

Come Follow Me Lesson 45
November 1-7
D&C 125-128

D&C 125

Revelation given through Joseph Smith the Prophet, at Nauvoo, Illinois, March 1841, concerning the saints in the Territory of Iowa. HC 4: 311–312.

1–4, The saints are to build cities and to gather to the stakes of Zion.

(In June 1839, shortly after land was purchased for the settlement of the Saints in Illinois, the Prophet Joseph Smith negotiated the purchase of land across the Mississippi River in Iowa Territory (Smith, *History of the Church*, 3:378). At the October 1839 general conference of the Church, a stake was appointed for the gathering of the Saints at Commerce (Nauvoo), Illinois. At that same time a stake was appointed on the "west side of the river, in Iowa Territory; over which Elder John Smith was appointed President" (Smith, *History of the Church*, 4:12). However, after the announcement that a temple was to be built in Nauvoo the question was raised about the propriety of those living in Iowa leaving their settlements there to gather to Nauvoo. "About this time I received a revelation," recorded the Prophet Joseph Smith, "given in the City of Nauvoo, in answer to the following interrogatory—'What is the will of the Lord, concerning the Saints in the Territory of Iowa?'" (*History of the Church*, 4:311). Revelations of the Restoration, 988)

1 WHAT is the will of the Lord concerning the saints in the Territory of Iowa?

2 Verily, thus saith the Lord, I say unto you, if those who ^acall themselves by my name and are essaying to be my saints, if they will do my will and keep my commandments concerning them, let them gather themselves together unto the places which I shall appoint unto them by my servant Joseph, and build up cities unto my name, that they may be prepared for that which is in store for a time to come.

3 Let them build up a city unto my name upon the land opposite the city of Nauvoo, and let the name of ^aZarahemla be named upon it. (About 326 people lived in the city of Zarahemla.)

4 And let all those who come from the east, and the west, and the north, and the south, that have desires to dwell therein, take up their inheritance in the same, as well as in the city of ^aNashville, or in the city of Nauvoo, and in all the ^bstakes which I have appointed, saith the Lord.

D&C 126

Revelation given through Joseph Smith the Prophet, in the house of Brigham Young, at Nauvoo, Illinois, July 9, 1841. HC 4: 382. At this time Brigham Young was president of the Quorum of the Twelve Apostles. (Brigham Young was born to teach the gospel. His missionary zeal and love of truth knew no bounds. Almost immediately after his baptism, he went on a mission to Canada, in company with his brother, Joseph, to declare the restored gospel. Shortly after his return he joined Zion's Camp in their march from Kirtland, Ohio to the Fishing River in Missouri. He and his brother were known as the "sweet singers" of the Camp, always cheerful and true. In February of 1835 he was named one of the first Apostles of this dispensation. Early in May of that year he commenced his first apostolic mission in the Eastern States. In 1836, after having attended the solemn assembly at Kirtland and receiving the promised endowment, he went on another mission to the Eastern States, traveling through New York, Vermont, Massachusetts, and Rhode Island, returning to Kirtland in the fall of the year. In 1840, Brigham Young, accompanied by Heber C. Kimball, Parley P. Pratt, Orson Pratt, George A. Smith, and Reuben Hedlock, left New York for a mission to Great Britain, where he labored with great success. On

20 April, 1841, he set sail for New York on his return journey. While in the British mission field, he had been instrumental in performing a great work. Of that missionary experience he said, "Through the mercy of God we have gained many friends, established churches in almost every noted town and city in the Kingdom of Great Britain, baptized between seven and eight thousand souls, printed 5000 Books of Mormon, 3000 Hymn Books, 2500 volumes of the Millennial Star, and 50,000 tracts" (Young, "History," 1). It was shortly after his return to Nauvoo that Joseph Smith visited Brigham's humble log cabin where his family were in near destitute conditions to give Brigham Young the revelation recorded here. At a conference held at Nauvoo 16 August 1841, the Prophet Joseph, with this revelation in mind, said that "the time had come when the Twelve should be called upon to stand in their place next to the First Presidency, and attend to the settling of emigrants and the business of the Church at the stakes, and assist to bear off the kingdom victoriously to the nations" (Smith, History of the Church, 4:403). The time had come for Brigham Young to stand more watchfully in the shadow of Joseph Smith that he might be fully prepared when the time came for him to bear the Prophet's mantle. Revelations of the Restoration, p. 990-91)

1—3, Brigham Young is commended for his labors and is relieved of future travel abroad. (George Q. Cannon: In the month of July, 1841, the Apostles began to return to Nauvoo from their missions to Europe, and their coming was a great comfort to the Prophet in his hour of affliction. At a special conference which was held at Nauvoo on the 16th of August, 1841, shortly after the return of the Twelve, Joseph stated to the people there assembled that the time had come when the Apostles must stand in their places next to the First Presidency. They had been faithful and had borne the burden and heat of the day, giving the gospel triumph in the nations of the earth, and it was right that they should now remain at home and perform the duty in Zion. (Life of Joseph Smith, 1907, p. 374.))

1 DEAR and well-beloved brother, ^aBrigham Young, verily thus saith the Lord unto you: My servant Brigham (Orson F. Whitney: Brigham Young was a man of undoubted genius,—a master mind, well balanced and powerful, thoroughly practical in thought and method, and of Napoleonic energy and intuition. . . . Brigham Young first saw the Book of Mormon in the spring of 1830, at the home of his brother Phineas in Mendon. It had been left there by Samuel H. Smith, brother to the Prophet. Two years later a party of Mormon Elders from Pennsylvania came preaching in that neighborhood. Being converted to the faith, Brigham was baptized by Eleazer Miller on the 14th of April, 1832. . . . Not long afterward Brigham . . . accompanied by Joseph Young, visited Kirtland and became acquainted with the Prophet. It was the summer or fall of 1832. This was the first meeting of Joseph Smith with the man who was destined to be his successor. It is said that Joseph predicted about this time that Brigham Young would yet preside over the Church. (History of Utah, 1882, p. 112.)), it is ^bno more required at your hand to leave your family as in times past, for your offering is acceptable to me. **(Brigham needed to stay close to home so he could more closely watch Joseph Smith so he would know how to act as president of the Church when it was his turn.)**

2 I have seen your ^alabor and toil in journeyings for my name. (Brigham Young: I came into this Church in the spring of 1832. Previous to my being baptized, I took a mission to Canada at my own expense; and from the time that I was baptized until the day of our sorrow and affliction, at the martyrdom of Joseph and Hyrum, no summer passed over my head but what I was traveling and preaching, and the only thing I ever received from the Church, during over twelve years, and the only means that were ever given me by the Prophet, that I now recollect, was in 1842, when brother Joseph sent me the half of a small pig that the brethren had brought to him. I did not ask him for it. . . . I have traveled and preached, and at the same time sustained my family by my labor and economy. If I borrowed one hundred dollars, or fifty or if I had five dollars, it almost universally went into the hands of brother Joseph, to pay lawyers' fees and to liberate him from the power of his enemies, so far as it would go. Hundreds and hundreds of dollars that I have managed to get, to borrow and trade for, I have handed over to Joseph

when I came home. That is the way I got help, and it was good for me; it learned [sic.] me a great deal, though I had learned, before I heard of "Mormonism," to take care of number one. For me to travel and preach without purse or scrip was never hard. . . . In company with several of the Twelve I was sent to England in 1839. We started from home without purse or scrip, and most of the Twelve were sick; and those who were not sick when they started were sick on the way to Ohio; brother [John] Taylor was left to die by the road-side, by old father Coltrin, though he did not die. I was not able to walk to the river, not so far as across this block, no, not more than half as far; I had to be helped to the river, in not even an overcoat; I took a small quilt from the trundle bed, and that served for my overcoat, while I was traveling to the State of New York, when I had a coarse sattinet overcoat given to me. Thus we went to England, to a strange land to sojourn among strangers. When we reached England we designed to start a paper, but we had not the first penny to do it with. I had enough to buy a hat and pay my passage to Preston, for from the time I left home, I had worn an old cap which my wife made out of a pair of old pantaloons; but the most of us were entirely destitute of means to buy even any necessary article. We went to Preston, and held our Conference and decided that we would publish a paper; brother Parley P. Pratt craved the privilege of editing it, and we granted him the privilege. We also decided to print three thousand hymn books, though we had not the first cent to begin with, and were strangers in a strange land. We appointed brother Woodruff to Herefordshire, and I accompanied him on his journey to that place. I wrote to brother Pratt for information about his plans, and he sent me his prospectus, which stated that when he had a sufficient number of subscribers and money enough in hand to justify his publishing the paper, he would proceed with it. How long we might have waited for that I know not, but I wrote to him to publish two thousand papers, and I would foot the bill. I borrowed two hundred and fifty pounds of sister Jane Benbow, one hundred of brother Thomas Kington, and returned to Manchester, where we printed three thousand Hymn Books, and five thousand Books of Mormon, and issued two thousand Millennial Stars monthly, and in the course of the summer printed and gave away rising of sixty thousand tracts. I also paid from five to ten dollars per week for my board, and hired a house for brother Willard Richards and his wife who came to Manchester, and sustained them; and gave sixty pounds to brother P. P. Pratt to bring his wife from New York. I also commenced the emigration in that year. I was there one year and sixteen days, with my brethren the Twelve and during that time I bought all my clothing, except one pair of pantaloons, which the sisters gave me in Liverpool soon after I arrived there and which I really needed. I told the brethren, in one of my discourses, that there was no need of their begging, for if they needed anything the sisters could understand that. The sisters took the hint, and the pantaloons were forthcoming. I paid three hundred and eighty dollars to get the work started in London, and when I arrived home, in Nauvoo, I owed no person one farthing. (JD, August 31, 1856, 4:34-35.))

3 I therefore command you to ^asend my word abroad, and take especial ^bcare of your family from this time, henceforth and forever. Amen.

D&C 127

An epistle from Joseph Smith the Prophet to the Latter-day Saints at Nauvoo, Illinois, containing directions on baptism for the dead; dated at Nauvoo, September 1, 1842. HC 5: 142-144. (Before the Prophet Joseph sent this revelation and D&C 128 to the Saints, an unknown person made a serious attempt on the life of former Governor Boggs of Missouri. Orrin Porter Rockwell, a Mormon, was accused of the crime, (Porter was arrested on these charges and spent nine months in prison. He was later acquitted and released.) and Joseph Smith was named as his accessory. Residents of Missouri tried to compel the governor of Illinois, Thomas Carlin, to extradite Joseph Smith to Missouri to answer these false charges. This was a conspiracy to get the Prophet back into the hands of the Missourian mobbers. Governor Carlin of Illinois had joined in this conspiracy contrary to every principle of correct law, as it was later shown in the trial which was held in Springfield [Illinois]... From his place of concealment the

Prophet wrote these two letters (Section 127 and 128). D&C Student Manual, p. 314. Willard Richards: President Joseph Smith has this day received a full and complete discharge from all his bonds and difficulties, touching the case of Missouri, in the case of Lilburn W. Bogg's attempted assassination, having undergone a patient and laborious investigation by the circuit court of the United States, now in session in this place, Judge Pope presiding. It was decided that all the proceedings against the Mormon Prophet were illegal, and that the case should never be revived again. Joseph is in good health and fine spirits, and are all rejoicing that righteousness has prevailed throughout all the deliberations of the court, consequently Joseph is again free and ready to attend to his Master's business. The Saints rejoice, and the heavens are glad, that truth has not entirely left the earth, and that the kingdom is at hand. Yours in the gospel, W. Richards (Letter to Millennial Star) (MS, March 1843, 3:190.) The first public discourse on the subject of baptism for the dead had been given on 15 August 1840 at the funeral of Seymour Brunson, who had been a member of the high council in Nauvoo. Simon Baker made an account of what Joseph Smith had said on that occasion. "He [the Prophet] read the greater part of the 15th chapter of Corinthians and remarked that the Gospel of Jesus Christ brought glad tidings of great joy, and then remarked that he saw a widow in that congregation that had a son who died without being baptized, and this widow in reading the sayings of Jesus 'except a man be born of water and of the spirit he cannot enter the kingdom of heaven,' and that not one jot nor tittle of the Savior's words should pass away, but all should be fulfilled. He then said that this widow should have glad tidings in that thing. He also said the apostle [Paul] was talking to a people who understood baptism for the dead, for it was practiced among them. He went on to say that people could now act for their friends who had departed this life, and that the plan of salvation was calculated to save all who were willing to obey the requirements of the law of God" (Ehat and Cook, Words of Joseph Smith, 49). Revelations of the Restoration, p. 1020-21)

1—4, Joseph Smith glories in persecution and tribulation; 5—12, Records must be kept relative to baptisms for the dead. (By the summer of 1842 persecution had grown to the point that the Prophet Joseph Smith was forced into hiding. This revelation was given while he was staying in the home of Brother Taylor, father of John Taylor. D&C Student Manual, p. 314)

1 FORASMUCH as the Lord has revealed unto me that my enemies, both in Missouri and this State, were again in the pursuit of me; and inasmuch as they pursue me without a ^acause, (Responding to the question as to why the Prophet was constantly subjected to such harassment, Brigham Young said, **"Why was he hunted from neighborhood to neighborhood, from city to city, from State to State, and at last suffered death? Because he received revelations from the Father, from the Son, and was ministered to by holy angels, and published to the world the direct will of the Lord concerning his children on the earth. Again, why was he persecuted? Because he revealed to all mankind a religion so plain and so easily understood, consistent with the Bible, and so true. It is now as it was in the days of the Savior; let people believe and practise these simple, Godlike truths and it will be as it was in the old world, they will say, if this man be let alone he will come and take away our peace and nation"** (Journal of Discourses, 18:231). Revelations of the Restoration, p. 1021) and have not the least shadow or coloring of justice or right on their side in the getting up of their prosecutions against me; and inasmuch as their pretensions are all founded in falsehood of the blackest dye, (Brigham Young observed that **"Joseph, our Prophet, was hunted and driven, arrested and persecuted, and although no law was ever made in these United States that would bear against him, for he never broke a law, yet to my certain knowledge he was defendant in forty-six lawsuits, and every time Mr. Priest was at the head of and led the band or mob who hunted and persecuted him. And when Joseph and Hyrum were slain in Carthage jail, the mob, painted like Indians, was led by a preacher"** (Journal of Discourses, 14:199). Revelations of the Restoration, p. 1021-22) I have thought it expedient and wisdom in me to leave the place for a short season, for my own safety and the safety of this people. I would say to all those with whom I have business, that I have left my ^baffairs with agents

and clerks (Oliver K. Granger, William W. Phelps, William Clayton, Willard Richards, and James Sloan.) who will transact all business in a prompt and proper manner, and will see that all my debts are canceled in due time, by turning out property, or otherwise, as the case may require, or as the circumstances may admit of. When I learn that the storm is fully blown over, then I will return to you again.

2 And as for the ^aperils which I am called to pass through, they seem but a small thing to me, as the ^benvy and wrath of man have been my common lot all the days of my life; and for what cause it seems mysterious, unless I was ^cordained from before the foundation of the world ("Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the Grand Council of heaven before this world was," declared the Prophet Joseph Smith, "I suppose I was ordained to this very office in that Grand Council" (Teachings of the Prophet Joseph Smith, 365).) for some good end, or bad, as you may choose to call it. Judge ye for yourselves. God ^dknoweth all these things, whether it be good or bad. But nevertheless, deep water is what I am wont to swim in. It all has become a second nature to me; and I feel, like Paul, to glory in ^etribulation; for to this day has the God of my fathers delivered me out of them all, and will deliver me from henceforth; for behold, and lo, **I shall triumph over all my enemies, for the Lord God hath spoken it.**

3 Let all the saints rejoice, therefore, and be exceedingly glad; for Israel's ^aGod is their God, and he will mete out a just recompense of ^breward upon the heads of all their ^coppressors.

4 And again, verily thus saith the Lord: Let the work of my ^atemple, (Nauvoo) and all the works which I have appointed unto you, be continued on and not cease; and let your ^bdiligence, and your perseverance, and patience, and your works be redoubled, and you shall in nowise lose your reward, saith the Lord of Hosts. **(It can justly be said that the revelations received in Nauvoo and the ordinances performed in its temple rank among the most important events in earth's history. Events of such spiritual grandeur require a matching expression of faith. The building and completion of the Nauvoo Temple constituted evidence sufficient for all the hosts of heaven to know that the Lord had indeed raised up a people worthy of the endowment of power that he deigned to put upon them. In the labor of building that temple, the nation of Israel was born anew and the announcement made to all the world that the stone seen by Daniel had commenced to roll forth and that there was no power in heaven or on earth that could stop it.** Revelations of the Restoration, p. 1022-23) And if they ^cpersecute you, so persecuted they the prophets and righteous men that were before you. For all this there is a reward in heaven.

5 And again, I give unto you a word in relation to the ^abaptism for your dead.

6 Verily, thus saith the Lord unto you concerning your dead: When any of you are ^abaptized for your dead, let there be a ^brecorder, (Joseph Smith: I have one remark to make respecting the baptism for the dead to suffice for the time being, until I have opportunity to discuss the subject at greater length—all persons baptized for the dead must have a recorder present, that he may be an eyewitness to record and testify of the truth and validity of his record. It will be necessary, in the Grand Council, that these things be testified to by competent witnesses. Therefore let the recording and witnessing of baptisms for the dead be carefully attended to from this time forth. [Sec. 128:2-5.] **If there is any lack, it may be at the expense of our friends; they may not come forth.** (HC 5:141, August 31, 1842.)) and let him be eyewitness of your baptisms; let him hear with his ears, that he may testify of a truth, saith the Lord; (Baptism is an ordinance of salvation by which men obtain entrance into the kingdom of heaven. Of necessity it must be performed by one having authority—one properly commissioned to act—and of equal necessity others sharing that same authority must act as witnesses of the event. They are also to see that proper records are kept. Such is the order of heaven. Revelations of the Restoration, p. 1023. Those qualified to be witnesses are priests in the Aaronic Priesthood and all holders of the Melchizedek Priesthood.)

7 That in all your recordings it may be ^arecorded in heaven; whatsoever you ^bbind on earth, may be bound in heaven; whatsoever you loose on earth, may be loosed in heaven; **(The responsibility of the**

Latter-day Saints is unique in the history of the world. Work for the dead had been done by the Saints of the meridian of time, but it falls to the Latter-day Saints to accomplish the bulk of this work. In these verses the Lord gives instructions so the work can be done in an orderly, verifiable way. D&C Student Manual, p. 315)

8 For I am about to ^arestore many things to the earth, pertaining to the ^bpriesthood, saith the Lord of Hosts. **(It was in Nauvoo that the fulness of the priesthood was restored. Here the keys of the kingdom were given to those who would succeed Joseph Smith in this great latter-day work. Here the Twelve received the rights of the priesthood and all the powers and blessing of the temple. Here thousands of Latter-day Saints were clothed in the blessings of the priesthood and endowed with power from on high. Those sensitive to the things of the Spirit cannot walk the streets where old Nauvoo stood without the sense that they walk on sacred ground, the staging place for great events of our dispensation.** Revelations of the Restoration, p. 1023)

9 And again, let all the ^arecords be had in order, that they may be put in the archives of my holy temple, to be held in remembrance from generation to generation, saith the Lord of Hosts. (Temple records contain the names and ordinance dates for all persons for whom temple work has been done in this dispensation. This important data is stored in computers for ease of retrieval. This kind of record keeping fulfills the Lord's requirement for "all the records [to] be had in order." D&C Student Manual, p. 315)

10 I will say to all the saints, that I desired, with exceedingly great desire, to have addressed them from the stand on the subject of baptism for the dead, on the following Sabbath. But inasmuch as it is out of my power to do so, I will write the word of the Lord from time to time, on that subject, and send it to you by mail, as well as many other things.

11 I now close my letter for the present, for the want of more time; for the enemy is on the alert, and as the Savior said, **the ^aprince of this world cometh, but he hath nothing in me.**

12 Behold, my prayer to God is that you all may be saved. And I subscribe myself your servant in the Lord, prophet and ^aseer of the Church of Jesus Christ of Latter-day Saints.

JOSEPH SMITH

D&C 128

An epistle from Joseph Smith the Prophet to The Church of Jesus Christ of Latter-day Saints, containing further directions on baptism for the dead; dated at Nauvoo, Illinois, September 6, 1842. HC 5: 148—153. ("Brother Joseph was hid up in my house from his enemies from Missouri," wrote Edward Hunter. "During that time, Joseph revealed the last part of the baptism for our dead. I was present with William Clayton" (Carter, Our Pioneer Heritage 6:323).)

1—5, Local and general recorders must certify to the fact of baptisms for the dead; 6—9, Their records are binding and recorded on earth and in heaven; 10—14, The baptismal font is a similitude of the grave; 15—17, Elijah restored power relative to baptism for the dead; 18—21, All of the keys, powers, and authorities of past dispensations have been restored; 22—25, Glad and glorious tidings acclaimed for the living and the dead.

1 AS I stated to you in my letter before I left my place, that I would write to you from time to time and give you information in relation to many subjects, I now resume the subject of the ^abaptism for the dead, as that subject seems to occupy my mind, and press itself upon my feelings the strongest, since I have been pursued by my enemies. **(Certain things become more important in our lives than other things.)**

2 I wrote a few words of revelation to you concerning a recorder. I have had a few additional views in relation to this matter, which I now certify. That is, it was declared in my former letter that there should be a ^arecorder, who should be eye-witness, and also to hear with his ears, that he might make a record of

a truth before the Lord.

3 Now, in relation to this matter, it would be very difficult for one recorder to be present at all times, and to do all the business. To obviate this difficulty, there can be a recorder appointed in **each ward** of the city, who is well qualified for taking accurate minutes; and let him be very particular and precise in taking the whole proceedings, certifying in his record that he saw with his eyes, and heard with his ears, giving the date, and names, and so forth, and the history of the whole transaction; naming also some three individuals that are present, if there be any present, who can at any time when called upon certify to the same, that **in the mouth of two or three ^awitnesses every word may be established.** (This system is still used in the Church today.)

4 Then, let there be a general ^arecorder, to whom these other records can be handed, being attended with certificates over their own signatures, certifying that the record they have made is true. Then the general church recorder can enter the record on the general church book, with the certificates and all the attending witnesses, with his own statement that he verily believes the above statement and records to be true, from his knowledge of the general character and appointment of those men by the church. And when this is done on the general church book, the record shall be just as holy, and shall answer the ordinance just the same as if he had seen with his eyes and heard with his ears, and made a record of the same on the general church book. (Rudger Clawson: In the early days of the Church some baptisms for the dead that were not properly witnessed and recorded, were rejected of the Lord, and the work had to be done over again. We know that great care and attention is given to this matter today in our Temples and that efficient help must be secured to do this. . . . Truly it is a great and marvelous work, and not the least important thing about it is that these ordinances are all carefully recorded in the books and are filed away in the archives of the Temple, to be brought forth in due time. From these records the people who have gone to that house will be judged. Nothing that is done in that Temple will be accepted of the Lord, except it is properly witnessed and recorded. (CR, April 1900, pp. 43-44.))

5 **You may think this order of things to be very particular; but let me tell you that it is only to answer the will of God, by conforming to the ordinance and preparation that the Lord ordained and prepared before the foundation of the world, for the ^asalvation of the dead who should die without a ^bknowledge of the gospel.** (Joseph Smith: The heavens were opened upon us, and I beheld the celestial kingdom of God, and the glory thereof, whether in the body or out I cannot tell. I saw the transcendent beauty of the gate through which the heirs of that kingdom will enter, which was like unto circling flames of fire; also the blazing throne of God, whereon was seated the Father and the Son. I saw the beautiful streets of that kingdom, which had the appearance of being paved with gold. I saw Fathers Adam and Abraham, and my father and mother, my brother, Alvin, that has long since slept, and marvelled how it was that he had obtained an inheritance in that kingdom, seeing that he had departed this life before the Lord had set His hand to gather Israel the second time, and had not been baptized for the remission of sins. Thus came the voice of the Lord unto me, saying—All who have died without a knowledge of this Gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I, the Lord, will judge all men according to their works, according to the desire of their hearts. And I also beheld that all children who die before they arrive at the years of accountability, are saved in the celestial kingdom of heaven. (HC 2:380-81, January 21, 1836.) Parley P. Pratt: **In the world of spirits there are Apostles, Prophets, Elders, and members of the Church of the Saints, holding keys of Priesthood, and power to teach, comfort, instruct, and proclaim the Gospel to their fellow spirits, after the pattern of Jesus Christ. In the same world there are also the spirits of Catholics and Protestants of every sect, who have all need to be taught and to come to the knowledge of the true unchangeable Gospel in its fullness and simplicity, that they may be judged the same as if they had been privileged with the same in the flesh. [1 Peter 4:6.] There is also the Jew, the Mahomedan, the infidel, who did not believe in Christ while in the flesh. All these must be taught, must come to the knowledge of the crucified and risen Redeemer, and hear the glad**

tidings of the Gospel. There are also all the varieties of the heathen spirits; the noble and refined philosopher, poet, patriot or statesmen of Rome or Greece, the enlightened Socrates and Plato, and their like, together with every grade of spirits down to the most uncultivated of the savage world. All these must be taught, enlightened, and must bow the knee to the eternal King, for the decree hath gone forth that unto Him every knee shall bow and every tongue confess. [Sec. 76:110-11; 88:104.] O, what a field of labor, of benevolence, of missionary enterprise now opens to the Apostles and Elders of the Church of the Saints! As this field opens they will begin to realize more fully the extent of their divine mission, and the meaning of the great command to "preach the gospel to every creature." [Mark 16:15.] In this vast field of labor the Priesthood are, in a great measure, occupied during their sojourn in the world of spirits, while awaiting the resurrection of the body, and at the same time they themselves are edified, improved and greatly advanced and matured in the science of divine Theology. (Key to the Science of Theology, 1943, pp. 127-28.)

Joseph F. Smith: In relation to the deliverance of spirits from their prison house, of course, we believe that can only be done after the gospel has been preached to them in the spirit, and they have accepted the same, and the work necessary to their redemption by the living be done for them. That this work may be hastened so that all who believe, in the spirit world, may receive the benefit of deliverance, it is revealed that the great work of the Millennium shall be the work in the temples for the redemption of the dead; and then we hope to enjoy the benefits of revelation through the Urim and Thummim, or by such means as the Lord may reveal concerning those for whom the work shall be done, so that we may not work by chance, or by faith alone, without knowledge, but with the actual knowledge revealed unto us. It stands to reason that, while the gospel may be preached unto all, the good and the bad, or rather to those who would repent and to those who would not repent in the spirit world, the same as it is here, redemption will only come to those who repent and obey. There is, no doubt, great leniency given to people who are anxious to do the work for their dead, and in some instances, very unworthy people may have the work done for them; it does not follow, however, that they will receive any benefit therefrom, and the correct thing is to do the work only for these of whom we have the testimony that they will receive it. However, we are disposed to give benefit of the doubt to the dead, as it is better to do the work for many who are unworthy than to neglect one who is worthy. Now, we know in part and see in part, but steadfastly look forward to the time when that which is perfect will come. [1 Cor. 13:8-12.] We are left largely to our own agency here, to exercise our own intelligence and to receive all the light that is revealed, so far as we are capable of receiving it, and only those who seek the light, and desire it, are likely to find it. [Sec. 88:63-64; 46:8-9.] (IE, December 1901, 5:146-47.) Joseph Fielding Smith: **We are not going to do the temple work for everybody, because it doesn't pertain to them ["all of the ordinances of the Gospel, pertain to the celestial kingdom of God"] . We are going to do the temple work for those who are entitled, through their faith and their repentance, to enter into the celestial kingdom.** But somebody says, "How do we know? We search our records for hundreds of years and do the work for all of them." Of course we do, because we can't judge. I don't know whether one man is worthy and another isn't. The Lord has given us the privilege of doing the work for all of our kindred, with the hope of course that all of them will receive the truth, and since we are of the house of Israel our parents, generation by generation as they go back, also would be of the house of Israel, and hence they would be more likely to receive the Gospel than would those who are purely Gentiles. **Now if there are any in our lines we do work for in the temple who are unworthy or unwilling to receive the ordinances of the house of the Lord, then the Lord will be the judge. He will set that ordinance aside and it will not be accounted as done. That is in His hands. Our duty is to do the work the Lord has required at our hands for the salvation of our dead. Now in the justice of our Father in Heaven every soul on the face of the earth must have an opportunity to receive the Gospel.** I want to read a verse to you from the Doctrine and Covenants: For verily **the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.** And the rebellious shall be pierced with much sorrow; for their iniquities

shall be spoken upon the housetops, and their secret acts shall be revealed. (D&C 1:2-3.) Now reason teaches us that it is a physical impossibility for us to reach every soul upon the face of the earth with a knowledge of the Gospel. We have not done that. With all the means at our command they have been dying by the thousands, both in the days since the work began and before, without having heard the voice of a servant of the Son of God upon the earth; yet the time must come, in the justice of our Father in Heaven, when every soul must hear—every ear shall hear, every eye shall see, every heart shall be penetrated—and if it isn't done in this life by the preaching of the Gospel then it must be done among the dead, in the spirit world; but it must be done. (Utah Genealogical and Historical Magazine, October 1940, pp. 196-97.)

6 And further, I want you to remember that John the Revelator was contemplating this very subject in relation to the dead, when he declared, as you will find recorded in Revelation 20:12—*And I saw the dead, small and great, stand before God; and the books were opened; (Scriptures) and another book was opened, which is the book of life;* (Bruce R. McConkie: "What is it? Figuratively, it is our own life, and being, the record of our acts transcribed in our souls, an account of our obedience or disobedience written in our bodies. Literally, it is the record kept in heaven of the names and righteous deeds of the faithful. What books? The Standard Works of the Church, the holy scriptures wherein the law of the Lord is recorded and the instruction given as to how men should walk in this mortal probation; also, the records of the Church wherein are recorded the faith and good works of the saints—the records of their baptism, celestial marriage, tithing, missionary service, and their acts of devotion and worship" (McConkie, Doctrinal New Testament Commentary, 3:578).) *and the dead were judged out of those things which were ^awritten in the books, according to their works.*

7 You will discover in this quotation that the books were opened; and another book was opened, which was the book of life; (Heaven too keeps its record of all that we do. This record will stand as a second witness with the record kept on earth in the determination of our standing before God. Revelations of the Restoration, p. 1026) but the dead were judged out of those things which were written in the books, according to their works; consequently, the books spoken of must be the books which contained the record of their works, and refer to the ^arecords which are kept on the earth. And the book which was the ^bbook of life is the record which is kept in heaven; the principle agreeing precisely with the doctrine which is commanded you in the revelation contained in the letter which I wrote to you previous to my leaving my place—that in all your recordings it may be recorded in heaven.

8 Now, the nature of this ordinance consists in the ^apower of the priesthood, by the revelation of Jesus Christ, wherein it is granted that whatsoever you ^bbind on earth shall be bound in heaven, (Melvin J. Ballard: An evidence that those in the Spirit world know of the work we do here in the Temples, was related by President [Edward J.] Wood of the Alberta Temple. While sealing a group of children to their parents, in the midst of the ceremony he felt an impression to ask the mother who was present, "Sister, does this list contain the names of all your children?" She said, "Yes." He began again, but once more he stopped and asked if the list named all her children. She told him there were no more children. He attempted to proceed, but a third time was impelled to ask: "My sister, have you not lost a child whose name is not on this list?" Then she said: "Yes, I do remember now. We did lose a little baby. It was born alive and then died soon after. I had forgotten to put its name down." The name was given and then it, being the first born, was named first and all were sealed to the parents. Then President Wood said: "Everytime I started to seal the children, I heard a voice say: 'Mother, don't forget me,' and I could not go any farther." The appeal was made each time until the omission was discovered. Our loved ones who have departed are conscious of what is happening. They are often very near to us. Their hearts are turned to the work we are doing. We can make them happy and make ourselves happy. (Utah Genealogical and Historical Magazine, October 1932, 23:149.) and whatsoever you loose on earth shall be loosed in heaven. Or, in other words, taking a different view of the translation, whatsoever you record on earth shall be recorded in heaven, and whatsoever you do not record on earth shall not be recorded in heaven; for out of the books shall your dead be judged, according to their own works, whether they themselves

have attended to the ^cordinances in their own *propria persona*, or by the means of their own agents, (by proxy) according to the ordinance (baptism and other ordinances for the dead) which God has prepared for their salvation from before the foundation of the world, according to the records which they have kept concerning their dead

9 It may seem to some to be a very bold doctrine that we talk of—a power which records or binds on earth and binds in heaven. Nevertheless, in all ages of the world, whenever the Lord has given a ^adispensation of the priesthood to any man by actual revelation, or any set of men, this power has always been given. Hence, whatsoever those men did in ^bauthority, in the name of the Lord, and did it truly and faithfully, and kept a proper and faithful record of the same, it became a law on earth and in heaven, and could not be annulled, according to the decrees of the great ^cJehovah. This is a faithful saying. Who can hear it?

10 And again, for the precedent, Matthew 16:18, 19: *And I say also unto thee, That thou art Peter,* (The name Peter (petros) means "small rock"; Christ is using a subtle word play here. When he says "upon this rock" (petra), meaning bedrock, "I will build my church," he is telling Peter that he will be a revelator and that the Church will be founded upon the principle of revelation. At the time of their first meeting, Christ told Peter that he would be called "Cephas," which is by interpretation a "seer," or a "stone" (JST John 1:42). Revelations of the Restoration, p. 1027) *and upon this "rock I will build my church* (There is and can be only one true Church. Bruce R. McConkie: "What then is the principle upon which the Lord has built up his Church and established his kingdom in all ages?" asked Bruce R. McConkie. "Always, invariably, eternally, exclusively, Deity has and does operate upon the principle of revelation. By revelation his mind and will is made known and his kingdom established; without it he becomes an unknown God, an immaterial nothing; without it men substitute their own creeds and theories for his plans and purposes. Adam, Enoch, Noah, Abraham, Moses, the Brother of Jared, Nephi, Joseph Smith, and every prophet through whom the God of heaven set up his earthly kingdom, received their commission and direction by revelation. Where there is revelation, there is the kingdom of God on earth; where there is no revelation, there the kingdom of God is not" (Doctrinal New Testament Commentary, 1:386).); *and the gates of hell shall not prevail against it.* (We will be able to go into hell to preach the gospel and not be kept inside. As used in scripture, hell has reference to the place of departed spirits (Bible Dictionary, 699). In some passages, though certainly not all, it refers to the place of torment or the abiding place of wicked spirits. The point of this passage of scripture is that the keys being promised to Peter will have power to open such gates. A gate prevails when it keeps something in or out of a particular place. For keys to prevail is for them to either lock or unlock such a gate so that people can enter or leave the gated area. Those who obey the laws and ordinances of the gospel have the promise that the gates of hell shall not prevail against them (D&C 10:69; 17:8; 21:4-6; 98:22). **This is generally thought to mean that they are safe from the threat of ending up in the place of torment when they die. It is also generally supposed that in the context of the present text it is saying that hell or the devil will not prevail against Peter. In fact, what is being said is that Peter will have power to direct the ministering of the gospel in the world of the spirits and that he, and for that matter all faithful Saints acting under his direction, will have the power to move freely from one part of the spirit world to another.** Revelations of the Restoration, p. 1029) *And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.*

11 Now the great and grand secret of the whole matter, and the *summum bonum* of the whole subject that is lying before us, consists in obtaining the ^apowers of the Holy Priesthood. For him to whom these keys are given there is no difficulty in obtaining a ^bknowledge of facts in relation to the ^csalvation of the children of men, both as well for the dead as for the living.

12 Herein is ^aglory and honor, and immortality and eternal life—The ordinance of baptism by water, to be ^bimmersed therein in order to answer to the likeness of the dead, that one principle might accord with the other; to be immersed in the water and come forth out of the water is in the likeness of the

resurrection of the dead in coming forth out of their graves; hence, this ordinance was instituted to form a relationship with the ordinance of baptism for the dead, being in likeness of the dead.

13 Consequently, the ^abaptismal font was instituted as a similitude of the grave, (Joseph Fielding Smith: The Lord has placed the baptismal font in our temples below the foundation, or the surface of the earth. This is symbolical, since the dead are in their graves, and we are working for the dead when we are baptized for them. Moreover, baptism is also symbolical of death and the resurrection, in fact, is virtually a resurrection from the life of sin, or from spiritual death, to the life of spiritual life. (See D&C 29:41-45.) Therefore when the dead have had this ordinance performed in their behalf they are considered to have been brought into the presence of God, just as this doctrine is applied to the living. Other ordinances of the endowment and sealings therefore do not have to be performed below the surface of the earth as in the case of baptism. (CHMR, 1950, 4:137-38.)) and was commanded to be in a place underneath where the living are wont to assemble, to show forth the living and the dead, and that all things may have their likeness, and that they may accord one with another—that which is earthly conforming to that which is ^bheavenly, as Paul hath declared, 1 Corinthians 15:46, 47, and 48:

14 *Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. (That which is natural will become spiritual, meaning immortal.) The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly.* And as are the records on the earth in relation to your dead, which are truly made out, so also are the records in heaven. This, therefore, is the ^asealing and binding power, and, in one sense of the word, the ^bkeys of the kingdom, which consist in the key of ^cknowledge.

15 And now, my dearly beloved brethren and sisters, let me assure you that these are principles in relation to the dead and the living that cannot be lightly passed over, as pertaining to our salvation. For their ^asalvation is necessary and essential to our salvation, as Paul (Joseph Smith: He [the apostle Paul] is about five feet high; very dark hair; dark complexion; dark skin; large Roman nose; short face; small black eyes, penetrating as eternity; round shoulders; a whining voice, except when elevated, and then it almost resembled the roaring of a lion. He was a good orator, active and diligent, always employing himself in doing good to his fellow man. (TPJS, January 5, 1841, p. 180.) Ruderger Clawson: **Some years ago, a brother approached me, and he said: "Brother Clawson, I am sixty-seven years of age; I have been a strong and active man in my life, and have done a great deal of hard work, but now I am somewhat feeble; I cannot engage in manual labor as heretofore. How shall I spend my time?" I said to him, "Go to the house of the Lord." "Thank you," he replied, "I will take your counsel." About eight years later, I met this brother again. He appeared to be very happy indeed; and there was an expression of joy in his countenance. "Brother Clawson," he said, "during the past eight years I have been working for my ancestors, in the house of the Lord. After that conversation with you, I went east and I gathered up eight hundred names of my relatives; and during the past eight years I have personally officiated for three hundred of my ancestors, and I propose to continue on with the good work; I am happy for the Lord has blessed me." He further said, "I saw in a vision, upon one occasion, my father and mother, who were not members of the Church, who had not received the Gospel in life, and I discovered that they were living separate and apart in the spirit world, and when I asked them how it was that they were so, my father said: 'This is an enforced separation, and you are the only individual that can bring us together; you can do this work; will you do it?'—meaning that he should go into the house of the Lord and there officiate for his parents who were dead, and by the ordinance of sealing bring them together and unite them in the family relation beyond the veil; and he informed me that he had attended to the work, and I rejoiced with him and congratulated him. (CR, October 1908, p. 74.)) says concerning the fathers—that they without us cannot be made perfect—neither can we without our dead be made ^bperfect. (Joseph Smith: This doctrine [baptism for the dead] presents in a clear light the wisdom and mercy of God in preparing an ordinance for the salvation of the dead, being baptized by proxy, their names recorded in**

heaven and they judged according to the deeds done in the body. This doctrine was the burden of the scriptures. Those Saints who neglect it in behalf of their deceased relatives, do it at the peril of their own salvation. (HC 4:426, October 2, 1841.) No one is saved separately and singly. Salvation is a community affair, and the covenant of salvation is made with the community of Saints rather than with people individually. The Lord had Moses lead the children of Israel to Sinai that he might make of them a holy nation. To Moses he said, "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel" (Exodus 19:5-6). So it was that covenants were made between the generations long before we were born to do a work and labor for each other. Elder John A. Widtsoe explained: **"In our preexistent state . . . we made a certain agreement with the Almighty. The Lord proposed a plan. . . . We accepted it. Since the plan is intended for all men, we became parties to the salvation of every person under that plan. We agreed, right then and there, to be not only saviors for ourselves but . . . saviors for the whole human family. We went into a partnership with the Lord. The working out of the plan became then not merely the Father's work, and the Savior's work, but also our work. The least of us, the humblest, is in partnership with the Almighty in achieving the purpose of the eternal plan of salvation. "That places us in a very responsible attitude towards the human race. By that doctrine, with the Lord at the head, we become saviors on Mount Zion, all committed to the great plan of offering salvation to the untold numbers of spirits. To do this is the Lord's self-imposed duty, this great labor his highest glory. Likewise, it is man's duty, self-imposed, his pleasure and joy, his labor, and ultimately his glory"** ("Worth of Souls," 25:189). Illustrating the covenants made before we were born that exist between the generations, Wilford Woodruff bore the following testimony, "I am going to bear my testimony to this assembly, if I never do it again in my life, that those men who laid the foundation of this American Government and signed the Declaration of Independence were the best spirits the God of Heaven could find on the face of the earth. They were choice spirits, not wicked men. George Washington and all the men that labored for the purpose were inspired of the Lord. Another thing I am going to say here, because I have a right to say it. Every one of those men that signed the Declaration of Independence with General Washington called upon me, as an Apostle of the Lord Jesus Christ, in the Temple at St. George two consecutive nights, and demanded at my hands that I should go forth and attend to the ordinances of the house of God for them. Men are here, I believe, that know of this— Brothers J. D. T. McAllister, David H. Cannon and James C. Bleak. Brother McAllister baptized me for all these men, and I then told these brethren that it was their duty to go into the Temple and labor until they got endowments for all of them. They did it. Would those spirits have called upon me, as an Elder in Israel, to perform that work if they had not been noble spirits before God? They would not. I bear this testimony because it is true. The spirit of God bore record to myself and the brethren while we were laboring in that way" (cited in Lundwall, Temples of the Most High, 82). To President Woodruff they said, "You have had the use of the Endowment House for a number of years and yet nothing has ever been done for us. We laid the foundation of the government you now enjoy, and we never apostatized from it, but we remained true to it and were faithful to God" (Journal of Discourses, 19:229). Revelations of the Restoration, p. 1031-32)

16 And now, in relation to the baptism for the dead, I will give you another quotation of Paul, 1 Corinthians 15:29: *Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?*

17 And again, in connection with this quotation I will give you a quotation from one of the prophets, who had his eye fixed on the ^arestoration of the priesthood, the glories to be revealed in the last days, and in an especial manner this most glorious of all subjects belonging to the everlasting gospel, namely, the baptism for the dead; for Malachi says, last chapter, verses 5th and 6th: *Behold, I will send you ^bElijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite*

the earth with a curse. (Melvin J. Ballard: **The dead know where their records are, so you are to search until you have gone as far as you can. But, of course, there are hosts of men and women in the Spirit World whose records don't exist anywhere on the earth, but whose record is in the Spirit World. When you have done all you can do and have reached the limit, what will happen? As always in the past, man's extremity is God's opportunity. The Lord never helps us while we can help ourselves. This is our day. We don't expect Him to do miraculous things that we can do ourselves. When we have done our utmost, then will come God's opportunity.** Don't think for a moment that the temples will close. They will go on all through the Millennium. Great hosts of the dead in the Spirit World are waiting for this work. Should it not stir us to do everything to relieve them of their distress? It surely should. When we have done our utmost, then will come the day when the authorities that preside on the other side will come and make known all who have received the Gospel in the Spirit World, and everyone entitled to have their work done. That is the simplest thing in the world. When the Lord is ready, it will be very simple and very easy. We can speed that day by doing now the work that we can do.

18 I might have rendered a ^aplainer translation to this, but it is sufficiently plain to suit my purpose as it stands. It is sufficient to know, in this case, that the earth will be smitten with a ^bcurse unless there is a welding ^clink of some kind or other between the fathers and the ^dchildren, (Marriner F. Merrill: We may pass away any moment. I have known of many instances of this kind, where people have put off from time to time and from year to year, their work in behalf of some of their kindred dead, and have finally passed away themselves without doing this work. (CR, October 1899, pp. 64-65.)) upon some subject or other—and behold what is that subject? It is the ^ebaptism for the dead. **For we without them cannot be made perfect; neither can they without us be made perfect. Neither can they nor we be made perfect without those who have died in the gospel also;** for it is necessary in the ushering in of the dispensation of the ^ffulness of times, which dispensation is now beginning to usher in, that a whole and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed from the days of Adam even to the present time. And not only this, but those things which never have been revealed from the ^gfoundation of the world, but have been kept hid from the wise and prudent, shall be revealed unto ^hbabes and sucklings in this, the dispensation of the fulness of times. (Orson F. Whitney: The dominant thought in the mind of the Prophet Joseph Smith during his last days on earth was expressed by him in the following forceful language: [Sec. 128:18, quoted.] Involved in this mighty scheme of bringing together all things that are Christ's, is the gathering of the scattered house of Israel, the children of Abraham, Isaac and Jacob, the chosen people, through whom God has worked from the beginning for the salvation and betterment of mankind; and Joseph Smith, a descendant of that Joseph who was sold into Egypt [2 Nephi 3:6-8, 14-15], was the divinely appointed instrument for lifting up the ensign for the gathering of Israel in the last days. And what is the object in view? Why all this stupendous labor and sacrifice? Why must the house of Israel be assembled? Why must the gospel dispensations—links of a mighty chain extending from the creation down to the end of time—be bound together in one? It is because God is coming down upon the earth, and the way must be prepared before him. Jesus Christ is coming to reign as King of Kings, to inaugurate the millennial era of universal freedom, righteousness and peace; and in order that his coming, which is designed as a blessing, may not prove a curse, a calamity, through the unpreparedness of His people and the world at large, he has set his hand in these days to perform the marvelous work and wonder that the Prophet Isaiah foretold. [Isa. 29:14.] (CR, April 1918, p. 74.) John Taylor: We talk sometimes about co-operation; but the plan of salvation, if you please, is a grand Co-operative Scheme, as expansive as the heavens and as wide as eternity; it penetrates through all time, extends through all ages, and reaches men in every position, living or dead; they who have lived, we who now live, and they who will live hereafter are all working together in this grand co-operative plan, and we cannot be made perfect without our progenitors, neither can they be perfected without us, and they are as much dependent upon us as we are dependent upon them. We can build temples, they cannot; it is not their

province to administer in them at present, but it is ours, and we are called upon to do so. They are interested in our welfare, they are our fathers, we are their children; they are laboring there, we here, for our mutual salvation and exaltation in the kingdom of God. . . . The living and the dead so-called in Christ are all working for the accomplishment of the same great objects and purposes. Don't you think that they, behind the veil, feel as much interested in the work as we do? Read the little glimpse given by John in Revelation, where he speaks about the souls of those before the altar; who prayed day and night that he would avenge them of their adversaries [Rev. 6:10] ; and again, when the time came when Babylon was cast down there was rejoicing among the angels in heaven. [Rev. 12:7-12.] This gives us some faint idea of the feelings entertained by those on the other side of the veil in relation to events here. (JD, April 8, 1875, 17:373-74.)

19 **Now, what do we hear in the gospel which we have received? A voice of ^agladness! A voice of mercy from heaven; and a voice of ^btruth out of the earth;** ("Truth" is the name by which the Nephite record known to us as the Book of Mormon was spoken of in prophecy. For instance, Enoch speaking for the Lord prophetically described the final gospel dispensation, saying, "And righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City" (Moses 7:62; emphasis added). Drawing on this text, the psalmist wrote, "Truth shall spring out of the earth; and righteousness shall look down from heaven" (Psalm 85:11). Revelations of the Restoration, p. 1034) glad tidings for the dead; a voice of gladness for the living and the dead; glad tidings of great ^cjoy. How beautiful upon the mountains are the ^dfeet of those that bring glad tidings of good things, (Though the coming forth of the Book of Mormon would certainly be a cause for rejoicing among those who faithfully compiled this record that it might in some future day come into the hands of their descendants (D&C 10:46-48), we would understand this text to mean that as the Book of Mormon is destined to gather Israel among the living so it is destined to be used in like manner among the dead. If they are to be judged according to men in the flesh (1 Peter 4:6; D&C 138:10), they too must be called upon to accept or reject the testimony of scripture. Revelations of the Restoration, p. 1034) and that say unto Zion: Behold, thy God reigneth! As the ^edews of Carmel, so shall the knowledge of God descend upon them!

20 And again, what do we hear? Glad tidings from ^aCumorah! ^bMoroni, an angel from heaven, declaring the fulfilment of the prophets (No subject was of greater interest to Israel's prophets than the latter-day gathering and redemption of Israel. This was a dominant theme with both the prophets of the Old Testament and the prophets of the Book of Mormon. The coming forth of the Book of Mormon signaled the beginning of these long-looked-for events. Revelations of the Restoration, p. 1034)—the ^cbook to be revealed. A voice of the Lord in the wilderness of Fayette, Seneca county, declaring the three witnesses to ^dbear record of the book! The voice of ^eMichael on the banks of the Susquehanna, detecting the ^fdevil when he appeared as an angel of ^glight! **(No account has been preserved of the occasion when Michael, or Adam, appeared to aid the Prophet in detecting the devil when he appeared as an angel of light. Lehi, in his great discourse on the Atonement, refers to the fact that the devil attempted to deceive Adam and Eve in the same manner (2 Nephi 9:9). This may suggest that Adam by virtue of his own experience in such things came to aid the Prophet as a mentor on this occasion.** Revelations of the Restoration, p. 1035) The voice of ^hPeter, James, and John in the wilderness between Harmony, Susquehanna county, and Colesville, Broome county, on the Susquehanna river, declaring themselves as possessing the ⁱkeys of the kingdom, and of the dispensation of the fulness of times! (Erastus Snow: "In due course of time, as we read in the history which he [Joseph] has left, Peter, James and John appeared to him— it was at a period when they were being pursued by their enemies and they had to travel all night, and in the dawn of the coming day when they were weary and worn, who should appear to them but Peter, James and John, for the purpose of conferring upon them the Apostleship, the keys of which they themselves had held while upon the earth,

which had been bestowed upon them by the Savior. This Priesthood conferred upon them by those three messengers embraces within it all offices of the Priesthood from the highest to the lowest" (Journal of Discourses, 23:183).)

21 And again, the voice of God in the chamber of old ^aFather Whitmer, in Fayette, Seneca county, (It was in the chamber or upper room of the Whitmer home that Joseph and Oliver labored on much of the translation of the Book of Mormon. It was here too that the revelation was given directing that they proceed with the organization of the Church. Revelations of the Restoration, p. 1036) and at sundry times, and in divers places through all the travels and tribulations of this Church of Jesus Christ of Latter-day Saints! And the voice of Michael, the archangel; the voice of ^bGabriel, and of Raphael, **(The Prophet learned by revelation that Gabriel was Noah (Teachings of the Prophet Joseph Smith, 157). Raphael may have been Enoch. This conclusion is deduced by listing the six major gospel dispensations prior to our own—Adam's, Enoch's, Noah's, Abraham's, Moses', and the meridian of time, and then noting that we can identify someone coming to restore keys from each of them except Enoch's. Since we have both a name and a dispensation unaccounted for, the answer may be found in putting the two together.** Revelations of the Restoration, p. 1036) and of divers ^cangels, from Michael or ^dAdam down to the present time, all declaring their ^edispensation, their rights, their ^fkeys, their honors, their majesty and glory, and the power of their priesthood; giving line upon line, ^gprecept upon precept; here a little, and there a little; giving us consolation by holding forth that which is to come, confirming our ^hhope!

22 **Brethren, shall we not go on in so great a cause? Go forward and not backward. ^aCourage, brethren; and on, on to the victory!** Let your hearts rejoice, and be exceedingly glad. Let the earth break forth into ^bsinging. Let the ^cdead speak forth anthems of eternal praise to the ^dKing Immanuel, who hath ordained, before the world was, that which would enable us to ^eredeem them out of their ^fprison; for the prisoners shall go free. (In a marvelous Messianic prophecy, Isaiah spoke in behalf of the promised Messiah, saying, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn" (Isaiah 61:1-2; emphasis added). Some 750 years later, Jesus would quote these same words in the synagogue at Nazareth to identify himself as the promised Messiah and formally begin his ministry among men (Luke 4:16-21). Following his crucifixion, and while his body lay in the borrowed tomb of Joseph of Arimathea, Christ visited the spirits in prison to announce that through his resurrection all might eventually be freed from that prison. There he commissioned missionaries to teach the gospel to those bound by sin and ignorance that they too might be free to stand in the light of the gospel. Only with the restoration of the gospel is the true meaning of such text made known to us. Revelations of the Restoration, p. 1037)

23 Let the ^amountains shout for joy, and all ye valleys cry aloud; and all ye seas and dry lands tell the wonders of your Eternal King! And ye rivers, and brooks, and rills, flow down with gladness. Let the woods and all the trees of the field praise the Lord; and ye solid ^brocks weep for joy! And let the sun, moon, and the ^cmorning stars sing together, and let all the sons of God shout for joy! And let the eternal creations declare his name forever and ever! And again I say, how glorious is the voice we hear from heaven, proclaiming in our ears, glory, and salvation, and honor, and ^dimmortality, and eternal life; kingdoms, principalities, and powers!

24 Behold, the great ^aday of the Lord is at hand; and who can ^babide the day of his coming, and who can stand when he appeareth? For he is like a ^crefiner's ^dfire, and like fuller's soap; and he shall sit as a ^erefiner and purifier of silver, and he shall purify the sons of ^fLevi, and purge them as gold and silver, that they may offer unto the Lord an ^goffering in righteousness. Let us, therefore, as a church and a people, and as Latter-day Saints, offer unto the Lord an offering in righteousness; **(This verse is often misused and misunderstood. In its first sentence, it simply draws upon the language of Malachi relative to the role to be played by the literal sons of Levi in the last days. Joseph Smith identified**

this as animal sacrifice (Teachings of the Prophet Joseph Smith, 172-73). In the second sentence, the Prophet says that since the sons of Levi are going to make their offering, let us also make our offering. Our sacrifice is to center in the labor we do in behalf of our kindred dead in the house of the Lord. That is, if the sons of Levi are going to be true to their office and calling, let us in like manner be true to ours. Revelations of the Restoration, p. 1037. John A. Widtsoe: The "offering in righteousness" is here identified with temple work for the salvation of the dead, which encompasses all the principles of the plan of salvation. When, therefore, the sons of Levi accept Christ and His gospel, subject themselves to the ordinances of the Church, and become active in gospel requirements, they will offer the offering in righteousness of which has been spoken. (Evidences and Reconciliations, 1943, 1:196.)) and let us present in his holy temple, when it is finished, a book containing the ^hrecords of our dead, which shall be worthy of all acceptance.

25 Brethren, I have many things to say to you on the subject; but shall now close for the present, and continue the subject another time. I am, as ever, your humble servant and never deviating friend,
JOSEPH SMITH.