelation to act as second counselor in the First Presidency, in 1841, but when the doctrine of celestial marriage was revealed he turned away from the Church, and was one of the chief plotters against the Prophet and Patriarch and helped to bring them to martyrdom. (CHMR, 1950, 4:83.))

89 If he will do my ^awill let him from henceforth hearken (William did not hearken to the Lord) to the counsel of my servant Joseph, and with his interest support the ^bcause of the poor, and publish ^cthe new translation of my holy word unto the inhabitants of the earth. (John A. Widtsoe: Joseph Smith accepted the Bible as far as it was translated correctly but felt that many errors which should be corrected had crept into the work of the copyist and translators. During the first year of the Church and almost to the end of his life, he endeavored through inspiration from on high to correct those many departures from the original text. This was not fully completed when he died, but his manuscript exists in the original and in copies, and has been published by the Reorganized Church of Jesus Christ of Latter Day Saints. It is a remarkable evidence of the prophetic power of Joseph Smith. Hundreds of changes make clear many a disputed text. It is interesting to note that in so many instances his inspired corrections correspond to the text of modern translators. In every case his version makes the Bible statement much more understandable. (Joseph Smith, 1951, p. 251.))

90 And if he will do this I will ^abless him with a multiplicity of blessings, that he shall not be forsaken, nor his seed be found ^bbegging bread.

91 And again, verily I say unto you, let my servant William be appointed, ordained, and anointed, as counselor unto my servant Joseph, in the room of my servant Hyrum, that my servant Hyrum may take the office of Priesthood and ^aPatriarch, which was appointed unto him by his father, by blessing and also by right; (The reference in this text is to William Law who is being called to take the place of Hyrum Smith as the second counselor in the First Presidency of the Church. Having been "appointed" by revelation he was then "ordained" or as we use terms today "set apart" to his office. He was "anointed," or endowed on 4 May 1842, in the Red Brick Store. **Rejecting the principles revealed in Doctrine and Covenants 132, William Law became an avowed enemy of Joseph Smith.** After his excommunication in April of 1844, Law fought openly against the Prophet, seeking even the destruction of Nauvoo. In league with his brother Wilson and other apostates, he organized a short-lived church with himself as its president. These same men published a slanderous newspaper called the *Nauvoo Expositor*. It was the decision of the Nauvoo city council to destroy this paper that precipitated the arrest and murder of Joseph and Hyrum Smith in Carthage. Willard Richards, who was with the Prophet at the time of his death, identified Wilson Law as part of the Carthage mob. *Hyrum may take the office of Priesthood. Hyrum Smith, in turn, is called to "take the office of Priesthood," which had previously been held by Oliver Cowdery. Oliver had been excommunicated from the Church at Far West in 1838. This office was peculiar to Joseph and Oliver, and centers in the fact that these two men were present whenever keys or authority were restored. That two men should always be present on such occasions was necessitated by the law of witnesses. By virtue of this office, Oliver functioned as an Assistant or Associate President of the Church and as such stood above the counselors in the First Presidency and the members of the Quorum of the Twelve. Had Joseph Smith died while Oliver Cowdery was still in good standing, it would have been Oliver's right and responsibility to assume the leadership of the Church (D&C 124:94-95). And Patriarch, which was appointed unto him by his father, by blessing and also by right.* In addition to "the office of Priesthood," meaning his position as associate president of the Church, Hyrum was to hold the office of Church Patriarch. He had a double claim upon this office, it being his by blessing and by birthright. As one of his last mortal acts, Hyrum's father, Joseph Smith Sr., laid his hands upon his head and said, "My son, Hyrum, I seal upon your head your patriarchal blessing which I placed on your head before, for that shall be verified. In addition, I now give you my dying blessing. You shall have a season of peace, so that you shall have a sufficient rest to accomplish the work which God has given you to do. You shall be as firm as the pillars of heaven unto the end of your days. I seal upon your head the patriarchal power, and you shall bless the people. This is my dying blessing upon your head in the name of Jesus. Amen" (Smith, *History of Joseph Smith*, 433-34). In a blessing previously given to his brother Hyrum, the Prophet had said, "He shall stand in the tracks of his father and be numbered among those who hold the right of Patriarchal Priesthood, even the Evangelical Priesthood and power shall be upon him" (*Teachings of the Prophet Joseph Smith*, 40). This is the same office and priesthood held by the ancient patriarchs of which our revelation states, "order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made" (D&C 107:40). In addition to this blessing by his father, Hyrum had a right by birth to the office of patriarch as his oldest surviving son. Joseph Smith Sr. laid claim to the patriarchal office as the oldest lineal descendant of Joseph of Egypt (D&C 107:40; Smith, *History of the Church*, 3:381). The only other lineal office in the Church is that of presiding bishop when that office is held by a direct lineal descendant of Aaron (D&C 68:16-21). Revelations of the Restoration, 980-82)

92 That from henceforth he shall hold the keys of the ^apatriarchal blessings upon the heads of all my people, ("Two different usages of the term *keys* are found in the revelations. One has reference to the directive powers whereby the Church or kingdom and all its organizations are governed, the *keys of the kingdom* being the powers of presidency. The other usage refers to the means provided whereby something is revealed, discovered, or made manifest" (McConkie, *Mormon Doctrine*, 409-10). As used in this text the term *keys* is not intended to refer to the right to govern or direct. The Church patriarch

does not preside over a quorum of patriarchs nor is it his right to give direction or instruction to them save he does so under the direction of the First Presidency or the Twelve. **The patriarch holds keys in the sense that he can unlock the mysteries of heaven by way of the Spirit of revelation and in the instance of Hyrum Smith in the sense that he is here promised the authority by which the fulness of temple blessings are conferred** (v. 124). Joseph Smith explained that, "Those holding the fulness of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessings" (*Teachings of the Prophet Joseph Smith*, 322). Revelations of the Restoration, 982)

93 That whoever he blesses shall be blessed, and whoever he ^acurse shall be cursed; that whatsoever he shall ^bbind on earth shall be bound in heaven; and whatsoever he shall loose on earth shall be loosed in heaven.

94 And from this time forth I appoint unto him that he may be a prophet, and a ^aseer, and a revelator unto my church, as well as my servant Joseph;

95 That he may act in concert also with my ^aservant Joseph; and that he shall receive counsel from my servant Joseph, who shall show unto him the ^bkeys whereby he may ask and receive, and be crowned with the same blessing, and glory, and honor, and priesthood, and gifts of the priesthood, that once were put upon him that was my servant ^cOliver Cowdery; **(In assuming the office held by Oliver Cowdery it was necessary for Hyrum Smith to both receive the keys which he held and to share the testimony that Oliver Cowdery had of those events. "Thus, according to promise, the Lord opened to the vision of Hyrum Smith and showed to him those things which were necessary to qualify him for this exalted position, and upon him were conferred by Joseph Smith all the keys and authorities by which he, Hyrum Smith, was able to act in concert with his younger brother as a prophet, seer and revelator, and president of the Church, 'as well as my servant Joseph'"** (Smith, "Patr. Hyrum G. Smith," 23:51-52). Elder Joseph Fielding Smith explained: "The Lord conferred upon Hyrum Smith, however, another important and special honor, in making him as well as Joseph Smith a holder of the keys of authority in this dispensation of the fulness of times. These are the words of that appointment: 'And from this time forth I appoint unto him that he may be a prophet, and a seer, and a revelator unto my church, as well as my servant Joseph.' "This was a special blessing given to Hyrum Smith, and in accepting it he took the place of Oliver Cowdery, upon whom these keys had previously been bestowed. It should be remembered that whenever the Lord revealed priesthood and the keys of priesthood from the heavens, Oliver Cowdery stood with Joseph Smith in the presence of the heavenly messengers, and was a recipient, as well as Joseph Smith, of all this authority. They held it conjointly, Joseph Smith as the first and Oliver Cowdery as the second elder of the Church. "Thus the law pertaining to witnesses was fully established, for there were two witnesses standing with authority, keys, and presidency, at the head of this the greatest of all dispensations. When through transgression Oliver Cowdery lost this wonderful and exalted blessing, Hyrum Smith was chosen by revelation of the Lord to take his place" (*Doctrines of Salvation*, 3:165-66). Revelations of the Restoration, 982-83)

96 That my servant Hyrum may bear record of the things which I shall show unto him, that his name may be had in honorable remembrance from generation to generation, forever and ever.

97 Let my servant William Law also receive the keys by which he may ask and receive blessings; let him be ^ahumble before me, and be without ^bguile, and he shall receive of my Spirit, even the ^cComforter, which shall manifest unto him the truth of all things, and shall give him, in the very hour, what he shall say.

98 And these ^asigns shall follow him—he shall heal the ^bsick, he shall cast out devils, and shall be delivered from those who would administer unto him deadly poison;

99 And he shall be led in paths where the poisonous serpent ^acannot lay hold upon his heel, and he shall mount up in the ^bimagination of his thoughts as upon eagles' wings.

100 And what if I will that he should ^araise the dead, let him not withhold his voice.

101 Therefore, let my servant William cry aloud and spare not, with joy and rejoicing, and with hosannas to him that sitteth upon the throne forever and ever, saith the Lord your God.

102 Behold, I say unto you, I have a mission in store for my servant William, and my servant Hyrum, and for them alone; (William Law and Hyrum Smith were appointed to travel to the eastern states. They left Nauvoo, 4 September 1842, to counter false statements of John C. Bennett and to attend a conference of the Church in Philadelphia (Smith, History of the Church, 5:146). They returned on 4 November (Smith, History of the Church, 5:183). Revelations of the Restoration, p. 983) and let my servant Joseph tarry at home, for he is needed. The remainder I will show unto you hereafter. Even so. Amen.

103 And again, verily I say unto you, if my servant Sidney will serve me and be ^acounselor unto my servant Joseph, let him arise and come up and stand in the office of his calling, and humble himself before me.

104 And if he will offer unto me an acceptable offering, and acknowledgments, and remain with my people, behold, I, the Lord your God, will heal him that he shall be healed; and he shall lift up his voice again on the mountains, and be a ^aspokesman before my face. (Joseph Smith: This day Sidney Rigdon went to the meeting near the Temple, and stated to the congregation, that he was not upon the stand to renounce his faith in Mormonism, as had been variously stated by enemies and licentious presses, but appeared to bear his testimony of its truth, and add another to the many miraculous evidences of the power of God; neither did he rise to deliver any regular discourse, but to unfold to the audience a scene of deep interest which had occurred in his own family. He had witnessed many instances of the power of God in this Church, but never before had he seen the dead raised; yet this was a thing that had actually taken place in his own family. His daughter Eliza was dead. The doctor told him that she was gone; when, after a considerable length of time, she rose up in the bed and spoke in a very powerful tone to the following effect, in a supernatural manner:—She said to the family that she was going to leave them (being impressed with the idea herself that she had only come back to deliver her message, and then depart again), saying the Lord had said to her the very words she should relate; and so particular was she in her relation, that she would not suffer any person to leave out a word or add one. . . . She said to her elder sister, Nancy, "It is in your heart to deny this work; and if you do, the Lord says it will be the damnation of your soul." In speaking to her sister Sarah, she said, "Sarah, we have but once to die, and I would rather die now, than wait for another time." Elder Rigdon . . . closed by saying, as it regards his religion, he had no controversy with the world, having an incontrovertible evidence that, through obedience to the ordinances of the religion, he now believes the Lord had actually given back his daughter from the dead. No person need, therefore come to reason with him, to convince him of error, or make him believe another religion, unless those who profess it can show, through obedience to its laws, the dead have been, and can be, raised; if it has no such power, it would be insulting his feelings to ask him to reason about it; and if it had, it would be no better than the one he had; and so he had done with controversy; wherefore he dealt in facts and not in theory. President Hyrum Smith spoke at great length and with great power. He cited Elder Rigdon's mind back to the revelation concerning him, that if he would move into the midst of the city and defend the truth, he should be healed, etc.; and showed that what Elder Rigdon felt in regard to the improvement in his health was a fulfillment of the revelation. (HC 5:121-23, August 20, 1842.))

105 Let him come and locate his family in the neighborhood in which my servant Joseph resides.

106 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.

107 Let him assist my servant Joseph, and also let my servant William Law assist my servant Joseph, in making a solemn ^aproclamation unto the kings of the earth, even as I have before said unto you.

108 If my servant Sidney will do my will, let him not remove his family unto the ^aeastern lands, but let him change their habitation, even as I have said.

109 Behold, it is not my will that he shall seek to find safety and refuge out of the city which I have appointed unto you, even the city of Nauvoo.

110 Verily I say unto you, even now, if he will hearken unto my voice, it shall be well with him. Even

so. Amen. **(With the exceptions of Joseph Smith and Oliver Cowdery, the name of Sidney Rigdon appears more often in the Doctrine and Covenants than any other.** After having served as a very popular preacher for the Baptists, Campbellites, and on his own, Rigdon became convinced of the truthfulness of the restored gospel by a careful and prayerful reading of the Book of Mormon. He was baptized on November 14, 1830, and many with whom he had previous religious association chose to follow Sidney's example in investigating this new faith. Only a month later, his name appeared in one of the revelations wherein the Lord said to him, "I say unto you my servant Sidney, I have looked upon thee and thy works. I have heard thy prayers, and prepared thee for a greater work.... Thou was sent forth, even as John, to prepare the way before me" (D&C 35:3-6.) Thus, while previously not having had the complete truth, the Lord had used Sidney to prepare a people for the Restoration. In March 1833, Sidney was set apart as a counselor to Joseph Smith in the Presidency of the Church (D&C 90:6). Sidney was a gifted orator and was called by revelation to be a "spokesman" for Joseph Smith (D&C 100:9). This was the fulfillment of an ancient prophecy uttered by Joseph who was sold into Egypt, thousands of years prior to this time (2 Ne. 3:18; JD 25:126-27). Early in his ministry, Joseph Smith said of his counselor: "Brother Sidney is a man whom I love, but he is not capable of that pure and steadfast love for those who are his benefactors, as should possess the breast of a president of the Church of Christ. This, with some other little things, such as selfishness and independence of mind, which, too often manifested, destroy the confidence of those who would lay down their lives for him-these are his faults. But, notwithstanding these things, he is a very great and good man; a man of great power and words, and can gain the friendship of his hearers very quickly. He is a man whom God will uphold, if he will continue faithful to his calling." Then, the Prophet added this plea: "O God, grant that he may, for the Lord's sake" (HC 1:443). Unfortunately, in spite of all he suffered for the sake of truth, Sidney was not able to totally bend his will to that of the Lord's. In August 1843, Joseph accused Sidney of acts of betrayal and withdrew the hand of fellowship from him (HC 5:532). By October 1843, Joseph endeavored to "throw Sidney off his shoulders" and have him released from the First Presidency. Joseph indicated that Rigdon had been of little value to him as a counselor since the expulsion from Missouri. However, the conference voted to retain Sidney for yet another year. (HC 6:47-49.) Following the martyrdom, Rigdon, who had been living in Pittsburgh, rushed back to Nauvoo with the suggestion that he be named as the "guardian" for the Church. At the memorable conference of August 8, 1844, Rigdon's eloquence could not prevail above the authority of the Twelve Apostles, and his bid for leadership failed. Though he outwardly acquiesced, he secretly told many that he held "the keys of David" and that God had instructed him to take charge of the Church. Though he initially denied disloyalty to the Twelve, the truth was revealed and he was excommunicated from the Church on September 8, 1844. His efforts at organizing a following failed, fulfilling the prophetic words of Brigham Young: "All that want to draw a party from the Church after them, let them do it if they can, but they will not prosper" (SP, 7-18; see also HC 7:223-43}. D&C Encyclopedia, p. 473-74)

111 And again, verily I say unto you, let my servant Amos Davies pay stock into the hands of those whom I have appointed to build a house for boarding, even the Nauvoo House.

112 This let him do if he will have an interest; and let him hearken unto the counsel of my servant Joseph, and labor with his own hands that he may obtain the confidence of men.

113 And when he shall ^aprove himself faithful in all things that shall be ^bentrusted unto his care, yea, even a few things, he shall be made ruler over many;

114 Let him therefore ^aabase himself that he may be exalted. Even so. Amen.

115 And again, verily I say unto you, if my servant Robert D. Foster will obey my voice, let him build a house for my servant Joseph, according to the contract which he has made with him, as the door shall be open to him from time to time.

116 And let him repent of all his ^afolly, and clothe himself with ^bcharity; and ^ccease to do evil, and lay aside all his hard ^dspeeches;

117 And pay stock also into the hands of the quorum of the Nauvoo House, for himself and for his generation after him, from generation to generation;

118 And hearken unto the counsel of my servants Joseph, and Hyrum, and William Law, and unto the authorities which I have called to lay the foundation of Zion; and it shall be well with him forever and ever. Even so. Amen.

119 And again, verily I say unto you, let no man pay stock to the quorum of the Nauvoo House unless he shall be a believer in the Book of Mormon, and the revelations I have given unto you, saith the Lord your God; (The principle that all those who contributed to the building of the Nauvoo House be founded upon a testimony of the Book of Mormon found a rather literal expression in the building itself. Ebenezer Robinson, one-time editor of the *Times and Seasons*, recalled: "After the brethren had assembled at the southeast corner of the foundation, where the cornerstone was to be laid, President Joseph Smith said: 'Wait, brethren, I have a document I wish to put in that stone,' and started for his house, which was only a few rods away, across Main Street. I went with him to the house, and also one or two other brethren. He got a manu script copy of the Book of Mormon, and brought it into the room where we were standing, and said: 'I will examine to see if it is all here.' and as he did so I stood near him, at his left side, and saw distinctly the writing, as he turned up the pages until he hastily went through the book and satisfied himself that it was all there . . . It was written on foolscap paper, and formed a package, as the sheets lay flat, of about two or two and a half inches thick, I should judge. It was written mostly in Oliver Cowdery's handwriting, with which I was intimately acquainted, having set many pages of type from his handwriting, in the church printing office at Kirtland, Ohio. Some parts of it were written in other handwriting. He took the manuscript and deposited it in the cornerstone of the Nauvoo House, together with other papers and things, including different pieces of United States coin" (Roberts, *Comprehensive History of the Church*, 1:159-60n). Years after the Saints made their exodus from Nauvoo to the Rocky Mountains, they acquired much of the original manuscript of the Book of Mormon from Lewis Bidamon, Emma's second husband. He came across the cornerstone box while tearing down the walls of the eastern wing of the Nauvoo House. He graciously imparted pages of the manuscript to interested parties over a number of years. The pages were forwarded to Salt Lake City, where they are now preserved in the Church historians office (Jessee, "Original Book of Mormon Manuscript," 264-72). Revelations of the Restoration, 983-84)

120 For that which is ^amore or less than this cometh of evil, and shall be attended with cursings and not blessings, saith the Lord your God. Even so. Amen.

121 And again, verily I say unto you, let the quorum of the Nauvoo House have a just recompense of wages for all their labors which they do in building the Nauvoo House; and let their wages be as shall be agreed among themselves, as pertaining to the price thereof.

122 And let every man who pays stock bear his proportion of their wages, if it must needs be, for their support, saith the Lord; otherwise, their labors shall be accounted unto them for stock in that house. Even so. Amen.

123 Verily I say unto you, I now give unto you the ^aofficers belonging to my Priesthood, that ye may hold the ^bkeys thereof, even the Priesthood which is after the order of Melchizedek, which is after the order of mine ^cOnly Begotten Son.

124 First, I give unto you Hyrum Smith to be a ^apatriarch unto you, to hold the ^bsealing blessings of my church, (A patriarch has sealing power only so far as can be pronounced in patriarchal blessings. He does not have authority as a patriarch to administer ordinances of salvation and exaltation. He is under the direction of those who preside over him. In the case of the patriarch to the Church, the First Presidency and the Quorum of the Twelve preside over him. In the case of a patriarch in a stake of Zion, the stake president presides over him as the president of the high priests quorum. Hyrum Smith was unique among those who have been ordained patriarchs because he was also set apart as the Assistant President of the Church and had been given keys to preside over the entire Church under the direction of the Prophet Joseph Smith. Revelations of the Restoration, 984-85) even the Holy Spirit of ^cpromise,

whereby ye are ^dsealed up unto the day of redemption, that ye may not fall notwithstanding the ^ehour of temptation that may come upon you.

125 I give unto you my servant Joseph to be a presiding elder over all my church, to be a translator, a revelator, a ^aseer, and prophet.

126 I give unto him for ^acounselors my servant Sidney Rigdon and my servant William Law, that these may constitute a quorum and First Presidency, to receive the ^boracles for the whole church.

127 I give unto you my servant ^aBrigham Young to be a president over the Twelve traveling council; (Because of the apostasy and excommunication of Thomas B. Marsh, who had been the president of the Quorum of the Twelve Apostles, and the death of Elder David W. Patten, who was second in seniority in that quorum, Brigham Young became its president. The keys he held as president of the Quorum of the Twelve made him the presiding officer in the Church at the deaths of Joseph Smith and his brother Hyrum. Thus the responsibility falls to the president of the Quorum of the Twelve to preside over the Church at the death of the prophet. Revelations of the Restoration, 985)

128 Which ^aTwelve hold the keys to open up the authority of my kingdom upon the four corners of the earth, and after that to send my word to every ^bcreature.

129 ^aThey are Heber C. Kimball, Parley P. Pratt, Orson Pratt, Orson Hyde, William Smith, John Taylor, John E. Page, Wilford Woodruff, Willard Richards, George A. Smith;

130 David Patten I have ^ataken unto myself; behold, his ^bpriesthood no man ^ctaketh from him; but, verily I say unto you, another may be appointed unto the same calling.

131 And again, I say unto you, I give unto you a ^ahigh council, for the corner-stone of Zion—

132 Namely, Samuel Bent, Henry G. Sherwood, George W. Harris, Charles C. Rich, Thomas Grover, Newel Knight, David Dort, Dunbar Wilson—Seymour Brunson I have taken unto myself; no man taketh his priesthood, but another may be appointed unto the same priesthood in his stead; and verily I say unto you, let my servant Aaron Johnson be ordained unto this calling in his stead—David Fullmer, Alpheus Cutler, William Huntington.

133 And again, I give unto you Don C. Smith to be a president over a quorum of high priests;

134 Which ordinance is instituted for the purpose of qualifying those who shall be appointed standing presidents or servants over different ^astakes scattered abroad;

135 And they may travel also if they choose, but rather be ordained for standing presidents; this is the office of their calling, saith the Lord your God.

136 I give unto him Amasa Lyman and Noah Packard for counselors, that they may preside over the quorum of high priests of my church, saith the Lord. **(Today the stake president presides over the high priest quorum in his stake.** Thus he is a "standing officer," meaning that he has no authority outside the boundaries of his stake (vv. 133-34). Explaining the responsibilities of high priests, John Taylor said: "It is the duty of High Priests to preside; the principle of Presidency is connected with them . . . What is the duty of that quorum? To meet together to instruct one another in regard to the principles of the government of the church and kingdom of God; that its members may understand the various organizations of the Church, the laws, and the principles of government thereof, and the various duties they may be called upon to fill; it may be to occupy the position of a President of a Stake; it may be a Counselor to the President; it may be a High Counselor; it may be a Bishop or his Counselor. There are divers positions that High Priests are called to occupy, as deaths and other changes often transpire, and new Stakes and Wards are being organized" (*Journal of Discourses*, 24:33-34). Revelations of the Restoration, 985-86)

137 And again, I say unto you, I give unto you John A. Hicks, Samuel Williams, and Jesse Baker, which priesthood is to preside over the quorum of ^aelders, which quorum is instituted for standing ministers; nevertheless they may travel, **(missionaries throughout the world)** yet they are ordained to be standing ministers to my church, saith the Lord.

138 And again, I give unto you Joseph Young, Josiah Butterfield, Daniel Miles, Henry Herriman, Zera Pulsipher, Levi Hancock, James Foster, to preside over the quorum of ^aseventies;

139 Which quorum is instituted for ^atraveling elders to bear record of my name in all the world, wherever the traveling high council, mine apostles, shall send them to prepare a way before my face.
140 The difference between this quorum and the quorum of elders is that one is to travel continually, and the other is to preside over the churches from time to time; the one has the responsibility of presiding from time to time, and the other has no responsibility of presiding, saith the Lord your God. (The Seventies' quorum is a presiding quorum. Today members of the First and Second Quorum of the Seventy are considered General Authorities in that wherever they travel throughout the earth, they preside over the local officers of the Church. Revelations of the Restoration, 986)

141 And again, I say unto you, I give unto you Vinson Knight, Samuel H. Smith, and Shadrach Roundy, if he will receive it, to preside over the ^abishopric; a knowledge of said bishopric is given unto you in the book of Doctrine and Covenants.

142 And again, I say unto you, Samuel Rolfe and his counselors for ^apriests, and the president of the teachers and his counselors, and also the president of the deacons and his counselors, and also the president of the stake and his counselors.

143 The above ^aoffices I have given unto you, and the keys thereof, for helps and for governments, for the work of the ministry and the ^bperfecting of my saints.

144 And a commandment I give unto you, that you should fill all these offices and ^aapprove of those names which I have mentioned, or else disapprove of them at my general conference;

145 And that ye should prepare rooms for all these offices in my ^ahouse when you build it unto my name, saith the Lord your God. Even so. Amen. **(The upper floor or attic of the Nauvoo Temple contained 12 rooms for offices, as the Lord directed in this revelation. They were located on each side of the inner court, consisting of the examination, waiting, creation, garden, telestial, terrestrial, and celestial rooms, which were set aside for administering the endowment** (Brown, "Sacred Departments," 368-69). President Brigham Young recorded: "The main room of the attic story is eighty-eight feet two inches long and twenty- eight feet eight inches wide. It is arched over, and the arch is divided into six spaces by cross beams to support the roof. There are six small rooms on each side about fourteen feet square. The last one on the east end on each side is a little smaller. "The first room on the south side beginning on the east is occupied by myself, the second by Elder Kimball, the third by Elders Orson Hyde, Parley P. Pratt and Orson Pratt; the fourth by John Taylor, George A. Smith, Amasa Lyman and John E. Page; the fifth by Joseph Young and Presidents of Seventies: the sixth, a preparation room. "On the north side, the first east room is for Bishop Whitney and the lesser priesthood, the second is for the high council, the third and fourth for President George Miller and the high priests' quorum, the fifth the elders' room, and the sixth the female preparation room" (Smith, *History of the Church*, 7:542). Revelations of the Restoration, 986-87)

Proclamation of the Twelve, April 6, 1845

Copy of Original Pamphlet

According to William H. Reeder, Jr. (Improvement Era 52:149) this proclamation was written by Wilford Woodruff by instruction from the Quorum of the Twelve and then issued by them. It constitutes one of the great prophetic utterances of the last dispensation, outlining as it does future developments of the Kingdom of God in both the Eastern and Western Hemispheres.

The prophetic proclamation addressed to all the Kings of the World; the President of the United States; the Governors of the several States; and to the Rulers and People of all Nations covers some of the preparations that are expected to be made throughout the world as a preface to the Second Coming of the Lord Jesus Christ to reign on the earth.

Nothing is said in the DHC under date of April 6, 1845, about the issuance of this proclamation. The

CHC is also silent about its issuance. It was issued both as a separate pamphlet and in the Millennial Star for October 22, 1845.

It is quite likely that this proclamation could be the one that Joseph Smith was commanded in a revelation given January 19, 1841 to issue (D&C 124:1-11). The similarity between the wording of D&C 124:3 and the heading of this Proclamation seems too close not to have a connection. For additional background see: Improvement Era 52:149, 176-177 (March, 1949)

PROCLAMATION of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

To all the King's of the World;

To the President of the United States of America;

To the Governors of the several States;

And to the Rulers and People of all Nations:

GREETING:

KNOW YE-

THAT the kingdom of God has come: as has been predicted by ancient prophets, and prayed for in all ages; even that kingdom which shall fill the whole earth, and shall stand for ever.

The great Eloheim Jehovah has been pleased once more to speak from the heavens: and also to commune with man upon the earth, by means of open visions, and by the ministration of HOLY MESSENGERS.

By this means the great and eternal High Priesthood, after the Order of his Son, even the Apostleship, has been restored; or, returned to the earth.

This High Priesthood, or Apostleship, holds the keys of the kingdom of God, and power to bind on earth that which shall be bound in heaven; and to loose on earth that which shall be loosed in heaven. And, in fine, to do, and to administer in all things pertaining to the ordinances, organization, government and direction of the kingdom of God.

Being established in these last days for the restoration of all things spoken by the prophets since the world began; and in order to prepare the way for the coming of the Son of Man.

And we now bear witness that his coming is near at hand; and not many years hence, the nations and their kings shall see him coming in the clouds of heaven with power and great glory.

In order to meet this great event there must needs be a preparation.

Therefore we send unto you with authority from on high, and command you all to repent and humble yourselves as little children, before the majesty of the Holy One; and come unto Jesus with a broken heart and a contrite spirit; and be baptized in his name, for the remission of sins (that is, be buried in the water in the likeness of his burial and rise again to newness of life, in the likeness of his resurrection), and you shall receive the gift of the Holy Spirit, through the laying on of the hands of the Apostles and elders, of this great and last dispensation of mercy to man.

This Spirit shall bear witness to you, of the truth of our testimony; and shall enlighten your minds, and be in you as the spirit of prophecy and revelation. It shall bring things past to your understanding and remembrance; and shall show you things to come.

It shall also impart unto you many great and glorious gifts; such as the gift of healing the sick, and of being healed, by the laying on of hands in the name of Jesus; and of expelling Demons; and even of seeing visions, and conversing with Angels and spirits from the unseen world.

By the light of this Spirit, received through the ministration of the ordinances-by the power and authority of the Holy Apostleship and Priesthood, you will be enabled to understand, and to be the children of light; and thus be prepared to escape all the things that are coming on the earth, and so stand before the Son of Man.

We testify that the foregoing doctrine is the doctrine or gospel of Jesus Christ, in its fulness; and that it is the only true, everlasting, and unchangeable gospel; and the only plan revealed on earth whereby man can be saved.

We also bear testimony that the "Indians" (so called) of North and South America are a remnant of the tribes of Israel; as is now made manifest by the discovery and revelation of their ancient oracles and records.

And that they are about to be fathered, civilized, and made one nation in this glorious land.

They will also come to the knowledge of their forefathers, and of the fulness of the gospel; and they will embrace it, and become a righteous branch of the house of Israel.

And we further testify that the Lord has appointed a holy city and temple to be built on this continent for the endowment and ordinances pertaining to the priesthood; and for the Gentiles, and the remnant of Israel to resort unto, in order to worship the Lord; and to be taught in his ways and walk in his paths: in short, to finish their preparations for the coming of the Lord.

And we further testify, that the Jews among all nations are hereby commanded, in the name of the Messiah, to prepare, to return to Jerusalem in Palestine; and to rebuild that city and temple unto the Lord:

And also to organize and establish their own political government, under their own rulers, judges, and governors in that country.

For be it known unto them that we now hold the keys of the priesthood and kingdom which is soon to be restored unto them.

Therefore let them also repent and prepare to obey the ordinances of God.

And now, O ye kings, rulers, and people of the Gentiles: hear ye the word of the Lord; for this commandment is for you. You are not only required to repent and obey the gospel in its fulness, and thus become members or citizens of the kingdom of God, but you are also hereby commanded, in the name of Jesus Christ, to put your silver and your gold, your ships and steam-vessels, your railroad trains and your hoes chariots, camels, mules, and litters, into active use, for the fulfillment of these purposes. For be it known unto you, that the only salvation which remains for the Gentiles, is for them to be identified in the same covenant, and to worship at the same altar with Israel. In short, they must come to the same standard. For, there shall be one Lord, and his name one, and He shall be king over all the earth.

The Latter-day Saints, since their first organization in the year 1830, have been a poor, persecuted, abused, and afflicted people. They have sacrificed their time and property freely, for the sake of laying the foundation of the kingdom of God, and enlarging its dominion, by the ministry of the gospel. They have suffered privation, hunger, imprisonment, and the loss of houses, lands, home, and political rights, for their testimony.

And this is not all; but their first founder, Mr. Joseph Smith, whom God raised up as a Prophet and Apostle, mighty in word and in deed, and his brother Hyrum, who was also a prophet, together with many others, have suffered a cruel martyrdom in the cause of truth; and have sealed their testimony with their blood. And still the work has, as it were, but just begun.

A great, a glorious, and a mighty work is yet to be achieved, in spreading the truth and kingdom among the Gentiles-in restoring, organizing, instructing and establishing the Jews-in gathering, instructing, relieving, civilizing, educating and administering salvation to the remnant of Israel on this continent; in building Jerusalem in Palestine; and the cities, stakes, temples, and sanctuaries of Zion in America; and in gathering the Gentiles into the same covenant and organization-instructing them in all things for their sanctification and preparation; that the whole Church of the Saints, both Gentile, Jew and Israel, may be prepared as a bride, for the coming of the Lord.

And now, O ye kings, rulers, presidents, governors, judges, legislators, nobles, lords, and rich men of the earth; will you leave us, to struggle alone, and to toil unaided in so great a work? Or will you share in the labors, toils, sacrifices, honors and blessings of the same?

Have you not the same interest in it that we have? Is it not sent forth to renovate the world-to enlighten the nations-to cover the earth with light, knowledge, truth, union, peace and love? And thus usher in the great millennium, or sabbath of rest, so long expected and sought for by all good men? We bear testimony that it is. And the fulfillment of our words will establish their truth, to millions yet unborn: while there are those now living upon the earth who will live to see the consummation.

Come, then, to the help of the Lord; and let us have your aid and protection-and your willing and hearty cooperation, in this, the greatest of all revolutions.

Again, we say, by the word of the Lord to the people, as well as to the rulers: your aid and assistance is required in this great work, and you are hereby invited, in the name of Jesus, to take an active part in it from this day forward.

Open your church, doors, and hearts for the truth. Hear the Apostles and elders of the church of the Saints, when they come into your cities and neighborhoods. Read and search the scriptures carefully and see whether these things are so-read the publications of the Saints, and help to publish them to others. Seek for the witness of the Spirit, and come and obey the glorious fulness of the gospel: and help us build the cities and sanctuaries of our God.

The sons and daughters of Zion will soon be required to devote a portion of their time in instructing the children of the forest. For they must be educated, and instructed in all the arts of civil life, as well as in the gospel. They must be clothed, fed, and instructed in the principles and practice of virtue, modesty, temperance, cleanliness, industry, mechanical arts, manners, customs, dress, music, and other things which a calculated in their nature to refine, purify, exalt and glorify them, as the sons and daughters of the royal house of Israel, and of Joseph; who are making ready for the coming of the bridegroom.

Know assuredly, that whether you come to the help of the Saints in this great work, or whether you make light of this message, and withhold your aid and cooperation, it is all the same as to the success and final triumph of the work. For it is the work of the great God; for which his WORD and OATH has been pledged, from before the foundation of the world. And the same promise and oath has been renewed unto man from the beginning, down through each succeeding dispensation: **AND CONFIRMED AGAIN BY HIS OWN VOICE OUT OF THE HEAVENS IN THE PRESENT AGE.** Therefore he is bound to fulfill it; and to overcome every obstacle.

The loss will therefore be on their own part, and not on the part of God, or of his Saints, should the people neglect their duty in the great work of modern restoration.

There is also another consideration of vast importance to all the rulers and people of the world, in regard to this matter. It is this: As this work progresses in its onward course, and becomes more and more an object of political and religious interest and excitement, no king, ruler, or subject, no community or individual, will stand neutral. All will at length be influenced by one spirit or the other; and will take sides either for or against the kingdom of God, and the fulfillment of the prophets, in the great restoration and return of his long dispersed covenant people.

Some will act the part of the venerable Jethro, the father-in-law of Moses; or the noble Cyrus; and will aid and bless the people of God; or like Ruth, the Moabitess, will forsake their people and their kindred and country, and will say to the Saints, or to Israel: "This people shall be my people, and their God my God." While others will walk in the footsteps of a Pharaoh, or a Balak, and will harden their hearts, and fight against God, and seek to destroy his people. These will commune with priests and prophets who love the wages of unrighteousness; and who, like Balaam, will seek to curse, or to find enchantments against Israel.

You cannot therefore stand as idle and disinterested spectators of the scenes and events which are calculated in their very nature to reduce all nations and creeds to one political and religious standard, and thus put an end to Babel forms and names, and to strife and war. You will, therefore, either be led by the good Spirit to cast in your lot, and to take a lively interest with the Saints of the Most High, and the covenant people of the Lord, or on the other hand, you will become their inveterate enemy, and oppose them by every means in your power.

To such an extreme will this great division finally extend, that the nations of the old world will combine to oppose these things by military force. They will send a great army to Palestine, against the Jews; and they will besiege their city, and will reduce the inhabitants of Jerusalem to the greatest extreme of distress and misery.

Then will commence a struggle in which the fate of nations and empires will be suspended on a single battle.

In this battle the governors and people of Judah distinguish themselves for their bravery and warlike achievements. The weak among them will be like David, and the strong among them will be like God: or like the angel of the Lord.

In that day the Lord will pour upon the inhabitants of Jerusalem the spirit of grace and supplication, and they shall look upon the Messiah whom they have pierced.

For lo! he will descend from heaven, as the defender of the Jews: and to complete their victory. His feet will stand in that day upon the Mount of Olives, which shall cleave in sunder at his presence, and remove one half to the north, and the other to the south; thus forming a great valley where the mountain now stands.

The earth will quake around him, while storm and tempest, hail and plague, are mingled with the clash of arms, the roar of artillery, the shouts of victory, and the groans of the wounded and dying. In that day all who are in the siege, both against Judea and against Jerusalem, shall be cut in pieces; though all the people of the earth should be gathered together against it.

This signal victory on the part of the Jews, so unlooked for by the nations, and attended with the personal advent of Messiah, and the accompanying events, will change the whole order of things in Europe and Asia, in regard to political and religious organization, and government.

The Jews as a nation become holy from that day forward; and their city and sanctuary becomes holy. There also the Messiah establishes his throne, and seat of government.

Jerusalem then becomes the seat of empire, and the great centre and capital of the old world.

All the families of the land shall then go up to Jerusalem once a year, to worship the King, the Lord of Hosts, and to keep the feast of Tabernacles.

Those who refuse to go up, shall have no rain, but shall be smitten with dearth and famine. And if the family of Egypt go not up (as it never rains there) they shall be smitten with the plague. And thus all things shall be fulfilled according to the words of the holy prophets of old, and the word of the Lord which is now revealed, to confirm and fulfill them.

In short the kings, rulers, priests and people of Europe, and of the old world, shall know this once that there is a God in Israel, who, as in days of old, can utter his Voice, and it shall be obeyed.

The courts of Rome, London, Paris, Constantinople, Petersburgh, and all others, will then have to yield the point, and do homage, and all pay tribute to one Great Centre, and to one mighty Sovereign, or, **THRONS WILL BE CAST DOWN AND KINGDOMS WILL CEASE TO BE.**

Priests, bishops, and clergy, whether Catholic, Protestant, or Mahomedan, will then have to yield their pretended claims to the priesthood, together with titles, honors, creeds and names; and reverence and obey the true and royal priesthood of the order of Melchisedech, and of Aaron; restored to the rightful heirs, the nobility of Israel; or, the dearth and famine will consume them, and the plague sweep them quickly down to the pit, as in the case of Korah, Dathan and Abiram, Who pretended to the priesthood, and rebelled against God's chosen priests and prophets, in the days of Moses.

While these great events are rolling on the wheels of time, and being fulfilled in the old world, the Western Continent will present a scene of grandeur, greatness, and glory, far surpassing the scene just described.

The Lord will make her that halted a remnant; and gather her that was driven out and afflicted; and make her who was cast afar off' a strong nation; and will reign over them in Mount Zion from that time forth and for ever.

Or, in other words, He will assemble the Natives the remnants of Joseph in America; and make of them a great, and strong, and powerful nation: and he will civilize and enlighten them and will establish a holy city, and temple, and seat of government among them, which shall be called Zion.

And there shall be his tabernacle, his sanctuary, his throne, and seat of government for the whole continent of North and South America for ever.

In short, it will be to the western hemisphere what Jerusalem will be to the eastern.

And there the Messiah will visit them in person; and the old Saints, who will then have been raised from the dead, will be with him. And he will establish his kingdom and laws over all the land.

To this city, and to its several branches or stakes, shall the Gentiles seek, as to a standard of light and knowledge. Yea, the nations, and their kings and nobles, shall say, Come and let us go up to the Mount Zion, and to the temple of the Lord; where his holy priesthood stand to minister continually before the Lord; and where we may be instructed more fully, and receive the ordinances of remission, and of sanctification, and redemption; and thus be adopted into the family of Israel, and identified in the same covenants of promise.

The despised and degraded son of the forest, who has wandered in dejection and sorrow, and suffered reproach, shall then drop his disguise, and stand forth in manly dignity, and exclaim to the Gentiles who have envied and sold him: Joseph: does my father yet live?" Or, in other words: I am a descendant of that Joseph who was sold into Egypt. You have hated me, and sold me, and thought I was dead. But lo! I live, and am heir to the inheritance, titles, honors, priesthood, sceptre, crown, throne, and eternal life and dignity of my fathers who live for evermore.

He shall then be ordained, washed, anointed with holy oil and arrayed in fine linen, even in the glorious and beautiful garments and royal rob of the high priesthood, which is after the order of the Son of God; and shall enter into the congregation of the Lord, even into the Holy of Holies, there to be crowned with authority and power which shall never end.

The Spirit of the Lord shall then descend upon him, like the dew upon the mountains of Hermon, and like refreshing showers of rain upon the flowers of Paradise.

His heart shall expand with knowledge, wide as eternity; and his mind shall comprehend the vast creations of his God, and His eternal purpose of redemption, glory, and exaltation, which was devised in heaven before the worlds were organized; but made manifest in these last days, for the fulness of the Gentiles, and for the exaltation of Israel.

He shall also behold his Redeemer and be filled with his presence, while the cloud of his glory shall be seen in his temple.

The city of Zion, with its sanctuary and priesthood, and the glorious fulness of the gospel, will constitute a standard which will put an end to jarring creeds and political wranglings, by uniting the republics, states, provinces, territories, nations, tribes, kindred, tongues, people, and sects of North and South America in one great and common bond of brotherhood.

While truth and knowledge shall make them free, and love cement their union. The Lord also shall be their king and their lawgiver; while wars shall cease and peace prevail for a thousand years.

Thus shall American rulers, statesmen, citizens, and savages know, "this once," that there is a God in Israel, who can utter his voice, and it shall be fulfilled.

Americans! This mighty and strange work has been commenced in your midst, and must roll on in fulfillment.

You are now invited, and earnestly intreated, to investigate it thoroughly, and to aid and participate in its accomplishment.

You ask, What can be done?

We answer: Protect the Saints; give them their rights; extend the broad banner of the Constitution and laws over their homes, cities, fire-sides, wives, and children; that they may CEASE to be BUTCHERED, MARTYRED, ROBBED, PLUNDERED, AND DRIVEN, and may peaceably proceed in the work assigned them by their God.

Execute the Law upon the offenders, and thus rid your garments of INNOCENT BLOOD.

Pass acts, also, to indemnify them in the millions they have lost, by your cruel and criminal neglect. Contribute liberally of your substance for their aid, and for the fulfillment of their mission.

Let the Government of the United States also continue to gather together, and to colonize the tribes and remnants of Israel (the Indians), and also to feed, clothe, succor, and protect them, and endeavor to civilize and unite; and also to bring them to the knowledge of their Israelitish origin, and of the fulness of the gospel which was revealed to, and written by, their forefathers on this land; the record of which has now come to light.

It is these records, together with the other scriptures, and the priesthood and authority now conferred upon the Saints, that will effect their final conversion and salvation; while the creeds of man, and the powerless forms and dogmas of sectarianism will still remain powerless and inefficient.

The Lord has spoken, and who can disannul it? He has uttered his voice, and who can gainsay it? He has stretched out his arm, and who can turn it back?

Why will not the government and people of these States become acquainted with these Records? They are published among them for this purpose.

They would then begin to know and understand what was to be done with these remnants, and what part they have to act in the great restitution of Israel, and of the kingdom of God. They would also know the object of the labors, and the final destiny of the Latter-day Saints as a Church and people. And this very subject has been a source of wonder and conjecture, and sometimes even of anxiety among the people, ever since the first organization of the Saints in the year 1830.

And more than all this, they would know the destiny of this Republic, and of all other Governments, States, or Republics in America-and the purpose of God in relation to this continent, from the earliest ages of antiquity, till the present, and from this time forth till the heavens and the earth shall pass away, and be created anew. All these subjects are made plain in these ancient Records, and are rolling on in fulfillment.

If the rulers and people will now inform themselves on these momentous subjects, and fulfill the duties we have just pointed out to them, they will then be entitled to a continuation of the great national blessings and favors they have heretofore enjoyed; yea, and to more abundant favors from His bountiful hand, who first raised them to national greatness. They will in that case be prospered and enlarged, and spread their dominions wide and more wide over this vast country, till not only Texas and Oregon, but the whole vast dominion from sea to sea, will be joined with them, and come under their protection as one great, powerful and peaceful empire of Liberty and Union. Millions of people would also come from all nations, their silver and their gold with them, and would take protection under our banner, till in less than half a century from the present time we would have upwards of a hundred millions of population, all united and free, while civilization, arts, cultivation and improvement would extend to the most wild regions of our continent, making our "wilderness like Eden and our deserts like the garden of the Lord." Or, if they will go still further, and obey the fulness of the gospel, they would then be entitled, not only to temporal blessings, but to the gifts of the Holy Spirit, and thus be prepared to receive their king, Messiah, and to dwell for ever under his peaceful government in this happy country.

But, so long as they remain indifferent and ignorant on these subjects, and so long as they continue to breathe out slanders, lies, hatred and murder against the Saints and against the remnants of Israel, and to speak evil of and oppose the things which they understand not, so long the blood of the Saints and of the martyrs of Jesus must continue to flow, and souls to cry from under the altar for vengeance on a guilty land, till the great Messiah shall execute judgment for the Saints, and give them the dominion. It is in vain to suppose that the sword, the musket, the thunder of cannon, or the grating and rattle of chains, bolts and bars, will take away the faith, hope or knowledge of a Latter-day Saint. They know some facts-and these will continue to be known facts when death and war in their most horrid forms are raging around them. They cannot shut their eyes upon these facts to please either governors, rulers, or the raging multitude.

We would now make a solemn appeal to our rulers and other fellow-citizens, whether it is treason to know? or even to publish what we know? If it is, then strike the murderous blow, but listen to what we say.

We say, then, in life or in death, in bonds or free, that the great God has spoken in this age.-And we know it.

He has given us the Holy Priesthood and Apostleship, and the keys of the kingdom of God, to bring about the restoration of all things as promised by the holy prophets of old.-And we know it.

He has revealed the origin and the Records of the aboriginal tribes of America, and their future destiny.-And we know it.

He has revealed the fulness of the gospel, with its gifts, blessings, and ordinances.-And we know it. He has commanded us to bear witness of it, first to the Gentiles and then to the remnants of Israel and the Jews.-And we know it.

He has commanded us to gather together his Saints on this Continent, and build up holy cities and sanctuaries.-And we know it.

He has said, that the Gentiles should come into the same gospel and covenant; and be numbered with the house of Israel and be a blessed people upon this good land for ever, if they would repent and embrace it.-And we know it.

He has also said that, if they do not repent, and come to the knowledge of the truth, and cease to fight against Zion, and also put away all murder, lying, pride, priestcraft, whoredom, and secret abomination, they shall soon perish from the earth, and be cast down to hell.-And we know it.

He has said, that the time is at hand for the Jews to be gathered to Jerusalem.-And we know it. He has said, that the Ten Tribes of Israel should also be revealed in the North country, together with their oracles and records, preparatory to their return, and to their union with Judah, no more to be separated.-And we know it.

He has said, that when these preparations were made, both in this country and in Jerusalem and the gospel in all its fulness preached to all nations for a witness and testimony, He will come, and all the Saints with him, to reign on the earth one thousand years.-And we know it.

He has said that he will not come in his glory and destroy the wicked, till these warnings were given and these preparations were made for his reception.-And we know it.

Now, fellow-citizens, if this knowledge, or the publishing of it is treason or crime we refuse not to die. But be ye sure of this, that whether we live or die the words of the testimony of this proclamation which we now send unto you, shall all be fulfilled.

Heaven and earth shall pass away, but not one jot or tittle of his revealed word shall fail to be fulfilled. Therefore, again we say to all people, Repent, and be baptized in the name of Jesus Christ, for remission of sins; and you shall receive the Holy Spirit, and shall know the truth, and be numbered with the house of Israel.

And we once more invite all the kings, presidents, governors, rulers, judges, and people of the earth, to aid us, the Latter-day Saints; and also, the Jews, and all the remnants of Israel, by your influence and protection, and by your silver and gold, that we may build the cities of Zion and Jerusalem, and the temples and sanctuaries of our God; and may accomplish the great restoration of all things, and bring in the latter-day glory.

That knowledge, truth, light, love, peace, union, honor, glory, and power, may fill the earth with eternal life and joy.

That death, bondage, oppression, wars, mourning, sorrow, and pain, may be done away for ever, and all tears be wiped from every eye.

In fulfillment of the work assigned them, let the Saints throughout the world, and all others who feel an interest in the work of God, forward their gifts, tithes, and offerings, for the building of the temple of the Lord, which is now in progress in the city of Nauvoo, in the State of Illinois.

Let them also come with their gold and silver, and goods, and workmen, to establish manufactories and business of all kinds, for the building up of the city; and for the employment and support of the poor, and thus strengthen the hands of those who have borne the burden and heat of the day, and who have made great sacrifices in laying the foundation of the kingdom of God, and moving on the work thus far.

We also make a solemn and an earnest request of all Editors of newspapers, both in this country and other countries to publish this proclamation. It certainly contains news, such as is not met with at all times, and in every place, and cannot fail to interest the reading public, especially those who have prayed every day of their lives for the Lords kingdom to to come; and for his will to be done on the earth, as it is done in heaven.

President Wilford Woodruff, who superintends the publishing department of the Latter-day Saints, in Liverpool, England, is also requested to give this proclamation a wide circulation throughout England, Scotland, Ireland, and the Isle of Man.

Elder Jones, our minister to Wales, is hereby instructed to publish the same in the Welsh language, and circulate it widely through that country.

It should also be translated into German, by some of our German elders, and published both in this country, and on the continent of Europe. Also in Spanish and in French.

Our Norwegian elders in the branch at Norway, Illinois, should also translate and publish it in their language, both in this country and in Norway, in Europe.

Elder Addison Pratt, our missionary to the Sandwich Islands, should also translate and publish it there. We also rely on our friends, the Jews, throughout the world, to give it a wide circulation in all their tongues and languages.

And last, but not least, we would invite the Editor of the Cherokee Advocate, and others of the remnant of Joseph, to publish the same as extensively as possible in the Indian tongues.

We also will endeavor on our part, to publish at our office, No. 7 Spruce street, New York, one hundred thousand copies of this work, to circulate in this country, gratis. And will do our best endeavors to send them to all presidents, governors, legislators, judges, postmasters, rulers, and people, not forgetting the clergy.

All persons who wish to aid us in so doing, will please forward us contributions for that purpose, directed to our office, No. 7, Spruce street, New York.

All who wish a number of copies for distribution, will obtain them at the above-named office, at 50 cents per hundred.

The world are also informed, that further information can be had by applying to the following general publishing offices of the Latter-day Saints.-Mr. John Taylor, "Times and Seasons" office, Nauvoo, in the State of Illinois; Messrs. Pratt and Brannan, "Prophet" office, No. 7, Spruce street, New York; Mr. Wilford Woodruff "Millennial Star" office, No. 36, Chapel street Liverpool, England. Also, of our travelling elders, and in our religious meetings throughout the world. New York April 6, 1845.

1845-April 10-No available copy of this Message has been located. It is a letter from the Quorum of the Twelve to Parley P. Pratt. The letter is mentioned in DHC 7:395.