

- A And unto him that repenteth and sanctifieth himself before the Lord shall be given eternal life. 63
- B And upon them that hearken not to the voice of the Lord shall be fulfilled that which was written by the prophet Moses, that they should be cut off from among the people. 64
- C And also that which was written by the prophet Malachi: For, behold,
the day cometh that shall burn as an oven,
and all the proud, yea, and all that do wickedly, shall be stubble;
and the day that cometh shall burn them up, saith the Lord of hosts,
that it shall leave them neither root nor branch. 65
- D₁ Wherefore, this shall be the answer of the Lord unto them: 66
- D₂ In that day when I came unto mine own,
no man among you received me,
and you were driven out. 67
When I called again
there was none of you to answer;
- E yet my arm was not shortened at all
that I could not redeem,
neither my power
to deliver. 68
- E Behold, at my rebuke
I dry up the sea.
I make the rivers a wilderness; their fish stink, and die for thirst. 69
I clothe
the heavens
with blackness,
and make sackcloth
their
covering. 70
- D₁ And this shall ye have of my hand--
- D₂ ye shall lie down in sorrow. 71
Behold, and lo, there are none to deliver you; for
ye obeyed not my voice when I called to you out of the heavens;
ye believed not my servants, and
when they were sent unto you ye received them not. 72
- C Wherefore, they sealed up the testimony and
- B bound up the law,
- A and ye were delivered over unto darkness. 73
These shall go away into outer darkness, where there is
weeping, and
wailing, and
gnashing of teeth. 74

Behold the Lord your God hath spoken it. Amen.

Section 134

A declaration of belief regarding governments and laws in general, adopted by unanimous vote at a general assembly of the Church held at Kirtland, Ohio, August 17, 1835. HC 2:247-249. The occasion was a meeting of Church leaders, brought together to consider the proposed contents of the first edition of the Doctrine and

Covenants. At that time this declaration was given the following preamble: "That our belief with regard to earthly governments and laws in general may not be misinterpreted nor misunderstood, we have thought proper to present at the close of this volume our opinion concerning the same.

We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society. 2

We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life. 3

We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same; and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people if a republic, or the will of the sovereign. 4

We believe that religion is instituted of God; and that men are amenable to him, and to him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate

should restrain crime,
but never control conscience;
should punish guilt,
but never suppress the freedom of the soul. 5

We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest; at the same time, however, holding sacred the freedom of conscience. 6

We believe that every man should be honored in his station, rulers and magistrates as such, being placed for the protection of the innocent and the punishment of the guilty; and that to the laws all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror; human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man; and divine laws given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker. 7

We believe that rulers, states, and governments have a right, and are bound to enact laws for the protection of all citizens in the free exercise of their religious belief; but we do not believe that they have a right in justice to deprive citizens of this privilege, or proscribe them in their opinions, so long as a regard and reverence are shown to the laws and such religious opinions do not justify sedition nor conspiracy. 8

We believe that the commission of crime should be punished according to the nature of the offense; that murder, treason, robbery, theft, and the breach of the general peace, in all respects, should be punished according to their criminality and their tendency to evil among men, by the laws of that government in which the offense is committed; and for the public peace and tranquility all men should step forward and use their ability in bringing offenders against good laws to punishment. 9

We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied. 10

We believe that all religious societies have a right to deal with their members for disorderly conduct, according to the rules and regulations of such societies; provided that such dealings be for fellowship and good standing; but we do not believe that any religious society has authority to try men on the right of property or life, to take from them this world's goods, or to put them in jeopardy of either life or limb, or to inflict any physical punishment upon them. They can only

excommunicate them from their society,
and withdraw from them their fellowship. 11

We believe that men should appeal to the civil law for redress of all wrongs and grievances, where personal abuse is inflicted or the right of property or character infringed, where such laws exist as will protect the same; but we believe that all men are justified in defending themselves, their friends, and property, and the government, from the unlawful assaults and encroachments of all persons in times of exigency, where immediate appeal cannot be made to the laws, and relief afforded. 12

We believe it just to preach the gospel to the nations of the earth, and warn the righteous to save themselves from the corruption of the world; but we do not believe it right to interfere with bond-servants, neither preach the gospel to, nor baptize them contrary to the will and wish of their masters, nor to meddle with or influence them in the least to cause them to be dissatisfied with their situations in this life, thereby jeopardizing the lives of men; such interference we believe to be unlawful and unjust, and dangerous to the peace of every government allowing human beings to be held in servitude.

Section 135

Martyrdom of Joseph Smith the Prophet and his brother, Hyrum Smith the Patriarch, at Carthage, Illinois, June 27, 1844. HC 6:629-631. This document was written by Elder John Taylor of the Council of the Twelve, who was a witness to the events.

- A To seal the testimony of this book and the Book of Mormon,
- B we announce the martyrdom of Joseph Smith the Prophet, and Hyrum Smith the Patriarch. They were shot in Carthage jail, on the 27th of June, 1844, about five o'clock p.m., by an armed mob--painted black--of from 150 to 200 persons. Hyrum was shot first and fell calmly, exclaiming: I am a dead man! Joseph leaped from the window, and was shot dead in the attempt, exclaiming: O Lord my God! They were both shot after they were dead, in a brutal manner, and both received four balls. 2 John Taylor and Willard Richards, two of the Twelve, were the only persons in the room at the time; the former was wounded in a savage manner with four balls, but has since recovered; the latter, through the providence of God, escaped, without even a hole in his robe. 3
- C Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it.
- D In the short space of twenty years, he
- has brought forth the Book of Mormon, which he translated by the gift and power of God, and
 - has been the means of publishing it on two continents;
 - has sent the fulness of the everlasting gospel, which it contained, to the four quarters of the earth;
 - has brought forth the revelations and commandments which compose this book of Doctrine and Covenants, and many other wise documents and instructions for the benefit of the children of men;
 - gathered many thousands of the Latter-day Saints,
 - founded a great city, and
 - left a fame and name that cannot be slain.
- C He lived great,
- B and he died great in the eyes of God and his people;
- A and like most of the Lord's anointed in ancient times, has sealed his mission and his works with his own blood; and so has his brother Hyrum.
- In life
they were not divided, and
in death
they were not separated! 4

- B₁ When Joseph went to Carthage to deliver himself up to the pretended requirements of the law, two or three days previous to his assassination, he said:
- B₂ "I am going like a lamb to the slaughter;
but I am calm as a summer's morning;
I have a conscience void of offense towards God, and towards all men.
- C I SHALL DIE INNOCENT, AND IT SHALL YET BE SAID OF ME--HE WAS MURDERED IN COLD BLOOD."
- B₁ The same morning, after Hyrum had made ready to go--shall it be said to the slaughter? yes, for so it was--he read the following paragraph, near the close of the twelfth chapter of Ether, in the Book of Mormon, and turned down the leaf upon it: 5
- B₂ And it came to pass that I prayed unto the Lord that he would give unto the Gentiles grace, that they might have charity. And it came to pass that the Lord said unto me: If they have not charity it mattereth not unto thee, thou hast been faithful; wherefore thy garments shall be made clean. And because thou hast seen thy weakness, thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of my Father. And now I...bid farewell unto the Gentiles; yea, and also unto my brethren whom I love, until we shall meet before the judgment-seat of Christ, where all men shall know that my garments are not spotted with your blood.
- A The testators are now dead, and their testament is in force. 6
- A Hyrum Smith was forty-four years old in February, 1844, and Joseph Smith was thirty-eight in December, 1843; and henceforward their names will be classed among the martyrs of religion; and the reader in every nation will be reminded that the Book of Mormon, and this book of Doctrine and Covenants of the church, cost the best blood of the nineteenth century to bring them forth for the salvation of a ruined world;
- B₁ and that if the fire can scathe a green tree for the glory of God,
- B₂ how easy it will burn up the dry trees to purify the vineyard of corruption.
- C They lived for glory;
they died for glory;
and glory is their eternal reward.
- C From age to age shall their names go down to posterity as gems for the sanctified. 7
- B₁ They were innocent of any crime, as they had often been proved before,
- B₂ and were only confined in jail by the conspiracy of traitors and wicked men; and
- A their innocent blood on the floor of Carthage jail
is a broad seal affixed to "Mormonism" that cannot be rejected by any court on earth, and
their innocent blood on the escutcheon of the State of Illinois, with the broken faith of the State as pledged by the governor,
is a witness to the truth of the everlasting gospel that all the world cannot impeach; and
their innocent blood on the banner of liberty, and on the magna charta of the United States,
is an ambassador for the religion of Jesus Christ, that will touch the hearts of honest men among all nations; and
their innocent blood, with the innocent blood of all the martyrs under the altar that John saw,
will cry unto the Lord of Hosts till he avenges that blood on the earth. Amen.

Section 136

The word and will of the Lord, given through President Brigham Young at the Winter Quarters of the Camp of Israel, Omaha Nation, West Bank of Missouri River, near Council Bluffs, Iowa. Journal History of the Church, January 14, 1847.

The Word and Will of the Lord concerning the Camp of Israel in their journeyings to the West: 2

- A₁ Let all the people of the Church of Jesus Christ of Latter-day Saints, and those who journey with them, be organized into companies, with a covenant and promise to keep all the commandments and statutes of the Lord our God. 3
- A₂ Let the companies be organized with
 captains of hundreds,
 captains of fifties, and
 captains of tens,
 with a president and his two counselors at their head, under the direction of the Twelve Apostles. 4
- B And this shall be our covenant--that we will walk in all the ordinances of the Lord. 5
- C Let each company provide themselves with all the teams, wagons, provisions, clothing, and other necessaries for the journey, that they can. 6
- D When the companies are organized let them go to with their might, to prepare for those who are to tarry. 7
- E Let each company, with their captains and presidents, decide how many can go next spring; then choose out a sufficient number of able-bodied and expert men, to take teams, seeds, and farming utensils, to go as pioneers to prepare for putting in spring crops. 8
- E Let each company bear an equal proportion, according to the dividend of their property, in taking the poor, the widows, the fatherless, and the families of those who have gone into the army, that the cries of the widow and the fatherless come not up into the ears of the Lord against this people. 9
- D Let each company prepare houses, and fields for raising grain, for those who are to remain behind this season; and this is the will of the Lord concerning his people. 10
- C Let every man use all his influence and property to remove this people to the place where the Lord shall locate a stake of Zion. 11
- B And if ye do this with a pure heart, in all faithfulness,
 ye shall be blessed;
 you shall be blessed
 in your flocks, and
 in your herds, and
 in your fields, and
 in your houses, and
 in your families. 12
- A₁ Let my servants Ezra T. Benson and Erastus Snow organize a company. 13
 And let my servants Orson Pratt and Wilford Woodruff organize a company. 14
 Also, let my servants Amasa Lyman and George A. Smith organize a company. 15
- A₂ And appoint presidents, and captains of hundreds, and of fifties, and of tens. 16

- A And let my servants that have been appointed go and teach this, my will, to the saints, that they may be ready to go to a land of peace. 17 Go thy way and do as I have told you,
- B₁ and fear not thine enemies;
- B₂ for they shall not have power to stop my work. 18
- B₃ Zion shall be redeemed in mine own due time. 19
- C And if any man shall seek to build up himself, and seeketh not my counsel, he shall have no power, and his folly shall be made manifest. 20
- D Seek ye; and keep all your pledges one with another; and covet not that which is thy brother's. 21
- E Keep yourselves from evil to take the name of the Lord in vain,
- F for I am the Lord your God, even the God of your fathers, the God of Abraham and of Isaac and of Jacob. 22
I am he who led the children of Israel out of the land of Egypt; and my arm is stretched out in the last days, to save my people Israel. 23
- E Cease to contend one with another; cease to speak evil one of another. 24
Cease drunkenness; and let your words tend to edifying one another. 25
- D If thou borrowest of thy neighbor, thou shalt restore that which thou hast borrowed; and if thou canst not repay then go straightway and tell thy neighbor, lest he condemn thee. 26
If thou shalt find that which thy neighbor has lost, thou shalt make diligent search till thou shalt deliver it to him again. 27
- C Thou shalt be diligent in preserving what thou hast, that thou mayest be a wise steward; for it is the free gift of the Lord thy God, and thou art his steward. 28
If thou art merry, praise the Lord with singing, with music, with dancing, and with a prayer of praise and thanksgiving. 29
If thou art sorrowful, call on the Lord thy God with supplication, that your souls may be joyful. † 30
- B₁ Fear not thine enemies,
- B₂ for they are in mine hands and I will do my pleasure with them. 31
- B₃ My people must be tried in all things, that they may be prepared to receive the glory that I have for them, even the glory of Zion; and he that will not bear chastisement is not worthy of my kingdom. 32
- A Let him that is ignorant learn wisdom by humbling himself and calling upon the Lord his God, that his eyes may be opened that he may see, and his ears opened that he may hear; 33 For my Spirit is sent forth into the world to enlighten the humble and contrite, and to the condemnation of the ungodly. 34

- A Thy brethren have rejected you and your testimony, even the nation that has driven you out; 35
- B And now cometh the day of their calamity, even the days of sorrow, like a woman that is taken in travail;
- B and their sorrow shall be great unless they speedily repent, yea, very speedily. 36
- A For they killed the prophets,
and them that were sent unto them;
and they have shed innocent blood,
which crieth from the ground against them. 37

Therefore, marvel not at these things, for ye are not yet pure; ye can not yet bear my glory; but ye shall behold it if ye are faithful in keeping all my words that I have given you, from the days of Adam

to Abraham,
from Abraham
to Moses,
from Moses
to Jesus and his apostles, and
from Jesus and his apostles
to Joseph Smith, whom I did call upon by
mine angels, my
ministering servants, and by
mine own voice out of the heavens,
to bring forth my work; 38
Which foundation he did lay, and was faithful;
and I took him to myself. 39

Many have marveled because of his death;
but it was needful that he should seal his testimony with his blood,
that he might be honored
and the wicked might be condemned. 40

- A Have I not delivered you from your enemies,
- B only in that I have left a witness of my name? 41
- C Now, therefore, hearken,
- D O ye people of my church;
- D and ye elders
- C listen together;
- B you have received my kingdom. 42
- A Be diligent in keeping all my commandments, lest
judgments come upon you, and
your faith fail you, and
your enemies triumph over you.

So no more at present. Amen and Amen.

Section 137

A vision given to Joseph Smith the Prophet, in the temple at Kirtland, Ohio, January 21, 1836. HC 2:380-381. The occasion was the administration of the ordinances of the endowment as far as they had then been revealed.

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. 2
- 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; 3
- Also the blazing throne of God, whereon was seated the Father and the Son. 4
- I saw the beautiful streets of that kingdom, which had the appearance of being paved with gold. 5
- I saw Father Adam and Abraham; and my father and my mother; my brother Alvin, that has long since slept; 6
And marveled 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. 7

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; 8
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. 9
For I, the Lord, will judge all men
according to their works,
according to the desire of their hearts. 10
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.

Section 138

A vision, given to President Joseph F. Smith in Salt Lake City, Utah, on October 3, 1918. In his opening address at the eighty-ninth Semiannual General Conference of the Church, on October 4, 1918, President Smith declared that he had received several divine communications during the previous months. One of these, concerning the Savior's visit to the spirits of the dead while his body was in the tomb, he had received the previous day. It was written immediately following the close of the conference; on October 31, 1918, it was submitted to the counselors in the First Presidency, the Council of the Twelve, and the Patriarch, and it was unanimously accepted by them.

On the third of October, in the year nineteen hundred and eighteen, I sat in my room pondering over the scriptures; 2 And reflecting upon the great atoning sacrifice that was made by the Son of God, for the redemption of the world; 3 And the great and wonderful love made manifest by the Father and the Son in the coming of the Redeemer into the world; 4 That through his atonement, and by obedience to the principles of the gospel, mankind might be saved. 5 While I was thus engaged, my mind reverted to the writings of the apostle Peter, to the primitive saints scattered abroad throughout Pontus, Galatia, Cappadocia, and other parts of Asia, where the gospel had been preached after the crucifixion of the Lord. 6

I opened the Bible and read the third and fourth chapters of the first epistle of Peter, and as I read I was greatly impressed, more than I had ever been before with the following passages: 7 "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: 8 "By which also he went and preached unto the spirits in prison; 9 "Which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." (1 Peter 3:18-20.) 10 "For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (1 Peter 4:6.) 11

As I pondered over these things which are written, the eyes of my understanding were opened, and the Spirit of the Lord rested upon me,

- A and I saw the hosts of the dead, both small and great. 12
And there were gathered together in one place an innumerable company of the spirits of the just,

B who had been faithful in the testimony of Jesus while they lived in mortality; 13

C And who had offered sacrifice in the similitude of the great sacrifice of the Son of God,

B and had suffered tribulation in their Redeemer's name. 14

A All these had departed the mortal life,
firm in the hope of a glorious resurrection, through the grace of God the Father and his Only Begotten
Son, Jesus Christ. 15

B I beheld that they were filled with joy and gladness,

B and were rejoicing together because the day of their deliverance was at hand. 16

A₁ They were assembled awaiting

A₂ the advent of the Son of God into the spirit world,

A₃ to declare their redemption from the bands of death. 17

B Their sleeping dust was to be restored unto its perfect frame, bone to his bone, and the sinews and the
flesh upon them,

B the spirit and the body to be united never again to be divided, that they might receive a fulness of joy. 18

A₁ While this vast multitude waited and conversed, rejoicing in the hour of their deliverance from the chains of
death,

A₂ the Son of God appeared,

A₃ declaring liberty to the captives who had been faithful; 19

B And there he preached to them
the everlasting gospel,
the doctrine of the resurrection and
the redemption of mankind
from the fall, and
from individual sins
on conditions of repentance. 20

C But unto the wicked
he did not go,
and among the ungodly and the unrepentant who had defiled themselves while in the flesh,
his voice was not raised; 21

D Neither did the rebellious who rejected the testimonies and the warnings of the ancient
prophets behold his presence,

D nor look upon his face. 22

C Where these were, darkness reigned,

B but among the righteous there was peace; 23

A₁ And the saints rejoiced in their redemption, and bowed the knee and acknowledged

A₂ the Son of God

A₃ as their Redeemer and Deliverer from death and the chains of hell. 24 Their countenances shone, and the radiance from the presence of the Lord rested upon them and they sang praises unto his holy name. 25

I marveled, for I understood that the Savior spent about three years in his ministry among the Jews and those of the house of Israel, endeavoring to teach them the everlasting gospel and call them unto repentance; 26

And yet, notwithstanding his
mighty works, and
miracles, and
proclamation of the truth, in great power and authority,
there were but few who
hearkened to his voice, and
rejoiced in his presence, and
received salvation at his hands. 27

But his ministry among those who were dead was limited to the brief time intervening between the crucifixion and his resurrection; 28 And I wondered at the words of Peter--wherein he said that the Son of God preached unto the spirits in prison, who sometime were disobedient, when once the long-suffering of God waited in the days of Noah--and how it was possible for him to preach to those spirits and perform the necessary labor among them in so short a time. 29

And as I wondered, my eyes were opened, and my understanding quickened,

A and I perceived that the Lord went not in person among the wicked and the disobedient who had rejected the truth, to teach them; 30

B₁ But behold, from among the righteous, he

B₂ organized his forces and
appointed messengers, clothed with power and authority, and
commissioned them

B₃ to go forth and carry the light of the gospel to them that were in darkness, even to all the spirits of men; and thus was the gospel preached to the dead. 31

C And the chosen messengers went forth to declare the acceptable day of the Lord and proclaim liberty to the captives who were bound, even unto all who would repent of their sins and receive the gospel. 32

D Thus was the gospel preached to those who had died
in their sins,
without a knowledge of the truth,
or in transgression,
having rejected the prophets. 33

D These were taught
faith in God,
repentance from sin,
vicarious baptism for the remission of sins,
the gift of the Holy Ghost by the laying on of hands, 34
And all other principles of the gospel
that were necessary for them to know in order to qualify themselves that they
might be judged according to men in the flesh, but live according to God in the
spirit. 35

C And so it was made known among the dead, both
small and great, the
unrighteous as well and the faithful,
that redemption had been wrought through the sacrifice of the Son of God upon the
cross. 36

B₁ Thus was it made known that our Redeemer spent his time during his sojourn in the world of spirits,

B₂ instructing and preparing the faithful spirits of the prophets who had testified of him in the flesh, 37

B₃ That they might carry the message of redemption unto all the dead,

A unto whom he could not go personally, because of their rebellion and transgression, that they through the ministration of his servants might also hear his words. 38

Among the great and mighty ones who were assembled in this vast congregation of the righteous were

Father Adam,

the Ancient of Days and father of all, 39 And

our glorious Mother Eve,

with many of her faithful daughters who had lived through the ages and worshiped the true and living God. 40

Abel,

the first martyr, was there, and his brother

Seth,

one of the mighty ones, who was in the express image of his father, Adam. 41

Noah,

who gave warning of the flood;

Shem,

the great high priest;

Abraham,

the father of the faithful;

Isaac,

Jacob, and

Moses,

the great law-giver of Israel; 42 And

Isaiah,

who declared by prophecy that the Redeemer was anointed to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that were bound, were also there. 43 Moreover,

Ezekiel,

who was shown in vision the great valley of dry bones, which were to be clothed upon with flesh, to come forth again in the resurrection of the dead, living souls; 44

Daniel,

who foresaw and foretold the establishment of the kingdom of God in the latter days, never again to be destroyed nor given to other people; 45

Elias,

who was with Moses on the Mount of Transfiguration; 46 And

Malachi,

the prophet who testified of the coming of Elijah--of whom also Moroni spake to the Prophet Joseph Smith, declaring that he should come before the ushering in of the great and dreadful day of the Lord--were also there. 47 The Prophet Elijah was to plant in the hearts of the children the promises made to their fathers, 48 Foreshadowing the great work to be done in the temples of the Lord in the dispensation of the fulness of times, for the redemption of the dead, and the sealing of the children to their parents, lest the whole earth be smitten with a curse and utterly wasted at his coming. 49

All these and many more, even the prophets who dwelt among the Nephites and testified of the coming of the Son of God, mingled in the vast assembly and waited for their deliverance, 50 For the dead had looked upon the long absence of their spirits from their bodies as a bondage. 51

These the Lord taught, and gave them power to come forth, after his resurrection from the dead, to enter into his Father's kingdom and there to be crowned with immortality and eternal life. 52 And continue thence forth their labor as had been promised by the Lord, and be partakers of all blessings which were held in reserve for them that love him. 53 The Prophet Joseph Smith, and my father, Hyrum Smith, Brigham Young, John

Taylor, Wilford Woodruff, and other choice spirits who were reserved to come forth in the fulness of times to take part in laying the foundations of the great latter-day work, 54 Including the building of the temples and the performance of ordinances therein for the redemption of the dead, were also in the spirit world. 55 I observed that they were also among the noble and great ones who were chosen in the beginning to be rulers in the Church of God. 56 Even before they were born, they, with many others, received their first lessons in the world of spirits and were prepared to come forth in the due time of the Lord to labor in his vineyard for the salvation of the souls of men. 57

I beheld that the faithful elders of this dispensation, when they depart from mortal life, continue their labors in the preaching of the gospel of repentance and redemption, through the sacrifice of the Only Begotten Son of God, among those who are in darkness and under the bondage of sin in the great world of the spirits of the dead. 58 The dead who repent will be redeemed, through obedience to the ordinances of the house of God. 59 And after they have paid the penalty of their transgressions, and are washed clean, shall receive a reward according to their works, for they are heirs of salvation. 60

Thus was the vision of the redemption of the dead revealed to me, and I bear record, and I know that this record is true, through the blessing of our Lord and Savior, Jesus Christ, even so, Amen.

OFFICIAL DECLARATION--1

To Whom it may Concern:

Press dispatches having been sent for political purposes, from Salt Lake City, which have been widely published, to the effect that the Utah Commission, in their recent report to the Secretary of the Interior, allege that plural marriages are still being solemnized and that forty or more such marriages have been contracted in Utah since last June or during the past year, also that in public discourses the leaders of the Church have taught, encouraged and urged the continuance of the practice of polygamy--3 I, therefore, as President of the Church of Jesus Christ of Latter-day Saints, do hereby, in the most solemn manner, declare that these charges are false. We are not teaching polygamy or plural marriage, nor permitting any person to enter into its practice, and I deny that either forty or any other number of plural marriages have during that period been solemnized in our Temples or in any other place in the Territory. 4 One case has been reported, in which the parties allege that the marriage was performed in the Endowment House, in Salt Lake City, in the Spring of 1889, but I have not been able to learn who performed the ceremony; whatever was done in this matter was without my knowledge. In consequence of this alleged occurrence the Endowment House was, by my instructions, taken down without delay. 5

Inasmuch as laws have been enacted by Congress forbidding plural marriages, which laws have been pronounced constitutional by the court of last resort, I hereby declare my intention to submit to those laws, and to use my influence with the members of the Church over which I preside to have them do likewise. 6

There is nothing in my teachings to the Church or in those of my associates, during the time specified, which can be reasonably construed to inculcate or encourage polygamy; and when any Elder of the Church has used language which appeared to convey any such teaching, he has been promptly reproved. And I now publicly declare that my advice to the Latter-day Saints is to refrain from contracting any marriage forbidden by the law of the land.

WILFORD WOODRUFF

President of the Church of Jesus Christ of Latter-day Saints.

President Lorenzo Snow offered the following:

"I move that, recognizing Wilford Woodruff as the President of the Church of Jesus Christ of Latter-day Saints, and the only man on the earth at the present time who holds the keys of the sealing ordinances, we consider him fully authorized by virtue of his position to issue the Manifesto which has been read in our hearing, and which is dated September 24th, 1890, and that as a Church in General Conference assembled, we accept his declaration concerning plural marriages as authoritative and binding."

The vote to sustain the foregoing motion was unanimous.

Salt Lake City, Utah, October 6, 1890.

EXCERPTS FROM THREE ADDRESSES BY
PRESIDENT WILFORD WOODRUFF
REGARDING THE MANIFESTO

The Lord will never permit me or any other man who stands as President of this Church to lead you astray. It is not in the programme. It is not in the mind of God. If I were to attempt that, the Lord would remove me out of my place, and so He will any other man who attempts to lead the children of men astray from the oracles of God and from their duty. (Sixty-first Semiannual General Conference of the Church, Monday, October 6, 1890, Salt Lake City, Utah. Reported in Deseret Evening News, October 11, 1890, p. 2.) 15

It matters not who lives or who dies, or who is called to lead this Church, they have got to lead it by the inspiration of Almighty God. If they do not do it that way, they cannot do it at all....16

I have had some revelations of late, and very important ones to me, and I will tell you what the Lord has said to me. Let me bring your minds to what is termed the manifesto...17 The Lord has told me to ask the Latter-day Saints a question, and He also told me that if they would listen to what I said to them and answer the question put to them, by the Spirit and power of God, they would all answer alike, and they would all believe alike with regard to this matter. 18

- A The question is this: Which is the wisest course for the Latter-day Saints to pursue--to continue to attempt to practice plural marriage, with the laws of the nation against it and the opposition of sixty millions of people,
- B and at the cost of the confiscation and loss of all the Temples, and the stopping of all the ordinances therein, both for the living and the dead,
- C and the imprisonment of the First Presidency and Twelve and the heads of families in the Church, and the confiscation of personal property of the people
- D (all of which of themselves would stop the practice);
- D or, after doing and suffering what we have through our adherence to this principle to cease the practice and submit to the law,
- C and through doing so leave the Prophets, Apostles and fathers at home, so that they can instruct the people and attend to the duties of the Church,
- B and also leave the Temples in the hands of the Saints, so that they can attend to the ordinances of the Gospel, both for the living and the dead? 19
- A The Lord showed me by vision and revelation exactly what would take place if we did not stop this practice. If we had not stopped it,
- B you would have had no use for...any of the men in this temple at Logan; for all ordinances would be stopped throughout the land of Zion.
- C Confusion would reign throughout Israel, and many men would be made prisoners.
- D This trouble would have come upon the whole Church, and we should have been compelled to stop the practice.
- D Now, the question is, whether it should be stopped in this manner, or in the way the Lord has manifested to us,
- C and leave our Prophets and Apostles and fathers free men,
- B and the temples in the hands of the people, so that the dead may be redeemed. A large number has already been delivered from the prison house in the spirit world by this people, and shall the work go on or stop?

- A This is the question I lay before the Latter-day Saints. You have to judge for yourselves. I want you to answer it for yourselves. I shall not answer it; but I say to you that is exactly the condition we as a people would have been in had we not taken the course we have. 20 ...I saw exactly what would come to pass if there was not something done.

I have had this spirit upon me for a long time. But I want to say this: I should have let all the temples go out of our hands; I should have gone to prison myself, and let every other man go there, had not the God of heaven commanded me to do what I did do; and when the hour came that I was commanded to do that, it was all clear to me. I went before the Lord, and I wrote what the Lord told me to write...21

I leave this with you, for you to contemplate and consider. The Lord is at work with us. (Cache Stake Conference, Logan, Utah, Sunday, November 1, 1891. Reported in Deseret Weekly, November 14, 1891.) 22

Now I will tell you what was manifested to me and what the Son of God performed in this thing.... All these things would have come to pass, as God Almighty lives, had not that Manifesto been given. Therefore, the Son of God felt disposed to have that thing presented to the Church and to the world for purposes in his own mind. The Lord had decreed the establishment of Zion. He had decreed the finishing of this temple. He had decreed that the salvation of the living and the dead should be given in these valleys of the mountains. And Almighty God decreed that the Devil should not thwart it. If you can understand that, that is a key to it. (From a discourse at the sixth session of the dedication of the Salt Lake Temple, April 1893. Typescript of Dedicatory Services, Archives, Church Historical Department, Salt Lake City, Utah.)

OFFICIAL DECLARATION--2

To Whom it may Concern:

On September 30, 1978, at the 148th Semiannual General Conference of The Church of Jesus Christ of Latter-day Saints, the following was presented by President N. Eldon Tanner, First Counselor in the First Presidency of the Church:

In early June of this year, the First Presidency announced that a revelation had been received by President Spencer W. Kimball extending priesthood and temple blessings to all worthy male members of the Church. President Kimball has asked that I advise the conference that after he had received this revelation, which came to him after extended meditation and prayer in the sacred rooms of the holy temple, he presented it to his counselors, who accepted it and approved it. It was then presented to the Quorum of the Twelve Apostles, who unanimously approved it, and was subsequently presented to all other General Authorities, who likewise approved it unanimously. 4 President Kimball has asked that I now read this letter:

- A 5 June 8, 1978

To all general and local priesthood officers of The Church of Jesus Christ of Latter-day Saints throughout the world:

Dear Brethren:

- B As we have witnessed the expansion of the work of the Lord over the earth, we have been grateful that people of many nations have responded to the message of the restored gospel, and have joined the Church in ever-increasing numbers.

- C This, in turn, has inspired us with a desire to extend to every worthy member of the Church all of the privileges and blessings which the gospel affords.

- D₁ Aware of the promises made by the prophets and presidents of the Church who have preceded us that at some time, in God's eternal plan,

- D₂ all of our brethren who are worthy may receive the priesthood, and witnessing the faithfulness

- D₃ of those from whom the priesthood has been withheld,
- E we have pleaded long and earnestly in behalf of these, our faithful brethren,
- F spending many hours in the Upper Room of the Temple supplicating the Lord for divine guidance.
- E He has heard our prayers, and by revelation has confirmed
- D₁ that the long-promised day has come
- D₂ when every faithful, worthy man in the Church
- D₃ may receive the holy priesthood, with power to exercise its divine authority, and enjoy with his loved ones every blessing that flows therefrom, including the blessings of the temple. Accordingly, all worthy male members of the Church may be ordained to the priesthood without regard for race or color.
- C Priesthood leaders are instructed to follow the policy of carefully interviewing all candidates for ordination to either the Aaronic or the Melchizedek Priesthood to insure that they meet the established standards for worthiness.
- B We declare with soberness that the Lord has now made known his will for the blessing of all his children throughout the earth who will hearken to the voice of his authorized servants, and prepare themselves to receive every blessing of the gospel.
- A Sincerely yours,
 SPENCER W. KIMBALL
 N. ELDON TANNER
 MARION G. ROMNEY
 The First Presidency

Recognizing Spencer W. Kimball as the prophet, seer, and revelator, and president of The Church of Jesus Christ of Latter-day Saints, it is proposed that we as a constituent assembly accept this revelation as the word and will of the Lord. All in favor please signify by raising your right hand. Any opposed by the same sign.

The vote to sustain the foregoing motion was unanimous in the affirmative.

Salt Lake City, Utah, September 30, 1978.