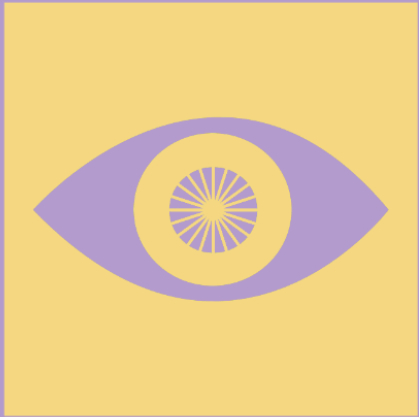


THE BOOK OF OUR PEOPLE

DREAMS



VISIONS



PROPHECIES



REVELATIONS

“When Jesus had said these words, he said to them again, after he had expounded all the scriptures to them which they had received, “Behold, other scriptures I would that ye should write, that ye have not.” And he said to Nephi, “Bring forth the record which ye have kept.” And when Nephi had brought forth the records and laid them before him, he cast his eyes upon them, and said, “Verily, I say to you, I commanded my servant Samuel, the Lamanite, that he should testify to this people, that at the day that the Father should glorify his name in me, there were many saints who should arise from the dead, and should appear to many, and should minister to them.” And he said to them, “Were it not so?” And his disciples answered him and said, “Yea, Lord, Samuel did prophesy according to thy words, and they were all fulfilled.” And Jesus said to them, “How be it that ye have not written this thing, that many saints should arise, and appear to many, and minister to them?” And Nephi remembered that this thing had not been written. And Jesus commanded that it should be written, therefore it was written according as he commanded.”

3rd Nephi 10:33-41

“Whatsoever they shall speak
when moved upon by the Holy Ghost
shall be Scripture;
shall be the will of the Lord;
shall be the mind of the Lord;
shall be the word of the Lord;
shall be the voice of the Lord,
and the power of God unto salvation.”

Doctrine and Covenants 68:1C

We believe in the gift of tongues, prophecy, revelation, visions, ... interpretation of tongues,
and so forth.

7th Article of Faith

Forewords

Revelations in our Time (1913)

This book does not give cases of healing or miraculous cures. That has been dealt with in another book, under another title, by another compiler. The aim of this work is to give the words of the Spirit, the verbal, ocular, and documentary revelations received by believers in modern times as the signs that follow in confirmation of their faith.

Perchance the brother-reader may question the propriety of such a publication, I respectfully offer him the following explanation. From the rise of the Latter Day work to the present time our people have published both in periodicals and books, now and then, here and there, more or less of just such matter as forms our exclusive compilation. The only change, then, is one from retail to the wholesale - a very natural development.

Whether from God or not, the revelations that follow do not go forth as law to obligate the body. God settled that business early as 1831 in Section 43, of Doctrine and Covenants. Herein are contained some revelations that were given through Joseph the Seer and some through his successor, but even they do not rank with those in the Doctrine and Covenants, because they have not been subjected to the regular process of scrutiny and approval; else they would be in the Doctrine and Covenants.

As to the source of the revelations we leave that between the reader and God. If there is any chaff there is certainly a lot of wheat - scratch it out. Some have been published; some never before. We recognised a wide demand for such a work and believe that good will result from our compliance. If any one discovers errors, let them address their observations, criticisms, objections, and all scoldings to the undersigned and he will appease you if he can.

(Seventy) Alvin Knisley
Independence, MO

Concerning Our Whereabouts (after 1930)

It is more than probable that the issuance of this pamphlet will give rise to varied feelings in the minds of its readers concerning it and myself; but it is performed as a duty, with a determination to cheerfully accept the fate or fortune it invites. The matter of each item must furnish its own defense, should any be demanded. I offer none, believing that to do so would be tantamount to an admission of its necessity and betray a fear that the potency lodged within and associated with them was insufficient to meet their own entailments.

I frankly confess, however, that going thus into print is distasteful to me. A factional arena, already reverberant with the echoes of apocryphal effusions along similar lines, offers no enticement to me. To enter it and await the direct interposition of heaven or the arbitrament of time for vindication while a safe investment - is nevertheless, repellant to my impatient nature, and were it not for the conviction that follows several days of fasting and prayer I would not venture.

If the several communications herein are true in their import, that fact alone is, of course, sufficient defense for their publication, for to withhold them from those who, according to that import, they were evidently intended to affect, would be a breach of trust on the part of the one who was made their custodian. Their contents clearly imply their mission. They surely were not intended for the pigeon hole of my private desk.

If on the other hand they are not true to that indication, the honest reader will not be injured by having had the privilege to read and judge and denounce them. And let me here say that, whether denounced or endorsed and welcomed, my personal feelings will remain undisturbed. I shall at least have performed conscientiously what appeared to be a duty, and the results for us all will remain with God. What would you have done with them, reader, had they come to you?

Had I heeded the requests of some to whom they were read at or near the time they were written, all of them except the very recent ones would have been given to the printer long ago; but some experiences that followed the heeding of similar advice before have made me sensitive and cautious perhaps unduly so; but, having, I think, now passed the danger of their repetition, I hesitate no longer.

That the reader may understand, let me give an item or two: The communication bearing date May 31, 1906, was sent to Pres. Joseph Smith, at Lamoni, Iowa, with instruction to treat it as God showed him it deserved. He sent it back to me, after a couple of weeks, with his complete endorsement of it as the voice of the Spirit, and requested me to embody it in an epistle to the Church and publish it simultaneously in both Herald and Ensign. This I did (see issues for June 7, 1906). Later, Pres. Joseph Smith, in a sermon at a conference at Lamoni, quoted a sentence from it and declared it to be the voice of the Lord.

During a later conference, -when discussing a resolution submitted by the quorum of apostles, regarding secret societies, two elders on the affirmative side of the question, quoted from the above communication in support of their position. One of the most prominent officials of the

church, on the negative side of the question, answered those two elders on that point by declaring that revelation to be a manifest effort of its publisher to climb up into the "Moses seat."

Yes, dear reader, it did hurt; but it gave me a suggestion and developed my bump of caution just a little. It made the thought of my being used again in that line a bit distasteful to me.

A few years ago reliable information reached me to the effect that in certain places where I had spent some of the best years of my active missionary life, the rumor was being circulated and to quite an extent believed, that I had received revelations pointing to my elevation to the leading office in the Church and was anticipating their fulfillment. Of course I tried to run it down, but like the scattered thistle seed, who could regather it?

Right here in Independence, about the same time word reached me that a prominent church dignitary had declared that I was holding and presiding over secret meetings where plans were being developed to have the president of the Church ousted at the next conference; or, failing in that, to impeach him. I ran it down, secured written denials, which were followed by reaffirmations and offers to go into court and prove that the party charged had circulated the report - all from prominent elders.

Since then this town and many other places throughout the States and elsewhere have been flooded with the information that I had started a church of my own. A certain meeting house where a group of Saints were congregating was declared to be "Luff's Church." It so appeared in one of the local papers here, and that gave me opportunity to publicly deny it, which I did in plain terms; but still the story is in circulation. Every one of these statements was absolutely and unqualifiedly false, but they are mentioned here that the reader may discern what mental barriers have been in the way of an earlier publication of some of the contents of this pamphlet.

I had purchased a one-roomed commodious building, formerly used as a printing office and was moving it to a lot I owned with the intention of remodeling and renting it. While it was on rollers en route to the lot, a brother who with others was holding meetings in a theatre room, stopped me on the street and asked me to not partition it, but rent it to them for their meetings as they much preferred such a building and location to the theatre building. I did so until I sold it, and that is the extent of my running a church. True, I have preached in it when requested; so has the presiding evangelist of the church many times. So has one of the First Presidency. So have some of the apostles and a number of the general missionaries and local elders of the Reorganization. Hence, it must be their church also if it is mine. It is true I have taken the sacrament there, for they use the common cup and that is my preference, but so do a dozen other ministers of the Reorganized Church. In fact the little group that assembles there are all staunch members and supporters of the Reorganization in doctrine and practice as they learned the faith from its founders and promoters from 1860 to 1925. They will not allow the use of their pulpit to any one for antagonizing the Reorganization in any way. What differences they hold regarding administrative procedure they reserve for the proper time and place for their expression, believing that these do not include the pulpit nor the hours set apart for devotional exercise. They devote their time to the proclamation of the Restoration story as delivered by the angel, and they are devoutly praying and waiting for a divine interposition that they hope will bring all saints into union and happy fellowship.

This pamphlet is not issued to air grievances or defend attitudes, but to announce my whereabouts and relieve myself of any blame that a further withholding of its contents might make me deserving of. Two of the communications are of comparatively recent date, but the conviction that frees me to the publication of the others covers these equally. Perhaps I have been recreant or cowardly in delaying. I hope not: but being now in my 78th year and so far as that fact indicates, standing on the brink of the grave and waiting for the transfer summons to where human judgment need not disturb, and where-face to face with the all-seeing, all-knowing, infinite God, I shall hear a judgment rendered upon my course (including the issuance of this pamphlet) that is of eternal import, surely this fact will give me immunity from suspicion of vanity or aspiration now to office or place in the minds of my brethren because of this publication, and inasmuch as the expense of publishing it has. been met exclusively from my own purse and no payment is asked for the copies circulated, the thoughts of money-lust will also be excluded.

For nearly fifty-four years I have been a minister of the Church. For twenty-two years I was a member of the Quorum of the Twelve. The gospel reached me by letter, containing a leaflet, when I was living and acting as a local minister of the Methodist Church in Toronto, Canada. As a result of reading that leaflet and two subsequent ones, I, a few months later, went 120 miles to meet the Latter Day Saints in the city of London. There I was baptized and In a few days returned to my home where I was the only Latter Day Saint in that city of 120,000 people. There my work as a member and soon after as a minister began. What such a situation meant for me, after severing my connection with the church of all my former life, I leave the reader to imagine, remembering that was fifty-four years ago, when prejudice ran high and persecution was bitter; but neither ostracism nor privation, the loss of home and friends, or the threats of organized mobs when their guns rattled around me, ever made me regret for a moment the step that entailed them. I have tramped the rough roads, carrying my satchel, forty miles in a day and held meeting at night and counted it a joy, nor did I ever consciously droop the flag whose staff I held. And now, after half a century of service under it, I say devoutly that if, knowing what I now do, I had to choose my life course again-if, instead of having to go by train one hundred and twenty miles, the distance was a thousand miles and had to be traveled on foot, and barefoot over rocks at that, I would gladly make the journey rather than remain without the gospel I found at the end of that trip. I would rather die before the dusk of today to promote the interest of that gospel and Church than live a hundred years and spend one day of them in hindering them. I have sometimes thought that perhaps some persons got this gospel too cheaply to appraise it as highly as it deserves.

I write thus that my readers may know, regardless of what may have saluted their ears concerning me since I have had the opportunity of traveling among them, that where I was, as to the faith, when I was in their midst I am now.

Perhaps no now living man was more closely associated and intimate with our late President Joseph Smith than myself. Certainly no man ever loved him more. Yet no man, perhaps, ever more openly and earnestly opposed him than did I, when we differed on matters under legislation. In most instances he proved to be right in his convictions and contentions, but not in all, and I well remember his appearance before the Twelve one morning and saying as he stood

before us: "Brethren, I have come to offer my apology to you. I am now convinced that you are right." I could scarcely refrain from embracing and kissing him at that moment. He looked so noble to my eyes.

As he was lying upon what proved to be his dying bed, surrounded by quite a number, he turned to me and said: "We haven't always agreed, Joseph, have we? We've had some pretty strong contentions - you and Brethren Lambert and Caffal and Kelley and Heman and others of the Twelve and I."

When I acquiesced he added: "Well, Joseph, I never loved any of you less because of it. I knew you all and that I could trust you anywhere, and that the work as well as myself was always safe in your hands. They were all noble men."

To this I answered: "Brother Joseph, no man was ever bigger in my estimation than you and I couldn't love any man more than I have you; but there was one thing that was always bigger than you, and that was the Church, and when that got between us you couldn't see me and I couldn't see you."

Stretching forth his hand and seizing mine, he replied: "That's it exactly. I couldn't have said it so nicely; but there is one thing I want to say to you, Joseph, and that is that you men saw the situation at that time better than I did, and as I said to you once before, Joseph, some men have been apprehensive concerning you because of your disagreement with me and because of their opinion of your attitude, and have predicted your apostasy; but, Joseph, you will never trail the flag. I feel certain of that."

Blessed old man. He towers like a monumental vision of honor before my eyes as I think of him. He did not make me vain by the remark concerning me; but he clinched the conviction that, like a rivet, his former association with me had entered, viz., that he understood me. He knew me as but few, if any other, individuals ever did. I well remember one piece of advice he gave me years before, when in the course of our conversation he said: "Joseph, never drive your stakes so deep that you will not be able to withdraw them later if you shall desire to." Our differences of opinion or judgment never disturbed our affection for each other.

I refer to these things to pass on the lessons he helped to teach me, that rank or station does not exempt any man from the liability to be mistaken, nor relieve him of the moral obligation to acknowledge his mistake when he discovers it. He did not want to go from us forever without leaving with us the acknowledgement of his discovery, and no act of any high-ranking man ever betokened nobility more clearly. Oh, what a friend and helper I lost in his departure from us.

If from the realm of light to which he has been transferred he has been able to survey the field of my occupancy since then, and can discern me today, he can record the fulfillment of his prophecy. The flag staff is still in my hand and the ensign is floating to the highest breeze I feel myself capable of holding it. My efforts in that line are attended to this day with as rich spiritual experiences as at any time in my active life, and the hope of my soul today is that the hour is fast closing upon the Church when as a result of divine intervention and a sanctified experience,

all who have come under the Restoration covenant shall present a united front and reflect the glory of God's abiding presence - a Zion in the reality portrayed in the Enoch Story.

Concerning the several communications contained herein there is but little left to state. The "Song of Admonition" has been in circulation and use throughout the Church since 1904, and reports from everywhere indicate its universal endorsement as a loving appeal from heaven. The "Song of Entreaty" was sung by me in the Stone Church during the period of the World War on April 1, 1917. The communication dated May 31, 1906, has already been referred to as the one endorsed by President Joseph Smith and published in the Church papers at his request.

The document bearing date April 11, 1916, came to me in my office after three days of fasting and prayer, occasioned by deep anxiety over existing conditions. It was never printed, but I read it as the close of my sermon about two years afterwards and to one of the First Presidency at his request and privately to as many as requested it. The one bearing date June 12, 1923, was received while riding on a train from Saint Joseph to Independence. It was read a few months afterwards to one of the First Presidency and also to one or two assemblies of Saints by request. Otherwise it has not been circulated.

In 1925 for some time before the General Conference, a number of the active, and some of the leading ministers of the Church, were holding prayer meetings, which were open to everyone, in different available residences in Independence. These assemblies resulted in the formulation and presentation at conference of what is known as the Protest, which caused so much discussion during its sessions. I attended and was a participant at most of those meetings, and on the morning of April 5, 1925, was moved upon to write the communication bearing that date, which was addressed, as I understood it, to that group. I, later, read it to them, and still later to any person that asked me to. Beyond that it has not been circulated.

The headings in all cases where they appear were selected and placed by me as I thought they were appropriate. The communication entitled "Love's Warning and Entreaty" was written quite recently - February 10, 1930, and has only been read to half a dozen persons prior to its going into this printer's hands.

One final word. In the receiving and writing of the contents of this pamphlet I neither saw a personage nor heard a voice. There was no accompaniment of outer demonstration in any instance. My being was invaded with an influence or power of enlightenment and intelligent outreach, such as I have become familiar with, and a peculiar constraint to write, from which I never was freed in any instance till I had yielded to the urge, and which in each case was followed with a feeling of restfulness and a happy consciousness of having performed a good work, for which I felt, O, so thankful to God.

As between the experiences connected with the production of the "Song of Admonition" and any one of the others, I know of no difference. To me the power, the influence, the operations and the results were identical. I make these statements plainly because I do not want the reader's mind to be influenced favorably by the imagination of spectacular display or anything in that line, or by any personal testimony from me as to their divinity. Using perhaps plainer words, I want the reader to peruse the contents of this pamphlet just as he or she would listen to or read a

sermon, and to be governed in judgment as to the character of their matter and origin. by the convictions (favorable or otherwise) borne in upon them by the Spirit whose guidance they depend upon for safety as the disciples of Christ.

That is all in the way of personal testimony that I care to give regarding them. Any member of the Church is welcome to a copy of the pamphlet upon application while they last. If the contents are esteemed of sufficient importance to the reader to lead him or her to pray, if in doubt concerning them, may God lend an ear to their petitions and grant them an answer that will ensure their safety and add an item of value to their gospel experience, and bring Him glory from the decision they are led to make. With this prayer I send it forth and relieve my soul. I have not sought to invade any other man's sphere or assume any other man's prerogatives; but simply to yield to the constraint I have referred to and occupy as has been the accorded privilege of every member of the Church throughout its history, as our prayer meeting experiences and our Church history will bear ample witness, that I might thereby contribute the mite entrusted to my custody toward the promotion of the interests they may serve - happily conscious that no man, by the observance of what is therein enjoined will ever thereby be made less a saint of God or disciple of the Christ.

- Joseph Luff

Infallible Proofs (1930)

This book is not a republication of the book issued in 1913 under the title of Revelations in Our Times. It is true that some of the contents of said publication are embraced in the following collection.

There never was a book published but what contained something in common with some other books, if not with every other book.

What follows is addressed to the Saints and is for saints and not for sinners. Its mission is not to convert, but to confirm. It is not a trail blazer, but the hollyhock at the settler's cabin window. It should not be handed to the unconvinced investigator. Paul suggests that some were justly restricted to milk while others were entitled to meat.

Keep this volume in its proper domain, and it will thrill the bosoms of thousands of the little flock, impart to them new courage, and it will do harm to no one.

This book is not, properly, a church publication, and the church is not responsible therefor. Neither is the church committed to but a few of the communications of which it is composed, such, e.g., as the visions of Joseph the Seer, which we have included; although the most of them have appeared in our church periodicals, as you will notice, from which we collect them. Instead of the church authorizing this procedure, resolution 709, adopted in 1913, is opposed to it--just as resolution 377 is against card playing and dancing--just as resolution 1834 and 1837 put either fellowship, or office of a word of wisdom violator, in jeopardy.

—The Compiler (Seventy Alvin Knisley)

Maxims of the Mother (2023)

1

- A. My name is Evan, but many may know me by the pseudonym I've used for many years, Gileriodekel.
- B. My upbringing was profoundly shaped by the Restoration. It is my spiritual home, and I continue to find value and meaning in it.
- C. While I embrace the Restoration as an integral part of my identity, other aspects of it aren't typical within the Restoration. Namely, I am bisexual, transgender, and polyamorous. Additionally, I hold a pantheistic worldview and am driven by a need for my historical curiosity to be satiated.
- D. I am acutely aware of the challenges that arise when one's personal and spiritual path diverges from the norm. I searched for years for a welcoming and affirming community within my home that embraces and supports the fullness of my identity and empowers me in fulfilling my sense of Divine calling.
- E. My search for joy and belonging brought me to Community of Christ, where I thrived for some time.
- F. I was an active participant in church life in many various ways, such as legislation writing, community building, and scholarship. My passion was recognized, and I was told that ordination to the priesthood was on my horizon.
- G. I found solace and sanctuary from the harsh realities in the world among Community of Christ. It became the one community I was in where I felt fully embraced and cherished for my unorthodox and unique identity.
- H. The experience of discovering such a community was deeply meaningful and transformative for me. The comfort and security it provided me fueled my passions and inspired me.

2

- A. I experienced a profound shift in my relationship with Community of Christ when the First Presidency [released a policy](#) in January 2023 which declared polyamorous individuals, such as myself, unworthy of priesthood service.
- B. Upon reading the policy, I was flooded with an intense mix of disbelief, rejection, anger, and sorrow. By targeting a hyper-minority that I happened to be a part of, I felt personally attacked. This policy was antithetical to the values and principles I was taught that the church was founded upon.
- C. I was left feeling deeply unsettled and disoriented by the feelings that were stirred up by the policy, which prompted me to search for a clear and effective course of action with several of my close friends.

- D. Despite receiving advice to take more time to consider the next steps, I felt a timely and explicit response was more appropriate. My eagerness was not shared among most, leaving me to question how or even if this church would continue to have a role in my life.
- E. I knew I could no longer actively participate in the church when the First Presidency reaffirmed and reinforced their policy after the initial outcry and pushback against the policy.

3

- A. I felt a deep desire to preserve even a fragment of the vision I hold of the Restoration. I wanted to determine what elements of the tradition I felt were worthy of carrying forward in my personal and spiritual journey.
- B. In my quest to do this, I have immersed myself in the creative process of writing and art, channeling my energy and emotions into these expressions as a means of exploring and further shaping my evolving relationship with the Restoration and the Divine.
- C. These creative endeavors have provided me comfort and solace as I grieve the loss of my sanctuary. They have provided me a space for reflection, healing, and renewal amidst the pain of this disconnection and disillusionment.
- D. As I re-read and reflected upon my work, I came to recognize their profound nature: They parallel the creation of traditional scriptures. Like the prophets of old, I am an individual situated on the outskirts of society who dances with God and who dreams of a more peaceful world. W. Grant McMurray's rally cry to be a "prophetic people" resonated with me in a way it never had before.
- E. I found inspiration in the style and structure of the Doctrine and Covenants, which is one of my favorite holy texts. This book adopts a first-person perspective from the voice of the Divine, organizing specific teachings, insights, and musings into "sections", while also being divided into verses and sub-verses.
- F. I recognize that the Divine has been chiefly characterized as masculine for thousands of years by most Abrahamic religions, and the Restoration is no exception. This has often led women to feel alienated from the Divine or subservient to men.
- G. As a transgender woman who has recently made peace with her gender, I have found myself exploring and embracing the feminine aspects of Divinity, and this has been reflected in my work as I refer to the Divine as a celestial creator Goddess.
- H. That being said, I believe that limiting the Divine to strictly masculinity or femininity is not wholly beneficial for humanity nor accurate of divinity. Therefore, please recognize the imperfections in my work that are present because of its author.

4

- A.** I firmly believe that the Divine's love is unconditional and is extended to the full spectrum of the human experience. This love even encompasses unique people like me who are bisexual, transgender, and polyamorous.
- B.** I recognize that my distinct individuality creates a rare lens through which I perceive and experience the Divine.
- C.** I believe that my unique perspective and gifts have the ability to enrich and expand the Restoration. The worthiness of my voice and the importance of my presence is not dependent upon any particular institutional church policy.
- D.** I humbly offer these works as sacred gifts to my faith movement, recognizing the transformative power of art and the written word in helping shift the narrative towards a more inclusive and affirming Zion.
- E.** To my cisgender, straight, and/or monogamous family and friends within the Restoration: I urge you to heed my call to make the Restoration the Zion that it has always dreamed of being. Begin by listening and affirming the queer community, and work to make them feel more welcome. Together, let us embrace our unique perspectives and gifts to enrich and expand the Restoration movement.

5

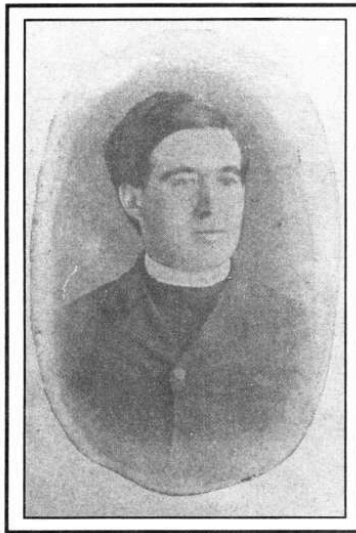
I dedicate these works to the queer community. I hope to amplify our historically silenced voices and experiences. I pray that our loved ones within the Restoration will hear our cries and their eyes will be opened and their hearts will be softened. We deserve a place within our home.

The Book of Our People: Dreams, Visions, Prophecies, and Revelations (2024)

In the early days of the Reorganization, it was understood that anyone could have revelations. Apostles gave revelations for their fields, pastors for their congregations, and individual people even were permitted to express their own personal revelations. At Reunions it was common and almost expected for the keynote speaker, usually a member of the Council of Twelve or the First Presidency, to give a “thus saith the Lord” style revelation. These revelations were so commonly accepted that [they were explicitly permitted](#) and even published in the herald for many decades.

That being said, it was generally understood that these revelations were not binding upon the church and were to be taken with a grain of salt. This understanding was formalized on April 15th, 1892 with WCR #368, which said:

“Resolved, That we recognize the Bible, Book of Mormon, and Doctrine and Covenants as the only standard works of the church; and it is our opinion that every other book, pamphlet, or other publication, should simply rest upon its own merits, the church being responsible only for that which it authorized to be done, or which it accepts after it is done.”



Seventy Alvin Knisley

That all changed in 1913 when Seventy Alvin Knisley published his book entitled “[Revelations in our Times](#)“. This book was a compilation of many prophecies and revelations from members of the church, including Apostles and Presiding Evangelists. Many of these revelations had been previously published in the Herald, and when they were the citation for their location was given.



Apostle Frederick Alexander Smith

This book was very, very negatively received by church leadership. Frederick Alexander Smith of the Twelve ended up writing a resolution (WCR #709) to deplore such writings and put an end to “local prophecies” (which had been permitted since the earliest days of the Reorganization). This WCR also quoted WCRs #550 and #691 which discouraged priesthood leaders, such as Knisley, from writing books. This resolution, WCR #709, can be read here:

“Whereas, the collection of prophecies and statements other than those which are accepted and approved by the general church, claiming to be of spiritual origin, some of which may be of doubtful character, and the records of what may be regarded as miracles, and the publishing of such in books or pamphlets and so parading them before the public, partakes of the nature of boasting, which is contrary to the instruction of the Master: “But a commandment I give unto them, that they shall not boast themselves of these things, neither speak them before the world; for these things are given unto you for your profit and for salvation” (see Doctrine and Covenants 83:11; 102:4): and,

Whereas, we believe that such publications are detrimental to the best interests of the church and encourage an undue desire for such experiences: therefore be it,

Resolved, That we look with disfavor upon such publications and recommend that the resolutions which are already on record have the respectful consideration and observance of the brethren who are affected thereby. (See General Conference Resolutions numbers 288, 368, 550, and Conference Minutes of 1912, page 1622 (WCR #691))”

Ultimately, WCR #709 proved to be a rather effective prophetic prohibition, and explicit permission for these revelations [was explicitly revoked in the Herald by the editor](#). There were very few exceptions to this rule, and the most common and noteworthy “renegade prophets” who were permitted to publish extra-canonical revelations were Roy Cheville and Elbert Smith.

However, much like prohibition, even if these prophecies were not permitted or tolerated in the public sphere, they still occurred in secret.

In 1930 Seventy Alvin Knisley published another book, very similar to his last, called "[Infallible Proofs](#)". The preface for this book acknowledged that WCR #709 barred such a publication, but in defense of his work he pointed to WCR #377 which forbade cardplaying yet still happened within the church with no consequences.

In the 1960s and 1970s a pseudepigraphical revelation began to circulate which claimed to be written by the recently-deceased Apostle Arthur A. Oakman. I have previously written about this document [here](#). The fact that this document relied upon the reputation of a man who could no longer clear his name left people with an even more negative impression of "local prophecies", and as a result the First Presidency condemned the practice, even if done ethically, multiple times in the Herald, and cited WCR #709 in their condemnation. The practice of local revelations continued for a time, mostly at special conferences and Reunions, but has largely tapered off in favor of less authoritative-sounding messages.

Nevertheless, the practice of extra-canonical prophecies and revelations being published has not entirely dissipated. For example, Steve Veazey's 2013 non-canonical "[Words of Counsel](#)" were quoted quite often as if they were canonized scripture, even enjoying publication in the Herald [multiple times](#). While these words were eventually canonized, even before they were the document was often treated as if they had already been. While once everyone could enjoy the prophetic and revelatory gift, it seems as if in the current day only the president of the church is given this ability.

For decades now we have been saying things like we're not just a "people with a prophet, but a prophetic people", but these words are hollow when WCR #709 is still on the books and only the president of the church is empowered to explore their prophetic and revelatory gifts. I believe that this World Conference Resolution should be repealed so that the Spirit can breathe and speak through church members. Additionally, to prevent scenarios like the false Oakman prophecy, an emphasis should be placed upon ethical and responsible revelation and an effort should be made to teach what that looks like.

We must continue to explore being a prophetic people, and hone the gifts that the Divine has given us as individuals and as a people. I hope that this book inspires people with prophetic gifts to embrace them

Revelations, Prophecies, Visions, and Dreams

1850

1851

1852

1853

1854

1855

1856

1857

1858

1859

1860

Zenos H. Gurley, Sr.

Given in 1852-1853

Published on [February-March](#) 1860 in True Latter Day Saints' Herald (vol. 1: 53-55)

On the sixth of October [1852], Conference met pursuant to adjournment, and was organized by choosing Jason W. Briggs, to preside, and Samuel Blair as Clerk.

On the third day, the following resolution with the annexed amendment, was unanimously adopted:

“Resolved, That in the opinion of this Conference, the one holding the highest priesthood in the Church of God is to preside and represent the rightful heir to the presidency of the high priesthood:

AMENDMENT, Resolved, That the highest authority among the priesthood represents the legitimate authority in a presiding capacity. The copy of the pamphlet entitled "A Word of Consolation to the Scattered Saints," was then read, and on motion, the Conference ordered 2000 copies of the same to be printed. On motion, Conference adjourned to meet April 6th, 1853.”

The Resolution, with its amendment, may be considered by some, as of little consequence. Yet by careful examination, it will be seen that he who represents the "rightful heir, does so in a presiding capacity, and not as "Seer, Revelator, Translator and Prophet." While the resolution and amendment were being prepared by the Council, and before the Conference knew anything concerning the matter, the Spirit said that the resolution which the Council were then preparing, should remain a Law until the Prophet came.

As it now had become a law to the Church, that the one holding the highest priesthood should represent the "legal heir" in a presiding capacity, it became necessary that we should know who among us held the highest priesthood.

This was a difficult task. Some had been ordained Apostles, and some seventies under William Smith. Some had been ordained by Strang and other pretenders. One of the brethren presented himself before the Council as an Apostle, having been ordained to that Office under William Smith. The question arose at once: "is that ordination legal?" It was discussed at length, and until all became satisfied that their own wisdom was not very valuable, and concluded to dismiss the subject, hoping that by the next Conference, they would be better prepared to decide the matter.

The reader will recollect that the Conference had ordered 2,000 copies of our pamphlet to be published. While making the arrangements for publication, several among us became satisfied that our views on Polygamy had not been set forth as clearly as they ought to have been. We thought as we had come together for prayer meeting, we would bring the matter before the Church, and ask the Lord for instruction, knowing that the voice of the Spirit is the voice of God, and that whatsoever the Spirit testifies to any individual, is the law of God to him.

Accordingly the subject was presented as follows:-

1. Is polygamy of God?
2. Is any addition necessary to the pamphlet before its publication?

Before opening the meeting we made the church acquainted with our design, and while singing the opening hymn, the Holy Spirit was sensibly felt. Several sung in tongues, and while engaged in prayer, the veil was at least partly rent, and the manifestation of the Spirit was such as was seldom witnessed by mortals on earth. I have been a member of the church some twenty-three years, and in the course of my ministry have witnessed the manifestation of the Spirit in many of the branches, but never had witnessed what I did that evening. God was truly with us, and many felt to say with the poet, 'Angels are now hovering o'er us.' This was on the eve of the 9th of January, 1853, ever memorable with the saints of God. About half an hour afterwards we received through the Spirit the following, as nearly as we could write it:-

"Polygamy is an abomination in the sight of the Lord God: it is not of me; I abhor it. I abhor it, as also the doctrines of the Nicolaitans, and the men or set of men who practice it. I judge them not, I judge not those who practice it. Their works shall judge them at the last day. Be ye strong; ye shall contend against this doctrine; many will be led into it honestly, for the Devil will seek to establish it, and roll it forth to deceive.

They seek to build up their own kingdoms, to suit their own pleasures, but I countenance it not, saith God. I have given my law: I shrink not from my word. My law is given in the Book of Doctrine and Covenants, but they have disregarded my law and trampled upon it, and counted it a light thing, and obeyed it not; but my word is the same yesterday as to-day, and forever.

As you have desired to know of me concerning the pamphlet, it is written in part, but not in plainness. It requires three more pages to be written, for it shall go forth in great plainness, combating this doctrine, and all who receive it not, it shall judge at the last day. Let this be the voice of the Lord in the pamphlet, for it shall go forth in great plainness, and many will obey it and turn unto me, saith the Lord."

This accounts for the last three pages in our first pamphlet, and we most earnestly commend that article to the careful reading of all that have ever known the latter-day work, and pray God our heavenly Father, in the name of Jesus Christ his Son, to break every band that binds them, that they may be enabled to turn to the law from which they have strayed.

Shortly after this communication was given, it was intimated by the Spirit that we must organize. This was strange teaching to me. I replied, It is impossible for us to organize farther than we

have. I knew that we could not create a priesthood. I conversed with several of the brethren on the subject and we set it down as a mistake. It was now March. Our April conference was near at hand, and we were unable to decide on the validity of the ordinations of our brethren, who were present at the fall conference, and as we all felt satisfied with the answer to our inquiry concerning polygamy, we thought the most proper course for us was to make this also a subject of prayer. Accordingly we presented a question something like this: Were those ordained apostles by William Smith recognized by God?

The manifestation of the Spirit was fully equal to any on former occasions, and perhaps it is well to say that this was the first time that the angels of God were seen present in our meetings. I did not see them, but before they were seen the Spirit declared through me that they were near, and immediately after several were transfixed as it were, by the power of God, as were many in the days of King Benjamin.

Some little time elapsed, nearly an hour I judge, before we received an answer to our inquiry. We were then told that those ordinations were not acceptable, - were not of God, - and near the close of the communication we were told expressly to organize ourselves,

'for ere long, saith the Lord, I will require the prophet at your hand.'

Such was the manifestation of the power of God, that not a doubt was left on our minds concerning the source from which the commandment came. We all knew it was from God, but how to organize was the question. We knew we could not create priesthood, we had two high priests, and one Senior President of the Seventies; but how could these men organize the church? It was impossible, utterly impossible. We counseled upon it, and concluded that possibly under the present circumstances, it might be right for high priests to ordain high priests, and for the Senior President of Seventies to ordain seventies, but when done what would it accomplish? Nothing - just nothing. We were in trouble - deep trouble. To refuse to organize was disobedience; to go forward in the attempt was darkness. There was but one alternative, and that was to seek wisdom from above.

We sought, and in answer were told to appoint a day and come together fasting and praying, and the Lord would show us how to organize. We therefore appointed the day, dismissed the meeting, and went home rejoicing. Immediately after our meeting we discovered that the 'Prince of Darkness' was fully bent on preventing us from receiving the communication. We came together on the day appointed, and found that some had not fasted as commanded, and as several were present who did not belong to the church, it was thought best to omit our prayer meeting till evening, and spend the day in preaching. Before evening the way was made clear, and at night all came together in good faith, rejoicing that we had the opportunity of seeking for the information we needed; viz., how to organize the church.

We then presented the following question:-

First. Will the Lord please to tell us how to organize, that what we do may be acceptable unto him, and who among us will he acknowledge as the representative of the 'legal heir' to the Presidency of the Church?

There was not so much of the manifestation of the Spirit at this time as upon former occasions, nevertheless a good feeling and influence prevailed. After the meeting had continued about one hour, a man belonging to the Brighamites, about half drunk, came in, and took a seat among us. Shortly after this a brother came to me and asked if I had received any answer to our question. I said 'no.' He said 'I have.' At my request he sat down and wrote it. It read as follows:-

"Verily, thus saith the Lord, as I said unto my servant Moses, 'See thou do all things according to the pattern,' so say I unto you. Behold, the pattern is before you. It is my will that you respect authority in my church; therefore let the greatest among you preside at your conference. Let three men be appointed by the conference to select seven men from among you, who shall compose a majority of the Twelve Apostles; for it is my will that that quorum should not be filled up at present. Let the President of the Conference, assisted by two others, ordain them. (The senior of them shall preside.) Let them select twelve men from among you, and ordain them to compose my High Council. Behold, ye understand the order of the Bishopric, the Seventy, the Elders, the Priests, Teachers, and Deacons. These organize according to the pattern. Behold, I will be with you unto the end; even so. Amen."

We did not think it advisable to bring this communication before the church at that time to get the testimony of the Spirit concerning it, for, as I have said, one was with us of the Salt Lake order. So we concluded to wait until the saints were alone. This was on the 20th of March, 1853. I folded it up and put it in my pocket, resolving that we would have the testimony of the Spirit through the entire church before I would receive it, and I furthermore resolved that if the revelation was ever brought to the knowledge of the church, it should be done by the power of God, and not of man.

The 6th of April finally came, and nearly all the church came together. On the 5th, as we had been commanded to organize, we thought it advisable to seek for instructions. We accordingly called a prayer meeting, and as we did not get the desired instruction, we continued it on the 6th. We were then told to organize by what was written. We supposed this referred to the books, of course. Our next step was to organize the conference. This was now a difficult matter. As I have said, it had become a law to us that the one holding the highest priesthood should preside. There were present two high priests, and one Senior President of the Seventies. The question now arose, Whose priesthood is the highest? The subject was discussed at length, and what was strange to us all, a good deal of ill feeling was manifest.

I have often thought of it. It seemed as though each one thought that the salvation of the church depended on the decision being made according to their respective views, so we argued, so we debated, till the close of the second day, when we began to think the work was lost; and would to God that all Latter Day Saints could know the situation of the church at this time; our feelings; our deep distress; our great anxiety. I considered all was lost-lost-lost! We could not organize. Oh, the bitterness of that moment! We could not see 'eye to eye.' God had commanded us to do what we absolutely could not do. To my mind, and to the mind of others, our effort was a failure. Kind reader, when your eye falls upon these lines, know that at that time the one who is now penning this asked God to remove him from the earth. Men who hitherto had been united, had

seen 'eye to eye,' had labored together as one man for the cause of truth, were now opposed to each other, and after a discussion of two days, learned to their mortification and sorrow, that they, to all human appearances, were forever separate. The Spirit the night before had told a few in a prayer meeting that to-morrow they should see 'eye to eye.' But the day closed, and we were farther apart than on the former evening. Our attempts were a failure. I repeat, Oh, the bitterness of that moment! Never, never can I forget it. Although since that time, darkness, like Egyptian night, has at times seemed to shut out all light and exclude all hope, yet the recollection of that event has enabled me to rest satisfied that he who delivered us then still holds the reins in his own hands, and will bring his work to a glorious consummation, in his own way and in his own time.

The conference adjourned for prayer meeting in the evening. We accordingly came together at early candlelight, and commenced the meeting as is usual on such occasions. For a short time it seemed as though the 'Prince of Darkness' triumphed. After a little, one of the brethren arose and rebuked the Devil. Shortly after some sprang to their feet saying, 'Angels, angels, brethren, are near us!' and in a moment our darkness was turned into light. The transition was instantaneous. The glory of God, such as I never witnessed before, was manifest. The Spirit seemed to rest upon all in the house. Three were in vision, the Spirit testifying through others at the same time that the recording angel was present. And as we afterwards learned, two of the three who were in vision saw the roll, while the third saw the angel and the roll. Just before this manifestation, the brother through whom the revelation had come on the 20th of March, directing us how to organize, arose to his feet and said, 'Brethren, some kind of a Spirit tells me that I have the commandment written that we need.' He then said, 'I will read it, and I wish the church to pray, that we may know whether it is from God or not.' He then took out and read the revelation that was given us on the 20th of March, remarking that he was not positive that the 'senior' should preside. It was then submitted to the church. I was not aware until then that anyone but myself had this revelation. In reply to the inquiry as to whether the revelation was of God, the Spirit through a number answered that it was. We were then told that the Lord had withheld his Spirit from his elders to show them that they had not sufficient wisdom in and of themselves to organize. He said, 'If I had shown you at first, all would apostatize; as it is, many of you will apostatize; but some will remain, and they shall be a means in my hands of bringing back others.' We were then commanded to organize according to the revelation given the 20th of March, with the assurance that the Lord would be with us to the end.

The congregation that evening was large. The schoolhouse was filled literally full of saints, and I believe that every one was satisfied that that revelation was from God, and that the angel that keeps the record of the Lord's work in every dispensation was in our midst.

The next morning the Conference met and proceeded to organize as instructed. Jason W. Briggs was chosen to preside. On motion Ethan Griffith, William Cline and Cyrus Newkirk were appointed a committee to select seven men to be ordained into the quorum of apostles. On motion Bro. Samuel Blair was sustained in the office of general Church Recorder. On motion Jason W. Briggs was chosen Church Historian. The committee of three to select seven to be ordained apostles, chose the following named persons, viz: Zenos H. Gurley, Henry H. Dean, Jason W. Briggs, Daniel B. Razy, John Cunningham, Geo. White, Reuben Newkirk, who were

accordingly ordained. On motion a stake of Zion was established in the town of Argyle, Lafayette Co., Wis. On Motion William Cline was chosen and ordained President of the stake. On motion Bros. Cyrus Newkirk and Isaac Butterfield were chosen and ordained his Counselors.

On motion the following persons were ordained into the quorum of Seventies, viz: David Newkirk, William Cline, Jr, William Newkirk, Ira Guilford, Geo. Godfrey, William Smith, William Hartshorn, William White, Benjamin R. Tatem, Ethan Griffith, Samuel Blair, Geo. W. Harlow, Horace W. Ovitt, Edwin Wildermuth, Major Godfrey, William Griffith, John Butterfield and William Harlow.

Conference adjourned to meet at Zarahemla, Wis., on the 6th of October, 1853.

The next evening after the close of this Conference we had a joyful time. The Lord told us the acts of this Conference were recorded in heaven, and to the seven apostles He said:

"I give unto you the care of my flock on earth, take the oversight of them, as you shall give an account unto me in the day of judgment."

I will here add a word for the benefit of others. When the commandment to organize first came we thought it impossible for us to obey, not having authority to ordain apostles, etc.; but we learned what every Latter-Day Saint must learn: that a command from God is authority to do all that He requires, be it more or less. This part of the history will be accompanied with some instruction to the church from Bro. Newkirk and myself, in relation, to our present duties in preparing the way for the coming of the Prophet.

Anonymous

[Published in October 1860 in The True Latter Day Saints' Herald \(Vol. 1-10:244\)](#)

Be up and doing, now while the day lasts,
The night is soon coming, the hour will pass,
When Zion no longer in bondage will be,
The gospel will triumph, the Saints will be free.

Then be up and doing, the day will soon come,
When Jesus from heaven in clouds will come down,
And thousands of angels his escorts will be.
The Gentiles will tremble at their destiny.

O, Saints be not weary, the gospel proclaim,
Let every nation now hear of His name,
That they may all gather to their glorious home,
And never again in such darkness they'll roam.

Then be up and doing, the day will soon pass,
The harvest will end, the autumn will pass,
And thousands will perish, and sink into hell
But few will be spared with their Savior to dwell.

Then be up and doing, the day will soon come,
When Jesus from heaven in glory shall come,
And thousands of seraphs will bow at his feet,
And sing on forever the praises of God.

Then hast, spread the gospel in every land,
And you shall be kept by a mighty God's hand,
Oh hasten to publish salvation abroad,
And prepare, a tried people to meet their great God.

1861

Anonymous

Song given and interpreted by the Spirit

[Published in April 1861 in The True Latter Day Saints' Herald \(Vol. 2-2:48\)](#)

The twelve tribes of Israel are scattered abroad,
They hear not the Gospel, they know not their God,
The sound of redemption salutes not their ears,
To banish their sorrows and dry up their tears.

Then go to the forests, the mountains and plains,
And teach them the Gospel from Heaven again,
That they may all gather to their promised home,
And never again in such darkness they'll roam.

The priesthood from Heaven again is sent down,
The Saints to perfect and the righteous to crown,
That they to all Israel may publish glad news,
First unto the Gentiles and then to the Jews.

That the tribes in their order again may return,
And they shall be blessed each one in their turn,
To the tribe first of Joseph the truth is revealed
That they to all others the same may reveal.

To the tribe then of Levi the priesthood is given,
In a lesser degree from the kingdom of Heaven,
Their bows and their arrows shall all be laid aside,
And they'll forsake all the paths they have trod.

With the records of their fathers once more for their guide,
From darkness again they will come,
And welcome the servants with o'erflowing hearts,
With joy they to Zion will return.

They will come from the mountains, the forests, and plains,
They will come from the deserts all around,

They will come with rejoicing in every heart,
And pray that the Spirit may abound.

Oh! Then in what majesty will Zion arise?
Her beautiful garments put on,
all dressed in the robes of redemption and grace,
To welcome the glorious Son of Man.

Then what a reign of righteousness here on the earth,
A thousand bright glorious years,
Then we shall be free from sorrow, pain, and death,
And forever He will banish all our fears.

1862

Anonymous

Poem given through the Gift of Tongues on November 27th, 1861

[Published in September 1862 in The True Latter Day Saints' Herald \(Vol. 3-3:71\)](#)

The Savior's Second Advent

Great and Glorious is the Savior,
 Who has sent his servants forth,
To proclaim his glorious gospel,
 And restore the ancient faith,
See he cometh, earth behold him,
 Fire and clouds attend him down;
All the wicked burn as stubble,
 And the righteous he will crown.

Soon we'll hear our Savior saying,
 "All my saints are gathered home;
From the North and from the South,
 No more in darkness you will roam.
When the saints are come to Zion,
 from the East unto the West,
Then my arm you will rely on,
 from your labors you will rest.

1863

Anonymous

[Published in April 1863 in The True Latter Day Saints' Herald \(Vol. 3-10:195\)](#)

A short time since a man in Wassioja Branch, Min. had a vision. he saw the Book of Mormon suspended in the air, then the Bible was united with it, then a little bird flew around these books. Then it turned to another book which was the B[ook] and [Doctrine and] Cov[enants]. This man afterward united with the church, and is now preaching the gospel.

1864

Henry W. Robinson

A Prophecy delivered by Bro. Henry W. Robinson, at a political meeting in Franklinville,
McHenry Co., Ill, Aug. 14, 1864:

[The True Latter Day Saints Herald, December 15th, 1864 \(Vol. 6-12: 190\)](#)

Thus saith the Lord God; except ye, the people of this nation, repent of your iniquities, and turn unto me the true and living God, ye shall be cut off from the face of the earth and destroyed saith the Lord, and thus it shall be. Amen.

1865

1866

1867

Maryette Lake

Given by the Spirit in String Prairie, Iowa

[Published on August 15th, 1867 in The True Latter Day Saints' Herald \(Vol. 4-12: 63\)](#)

O, my people, be not lifted
 Up, in pride of wicked hearts;
If you do you will be sifted,
 And from me bid to depart.
For a poor people afflicted people,
 I have chosen as my own;
And a pure and holy people,
 I must have when I do come.

Cease your jarrings and contention,
 Or in judgment I will come;
In my law 'tis there mad mention,
 That such things must not be done.
O my people, be more careful
 How you trifle with my word;
Live more humble, watchful, prayerful,
I will then your prayers regard.

I entreat you now to harken,
 And to heed what I have said,
Or your minds will soon be darken,
 And by Satan's power led.
Oft I've told you in my kindness,
 How to flee the wrath to come;
If you still will walk in blindness,
 You must share the dreadful doom.

Yes, I've spoken to you often,
 Yet some have me heeded not;
For a while their hearts did soften,
 But my words they soon forgot.
Stop and listen to the teaching
 Of the Spirit's warning voice,
As it whispers so beseeching,
 Hear, oh hear, thy Savior's voice.

If you heed what I have spoken,
 And observe to do my will,
Keep your covenants unbroken,
 I will all my words fulfill;
I will pray unto the Father
 That He will not hew you down;
That you may prepare to gather
 Up to Zion, with His own.

1868

1869

Thos K. Smith

[Published on January 15th, 1869 in The True Latter Day Saints' Herald \(Vol. 15-2:42-43\)](#)

After having returned from having borne my humble testimony to the gospel of Christ as revealed in these last days, I laid myself down to sleep, when I had the following dream:

Methought I stood upon the summit of a high hill; a stranger, who had mysteriously made his appearance stood beside me. Off toward my left and near the base of the hill, with swiftness flowed a large river, which appeared to be rapidly rising. In the middle of this river was a large island, whose banks were rapidly crumbling and falling into the water. Upon this island were crowded together an immense number of people, of every nation, kindred, tongue, and color. The greater portion of them appeared to be eating, drinking, dancing, and making merry. When the banks would break and fall, carrying a number of them into the water, the others paid no attention, but went on with their amusements. There were a few who seemed to realize their perilous situation, and were loudly calling to some men on the river shore to bring over boats and help them off. These men, who were few in comparison to the great number on the island, were engaged in all the every day pursuits of life. Some were farming, some were merchandizing, while others were building and tearing down. So intent were they on the business of their several callings that there was but a very small part of them who would go to the assistance of those asking assistance from the island. Some excused themselves on the ground that they did not have time, others that if they did go their families and business would suffer. Those who did go, were making every effort they could to save as many as possible, and were rapidly passing in their boats from the island to the foot of the hill where I was standing. They were endeavoring, also, to prevail upon others to come to the rescue, but notwithstanding there were boats enough for all to help, they only succeeded in getting one now and then to assist, so their boats idly lay tied to the shore. The river kept rapidly rising, and the nearer it approached the top of the island, the louder grew the cries of the few on it for help, and the greater were the efforts of those in the boats to save them, and to induce the others to take their boats and assist in bringing them off. Their calling and efforts, however, were mostly vain and scarcely any went.

I stood gazing upon this awful scene for nearly an hour, all the while wondering how those men on shore could stand and hear the cries of those perishing ones and not rush to their assistance, when all at once the river rose several feet, and swept everyone off the island, and

all were drowned in the foaming flood. I looked to see how those fared on the shore. They had not escaped. The water had reached even to them. They all made a rush for their boats, but ere they reached them, they had all been swept away and lost. They then endeavored to swim to the hill where I was standing, and where those had been landed from the island, but the greater portion of them, with all their hard earned wealth was carried off by the waters. The others, after hard struggling and battling against the flood, and being completely covered with mud and slime, finally reached the hill. Those in the boats had no difficulty at all in safely landing, for being prepared, all they had to do was to row ashore.

Seeing such great destruction I could hardly believe it real; so turning to the man at my side, I asked him what it meant. Said he, "This is not real, but a representation of the coming of the Son of God. Those people on the island are the world. Those making merry are the wicked and careless ones. Those calling for help, the honest at heart. The men on shore are the ones whom God has called to warn the world and save the honest. The ones in the boats are those who are filling their offices. Those swept away, them who are not; and thus it shall be with those who magnify not their calling. Beware; take warning. Be faithful to thy mission.

W. Vickery

Given on the night of June 28th, 1869

Published on August 1st, 1869 in The True Latter Day Saints' Herald (Vol. 16-3:76)

I write this morning to tell you a dream that I had on the night of June 28th, [1869].

I dreamed that the saints were assembled in Conference (at what place I do not know), and I had attended the Conference through a part of it. Then myself and one of the brethren, (whose name I will not use), started from the Conference and went, as it seemed, a course a little south of west, until we were about one mile from the place where the saints were in Conference. I then saw coming over a hill in front of us, a flock of what seemed to be wild geese. They were of a dark color, and passed to our left. I said to the brother with me, "If we had a gun we might have a goose; but they passed on, and we stood and watched them until they were out of sight.

We turned to pursue our course, but had not gone over ten rods, when we saw another flock, which we at first thought were the same kind as the others; but as they approached us, we saw that they were white. They were in the shape of birds, but larger than any birds that I ever saw, and whiter than any thing I ever saw in my life. They passed to the right of us, and as they were passing, (for the flock was very long), and as we were looking at them, I saw, as it were, about a mile above the earth, and in a north-west direction, at a slant of about thirty degrees, a white horse, with a rider on him dressed in white; and I saw a crown on his head. He seemed to ride in all the majesty of a king. When I saw him, the Spirit seemed to rest upon me, and without any effort on my part, apparently, I began to sing the hymn: "Lift up your heads, eternal gates," but differently from what it is in our hymn book. This is the way that it was sung:

"Lift up your heads, eternal gates,
make haste to entertain
The King of Glory. Lo! He comes
With his celestial train."

I sung the first and last verses, and when I began to sing, those white birds joined with me, and such music I never heard. Even my own voice sounded heaven-inspired while I sang; and those white birds, and the King on the horse, shone with a brightness far above the Sun at noonday, and as they sang, and glittered in their brightness, they descended to a place of the conference, and disappeared from our sight. Then I awoke from my dream.

My heart was filled with joy and gladness, and the next morning while making supplication, I felt to rejoice, and also felt impressed to communicate this to you, and I even promised to do so, if the good Lord would help me, as I felt my weakness. I desire to learn the interpretation, if there be any

Only the first verse of the hymn was changed.

Anonymous

[Published on March 15th, 1869 in The True Latter Day Saints' Herald \(Vol 15-6:174\)](#)

Once upon a time, after I had retired to rest, the thought came into my mind, how I could be a better Christian; for I truly felt that I was not living as near to God as it was my privilege to do. I had obeyed what is commonly understood to be the first principles of the gospel. What was I do to now? Was I to stand still and not try to make any progression in the work of righteousness, to secure happiness in the world to come? Numerous were the things suggested to me respecting the future, that I would do, believing it would be for my good. While meditating on these things I fell asleep, and dreamed that I died, and that my spirit went to God who gave it.

While pondering on what my fate was likely to be, there appeared to be a great book opened, and out of that book I was to be judged. I perceived that there was written in it all the works and deeds I had done upon the earth. I could plainly see where I might have done a good deed, or some kind act or other, where I had not done it. The book was searched, and to my great joy, I learned that i was to be admitted into the paradise of GOd. All the good that I had done in life was only just sufficient to gain me an admittance, and an inheritance with Christ.

When I awoke, what startled me was, the book which I had seen, with the works I had done in this tenement of clay recorded in it, and by them was I judged. i resolved that in the future I would do many good works, trying each day of my probation here, to do some good work, for myself and fellow men around me; by so doing adding jewels to my crown of good works, laying up treasures in heaven, where moth and rust doth not corrupt, nor thieves break through and steal.

Kind reader, do you not think of some good work, or kind deed that you could do each day of your life, that would be no detriment to yourself and a blessing to others? Have you ever meditated on the message contained in Rev. XXII. 12, "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Here we learn that we are to be rewarded according to our works. If works of righteousness, blessed are we; for eternal life is our great reward, the greatest gift that God can bestow on His creatures. But if works of darkness, banishment from GOd, and misery is our doom. THEN, dear saints, should we not be up and doing, abounding in good works, having oil in our lamps, those lamps trimmed and burning, and be ready when the cry is made, "Behold, the bridegroom cometh; go ye out to meet him."

E.E.

[Published on May 1st, 1869 in The True Latter Day Saints Herald \(Vol. 15-9:266-267\)](#)

The other night I was blessed by having what, to me, appeared a very significant dream, and, as I was writing, I made free to send the purport of it, so that you could read it if you thought proper, then cast it into the fire.

I thought, in my dream, that my husband came home, bringing with him a full sized coffin, containing the body of a man who had been dead some three or four years; and after placing two chairs in the center of the room I now occupy, to rest the coffin on, he said "See what I have brought unto you, to give you a more perfect knowledge and understanding of what is going on preparatory to the coming of the Son of Man; and as he lifted off the lid of the coffin, I instantly recognized the features of our late Bro. Matthew Smith. Although his general appearance was different to what it was in life, yet, any one that had known him, could distinctly see the features of Bro. M. Smith. But he now appeared to me as if the head and breast, had undergone a great change, for they looked supremely clear and beautiful to look upon, although the lower part of the body still remained in a state of decomposition rather offensive than otherwise. But such the peculiar differences that the two parts of the body exhibited, and as I looked upon him this thought came to my mind, "Now you behold mortal putting on immortality, by the power of the indwelling of a germ, of that Spirit that raised up Christ Jesus from the dead." And as I still stood gazing upon the beauty of the countenance I perceived the lips beginning to move with an effort to speak. Presently words came forth, as from a person who is partially awakened from a deep sleep, saying, "It's sweet to sleep," evidently meaning while the body was changing from mortal to immortality. Afterwards I thought he made a strong effort to speak, saying, "Mount Zion, Mount Zion, will we stand upon Mount Zion." Then I said, "How his mind seems to dwell upon Mount Zion!" And my husband said "Yes. But it is not time yet, but it is nigh at hand. Therefore, I must put him down to rest, until corruption has put on incorruption." So laying his hands upon his head to invoke the aid of the Spirit, he fell fast asleep again. Then he closed the lid of the coffin, and I awakened out of sleep, with a calm and peaceful mind.

My. Avondet De Foury

Given in July 1868

[Published on July 15th, 1869 in The True Latter Day Saints' Herald \(Vol 16-2:53\)](#)

Brother Joseph:

The faith without practice is broken, lost and become ineffectual to sustain us. This just came to pass with me, when I discovered the work of polygamy. before, I was very happy, thinking that I was a member of the true church. From that time I was troubled in my position in regard to Brighamism. Sometime after that, I found the Reorganization, but the doubt came out again, although my husband had received the Divine messenger to him offered. I should have seen in his conduct a deed of virtue and courage which merited honor without any molestation on my part, of the liberty of his good action. But, after one long struggle, the Lord in his tender mercy reserved for me a great and unspeakable joy. There is nothing in this natural world to express my feelings. It must be understood in consciousness of the mercy of God.

One evening, in July, 1868, after my supplication and prayer, in calling with faith believing and hoping for an answer according to my desire, having known many times already, whom it is not found in vain we search, nor needlessly, we found.

I went to bed and fell asleep, calmly and profoundly, when about midnight I was awakened by a strong blow on my breast, which I cannot explain otherwise than if it were like a stroke of thunder. That commotion did not do me any harm; the noise left off softly. I opened my eyes and I saw one immense block of cloud, very white, and the middle like the body of a man clothed in a white mantle and bright. This beautiful sight did not move until I had plenty of time to note this vision. Great was my amazement and admiration. I claimed, "The kingdom of God!" and immediately one voice like thunder answered, "Oui!" (Yes!) this voice came from behind the cloud. I knew it was the voice of my husband, and I said, "Thou wast not deceived." The same voice answered, "Non!" (No!) I said again, "Then it is the church of God." And the same voice of thunder answered "Oui!" (Yes!) this picture only I saw the eyes of that heavenly body were fixed steadily upon me. I looked always with admiration, and after a few moments is disappeared gently.

Behold, this is my testimony, and I think my God with all my heart.

1870

E.E.

Given on the night of March 30th, 1868

Published on January 15th, 1870 in The True Latter Day Saints' Herald (Vol. 17-2:46-47)

After retiring to rest on the night of March the 30th, 1868, balmy sleep soon wrapt her soothing mantle over me, and gently bore my thoughts upon her downy wings to Dreamland, setting me down in the presence of one of the Holy ones, who was reading, as I thought, in my dream, a letter, just sent from heaven written by the finger of God; and drawing near unto him, he said unto me, "I commission you to take this, and carefully read it in the assembly of the saints." I then thought that I took the letter from the hand of the Holy one, and retired to the assembly of the saints and read unto them the following words:

"Hear ye the word of the Lord, all ye my saints; for I speak unto you for my servant Joseph's sake; for I the Lord have chosen him to do a work in these last days; therefore I say unto you, Fear not, but rely on his word, for I the Lord will sustain him by my power, for I have called him with a high and holy calling, to do a work which shall be great and marvelous in the earth. Yea, a greater work have I called him to do than has been done by any prophet in so short a period of time. Therefore fear not, but gather round him, and support him by your faith and prayers, for I the Lord am about to do a quick and short work in the earth. Amen."

After I had read the communication I awakened from my pleasant dream; but quickly fell asleep, and dreamed the same dream again, without any variation, with this exception: after reading it the second time the Spirit of the Lord descended upon me with mighty power, and testified to the saints, "It is truth! It is truth! Yea, the truth of heaven". Here my husband, who is an elder, waking me, said "What are you dreaming that it disturbs your rest?" I then related my dream, and the Spirit bore witness to him, and he testified also that it was the truth.

Richard Davies

Given in the fall of 1868

[Published on February 15th, 1870 in The True Latter Day Saints' Herald \(Vol. 17-4:117\)](#)

Brother Joseph:

We are preaching the gospel to the unbelievers, and we are blessed with the SPIrit of God.

In the fall of 1868, I was in a great trouble of mind, concerning the true leader of the Church of Christ upon the earth; and I prayed to the Lord for faith to believe in man that He would uphold and direct to do the work preparatory to the coming of His Son Jesus Christ; and I was blessed with faith such as I never knew before, that Joseph, the son of Joseph, the martyr, was the man. I lost no time on obeying the gospel and joining the Reorganized Church. Then I prayed for further knowledge on the same subject; when on a certain night, I did not feel disposed to eat any supper, though I felt quite well, and I went to bed. I was soon enwrapped in the following vision:

A message came to me and told me, that I had a work to do, set for me by Joseph, to repair the old road that I traveled on before. As I was repairing the read, the same messenger came and told me that Joseph commanded me to prophesy concerning certain sighs to appear in the heavens, before the coming of Christ - I did so. Some believed, others disputed. And as the people were thus confused, the signs appeared in the heavens, and the people were struck with great astonishment, and some with fear said that Joseph was a prophet of God beyond all doubt. The sun darkened, until the day was like early twilight. - The heavens were covered with bows of different colors like rainbows, and there came thunder and lightning, far beyond anything I ever witnessed or heard of, and the whole earth trembled. Then I awoke, and I exclaimed, "O, My God, is all this true?" and at this, a heavenly hand was pressed on my head, and a voice answered me, "Yes, all this is true, and Joseph Smith, the son of Joseph the Martyr, is a prophet of God"; and I was filled with the Holy Ghost.

Since that time I have been trying to work on the road, pulling up stumps that Brigham laid on the way, &c, and the following March I succeeded in baptizing seven on one same day, who are good saints, helping me in the great work.

J.L. Albrecht

Given on August 2nd, 1868 or 1869

Published on March 1st, 1870 in the True Latter Day Saints Herald (Vol. 17-5:157)

I dreamed that I read the whole of Psalm CII., and about seven verses of Psalm CIII. The most interesting part of Psalm CII., to me, was from the 13th to the 22nd verses, and of Psalm CIII., verses 1-5. When I awaked, and while I lay thinking over that which I had dreamed, my wife talked as though she was dreaming, and said "I wish I had those four little tracts, I wish I had those four little tracts." I awaked her and enquired, "What about those four little tracts?" She could not tell me. The day following, it happened that I took up the Voice of Warning, which Mr. Empey had loaned me to read, and as I opened it, I beheld the very words I had dreamed of reading in Psalm CII. This strange circumstance, taken in connection with the observing of matters as they stand at the present time in the world, established my faith, and point to a change of things, as foretold by the prophets.

J.L. Albrecht

Given on August 22nd, 1868

Published on March 1st, 1870 in the True Latter Day Saints Herald (Vol. 17-5:156-157)

I saw, about south-west, the sun as in the afternoon it is seen in the heavens, but it was darkened by a heavy black cloud, so that it was but partly visible. As I and others looked at it, it changed. The black cloud then disappeared in a southern direction, and after that, a stream of light, like the darting of the sun's rays, flashed down on earth, and presented a sight which my pen is quite unable to describe. A dove, white as snow, came flying through the glory-like sunrays, and tipping her wings into the light-stream, she looked like light of the purest yellow. Taken with wonder by such glorious views, my eyes next beheld a picture still more brilliant. The dove came down amid the sun's rays in a quick flight, which gladdened my heart. She walked in her glad white apparel into a house, large and open, which was said to be a miller and baker's house. Here ended the vision.

C.E. Brown

[Published on June 15th, 1870 in The True Latter Day Saints' Herald \(Vol. 17-12:362\)](#)

Dear Herald: - As you are my semi-monthly companion, and as I often read about curious things among the many that you have to dispose of, I thought it would not be amiss if I sent you one.

It was Saturday night, and I had finished my day's labor; yes, my week's labor, and had returned home, a place always sought by those who are weary and heavy laden, from toil and hard work. I seated myself for a few minutes, and but a few, when I began to feel my weariness, my head, arms, hands, legs, feet and back all began to ache; and, I suppose that being in this condition, I fell into the following train of thought.

I thought of the hard labors of some, and the easy condition of others in this life. Then came the injunction, "by the sweat of thy face shalt thou eat bread." Thought after thought came and went, and I said to myself, "this injunction does not apply to all, or at least, all do not obtain their bread by that process; for, from the days of the rich man who turned away from Christ to the present, there have been, and still are, those that do not labor enough to set one drop of sweat in motion." I asked how can this be, and still harmonize with the word of the Lord to Adam, and his seed. Certainly, that which was put upon Adam for transgression, must, of necessity, follow his seed, until the day of redemption from sin and wickedness.

While I was meditating on the seed of Adam, the thought crowded into my mind, there is more than one seed, for the Lord said unto the serpent, "I will put enmity between thee and the woman, between thy seed and her seed." Here were certainly two seeds, if not three, at enmity with each other; so much so, that while the one was ready to bruise the head, the other would be prepared to bruise the heel.

At this time, my mind became more puzzled in regard to these seeds than ever it had been before in my life-time; and I wondered who, or what this serpent could be, that Satan could have so much power over him. Whether this seed of the serpent was with us now, and whether the seed of Adam was the same as the seed of the woman; who the many were that Satan induced to follow him before he undertook to deceive the woman, whether they were beings of this earth or some other; and I became perplexed, and my mind was crowded with a host of ideas

The following are some from among the many. The young man who turned away from the Lord because of his great riches; the rich man who though he suffered Lazarus to eat the crumbs that fell from his table, lifted up his eyes in a sorrowful condition; the impossibility of one who trusts in his riches entering the kingdom; "Woe unto them, they have gone the way of Cain." "These are spots in your feasts of charity;" "wandering stars to whom is reserved the blackness of darkness;" "these are murmurers walking after their own lusts;" and lastly, "ye are the children of your father the devil, and his works ye will do."

Here I was almost persuaded that there were more than one seed; that there were two, one the tares, and the other the wheat; one antagonistic to the other; at war with one another.

As to the seeds mentioned I came to no definite conclusion, for at this moment some one said to me, "they will have a great time;" and I rose to go out and see what was going on, for I supposed the great time would be in the streets of the city. It was not, for I soon found myself traveling in strange roads. I traveled a great way and was tired, for it was hot and dusty. I saw cultivated fields, habitations, and men; some were in a sitting posture, some were leaning against their dwellings, some against other objects; some in deep study; some looked sorrowful, as though they had lost all; some were angry, or at least they looked so, but they moved not, though their faces became black; some were running here and there cursing and shouting, as though they would call men to arms, their countenances were terrible to look upon; like those who in madness struggle with the last hope.

I was tired and dusty, but this terrible scene made me quicken my steps, for fear came over me.

I soon left the sight behind. My fears subsided, and I began to be less fearful. The air began to be more pure. The wind blew from the north-west. The leaves on the trees gently moved in the breeze. The sun shone brightly. The waving grain in the fields along the sides of the road, the beautiful singing of the birds; together with the cattle, horses and sheep, that were quietly feeding in the pastures and on the distant hills, all conspired to make me feel happy, and I praised God, and said, "the cattle on a thousand hills are thine, O Lord! and thy mercy endureth forever," and well I might, after seeing what I had.

I now expected to soon see those that were to have the great time, as I had come within sight of a village, town or city. As I drew near to the centre, I saw people hurrying, but they all looked pleasant, though determined. I saw some gathered together, and they were dressed in white. They seemed to be forming a procession for marching. - Others came, and when they came, they were also dressed in white; and although I did not know them, there was something familiar about them; so much so, that I wanted to speak to them, but I was dirty, and my clothing was not of the best quality.

I said to myself, "I will see who they are." So I drew near to one and asked him who they were, whether they were Americans or people of some other nation? To which he replied, "Mountains, seas, and river lines we have left behind; we are Latter Day Saints, and are of the one hundred and forty and four thousand who shall stand on mount Zion."

At this answer I turned to go away, for I was very dusty. I had not gone far when I heard a familiar voice calling me by name, and saying, "where are you going?" I turned to see who it was that called me, and I saw Brother Joseph; and again he says, "where are you going?" I said, "I am going home, for I am so dirty I am ashamed;" but he said, "I have a good suit for you, so come in."

At this moment Br. Gurley came up, and put his arms out, and I said, "Br. Gurley, I am all dirt;" to which he replied, "you are no dirtier than I was when I came to your house in Chelsea." I saw Bros. Blair, Sheen, T. W. Smith, and a great many others. After I had shaken hands with them, Br. Joseph said, "come in and wash off the dust of ages," and said, "we shall have to hurry, for it is about time to sound this," at the same time taking up a beautiful trumpet.

Here my far stretched mental powers were called back to the mortal tenement, by the voice of my wife calling me by name, and I awoke, but the impression on my mind was so great, that I said, "I will be one of the hundred and forty and four thousand to stand on mount Zion." To take that place at pleasure and without preparation, is not for me to do; it is mine to ask and live for, and his to give who saith, "Behold, I come quickly, and my reward is with me, to give to every man according as his works shall be."

Anonymous

Given on the night of August 11th, 1870

[Published on September 1st, 1870 in The True Latter Day Saints' Herald \(Vol. 17-17:520\)](#)

What is there in a dream that it should cause our minds to be fraught with thoughts of the great hereafter? The scriptures teach that the Spirit of God will cause us to dream dreams, and that God often reveals his will to the saints in dreams. Ought we to give heed to a dream, more than to our waking thoughts? If not; why are so many dreams related to us in the word of God? These reflections, together with the spirit that is now with me, prompted me to pen the following dream.

Last Friday evening, August 11th, I attended our usual little prayer meeting; but felt so depressed in spirit from a consciousness of my own unworthiness to be the recipient of so many blessings as I had received, that it was with difficulty I could utter a prayer of thanks to the Giver.

In this state of mind I returned home, and after making a short and unspirited prayer. I retired to bed; but not to sleep. My mind grew darker and darker, until I almost doubted the truth of the gospel I had professed to believe. At last, when I could endure these thoughts no longer, I arose and bowed before my Heavenly Father, and poured out my heart in earnest prayer. I asked the God of heaven to show me by his Spirit that I had not believed in vain, and I felt rewarded for the little faith I then had.

Again, I sought my pillow. Soon, I slept. I dreamed that I was traveling to a distant city; the journey seemed to be fraught with many difficulties. The road seemed to be continually thronged with travelers going in various directions. With much trouble, I pursued my journey, and after enduring much fatigue, I was at last rewarded by beholding the long-sought-for city. I wended my way on Main street, and soon found myself in a large building which, for some reason, seemed to be the centre of attraction. There I found a great feast awaiting all who entered the building. I was invited to sit down at the table; I did so. At the same time, I saw a friend of mine standing near - there was a chair for him at the table; but no plate. As he seated himself, I raised my plate and set it for him, and said, "I do not care to have any supper." - I did this for him as I understood that no one could eat without they had a plate. I then arose from the table and went to the front door; and as I did so, a close carriage, drawn by a span of exhausted horses, came in front of this large building, and stopped amid great excitement. The curtain was raised, and I then saw that the occupants consisted of an elderly gentleman and a lady. Both seemed to be very much worn and exhausted, and deep sorrow seemed to be enstamped on their sad features. At the same time, an officer rode up in great haste, and said: "This is Brigham Young." "Brigham Young," was reiterated by many excited voices. Many were anxious to drag him from the carriage to death instantly; but the officer spoke and said, "Fear not, the authorities are near, and soon he will be justly punished." At this time another carriage, ancient in its appearance, drawn by strange-looking animals came near. - The only occupant seemed to be a wonderfully large man, but very good looking. He, too, seemed to be dressed in an ancient garb. After

stopping, he called for me, and with much embarrassment I approached. He greeted me kindly, and called me "Delia," saying, "I have been directed to come and see you on important business. I have a class of students who are striving to obtain a great reward. Their church study is the Book of Mormon; and I desire you to be present at rehearsals."

As I stood before this stranger, I felt that I was not worthy of the high opinion his remarks showed him to have of me, and I hesitated; not knowing what reply to make. I asked myself, "Who is this wonderful-looking man?" The Spirit whispered, "Moroni." And I awoke.

W. Worwood

[Published on December 15th, 1870 in The True Latter Day Saints' Herald \(Vol. 17-24:520\)](#)

Among acquaintances, friends and relatives, I saw a large building of most spacious magnitude and superb finish; the chief architect being Pres. B. Young, who seemed to be wandering over the building-ground, inside and out, giving orders.

The only workman whom I saw was Mr. D. W., of Nephi, a polygamist, with whom I have talked much. What attracted my attention now the most was the commencement and curious workmanship, and finally the finish of the tower or spire, which seemed to have a long, narrow room at the base, with several doors leading into the main body of the building, which was apparently finished before the building of the tower began. I merely looked into it, and saw B. Y. enter it, after giving orders to D. W. about his business. He saw me plainly, but did not speak to me.

I might here describe the form of the various pieces of wood and materials employed, but there seems to be no necessity.

This wonderful tower of untold magnitude, peering far beyond the ordinary vision, rose almost as it were by magic; but alas! when finished from bottom to top, it was inclined to the west from base to summit, and it seemed as though I could then see right up through the whole of the structure. Noticing this failure, and its falling condition, I called to D. W., and would insist upon him giving his immediate attention to it. He saw the fault plainly, and confessed that it was so, that the spire or tower from base to summit leaned to the west. It would seem that I was inclined to give him instructions how to build, he being very sociable; but Mr. B. Y., the chief architect, came and seemed very unconcerned about the great falling inclinations of his monstrous tower; but Mr. D. W. seemed inclined to make repairs upon it. It then seemed to disappear, and I was left with the impression that it was built by man, and not by God; and that a strong wind should come from the east, and carry it all away, and that the Lord would come with power and great glory and destroy the wicked.

D.S. Mills

[Published on September 1st, 1870 in The True Latter Day Saints' Herald \(Vol. 17-21:649\)](#)

Several weeks since, upon retiring for the night, I fell into a reverie. thought upon the present condition of the church and its prospects, both in a spiritual and temporal view, reasoning with self that we were making but slow progress for the period we occupied and the magnitude of the work we were engaged in, and had covenanted to perform. I failed however to discover the cause, and as I could see nothing in its position diverse from the law and the testimony, but an earnest contending for that faith once delivered to the saints, so I went to surmising and soon entered dream-land, to find myself standing upon the deck of a noble vessel, heading seaward, but not very far from shore. It appeared that the many passengers, as well as officers and crew, were old and familiar acquaintances, being saints, many of whom I saw and conversed with that I now know. Some I had never seen, but all seemed quite at home and familiar with each other. A great many children were there in proportion to the number of adults; then finding myself sitting near the stern of the ship, with my hand upon the rail, conversing with this one, nodding to that one, as all were moving about on deck; some were coming on board from small boats, some had swam from the shore, and many kept coming over the sides of the ship continually.

Some one remarked that we were hardly moving on our course through the water; then I noticed that it was so, and marveled at it. I arose, looked over the sides of the vessel, and shudderingly gazed at the sight before me. There, at either end of the ship, was a huge pile or raft of dry drift wood, jammed closely together and adhering to the vessel, while upon it stood many of the saints, both brethren and sisters, having gone over the sides and ends from the deck, gaily and carelessly sporting playfully in the water with variegated bubbles and silvery fish, delightedly exclaiming, "We could not enjoy the same on board." Whereupon, I remonstrated with them, and pointed out their danger; beholding my own little boy of six summers stepping out with them on the drift, I seized him and set him again on deck, still pleading with the others, some of whom laughed, the rest took no notice of the warning. Just as I turned to talk with some of the company by my side, the ship received a violent shock from a huge wave, as it went roaring and foaming madly on its way across our track. Its shock was so great that I was well nigh thrown overboard. Regaining my equilibrium, we looked for the drift and its doomed occupants, but it was gone. Some pieces of it, together with its struggling, sinking victims, were to be seen floating around and dashed wildly about by the mad waves; from the left and behind us their cries for help came, being faintly borne to our ears. Horror-stricken, I saw the hats and cloaks of my two little girls floating away, and refused to be comforted. until assured of their safety on board. We then noticed for the first time what great progress we were making, and were surprised at the distance we were already from the scene of the wreck, and from the shore, as shown by the fast fading objects there being left by us. The sea evidently grew rougher, and the coast shore abrupt and barren, with many reefs and sharp peaks in full view from the deck. Several small boats coming toward us were being fast left in the rear, the passengers not evidently realizing the fact of the change so soon as they did, many plied their oars, and laboring hard, overtook us; others folded their arms and viewed us in blank amazement. Many

were swamped from being overloaded with various kinds of treasure and goods. To our left, on the shore, stood a large and commodious public-house, whose porches were thronged with spectators, and from the house to the water, extended long rows of tables, loaded with all the delicacies that could allure the taste of man. Many of the saints passed it by without a look; others gazed fondly upon it, and some stopped to eat of it, as all were urgently invited to partake freely; being told it was the last chance for a nice meal; as the fare on board ship would be plain and coarse. Those who stopped became surfeited, and were left; the others proceeded on, - some sped lightly and swiftly along their way, some with a moderate but resolute gait; others with heavy packs and burdens came tottering and exhausted along their way; a motley group were seen trying to swim, laden with a variety of things, from a small bundle to a huge load, these were mostly overthrown by their loads and sank beneath the waves; all seemed desirous of being on board ship before night, being told they would be lost if they failed in it, and were urged to lay down much of their loads and press on. Just then my attention was drawn on board to a person lounging about with quite a knowing air, asserting he had sailed much of his life, and this ship never could live through the voyage; in short, she was dangerous; her main timbers were not sound, her frame-work old, she would not obey her helm, and we should all be lost if we remained on board her, this announcement excited a few anxious souls. The captain passed along about his business, seeming not to notice it at all, though he was beset with all manner of interrogations about the ship, and if she still obeyed her helm. He merely raised his arm, and pointing to the compass which shone like a bright star of silver, said, "Is not that right? go and see, every one of you for yourselves, and be satisfied."

A party went and looked, and examined the timbers, and returned with their report that all was just right, and in the best condition possible. Some looked pale with fear; but nearly all were joyous, singing, praying and testifying by the power of the spirit; whereupon the knowing growler loudly asserted we were all wrong, and he alone was right. Still he seemed to have no desire to leave the ship, but rather to remain, at which I wondered; and while thinking on him I awoke, and reviewing the dream in my mind, I wrote it down, thinking I would give it to the saints, through the columns of the Herald.

1871

J.L. Rust

Given in Keithsburg, Illinois on February 17th, 1871

[Published on March 7th, 1871 in The True Latter Day Saints' Herald \(Vol. 18-6:167\)](#)

In my dream, I was prepared to go a short distance to the house of an old friend, and was to be accompanied by two women, one of whom I respected and loved. When ready to start, I said to her I loved "the woman who is going along with us has not a clean garment on."

I pursued my journey, arrived at my friend's, and was busily engaged in talking to a son of his with whom I was raised from early boyhood, but who had been sometime dead.

While thus talking with him, it appeared that I was waiting for those women who should have accompanied me to make their appearance, I wondered at their delay, but still kept conversing with my old comrade, with whom I had so frequently played in childhood in the same yard in which we were standing. While I waited in expectancy for my traveling companions, there appeared two little dogs, strange to me, though it seemed that they had mischievously tracked after me. On seeing them I started at once for the house, but a few steps away and went in. There were three women there, two of them apparently daughters of my friend; the other was a stranger sitting and working at something of not much importance, while she manifested a spirit of fun-making and scorn. The other two virgins were quite sociable, and were standing working at a table.

While contemplating upon the spirit which the foppish lady had shown, the door of the house was opened, and I caught sight of a bright circle which was formed quickly in the sky, succeeded by others, one after the other in great rapidity. I called all in the house to come and look at the great wonders and signs. Those bright circles led my vision to a dark cloud; and out of the cloud came two hands clasped firmly together; and thus said the Spirit, "These are the hands of the Almighty God of Jacob." Then the heavens were filled with thunderings and lightnings, the earth quaked and began to move away. There also appeared a man of large stature, lifting and handling heavy timbers from cars running to and fro carrying them.

Amen. Blessed be the works of the mighty God of Jacob. His works are welded and locked together in this the fulness of times, according to his infinite mercy and knowledge; and each and every knee must bow, and every tongue confess to his sceptre of supremacy, and foreknowledge, and authority, which he aforesaid purposed within himself.

Jane Ann Crow

Given in Springville, Utah in November 1855

[Published on September 1st, 1871 in The True Latter Day Saints' Herald \(Vol. 18-17:531\)](#)

At the time of my dream I was very much tried in my feelings; for I had seen so much iniquity in the church that I felt like giving up, and thinking there was no truth in the latter day work. What was going to become of us, I did not know. At this time I had very sore eyes, and was very much afflicted otherwise; and while I was thus meditating, I fell asleep, and dreamed the following dream.

I dreamed that Joseph the martyr, and his son Joseph, came in and warmed their hands by the fire, and asked me if I would not like to be administered to. I told them I would, if I was worthy; for I felt condemned for thinking so hard of the church. They anointed my eyes, and administered to me, and I felt the influence of the administration, just as though I had been awake, and when I awoke, my eyes were healed.

I soon fell asleep again, and again Joseph and his son came in. This time they had a roll of canvass; and as they entered, the room was filled with a most brilliant light, and they asked me if I would like to see what was on the cloth. I told them that I would. They then proceeded to unroll it; Joseph taking hold of one side and his son taking hold of the other. They told me to look closely, for each picture had its meaning. The first I saw was, "Zion Redeemed," in letters as large as a person's hand. The next picture was a large sheep with very large horns, and his head was fast in a thicket. It seemed that he had been through the thicket until he had pulled all the wool off his body, except a little around his horns, and the wool was all over the bushes and ground. I saw many more pictures, but it would make this letter too lengthy to describe all that I saw.

And again I awoke. I then prayed that the Lord would show me the interpretation of what had been shown to me.

I soon went to sleep, and dreamed that we lived in a house on Main-street, in Springville, which we did afterwards purchase, although at the time I dreamed this, we had no thoughts of getting it. I thought there was great confusion about the troops coming in; and I thought that Brigham was going to hide up his people in the mountains. In this confusion of mind, I went to the door, and looking towards the north gate, I saw something coming, and passing out into the street so as to see what it was, I there met a strange gentleman, who said to me, "These are not the troops as you suppose; but it is the church." And as it came in at the wall-gate, I thought it was the band-wagon; but the strange gentleman told me again that it was the church, and said that it was about to make a move.

The carriage was of great dimensions; the wheels were low truck wheels, and of a bright silver color, - the box of a gold color. The richness, beauty, and elegance of the carriage cannot be described. The box was elevated from the middle to the back for raised seats, and then from the

middle to the front. Then from the elevation in front to the back seats, was a line stretched, upon which was hung twelve quilts, which hid from my eyes all that was contained in the wagon. The quilts were all of one material, with a small black flower, which had faded to a dirty brown color. In all except three of the quilts, the spots were bright as ever. On the back of the wagon, behind the raised seats, was a personage with a heavy cross upon his back, which I thought represented the Savior. Then there appeared to be three men with their feet upon the axletree of the wagon, with their faces out, and their bodies half bent, and they seemed to bear the burden of the carriage on their backs. The carriage was drawn by eighteen span of cream colored horses; and this wagon passed on, and then I looked again in the same direction, and I saw a great company, - some with wagons, some on foot, - with sheep and cattle, treading in the mud and snow.

I then enquired of my guide, which was the stranger I met in the road, what all these things meant. He then explained to me that Brigham was about to move his people from the North to the South. And he (Brigham) represented that they were going into the mountains to hide up from the Government; but my guide says, "Don't worry, for they never will go." And while in the midst of this confusion, it appeared to me that I had to go to a meeting, about one mile away; and it was near night, and the way was through a piece of woods. The road was plain, but the trees were low, and I was afraid of being alone, as no one was with me except my two little children.

Here, my cousin, a woman who had been dead many years, came to me, and says, "I will go with you through the woods, but you must make no noise, nor speak, while going through this place, for," she said, "You will hear all manner of noises." I do not think I ever suffered more with fear, for it seemed to me there were all manner of wild beasts over my head, howling, and trying to catch me by my hair. Here my guide shook me, to keep me quiet till I came out of the woods; then she said "You can talk now, these were nothing but men, or wolves in sheep's clothing." She further said, "The time has come that you must keep silent, for they will not know what is in your heart if you do not speak it."

We then came into a large and beautiful city, where the meeting was to be held. I soon came to the Tabernacle, where the people were congregated for meeting. After the people were seated, the dead body of Jedediah M. Grant was ushered into the presence of Joseph the martyr, and he ordered it to be taken out, saying, "This is no place for the dead; let the dead bury their dead." Next came in the mangled body of Brigham. He was covered with gashes, and wounds, and mud; and the Prophet said, "Brigham, is that you!" And he ordered him to be taken out and washed, and cleansed from his filthiness, before he could come into the congregation of the Lord. David Patten preached to the people. Joseph said, "The spirit of the Lord is here!" And it seemed to come upon the congregation like a mighty rushing wind; I could feel it upon myself, and could see the countenances of the people change. When the meeting closed I went home, and it appeared that all the leading men of Springville had left and gone into the mountains, and I asked one of the bishop's women what they went for, and she answered, "The troops are after them, they are accused of murder." Soon Brigham came, and called all Utah together, and seemed to be in a great agitation about the condition of the people. After they had gathered into the new meeting-house in Springville, young Joseph stepped in at the door, with a roll of paper

in his hand, and stood in the door several minutes. A whisper went through the congregation, "Young Joseph has come! Young Joseph has come!" And such a look of joy and gladness as shone in the faces of the people I never before beheld.

While every eye was turned towards Joseph, Brigham gave three sly becks with his hand, as much as to say, "Come up to the stand;" but it seemed that he did not wish the people to see it. Brigham glided away from the stand, taking a retired seat in the congregation, and Joseph walked up the aisle, to the stand, as one having authority, and realizing that he had the right. He then unrolled the paper that he held in his hand, and read in a loud, clear voice, "Comfort ye! Comfort ye! O, my people, for the hour of your redemption draweth nigh!" The people all said, "Amen." I then thought I was all ready with my wagon loaded, to start for Zion. And I thought I said I was going back, not with shame, but with songs of joy.

Much of this I have seen fulfilled, and the rest is fast fulfilling.

Anonymous

Given in September 1851

[Published on November 1st, 1871 in The True Latter Day Saints' Herald \(Vol. 18-21:668\)](#)

In 1851, during the month of September, when emigrating to Utah with the Saints under the captaincy of Phelps, I had a remarkable vision, as follows: I saw presented before me a huge mountain, and there were persons trying to ascend it.

I saw that the earth moved to and fro like a drunken man.

I next saw Salt Lake valley spread out before me, covered with mounds, and cattle feeding. Some of the mounds seemed barren, well nigh, while upon others there was most excellent grass.

I saw that the oxen were fat and well favored, while the rest did not look so well. I saw the oxen yoked, and cows chained to them. A personage of mild, gentle address, and intelligent bearing stood near me, of whom I inquired as to who the cattle were? to which he replied that they were the Saints of the valley. I then asked him what the yokes and chains signified, and he said it was the Egyptian bondage.

Anonymous

Poem given through the Gift of Tongues on March 29th, 1871

[Published on November 1st, 1871 in The True Latter Day Saints' Herald \(Vol. 18-21:669\)](#)

Return of Israel

Onward! O ye Saints of God!
 Never doubt your Father's word;
Soon the northern tribes will come
 With songs of joy to Zion's home.
Many honest souls now wait
 The opening of the mighty gate,
Th' unbinding of the northern sea
 That holds them in captivity

Soon the saints upon this land,
 Will be called to give the hand
To Jacob's seed, who long have been
 Hidden from the sons of me.
O ye Elders then prepare,
 The Gospel tidings soon to bear;
Improve your talents, keep them bright,
 God will give to you more light.

1872

Anonymous

[Published on June 1st, 1872 in The True Latter Day Saints' Herald \(Vol. 19-11:349\)](#)

I dreamed that it was evening, and that I was standing alone, and facing the South. Turning slightly towards the Southwest, I saw what seemed to be a large fire; but still I knew it was not a fire, and while wondering what it could be, I saw a small flame rise slowly from the larger one, until it had reached higher up in the heavens, and the large flame passed away, and clouds came up, some black and some white. Finally, this bright flame shot forth sharp streaks, like forked lightning, and formed words in the sky; but passed so swiftly that I could not make them out. I prayed to know what it meant, for I knew it was a sign of something that would happen, and the following numbers were written in bright red, 8 8 8 3; then it all flashed up and passed away.

A few nights after this, I had another dream, and in some way it appeared connected with the first one. I was with my mother and a few others, standing on the edge of a large gulf, when, on looking up, I saw a great storm coming from the East, and the air was full of dead weeds, dust and branches of trees whirling swiftly along, and I became very much frightened; for I thought it was to pass over all the world, and sweep every thing before it and many people were to be destroyed. I knelt to pray that it might not hurt me and those with me; but after praying awhile, I thought I was not good enough to pray, and God would not answer my prayers. So I asked my mother to pray; but she seemed to be busy with a child she had in her arms, and did not heed me. I knelt and prayed again very hard for it to pass by, for I could now feel the wind blowing in my face, and when it had got close to us, it went to one side, and closed in behind us again; but did not touch us. I then thought of the saints in the branch I belong to, for I thought they would have to suffer terribly. Every place the storm had been over was just as clean and free from all dirt as a piece of pure white paper.

Thomas Bradshaw

[Published on June 15th, 1872 in The True Latter Day Saints' Herald 19-12:370](#)

Br. Joseph:

After a long silence, I once more write to you. I should have written before, but I have had no good news to tell of the work in London for the last year, but I have a little for this, as far as it has gone. We baptized a man on Feb. 4th; and his wife on Feb. 25th, and another man on March 17th, whom we baptized in the Victoria Park at 7 o'clock in the morning, when we were blest by a light from heaven coming down on us, and making our hearts to rejoice in the God of our salvation. We labored hard all last year, both outdoors and in, but without success. I preached four or five times a week to large congregations in the open air; but when they heard that we were Latter Day Saints, we got assailed with abuse on account of Brigham Young; for he was in everybody's mouth, even the children in the streets were singing lewd songs about him; but thanks be to the Almighty God, the people begin to know the difference between the Brighamites and us, now. I, with some of my brethren, have begun out-door preaching this year. For over two years, I kept my own house open for a preaching place; but as I saw that the Wesleyans had made a new hall, and also the Free Gospel Mission had a new hall in the Mile End Road; I felt that we were in the background, and the Spirit said, "God wants his standard raised in this road again." And as the Temperance Hall was to let, which we had when Bro. Ells was here, I spoke to the brethren about taking it. I got their sanction, and promise to help to pay for it. I went and took it, and we opened it on Sunday, Feb. 25th, when the Lord blessed us mightily with his Spirit, and made us glad. We are giving lectures every Sunday evening, and a few are coming to hear. We have had ten thousand more hand bills printed for distribution in London. My daughter has been canvassing for the Hope, and has got four subscribers who will take seven copies between them. Love to all in the office. Your brother in Christ,

Thomas Bradshaw

George Rowley

[Published on August 1st, 1872 in The True Latter Day Saints' Herald \(Vol. 19-15:458\)](#)

I, George Rowley, had the following manifestation on the night of May 18th, 1870, after hearing Elder B. preach. The room was lightened up as light as day.

I was walking along the side of the bluff; I came to a point of the bluff where there was a clump, the end of a new road that was cut out of the side of the bluff, and the end of a new fence. I looked into the valley below, and saw a group of people, eight or ten in number, females, and one man named Brigham Young; he was standing in front of them in the attitude of preaching. I heard his voice but could not understand what he said. I saw that their clothing was good, but very dirty, greasy and black; the females had each a black veil over their head. Brigham had on the same old beaver hat that I saw him wear at the time of the Reformation in Utah.

I looked away off into the valley; I saw a very dark mist rising and coming toward the group, and a smoke arose from where they stood; it came toward me and with it a stink that was horrible. I exclaimed, "O Lord, my God, the Father of all goodness, will I have to go down into that smoke and stink." I heard a voice say, "Look, O man!" I turned to look in the direction of the voice; then I saw a new fence, a new road. The sun was shining beautifully. A man was standing on the road. I thought who can that be; and I heard the voice say, "That is Joseph Smith, the prophet;" but I could not see who was speaking.

I looked again at Joseph; he was making motions for the group to come, saying, "This is the road," pointing toward the east, and a little south, that was the way the road ran; the group looked at the man. Brigham Young, drawing or trying to draw their attention away from him, and rebuking them for taking notice of Joseph; and he continued to preach to them.

I went to the fence. I saw that it was as straight as a line could be drawn; it was a fence re-built and very nice and green. I got over the fence and went upon the road; the sun shone as bright as at noon-day; I felt as light and as free as a bird that had got out of a cage. I was free from something that seemed to hang over me very heavily.

I looked and saw a great darkness commence at the new fence which extended away off into the distance. I could see at the same time along the road light, the sun shining as far as I could see. I saw no end to the road toward the east. I saw Joseph still calling to the group and pointing to the road. My attention was attracted to the difference in his clothing from that of the group. His hair was combed very smooth, he had no beard, his coat was a black dress coat, a light yellow vest, and pantaloons as white as snow, and clean linen. I saw that he was looking away off into the distance.

I looked, and saw people coming in all directions; some dirty, like the group; some clean. I looked at myself to see in what state my clothes were in. The light had made them clean once more. I saw that the end of the fence and road were light but unfinished.

I looked the other way of the road and I saw people traveling toward the east, but Joseph Smith was still in the same place calling on Brigham Young, and pointing along the road towards the east. Brigham took no notice; but still continued preaching to the group in the dark shades below.

I advanced towards the prophet and when within a few steps of him - here endeth the vision. It was about three o'clock in the morning. The room was as light as day, but I could not see through the windows, it was so dark.

J.A.G. with interpretation by T.

Given on January 29th, 1872

[Published on August 15th, 1872 in The True Latter Day Saints' Herald \(Vol. 19-16:507\)](#)

Dream

In my dream I stood under a roof which was fixed upon four posts, set firmly in the ground. It was night. Suddenly there appeared mellow lines of light shooting upward from the south to the zenith, and from the east to the west. These kept up a waving motion that lighted the whole heavens, except the part in the north.

Soon after the appearance of the light, I heard a rumbling noise, which gradually increased in volume, until I beheld a train. of cars approaching from the east.

The engine and all the cars were of a pale white color.

The forward part of the engine was in the form of a massive bird, with long neck and half open wings. The neck and head of the bird forming a smoke stack, which was discharging great clouds of smoke. The after part was in the form of an ordinary locomotive. The cars were all uniform in appearance, and were constructed in the form of ancient riding chariots, but were of the length of modern railway coaches, and were roofed, and each car had small, black windows.

The train reached in its progress, from the east unto the west, and was loaded with saints on their way to their promised land in Missouri.

I felt that Christ was near, and I could see his Spirit working in the heavens and upon the earth.

I beheld a great gulf running east and west.

While I stood upon the northern bank, the train was moving on the southern in a parallel direction, I was transfixed by awe and admiration, and watched until the last car disappeared in the west.

Immediately after the disappearance of the train, I heard a great noise of men yelling and screaming, and beheld them running in fright, coming up out of the gulf.

While I was casting in my mind to know the cause of their terror, I saw, as they came up over the top of the hill, that they were closely pursued by a pack of wolves.

The men were dressed in poor clothing - thread-bare and much worn. They ran past me till they came to a clump of dead trees. Some were standing, while others were fallen.

The men attempted to climb the standing trees, but failing to do so, ran back to the place where I stood. Whereupon I stooped down, and picking up a stone, slew the foremost of the wolves.

Hurling another stone at the second wolf, I completely severed his head from his body. His head rolled away to the stump of a tree. And in like manner I slew the whole pack..

I now went to the house and retired to sleep, from which I was awakened by terrific thunderings and crashings as if heaven and earth were being torn to pieces.

Arising, and going out of the house, I beheld the world on fire.

The main body of the fire was in the south, and its track was toward the north-east, but was spreading east by south.

Great, black clouds of smoke were rolling along the earth in cylindrical form, while now and then the fire would burst out of the earth, both in the plains and in the mountains.

There was a line dividing the east from the west.

I stood upon a green grassy slope in the western division. Before me, looking southward, was a large field of half grown fruit trees, in rows thickly set together. Some entire rows had been torn up by the roots, or broken down; others were only partially destroyed, leaving some of the trees standing.

The whole northern sky, as in the fore part of my dream, was shrouded in thick darkness.

In the west I beheld, as it were, a new world - a sight more beautiful than words will explain. It was lighted by a soft, pleasant light, differing from anything I had ever seen.

The land was rich in verdure, and the mountains were covered with green foliage and with beautiful and sweet scented flowers.

Feeling perfectly calm, I uttered a prayer to God, saying. If this is the Paradise for the saints, I want to come into the kingdom of God.'

My next thoughts were of my father and mother, and I hastened to tell them, that they might go in too.

Interpretation

The waving shooting waves of light represent the clearness, yet the pleasantness of the gospel truths; they were many, reaching from the east to the west, so are the gospel truths many, and began in the east.

Light moves in undulating lines; gospel truth is active.

The cars signify the safety and the rapidity of the final accomplishment of the work of God; and the west is the destined place of building up; being "of uniform color, attest the sureness of the means of grace in all ages.

The bird-like appearance of the engine indicates that there shall be a wide spreading oversight of the gathering, and the thick volumes of smoke signify power. The after part of the engine

being like ordinary ones, and the coaches being similar in length, attest the fact that by the usual means of travel the saints may travel; the ancient form of the cars shows that the gospel as anciently declared is the true mode of saving people; the small black windows show that those within can see what is without; but those without cannot see in. "Except a man is born again he cannot see the kingdom."

The great length of the train is indicative of the extent of the work. Being loaded with saints is easily understood.

The fact that the dreamer feeling that Christ was near, testifies that he is with the saints, and is also moving in the hearts of many in the world.

The gulf is the line between the good and the bad, and the dark north represents the pleasant character of the land of the south, in contrast with the unredeemed land, this being dark and cold, as the icy regions of the north.

There is an apparent parallelism between the churches of the day and the church of Christ, but the gulf lies between.

After the gathering shall have been fully accomplished, fear and sorrow like wolves shall pursue the unrepentant; but the dried trees of their religious systems shall afford them no shelter, and their supposed fine clothing of sanctity shall be found coarse and poor.

When they shall find that their trees fail them, they will seek to those standing securely, and as the wolves were slain, so shall they be relieved who earnestly seek.

The burning of the earth is most likely prefigured by the fire of the dream.

And there will be safety during the burning as in "green grassy slopes" in the west.

The orchard will prefigure the fact that among those in apparent security many will fall because of unfaithfulness, yet many will stand.

The obscurity of the north shows that the secrets of the Lord will remain untold till he reveals them, as the north has so far defied man's researches.

The new world will far surpass our present, even so far that we cannot comprehend it.

The dreamer's calmness shows his willingness to obey, that the paradise he saw may be his.

His anxiety for his parents shows the kindly, tender nature of the gospel ties, its family relationship, the depth of its love.

1873

Anonymous

[Published in The True Latter Day Saints' Herald \(Vol. 20-6:162\)](#)

A Whisper

The last time I stood in a pulpit was in 1846-1847, being then in connection with the Wesleyan association; so called, or Warrenites. Our circuit required two traveling preachers, only one was sent from conference, who asked me to be his helper; I said I had helped all I could, and was still willing to do the same.

The next Sunday found me in the desk, commenced the service, singing, prayer, again singing; named the text, and introduced and divided it, and when nearly through the first proposition I heard a whisper in the ear as plain as though a man whispered, saying "This is not your place, an hireling of man."

I was confounded and could proceed no further, though urged by the friends and congregation to go on. Very soon after this I threw up man-made systems altogether, after having been a spouter or local preacher over thirty years.

Anonymous

[Published in The True Latter Day Saints' Herald \(Vol. 20-6:162\)](#)

A Vision

Shortly before coming into the workhouse, but during the period of anticipating it, my soul one night was drawn out in fervent and earnest prayer before God, for guidance and patient submission to His divine will, these words came forcibly to my mind, "I will guide thee with mine eyes," when on opening my eyes and looking up to the ceiling of the room, there I beheld a large, bright, and glorious eye looking down on me.

Anonymous

[Published in The True Latter Day Saints' Herald \(Vol. 20-6:162-163\)](#)

A Dream

Soon after joining the church, in 1851, I dreamed that I went to the hall where our meetings were held, and being early, I stood on the landing place watching the people coming up the stairs. Presently two men came up, shook hands, and asked if I belonged to the church. My answer was, "Yea, thank God". We then conversed a little while on the principles of the gospel.

On the Sunday morning after, going to the hall, my dream was fulfilled to the letter. There they were, both strangers. I had never seen them before, only in my dream. One was Elder Mills; the other, if my memory is correct, was Elder Halladay.

Anonymous

[Published in The True Latter Day Saints' Herald \(Vol. 20-6:162-163\)](#)

Vision of Books

Frequently while lying in bed awake praying, meditating, and contemplating the glorious work of the last days, I have had presented to the minds eye books of various forms and sizes; but one, on the night of Saturday, February 11th, 1871, spread open, I strained hard to read but could not, the language being unknown; I prayed the Lord that if it was of Him that He would be pleased to give me power to read it; when forthwith the following portion was made plain. I gave it exactly as it was:

And ple-u-du-a-za

very soon began to understand

the as-trin-gen-cy

of the pure word of God.

The thought struck me at once, surely I have read this in the Book of Mormon, the words appeared so familiar; assuredly I must have seen them somewhere.

Anonymous

[Published in The True Latter Day Saints' Herald \(Vol. 20-6:162-163\)](#)

Vision of a Very Large Folio Book

On the Sunday afternoon of March 22nd, 1872, while an exhorter was engaged reading and expounding the scriptures to the men in our ward, myself not being able to hear, I closed my eyes and fell into a profound meditation, when an exceeding large folio book was presented before me, spread open; it was so large that the length nor breadth could not be seen. It was divided into columns, some of them in appearance containing names in diamond type, others in prose mixed here and there with poetry, some of them, very long. The whole book was divided into chapters, the figures or numbers heading the chapters I could read, but the readings were in an unknown tongue, though in appearance much like our own English.

Mary Ruby

Given on March 16th, 1873

[Published on June 15th, 1873 in The True Latter Day Saints' Herald \(Vol. 20-12:398\)](#)

Br. Joseph - On the night of March 16th, 1873, I had a dream which I desire to tell to the Saints, through the columns of the HERALD, should you feel disposed to give it publication. I wished very much to relate my dream in our Testimony meeting, at the late April Conference, but fearing it might occupy too much time, I refrained from doing so.

I told my dream in the hearing of Br. John H. Lake, as we were returning home from Plano. Br. L. testified that the dream was of the Lord, - given by His Spirit - and desired me to communicate it to you.

I beheld a very large field of grain, ripe and ready for the "Harvest." This ripe, golden grain looked very nice and beautiful, as it were, inviting the reapers. I wondered much why there were no laborers to "gather in this grain." As I continued to look upon this field, I saw some places where the grain had fallen to the ground, and had become very much "tangled," and looking brown and sere. I gazed upon these hard and dry places and felt very sorry, wondering how they ever could be harvested. I looked towards the West and the sun seemed declining, and the shadows of evening gathering in the distance.

Then I marveled greatly, that the day was so far spent and there were no laborers in this field. Whereupon, I turned around, and on my right hand I beheld a company of reapers, who seemed to be prosecuting their labor with all diligence.

They looked earnest and happy; had thrown off their outer garments - disencumbering themselves of everything that might impede their labors or hinder their work, and O, how beautifully did their "sickles" glitter and reflect the dazzling sun light! While I yet looked upon them, I saw the perspiration standing on their brows, and yet they were unwearied in their efforts, untiring in their labors to reap, that they might gather in the grain.

They seemed to pay no heed to anything transpiring around them, but with all patience and perseverance, continued to cut the ripened grain, and bind it in bundles.

I felt happy in my dream, as I looked upon these reapers, and I prayed for them, asking God, my heavenly father, to give them success in gathering this grain.

After looking and admiring the labors of these men, I looked still farther down the field, and saw another company, yet more in number than the first. These, too, looked anxious and stood in a line, as if almost ready to commence their labors. Their arms were extended, their sickles in their hands, and I wondered why they did not thrust in their sickles and reap. But they were encumbered, they had on their coats and hats, and appeared burdened. Again I felt sorry and said to them, Why, O, why do you not throw off your coats, and go to work? But they did not

answer. Then I turned to leave and I saw another company, still more in number than either of the other two. These were sitting on the ground, their arms were hanging listlessly by their side, their clothes looked dirty and so did their faces, and the very expression of their countenances bespoke unrest and disquiet. Oh! they looked so idle - so lazy! I pitied them, wondering if they had no sickles, when, upon looking to the ground, behold, there I saw them lying at their feet, without handles, and their blades rusty, and almost embedded in the earth.

In my dream, I felt so distressed for these men that I awoke. The clock tolled the hour of two. Then I pondered upon my dream until morning light appeared, and felt to mourn-felt sad, that so many were idle in the vineyard of the Lord.

But I now give thanks to the Lord for the dream.

1874

1875

John F. Thomas

Given in August 1874

[Published on September 1st, 1875 in The True Latter Day Saints' Herald \(Vol. 22-17:536\)](#)

It had been my constant prayer, in my affliction, that if it was the Lord's will I might have angels to visit me. Some time in the month of August last (1874), the day I cannot give, late in the evening, my family having retired, I was left in my room alone, suffering pain in my eyes, and from rheumatism. I was praying to the Lord for relief, if it was his will; I desired to die. Suddenly there appeared two personages in the room who took position at the foot of the bed; I was almost blind but saw them plainly, notwithstanding it was night, and my room was so darkened; the light about them shone very brilliantly. It seemed to shock me at first, and when I recovered from the shock I ventured to ask them who they were; they answered that they were angels, who had come to me to comfort me, and that I was all right. During this conversation I raised up on my elbow in the bed; they told me to lie down and rest. I spoke to them again, and asked them to lie down with me and rest. They said that they were not tired, and repeated what they had said before, and told me to lie down and rest. I did as I was told; and let me assure you that I did rest that night. From that moment I mended, though slowly. Today I pen this with my own hands. I write this, having been impressed so to do. My prayer is that Zion will soon be redeemed, and a universal reign of peace come to the people of God.

John Macauley

Given on the night of January 25th, 1875

[Published on September 15th, 1875 in The True Latter Day Saints' Herald \(Vol. 22-18:558\)](#)

I arose, as I thought, from my bed. I had no recollection of my sickness; and first began to go through the house, from room to room. I went down stairs, and went to the door of the dining-room. Saw my wife and the rest of the family; they seemed to be at supper. I bid the time of night, but they seemed to take no notice of me. I said, "You are at supper". I looked round to my right, and saw a tin pan with some small seed like wheat in it. It was impressed upon my mind that I was to eat it. I took it up and presented it to them, and said, "See, here is my supper"; but they seemed not to heed me. I ate it, and went out. It appeared to me like it was sometime after sundown, cloudy, and grayish twilight; but calm and serene.

I was standing on a place that I had never seen before; it was very rough, rocky and hilly; rather mountainous; its face covered with large boulders and projecting rocks. The paths, like trails between these boulders and rocks, were hard and gravelly. Here I was musing, when a personage came to me, but said nothing to me, nor I to him, but turned round and I followed. We seemed to be lifted from the earth, and we ascended up the face of the mountain, and up, up we went, up to its top, where was a building. There my guide left me. Another guide came out of this building; but said nothing, and commenced to ascend, and I followed. Up, up we went. I felt myself ascending through space, far above the earth, until we came to another building, which had a wall and a gate. At some distance from this building, (I could see some distance from it), was a large, beautiful mansion, on the same level. The wall around the first did not run between the two buildings. Here, at this building, my guide left me at the gate and returned; but another came to me, saying nothing, but turned in through the gate, and I followed. He led me to the mansion and left me, and returned; but one came out to me, saying nothing, but he put the three fingers of his right hand to my back, and lifted me up, and carried me through a dark room, seemingly having many personages in it, but not the least noise was heard.

My guide sat me on a seat at the door of this mansion. It was beautifully illuminated, but I saw neither lamps nor candles. It was filled with people, male and female, very beautifully dressed in white. The men had musical instruments of various kinds; and as they began to tune their instruments, I thought I would go out and look at the building. I went out, and as I turned to go round the building, the personage who took me in, came to me. He said nothing, but put his fingers to my back, and carried me in as he did before, and sat me down on the same seat. He gave me no reproof, but I understood that this was my place until his time. Then the whole assembly began to move, and the music, instrumental and vocal, began. O! how heavenly the sound of the music and voices. I saw the faces of the singers, when they lifted their heads, and their sweet voices raised, their eyes turned upward. I felt like Peter, James and John, at Christ's transfiguration; I could build my tabernacle, there to remain.

The same personage who took me in, came to me and carried me out the same way by which he carried me in, and left me outside; when the guide that brought me to this building, came and brought me to the building with the wall and gate, and he set me outside the gate, when the other came, and we began to descend. Down, down we came, until we came to the first building on the top of the mountain, where he left me, when my first guide came to me, and we continued to descend until we came to the bottom, where there was a pretty large broken bridge, over a very smooth-running river, but not the least noise with it. (I did not see this bridge on my ascent). Here my guide laid me down and took me in his arms and carried me across, and laid me down on the other side. It seemed to be the very place I was standing on when he came to me. Although I had no recollection of asking for a vision to show me whether he would remove me by this sickness, or spare me a little longer. I, notwithstanding this, involuntarily said, "He will spare me a little longer".

When I was alone, these passages of Scripture passed through my mind:-

"Marvel not if the world hate you; it hated me before it hated you." (1 John 3:13)

"Be of good cheer, I have overcome the world." (John 16:33)

"In the world ye shall have tribulation." (John 16:33)

"All who will live godly in Christ Jesus, must suffer persecution." (2 Timothy 3:12)

"For whom the Lord loveth he chasteneth; and scourgeth every one whom he receiveth; for if ye be without chastisement, then are ye bastards and not sons." (Hebrews 12:6-8)

Jesus was made "perfect through suffering." (Hebrews 2:10)

Henry Way

Given in 1856 in Manti, Iowa

[Published on November 15th, 1875 in The True Latter Day Saints' Herald \(Vol. 22-22:703\)](#)

A vision had in a meeting held in Manti, Iowa. It was a dedication meeting. It was requested of the Lord to give a testimony as to the work in Manti, and the authority of God's work in this generation. The Lord's Supper was being administered at the time that I saw the vision. The bread and wine had been brought into the room; the bread was placed on one end of the table, or stand, which was a board some two feet wide, and six or seven feet long. When the Elders asked a blessing on the bread, there was a body laid upon the table - the body of a man; and it was said to me, that this is the body of Christ; and when the Elders commenced to break the bread, I saw that every time they broke a piece of the bread off, it also broke a piece of the body off and when they had all the bread broken up, the body was also broken up in like manner. Then when the wine was brought on, it was in a large jug, and they poured it from the jug into a large white pitcher, the body was again placed back upon the table, all perfect as before, and when they commenced to pour the wine from the jug into the pitcher, I saw the pitcher held by a hand at the side of the body; and I saw the blood run a stream into the pitcher, about two inches wide, until the pitcher was filled; then the body was taken out of my sight. I could give no description of my feelings, but suffice it to say, they were what this world can not give or take away. This was in the early days of Alpheus Cutler, in the year 1856.

Written in the love of God.

Jason W. Briggs

Given on November 18th, 1851 three miles northwest of Beloit, Wisconsin

[Published in November 1875 in The Messenger \(Vol. 2-1:1\)](#)

Having already shown, in the History of the Apostasy, that the church established on April 6th, A. D. 1830, was "rejected," dissolved or disorganized, in accordance with the threatening, and that the body, or larger portion of its members were scattered abroad; some entering into one faction, and some another; while perhaps the greater number stood aloof from all; it now remains to show how, when, where, and by what means and authority it has been reorganized and reinstated in the sight of heaven, in its original form and power.

The original organization began on the 6th day of April, 1830, was the work of years, by commandment, after a pattern. The Reorganization must needs be by a commandment also, and by the same pattern. It may be safely assumed that no important religious movement occurs without an inspiration that constitutes its life and power; and this is true of the renewal of the work and the bringing forth of the Reorganization.

In the general disorder and darkness that prevailed from the death of Joseph Smith, here and there appeared a gleam of light and hope, - a manifestation of the Spirit that all was not lost, but that "truth should yet prevail." Many ran "to and fro" in the character of prophets, leaders and shepherds; and knowledge certainly increased; but too often at great expense to the learner, without a corresponding benefit. Among these appeared William Smith; who, in the spring of 1850, called a Conference, at Covington, Kentucky; from which time he visited many of the branches and scattered Saints, teaching "lineal priesthood" as applying to the Presidency of the Church; and thus disposing of all pretenders already arisen, or to rise out of the posterity of the original President of the Church. This principle, though pretty clearly shown in the books, had been almost entirely overlooked, or forgotten by the Saints; but when their attention was thus called to it, many at once received it as the solution of the question of "Presidency." William Smith taught also, in connection with this, that it was his right, as the only surviving brother of the former President, and uncle (and natural guardian), of the seed of Joseph, to stand, during the interim, as President, pro tem. And in this there scomed a general acquiescence on the part of the Saints among whom he labored; and he was so acknowledged, and began to organize, choosing Lyman Wight and Aaron Hook as Counselors, pro tem. to the President, pro tem., and Joseph Wood as Counselor and spokesman. Many branches, and nearly all the Saints in Northern Illinois and Southern Wisconsin were identified with this movement, and among them was enjoyed a large measure of the spiritual gifts.

During the spring and summer of 1851, Palestine, in Lee County, Illinois, had been designated as a stake, and become the residence of William Smith, Wood, Hook and others; and the two former had visited most of the branches in Wisconsin, among which was the one at Beloit, Rock County, Wisconsin. This branch was originally raised up by the labors and ministry of Jason W. Briggs, in 1848, who was their presiding Elder at the time of this movement. In all their public

discourses, and most of their private instructions, they had uniformly condemned all the excesses known to exist among the different factions, and especially polygamy, with all its train of pre-requisites and consequences. But in the course of their visit it transpired, that they not only believed in the principle of a plurality of wives, but were really in the practice of it stealthily, and under the strongest vows of secrecy. This created in some minds a terrible conflict between faith and infidelity. The case was this, here were these men ministering in the name of the Lord; baptism and the laying on of hands; and the gifts of the Spirit in prophecy, tongues, interpretation, healings, &c., followed according to the promise; and now it turned out that they had been, and still were, double tongued, and practicing what the books declare "an abomination." The proof that such was the character of the men at the time, was full and positive; and at a conference held at Palestine, in October 6th of that year, (1851), they threw off the mask, in a council called to Priests' Lodge, and confessed to the belief and practice of polygamy in the name of the Lord. Among those who attended that conference were James Blakeslee, Alva Smith, Edwin Cadwell, C. F. Stiles and E. R. Briggs, of Illinois; and Ira J. Patten, David Powell, Henry Lowe, John Harrington, John O'Neil and J. W. Briggs of Wisconsin. The latter named, upon returning to his home, perplexed with this intermingling of truth and falsehood; of right and wrong; light and darkness, sought unto God for its solution, in fervent and continued prayer. And-

While pondering in my heart the situation of the Church, on the 18th day of November, 1851, on the prairie, about three miles northwest of Beloit, Wisconsin, the Spirit of the Lord came upon me, and the visions of truth opened to my mind, and the Spirit of the Lord said unto me:

"Verily, verily, saith the Lord, even. Jesus Christ, unto his servant, Jason W. Briggs, concerning the church:

Behold, I have not cast off my people; neither have I changed in regard to Zion. Yea, verily, my people shall be redeemed, and my law shall be kept which I revealed unto my servant Joseph Smith, Jr., for I am God and not man, and who is he that shall turn me from my purpose, or destroy whom I would preserve? Wolves have entered into the flock, and who shall deliver them? Where is he that giveth his life for the flock? Behold, I will judge those who call themselves shepherds, and have preyed upon the flock of my pastures. And because you have asked me in faith concerning William Smith, this is the answer of the Lord thy God concerning him. I, the Lord, have permitted him to represent the rightful heir to the presidency of the high priesthood of my Church by reason of the faith and prayers of his father, and his brothers, Joseph and Hyrum Smith, which came up before me in his behalf; and to respect the law of lineage, by which the holy priesthood is transmitted, in all generations, when organized into quorums. And the keys which were taught him by my servant Joseph were of me, that I might prove him therewith. And for this reason have I poured out my Spirit through his ministrations, according to the integrity of those who received them.

But as Esau despised his birthright, so has William Smith despised my law, and forfeited that which pertained to him as an Apostle and High Priest in my Church. And his spokesman, Joseph Wood, shall fall with him, for they are rejected of me. They shall be degraded in their lives, and shall die without regard; for they have wholly forsaken my law, and given themselves

to all manner of uncleanness, and prostituted my law and the keys of power entrusted to them, to the lusts of the flesh, and have run greedily in the way of adultery. Therefore, let the Elders whom I have ordained by the hand of my servant Joseph, or by the hand of those ordained by him, resist not this authority, nor faint in the discharge of duty, which is to preach my gospel as revealed in the record of the Jews, and the Book of Mormon, and the Book of Doctrine and Covenants; and cry repentance and remission of sins through obedience to the gospel, and I will sustain them, and give them my Spirit; and in mine own due time will I call upon the seed of Joseph Smith, and will bring one forth, and he shall be mighty and strong, and he shall preside over the high priesthood of my Church; and then shall the quorums assemble, and the pure in heart shall gather, and Zion shall be re-inhabited, as I said unto my servant Joseph Smith;-after many days shall all these things be accomplished, saith the Spirit. Behold, that which ye received as my celestial law is not of me, but is the doctrine of Baalam. And I command you to denounce it and proclaim against it; and I will give you power, that none shall be able to withstand your words, if you rely upon me; for my Spirit shall attend you. - And the Spirit said unto me, Write, write, write; -write the revelation and send it unto the Saints at Palestine, and at Voree, and at Waukesha, and to all places where this doctrine is taught as my law; - and whomsoever will humble themselves before me, and ask of me, shall receive of my Spirit a testimony that these words are of me. Even so, Amen.

1876

Sarah Lively

Given on December 29th, 1875 at a baptism along the River Thames in London, Ontario,
Canada

[Published on January 15th, 1876 in the True Latter Day Saints Herald \(Vol. 23-2:54\)](#)

I have been in London for the past three weeks visiting my sister; where I first enjoyed listening to the true gospel as taught by the Latter Day Saints. I was converted under the preaching of Br. J. J. Cornish, and feel rejoiced that I can bear testimony to the truth of the work, fully convinced that it is the work of God; and ever shall I praise God that he has been pleased to lead me from darkness into the light of the gospel. Although a constant attendant of the P. M. C., I was blind to much of the gospel truth, until I was baptized and became a believer in the doctrine taught by the Latter Day Saints; and I shall ever bless God for the hour that I submitted to bow in obedience to his commands. I never shall forget the glorious sight witnessed by myself and a number of my brothers and sisters in Christ at once. On entering the water to be baptized, I felt that God was with me, and acknowledged me by shining a beautiful light down upon us from above. The heavens seemed lighted up with a bright and shining light, which continued to shine until I was immersed in the water; and I rose with the blessed assurance that my sins were washed away and returned home rejoicing.

As yet my parents know nothing of this change, but from my heart I pray that God may be pleased to lead them into the true light that I now rejoice in; and I hope that they will very shortly join our number, as I know they never were opposed to the belief and doctrine of the Saints, inasmuch as they ever heard. Praying that we may all continue firm in the strength and power from God, I too am your sister in Christ

J.J. Cornish

[Published on January 15th, 1876 in The True Latter Day Saints' Herald](#)

Bro. Joseph: - Since I last wrote you I have baptized two more in this city; and here I must tell you that the power of God was manifested in our behalf and to the convincing of those who were unbelievers, and some sign seekers. Last Wednesday, Dec. 29th, late in the evening after our

prayer meeting, the above two, Sisters Lively and Taylor gave in their names for baptism; we, both saints and outsiders, who were at the meeting, went to witness the baptism. The night being a very dark and cloudy one, we could scarcely see each others faces, to discern saint from sinner, and stumbling over hills and valleys as we approached the river Thames (south branch) until at length we reached the bank; then we sung an hymn as usual, had prayer, &c.; then as I stepped back and put my foot into the water, a glorious light shone upon us; it was of a beautiful gold color and brighter than the sun; it was straight above us, and was round like a circle, from the sky to the ground; outside of this bright circle it was dark as ever; and as soon as it came the water glistened with its brightness; and with it came a sound as of a rushing wind, and each one was filled with the spirit, and they shouted for joy, and praised the God of heaven. Then one of those who did not belong fell on his knees and asked us to pray for him; "O," says he, "this is enough to convince any one that the Latter Day Work is true." He with three or four more, manifest their desire of uniting with us soon.

O, brethren, be faithful, put your shoulders to the wheel. We also came across two old time saints, who dug the grave for your father, whose name is Manning. One of them says, "It is the same old sound, the glorious news." His wife bears testimony.

Anonymous

Given in the evening of January 9th, 1853

[Published in March 1876 in The Messenger \(Vol. 2-5:17\)](#)

Polygamy is an abomination in the sight of the Lord God: it is not of me; I abhor it. I abhor it, as also the doctrines of the Nicolaitans, and the men or set of men who practice it. I judge them not, I judge not those who practice it. Their works shall judge them at the last day. Be ye strong; ye shall contend against this doctrine; many will be led into it honestly, for the Devil will seek to establish it, and roll it forth to deceive.

They seek to build up their own kingdoms, to suit their own pleasures, but I countenance it not, saith God. I have given my law: I shrink not from my word. My law is given in the Book of Doctrine and Covenants, but they have disregarded my law and trampled upon it, and counted it a light thing, and obeyed it not; but my word is the same yesterday as to-day, and forever.

As you have desired to know of me concerning the pamphlet, it is written in part, but not in plainness. It requires three more pages to be written, for it shall go forth in great plainness, combating this doctrine, and all who receive it not, it shall judge at the last day. Let this be the voice of the Lord in the pamphlet, for it shall go forth in great plainness, and many will obey it and turn unto me, saith the Lord.

Anonymous

Given at Beloit, Wisconsin, January 29, 1854, concerning the saints at Zarahemla

[Published in August 1876 in The Messenger \(Vol. 2-10:37\)](#)

Ye ask truly, but ye ask amiss; cleanse ye yourselves of all bitterness and come before me as one man, and prove me hereby, saith the Lord, by the voice of his Spirit; and lo! I will scatter the darkness, and thy watchmen, oh! mine Israel, shall see eye to eye, and this remnant shall arise out of obscurity and out of darkness. Uphold the first elder, or senior, by your faith and prayers, and I will give you knowledge and strength, even hidden wisdom, concerning this remnant, of whom I have spoken in days of old, whom I have appointed to speak comfortably unto the captives, and give them bread and water in their journey. Therefore seek the preparation, for that which I have promised, even power over false spirits and disease; and if you seek it in unity, with all your hearts, I will bless the sacrifice, and you shall have peace and joy, beyond that which you have before tasted in Zarahemla.

Bettie R. Smith and J. Gallup

[Published on October 15th, 1876 in The True Latter Day Saints' Herald \(Vol. 23-20:616\)](#)

[Interpreted by J. Gallup on February 1st, 1877 in The Saints' Herald \(Vol. 24-3:39\)](#)

Dream

I dreamed that I was traveling with my husband and a stranger we met. He pointed us to a large house on a hill, telling us that we could get lodging there. So we went to the house, passing by an old one that had been attached to the large house, but which was now removed far from it. We found the house divided into rooms, and I began to pass through them to find one that would suit me, but the most of them were dirty, I kept seeking, yet expecting all the time to find the back door; but I found there was no end to the house, as far as I could see; and beyond that I thought there were still rooms attached to the house, so I selected a room and began to sweep it. I then found all kinds of jewelry and precious stones, and I carried them to the owner of the house, but he gave them all back to me. I began to look over the rooms again, and found some of them very clean - everything in perfect order; others had previously been just like them, but now seemed to have become neglected and very dirty. Some dresses and other old clothing was thrown down in every one of these rooms that I looked in, and there were some of the stones and jewelry worn in them. The man that owned the house was going to have the house all cleaned up, and all set in order, and then have a great supper. May we have the Holy Spirit to discern our spiritual dreams and understand them, is my prayer.

Interpretation

The old house is the Brighamite Church at Salt Lake, the new house is the reorganization, and the rooms are the branches that are already organized. The house having no end shows that as yet it is unfinished; it will be enlarged by the addition of many branches that shall yet be built up unto the Lord, both on the eastern and on the western continent, embracing within their folds all the house of Israel, and the elect from the Gentiles. The most of the branches are negligent and unfaithful, and are not of one heart and one mind, as the Spirit would teach that all they must be in order to be included among the jewels the Lord is coming to make up. Let all who know that they have been unfaithful return to their first love, and to the Lord with a full purpose of heart. If they do not speedily repent with a genuine repentance, with fasting and prayer, and meet together often and speak often one to another, then the chastening rod of the Lord will be heavy.

1877

G. Rodger

Given in the afternoon of November 6th, 1873

[Published on March 1st, 1877 in The Saints' Herald \(Vol. 24-5:70\)](#)

It is just three years today, November 6th, since I bade farewell to my family, and the church in San Francisco, to carry the glad tidings of this Latter Day Work to the sunny shores of Australia, in company with Bro. C. W. Wandell, who now sleeps in death. Many incidents, interesting to me, have taken place since then, and some before, that show the wonder-working power and goodness of God to his creatures, and the future often read in visions and dreams.

Years before appointed on this mission I dreamed of being sent to prison for three years; but it was not for crimes I had done, but because of another. Many of my friends came around me weeping, and bade me goodbye. I told them not to weep, it was all through another that I was doomed to go. I did not feel cast down, but felt quite reconciled to my fate. This dream never left me. I felt that it meant something.

When the Australian Mission was proposed, and Elder Wandell appointed to preside over the mission, and the news reached father Green, the good old man who has now passed away, then president of California, he turned to me and said, "You are the man for that mission." I replied, "It is too far off, Father Green." In a few nights afterwards, the Lord showed me in vision, for I was neither asleep nor awake, the future, and my lot in the mission. I saw the old vessel, her bulwarks painted black and white, our parting with several in tears, our long and tedious journey, and at last our entering Sydney harbor, and then towing up to the wharf along side of a great stone wall and between two great stone warehouses we made fast; while a voice as from the heavens said, "Sydney at last."

In a short time after this, we met in conference, and there was no small debate, both in conference and council, about the mission and who should be sent. In the midst of it all, I felt assured how it would end. I was appointed to accompany Eider Wandell. We then were on the look out for a vessel (no steamers then running to Sydney). At last we found one, a bark bound for Sydney, to be sold. She was not one desirable to take such a long passage in; but we secured a passage, and, after witnessing the scene of parting I had beheld in vision, on the afternoon of the 6th of November, 1873, we hoisted sail and cut our way on the waters of the great deep. As we bore on and the land faded in the distance, where all that was dear on earth we had left behind, brought feelings that cannot be here described.

course,

Nothing of great importance transpired as we swept along through wind and storm and calm for weeks, until one night our vessel sprung a leak in the bows. On examination she was found to be very rotten in parts. The seamen grew alarmed, the sea was running high; pumps were kept at work night and day; all was done with packing that was possible to stop the leak, but to no avail. One morning, very early, all looked very blue. After conversing with the seamen, and giving a hand at the pump, I went to Bro. Wandell, and said, "She is leaking very badly." He arose in his bunk and said, "She'll go down." I said nothing, but thought in myself "it cannot be, this is the ship that took me to Sydney harbor." In a short time the wind ceased, and the sea became more calm and we shipped less water. The captain feeling his danger, concluded to steer for the nearest port. Charts and maps were had, and we found the nearest port was the Island of Tahiti. We were then about 1020 miles off by calculation. We changed our course, had fine weather and all went on well. About this time, in the slumbering hours of midnight, I dreamed that I had fallen among a strange, dark people. One of them was very courteous and took me to his house, and said, "There, here you can stay, there is your bed in the corner." I thanked him and said, "I did not wish to disturb his family." But he urged me to be at home. He introduced me to a dark man, black mustache, and a book in his hand. I said, "Let me see your book." He replied, "You can see it, but you can't read it." I saw groups of people together and considerable stir. I thought at first they were jealous of me, but I went to bed, and found no bed but a mat and blanket. I asked their names, and Brown and Smith were given me. And thus I awoke. I lay thinking on the singularity of the dream, and when daylight came I arose, took my pocket book and wrote my dream. In a few days I told Bro. Wandell that I had a dream and it was impressed on my mind firmly that we would find friends, if we reached Tahiti, and one would be of the name of Smith, the other would be Brown. Brown's name was not so clear to me as Smith.

In course of time we reached the island and anchored in the harbor at Petitetete. Next morning we went ashore and made enquiry at several places if there was any of the name of Smith about the island. No such name could we find. We walked around and viewed the town and fortifications, and in the evening returned to the ship. Next morning we renewed our search; passing by a house on the outskirts of the town, two natives, large, fine looking men, came down and grabbed me by the hand and shook me heartily, saying, "You missionary, you missionary." I made signs that I was. Bro. Wandell says, "Let us move

He kept walking along as they still held on to me.* At last I got away from them, and as I reached Bro. W., he says, "You had better beware of spies; you know the Elders were banished from here by the French government. We went on and met an intelligent native, who could speak French and English well. We fell into conversation upon things in general. We then asked if there were any Mormons. He said they were located about five miles from there, and we had better go and see David Brown their leader. I then felt assured that this was the man Brown, I dreamed of. We returned, and passing the same place, the same two men came and grabbed me again. Bro. W. went on, and I had a job to get away from them. I had no fear of them, but we could not converse, not understanding the language. We hurried on our way and found David Brown and the church. He took us into his dwelling, and says, "You can stop here," and, pointing to the corner, says he, "there is your bed." I replied "We do not wish to put your family about." "Not so says he, "we can live at my wife's father's." Here was, sure enough, the

place and the bed shown me on the sea. The bed also was a mat, like Chinese matting (no bed) and a pillow and blanket.

Rui pie, a noble man with black mustache, was introduced who seemed so fond of us he would be with us late and early. We held several meetings, and as several desired baptism, one who had attended the meetings came to me and said he was fully convinced upon the truth of our mission and desired to be baptized. He was an Englishman by birth, and was trying to raise a school to teach the English language. After conversing with him some time I asked his name and he told me his name was John Smith. I then took out my pocket-book and read my dream, showing him his name was given to me while on the sea. He was very humble and was baptized with fifty others. After the baptism, we all went to the meeting house, a bamboo building thatched with leaves, beautifully plaited and the long ends hanging down to carry off the water. While Bro. Wandell was taking the names of those baptized, Rui pie entered, carrying the very book I had seen in my dream. I asked for it and he gave it to me and laughed. It was the church record, but I could not read it. Thus all things were fulfilled, exactly as shown to me in the visions of the night, hundreds of miles away and weeks before.

After our vessel had been repaired, we raised our anchor and set sail for Sydney. In four weeks we hove in sight of the iron bound coast of New South Wales. A pilot came aboard, and next day we entered port Jackson. A tug towed us up the harbor. The scenery on either side was delightful. I believe no prettier harbor can be found in the world. Near circular quay we dropped our anchor - With the spy glass I viewed the town and harbor, but could not see anything like I had beheld in vision of my landing in Sydney. The captain, Bro. Wandell, and others, went ashore in a small boat. Bro. Wandell did not return that night. Before nightfall the captain returned with a tug; we raised anchor and the steamer towed us gently round, passing many vessels to Miller's Point, and there we tied up along side of the great stone wall about twenty feet high, back from the wharf about fifty yards. There also was the two large stone warehouses, about a hundred yards apart, our vessel lying between. I stood upon the quarter deck, and gazed with astonishment. Here was the old ship with her black and white bulwarks; here were the warehouses, and the wall; here was I, in Sydney at last. When all was fast, I stepped ashore and could but give vent to my feelings in tears of gratitude to the God of revelation who had marked my path and guided me through the dangers of the great deep. I was now a stranger in a strange land, far separated from the Church and a loving family for the gospel's sake. I little thought that ere long my traveling companion would fall by my side, and I should be left alone for a time, to bear the banner of truth through this howling wilderness of sin; but such has been my lot.

This land was long a penal settlement, a prison to many, a prison to me; far, far from home and hearts most dear; but as the three years in this colony is near up I expect soon to be released; feeling assured that the hand that has guided me thus far will guide me to the end, if I am true and faithful. I have found many kind and loving hearts in New South Wales; many not yet in the Church, but who will be at a future day.

In looking over the past I am led to exclaim what is poor, mortal man, but a worm of the dust; and yet thy great condescension, O God, make known to him the hidden mysteries of the future

at thine own time and in thine own way. Well might the Psalmist exclaim "What is man that thou art mindful of him."

With kind regards to all; hoping all things will be overruled for the best in regard to the office and gathering, I remain your brother in faith and love.

Daniel B. Rasey

Given on the night of December 16th, 1876 in Jamesville, Wisconsin

[Published on May 15th, 1877 in The True Latter Day Saints' Herald \(Vol. 24-10:151\)](#)

As I was upon my bed, neither asleep nor awake, a beautiful representation was presented to me, that of the Church of Jesus Christ of Latter Day Saints situated in a very beautiful city, built upon an eminence, which rose above a fine harbor on the seashore. I was in this city, down near the harbor, and was clad in white, when one, who was also clad in white, came to me and said: "Behold the lighthouse which guides the vessels of sin into the channels of the gospel;" and I beheld and saw a radiant lighthouse at my left, on a projecting point, as I stood facing the channels which extended from away at my left to the harbor a little at my right.

Beyond the channels there was a very dark sea, and a very dreary and dismal looking city was in the distance. The lighthouse appeared to be built of white marble up as far as the glass, and the glass seemed to be very transparent, and it shed a very pure white light, which did not seem to proceed from lamp or candle, and its rays extended far over the black and dreary sea. At the end of the view, as far as the eye could discern, I beheld the city, which looked so black and horrible, like the sea which was between us and it; and this city I understood to be the city of Delusion.

The harbor had two channels, one the gospel channel, the other the channel of despair. I saw a great many vessels coming up the gospel channel, which channel was straight and narrow, and many were wrecked on the rocks and sandbars while trying to get to the harbor. Those vessels that did come to the harbor had a new appearance, with sails of pure white. As they came up in turn to the dock, they inquired of some standing there (dressed in the purest white) of the government and laws of that city. The answer was given that the city was governed and its laws executed by Apostles, Prophets, Evangelists, Priests and Teachers, whereupon the people came ashore. Many other vessels with sails of darker hue, and some very dark, moved slowly up the channel, and swayed to and fro in its waters. They also inquired about the government and laws of the city, and, being answered the same, they quickly turned, and swaying to the left with amazing velocity, they entered the channel of despair, which led to the ocean of Sin, from thence to the city of Delusion. Many of these, bearing too far to the left, I saw swallowed up or taken in by a large whirlpool before reaching the city of Delusion.

This city not only seemed bleak and desolate, but there seemed to be no architectural harmony in the formation of its buildings, but all was irregularity, disorder and confusion, whereas the streets of the beautiful city were regularly laid out, having paved walks, which were adorned with beautiful shade trees of rich foliage, and all set in a lovely green. Indeed its splendors were glorious to behold. It was radiant with its own hallowed light, which mingled with that from the lighthouse. It was also beautiful in architectural symmetry, and harmoniously agreed in all its design and structure, and with the light overshadowing it.

I.N.W. Cooper

[Published on April 15th, 1877 in The True Latter Day Saints' Herald \(Vol. 24-8:116\)](#)

On the morning of the seventh of November, 1876, (Presidential Election day), I dreamed that I was in a room with another man who had charge of a curious cabinet of small blocks, arranged in very regular order and very close together, under and behind what seemed to be a counter. I was standing near the end of this cabinet and could not comprehend its my design. This man, who seemed to be instructor, beckoned me behind the counter. Taking my position, as directed, my instructor moved some secret spring and the blocks became detached from each other, and I perceived, that instead of their being solid blocks, with certain grooves and elevations passing longitudinally over them, they were in reality men in ranks, fully equipped and properly officered for war. I admired much their martial order and their fine display in arms and uniform, but particularly their commanders, who were stationed at equal intervals along the various columns, and who seemed to be invested with much power.

I still demanded an explanation of all this martial array; then my instructor turning around to a black board took up a crayon and very rapidly drew an intricate network of lines on the board. I could not follow him, as he traced out the curious figure he was trying to portray, and it was not until he had finished his design that I was enabled to see any meaning in the draft. But when it was finished I recognized in the drawing the map of Europe and a part of Asia, and particularly around the east, south and west sides of the Black Sea were great concentrations of a dark color, and seemed to be in the shape of men being crucified, their heads all pointing inward towards the Black Sea. The concentrations seemed to be about three or four in number, but very large.

The next scene was laid in America; I seemed to be in the suburbs of a town, in front of a small white house. I looked toward the right and observed some thick hazle-brush and it was in silent commotion. Presently I beheld a beast with the body of a bear, but its head and breast seemed erect; on the left side of its breast was a huge serpent, attached near its middle to the breast of the beast; the tail of the serpent was coiling downwards, while its head was erect beside the proper head of the beast. This beast moved up the street and passed the house, while from towards the left side of the house was coming down the street a large leopard. As they approached the house I went in and found a number of women and children there, in great fear. I observed the house was very clean and white, even to the window blinds, which were all closed. When the beasts had passed I opened a front window blind and called a number of the women to look at the beast. It then turned and came down the street again, passed the house, and I went out the front door just as the double headed beast overtook the leopard, before it entered the brush at the end of the street. The beast, whose shape was that of a bear raised his head over the leopard's neck and bit the leopard's head off, when the blood flowed in great volume over the face, beard, and shoulder of the beast, which I now perceived was none other than a very strong man, of very dark complexion and fierce countenance, and not above the medium height. Immediately after this, the man, dressed in black, wearing a silk hat and carrying

a sword, crossed to the other side of the road, and following a by way ascended a steep hill, and brandishing his sword, roared with a terrible voice, similar to the roaring of a lion, all along the summit of the hill, the blood of the other beast all the while dripping from his hair and beard.

J.F. Kingsbury

[Published on June 15th, 1877 in The True Latter Day Saints' Herald \(Vol. 24-12:178\)](#)

Here is a dream which I had several years since, and one which has been repeated at three different times during my life, with an intervening space of several years each time, and each time exactly the same thing.

In my dream I was sent by some persons who had authority over me to a maiden aunt of mine, to get a certain book which contained valuable information. This book was in this woman's keeping, and no person was allowed to read it; yet those who sent me for it said to me that it would be given to me and to no other person. I went and asked for the book. She presented it to me, and, as she did so, she opened it at the title page, with this remark: "This much you are permitted to behold at this present time, and no more; but the time is to be when you may look into that which is now withheld." This was what I saw: A book about the size of the Book of Mormon, and facing the title page was a picture, or what appeared to be a picture. This was divided perpendicularly in three equal columns; the first or left hand column was all that I saw at first. In this I saw men, women, children, beasts, birds, insects, and all kinds of vegetation, not as in a picture, but as in real life, the people moving, talking and singing, and all contented. The top of this was light as day, but, as I glanced along down the column, it grew dark and then darker, until I could distinguish no object. Then my attention was called to the second column, which was dark as dark could be, not a single object to be seen, neither man nor beast, nothing but midnight darkness. I then looked to the remaining third of this picture, and there light began to dawn and objects became visible, and as in the first, so in the third I saw men, women, children, beasts, birds, insects, trees, plants, and everything that makes life pleasant. I thought that I could hear the people sing and rejoice, and the light increased and grew brighter and brighter as I beheld it.

J.F. Kingbury

[Published on June 15th, 1877 in The Saints' Herald \(Vol. 24-12:178\)](#)

Here is a dream which I had several years since, and one which has been repeated at three different times during my life, with an intervening space of several years each time, and each time exactly the same thing.

In my dream I was sent by some persons who had authority over me to a maiden aunt of mine, to get a certain book which contained valuable information. This book was in this woman's keeping, and no person was allowed to read it; yet those who sent me for it said to me that it would be given to me and to no other person. I went and asked for the book. She presented it to me, and, as she did so, she opened it at the title page, with this remark: "This much you are permitted to behold at this present time, and no more; but the time is to be when you may look into that which is now withheld." This was what I saw: A book about the size of the Book of Mormon, and facing the title page was a picture, or what appeared to be a picture. This was divided perpendicularly in three equal columns; the first or left hand column was all that I saw at first. In this I saw men, women, children, beasts, birds, insects, and all kinds of vegetation, not as in a picture, but as in real life, the people moving, talking and singing, and all contented. The top of this was light as day, but, as I glanced along down the column, it grew dark and then darker, until I could distinguish no object. Then my attention was called to the second column, which was dark as dark could be, not a single object to be seen, neither man nor beast, nothing but midnight darkness. I then looked to the remaining third of this picture, and there light began to dawn and objects became visible, and as in the first, so in the third I saw men, women, children, beasts, birds, insects, trees, plants, and everything that makes life pleasant. I thought that I could hear the people sing and rejoice, and the light increased and grew brighter and brighter as I beheld it.

E.G.

[Published on July 1st, 1877 in The True Latter Day Saints' Herald \(Vol. 24-13:200\)](#)

I dreamed that I saw a tree growing at the edge of a stream of water. There had been twelve large limbs upon it, but they were all cut off. I heard a voice saying that the choicest fruit they could get had been selected, and they had grafted in the twelve limbs that were cut off, but that they had not had time yet to do much. Then I dreamed that I was up in the tree, standing on two short limbs that were grafted, but I had nothing to hold to. I looked to my right hand and there I saw a young tree that had grown from the root, and a voice said to me "take hold with your right hand," and I took hold of it, "for it is sufficient to support you." Then the voice said again, "God is going to do a great miracle, and show the people in this age of the world that he is the same as in other ages". After this I was moved, and the trees with me, across the stream, and placed on the other shore; then I awoke.

A.H. Curtiss

Given on the morning of May 7th, 1877

[Published on July 15th, 1877 in The True Latter Day Saints' Herald \(Vol. 24-14:213\)](#)

I had a vision or dream on the morning of May 7th, as I was lying in bed, thinking of the visit home which I am about to make. I thought that I was at home, and father and mother were there, and a Methodist minister. We began talking of the recent execution of John D. Lee, and of Mormonism. He asked me if there were not some Mormons in Kirtland. I said, "No," but said that there were Latter Day Saints there. He asked what books we believed in besides the Bible, and I told him. He asked to see them, and I handed him the Book of Covenants, which, after reading he did not object to. He asked to see the Book of Mormon, but as I had none he sent and got one. After he had read it he gave it to me, and made some sarcaistical remark about Joseph Smith. He asked me if I believed him to have been a martyr, and I said that I would answer his question by asking him another: "Do you believe in Jesus Christ, and that he sealed his testament with his own blood? If so, why not believe that Mr. Smith could do the same? Yes sir, I do, and that both were necessary for the salvation of man." As I spoke I held the Book of Mormon up in my right hand, which was supported by the back of the lounge on which I was sitting, and a bright light shone encircling the book and my own head, and a voice said, "This is my book; you may put it in the fire but it will not burn, yet woe unto that hand that casts it into the fire." And there was silence in the room for some time, then my father said, "It is enough;" ma said, "She is going to die." The minister remarked that he would like to hear some one of our faith preach, while I felt so happy and so peaceful.

Rebecca Dayton

Given in July 1862

[Published on August 15th, 1877 in The Saints' Herald \(Vol. 24-16:247\)](#)

In July 1862, I was sitting in my room alone, meditating on the things of the kingdom; and, while thus engaged I saw a tree spring up before me, filled with leaves and fruit, I looked at it and, while doing so, the old fruit and the leaves began to fall off, and, as fast as the old fell off, new fruit and new leaves sprung forth until all the old, every particle, fell off, and it was filled with the new, and then it began to grow until it became a beautiful tree of large size. While looking at it with admiration I said, "What can all this represent?" Then I saw opposite the tree a very fine looking man, who spoke and said "This represents the true Church of Christ, and everything else will fall to the ground, old Church and all". I had never seen such a looking man, until Br. Joseph Smith [III] came to my house, when he visited Kirtland, in 1875, only he looked older than in my vision. I shall never forget how earnestly he spoke.

I.N.W. Cooper

Given on the morning of February 24th, 1876

[Published on September 1st, 1877 in The True Latter Day Saints' Herald \(Vol. 24-17:262\)](#)

Saturday morning, February 24th, 1876, I dreamed that I was in some foreign land, among a peculiar looking people. The first place that I remember being at I was sitting at the east end of a house, in its shadow, as the sun was then past the meridian. To the east of this house was another, which seemed to be a residence of comfort and affluence. To the west, and a little south, was another building, seemingly not intended for habitation. While I was sitting in the shadow of the middle building there seemed to be a number of men on the south side of the house, one of whom was introducing a stranger to them. Coming from the south side of the house east of the middle one, were eight or ten men, who were of a very dark (not black) complexion, foreheads very high and full, heads and faces large, noses large and aquiline; all were above the medium in stature, but one of them seemed much larger, and was apparently a very strong man, with a peculiarly large forehead and nose. Three of these men I supposed to be brothers, as they had strong facial resemblances. I observed all these men very closely. They were dressed in a rather coarse blue clothing, made somewhat after soldiers' undress uniform. The tallest of these men beckoned me to come among them, but feeling my inability to converse with them, I declined; yet I felt grieved that my bashfulness should again deprive me of a pleasure I desired, for I felt curious to know who the parties were who were on the other side of the building; besides there was a very large, well-dressed man standing right at the corner of the house, his buttons were large, and of silver; on his shoulders were something like a bird, and on either side of the bird a large star, or button, all of silver. Finally I heard the one who was introducing, say among other words, "Koenig," which is German, in the English, King. I then inferred that this man at the corner was the King. Very soon after he went toward the house to the east, followed by two men, and entered. I then joined the men who were on the other side of the house, and noticed quite a company of men and women on the lawn, which was very beautiful. I conversed with one of the women, who wore her hair in a short tuft on the top and back part of the head, and small tufts on the sides, above and in front of the ears. Her hair was black, as was that of all the women, who wore their hair in much the same way. They were all dressed in a similar style; dresses not very high in the neck, and not reaching below the ankles, very simple and of durable fabric. Their figures were not deformed by tight lacing, as their bodies were well built, and square. Their complexion was of a very high flesh color, very much like some paintings which are over done. They were dancing on the lawn, and seemed very well contented.

Presently the man supposed to be the king came from the house from the south side, and proceeded across the lawn toward the building to the west; he had on his left breast a large silver insignia of office; his clothing was well fitting, and made of bright blue cloth, but not fine in texture. He entered the building, while one or two men followed him, among whom was the tall man spoken of. I followed him, but saw the king no more. Inside this frame building was found a

large square enclosure, around which ran a stone wall, ten feet high. This enclosure was paved with stone, while through it was a shallow trench of stone. There were two piles of excrements that seemed very curious, and I could not recognize them as coming from any animal I was acquainted with. There were two dead small animals, one of which was lying in the trench, and as a boy kicked its head over, I discovered it to be much like a sheep.

I beheld these things from the top of a wall, for I had mounted the wall as soon as I saw it. I was, moreover, surprised to see children playing in the enclosure. I immediately ordered them out, and opened a door which was just under me. At this time the large man entered another door, and approved my ordering the children out. There seemed a great many to let out; and finally, a mouse-colored animal, resembling a mule, was seen coming to the door, and the tall man was driving him out by a pair of lines over his back. The animal could scarcely get through the door. After all had passed out my attention was attracted toward the lower side of the enclosure, by a curious young animal, somewhat in the shape of a kangaroo, with tufts of hair on his head, stern and its knees, which seemed like elbows, and worked the same way. It was pawing over another animal, and thereby distressing it. The man said to me that it would die in an hour. On looking closely, I saw that the animal had a probe, with which it had been distressing the other, larger animal. The man then took the probe, and probed on two or three sides, and presently a square section fell off, which again was probed and separated into four parts resembling books, of dark green color. two or three more were taken off, but none of them opened, and I piled them up. I then said that I should like to see the vital part of the animal, which seemed to have no particular organized body. He then entered the probe near the middle of the remainder of the animal, which then opened like a large book, and was laid flat in a shallow box. The eye of the animal was large, bright and dark, and immediately began to grow dim, and very soon closed in death. It was not quite in the middle of the animal or box.

What had hitherto been the animal was now a most curious arrangement of very finely cut Woodwork (sawed apparently by a very delicate lathe) connected by wires and strings which were all packed in a box, and were when laid together, not more than half an inch in depth all over the box. At each end seemed to be a cross section, having no apparent connection with the main body of the curiously wrought machine, which certainly it was. I inquired what these two sections, at the ends, were, and was informed that they were two engines, but could see no resemblance to engines, neither could I see any design in any of the complicated spectacle before me.

My instructor now raised the engines, one at each end of the box, and the whole structure arose with them, the strings and wires proved to be attached, with great delicacy, firmness and precision, to the two engines and all the different parts of the curious animal, and as the engines were raised the whole stood up together, a most complete microcosm of a strange and beautiful land, with its animals and birds fairly represented. The colors were mellow and rich, the perspective was faultless, the harmony of all was complete.

There seemed to be an upper stratum to the whole, consisting of a very fine seive-like texture made of fine wire; upon this stratum many birds of rare plumage and some curious animals were located in a peculiar order, and when the engines were set in motion (which was by

pulleys at the top) all the birds and animals passed around over the surface of this upper stratum. When a certain large and beautifully plumed bird approached I was told that that was spring. The more solid structure below I could see through this seive-like stratum, which seemed to be suspended entirely over it, at a small distance above. I could discern some animals and other objects below, but did not look closely to see exactly what they were.

To the right of this strange contrivance was a similar one, but it contained mostly very large animals, some of which seemed to be distressing others, and when I appeared before them, they seemed to lift up their heads with astonishment. These were manipulated by another man who seemed anxious for me to examine them, therefore I came back to my former position, but I was more interested in the other, and to do so I had to crawl over some of the wires, which I did very carefully, to the satisfaction of my instructor. I was impressed with the idea that the whole was a panoroma, or microcosm, of that land and nation, and the only way my guide could give me a correct understanding of his country, not being able to speak my language and I not being able to understand his.

When the view closed the operator collected the various objects in his hand, and they resembled a string of very fine birds in the hand of a fowler. "I awoke, and it was a dream."

W.B. Tignor

[Published on September 1st, 1877 in The True Latter Day Saints' Herald \(Vol. 24-17:263\)](#)

I was in a strange place, and was troubled about something. It was thundering and lightning very hard. I looked towards the northeast, and saw a cloud with a level top; the top reached an angle of about twenty degrees from horizon to zenith, distance half mile. On either side of a space of the level top of about a furlong rose up two clouds like mountains. Above the level cloud was clear sky. While looking, a vessel appeared from behind the right hand cloud sailing toward the left, and about ten rods behind that came another. I thought if there was seven vessels it would rain so hard that the people would have to get into a boat to keep from being drowned. After the second came the third; and so on, until six vessels had come in sight, at regular distance; and after the sixth vessel came a building, moving on the cloud in regular order with the vessels, (I thought the building was the temple of God), and after the building, come the seventh vessel. I saw the vessels, the masts, and shrouds, but saw no sails. When I saw the building, I called my wife to come quickly and see the temple. She came, but before she got there, the vessels, temple, and all had passed behind the cloud on the left. I thought to pray the Father that he would not destroy the people; but again I thought it would be contrary to his will, and did not pray for them.

A.C. Everett

Given on February 23rd, 1877

[Published on September 15th, 1877 in The Saints' Herald \(Vol. 24-18:279\)](#)

I dreamed that I was going out to do a job of work, it seemed that I thought that it was upon a building, (I am a carpenter by trade), and I had a square in my hand, but after I started I had a different job given to me. I saw a large grain field, and the oats were very large and heavy, so that the stalks bent down. I spoke and said that I would bind, but was told that I would have to cradle, and the cradle was given me which had fingers five feet long, and I cut such swathes that I look around and wondered how I was strong enough to do it. I have since had several dreams similar to this. Has this any significance? If so, what?

John F. Drown

Given on August 1st, 1877

[Published on September 15th, 1877 in The Saints' Herald \(Vol. 24-18:279\)](#)

I dreamed that I was in a place seeming to be to the south and west of Iowa. It seemed like a large plantation and someone told me it was Zion, and that the saints were all gathering there, to this plantation. They were as numerous as bees around a hive. There was a very heavy crop of corn on the ground, green and growing, and the large body of Saints seemed to be all at work at this crop. While we were at work a large, heavy cloud arose from the north-east, and rolled close to me. There seemed to be a messenger in the cloud, for a voice coming from the cloud said, "This is the last harvest of the Saints. Thrust in and work well, this is the word of the Lord;" and behind this cloud was a glorious light, and it shone upon the plantation, as we were at work, brighter than the sun. And I awoke. Remember us (who are alone) in your prayers.

Geo N. Davidson

Given in 1875

[Published on November 1st, 1877 in The Saints' Herald \(Vol. 24-21:328\)](#)

In 1875, while lodging at the residence of Bro. D. S. Mills, Mission San Jose, California, I dreamed of finding a strong, well made key, of choice metal, and stout guards, in brother Mills' woodyard, among the chips and rubbish. It seemed to be a little dimmed by being covered up, or not used. I dreamed of it being of much value, and that I had a right to it. When I picked it up, and showed it to Bro. Mills, he seemed pleased; and if any of my readers ever saw Bro. Mills when he was pleasingly surprised, they know just how clever he looked, yet he did not say much. I felt that he did not congratulate me much for the prize I had found. I awoke and thought it over, feeling very happy in my mind; but not knowing what my dream meant, I soon after fell asleep, again to dream of being a teacher in a daily school, with large and small scholars. The order of the school was that each scholar, old and young, should rehearse a lesson every day. It appeared to be one thing over and over. The older portion of the school seemed to decline their duty, and kept back, which seemed to grieve me. Then there appeared the president of the school, or someone in authority, and spoke with me about this lesson. Directing his words to me, he said, "You, and all the class must be faithful in saying that lesson; if you don't, the younger will. and they will come up and take your position."

I know that I felt that I did not want to lose my position; but I awoke, and told my dreams to Bro. Russel Huntley, who was sleeping in the same room. The dear, kind brother, being slow to speak, took a little time to think, then said: "That key, when you get it, will be of great value to you."

Some time after this, when at Bro. Hyrum Davis', Washington Corners, California, in an upper and very pleasant room, where I oft retired to read, write and pray, and get blessings, I found on one occasion the vision of my mind enlarged, and I seemed to get a glimpse from the beginning to the end, and the glorious plan of the gospel, and the faith once delivered to the Saints. It was a saving faith, even temporal salvation (see Heb. 11), for proof, and that we were living in an age when we need the same faith.

God in his mercy gave the Word of Wisdom to the Saints, that as many as would observe the word, walking in obedience to the commandments contained in the gospel, should realize the promises. For the word reads so plain, showing forth the order and will of God in the temporal salvation of all Saints in the last days. Shall we heed the lesson as it reads, or try to shape it to suit our fancy, or tastes. If we, as Latter Day Saints, pervert that revelation, we are doing no better than the sectarian world is doing with other sacred truths. And how can we be faithful in teaching others, when we ourselves have need to be taught on any principle or doctrine, essential to salvation?

While in my room enjoying the Spirit - teaching by the Comforter, there seemed a voice to say to me, "Be faithful in declaring the things you have learned; but he that is faithful, will find enemies even among his brethren."

Then I seemed to understand my dream; it was all made plain to me. A teacher among older and younger, and it is a fact too well known, the older decline the lesson. The consequences were plainly taught, and if it was not by the Spirit of God, I have no confidence in the latter day work. In speaking on the subject, I have had good liberty and free spirit; that to me is one proof. Again: I have met opposition by my older brethren; that is another. "In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed. Then he openeth the ears of men, and sealeth their instruction;" that is another. I feel that revelation is sealed as a fact, and can say with the Psalmist: "The words of the Lord are pure words, as silver tried in a furnace of earth, purified seven times." - Ps. 12:6 So when they are given to man, an attempt to change them would be an insult to the God of Heaven.

1878

Sarah A. Rose

[Published on February 1st, 1878 in The Saints' Herald \(Vol. 25-3:35\)](#)

One evening after I had been meditating deeply upon the latter day work, I knelt before retiring, and asked God to give me a dream concerning it. And as soon as I fell asleep I dreamed that I had gone out for a ramble, and found myself on the banks of a river, one somewhat larger than the Ohio river. Its waters were clear, and looked green. All over the surface it was just like a riffle, and it was in good stage. I wondered where I was and what river it was, for I did not know. I looked around to see, and on either side of the river were beautiful fields, -- large, wide, and long, with green grass a hand high, even at this time of the year. I wondered where I was, and looked for dwellings or persons; but there were no persons, neither house of any kind, in all that place. But across the river from me, in a north-east direction, was a large building nearing completion. The walls were built of logs, which seemed to have been hewed long ago, and had lain till they were grey with mildew, and now they were used over again, showing that they were not rotten, but sound. The rafters were on, but no roof. I wondered where the workmen were, (for it was deserted), and if it was a dwelling house, for I could not tell. A voice then seemed to say, "The workmen are at home now, but it will soon be finished and ready. It is not for a dwelling house, it is a house where many will gather too." But the voice did not say what they would gather for, and I thought to myself, when I get home I will tell my parents, and brothers and sisters, what a beautiful place I have found, and we will come to the gatherings. Then I became aware that I was very hungry for fruit, and I thought, why I surely passed fruit trees coming along. Then I looked to see where they were, and all about the whole field there were fruit trees of every description, from the smallest to the largest; but they were a great distance apart, to what trees are in an orchard; so I had to go to them to see if they had fruit on. On approaching them I found some had a third of a crop on, and some again had only a few on, some scarcely any, and some none. Some fruit was good, some hard and green, some so faulty and knotty as not to be worth pulling, but to leave alone, as it never would be fit to gather or eat. I wondered why it was, for the land was good, rich, and fertile, level and nice, and the trees looked healthy and rugged, and were still full of green leaves, so that I could scarcely see the fruit till near the tree. The light of the place seemed grand. While in wonder I awoke, and was in possession of the Spirit, the promptings of which said, "God has answered your prayer, and given you the dream; now try to understand it, then bid all take heed.

Now I don't understand it, and if any have the interpretation of it, send it to me. I wish I could tell you all the answers to prayer that the Lord has given me since I came into the true Church of Christ; but I bear my testimony to you all, every one, and all who read this, or hear it read, that this is the work of the living God, and he has not changed, and all who would know for themselves must seek him humbly and earnestly, and must prove him. He invites you all to do

so. May you all find him true and good as I have, is my prayer in your behalf. I am truly a confessor of the one faith.

Aegis

[Published on February 15th, 1878 in The Saints' Herald \(Vol. 25-4:54\)](#)

The spirit of melancholy misanthropy had possession of my soul. For some unaccountable reason I was dissatisfied and out of patience with all the sons and daughters of Adam. Hadn't a particle of charity for the errors of humanity, and humanity seemed to be composed entirely of errors. I said in my heart "Vanity, vanity; all is vanity and vexation of spirit."

I attended divine service. Standing in the pulpit with the word of God in his hand I saw a man of noble mien; and a thrill of gratitude vibrated my heart as I noticed that he was a stranger. His voice was sweet and rich as attuned melody, and his words were the embodiment of poetic eloquence. While the burden of his message was "Be ye pure," I listened indifferently; but the words of the speaker fell deeply yet gently into my heart of hearts, like balm to a wounded soul. I gazed with interest up into the animated handsome face before me. I listened with breathless eagerness, with rapt attention, oblivious of everything save the happy consciousness that I was under the droppings of the sanctuary. Every shadow of gloom and despondency was gone and my spirit seemed ready to flit away to realms of bliss. Surely, I said to myself, there is goodness and purity and honor on the earth. This man, standing here so nobly and declaring the pure, unadulterated religion of Jesus Christ, he is not contaminated with the evils common among men. He practices what he preaches. And I went home much comforted.

I saw less of intentional wrong in life than had blinded my vision a few hours before. I felt I could trust my fellow man once more-- whereas I had had no particular reason to doubt - save that my own perverse nature labored under "a desperate attack of the blues."

I went to bed with a calm, serene, happiness, such as only flows from a divine source. I closed my eyes and - sleeping or waking whichever it may be, I saw strange sights and heard most unreconcilable things. A broad panoramic view lay spread before me. A smiling landscape, a peaceful home, and then a room within the habitation where two persons sat. One, a lady, fair, refined and strictly pious; the other the handsome, noble, pure minded stranger, minister, who had graced the pulpit of our humble place of worship and acquitted himself so nobly, so satisfactorily

He sat beside the lady, who was an honored sister, in the church, where he held high and trusted office; he sat beside her and begged, entreated, sued for her love. He went down on his knees to her, as any passion blinded young swain might do, and plead the sincerity of his affection. A swift wave of horror swept over my soul as I remembered hearing the remark, as I was leaving church, that Elder A. and his wife were from Carroll, in the state of. He was a married man. And this lady who sat so coolly, and yet unresentingly, listening to his mad declaration, was a wife of an old and esteemed friend of mine. What does it mean? I cried. Is it possible such things can be? No, no. I was mistaken. I would look again. But the scene had vanished and another took its place. A loved and trusted friend, a man of God, a teacher of our flock sat alone writing. A strange look was on his face, one I had never before seen him wear; a

look of triumphant delight, yet not withal pleasant to behold. A closely written sheet of a delicate tint, and beginning with "My Dearly Beloved- -" as I saw when he held up his work to regard it with admiration. Tenderly folded and enveloped it was laid down and I saw the superscription "Miss- Hoptown." I shuddered with surprised emotion, but looked again. His wife opened the door. A dexterous movement covered the white missive with a book, lying near, and he turned with a sweet smile to greet his trusting companion.

"Writing?" she questioned.

"No dear, not yet," he replies "I was going to write to Bro. B. But there's no hurry. If you've time we'll take a sleigh ride up to the village. Twill seem as if we were young again, wont it, puss." I saw him swiftly convey the letter to an inner pocket and leave the room with his trusting wife on his arm.

I turned my face away in disgust, as I saw that same secret missive fall from the hand of this minister of righteousness (?) and lodge in the common letter box, at the village, where he had brought his wife for a ride.

A sound of familiar voices drew my attention once more. I rubbed my eyes and passed my hand over my brow to be sure that I was I. Yes, there stood my own sister-doubly so-having the same father and mother as well as being a sister in the church. Yes, she whom I considered pure and spotless, the wife of a true hearted honest saint; the mother of innocent young children; she standing beside -can it be? Yes, the teacher of our little flock,-his arm encircling her waist, and her head leaning familiarly on his shoulder. Words are spoken that would bring down the wrath of justice, were we all rewarded according to our merits, here. And there is neither timidity on his part, nor blushes of indignation on hers.

Lo! the start - the standing apart and the guilty shame on each face as a child enters the room. And his wife, the mother of his children is at home across the way, ill in bed. "O merciful God!" I cried in anguish of soul. "Is there no purity, no sincerity in man!"

The vision fled, but the sad, realistic memory remains. Is it all a dream? Is there not too much reality mingled with the visionary to be passed by unheedingly. How hard, how almost impossible it seems for us to be "wise servants and harmless as doves." How shall we, while watching and praying, and when we discover iniquity lurking in noble hearts, be able to distinguish between charitable forbearance and covering error that should be exposed. O for the pure unfailing wisdom that works in accordance with perfect love.

Ella R. Devore

[Published on February 15th, 1878 in The Saints' Herald \(Vol. 25-4:55\)](#)

On the night of the 25th of November I dreamed that the morning was pleasant and the sun shone bright and clear, when seven of us started on a short journey, four of us Saints and three of the world. After going a short distance we came to a turn in the road facing the north, when suddenly the air became dark with smoke, dust and leaves, the wind blowing and hurling them in great confusion. Through this we could see all species of the fowl creation, chickens, geese, crows, etc.; also all the animals that were upon the land and in the water. All these were at war with each other, fighting, devouring, killing, and the dead falling to the ground around us, as far as the eye could reach. One in particular fell close by us. It resembled a goose, only it was about four times larger, and was headless and featherless, having lost these in the conflict. While we were wondering at this I looked toward the west and beheld a lion, one larger than an elephant, appearing through the smoke and coming towards us. I cried "Look." We trembled at the sight, for he was terrible to look upon, and was filling the air with awful cries of anger, and was grinding his teeth with fury. Just then my husband said "Look to the east." We did, and beheld another lion resembling the first, in every particular, and coming directly to meet the first. Again we looked, and in the north east we saw another lion similar to the other two, but he was further away, and coming towards the others, but not advancing so rapidly. The first two had now met in conflict, and were gnashing their teeth and tearing and devouring one another. Oh, it was terrible. The tongue cannot give utterance nor pen describe the awful sight, and fear came over us. During the conflict of the lions we beheld two chestnut burs seeming as large as a bucket, fall from them toward us, and, we, fearing they would strike us, started for a small knoll on which were two large trees with small bushes growing around them, their branches were interwoven, forming a secure refuge for us. Br. Brown was one of our number, and he called us to stop and see the power of God. None gave heed to him but myself, and I tried to brave it, but it was so fearful that I shrunk, and stepped backward and came near being struck by one. Said Br. Brown, had you stood still you would have been safer. We took large stones and broke the burs open and found three nuts in each, larger than the common chesnut. We then took them up to the rest to show. We broke one open to taste, but it was tasteless. We then put them together as a relic for others to examine, During all this time the conflict between the two lions continued, the third one drawing nearer. All the other animals were also in continual conflict, but were gradually growing fewer on the account of the many dead. The lions were fearfully torn and bleeding yet fierce and angry as ever. My body was wrapped in such fear and pain at the awful sight that I awoke, not seeing the end,

Heroine Randall

[Published on April 15th, 1878 in The Saints' Herald \(Vol. 25-8:117\)](#)

Her parents were Methodists, and in that faith she was nurtured, but neither she nor her husband were yet members when she, at the age of twenty-one, had the following experience, as related by her:

"I was taken ill and was very sick for some time, so that none thought I would recover. One Sunday morning while I was sick my husband went to the Methodist class meeting, leaving two neighboring women watching by me and caring for my little girl. Their talk troubled me and I asked them to get some books and read, so as not to disturb me, for I was very low. Soon after this a strange feeling came over me, a sensation of cold over my whole body, and I understood that I was struck with death. I felt that no human aid could help me, and I prayed and called on the Lord in behalf of my soul. Presently I discovered that I no longer had the power to speak, and that I could not hear any sounds around me, and my child and everything else grew dim to my sight, while I hoped that no one would disturb me till I had fully departed. Thus I lost all knowledge of earthly things, and the next thing was that I found myself in another place, and in the presence of one whom I saw was a most beautiful and glorious being, clothed with loose and shining garments, clear and white, which hung from throat to feet. As I looked upon him he said to me, 'Come and see.' Then my gaze was attracted in another direction, and I saw another being, one who was dark, forbidding, and dreadful to look upon, yet having power. He also said, 'Come,' and I seemed to be held spell-bound between the two, although all my desire was to go to the first one, and when I willed to exert all my powers to go to the beautiful and shining one the other influence was all gone, and I went to him and fell down at his feet and clasped his ankles, and I then saw how clear and transparent his flesh was. Then he took me up and I saw a dark gulf, the blackness of darkness, over which we were to go, but I thought that if I doubted or was afraid I would fall in; and, fearing that I would doubt, I clung to him and we passed over safely. He then set me down in a beautiful land where everything, the inhabitants, the trees, and all things were bright and lovely beyond compare. The people seemed to understand each other's thoughts as well without speaking as to speak them, and all were so lovely, and all were so happy, that I rejoiced that I had a place there, and that I had arrived so safely. But my attendant spoke and said that I could not stay now, but must return to the earth. I plead with him that I did not wish to return, but he was firm in his refusal. I asked him the reason why I might not stay, and he answered that I had not yet done the works on earth required, and that I had something to do there; that I must return and stand as a witness for Jesus, the Christ, during my life, and at all proper times must testify of the goodness of God and of his mercy towards me, that I had experienced and would yet experience; that I must seek for light and, as it should be shown me, must follow it wherever I found it, and also must teach and aid my husband and others as I advanced in the service of God. I answered that I had no confidence, no knowledge, no words to express myself. He replied that both wisdom and words would be given me in due

time; and he instructed me further in regard to what my life must be on earth as the way would be shown me. I asked him if, when my work was done, I could return to that beautiful land, and he said 'Yes, and your husband and children also, if they will follow your example and teaching.' Then I was removed and found myself in the body again and I saw my friends and neighbors in the room, and my husband standing at the foot of the bed weeping. When he saw that my eyes were opened he came to me and seemed surprised. I spoke to him, and to the room full of people who had come to see my body, and asked why all this, and I was told that the last flutter of breath had seemed to leave my body at 10:30 o'clock that morning, and that it was now 4 p. m. answered that they need not fear now for I would soon recover and live; but they did not understand. I felt well, but weak; all the fever and pain and disease seemed to have left me, and the next day I sat up, and I recovered full health rapidly.

Soon after my husband and I felt it a duty, knowing nothing better, and joined the Methodist Church; but as I studied I felt that true baptism was immersion, and after four years we withdrew from them, and in 1826 joined the Baptists, with whom we remained sixteen years, but I continued to search, and I read all the creeds and faiths, yet found none that seemed fully to agree with the Scripture teaching on water baptism, and on the gifts of the Holy Spirit. I then heard all sorts of bad things about the Latter Day Saints, and was told how strange and awful were their doctrines. Finally, in 1837, some Elders came and preached near us, and, after a time we went to hear them for curiosity, but I prayed before I went that if they were impostors their words should have no effect upon me; but, if they were indeed God's ministers, that then their words might be sealed as truth to me. I heard, and while I listened I despised myself that, for all my study, I had been so ignorant of the Scriptures before. But I resisted the conviction of truth, and for six years stood out against it. Meanwhile the Elders were abused, tarred and feathered, and any who joined them must expect to suffer also. So I debated in my mind, and struggled and refused, and felt wretched and unhappy, and the last three months I was in despair, because I rejected what I knew was the truth. I then came down to deep humility and tearful repentance, and then, in February, 1844, to the waters of baptism. When I was confirmed by the Elders there came a voice to me, not of man, saying, 'You are no longer a stranger and a foreigner, but are of the household of faith,' and that knowledge I have always retained."

The above account was taken from her own lips by the writer of this on the 11th of July, 1876, at Plano, Illinois, and has been given in substance by her to numbers of others, now living, since the time that she had the experience, and her life has ever attested to the undeviating truthfulness and honesty of her heart and conversation, while her husband was for many years a witness to the fact of her death, or what appeared to be such, while her spirit was absent.

Joseph Smith III

[Published on June 1st, 1878 in The Saints Herald \(Vol. 25-11:161\)](#)

In sleep, or in waking hour, I can not tell, I saw and realized what I shall try to relate; and, though some years have elapsed, what was seen and heard during that eventful hour remains vividly impressed upon my mind, as if heard and seen but yesternight.

I had slept and was consciously awake, and approaching a building apparently, eighty feet long by fifty in width, the walls of which were about twenty-five feet high from the top of the foundation, which was raised some five or six feet from the ground, and of stone roughly dressed by the mason's hammer, though jointed and faced at the edges. The front was to the east, and as I approached it from the north-east I had time to note that in the outside of the building no attempt had been made by the builders at ornamentation; except that along the sides were a series of pilasters standing out from the main wall a few inches, though forming a part of the wall, the bases of which were finished in square work, pedestal and pediment; the tops in capitals rich and peculiar in style, but which I can not describe.

At the front a flight of nine, wide, stone steps reaching nearly across the building, led up to the entrance; this entrance being an open porch about sixteen feet deep and thirty wide. Two finished pillars stood at the outer edge of this porch supporting with the walls at either side, three arches. These pillars had square and solid finishes at the base, but rose from their bases round and smooth, to their caps, which were very richly carved in square designs; the arches which they supported the inner and outer feet of, were exactly circular, and formed of cut stone, and were only a few feet below the ceiling of the porch. The inner side of the porch formed the outer wall of the assembly room, and was richly paneled between the open doors, one at either side of the porch opening straight into the building from the front, and apparently three and a half feet wide and nine or ten feet high.

As I passed up the steps I seemed to know that the Saints were assembling for some purpose, and yet I felt no care nor responsibility respecting the nature of the assembly, any more than to be there with the rest. I found three or four brothers standing at the right, or north end of the porch, conversing in low and quiet tones together. I joined them for a moment; and while standing there I saw numbers of both brothers and sisters come up the steps and pass across the porch and into the open doors, the brothers to the right, the sisters to the left. Some I knew, some were strangers whom I had never seen before. Some, of both men and women, who came briskly up the steps and walked freely across the porch went no further than the doors; when for some cause that I could not see, they stopped, and either turned immediately round and walked hastily away, or turned hesitatingly, slowly and sadly with frequent backward glances, went away as if overcome and distressed.

While standing thus a shadowy fear came over me, that as I saw some turned away, for reasons that I did not know, and as I then supposed by some one standing at the doors, so I might not be permitted to go in; and in my perplexed and doubting frame of mind, I turned from the

brethren with whom I was chatting and walked slowly toward the door upon the right, thinking that if I saw the least sign that I was not to go in, I would turn at once away, as if I did not care to enter. As I came near the doorway, to my surprise, I saw neither sentinel nor usher, neither door shutter, nor bolt, lock nor hinge, nothing but the door way with door jams, lintel and threshold smooth and free from any indication of there ever having been a shutter with which to close the opening. My surprise was increased when, being permitted to pass in, I found no one inside having charge of the door or aisle; not anything to betray the mystery of turning those back that had gone away.

I went carefully in, taking my hat off as I passed the door way, and walked about a third of the way up the aisle which led the entire length of the room, ending against the side of the pulpit platform. A dim and mellow light shone in the building, though I saw no windows; nor did it seem as if the light came from the sun shining out of doors, for none came in at the open doors. There were two aisles, one at either side of the room, a trifle wider than the door way, dividing the seated portion into three parts; the seats were similar to some styles of church pews, or slips, finished in dark, heavy, polished woods, and at the two sides running level from end to end, and across the room, except at the two sides of the pulpit platform where they were placed lengthwise, facing the pulpit. The middle row of seats were in parallel lines with those at the side, and level with them for about two thirds of the way from pulpit to the door, when they rose in a circle, arc down, until the last one was raised five or six feet. At equal distances apart, and at the outer side of the inner row of seats, were four pillars supporting the roof.

The pulpit platform was very elaborately finished, and contained a seated apartment, richly furnished; two small circular tables, one at either side, chairs at the sides, and an orator's desk, all of a similar material and finish as the seats, only much more exquisitely carved and colored. The walls were, apparently, painted, and finished in pictured designs, that the back of the platform much more elaborate and complicated than those at the sides; the ceiling, also, was richly decorated; the cornices profusely so, with carven imagery, scroll and counter-scroll, reaching along the sides, and down the corners and along the walls in places, corresponding to the pilasters upon the outer surface. In suitable niches, and on brackets carved and embellished, were pictures and statuettes, the pictures representing scenes in the life of the Savior, the Apostles of the New Testament and of the Book of Mormon; the statuettes the figures of covenant leaders of both continents, ancient and modern.

I had, however, only time to catch a hasty glimpse of all that is so briefly described, when a sort of metallic, ringing sound from the left hand door, and a kind of flashing light diverted my attention, and I looked across to the other side, but saw nothing.

I had hardly time to renew my survey of the walls and ceiling when I was fairly startled by a repetition of the sound already referred to, this time at the door on the right through which I had come; I turned in my seat and saw a man standing at the doorway facing it as if to come in, and in the door-way itself, two crossed swords, much like the old fashioned broad swords, only a trifle broader; the hilts rested against the door jams, one at either side, about two and a half feet from the floor, and the swords crossed each other, edge down, with their points resting against

the opposite door jam about the height of a man's shoulder from the floor. The hilts were plain, the guards like the common sabre guard, the handle part of dark material; the blades polished till they shone like silver, with a golden tinge. As the man stood for a moment, the swords shook a little, as if held in the hand of a person nervous from excitement, and from them as they shivered, a pale, shimmering yellow light seemed to flash, or flow.

The man turned away with a sigh, and with a sad face; the swords remained just a moment, but before the footsteps of the repulsed man had reached the outer edge of the porch, they were drawn back apparently into the door jam itself, turning upward as if upon a hinge formed at the hilts. I looked the door jams all over after the swords were withdrawn, but there was no sign nor trace of any opening in which the swords might be hid; nor was there an evidence of the existence of the swords to be seen.

I turned to renew my survey of the room and as my eyes became more accustomed to the peculiar light, I discovered new and wonderful beauty in the workmanship and finish of the whole. I had, as it seemed, come early; for the arrivals were more frequent, the intervals between them shorter and shorter; the room was filling up on both sides, and in the centre; the dropping of the swords in either doorway was also more frequent, the light flashing from them more continuous; while now and then, from some cause, the falling of them seemed like a crash, as if they were clashed furiously together, at which the light seemed to blaze throughout the room and coruscate along the emblazoned imagery of cornice and column like yellow lighting. I sat in wonder, but not in fear, for within was complete quiet; I began to contemplate the arrangements of the pulpit, where now a page, a lad of some sixteen years of age, was moving to and fro arranging something upon the stand, the tables, and chairs.

A sudden loud clashing of the swords in the doorway just behind me, together with a vivid flashing of the strange light caused me to turn my eyes again in that direction; a man was standing outside the doorway, with his teeth shut tightly together, his hands clenched, and eyes blazing with fury and disappointment; before him were the crossed swords, quivering as if instinct with life, and endowed with emotion; the polished blades had changed their hue from silvery, golden tinged glitter to the color of a golden flame, while the light that scintillated from them flashed over and filled the room to the remotest corner, flooding seat and pillar, pulpit and altar, niche and statuette, picture and scroll, with its terrible brilliancy. The man turned away, the swords were withdrawn, but in an instant he came towards the door quickly, and was almost in the room with his right foot touching the threshold, when with a crash that sent the blood surging through my veins with the shock, the swords fell before him, sending a flood of flame and light over the room again; he turned again away, and stepping back a few paces, he started toward the door the third time with determination, despair and fierce rage pictured in his face; and again those terrible swords, now white and glowing like molten gold, fell before him, striking fire from their clashing crossing, shaking the building with the fierceness and suddenness of their fall, and filling the doorway from top to bottom and side to side with their quivering, eager motion, putting before the enraged and desperate man seeking an entrance, a wall of flaming swords and seeming fire. I shall never forget the fearful expression of baffled desire and helpless rage depicted in the face of the man thus barred out.

I watched him depart, and though many came; some coming in, some being prevented and going away, I saw only the one who tried more than once to enter. It seemed that when a person came up who was to come in, no stir, nor charge took place at the door; but when some one came who was not to come in, the swords dropped lightly into place across the doorway, striking slightly together as they fell. If the one thus stopped from coming in, at once turned away, the swords were withdrawn, without noise or light; but if they remained standing, as if waiting to come in or to question why they were thus stopped, the blades of the swords would begin to blaze and quiver with motion, and light would begin to emit from them, similar in appearance to the flame from a fire, briskly blazing wood fire; and the longer the person stood there, the more energetic would be the shivering motion of the swords, and the more vivid and intense would be the light flying from them, until in some instances, as in the one described, the room would be illumined with the light, which resembled that which heralds the rising sun seen as it comes unclouded from the shades of night; or like the glow at the setting of the sun.

I saw some enter whom in my waking every day hours I knew were deemed not meet for a membership with the faithful; and I saw some rejected who are deemed most worthy.

Some walked briskly in, some slowly; none who entered seemed to take any heed to whether there was anything to stop or hinder them; while some walking slowly and gently would find their way barred with the crossed swords, they having fallen into place gently and noiselessly; others coming quickly, would be met suddenly by the fall of the swords with a clash and noise, as if sprung into place by the stroke of a nervous and impatient hand; and if entrance were insisted upon, or seemed to be, the crossed swords began to glow, moving up and down, quivering as if with emotion and life, and light would emit from them as from the burnished plough-share set in the sun.

My waking eyes have never looked upon workmanship so complete, so fit, so richly elaborate in design and finish, so profuse and yet so grandly harmonious as that of the room I have so poorly described. The outside of the building was massive and solid, a building only impressive because of its solidity and strength; without a spire, and yet perfect in proportion, design and finish.

It faded from my sight, as sublunary things began to obtrude themselves upon my conscious being; but the impressions made upon my mind will never efface. Well may we believe that the "Flaming Swords that turn every way to guard the way of the Tree of Life," still stand as prescient sentinels at the open doors of the Temple of Eternal Peace, and dispute with the fierceness of awakened wrath the entrance of human or devilish design and work.

Christian Halterman

[Published on October 15th, 1878 in Saints' Herald \(Vol. 25-20:317\)](#)

Bro. Josph Smith: - As it has been but a short time since I became a member of the Reorganized Church of Jesus Christ of Latter Day Saints, I feel it my duty to bear witness through the Herald to the truth, hoping that it may prove edifying to the same. About four months ago we received word that a Mormon preacher would be at Joel Allen's in a short time; he came at night, of the 6th of June, he preached at the Cove shool. house in my neighborhood. I was anxious to hear the strange doctrine. I had formerly belong. ed to the Christian Order, and was a very zealous worker, but I have realized it was without knowledge. So on the above named evening, when I started to meeting I told father and mother that I would go and hear the Mormon preach, and if he preached the truth I would receive it. When I arrived brother Devore was praying. After he was through I went in, the assembly was large. I said to myself, "I like the looks of the Mormon whether he can preach or not." He began, I listened attentively, giving heed unto the doctrine he set forth. When he was through I was completely upset in my former belief. I saw that I had been wrong, and it was plain to be seen. I went home, tried to sleep but could not. I doubted at times whether it was true; but I could not shake it off. I could not forget what I had heard, it was fastened in my mind, at times it seemed to me that I could not live, its power was so great. I prayed to the Lord about it, and the impression only seemed to increase. But brother Devore had been challenged by a Disciple Minister, and the discussion was to commence in a few days. After that was over he came into our vicinity and preached for us again; then I was ready to be baptized. At the same time there was a lady came forward, making five who had obeyed in so short a time. On the next evening we met at the house of a sister for confirmation; I did not receive any testimony of the Spirit at that time, but on my way home there was a light shone around me brighter than the sun; under its influence I felt myself free of the load which was upon me to that time. I now rejoice in that I know "we are of God, and the whole world lieth in wickedness," and this is the gospel of Jesus Christ that we have obeyed; and "ye shall know of the doctrine" is his promise. Brother Devore organized a branch here on the 1st of September, with seven members, brother Joel Allen, president, brother J. J. Smart, clerk. We are living in peace and unity, and pray that it may continue. We expect the presence of brother and sister Ells in a few days.

I.N. White

Given on June 24th, 1878

[Published on December 1st, 1878 in The Saints' Herald \(Vol. 25-23:361\)](#)

On the night of June 24th, 1878, Bro. I. N. White, then away from his home preaching, dreamed a dream respecting one of his children, a girl about four years of age, the main portion of which we transcribe from a letter written to his wife dated June 26th, two days after the dream was given.

"I dreamed that Hella was dead; and that a year had elapsed. I had returned from a distant field depressed in spirit, and sadly thinking that I should never hear little Hella's voice again. Night came on, and when all the children had retired, and you and I were in the front room, I said, 'Emma, it is more than I can stand.' And the great emotions of my heart gave vent to a flood of tears. I wondered why the Lord had taken our little girl from us! You sat between the outside door and the window; I came from the stair door, when on a sudden I saw a tall woman dressed in white with a little girl in her arms, in the bedroom door. They both looked delicate and sweet. I started towards her, when she drew back out of my sight; and then I perceived that it was an angel; and the little girl in her arms was Hella. I had time only to gather my thoughts, when she appeared again and I asked her in. She came in, and I extended my hand, but she said, 'Do not touch me.' She took a chair and stood Hella down on her feet in front of her, and said, 'This is your little girl Hella.' I looked, with astonishment! and at the first, could not recognize any of her features. I saw that she was a trifle larger, about what one year would make. At first she seemed afraid of me and rather clung to the woman in white. I said, 'Hella, don't you know that this is Pa?' and the angel told her the same, and then she recognized me, and I could see all of her sweet features come back to my view very naturally. I embraced her in my arms (God only knows with what feelings) and kissed her several times; when you arose and came and embraced her, and kissed her so tenderly. We both knew that she could not stay with us, but would have to return with the angel.

"The angel informed us that she had brought her to us, because of our continued pleading to appease our tears, and to let us know how well off Hella was. She said that she was little Hella's instructor in the spirit land, until she grew to womanhood. This seemed a mystery to me. I asked her, 'How does the spirit land compare She said, 'It in happiness with this world?'

could not be compared; for there all was joy and no labor, tears, nor sweat of the face, to earn a living. The glory that is received can only be determined by those who taste of it.' That we could not appreciate it in this world, for it is a much greater change than we could think of. 'But,' said she, 'my time is up and I must be going.' She arose to her feet and took Hella in her arms, and was just in the act of starting when I asked her her name, and she wrote it on some dusty or ashy board that I had by; and it was the most beautiful writing that I ever beheld; but towards the

last part of the name it was very dim, because the dust on the board was not sufficient to show the letters. I said, 'Let me give you a slate or pencil and paper?' as I wanted to retain the name. But she said, 'My allotted time is up.' And as she passed away, I wanted to inquire if Hella was called by her name Hella, in in the spirit land, but she was gone. I stood and meditated how punctual even an angel has to be to the time God sets,-knowing that she was sent of God, and only for such a time.

At this I awoke, and it was only a dream; but with all the power I could muster, I could hardly make myself believe but that it was a genuine reality."

Here is a dream had by a brother respecting his own household of which his letter to his wife two days after it occurred makes the record. On October 26th, of the same year, the little one is taken with croup, and of this the father writes,

"We had always looked upon our little girl [since the dream] as one that would be snatched from our embrace soon. We had no hopes of her recovery from the beginning of her illness. We are satisfied that God's will is done in the matter."

It would be difficult to make this brother think that he was not forewarned of the loss of his child in order that he might be prepared for it when it should come.

A presiding elder of a branch lately dreamed that he was given five good, honest, five dollar gold pieces. He stated that he believed that it presaged the addition of five to his branch. In almost exact fulfillment of his dream, four were baptized and one received into the Church on original baptism, (in the days of Joseph and Hyrum), in his branch, the dream and its fulfillment all within a month's time. Surely your "old men shall dream dreams, and your young men see visions."

1879

John McDowell

[Published on February 15th, 1879 in The Saints' Herald \(Vol. 26-4:58\)](#)

Bro. John McDowell relates a vision that he had during a recent prayer and testimony meeting at Kirtland, Ohio, in which meeting the Saints were blessed with the peace and the manifestations of the Holy Ghost, in prophecy, tongues, and interpretations. he saw the Savior and various Saints, including Joseph and Hyrum and the present Joseph [Smith III], each enveloped with a bright light of glory - that around the Savior exceeding all the others in brightness. Brother McDowell's whole being was filled with great joy and peace while he was in the Spirit and beheld the vision.

Joseph F. Burton

Given on the morning of Sunday May 26th, 1878 near Brighton, California

Written shortly after in a letter to his wife

[Published in Journal of History Vol. 5, page 82 in 1912](#)

I was blessed with instruction such as I never had before; I saw, and heard that as iniquity was abounding in the land the days were near when empires and kingdoms should fall, and governments be dissolved, and the artillery of warriors, pistols of communists, and daggers of assassins would deluge the earth with blood. The angel of the Lord would be sent forth with instruction to smite the shores of the Atlantic and Pacific Oceans, and they should break their bars. Fire from heaven should be sent upon the earth, sweeping with a terrific roaring, crackling noise through the cities, towns, and over the earth. I saw one sent from a beautiful city—a servant. The Master gave him a palm branch in one hand and on the other arm was written in bright, golden letters, "Bind up the law, and seal up the testimony." And as he went I heard a shout that resounded through, and filled the vault of heaven: "Come home. Come home! Come out of her my children! For her destruction is come." It was from one mighty and strong, and as the servant went forth he gave a small leaf from the palm to such as heard the message, for none of all the inhabitants of the earth heard it except the children. I saw them confronted by a crowd, apparently of hundreds of men, angry, savage, and determined not to let him pass. But as he neared them, they opened the way through the midst of them, and it was as though a great chain extended through the gap on either side which restrained the evil men; and the servant went through as calm as a child, only shouting his message of binding up the law and sealing up the testimony. No power on earth could harm or hinder him.. There followed in his footsteps the fearful destructions of the first part of the vision, and the earth was covered with plague, pestilence, war, flood, fire, and all the evil ever spoken of, and still the servant on his errand traveled until I saw that in his circuit he neared the beautiful city again. He was met by the Master; oh, what a welcome! and by the side of the servant was a little form looking continuously into the face of the servant and exceedingly happy. I saw then that there were a great many servants coming in, having finished their missions. They were to stay out until by giving each child outside the city a leaf from their palm, they had given all away, then they were to return. And as the servant and the little form by his side returned, the Master looked sweetly on them, and placing a crown upon his beloved brow said: "My Father told you he would give you a crown if faithful. He now fulfills his promise. Enter!" I heard dimly, as afar off, music; oh, so sweet! it drew nearer and nearer. We looked to see it, you and I. The atmosphere opened, thousands upon thousands of angels accompany the king, the Lord of glory! A voice by my side said: "Those who remain shall be changed in the twinkling of an eye."

Joseph F. Burton

Given on the morning of Sunday May 26th, 1878 near Brighton, California

Written for publication on January 2nd, 1879

[Published on March 1st, 1879 in The Saints' Herald \(Vol. 26-5:71\)](#)

From the western side of Asia there rose a great cloud of smoke, which rolled on west-ward until it overwhelmed Europe. I heard accompanying the smoke a great noise as of heavy artillery, and the clanking and clashing of cavalry and arms; also sharp streaks of light or fire pierced the dark cloud. These all caused an intense feeling of horror to rest upon me. Then near the middle of this (the American) continent, I saw a large temple, facing the west, which was surrounded by an evergreen tree fence, about a quarter of a mile from the temple on either side. At the north-west corner of the fence, was a narrow gate, at which a beautiful, tall man was standing as gatekeeper. A man came out of the temple, walked down the steps in front of the building and went to the gate. He was a servant. The gatekeeper put into the servant's right hand a large leaf, shaped like a palm leaf fan, which was composed of a great many small leaves of the same shape. He also bound upon his left arm, from the wrist to the elbow, these words which appeared like bright gold in color "Bind up the testimony. Seal up the law." The servant then went on his mission, traveling rapidly and crying his message with a loud voice. He soon came to a town, on the outskirts of which was gathered a large crowd of men, who appeared very angry, and were armed with guns, knives, clubs and stones. They seemed determined to stop and kill him if possible. I felt very much alarmed for his safety, they seemed so angry, and their countenances were really hideous, but he did not appear to heed them at all, although he knew of their intention. I watched him with much anxiety getting nearer and nearer the mob, who increased in anger as he neared them; but he walked straight ahead crying aloud his message, and when he got close to them, instead of their destroying him, as I feared they would, they suddenly parted in the middle and left an alley about three feet wide, through their midst, and a large cable made of iron, about three inches in circumference, extending the whole length of the passage way on each side, up as high as the waists of the men, which kept them from harming him as he passed through without the least stop or hesitation, crying aloud his message. And so he went over the country, through cities, towns and villages, fearless and unharmed, occasionally stopping to give a leaf from off the large leaf to some persons, who always seemed to be very glad to see him and get a leaf.

I then saw and heard that after he had gone along, there followed right upon his track huge mountains of darkness or blackness, from which issued sharp lightning and thunder, and mountains were rolled and tossed and cities destroyed by earthquakes. The plague and pestilence also destroyed many people. And the sharp conflict of the inhabitants of towns fighting against each other, besides the assassin with pistol and knife, with horrible countenance, crouching, waiting for his prey; afterward a great roar of fire, rushing, crackling, through cities, towns, and over the earth; and then two angels, one on the Atlantic coast, the other on the Pacific, each standing on the ocean beach smote the water with a long rod saying,

"Thy bands are broken." Then many cities, and towns, and much land were covered with water. I then heard in a clear, round, full voice from one mighty and strong, "Come Home, Come Home;" and these words seemed to fill the whole vault of heaven; but of all the inhabitants of the world, none heard it except those who had accepted the leaf from the servant.

Again, I was at the corner of the fence by the gate. I saw the same servant return. In his right hand he held the skeleton stock of the palm leaf which he handed to the gatekeeper, who had sent him out. I then noticed many such servants returning. This one seemed weary, and very glad to get back. I then understood that his mission had been to stay out until he had given away all the small leaves off the large palm leaf - one to each person worthy of it; which leaf was a passport, that allowed the holder of it to enter through the gate into the temple. His eyes seemed to burn with joy, and a bright color covered his countenance, which now shone with a freshness of joyous life as the gatekeeper said to him, "You have done well, and have been faithful. Enter, nothing can keep you out;" and as he was passing through the gate a bright crown as of glittering gold, descended and rested upon his head; and as the gatekeeper adjusted it to his head he again spoke, saying, "Now is fulfilled the promise made to you by my Father, that if you would be faithful, you should receive a crown when his Son visited the earth again." I then saw a beautiful city, which seemed exceedingly bright. And I heard as in mid air most delightful music which seemed to entrance me; and from out the midst of the music which seemed to be from thousands of angels, came this sentence in a loud clear voice: "Whosoever is faithful and remains shall not die, but shall be changed with power and glory."

Language utterly fails to describe the feelings of perfect joy and peace that I was in possession of when, after viewing these things, I again saw the beauties of the country and felt the quiet of a holy Sabbath day.

1880

Joseph Smith III

[Published in 1880 in Life of the Prophet Joseph, pages 756-758](#)

The summer of 1853 was an eventful one to me. The season was uncommonly hot and dry; the harvest was long and the work hard; during it, or rather just at its close, I fell ill from an attack of bilious or intermittent fever. So severe was this attack that I lost thirty-three pounds weight in a fortnight's time. Just at my convalescence I was visited by a Mr. Fred Piercy, then traveling getting up the illustrations for "The Route to Utah," a large work upon the Mormon Exodus from Nauvoo, and settlement in Deseret; and it was during this visit that he took the crayon picture of me that is found in that work.

It was during this Summer and Fall that I had the first serious impressions concerning my connection with the work of my father. That Spring, if my memory is correct, there was a large emigration to Utah; a part of which was camped at Keokuk, twelve miles below Nauvoo, on the Iowa side of the Mississippi river. A delegation of them visited Nauvoo, and with one of them, whose name if I learned it, I do not now remember, I had a long conversation respecting Mormonism. I had talked with many upon the matter; but had never taken the subject into very earnest consideration. This person urged that I was possibly doing a great wrong in allowing the years to pass by unimproved. I stated to him that I was ready to do any work that might fall to my lot, or that I might be called to do. I had no fellowship with the leadership in the Salt Lake church, and could not then give my sanction to things there; my prejudices were against them.

In the Summer and Fall several things occurred that served to bring the question up; my sickness brought me near to death; my coming of age, and my choice of a profession were all coincident events; and during my recovery I had opportunity for reflection, as for weeks I could do no work. One day, after my return to health was assured, I had lain down to rest in my room; the window was open to the south and the fresh breeze swept in through the trees and half closed blinds, I had slept and woke refreshed; my mind recurred to the question of my future life and what its work should be. I had been and was still, reading law under the care of a lawyer named William McLennan, and it was partially decided that I should continue that study. While weighing my desires and capabilities for this work, the question came up, Will I ever have anything to do with Mormonism? If so, how and what will it be? I was impressed that there was truth in the work my father had done. I believed the gospel so far as I comprehended it. Was I to have no part in that work as left by him?

While engaged in this contemplation and perplexed by these recurring questions, the room suddenly expanded and passed away. I saw stretched out before me towns, cities, busy marts, court houses, courts and assemblies of men, all busy and all marked by those characteristics that are found in the world, where men win place and renown. This stayed before my vision till I had noted clearly that choice of preferment here was offered to him who would enter in, but who

did so must go into the busy whirl and be submerged by its din, bustle and confusion. In the subtle transition of a dream I was gazing over a wide expanse of country in a prairie land; no mountains were to be seen, but far as the eye could reach, hill and dale, hamlet and village, farm and farm house, pleasant cot and home-like place, everywhere betokening thrift, industry and the pursuits of a happy peace were open to the view. I remarked to him standing by me, but whose presence I had not before noticed, "This must be the country of a happy people." To this he replied, "Which would you prefer, life, success and renown among the busy scenes that you first saw; or a place among these people, without honors or renown? Think of it well, for the choice will be offered to you sooner or later, and you must be prepared to decide. Your decision once made you can not recall it, and must abide the result."

No time was given me for a reply, for as suddenly as it had come, so suddenly was it gone, and I found myself sitting upright on the side of the bed where I had been lying, the rays of the declining sun shining athwart the western hills and over the shimmering river, making the afternoon all glorious with their splendor, shone into my room instinct with life and motion, filling me with gladness that I should live. From that hour, at leisure, at work or play, I kept before me what had been presented, and was at length prepared to answer when the opportunity for the choice should be given.

Joseph Smith III

[Published in 1880 in Life of the Prophet Joseph, pages 762-763](#)

We had raised an excellent crop of wheat, upon a piece of land lying in the south of our meadow, and this man Yates had assisted in doing some of the work. While engaged in it we had some conversation about Utah. After this, I did not see him for some months.

One day, while pondering these questions, (and here, unlike some, I can not certainly state whether morn, or even, only that the sun was shining), I suddenly found myself sowing this piece of land to wheat. My brother and this Mr. Yates I saw harrowing the wheat after my sowing. In passing over the land I met Mr. Yates as he drove to and fro, and our conversation was upon this Utah subject; and the same arguments and statements were repeated by him. To these I was urging again my reluctance to move, and the question was again presented, Why not go to Utah? I paused, rested the bag of grain that I was carrying across my shoulder, upon my knee, and turned to answer him. I heard a slight noise like the rush of the breeze, that arrested my speech and my attention. I turned my gaze slightly upward and saw descending towards me a sort of cloud, funnel shaped with the wide part upward. It was luminous, and of such color and brightness that it was clearly seen, though the sun shone in its summer strength. It descended rapidly and settling upon and over me enveloped me completely so that I stood within its radiance.

As the cloud rested upon the ground at my feet, the words "Because the light in which you stand is greater than theirs," sounded in my ears clearly and distinctly. Slowly the cloud passed away and the vision closed. A few days after this occurred I met this man Putnam Yates, and had a conversation with him in which he again urged upon me the idea of going to Utah; and my answer was in exact accordance with what I had seen.

Jason W. Briggs

Given in Zarahemla, Wisconsin on November 18, 1856.

[Published in 1880 in Life of the Prophet Joseph, pages 765-767](#)

The Church in Zarahemla, Wisconsin, to Joseph Smith:

Our faith is not unknown to you, neither our hope in the regathering of the pure in heart enthralled in darkness, together with the means to the accomplishment of the same; viz., that the seed of him to whom the work was first committed should stand forth and bear the responsibility (as well as wear the crown) of a wise master builder--to close up the breach, and to combine in one a host, who, though in captivity and sorely tried, still refuse to strengthen the hands of usurpers. As that seed, to whom pertains this right, and heaven appointed duty, you cannot be unmindful nor indifferent. The God of Abram, Isaac, and Jacob covenanted with them and their seed. So the God of Joseph covenanted with him and his seed, that his word should not depart out of the mouth of his seed, nor out of the mouth of his seed's seed, till the end come. A Zerubbabel in Israel art thou. As a nail fastened in a sure place, so are the promises unto thee to make thee a restorer in Zion--to set in order the house of God. And the Holy Spirit that searcheth the deep things of God, hath signified to us that the time has come. For, through fasting and prayer, hath the answer from God come unto us, saying, Communicate with my servant Joseph Smith, son of Joseph the Prophet. Arise, call upon God and be strong, for a deliverer art thou to the Latter Day Saints. And the Holy Spirit is thy prompter. The apostles, elders, and Saints who have assembled with us, have beheld the vacant seat and the seed that is wanting. And like Ezra of old with his brethren, by the direction of the Holy Spirit have we sent faithful messengers to bear this our message to you, trusting that you will by their hands notify us of your readiness to occupy that seat, and answer to the name and duties of that seed. For this have our prayers been offered up without ceasing for the last five years. We are assured that the same Spirit that has testified to us, has signified the same things to you. Many have arisen perverting the work of the Lord. But the good and the true are throughout the land waiting the true successor of Joseph the Prophet, as President of the church and of the priesthood. In our publications--sent to you--we have shown the right of successorship to rest in the literal descendant of the chosen seed, to whom the promise was made, and also the manner of ordination thereto. We cannot forbear reminding you that the commandments, as well as the promises given to Joseph, your father, were given to him, and to his seed. And in the name of our Master, even Jesus Christ, as moved upon by the Holy Ghost, we say, Arise in the strength of the Lord and realize those promises by executing those commandments. And we, by the grace of God, are thy helpers in restoring the exiled sons and daughters of Zion to their inheritances in the kingdom of God and to the faith once delivered to the Saints.

Holding fast that which is good and resisting evil, we invoke the blessings of the God of Israel upon thee and upon all Saints, for whom we will ever pray.

Joseph Smith III

[Published in 1880 in Life of the Prophet Joseph. page 772](#)

During the year 1859 the question of my connection with my father's work was finally determined. I became satisfied that it was my duty. The queries heretofore referred to were one by one being settled; until the final one, "where and with whom should my life-labor lie?" was the only one left. This was determined by a similar manifestation to others that I had received to this effect: "The Saints reorganizing at Zarahemla and other places, is the only organized portion of the Church accepted by me. I have given them my Spirit, and will continue to do so while they remain humble and faithful."

Elijah Wunsch

[Published on March 15th, 1880 in Saints' Herald \(Vol. 27-6:91\)](#)

Brn. Joseph and Henry: - On the 7th of March, 1877, being at Naperville, Illinois, at 11 a.m. my attention was attracted by the King of kings by virtue of whom a fiery tongue came advancing in the direction where I tarried, and I heard him say: "Study the Hebrew language." In the afternoon I had a vision. I was on a mission to a foreign country and found myself on deck of a yacht on the Mediterranean sea, sailing in an eastward line to Palestine. When getting near the coast west of Jerusalem the vessel changed her course some distance north. There arrived, the passengers were immediately transferred to the long-boat, and they were all taking a seat except myself in the midships. From this standpoint I viewed all the people on board, as I looked at them and at the sea at intervals The oars. men were of a darkish complexion, as also the majority of the passengers who were on their return home to the house of Israel, and astern I beheld a man who looked like Elder Z. Martin, only that the brother named looked so much younger when last I saw him, the time he baptized me. Safely ashore the voyagers solemnized on this occasion the first step they had set upon sacred ground in the holy land - Palestine. The same vision occurred three afternoons in succession, and ten years preparatory to its literal fulfillment.

Four months subsequent I had a dream. I dreamed I was in a wilderness and stood before a little stream in which lay the relic of a human being who was of large stature, and having a prominent forehead. At first sight I thought it was Christ, but after taking more than a passing glance at him, I saw that he was not Christ himself, but one Christ-like and he was Joseph the martyr. During this time a man apparently fifty years of age was marching down the vale, and when he had approached me he asked me "What are you doing here?" As soon as he spoke I recognized my father who died a Roman Catholic in York State six years ago. I did not answer his query and looked again at the one recumbent under the water. My father then halted close by me, and was astonished at my paying so little attention to him. Presently after he told me to keep away from that Mormon, and I had better look no more at him at all. To this I did not submit. He then seized me by the arm and tried to pull me back from the stream. He did not succeed in this and resumed his former position. Then I made a left turn facing the north. And I saw the angel of the martyr flying down from heaven to visit the relic, and the martyr rose at my right. And there was delivered unto me the Book of Mormon. And when I had opened the book I found the place where it was written: "And there shall rise up one mighty among them, who shalt do much good, both in word and in deed, being an instrument in the hands of God, with exceeding faith to work mighty wonders, and do that thing which is great in the sight of God, unto the bringing to pass much restoration unto the house of Israel, and unto the seed of thy brethren."

When I had read this to my father I told him, "This is I." Then he asked me why I did not tell him this before and he believed in the book. By this his time had expired and he had to return whence he came regretting very much his departure.

F. Tubb

[Published on November 15th, 1880 in Saints' Herald \(Vol. 27-22: 352\)](#)

Bro. J. Smith: - I have never seen your face, and probably shall never set foot upon the land so honorably distinguished as the birthplace of one so signally honored of God as your father, whom, not having seen, I love as a young and unworthy brother in the same heavenly fold. Feeling much of the good Spirit from time to time, on reading the letters of many dear Saints in the Herald. it occurred to me that possibly you, in the land where this glorious latter day work goes forward so prosperously, would not despise to hear the testimony of one of your young and unworthy brethren in the old country; where, as yet, it is a hard and trying task to win even one over to the side of holiness and gospel truth, as laid down by our blessed Lord.

Being a Priest in the London Branch, No. 2, it may interest some to know how I first came to discover the light which I had always been taught had been quenched forever after the decease of the early apostles and martyrs of the Christian Church. I was a constant and regular attendant at the United Methodist Free Church, Canning Town, London East, of which place I was organist. On a certain morning in December, 1879, a brother, then a total stranger to me, called at my house, with a friend whom I knew, for the purpose of a walk and a talk upon the things of eternal interest. During our conversation, the brother broached the subject of baptism for the remission of sins, a doctrine which then excited considerable opposition on my part; but upon the brother remarking that the gifts of tongues, prophecy and interpretation of tongues were in the Reorganized Latter Day Saints' meetings, and that he himself had been healed of a paralytic stroke, while many others had received remarkable testimonies, the words of the Apostle Paul concerning these gifts occurred instantly to my mind, and I resolved to go to the meeting, at Hackney, and see for myself. Accordingly I went, and must testify truly, that a far greater power of God's Spirit was poured upon me than I had ever felt before, even to weeping.

But my surprise was turned into a deeper feeling, when, upon the Saints waiting upon God in silent prayer at the close of the meeting, a prophecy was given through a brother, addressed to my unworthy self, which told me not only scenes in my past life which no man knows, but actually followed out my thoughts one by one, even while they passed through my mind, and I can further testify, that all things prophesied concerning me in that revelation and in the many subsequent ones, have indeed come to pass, even to my enjoying of the holy gifts of God's Spirit, though but nine months have elapsed since that time; and never shall I forget the mighty outpouring of the Spirit when I first received the gift of prophecy, nor the subsequent aching of my neck and shoulders for three days and nights, which assured me that, contrary to the suggestions of Satan and even my own heart, the words were not the expression of my own thoughts, no such aching ever accompanying the speaking of my own ideas. This particular sensation has almost always accompanied me since then, in giving forth the words of the Lord, which is, itself, the fulfillment of a prophecy given to me some time back, that even my very bones should rejoice in the Lord my God, when He was pleased to speak through me. I have seen no less than seven visions since I have been in the Church. On one occasion I was

ascending the stairs of an office in Leadenhall street, city, and when just about to enter an office, I saw, on the landing near me a very tall, dark individual looking at me with a very benevolent countenance, and at the same time I heard a short sentence in tongues, which I have since been informed through the Spirit, was a Nephite tongue; and on going to speak to this dear brother, he instantly vanished out of my sight.

On another occasion, having been with another Priest, trying to exalt the name of our gracious God and his true gospel in the open air, a very untoward circumstance happened, but it formed as great a testimony as I have ever had. The preaching place was at Shackelwell Lane, Stoke Newington, London, and during our preaching, a man kept on a course of violent opposition for a period of upwards of an hour. The Spirit then said to me, "Except this man repent of his opposing, I, the Lord, will visit him in wrath, and that speedily," or words to that effect; almost immediately the other brother said aloud the same words, almost word for word, without any communication of the words from myself to him; and in five minutes from that time the man was run over by a passing cart, and led away by his friends in the utmost agony. That same night, feeling much solemnized at this occurrence I asked the Lord for a token whether I was to understand this as a visitation from God, when I distinctly saw opposite me in a vision the same dark, tall man I have before mentioned. This makes no less than twenty-one separate and miraculous testimonies I have already received. Praying that the light of divine truth may yet shine brilliantly in this beloved island by our humble means

1881

Prince Elijah

[Published on April 15th, 1881 in The Saints' Herald \(Vol. 28-8:36\)](#)

Three years and a half ago, being at Naperville, Ill., I had a dream one night. I dreamed I was at a village in the vicinity of Baden, Baden county, State of Baden, Germany, and found the inhabitants to be of a rather war-like disposition. In lieu thereof I marched a little band of troops towards the river Murg (pronounced Möörg), which is a half English mile north of the village above indicated. No sooner had we commenced our march, when a personage, as it were the Savior, called my attention and exclaimed with solemn emphasis, "Krieg mit Preuszen!" which is German, and in English, "War with Prussia!" The tenor of this notice deeply impressed my mind with the idea that there would be a war about the river. Accordingly I viewed the troops, but was mightily surprised when I perceived that not a solitary one of them was provided with the requisite improvements of war. Their precise number I could not ascertain, for they marched so closely shoulder to shoulder, and so exactly in line, that I could not distinguish one from the other, except some few women among them. But, judging from the distance that was occupied from right to left, we numbered about seven persons on the aggregate. Notwithstanding these discouragements, we continued our march in beautiful harmony and perfect order. But war seemed more imminent with every step we advanced towards the river, and when we got there I awoke.

Then I fell asleep again, and dreamed I walked along the bank of the river towards its head, and when I had footed about a half mile in that direction, I stopped and looked across the river, and spied the Prussians right on the opposite shore, while they marched in file in order to kill me; they instantly attacked me with the most desperate fury, and swam through the river. The first one over was the king, and other dignitaries following him, the former of whom, when immediately stepping up to me on the brink, was wonderfully reformed, and continued negotiations on terms of a lasting peace.

William S. Dawson

Given in the spring of 1879

[Published on February 1st, 1881 in The Saints' Herald \(Vol. 28-3:36\)](#)

In the Spring of 1879, I dreamed that my brother Edwin and I were in a house about six hundred feet in diameter, shaped very much like a heart and pointing east, with chairs for seats. In front of me sat an old man; and I said to my brother Edwin, "This is Bro. William B. Smith, the only surviving brother of Joseph Smith, the Martyr. It was made known to me that Bro. William B. Smith was going the rounds of all the branches of the Reorganization; and also, that he had been preaching to large congregations, of about ten thousand persons, in this heart-shaped house. Then I said, 'Brother Smith, I have been wanting to go to Zion for a long time, and I would be willing to start to night, and bareheaded at that.'" He only smiled. Then I noticed that the south and west sides of the house were closed or walled up; but the north side and to the point, or door at the east, were open, with large posts to the ceiling. I then noticed Brn. Joseph Smith and W. W. Blair on the inside, and Bro. David Smith on the outside of these posts, drawing along a canvas wall of a double thickness; and I wondered how the canvas would stand up, without being fastened together at the top; and if so fastened, how could they pass the posts. At this moment I noticed that the wall was being rapidly closed; then a ray of the morning sun come in, and then the wall was closed. This is the end.

Issac N. White

[Published on March 15th, 1881 in Saints' Herald \(Vol. 28-6:93\)](#)

Bro. D. C. W. - At this writing we have held six meetings in Des Moines; having full houses. Do not think the interest was ever greater here. The fire is kindled, and I hope the stone will be kept rolling. We have five more appointments here before we leave. Brn. Etzenhouser and Stamm are assisting me; so also, Bro. Lloyd when he can leave his shop. There has always been something strange about the work here. Brn. Short, McDowell and others of the traveling ministry, besides branch and district officers, have tried to effect an opening here; but all have taken exit without satisfaction of mind. Branch members have passed judgment on Bro. "Isaac," because as president of the district, he failed to "turn up" here as often as elsewhere. "Isaac" has been silently in the dark, how to open a door in Des Moines, until of late. While meditating upon the question, "How I should move," the Spirit said, "A door can be opened by preaching in private houses, from house to house, as the way opens."

On the 4th, Bro. Etzenhouser and I, were fourteen miles from Des Moines, booked for meeting at night. We drove ten miles through a severe storm-no meeting, and not a place to lay our head, among strangers, etc. We started at dark for Bro. Vices', eight or ten miles away; drove two or three miles facing a sleeting storm; and while we were in the act of turning in to a lane that led to Bro. Vices', the Spirit spoke to me plainly saying: "Take the road south." I told Bro. E. to turn to the south road; with reluctance he obeyed. Some might have had sharp words. Presently I told Bro. E. what I had received and we pushed ahead in drifting snow and sleet, not knowing where we would make a halt. We met a team and on inquiry found we must go to Des Moines. We got in late, covered with snow and sleet, but feeling God had in reality sent us here for some purpose; hence the above success. We have never been blessed more. Some of our hearers have taken questions to their clergy for to solve, and they are getting uneasy, as one lady told her minister that she would leave his church too quick, if he did not straighten her up on some of these questions.

I have learned since coming here that had we gone to Bro. Vices' we would have lost more than one week from the active ministry, by reason of the storm. The way is opening, as three families have opened their houses for preaching already. Last night there was coaxing, "Come to my house," and "My house is open for you," &c.

I had a dream the other night I will write you. A personage appeared to me, and gave me a certificate of deposit. Said he, "This calls for one hundred gold pieces, which amount is due you and others for past labors. The certificate was folded, and I did not take the liberty to unfold, because I believed the messenger's word about what it called for. As I held it in my hand, there was a man stepped to my side and presented to me fifty-one \$2.50 new gold coins; and at the same time, offered me a string of coins all tied together with yarn, by running through holes in each coin, altogether forming a ring of eight or ten inches in diameter. I examined it and found that the coin was of the same size and stamp as the fifty-one; but could see by close observation that they were brass, only washed with gold; hence I refused to take them. Be it

remembered that the fifty-one was part of the one hundred that the certificate called for. While I held this money in my hand, the thought came to me, that part of it belonged to Brn. Short and McDowell. I thought it would not be right for me to keep it all. Thought the brethren would be much surprised, as they had given up looking for any from this long ago labored for. While I was musing over these things, I was suddenly called to a house, and as I entered I learned that they were Methodists. I assisted them in cleaning their house, carrying out several pails of trash, &c. And on returning to the house, I found the inmates very sociable with baskets and pails full of grapes, and other delicious fruit setting around them. Bro. D. C.; just what all these things mean, I am not able to say. But one thing I do know, God is in this work. And I write these things to show how we can be led by Him, if we only put our full confidence and trust in Him. I have calls many. The harvest is great, and may God send more laborers, is my daily prayer.

William Miller and Jobe Brown

Given in 1847 by William Miller

Interpreted in 1881 by Jobe Brown

[Published on April 15th, 1881 in The Saints' Herald \(Vol. 28-8:117\)](#)

Dream

I dreamed that God, by an unseen hand, sent me a curiously wrought casket, about ten inches long by six square, made of ebony and pearls curiously inlaid. To the casket there was a key attached. I immediately took the key and opened the casket, when, to my wonder and surprise, I found it filled with all sorts and sizes of jewels, diamonds, precious stones, and gold and silver coin of every di mension and value, beautifully arranged in their several places in the casket; and thus arranged, they reflected a light and glory equalled only by the sun. I thought it was my duty not to enjoy this wonderful sight alone, although my heart was overjoyed at the brilliancy, beauty, and value of its contents. I therefore placed it on a center-table in my room, and gave out word that all who had a desire might come and see the most glorious and brilliant sight ever seen by man in this life. The people began to come in, at first few in number, but increasing to a crowd. When they first looked into the casket they would wonder and shout for joy. But when the spectators increased, every one would begin to trouble the jewels, taking them out of the casket and scattering them on the table. At this time I began to think the owner would require the casket and the jewels again at my hand, and if I suffered them to be scattered I could never place them in their places again as before, and I felt I should never be able to meet the accountability, for it would be immense. I then began to plead with the people not to handle them, nor take them out of the casket; but the more I plead, the more they scattered; and now they seemed to scatter them all over the room, on the floor, and on every piece of furniture in the room. I now saw that among the genuine jewels and coin they had scattered an innumerable quantity of spurious jewels and counterfeit coin. I was highly incensed at their base conduct and ingratitude, and reproved and reproached them for it; but the more I reproved, the more they scattered the spurious jewels and false coin among the genuine. I then became vexed in my very soul, and began to use physical force to push them out of the room; but while I was pushing out one, three more would enter, and bring in dirt, and shavings, and sand, and all manner of rubbish, until they covered every one of the true jewels, diamonds, and coins-until they were all excluded from sight. They also tore in pieces my casket, and scattered it among the rubbish. I thought no man regarded my sorrow or my anger. I became wholly discouraged and disheartened, and sat down and wept. While I was thus weeping and mourning for my great loss and accountability, I remembered God, and earnestly prayed that he would send me help. Immediately the door opened, and a man entered the room, when the people all left it; and he, having a dirt brush in his hand, opened the windows, and began to brush the dust and rubbish from the room. I cried to him to forbear, for there were some precious jewels scattered among the rubbish. He told me to "fear not," for he would "take care of them." Then, while he brushed, the dust and rubbish, false jewels, and counterfeit coin, all rose and went out of the windows like

a cloud, and the wind carried them away. In the bustle I closed my eyes for a moment; when I opened them, the rubbish was all gone. The precious jewels, the diamonds, gold and silver coins, lay scattered in profusion over all the room. He then placed on the table a casket much larger and more beautiful than the former, and gathered up the jewels, the diamonds, the coins, by the handfuls, and cast them into the casket, till not one was left, although some of the diamonds were not bigger than the point of a pin. He then called upon me to "come and see," I looked into the casket, but my eyes were dazzled with the sight. They shone with ten times their former glory. I thought they had been scoured in the sand by the feet of those wicked persons who had scattered them and trod them in the dust. I saw they were arranged in beautiful order in the casket, every one in its place, without any visible pains of the man who cast them in. I shouted for very joy- and that shout awakened me.

The effect of this on my mind has been extremely consoling and happy. Write to me the interpretation, and receive my love for you and yours,

Interpretation

1. William Miller was a "representative man" (as all other reformers and founders of organizations were).
2. The casket is the organization.
3. The key indicates his manner of deciding on a difficult scripture, namely literal construction, and fulfilled prophecy, and corrected chronology.
4. Jewels, diamonds, precious stones, and gold and silver coins, indicate his true servants, precious truths, long hid up in apostasy; precious stones, order, and authority of true ambassadors; gold and silver coins, indicate the fruits and gifts of the spirit.
5. Beautifully arranged in their several places in the casket. This is what he saw from a Bible standpoint, and was vainly laboring to establish.
6. He first indulged and enjoyed this prospectively, and then presented it to others.
7. The center-table is the central truths of Christianity, - literal coming of Christ, and the resurrection, on which he based his organization.
8. The room is the Christian world.
9. The place of the room is the unprofessing world.
10. The furniture is the organizations and ordinances in the Christian world, the room. The spurious jewels, diamonds, and coin, need no explanation. The mourning and weeping time has been since 1843 and 44 - the time of their great disappointment, and the organization has been distracted and torn to pieces, and scattered about among the rubbish for the last fifteen or twenty years.

About that time, the door (God's providence), suddenly opened, and another man - representative man - appeared, and he had a dirt brush in his hand. This representative man is Joseph Smith, and represents the reorganization of the Church of Jesus Christ. It arose at the right time, after Miller, not before, as the old organization did. The dirt brush handle, is the authority of her office in his hand alone. The brush is the gifts of the Spirit, through present revelation, by which the room (Christian world), is to be cleansed. "He opened the windows and began to brush the dust and rubbish from the room. I cried to him to forbear, for there were some precious jewels among the rubbish." This has been fulfilled to the letter. Notice the effort of all the quorums, with him at their head, trying to sweep out all kinds of error, apostacy, false doctrine, and rubbish-lack of authority and order. "I cried to him," &c. Notice Sheldon's vain cry to stop, for there are some precious truths among their rubbish and counterfeit coin.

"He told me to 'fear not,'" for "he would take care of them." This was fulfilled in Elder Blair's able defense against Sheldon, and vindication of our present organization and its authority. The brushing is still going on, and will continue until the room is cleared of all the rubbish and false and spurious coin. "They went out of the windows like a cloud, and the winds carried them away. In the bustle I closed my eyes." Mr. Miller fell asleep in the midst of the bustle and sweeping time, and so will the society he represents, and when he awakes, the rubbish will be all gone, and the jewels all be there in promiscuous display profusely, over all the room.

He then placed on the table - the same precious and central truths - "a casket much larger and more beautiful than the former, and gathered up the jewels, diamonds, and coin, by the handful, and cast them into the casket, until not one was left, although some of the diamonds were not bigger than the point of a pin." This indicates the increase of success in purifying and cleansing the elements of the Christian world, and gathering in the honest in heart, until not one is left out of the present organization, or casket. "He then called me to come and see.' I looked into the casket; my eyes were dazzled with the sight. They shone with ten times their former glory. I saw they were arranged in beautiful order in the casket, every one in its place, without any visible pains of the man that cast them in." This arranging is done by the Holy Spirit. Every one in its place; that all other reformers and societies have rejected or failed to have. "I shouted for very joy." When this shaking is done that is now going on, and that glorious result is accomplished, a great shout will go up from all the earth, like the sound of many waters, in the song of Moses and the Lamb, and may all the earth say, Amen. Thus saith the Spirit.

Laurence Conover

Given on the night of July 3rd, 1881

[Published on April 15th, 1881 in The Saints' Herald \(Vol. 28-15:229\)](#)

I seemed to be standing, in company with others, at the entrance of the temple at Jerusalem, as it is shown to have appeared in the days of Christ. I, like those who stood near me, wore the dress of the Jewish priests, and carried a censer of burning incense in my hand. I heard a voice, coming apparently from within the temple, say, "Sons of levi, come before the Lord." I entered the temple, but when inside seemed to be alone. Passing through the Holy Place, I entered the Holy of Holies (the veil before which was drawn aside) and stood before the ark of the covenant. In the ark lay the Book of Mormon, open at page 116 (Jacob 2:35-36). The following words on the page seemed to glow in letters of fire:

"Wherefore, I the Lord will not suffer that this people shall do like unto them of old.
Wherefore, my brethren, hear me, and hearken unto the word of the Lord, For there shall not any man among you have save it be one wife, and concubines he shall have none."

The ark contained nothing else besides the Book of Mormon. I can distinctly remember looking for those articles which we are informed were placed in the ark when the temple was built. While wondering at the absence of the scriptures, I awoke, and for some minutes could scarcely realize where I was, so vivid was the impression made upon my mind by the dream.

Edmund C. Brand

[Published on July 1st, 1881 in The Saints' Herald \(Vol. 28-13:202\)](#)

Dear Herald: - If any of your readers can give the interpretation of the following, I should like to hear it:

Behold, in open vision, this morning, while reading the Herald, I saw five farms exceedingly large, but none having near all their land in cultivation. Some were old and some new farms. One situated in Illinois, with seven hundred and nine acres broke, yielded nothing! Also, I beheld another farm in Northern Iowa, five hundred and twenty-eight acres broke, yielding the same as the first. Another farm in Iowa, situated on the Missouri line, said to be exceedingly rich, and beautiful for situation, with five hundred and sixteen acres broke, yielded one hundred and fourteen and two third bushels. The rich landed proprietor, who owned these farms, had a fifth farm in the extreme north, with only sixty-nine acres broke, and behold it yielded him five hundred and eighty-two bushels, besides many bushels not counted. He had yet another large farm and sent laborers from time to time to sow seed, but did not send men to harvest the crop for years, so that much good seed was wasted as well as labor. And behold I heard a conversation, and some of the servants working under the agent of the proprietor suggested that as there was a vast number of laborers working on those unproductive farms, lo, these many years, at great expense to the farmer, emptying his treasury, that it would be wisdom to send some of them out to the northern farm to break some more land out there, as it had proved itself five times richer than any other land, or farm. And I heard the agent's answer, which was as follows:

"While we regard the northern farm as an important one, we regret to express our inability to send more men who are suitable for field to assist the work on that farm."

Thus ended the vision.

Harriett Gravella

Given in Spring of 1877

[Published on July 15th, 1881 in The Saints' Herald \(Vol. 28-14:223\)](#)

The following ... visions, as they are called, are published by request of W.C. Irish, who signs himself "High Priest of the Strangite Order". ... Sister Gravella [was a] member of the London, Ontario Branch when we were there some three or four years ago, and may be now, for ought we know, to the contrary.

"I was carried away in the air in a large and spacious field, green and beautiful. I was brought into the midst of the field, where nothing was around me at all. [See context 2 Esdras 10: 53-54]. I saw a clear bright glorious light that rose up straight before me in a horizontal line. I said with astonishment, "O what is it? The heavens are opened." And while I was looking upon that glorious light, behold, I first saw a woman, who was already right on the mark of that golden light, even at one end when I first saw her. And she was walking on that streak. I exclaimed with joy "O, I am going to heaven." (It seemed so sure). "But what funny people there are in heaven," for I saw the woman without any head on. I saw too, Christ at one end, who was coming on this line of glorious light, and he walked to meet the woman. When he saw her without a head on, he seemed displeased with her, and horrified; then he turned his back to her; and then she walked on slowly without a head on still, till she got near the other end of the mark. And before she got quite to the end of this line of light; behold, and wonder, that there came a head on the woman, and most beautiful auburn, golden, thick heavy hair, that hung in waves to the very ground, that altogether made the woman most beautiful and glorious, and decked like a bride, fair to look upon. Then she exclaimed, exulting herself with joy in ecstasies of love, with earnestness and energy at the fact of her dignified position, saying: "Now I am ready". Then he (Christ) turned towards her, and went with outstretched arms and flew anxiously with great compassion to meet her. As if exclaiming in the passions of Divine redeeming love and satisfaction, "Now it is - Behold I come to take my bride!"

The Saints here believe this woman to be the Church, and the church to be the Reorganization.

Taken from his own mouth as conceded to be correct. Written by W.C. Irish, London, May 25th, 1881.

Elijah Sparks

Given in April 1877

[Published on July 15th, 1881 in The Saints' Herald \(Vol. 28-14:223\)](#)

The following ... visions, as they are called, are published by request of W.C. Irish, who signs himself "High Priest of the Strangite Order". ... Brother Sparks [was a] member of the London, Ontario Branch when we were there some three or four years ago, and may be now, for ought we know, to the contrary.

I was in an assembly of the Saints. We were having a meeting that was going on lively. There were present Bro. Blair and others - leading members. And there appeared a woman - a very beautiful form - most noble and fair; enameled face, low necked dress, and very gaudy apparel; altogether great and grand above all I ever saw among women. She walked down, with great force of spirit and energy, toward the pulpit; and she took the lead of the meeting, with her own grand force of usurped authority. And this congregation willingly yielded to her ladyship. She began to sing a very beautiful hymn. The Saints looked up the hymn book to find it, but it was unknown to the Church. It was far fetched and something grand, of a theatrical character, very suitable to the occasion, and beautiful harmony, well calculated to please the common mind. The Saints were all very much excited by her sudden appearance, and were staggered with the idea and allured with the elegance of her conduct, which commanded favor and respect from all, and seemed well calculated to hold it. After looking around upon the congregation as if pitifully considering how easily they could be fooled, as if she could hope and expect better things of such a multitude, wondering why they did not discover her, and being aggrieved with the thought, she made then a desperate effort to come down out of the pulpit. Resigning her position as if determined to make them sad, and to make that congregation to sympathise with her and to show their own weakness in supposing great things to be done of her, she threw herself down as it were on a trussell, and in great agitation went to covering herself over. It seemed she did so in vexation, as if to hide her disgraceful form, for she realized it all the time and willingly suffered it all, to make them realize the same; and thus she was in great fear and fuss, and much ashamed and was trying to make the congregation ashamed for her. Coveting such sympathy she agitatingly asked me to help her cover her shame, which I did. Soon she ran and buried herself prostrate in a place of ashes and hid her face therein in apparent great sorrow. She took no position after that; she left it to ourselves; she desired nothing more of us. But we could see her grand and beautiful form and enameled complexion was fallen away, for it seemed quite artificial, as she rolled and agonized in the ashes. And I looked with pity indeed, and sympathy with her, to see such beauty, not what it seemed, such amiability so reversed, so humbled and brought so low.

W.W. Blair

[Published on August 1st, 1881 in Saints' Herald \(Vol. 28-15:240\)](#)

Bro. Joseph Smith:-I received yours of 22d and 23d ult., on my arrival home from Lehi, Pleasant Grove, Provo, and Springville, on last Saturday, 7 p. m.

Elder Wm. M. Gibson and I held interesting meetings at all these places, notwithstanding the hot weather and short nights. Our work is gaining steadily. At Pleasant Grove we baptized a Young Brighamite Elder and his wife, also a young Dane who had been on a mission four seasons in Denmark. A goodly number more say they will unite soon.

The morning I left here for the trip, I awoke at near four o'clock, and soon after, (whether asleep or not I can not say), I heard a voice out of the heavens say, "get clothing ready, to baptize." I then knew I should baptize some on the trip. The Lord is our helper. If we had halls, or even school houses to preach in, we should do far better.

The Salt Lake Chapel matter is gaining friends. We must build it, and that soon. Much depends on it.

We all feel sad and indignant over the calamity which has befallen President Garfield. May the Lord spare him to the Nation and his family.

Issac N. White

Published on December 15th, 1881 in The Saints' Herald (Vol. 28-24:379-380)

On September 1st, 1880, I was at home in Edenville; was getting things fixed for my family financially. I felt tried in spirit, thinking what an uphill business it was for an Elder to leave his family and go into the cold hearted world to present the word to them, and at the same time often receiving from them nothing but jeers - and a turning away in contempt from our faithful testimony. O, how trying. My wife prepared supper; but my heart was too full of grief to partake. I went to God in prayer, and smothered my grief in tears; retired and dreamed the following:

I saw you, Bro. Joseph, and many others standing; at their back was a large tract of land, a plain. Before them a dark mountain, the side toward us was perpendicular. On the top and very brink stood people. I could see leaders among them who kept up the cry, "I am the leader and I have the authority." One by one of these men would pitch forward and fall at your feet in an expiring condition. Some would leap headlong after falling and die; others would sink gradually into the ground, while all kept up the cry, "I am the man, I have on the Martyr's clothes." (They were dressed in dark clothes). I looked at you, you turned half way around and looked upon them sorrowfully - smiled and said nothing.

I looked! and a window opened into this dark mountain; a room was there as high as the mountain and deep and wide. I saw one of our Elders enter, sent on a mission for six months. He warned the people of the judgments to come. I could see people all astir in every part of the immense building. Ere the Elder reached the further end I heard the cry from every quarter "We are the Church of Jesus Christ of Latter Day Saints and are seventy-five thousand strong." Before the Elder returned, the building, which now seemed to be nothing but a shell, commenced to vanish and entirely disappeared; and the inhabitants learned for the first time that they were homeless.

The great dark mountain commenced to give way and turned into a cloud of light. The clouds in heaven seemed lit up with a halo that I never before witnessed. What was surprising, all of this change took place without any noise perceptibly. All of this time we had been facing this dark scene, but now we turned to walk out on this plain that had been to our back, and I felt a breeze like a rushing wind and it passed over the true Church of Latter Day Saints, and the Elders felt renewed in Spirit, and started on their missions with light hearts; and I heard it said: "Now is the day when thousands will come into the Church." I saw large congregations standing and looking at the Latter Day Saints and wondering what had happened. We seemed to be walking in a different element. With joy did I resume my mission of charity to the world.

I awoke and arose from bed and praised God in Spirit. May God assist you, Bro. Joseph, to fill your great mission in connection with others of the "called," is my prayer.

1882

Thomas Carrico

[Published on January 15th, 1882 in Saints' Herald \(Vol. 29-2:28\)](#)

Bro. Joseph Smith - When I lived in Nauvoo, in 1843, the Saints baptized in the river for their dead. It was before the Church was rejected. I went with the rest and was baptized and confirmed for my father and mother. I have had a long desire to know about them. In December, 1878, I had a night vision, and saw my father and mother; they stood by my bedside. They told me that they both had received the gospel in prison. I told them I was glad of it; and rejoiced to see them. They said that they had gone to Paradise. I told them that I was baptized and confirmed for them thirty-five years ago, in Nauvoo; and they would come forth in the first resurrection. They had a garment upon them, reaching from their shoulders to their feet. Their heads were bare. The room was light enough to see them plainly. After they had delivered their message they withdrew from my bedside, and went out of the room. They both died before the gospel was restored in the last days. This was not a dream, - it was an open vision; I saw them with my eyes, and heard them with my ears, and talked with them face to face. My father died twenty years before the gospel was restored, and my mother seven years; my father perished at sea by the vessel going to the bottom, all hands being lost; my mother was killed by lightning in a thunderstorm: she was a member of the Congregational Church, and lived up to the light that she had received. My father was not a professor. Perhaps you will think me a visionary man. Well, I believe in visions and in dreams, and the ministering of angels, and the Holy Spirit of God being poured out upon his Saints in these last days. If I can be instrumental in the hands of God of bringing my father and mother out of prison into the Paradise of God, that they will have a part in the first resurrection, I shall feel myself amply rewarded for all my trials and perils, and the afflictions that I have passed through for forty-seven years.

Let us see what the Lord says through the Prophet Joel: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the handmaids in those days will I pour out my Spirit." - Joel 2:28-29

We can say that Joel is a true prophet. In every age of the world, when the Lord had a dispensation of the gospel committed unto man on the earth, the Saints always enjoyed these blessings, and why should not the Latter Day Saints?

I feel to write a few words from Joseph's address in the Book of Covenants; "Now, what do we hear in the gospel which we have received? A voice of gladness! A voice of mercy from heaven; and a voice of truth out of the earth, glad tidings for the dead; a voice of gladness for the living and the dead; glad tidings of great joy! How beautiful upon the mountains are the feet of those that bring glad tidings of good things and that say unto Zion, Behold, thy God reigneth! As the dews of Carmel, so shall the knowledge of God descend upon them." - D. and C. 110:19

"Brethren, shall we not go on in so great a cause? Go forward and not backward. Courage. Brethren; and on, on to the victory! Let your hearts rejoice, and be exceeding glad. Let the earth break forth into singing. Let the dead speak forth anthems of eternal praise to the King Immanuel, who hath ordained before the world was, that which would enable us to redeem them out of their prisons; for the prisoners shall go free." - D. and C. 110:22

H.R. Wallace

[Published on March 15th, 1882 in Saints' Herald \(Vol. 29-6:93\)](#)

Dear Brothers and Friends: - I warn and forewarn you of things that must shortly come to pass, according to the foreknowledge of God. Be it known unto all that I have sought our Father in the name of Jesus, according to the promise, day after day, that I might know the secret and hidden things of the Father, for the welfare of my brethren, that we be not caught in a snare; and at last he hath shown me marvelous things that must shortly be done.

I was caught up and carried away by the Spirit of the Lord, and placed in a large building where there were a few people. The building was situated on the east side, fronting a large body of water west. The length of the water was north and south. As I was looking west over the water, I turned my eyes south and saw a great darkness, a heavy storm coming up. And there came up from the south a great wind, which caused the waves to run on the waters apparently about sixty feet high; and when they were nearly in front of me, I looked north and there came a north wind which was at my right hand, and it caused great waves, yet they were not so large as the southern waves. They met just in front of me. When they met, it rained in what looked like swords and in what looked like cannon balls. And the southern waves were beaten to pieces in the storm, by the northern wind and waves. And immediately there were suspended from heaven, black ribbons which reached to the earth; they were about four feet wide, and not room for man to pass between them; they extended over the earth as far as I could see. The storm had not ceased but grew more severe. I looked again, and in place of the black, beheld red, white, and blue ribbons; and the storm beginning to cease. I looked again, and beheld all white ribbons, and their brightness exceeded that of the sun, and there was perfect calm over all, and everything seemed to be lightened and purified by the exceeding brightness of the ribbons.

This, God our Father hath shown me for the welfare of his people. I say unto you be faithful, lest you be numbered among those of the great slaughter. But if you will prove faithful, you shall be as I was; you shall behold all and not one hair of your head shall be harmed. This revelation was given unto me about the 21st of January.

1883

Mahlon Smith

[Published on October 27th, 1883 in Saints' Herald \(Vol. 30-43:683\)](#)

Bro. Joseph Smith:-The last effort of L. O. Littlefield, of Utah, to fasten upon Joseph Smith the stigma of polluting the gospel of Christ, by introducing therewith the monstrous doctrine of polygamy, made me resolve to give to Israel everywhere a brief testimony of the reasons I have for faith in the Church, restored to that which is reasonable, respectable, pure and law-abiding. It seemed to me it would do no harm now, to set forth some things that at other times would be almost unlawful for man to speak. I will assure all who may take notice of this letter, that though I am a comparative stranger to many in the Church, yet I have been constantly working in and for a district of the Church ever since its erection as such, five years since, in nearly every position of trust in the gift of my brethren, of said district. And now I wish to answer the question why I have thus worked, through trials, and sorrows, and sacrifices, which are unnecessary to state, but which must be evident to all must be made by a young man, in thus disinterestedly laboring for the prosperity of an apparently unfortunate and disgraced church and cause.

A few years since a member of our Church in high standing, alluded to certain names in the Book of Doctrine and Covenants, which are there applied as being given by God to certain ones on earth, as fictitious names. The names thus alluded to seem to be of Hebraic origin. About three years since my own mother was alluded to, to me while impressed in the night by the spirit of God, by a name in the Hebrew language signifying a plant, or a plant of renown, and a short time after this I was warned in a dream or vision of being about to pull up a plant, at which time I was about to receive a deed to a large portion of my mother's estate. Remembering what I had been shown in the above in the above manner, the deed after being made out was left in my mother's possession to destroy if she wished to do so, until her death, and thus saved her from some uneasiness and trouble at least in her last years. Again, while receiving a premonition, as I believe, of the ruin and downfall of a certain branch of the Church, I was shown plainly printed across its pulpit desk the word, "Ichabod." Having to consult a dictionary to ascertain the meaning of this word, I found this also to be of Hebraic origin, signifying "the glory has departed." These two occurrences give me faith that those in the revelations of the Book of Doctrine and Covenants are by no means fictitious. I should probably have not alluded to the above, however, but for the reason that I may see around me less respect for some things contained in that book than there is elsewhere in the Church. The interpretation given, the first time I ever heard speaking in an unknown tongue in this country, was to the effect that, among other things which have since occurred, there would be many souls saved in the kingdom of God in the vicinity where I then resided, Clay county, Kansas. That tongue and its interpretation were declared to be true, to the writer of this letter by an audible voice from the heavens. The Goshen Branch of the Reorganized Church now flourishes there, having members in it following the different occupations and professions, some of whom have been elected to the highest

positions of trust in that county. The Clay County Dispatch, the official paper of that county, in referring to the converts being made to the Church there, said: "If all the Latter Day Saints were as upright citizens as those who are joining the Church here, we should think one man's religion just as good as another, if not a little better." Let any one, whether he be in Utah sacrificing his efforts there to a cause which has been and is continually shadowed by the monstrous incubus of polygamy, whose ruin must eventually be wrought by it, or in the labyrinths of the world-wide darkness of Babylon, consider the above circumstance of evidence. An Elder of the Church of Christ, that church which this testimony is designed to aid, boldly prophesying in interpretation of an unknown tongue, that a great work of salvation would there be accomplished, all of which was declared to be true, in the ears of mortal man, by the same heavenly voice which was audibly heard by Saint Paul, which converted him to the faith of Christ; or if not the same voice, we know what we have above stated to be true, and that it occurred in the month of April, 1877. Does not the Bible in the twelfth chapter of first Corinthians, plainly state that prophets and the gift of prophecy and of tongues are some of the constituent elements of the Church of Christ, and having the above things so given to me and which I now testify of to all, is there left any room to doubt the conclusion that "the kingdom of God has come unto us." When the Committee on Removal were engaged in selecting the present site of Lamoni for the headquarters of the Church, I received a testimony to which I will invite your attention, and then conclude. I seemed to be suddenly transported to the slope of a high range of mountains, which was covered with snow and ice. It seemed to be away to the north, an impression which would naturally arise by seeing snow as far as I could see around me. I was looking up toward the summit, when I saw, apparently, the first ones of a large company of people pressing toward me, and toward the south or east. The scene then suddenly changed, and I saw these same people coming through and almost filling the country round me, and pressing toward one common destination, and that was in the southern part of the State of Iowa. It was perfectly apparent to me that they were entering an inclosure through a gate, or door, which I could plainly see, and that was in Southern Iowa. I then went over near the place of entrance, and looked in and there I saw ranged in regular order this same company. The men seated by themselves looked the most patriarchal of any I ever saw. I doubt that the tribe of Levi could have furnished a more imposing and God-like company of men. In passing away, I saw at one side, separated from this company, it seemed, as they passed in the entrance, a large number of goats, very repulsive in their appearance, and their actions impressing me with one thing, - immorality.

These things have given me hope and faith, that the Church restored to its former trustworthy foundation, would succeed and yet be an asylum of safety to scattered and forsaken Israel, either from the north or west, and that it is in very truth the kingdom of God spoken of in the Book of Daniel, to be set up in the last days.

Let us also be faithful to the few things contained in our books, which may seem peculiar to some. If any should doubt the above testimony, I will establish my responsibility in testifying of them by furnishing certificates of appointment and election to various public positions of trust filled while receiving them, as well as recommendations in black and white as to my ability and character as a citizen and a neighbor May God help us to always feel the sentiment that

was inscribed on the banners of one of the crusades against the polygamic Mohammedans, "Not unto us, O Lord, not unto us, but unto thee be all the glory."

1884

Lucretia J. O'Camb

[Published on February 9th, 1884 in Saints' Herald \(Vol. 31-6:84\)](#)

Bro. Joseph Smith: - I was converted by the Bible, and baptized by a Methodist Elder, his being the only denomination in our community then. Ten years after I had joined, my husband died, leaving me with four children, and but very little to provide for them with. Then came my persecution from the members of the church. I felt it could not be the Church of Christ, and I prayed to God to know. Four years ago last June my oldest son died. The night before he died I went to bed and closed my eyes, and saw a face as of a man before me. When I opened my eyes I could see nothing, and when I closed them it was there. It looked like pictures I have seen of Christ. The same summer I saw with my eyes shut, what was like looking on the heads of multitudes of people. When I opened my eyes, I could see nothing. That summer my neighbors asked me why I did not go to meeting. I told them I was going to wait till God sent a minister that preached like they did in olden times. Up to the year eighteen eighty one, I had not seen an Elder, but had heard fearful reports about them. My brother asked for the schoolhouse and it was denied. I went to the school officers, and fared no better. I came home and offered my petition to a higher power, and asked God if he had sent the Elders that he would open a way for them to preach. Soon my brother got a letter from Elder Cornish, that he would come and preach, if he could have a place to preach in. My brother got the grove. He came and preached twice on Sunday; and Monday being school meeting, my brother put it to vote, that the schoolhouse was to be open to all denominations or closed to all, and it was opened to all. So I was convinced and was baptized. The day after, Elder Cornish's house and mill were burnt. He was called here to baptize Mrs. Smith and me. Then my brother took him home. If any Elder comes this way I would like to have him call and give us a sermon. My brother, Lyman Whitford, lives in Port Huron, on the east end of Pine street. If any Elder is passing that way, he would like to have him call. He said there were a few that said they would walk a good ways to hear one preach; for they have never heard a Latter Day Saint.

Louis Strack

[Published on February 23rd, 1884 in The Saints' Herald \(Vol. 31-8:123\)](#)

Being much troubled last Spring concerning Mr. Lay's work, I went from time to time in the lonely solitude of the woods, where I prayed long and earnestly that God would reveal to me the truth in regard to this man, (Mr. Lay), and if he was a false prophet he should prevent him from deluding the people. I also prayed to God that he should send his beloved Son to me. I spent hours thus pleading to God that he would grant my long desired wish; for I have from boyhood desired to see Christ personally. And I now believe fully that this can transpire, if we possess a full faith that there really is a personal Christ; and if we have virtue enough to keep and obey his commandments, and ask God without wavering, we will see Christ face to face.

I now make known to the world that I have seen Christ, not with this body I now possess, but with another body. This I suppose will be a perplexity to most of my readers, but as it can be proven by the Scriptures that Christ was, and had a body before he was born of Mary his mother; and further, as we are the image of God, and were formed by him in the spirit, before the world was, so it should not be a perplexity to any one if I say that I was in another body.

I now will attempt to place before my readers the circumstances whereby I saw Christ, and my readers can judge for themselves whether I saw Christ or not. I will describe a dream which I had soon after the supplication by prayer. I went to my bedroom which was small, situated at the southeast wing of the house. The bed stood east and west, with the head towards the east, close to the south wall, leaving barely room enough for a washstand and a chair to stand at the north side of room. The walls were papered, and the floor covered with carpet, making it a nice little sleeping room. As I was of poor health at this time, and felt unusually gloomy, and tired of this wretched life, I asked God to give me consolation, that I could bear up under my affliction. I went to bed, and soon fell into deep sleep, waking up towards morning with great rushing of wind at my ears, and with a great, delightful vision stamped upon my mind. I will now place before my readers this great and wonderful vision, which is as clear to my mind now as it was when I awoke, that ever memorable night. Now, dear reader, follow me in this real appearing acting drama.

I awake, my room is brighter than electric light can make it, the washstand with mirror is vanished, and in the place of it stands the chair; the walls are ornamented with artificial flowers of the finest art, and changing from one form to another. What is this that I behold. O my heart bounds with joy, my long desired wish is now about to be fulfilled. Thus three times my room illuminates with overpowering brightness. Notwithstanding this overwhelming brightness, I keep my presence of mind, being strengthened by the desire to receive knowledge from the realms of heaven. In the third act of brightness a holy personage appears from the east wall of my room, glides to the chair, and seats himself upon it facing me. Why have they tried to make me believe that Christ is such a low appearing being, almost naught. There before me he sits, the very type of manhood, of handsome appearance, dressed in the style of the present day; he wears a dark suit of fine workmanship. His white linen shirt lies neatly on his full breast, with a collar, fastened

artfully about his neck, in the style of the present day. His head is slightly bowed, sits firmly upon his broad, massive shoulders. His hair, of dark brown color, curls beautifully about his head; he wears a beard of the same hue, which gives a beautiful ornament to his face, which is firm, but of mild appearance. His eyes are large, and well illuminated, ornamented with heavy, dark, eyelashes, which cause a very fine appearance. His forehead which is bare from the many curls, looks large and perfectly formed. In all a perfect man; and by appearance, I should judge, twenty-five or six years old. I fall weeping upon his breast, like one who has found a heaven of rest. He says cry, I wonder that you do not cry more. O what a great and holy light comes from his countenance as he utters these words. It is too much, I tremble and look exhausted about me. He is too pure for my black and hardened heart. I see it all plainly. There on the bed lies my earthly body, lean and shriveled-darkness forms about me.

James Howell

Given in 1859

[Published on March 15th, 1884 in The Saints' Herald \(Vol. 31-11:173\)](#)

In the year 1859 the following vision was shown me. A small branch of the Old Organization, as we now call it, was located in the town of Royalton, Berrien county, Michigan. Some of the members of this branch had come from New York State, and we were at the time thinking of immigrating to Utah, to join the body of the Saints; not knowing at that time that polygamy was taught there, or even believed.

In my vision I went to Utah. At times others were with me on the way; but their faith did not seem to be of that genuine character that it ought to be. The streams that we crossed on the way, were so far apart that our water supply would be nearly exhausted at times. The streams of water were very beautiful, and the water tasted delightful. We crossed a barren plain on the way, a wild waste, with only clumps of low brush. Just before we reached our destination, approaching the border of the valleys of the mountains, we found but one entrance to the great valley, rather to the north-east of the locality we wished to visit. After passing through the entrance, went down a long descent till we reached the valley. We halted near a large body of people, who were all in confusion. Brigham Young was standing up with a small crowd about him, composed mostly of the chief authorities of the church, to whom he was preaching false doctrine. I heard him preach his sermon through, and was impressed that he would so continue to preach his deceptions to the end. The greater part of the people were greatly dissatisfied, were aware they had been deceived, were very desirous of coming away. This larger body of people was divided from Brigham's crowd, and I knew he was a false teacher. My wife's aunt (who had previously gone to Utah), came to me, and she was bitterly weeping because, as she said, "they had been so wofully deceived by Brigham Young."

I then observed that Utah was very rich in minerals, gold and silver; some of those I met, gave me some of the silver money. We then went on down the valley till we came to a beautiful lake. The ground around was sodded over with green grass. I sat down on the velvety green, and calmly surveyed the lonely surroundings. We then took up our line of march down the valley, and on through the city. Streams of pure, cold water came trickling down the sides of the mountains, to water the valley below. Snow appeared on the distant mountain tops. Great numbers of the people were very anxious to leave Utah, because of the deceptions that were practiced on them; but for some reason were not permitted to come. We then started to return again to the states, and after passing through the entrance and re-crossing the barren plain, we very suddenly came to an open prairie, a long distance this side of Utah. This was the most lonely and beautiful place I had ever beheld. It was a place of safety. A city was beginning to be built here, and a church was here located and organized. It was not like the church in Utah. Perfect order was here maintained, and the truth was here taught. This city and the surroundings were of a pure white appearance. I was impressed that this was the Church of Christ. I saw as it were great armies coming from Utah to this lonely place. The leading

representative or leader of this church, had never been contaminated with the doctrines of Brigham Young. This vision was shown me the year before Young Joseph was ordained president of the Reorganization.

Mary E. Smith

[Published on April 5th, 1884 in Saints' Herald \(Vol. 31-14:212\)](#)

Bro. Joseph Smith: - Seven eventful years have passed away since I heard and obeyed the gos-pel. During those years I passed from youth to womanhood, and married an Elder of the church. Of all the joys and sorrows, of those years, I will bear testimony of but one of the gracious and kind dealings of my Heavenly Father. When I was called to part with my only child, which was stricken with diphtheria when about two years old, the members of the branch where we then resided came in one evening, by request, and held a season of prayer in behalf of our darling child. While the brethren were knelt around me in prayer, and I seated in a rocking chair was holding the sick child asleep in my arms, all at once the scene before me changed; and in vision I seemed to be alone in a small room, and before me on the opposite side, lay a little child, apparently on a lounge near a window. Presently the window opened slowly, and through it a personage, looking like the pictures of our Savior in the illustrated Bibles, appeared, having a circle of light around his head. The child then at once put up its little arms to the person in the window, who reached down tenderly to receive it, and the two disappeared from sight. Again I found myself seated, after see- ing this, in the prayer meeting, my husband praying at the time, and my child still sleeping In a few hours little Emma Ethel, in my arms. named after the Martyr's wife, was stricken with death. The above experience though given in such a time of affliction, has had the effect, not only of producing an intense desire of meeting my child in immortality; but has given me a brighter hope and faith in that part of the gospel, which promises a blessed, glorious resurrection; until which resurrection, if we depart this life as pure and spotless as this, my beautiful little child, our spirits shall be with Christ our Savior. Please allow your young sister to dedicate the above to the older mothers in Israel, whose wise precepts and examples, whose faith and devotion, and love for God's Kingdom, have cheered and illuminated her path in life, and made it easy to bear this affliction of your sister in Christ; and asking also your prayers that with you I may abide in faithfulness to God.

Henry L. Farrar

Given on June 17th, 1884

[Published on July 12th, 1884 in Saints' Herald \(Vol. 31-28:444\)](#)

Bro. Joseph Smith:-I was baptized and confirmed into the Church of Jesus Christ of Latter Day Saints, on the 15th of June, by Bro. Thomas Nutt and was promised the gifts of the gospel. While his hands were on my head he said, "The vail shall be rent, and thou shalt see the glory of God, and the destruction of the wicked; for thou shalt see the coming of the Lord."

I will relate an open vision which I received two days after, being at the school house where Bro. Nutt was speaking of the time when the inhabitants of the earth should be purified by fire, I was wrapped in the Spirit of the Lord, and the vail was rent, and I saw the inhabitants of the earth standing before me, and a fire sweeping through them. I did not see how many were able to stand the test, as the vision was short, but very plain; and it seemed that none but those who owned Christ and his authority could stand. Pray for me, that I may stand.

Ellen F. Healey

Given in 1882

[Published on October 10th, 1884 in The Saints' Herald \(Vol. 32-41:662\)](#)

Some time in the year of 1882 the following vision was given me in open day. It was not long after I was baptized and united with the Reorganized Church in Boston, Massachusetts. I was zealous for the cause of Christ, and whenever opportunity offered would present the claims of the gospel. One day while conversing with a lady concerning my faith, I failed to present it so as to convince her of its truth. I gave her an Epitome of our faith. While she was perusing it I was thinking how I should answer the questions she would probably ask. The Spirit said to me, You think you know concerning the gospel, but you do not, only in part. Immediately the room began to expand until it seemed to comprise the world. There appeared a table before me; around it sat three men. Upon the table was grain having the appearance of white corn. I then beheld the Garden of Eden-the most beautiful and lovely of anything I ever looked upon. There were our first parents dwelling in peace and happiness, with everything the heart could desire. I saw the temptation, the fall, and the expulsion from the garden. And, oh! I can never forget the sorrow and despair shown in every feature as our first parents went forth from the presence of the Lord. In their afflictions they were administered unto by the angels, and the Savior promised the gospel revealed. When this was revealed, one of the men at the table moved a kernel of corn in line, and a passage of Scripture would be given relating to it. I will here observe that my mind was illuminated so that I could understand perfectly every event as it was presented. It seemed to me I was present. At this time I had never read the Old Testament. I saw the killing of Abel, and the power of Satan manifested; also the power of God among his people; the preaching and prophesying of Enoch, who labored earnestly to turn the people to the Lord. I saw the city of Zion; her children dwelt together in unity and love, keeping all the commandments of the Lord, and were exceedingly happy. The ungodly became more wicked and corrupt until the earth was filled with violence, and but few remained who were righteous. Noah and the work he had to perform came before me. He preached the gospel in great plainness, and the power of God was with him; yet the people heeded not his teachings, but turned a deaf ear to his warnings. When he began to build the ark they pointed the finger of scorn and derided him. When Noah and his family entered the ark, and the floods came rushing in and the earth began to be covered with water, the consternation among the inhabitants was dreadful to behold. After the flood there was righteousness and peace for a season. Then mankind began to turn away from the Lord, yielding to sin and wickedness. I saw the tower of Babel, the confounding of language, and the confusion and perplexity of the people, the calling of Abraham, Joseph in Egypt, the famine, Jacob, and the blessings, Israel's bondage, their deliverance, crossing the sea and journeys in the wilderness, the grandeur and majesty of Mt. Sinai, all of which defies description, also the passing of Jordan into the promised land, and a glance of Israel's history until the coming of Christ.

I saw the Savior as he lay in the manger, also as he grew in years. He was indeed a wonderful child, exhibiting great wisdom, so that the people marveled. I saw him in the temple disputing with the doctors of the law; the choosing of the disciples, preaching upon the mount, and his travels to and fro, the multitudes following and thronging him until he was weary and worn, and when he would retire to the mountain to pray. I also saw his baptism and the Holy Spirit descend upon him in the form of a dove; his temptations, afflictions, and sorrows. Saw his terrible struggle in the garden which can not be described; his betrayal, and when he was in the judgment hall, the crown of thorns and purple robe as they led him away to be crucified; then upon the cross and the dreadful agony there, the mocking of the soldiers and others, his death, the earthquake, the rending of the rocks and the darkness.

What passed before me in the vision before this was indeed wonderful to me, but this scene far surpassed all others, and so vividly is it impressed upon my mind that time can never efface it. I saw him taken down from the cross and laid in the sepulcher, and his glorious resurrection. I beheld him with his disciples, and his ascension into heaven. This was a view of surpassing beauty, delightful to behold. The work of the Apostles was now presented to me, their wonderful success in the gospel, their persecutions and sufferings, their travelings, trials, temptations, afflictions and sorrows. The gospel was unfolded in plainness and power, the Holy Spirit attending all their labors with signs and miracles, the growth of the church, and the gospel spreading far and wide. I will here remark, that in the days of Christ and the Apostles the grain upon the table was all arranged in beautiful order. I saw the terrible persecutions of the church and the death of the Apostles. The saints began to be divided, some going one way, and some another, until there was strife and confusion and hardness one toward another. Yet there were many humble followers of Jesus, and the Lord was with them. It now began to grow dark, and darker still, until the church was disorganized and scattered among the people as in a wilderness. Then the corn upon the table was all in disorder.

The darkness now was intense; sin and wickedness everywhere. After a long time there appeared a glimmer of light, and a ladder that seemed to reach from earth to heaven, and a few who were striving to ascend holding on by faith in Christ. Others started well, but failed. Churches began to multiply, having some of the pure principles of the gospel, but all failed in their organization. There was contention and persecution. Many were killed for their faith. The corn upon the table continued still in disorder, and there was only here and there a ray of light. By and by Gloom hung over the world. I saw a bright light, very small at first, but it grew and soon began to roll, and the men around the table began to set the grain in order, until it was nearly the same as in the apostolic age. When the small, bright light presented itself, the thirty third verse of the last chapter of Genesis, just as it is in the Inspired Translation came before me. I had not at that time read, when I did I found it the same. The light continued to roll and grow in size. There was much persecution, some lost their lives for their faith, others were driven and despised, the gospel was preached in power and the church increased in numbers. The light rolled swiftly, when suddenly it burst into fragments. Darkness was everywhere; but within the gloom I could perceive lights scattered in all directions. Among them there was one larger and brighter than the rest, around which the different lights began to gather and unite. Then it began to roll like the first; not as fast-but steadily. All the gifts, powers, and blessings, accompanied this as at the beginning. The darkness began to disperse, and the glory of the

Lord surrounded his people. Order was again nearly restored. Then immediately it was renewed from the beginning, and rehearsed to me with the fullest explanation, so that I could not misunderstand. Then the vision closed.

I am utterly unable to describe the beauty and glory of this manifestation of the goodness of God to me. When the lady had finished reading the Epitome of faith and doctrine, and began to question me in relation to it, there appeared before me a map with answers to every question, and all the principles of the gospel inscribed thereon, so I was able to convey to her mind clearly and distinctly all she wished to know. She was astonished, knowing my natural inability. In all my unworthiness, the Lord has been graciously pleased to manifest unto me many wonderful things, confirming me in the latter day work, so that I have the fullest assurance of its truth. There is no doubt in my mind concerning the fulfillment of every promise which the Lord hath made.

1885

J.A. Robinson

Given in February, 1872 in Fort Madison, Iowa

[Published on January 1st, 1885 in The Saints Herald \(Vol. 29-1:7\)](#)

Dear Herald: - I have just read the article in your pleasant, free columns, entitled "The mother of harlots," denying that the church of Rome filled the bill; and as the writer professed to have received said understanding by the Spirit; and as many of the Elders have professed to have the Spirit of God when teaching such doctrine; and in fact, the first preaching I ever heard by a Latter Day Saint Elder, this was the burden of his theme, that the Church, the organized body of Christ, became corrupt, and although still a woman, after she went into the wilderness, yet she was no longer the pure virgin, preparing for the Bridegroom, but the reverse, very foul. I will not mention how foul, lest in so doing I might offend the delicate ear; and as you have instructed us often to try the spirits, that none may be deceived by false spirits, I desire your permission to present for your consideration a vision on the subject.

In the month of February, 1872, in Fort Madison, Iowa, while meditating on the doctrine of the signs following the believer, and admitting that there were many who professed to believe in Christ, who were not of us, who apparently were as righteous as the Saints; and recognizing that every sect from Rome down called themselves the Church, the Body of Christ, the Bride; and looking at the Utah Saints, also calling themselves the Bride, and denying the right of any, only as they received through them the authority to minister in the things of the kingdom. While contemplating them all, Romanists, Protestants, Mormons, (that is, Brighamites and Josephites), a vision opened to my gaze.

A large stage, as if I was in a theater, opened before me. As the curtain rolled up, opposite my right hand stood a woman; in the center of the stage grew a strong, vigorous, healthy, pruned vine. Toward the west, near the back a pile of rocks. Just behind this pile of rocks in a bundle, were the branches, brown in color and withered, which had lately been pruned from the vine. I looked first at the woman, and asked if she represented the Bride, the Lamb's wife? My answer was, "She was the mother of harlots," representing the church of Rome. I looked closely at her. She was dressed in a brown garb, worn and much faded; she was blind in both eyes, which were open; but a white film was on the sight; her teeth had fallen out, and her chin and nose approached close together on account of the loss of her teeth. If any of your readers remember what the old country people used to term an "old hag." She was a complete representative of the specie. I said to myself, "Surely you are not an acceptable bride by any means, but the opposite. I again looked into her face, and behold, she was not only blind, but had some white

cloth about the size of a quarter dollar cut octagonally placed over the eye, so that if there was a dim sight left in the eye it would be stopped. These patches were four thicknesses or four ply thick on each eye. This was the picture she presented the church of Rome to be; and as this was the mother, her children, (daughters), must be like her, of the same stock. I looked from her to the vine in front of the stage; there it was in the freshness of Spring. A voice said, "This is the Church of Jesus Christ, the body."

And this scripture thought was repeated, only not as in the Bible: "I am the vine, ye are the branches; if any man abide in me, the same spirit that I possess he will possess also. As the branch receives the same sap that the vine possesses. If the branch is in the vine it will receive the pure sap from the vine, and will produce foliage and fruit. Likewise ye, if ye abide in me, the same gifts that I possess, the same fruit that I produce, will the branches produce; and this will continue as long as the branches abide in the vine. If any abide (or ye abide) not in me, he is cut off as a branch and is withered, and men gather them into bundles ready to be burned."

While I was receiving this instruction I was upon the stage and walked to the west; there I saw behind the pile of rocks a large pile of branches. Asking what these represented, I was informed that the Utah Saints did not abide in the vine although they were once thrifty branches and bore much fruit, yet they were cut off; men had gathered them behind the pile of rocks and they were withered.

I could then understand why it was these signs shall follow if ye abide in the vine.

R. May

Given on or about January 15th, 1885 in Independence, Missouri

[Published on June 6th, 1885 in The Saints Herald \(Vol. 32-24:373\)](#)

About the 15th of January, 1885, I dreamed that I was on board of a very long ship. She was so long that I could not see the bow, but could see the stern, also the wheelsman or helmsman. There were others standing by him. I stood about midships. This ship had a hurricane deck, but she was open between the upper deck and the main deck. The ship was sailing along all right for some time, and I was looking over the side. I saw a large rock, as it were rise up out of the sea; and all at once the ship was grounded on it, and caused quite an excitement. I heard some say, We will get off with the next tide; and all at once she was afloat, and went ahead again, and struck a point of the same rock with a terrible crash. I said, That rock has gone through her; but if it breaks off and fills the gap, she will not leak. However, she got afloat again, and sailed about as well as ever; but in the excitement she was headed the other way, and made a big circle to head in the right direction; but by this time it became very dark and misty, and when she got headed right, she made for the same rock; and seeing the danger, she became unmanagable, and seemingly would not answer the helm; and instead of striking the side of the rock as before, she entered the middle, and it opened, or divided ahead of her, and as she was getting through by tight squeezing, the mist cleared away, and I could see the land on every side, and it was a terrible place to behold. Ahead was nice, clear water - the deep blue sea-and looked so beautiful; and I heard delightful music; and on looking to the northwest, I saw a large ship on shore on an island getting repaired. She was badly wrecked. I awoke and slept again, and dreamed the same dream three times the same night.

Carrie Nutt

Published on December 19th, 1885 in The Saints' Herald (Vol. 32-51: 825-826)

About twelve o'clock at night, in my dream my brother appeared to me, and I knew not where he came from. He was far above me in the air. I thought at the time he was standing on a high building, as he was so much higher up than I; yet I could not see the building. When I saw him I felt happy, for he stood before me just as natural as in life, with both of his arms. I was pleased to see him; but instead of a smiling countenance he had a grave and thoughtful one. This hurt my feelings, as I thought he was not glad to see me. He spoke and merely called my name "Carrie." I looked up and said "Oh, Charley! Charley!" and then let my eyes drop, as I seemed very much disappointed with the manner in which he greeted me. He made some response to my call, but I do not, nor did I at the time, know what it was, for I was in a great hurry to ask him something, thinking he would soon leave me. The first question I asked him was this - "Charley; are you happy where you are?" This was what I had desired to know from the time of his death. And something seemed to whisper to me, "Now is your time to ask him."

His answer was like this - "Happy! Yes, Carrie; I am happy; but my happiness is far different from yours. The pleasure and enjoyment I see is not in laughing and enjoying myself as you do upon the earth. It is far different. Why, Carrie, I did not know I could be so useful. There is much work for me to do. I am at the present time preaching and pleading with the wicked in prison. And it is enjoyment for me to turn them from their erring ways. And you do not know what good you can do. I always thought I never could do any good, but I have found that I was mistaken. I can do more than I thought I could."

He seemed to be in a deep study, and paused for a while in his conversation; and then he said:

"Carrie, do you see those two bright stars?" pointing with his finger upwards as he spoke, using the arm that in life was amputated. Then I looked in the direction in which he pointed, and while we were both gazing at them, I answered: "Yes, Charley; what of that?" Then his eyes rested upon me, while he still kept pointing at the stars. "Why," said he, "one of those stars is going to fall; and when it does fall, it will be a wonder to me if it does not kill many, many." Then I said, "Do you think so?" And he said, "Yes; and there is one person it will kill almost instantly."

And before he got through speaking I saw one of the stars fall, making a bright light, and a roaring noise something like that of distant thunder. Then my brother turned and looked in the opposite direction from where the star fell, and as I saw a smile wreath his face for the first time, I wondered what he was looking at. And, following his gaze, I saw my neice (Bro. Anthony's daughter) coming towards us with her little sister and baby brother. And when they came up to where we were, he said, smilingly to them: "There is little Pearl and Herman." Then he said, "How is darling little Pearl?" And he acted as if he wanted to ask my neice some questions about home, as a person would that had been away for a long time; but she heeded not his question, and instead of being pleased to see him as I had been, she dropped her head and wept in silence, Then we parted, she and I leaving my brother and the children together.

M.C. Spurgin

Published on November 28th, 1885 in The Saints' Herald (Vol. 32-48:779)

As I walked in a room, there sat the Savior in a rocking chair. To his right sat a group of Elders, about a dozen in number. I knew them all at the time, and remember the names of Brn. J. R. Cook, J. Parr, T. Daley, G. Harlow, A. H. Smith, E. L. Kelley, A. Haws, and William Potter. I said to the Savior, "I want you to lay your hands on my head for the gift of the Holy Ghost." He waved his hand over the Elders and said, "Cook and Parr will lay their hands on your head for the gift of the Holy Ghost. You read the Book of Mormon." I walked through the house, and came to the Savior again, and said to him, "I want you to lay your hands on my head for the gift of the Holy Ghost. I have been baptized for the remission of my sins." Again he waved his hand over the Elders the second time, and said, "There are my Elders; they will lay their hands on your head for the gift of the Holy Ghost. You read the Book of Mormon."

1886

Joseph F. Burton

Given on July 24th, 1885 in Wallsend

[Published on April 20th, 1886 in The Saints' Herald \(Vol. 33-15:234\)](#)

I was in a room of a large house; in the room was a small engine, on one side of which a horizontal bar was fastened, from which three necks protruded, (like the neck of a vise in which the handle is placed). These were different lengths, one being about five inches long, the other four, and the other three, with a small belaying pin through each. The lever which worked the engine was in front of it all, and brother Joseph Smith standing by it. There were three tanks about six feet square, lined inside with white enamel, and though they seemed equal in size, they held unequal quantities. There were three ropes leading from the engine-room to the top of a very large building, which was high up in the air on pillars. From this building material was to be obtained to fill the tanks. I asked brother Joseph how he worked the engine. He said, "We belay one of those ropes from the other or upper building to one of these belaying pins, and with the lever we set it all in motion; and thus connection being made with the top building we get all we want; and although this engine looks small, it can do as much work as the very largest, and is equally as good for little work. And I would have had these tanks filled long ago, but just as I would get ready to fill them, some of the brethren would come in and suggest some plan of their own, and I was so situated I had to listen to them; and you would be amused as well as saddened if I should tell you their plans. But now they have all tried, as they have failed I have now got the engine all cleaned except the further end which is very dirty. But it will soon be clean. And then we can get whatever we want."

The engine and room were untidy looking, but brother Joseph was cheerful, and I understood the engine and room would be neat, clean, tidy, and in complete working order very soon, for he would be unhindered in his work.

R.D. Cottam and William Smith

Given through the Gift of Tongues by R.D. Cottam and interpreted by William Smith on June 27th, 1886

[Published on July 24th, 1886 in The Saints' Herald \(Vol. 33-29:463\)](#)

R.D. Cottam spoke in an unknown tongue, and Bro. William Smith gave the interpretation, as follows: "Thus saith the Lord, in this place are many this evening that I will redeem and save, my good and faithful children; many that I will redeem and save through their faith and good works. And all men upon the face of the earth that reverence my name, and bear testimony to the same, shall be redeemed throughout the countless ages of eternity. - Amen."

1887

R. Allen

Published on December 31st, 1887 in The Saints Herald (Vol. 34-53:853)

I was sitting at the feet of our President, Joseph Smith [III], and looking a little way off I saw a cluster of men, and saw the Savior come from them to where Joseph and I were. It seemed that the men were the Twelve that he traveled with in his life mission. As he came, his arms were bare to his elbows and seemed transparent and beautiful. But he did not seem to be a very handsome man. He reached out with both hands together and shook hands with Joseph and I.

Sarah Rohrer

Given about 10 PM on March 20th, 1885

[Published on October 15th, 1887 in The Saints' Herald \(Vol. 34-42:674\)](#)

I kneeled down to pray about nine o'clock p. m., March the 20th, 1885, before retiring as usual, and the Spirit of the Lord came upon me so powerfully that I continued my prayer till ten, when I arose and laid down upon my bed, but still continued my supplications. Soon all of my near relatives, who are very numerous, came up before me, and all passed before me swiftly by a wall eight feet high, appearing very cheerful and each made obeisance to me as they passed, and also many of my friends and acquaintances passed by me in the same manner. The branch with which I was connected in 1838, met, and we had a very happy greeting, and they also passed along by the wall towards the west; and all the Saints that I had ever met, also passed by in the same direction. I was taken up and placed upon the south side of Nauvoo, upon high ground, and the whole city as it was in 1846 came up before me. And there I saw the scattering of the Saints; and I also saw there many teams which were going, some to the east, some to the west, some to the north, and some to the south, and after that to every direction. I was then taken and placed in a very beautiful country near Washington, the most beautiful I had ever seen; and there was not a house nor a living soul to be seen. I then commenced to think why I was there, when a loud voice spoke to me and said: "God is at the helm. God is working through the Gentiles in getting laws passed in Washington. God is at the helm. God is working through the Gentiles, and laws have been passed here in Washington to prosecute the people of Utah, to put down their sins and abominations. God is at the helm, and God will do the work."

Immediately after this I was taken to Utah, placed upon a stand four feet high, where I looked towards the south, then west, and beheld the whole face of the land covered with men as far as I could see. They were all dressed alike in blue-gray suits. They were also in a state of great confusion, and were running to and fro as though enemies were after them. I again looked towards the south and saw a new fence-wall twelve feet high, a hundred yards distant from where I was standing. At the west end of the wall the people began to run by the hundreds, as fast as they could towards the east, and they continued running until a great many hundreds had passed. I again cast my eyes towards the west, and still the whole face of the land was covered with men, and there did not seem to be any less than before they commenced running. Immediately after this I was taken to a very wild and lonely place, which was all covered with low shrubbery and long wild grass; and while there I was meditating upon what I was there for. I looked around but could not see any houses or living thing. And then a very loud voice said to me: "There is a temple built here, and this will be called one of the stakes of Zion. I want you to go and tell the people to take their riches, their gold and silver, and go to Zion, Jackson county, and there to buy up the lands in Jackson county and round about. And tell them to go to work, and speedily build a temple to receive the Lord and Savior, Jesus Christ."

R. Allen

[Published on December 17th, 1887 in The Saints' Herald \(Vol. 34-53:674\)](#)

I was sitting at the feet of our President, Joseph Smith, and looking a little way off I saw a cluster of men, and saw the Savior come from them to where Joseph and I were. It seemed that the men were the Twelve that he traveled with in his life mission. As he came, his arms were bare to his elbows and seemed transparent and beautiful. But he did not seem to be a very handsome man. He reached out both hands together and shook hands with Joseph and I.

1888

J.R. Badham

[Published in 1888 in Autumn Leaves \(Vol. 1:169\)](#)

I was taken away a distance of about seven miles, and was standing upon a vast plain at the mouth of a valley a little south of where Macedonia now is, in Pottawattamie County, Iowa. A vast multitude of people, with their horses and modes of conveyance, was shown me, coming from northward in great confusion, looking in every direction-appearing to be very anxious about something which I at that time could not understand. After the multitude had passed there appeared a beautiful woman, neatly and plainly dressed. The guide that was with me said that was the true Church of God. I was made to understand that the confusion represented the distracted state of the world, and that the church was set up in the midst; and all invited to accept the gospel. Following that was a confused condition of the Israelites as represented among the Indians, and many things that I did not at that time understand; and also the exit of the Cutlerite people from their homes was plainly shown, and a rebuilding of their place, Manti, which has been literally fulfilled, many years since. The guide told me to look. I then saw a representation of the sons of perdition, which was shown by large, finely-built men who had obtained the right to the crown, but were lying upon their backs, bound with cords, with no power nor hope of being extricated.

He again said, "Look," and I beheld concourses of people, of all imaginable kinds that represented the Telesial World. He again said, "Look!" Multitudes appeared, as far as eye could see; all of one size and same dress, but were all of a dark color. I was made to understand that this represented the Terrestrial World, and especially the African race and those who were ignorant but honest, who received not the gospel, etc.

Another time I was told to look, and to behold Jacob's ladder. There appeared a ladder leading from the earth to an aperture in the heavens, to which persons would come and ascend and descend in succession; some, however, would come and look up and turn away, as though the task was too great and the ascent too difficult.

I was still again told to look and I should see Christ on a white horse, as did John upon the Isle of Patmos; and at once the scripture in Revelation 19:11-15 came to my mind. At this moment thick darkness came over me, so that I could not see anything. Doubts began to arise in my mind, and the thought came that I would not behold what the angel said I should; but soon my sight seemed to extend a great distance, and I saw a kind of grey light which I can only liken to the sun shining through a fog. It seemed to approach nearer and nearer, until I was again wrapped in the vision. Looking up into the heavens, there appeared the aperture again, but more beautiful than before; the description of which I shall not attempt. All at once, at one side, a very bright round ball appeared; as large as a very large wagon-wheel, and as bright as the sun. In the center of this was a white horse, on which sat a man whose brilliance was equal to

the sun shining in his strength. I looked to see the sword which is spoken of in Rev. 19:15, for up to this time I had supposed that it would have the appearance of a literal sword; but the angel told me it was not a literal sword, but the sword of his Spirit, dividing asunder both joint and marrow. I then looked and saw a halo of rays proceeding from his mouth, with which he would thresh the nations; and by it the gospel would be proclaimed to the nations, before the great day of the Lord would come. I seemed to wither, and shrink into nothingness because of the great power. But that vision passed away to make room for still another.

The angel that was with me then told me to go with him to the place where the New Jerusalem should rest, and behold the Celestial City. I accompanied him, traveling in the air with perfect ease, a distance of over one hundred miles; and as we approached the place, there appeared the city-four-square, with her magnificent walls. We approached on the north side. Several companies approached, mostly women, some of whom I knew; and they halted near the outside of the gate, where were stationed a number of persons, three of whom I knew and shook hands with—one of these has passed behind the veil, two are still living. The crowd then passed into the city through the north gate. I with my guide went inside the walls, to view the beauties of the city. I wish I could give in words that which was made known in this view. There was a pureness and whiteness that I have never seen elsewhere. The whiteness was not like snow, for that would be too white. It was not like electricity, for that is too blue—not soft enough; not like gas-light, for that is too red, but such a soft haziness about the appearance that made one feel at home. The houses, streets and pavements, together with the enclosures, were all alike, the same mellow beauty. Angelic beings were clothed with the same pure white, and could travel space with much more ease than we move in our sphere. I looked for the sun, and was told that the city did not need the light of the sun or the moon, but the Lord God was the Light thereof. Not until then was I able to understand how the length, breadth and height were equal. I am able to see that the space above the city was susceptible of navigation to the extent of the length or breadth. I noticed that the same general appearance of mellow whiteness was set forth in the beings who were climbing Jacob's ladder, the white horse, the city, and the angels who were wafted with such ease in space over the New Jerusalem.

Anonymous

[Published on May 19th, 1888 in The Saints' Herald \(Vol. 35-20:307\)](#)

About the year 1873, a man in vision saw himself in a life-boat with Pres. Joseph Smith and David H. Smith, his brother, moving out upon a troubled sea amid fierce head-winds and beating waves. Pres. Smith sat in the stern of the boat with his hand upon its rudder. David sat in the middle of the boat, his oars at rest and his arms folded listlessly, while the third man sat well forward, oars in hand, and, with eyes and heart lifted to God for help, pulled carefully and steadily onward, success being given in proportion to faithful reliance upon and prayer to God.

Within a few years just past, this same man, in vision, saw himself and Pres. Joseph Smith alone in the same life-boat, occupying the same relative positions as before, and they were crossing a wide river whose dark and troubled waters filled the mind of the beholder with a dreadful sense of danger. The boat was sunk, by the many burdens piled in and upon it, till the waters were nearly up with the top of its sides. Instantly the boat and the waters about it became transparent as the light, and the man saw that a wire, reaching from a distance, and from a given direction, had been fastened to the very bottom of the boat, (whether through mistake, malice, blind zeal, or officious meddlesomeness, was not shown), and the man was given to know the extreme danger of the situation, and the possible harm that might result to the boat, its contents and its managers, from that kind of wire-working.

God is a revealer of secrets; and here are some matters which the people will do well to bear in mind. We said once before, and we now say, "Don't joggle the boat!" We know of what we are writing; and we advise all parties to keep hands off the wire, lest harm comes to the boat, its burthens, and those in it; and lest also those working the wires are exposed in their work and are thereby brought to shame and loss, here and hereafter. One of the wisest, safest and most profitable ways is, for every person to attend strictly to their own affairs and not meddle with the affairs of others.

J.W. Clark

[Published on June 2nd, 1888 in The Saints' Herald \(Vol. 35-22:346\)](#)

On the 7th of January, 1888, I listened to a discourse preached by William H. Kelley on a funeral occasion, he choosing for his text a portion of scripture found in 2 Corinthians 12: 2-4.

During the service my mind was very much exercised over the subject matter of the discourse and also after I returned home it was talked over very earnestly at supper. Believing myself to be one of the beings that are very susceptible to spirit or temporal influences, I then and there earnestly desired that such a thing or vision might happen to me sometime in the course of my life, believing that with me it would bridge over in part the great mystery of the future life.

In the evening Mr. Kelley called on us. We talked on different subjects, but all the time I could not keep from my mind the man that Paul knew "about fourteen years ago" in Christ.

I did not retire until about ten o'clock. Sometime in the night I had a dream or vision, - call it what you choose. It appeared to me that I was standing near the Town Hall south of the Mormon temple, and that I was blind, by a bandage that had been suddenly placed or bound over my eyes, and while I was standing there thinking of my sad condition, I heard the tread of someone approaching me. The person came up to me laying his hand on my shoulder, saying: "My friend, what can I do for you? I see that you appear to be in a bad fix, and it strikes me just at this time that you are in need of help." "Yes," said I, "and will you please remove this bandage from my eyes. It came upon me all at once; neither can I tell by what means or how it came there." He then said, "My friend, I think perhaps it has always been there and that you were born blind and made more so by education. You have suddenly become aware of the fact that you are blind." "But," I said, "I do insist that you do something to relieve me." "That I am willing to do," said he, "but I wish you to take a walk with me and I will show you something that will both please and entertain you." He then took me by the hand and said, "Now, my friend, please come with me." I asked "how far?" He replied, "Only a short distance." It appeared to me that we were in a large long, spacious hall, walking upon a hard firm floor, for I could distinctly hear the heavy tread of my feet, while that of my friend was so light, so soft and cat-like that I could not hear the least noise from his feet. I seemed to get the impression that his feet were very finely slippered with some very soft material, and on the top were the initials of his name. I turned my eyes downward, thinking perhaps I might see his feet so that I could get his name. I could not; all was darkness. I then said to my friend, "How far do we go?" He answered, "Not far." Presently we came to a stop. "Now" said he, "We are about to pass through a great door;" then I heard him call some one. The person called came forward for a few words passed between them in language I could not understand. "Now," said my friend, "I shall be obliged to leave your body here with my friend; it will be perfectly safe here with him." To this I objected, "Why," said he, "remember you are mortal; you belong to the earth; are of the earth, earthly." "Very well," I replied, "as you wish." He then stepped up to me, placing one hand upon my head, and removed the bandage, yet I could not see. There appeared to be a great amount of light, but I could not discern any object. "Now," said my friend, "I will unlock the door." I think he took the

key from his side pocket; he then put the key into the lock, I heard the click of the two metals as they came in contact with each other, then came the heavy bang of the bolt as it went back to its socket. He then took me by the hand and said, "Come with me." We then passed through the great doorway, the door swung around itself and shut, I think, with a spring lock. "Now," said he, "look." I raised my eyes and behold - I could see, The first thing that I saw was the great ponderous door and the great wall that seperated me from the outer world. I could not see the top of the wall. "Now," said my friend, "perhaps you would like to see the key that unlocks that great door." I signified my wish that I did. He then took the key from the door. It was in the shape of a key, some twelve or fifteen inches in length. Said he, "Take it, if you wish." I replied, "No, thank you." "Very well then," said he, "I will show it to you. You see it is a book, do you not?" He then opened it in several places. It was printed in the English language; then closing the book or key, he turned the back of the key to me saying, "Read for yourself." The first I saw was "Record, Book of Mormon". "Have you ever read this book?" he enquired. I answered that I had. He then asked, "What was your opinion of the book?" I answered that I did not wholly disbelieve it, although there were many things in it that I did not understand. He smiled and said, "There might be some things in the Record that would appear so to you, until it was explained." "Now," said he, "please walk with me." We then turned around and commenced our walk together.

My vision seemed to extend to a great distance; I could not judge how far. The face of the country was rather broken; the surface was very smooth, as the stones, brush, and rubbish had been taken away. There were no fences in sight; they were all gone. I saw horses, cattle, and sheep quietly grazing. I also saw fowls and birds of the air. I asked my friend who those animals belonged to; and he said, "to different individuals." I then asked, "How do they control them?" He answered, "God has so ordered in his wise economy that the atmospheric influences that pervade the vegetable and animal kingdom, begets a spirit of quiet contentment whereby every being that is permitted to enter here - both man and beast - knows the bounds of their habitation." I then enquired, "and are we yet on the earth?" He answered, "Yes;" then raising his hand, said, "Here you see Lake Erie," and sure enough, there was the great lake as calm and as smooth as a mirror; not a ripple upon its beautiful surface. I could see small towns and large cities - some near and others afar off. I then and there saw many people moving about back and forth, many that I knew. Not one of them recognized me in the least, while every one of them as they passed bowed, smiled, and spoke something in a language that I did not understand, I saw that many of them wore a very peculiar shaped cap. I made som remark in regard to the cap. Said he, "You call it a cap; we call it a Doss. It is a cap supposed by some to be a cap once worn by the ancient Egyptians." I then said to my friend, "here on this road going south, there was a barbed-wire fence on the right hand side, and on the left there was osage orange or green fence; what has become of them?" he answered, "There is no use for them now; since man and beast have been delivered from the curse of the land, not a bard, briar, thorn, or thistle is left upon the face of the earth." I then asked, "Why can I not abide here with you always?" He smiled gravely and replied, "Not yet, you owe allegiance to your body and world in which you live yet awhile."

Standing by the side of my friend I noticed a group of people, men, women, and children, occupying a beautiful court of lawn, very nicely laid off with walks running in different directions. The grounds appeared to be surrounded by a beautiful evergreen fence which appeared to

have been very nicely cared for, rather low, the pruning seemed to have been very nicely done. I asked to my escort, "What can be the center of attraction out there?" pointing out to the south-west. He answered, "Let us go and see." We walked along until we came to the passage where they passed in and out; he stopped, and stepping aside said to me, "Enter." I obeyed, my friend following. Raising his hand he said, "Now behold, here is where justice is meted out to every one, man, woman, and child." I looked and saw a very fine looking gentleman standing by a pair of scales upon which people were stepping on and off. The first that came to my notice was a gentleman plainly clad; I should judge of about forty years of age. He stepped upon the platform, and as he did so my friend said to me, "That man will balance well," and at that moment the bar went up very quickly. My friend looked at the weigher and both smiled. A few words passed between them that I could not understand. I asked my friend, "What said the man at the scales?" He replied: "He said, 'enter in.'" The next that came on was a gentleman and lady very nicely attired, with a proud, haughty aristocratic bearing and both stepped on together. The bar poised for a moment, then slowly fell back to its resting place. I saw the weighman look up to my friend and shake his head, also spoke a few words in a language that I did not understand. Again I enquired of my escort, "What said the man at the scales?" He replied, "Found wanting." There were several passage ways out of this beautiful court which I am not able to describe. We walked out and took a look at the face of the country. It was beautiful beyond description. I saw ladies working in their flower gardens, all appearing to be happy and contented. I also saw many people that appeared to be going and returning from church. All seemed to be busy, each and every one attending to his or her duties, whatever they might have been. I said to my friend, "What manner of people are those yonder wearing that peculiar looking cap?" Said he, "They are Saints that have been delivered from the curse and bondage of the earth, and also from their persecutors." The caps worn by the Saints were three square; and on each square were characters which of course I could not decipher. I then said to my friend, "Will you be so kind as to explain the meaning of those characters?" He replied, "Not at all. The one on the front signifies the time of the gathering in of the Saints, the time which is not far distant; the others are not to be explained yet." I saw large fields of waving grain ready for the sickle; also fruit, many kinds that I had never seen before. I asked my friend to explain to me some things concerning the grain and fruit, which he did, but I am unable to give you his answer. "Now," said my friend, "I think we had better return;" saying, "I think I have shown you enough for this time. I make one request only, that you write what I have shown you, and give or send it to some one of my brethren in the Lord." Then looking up, said to me, "Come." We walked back to the place where we entered; he then took the key from his side pocket and unlocked the door, took me by the hand and led me out, saying, "I shall be obliged to replace the bandage." Then stepping up to me he put the bandage over my eyes, then taking me by the hand, said, "receive my blessing; peace be with you; adieu!" He then turned and left me. I awoke finding myself at home and in bed.

George M. Frey

Given on May 1st, 1888 in Beech Michigan

Published on June 16th, 1888 in The Saints' Herald (Vol. 35-24:383)

I found myself standing by an extended field of corn, green and growing finely. I was there but a few moments when there appeared to me two angels; one, a beautiful white angel, having on his head a beautiful crown and dressed in a spotless, gleaming, white robe; the other, a black angel with good features; he also had on a gleaming, white robe, and had a stick or staff in his hand. The white angel commanded the black angel to smite the earth. This the black angel did, smiting the earth with his staff, and there came up out of the ground, immediately, an immense swarm of locusts, in size as large as the common robin; these had two cutting teeth which came together like two half in chisels. These locusts lighted upon the field of corn, and in an incredibly short time cut and ate and destroyed the entire crop; after this they fell upon a large field of well grown wheat, which was also totally destroyed. Again the white angel commanded the black angel to smite the earth; and he did smite with his staff, and there came out of the ground a great number of monstrous great toads, each having two horns on his head. Again the white angel commanded and charged the black angel that he should not permit the locusts to destroy anything that belonged to the Saints of our God who had the seal of the living God in their foreheads; nor suffer the green toads to poison the water, or the milk upon which the Saints did feed and drink.

Wilson L. Gorton

Given in mid and late November 1885

[Published on August 4th, 1888 in The Saints' Herald \(Vol. 35-31:501\)](#)

Dear Herald: - In writing this account, the following passage of Scripture comes to mind: "For what man knoweth the things of man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Cor. 2: 11, 14. For some time I have thought to write of some visions for the readers of the Herald, which I had several months before being baptized, but have refrained through fear of being accused of gorging myself with unwholesome food before retiring; and that such was the cause of the visions. But when I call to mind the above passage of Scripture, I can safely compare my accusers with those whom Paul alluded to.

About the middle of November, 1885, the first one was seen. After retiring and meditating as is my custom, it did not seem to be over fifteen minutes until I opened my eyes and saw, suspended just above my face, what appeared to be a new pint cup filled and hanging over with the loveliest flowers of different shades and hues that my eyes ever beheld. As I looked it began to ascend towards heaven through a bright open space through the clouds, until it got so high that it lost its shape and then turned into a bright and shining star; very bright to behold. Then the vision passed from me, and I was gazing at the ceiling.

The next occurred on the evening of the 25th of November, 1885. After retiring and meditating as usual, I opened my eyes and arose in a sitting posture and saw the head and shoulders, or bust form of a personage whom I took to be Christ, suspended just above and at the foot of the bed, surrounded by clouds. I extended both my hands towards him and said, O, Christ, the Master, is it thou? And immediately he vanished and I beheld nothing but the ceiling.

Now, Saints, no tongue can tell the joy and consolation that these things give me. They strengthen and encourage me in the cause which I have espoused. These visions and a few spiritual dreams, and also the many testimonies of the Saints are as strengthening cordials to my hungry and weary soul. Paul says:-"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."-Romans 8: 1-7. Therefore let us as Saints judge all things by the Spirit of hope that is in us.

1889

Ebenezer Robinson

Given in 1868 or 1869

[Published on March 16th, 1889 in The Saints' Herald \(Vol. 36-11:163\)](#)

In 1868 and 1869, (some years after I had united with the Reorganized Church, and after it had been spoken of by the brethren at Plano and Sandwich, Ill., to look out a location for a settlement, or gathering place for the Latter Day Saints), I spent a considerable time in Washington City on business, and while there, one morning, after daylight, just as I awoke from sleep, I heard, as it were, a multitude of voices singing the first verse only of the hymn commencing with these words: "Give us room that we may dwell, Zion's children cry aloud," and at the same instant it was manifested to me the country where they were located. It was west, and along the state line of Iowa and Missouri, a few miles west of my then residence, near Pleasanton, Iowa.

1890

James Whitehead

[Published in February 1890 in Autumn Leaves \(Vol. 3-2:70\)](#)

I will tell you of an incident that transpired under my observation: There was a large concourse of people - something like a thousand - both in and out of the church, assembled at a conference in Manchester, England, in 1841.

One Sunday morning they had preaching services and in the afternoon the Saints began to bear testimony to the truth of the work in which they were engaged. In the course of the meeting, a young sister arose and began to speak in tongues; then a brother rose up and gave the interpretation in English, which proved to be a prophecy. After that prophecy there was a young gentleman arose and said:

'My friends, I am not one of you. This is the first time that I was ever in a meeting of the Latter Day Saints, but I have heard much about them. I have heard that they had the ancient gifts and blessings, but I could not believe it. I concluded to come and hear for myself.'

He pointed to the young sister who had spoken in tongues and said:

"That lady did not know what she said. I am satisfied that she did not understand the language that she spoke in, and the gentleman that gave the interpretation to what the lady said did not understand the language she spoke. I tell you what the language was - it was Hebrew. I am what you would call a converted Jew, and I am well acquainted with the Hebrew language. I never heard anything so beautiful and true as that which I heard this afternoon; I am satisfied that the gentleman did not understand the language, but he interpreted it as correctly as I could have done myself. I am convinced that the Lord is with this people and that they have the ancient gifts of the gospel. I am ready to join this people."

He was baptized into the Church of Jesus Christ of Latter Day Saints and went to Nauvoo. I was acquainted with him there and he was strong in the faith.

James Whitehead

[Published in February 1890 in Autumn Leaves \(Vol. 3-2:71\)](#)

Oh, my brethren, let us arise and shine, for the light has come and the glory of the Lord shall rise upon Israel. When we were coming over the mighty deep, (we started on the 5th day of February, 1842), we had a very stormy time. After we had started from Liverpool and had sailed two weeks, we had not gained five hundred miles. The captain said: 'If the wind does not change I shall have to change my course and put into some place for food, for the provisions will not last to the end of our voyage.' There was a prayer-meeting called in the ship, and we had as glorious a meeting as I was ever in in my life. There was a sister arose and spoke in tongues and it was interpreted directly as follows: 'This night before midnight, there will be a storm such as will make this vessel shake in all its timbers, but there will not a soul be lost; and from that time the wind will change and be fair until we come to our destination.' When the half-hour bell rang at half-past eleven the storm began and lasted until half-past four in the morning. I have never, neither before nor since that time witnessed such a terrible scene; it seemed as though the windows of heaven were opened and let the rain down in torrents. The wind was fierce and howling, and was dead against us. The captain ordered all the hatches down and everything made tight. He said to me in the morning: 'My friend, I expected to go down to the bottom. expected that all my men were washed overboard, for they had to wade in water up to their knees; but in the morning at the call of the roll, there was not a single soul lost.' From that hour the wind changed to fair. We went on with all the speed the ship could make until we came to the island of Cuba, and then there was a calm and we went on softly to our destination.

James Whitehead and Edwin Stafford

Given through the Gift of Tongues by James Whitehead on March 30th, 1890 and interpreted by Edwin Stafford in Lamoni, Iowa

[Published on April 19th, 1890 in The Saints' Herald \(Vol. 37-16:244\)](#)

Behold, saith the Spirit of God, I have inspired the heart of my servant James [Whitehead] to tell you these things, that henceforth there may be no dublety on the minds of my people, especially my servants, respecting the ordination of my servant Joseph. I have called him, yea he was ordained to the works in which he is engaged, before the foundation of the world, and he shall have power to accomplish that work. I will uphold him according to his diligence in keeping my commandments. My word will i give through him - even line upon line and precept upon precept, according to the diligence of my people in giving heed to what has already been given.

O, ye, my people, listen to him you call your Father - and I do own you as my children - ye are desirous to do my will, but you are weak. Gird on the whole armor, draw near to me and I will draw near to you, and will support you in the works of righteousness, and you shall be a delightful people unto me, and ere long you shall behold my face. Occupy till I come. Amen

Anonymous and Edwin Stafford

Given through the Gift of Tongues by anonymous in 1890 and interpreted by Edwin Stafford

[Published on April 19th, 1890 in The Saints' Herald \(Vol. 37-16:244\)](#)

Lift up your hearts and rejoice in the Lord your God! Absent from the assembling together of his people though you may be; the Lord is very near unto you, and will bless you where you are.

Anonymous

Given through the Gift of Tongues by anonymous on April 8th, 1890

[Published on April 19th, 1890 in The Saints' Herald \(Vol. 37-16:244\)](#)

Behold, saith the Spirit of God, mine eyes have been over you my servants who have been laboring to spread the news of my truth, my gospel, and my rock, unto the inhabitants of the earth, whether upon this land or upon the islands of the sea. I know your diligence in seeking to proclaim the same. I also know your trials, your hopes, and your fears.

Be not discouraged, whether upon the outposts of Wisconsin or Texas, in Maine or California, in Australia or Tahiti, or any other portions of the earth. I am your God and will uphold the humble, contrite heart, that goeth forth to declare my truth. I withhold my Spirit sometimes, for your good; if I did not so you would not appreciate the gift. Your trials are for your best good here, and hereafter. I can not work through the proud and haughty soul, for that savors of Lucifer. It is the humble and the contrite heart through which my power is made manifest. Comfort, then, your hearts; doubt not nor fear, for I, your God and your Redeemer, will be with you and bear you up as upon eagle's wings, and if your whole trust is in me, your faith and power shall increase according to your diligence in seeking for help from me. And no power, whether of men or of devils, shall prevail against my truth when declared by you.

You shall be blessed with greater power in administering to the sick, and they shall be healed under your administrations. I, the Lord, have decreed that pestilence and disease shall go forth upon the earth, and many shall fall under them. But my people who trust in me with their whole heart shall be preserved. Gird up the loins of your minds, O my people. Practice virtue and holiness before me.

Prepare ye, prepare ys, for ere long the time you are so anxiously looking for will come, and I will dwell in your midst, and your joy shall be full. Amen.

James Whitehead

Given in Lamoni, Iowa on April 27th, 1890

[Published on May 24th, 1890 in The Saints' Herald \(Vol. 37-21:323\)](#)

I had occasion a few days ago to administer to a certain sister. She came to my house, and we knelt down to pray. I felt an exceedingly great portion of the Spirit of God. After I had administered to her and rebuked the disease that was upon her, the Spirit of God rested upon me with such power that I saw down through the vista of time that this sister rose from the dead and stood with the children of God, and I saw her son also rise up and stand by his mother and she cried out, "My mother! My mother!" And the mother answered, "My son! My son!" and clasping each other in arms of love they sang praises to God. I know that that sister will stand with the blood-washed throng, and will be clothed in white raiment and sing the songs of redeeming love.

Alfred White

Given in the summer of 1885

[Published in December 1890 in Autumn Leaves \(Vol. 3-12:555\)](#)

During the summer of 1885 my mind was very much exercised about the manner of the redemption of Zion, which was caused by the manifestation of the Spirit, both in tongues and in prophecy, given at several different times through the summer and through several different persons and all agreeing that the redemption of Zion was very near at hand, and some saying of it as "even at the door."

I had been thinking of Z. H. Gurley and J. W. Briggs, and what they had done for the cause; and after all they had fallen, although they had occupied such high positions. This caused me to wonder how the weak ones of the church could stand, if men who had received and borne such great testimony could be so shaken in their faith with regard to tithing, the doctrine of gathering and the redemption of Zion, as I knew that the church had accepted these doctrines, as well as the Book of Doctrine and Covenants, in which they taught. I had understood from reading section 63, paragraph 8, of the Book of Doctrine and Covenants that the redemption of Zion would be by purchase.

These things caused me to doubt whether the before-mentioned gifts were of God or not, as it appeared to me to be an utter impossibility for the Saints to purchase this land anywhere in the near future, because of the very high and rapidly advancing prices of all real estate in this region of country.

These things were a very great trial to my faith, because of the seeming impossibility for the land of Zion to be redeemed in the short time indicated through the gifts, without the intervention of the power of God.

These thoughts caused me to exclaim, "Oh, Lord, why suffer thy people to be tried so severely in this matter? Why not reveal unto thy people that which will relieve them of this great trial and let them know how the redemption of Zion shall be," when I heard a voice (which I understood to be the voice of God) saying, "The time was when my people might have redeemed Zion, if they had kept my counsel, but now it has passed out of their power. I will redeem Zion in its time, and I will do it in this way.' Then I saw a narrow and very bright red ring, which enclosed Independence and a portion of the surrounding country, the center of which seemed to be a little south-west of where I was standing, on a high spot of ground. Then he said, "Do you see that ring?"

I said "Yes."

Then he said, "I have sanctified all of the ground inside of this ring, and I will not suffer any person to live inside of this ring except those who keep the celestial law. Now mine elders shall receive an endowment, and it shall be the same endowment that Peter had when he judged

Ananias and Sapphira." I was given to understand that only such elders received this endowment as were chosen by the Holy Ghost at this time. "Now all written law ceases on the inside of this ring, but on the outside it shall continue as it is. Now my judgment commences inside of this ring which is the judgment of the Holy Ghost, that no sin may escape. By the written law and the judgments of men, many guilty ones go unpunished and many of the innocent suffer. You read in my word that Zion shall be redeemed by judgment. Many of my elders misrepresent me in regard to my judgment. They say it is storms, pestilence, earthquakes, etc., but this is not what I mean. I mean the judgment of the Holy Ghost, and as you see Peter yonder judging Ananias and Sapphira by the Holy Ghost, so shall the judgment be here. Death is laid at the feet of every person.

Then the vision opened to a very great distance, where I saw Peter judging Ananias and Sapphira by the Holy Ghost. Then looking back to near the center of the ring, I saw the judgment going on, yet at sufficient distance to prevent me from knowing anyone engaged in it. There were about ten or twelve men standing with their backs toward me, and about four or five feet to their right stood a man judging some person who was in front of them, yet hid from my sight by the other men. Immediately there was a very great excitement around where the judgment was going on, which soon extended to all parts within the circle, all seeming to know that every one must immediately get out of the ring or come up and be judged by the Holy Ghost, which proved fatal to all whose consciences did not hold them guiltless; and I saw many hastening to get outside of the ring. Some ran, some walked and others went in wagons, one of whom I noticed more particularly. After he had driven over the ring he turned toward me, so that I could see the tears running down his cheeks, and I was enabled to hear what he was saying to himself. He said, "Now I have lost this great blessing because I have not lived up to my privilege." I was also given to understand that he could soon prepare himself by repentance and faithfulness to return and be able to abide the judgment, which he immediately sought to do.

I also noticed another one, on foot, who did not care for, or know, what he had lost, but seemed to be glad he had escaped the judgment, and showed no signs of repentance. I understood that both of these were Saints. I looked back to where the judgment had been going on, but it had all vanished. Then I asked to know what degree of perfection would have to be attained to enable one to abide the judgment, and to have it manifested by pointing out someone that I knew. This he refused to do, but would tell me what kind of a character could abide the judgment and what kind of a character would have to go out.

He said all those whose words had been just and true, all those in whose hearts there was no guile or deceit, can abide the judgment. He also told me that the following characters could not abide the judgment: All those that forgive with their lips, but not with their hearts; all those who have not spoken the true sentiments of their own hearts.

I had formerly believed that the land of Zion would comprise a great portion of America, which caused me to say, "If this is all the land of Zion, it is a failure, as I understand it."

Then He said, "It is wisdom in me to sanctify but a small portion at a time, for you saw that many went out, and if I had sanctified a large portion there would so many have gone out that it would have left a great part of the land desolate and waste; but by sanctifying a small portion at a time

there will enough remain on the inside with those who are on the outside who are prepared, who will be invited to come in immediately to build up and occupy the places that are going to waste; and when all of the land on the inside is filled up, I will move out the line and sanctify another portion as you read in my word, "The borders of Zion shall be enlarged." This is what I mean. It is wisdom in me to prepare my Saints in this way for my coming. If I did not prepare them, they could not abide my presence. If I should come unto them in their present condition, my glory would destroy them." I was given to understand that the time had now come that the gospel should go forth from this place to every nation, kindred, tongue and people, with signs following; and it should go forth by those who received this endowment and that they had power given them to smite the earth with all the plagues as often as they would - such as lightning, plagues, earthquakes, etc.

After I saw the foregoing vision I was very much exercised in my mind over it, as it was so different from anything I had ever thought of. I commenced reading and studying the Book of Doctrine and Covenants to see if it would corroborate any such idea, and immediately after I had finished it which took about six months, I dreamed that I was telling the vision to some person, and told it all right until I came down to where I saw the judgment going on, and I said he laid death at the door of every house.

Then I heard the same voice that I heard in the vision saying to me in an emphasized tone, "Tell it as I told it to you. You have misrepresented me. I told you I would put death to the feet of every person." I said, "I see I have misrepresented a little, but I thought it would not make any difference."

He said, "It does make a difference, for this belongs to the vision I gave you and is a part of it." I awoke immediately after this. I never told the vision until I received the above dream.

1891

F.R. Tubb

[Published in February 1891 in Autumn Leaves \(Vol. 4-2:84\)](#)

At the command of the Spirit, I desire to tell you of a manifest and merciful deliverance from a great peril, which was granted unto me last night. Thursday, November 6th, I had been to a place called Enfield, about nine miles from my home, to a very lonely and unfrequented part of the country, to give to a lady, one of my music pupils, a lesson on the pianoforte.

The lesson over at about seven o'clock, I started on my long journey to walk home through a very dark and lonely road known as Nags Head Lane, leading into Ponder's End; through Edmonton, Tottenham, Hamford Hill, Clapton, to my home at Hackney.

Going rapidly along through the very darkest part of Nag's Head Lane, two rough-looking men suddenly came out of the darkness, when the first one (who had the appearance of a Gypsy), accosted me in a rough tone of voice, staring right into my face, he said:

"Guv'nor have you got a light?" (Though neither he nor his companion had a pipe with them).

I replied, "No, I have not, or I would give you one at once."

Instantly at my right hand there appeared a holy angel of the living God, like a flaming fire; so bright that I can't compare his appearance to that of the sun at noonday. The sight startled me, and so dazzled my eyes that I could not have continued to look at him.

Instantly, the men, without another word, took a hasty and immediate departure; while the words flashed into my mind, "His angels are ministering spirits unto the heirs of salvation." "Who maketh his angels spirits, his ministers a flame of fire." Then only, did I realize my own danger, and the everlasting mercy of my God and Father in Christ.

Joseph Burton

Given in Brighton, California, May 26th, 1878

[Published in April 1891 in Autumn Leaves \(Vol. 4-4:157\)](#)

This morning I felt very happy. Being in the enjoyment of the Spirit of God in my heart, I desired to be alone, where I could commune with God, and went out for a walk in a field (they are now so green and beautiful), and while there the following passed before my view:

From the western side of Asia there arose a great cloud of smoke which rolled westward until it enveloped all Europe, and extended even to America. I heard a great noise accompanying this smoke, as of heavy artillery, and the clanging and clashing of cavalry and arms; and the dark cloud was pierced from time to time with shafts of light or fire, the sight and sound of which caused an intense feeling of horror to rest upon me, insomuch that I felt to be sinking to the earth.

I then saw near the center of this (the American Continent) a large temple, facing the west, which was surrounded by an evergreen wall at an equal distance from the temple on either side. At the northwest corner stood a man, tall of stature and pleasing to look upon.

A man came out from the temple and walked down the steps, and to the gate. He was called "a servant," though I knew him not. He who stood at the gate guarding the entrance put into the servant's right hand a large leaf, shaped like a palm leaf fan, which was composed of a great many small leaves of the same shape; and he bound on his left arm in bright golden letters the words, "Bind up the testimony. Seal up the law."

The "servant" then went on his mission, traveling rapidly and crying his message with a loud voice to the inhabitants of the earth; and as he neared a town, I saw a crowd of men with dark, threatening countenances, armed with guns, knives, clubs and stones, seemingly determined to take his life.

The "servant" saw and apparently knew of their evil designs but heeded them not. I trembled for his safety; but as he neared the angry mob, a way was made for him through their midst, and it was as though he was encircled by a great chain about waist high and at a little distance from him on either side, over which the angry mob had no power to harm him, though they made desperate efforts to reach and stab him, but as quickly fell backward, powerless, and as he passed through their midst, calm as a child, only shouting his message of, "Bind up the testimony! Seal up the law!" they fairly gnashed their teeth, and their countenances became distorted and hideous in their disappointed rage. But the "servant" went on his way over the country, through cities and towns and villages, fearless and unharmed.

I saw a little form continually by his side, ever looking up into his face and so happy! Occasionally he would stop to give a leaf to the "children," who always seemed pleased to see him, and received the leaf with gladness. I then saw and heard that after he had thus gone

shouting his message, war, famine, pestilence, and all manner of evils that ever have been spoken of followed in quick succession. There were fearful plagues such as caused sudden death. Men who at one moment appeared to be in the enjoyment of health, the next moment fell to the earth dead, and others were eaten with worms. There were also terrible thunders and fierce lightnings; mountains were rolled and tossed, and cities destroyed by earthquakes. The dagger of the assassin and pistol of the communist deluged the earth with blood, and I heard the roar of a great fire rushing and crackling through towns, cities and over the earth.

I then saw two angels standing with one foot on the sea and one on the shore of the Atlantic, and the Pacific coasts, each having a long rod in his hand with which they smote these coasts simultaneously saying, "Thy bands are broken!" immediately after which there were many towns and cities destroyed by tidal waves such as were never known before, and much land was covered with water.

I then heard in a clear, full voice from one "mighty and strong," the words, "Come home! Come home!" the sound of which filled the whole earth, and reverberated from the vault of heaven. But none of all the inhabitants of the earth heard it except the "children," those to whom the "servants" had given a leaf.

I saw the "servant" return from whence he started, weary and travel-worn, bearing in his right hand the skeleton stalk of a palm. I then noticed many other servants returning also, and I understood that the mission of each had been to stay out until he had given away all the leaves from his palm-one to each person who was worthy, which leaf was a passport to enter through the gate into the temple; and as this servant returned the leafless stalk to him who sent him forth, his eyes beamed with joy, and his countenance became radiant as he heard from him the words, "You have done well and have been faithful. Enter; no power can hinder!" and as he passed through the gate a bright crown of glittering gold descended and rested upon his head; and as he who bound the golden letters upon his arm adjusted the crown to his head, he again spoke, saying: "Now is fulfilled the promise made to you by my Father, that if you would be faithful you should receive a crown when his Son visited the earth again."

At these words, I realized who the servant was. O, what joy flooded my soul! I seemed to be entranced, and beheld a beautiful city above the earth which was exceedingly bright; and heard in midair, music, O, so sweet, as from thousands of angels.

The atmosphere opened and we ascended, you and I; and I heard a voice saying: "Those who are faithful and remain, shall not die, but shall be changed with power and glory! This is the end."

When I became conscious of my surroundings, I was lying on the ground powerless to move; but gradually my strength returned.

Language utterly failed to describe the feeling of perfect joy and peace that now filled my soul, after viewing these fearful calamities, to again behold the earth in all her beauty, and feel the quiet of a holy Sabbath morn.

Mary J. Murphy

Given on the night of June 4th, 1891

[Published on June 27th, 1891 in The Saints Herald \(Vol. 38-26:418\)](#)

On the night of June 4th, 1891, after being administered to by one of God's servants, Bro. J. B. Lytle, for pain and soreness with which I had been suffering for twenty-four hours or more, the pain left me, and during the night the following vision passed before my view:

As I was traveling I came to Sr. Lewis', one of the sisters of this branch. It seemed to be very bright all around her, and by her sat three boxes, seemingly of glass. In those boxes were three different kinds of robes, some pure white, others of a darker color. Next I came to a gate where a man stood seemingly encircled by the sun, so bright was his glory.

When I turned and looked toward where Sr. Lewis was I saw the sisters of this branch, together with some of those who will in the future join the branch, coming toward the gate three abreast, having received robes from the boxes.

The first to enter at the gate was Sr. Dewitt, next Sister Shupe, followed by Sister Westland. These were dressed in robes of purest white, made just as plain as could be - not a gather, pucker or plait in them anywhere; and they had on bonnets as plain as the robes, cut to just fit the head, and to match the robes of the wearers. I was so busily engaged looking at the first three that I did not recognize those following, but they were singing from the Saints' Harp, and keeping step to the music of the hymns. These went into one apartment and formed a circle. I could also hear music from instruments; could not see who was playing, but it seemed to be the sweetest music I ever heard.

Now came the second class, who had on robes that were not quite so white as the first. These passed on through the first room and stopped in the second; they also had Harps, a book each, and were singing. Then the third class came, still dressed in white, but not so clear or clean as the others. These passed on to still another room, and also had Harps. These places were graded with light according to the people that entered. When these had all gone in the gate was closed. The walls around these rooms or apartments were of the clearest glass; everything seemed to be exactly suited to the robes worn by the Saints.

Then another class came up who passed by this narrow gate to the left and entered a wide gate. This place also had different apartments, and the people who went in were differently dressed, - those who wore deep black were the first to enter and passed on to a very dark place; the second came in like manner, but their clothes were not so black-seemed to be a dirty or dingy black. The third wore light brown. These, of course, went in at the wide gate but not in so dark a place as the first and second divisions of this class. The light in these rooms being arranged to suit the clothing worn by those entering, everything being in harmony.

I saw those with their fine clothing, and fine hats, and costly array, dressed just as they attend our meetings. This last class observed no order, pushing and crowding one another, and these words came to me, "There go the proud and the haughty." So ended my vision.

During the duration of this vision I seemed to be in the air above the place, with nothing to support me, and it seemed as though I did not weigh a pound. I felt rejoiced to know that God had so recognized me, and have rejoiced every since.

I have had many testimonies of the work, but none that ever strengthened me as this one did. I think we sisters should lay aside all pride and haughtiness and try to serve the Lord with all our might and strength. I intend to strive by the help of God to obtain one of the purest robes of white. I desire an interest in the prayers of the Saints, that I may enter in at that narrow gate.

Eva Moorman

[Published on August 22nd, 1891 in The Saints Herald \(Vol. 38-34:541\)](#)

Editors Herald: - I hand you herewith a remarkable manifestation, made more so by the peculiar surroundings. I might add, without any disparagement to the parties concerned, that there were pretty strong doubts with them sometimes that there was a future conscious condition, which peculiar cast of mind gave rise to the conversation mentioned. I should add, to the credit of the one remaining, that since that, there is not a vestige of a doubt on the matter remaining.

Yours, J. M. Terry.

ST. Joseph, Mo., July 30th.

CAMERON, Mo., June 8th.

Bro. Terry: - According to your request, I send you my vision. About one year before my mother died she was sick, and upon that occasion we were talking about death and the future after death. And at that time we promised each other that if there was any possibility for the condition of the departed to be made known to the living, then whichever of us died first agreed to do our best to let the other know what our condition was.

My Vision

A child dressed in pure white led me to a large square building which had two halls running through it, one from west to east, the other from north to south. There were two rooms in each square of the house. I was led from the west end of the hall running east to the northeast quarter of the house. Then my guide said to me, "Where mother is, home is," and opened the door to the first room. The door of the second room being already open, I passed in. As I did so I saw mother kneeling by a chair praying, so I stepped to another chair and sat down and waited till she was through. She arose to go into the other room but suddenly turned and faced me, whereupon I would have embraced her, but she said, "You are not to touch me, neither must I touch you." So I promised not to touch her if she would stay with me. Then I said, "Is it really you, mother, or is it a dream." "It is really I. Look and see. It is not a dream." Then I looked and could see every scar and mark that I had been acquainted with; and indeed she looked very natural - just like herself. Then she said, "This is just what I have been praying for; now," said she, "never again doubt there being a hereafter, for there really is, and you do not know how good the Lord is. He has heard and answered my prayer." I then asked her if she realized any pain while dying? "Yes," said she, "only too well." She then requested me to take good care of

her son Harmon, after which she asked me how father felt? I told her he felt very badly. Then she wept bitterly. I asked her how she liked it there. She said, "Better satisfied here than at the first place I went. I made a mistake." There was much more said but I could not retain it.

When I returned to my body I thought I was dead, for it lay on its back with mouth open and baby on my arm. Then I woke up and was unable to sleep the remainder of the night, so great was my joy at what I had experienced, and since that night I have never doubted there being a future state of the dead.

Sister Turner

Given through the Gift of Tongues

[Published on October 21st, 1891 in The Saints' Herald \(Vol. 38-43:685\)](#)

I am your God, look unto me
And in my love abide;
I will support and bear you up
Whatever may betide

My angels guard around you now,
My loving arms extend
To shield you from the tempter's power,
When on me you depend.

My love shall ever fill your breast
in sorrow and despair
When clouds shall gather round your way,
I shall be present there.

My mighty hand shall guide you on,
In triumph over sin;
My mighty power shall bear you up,
And make you pure within

My glory you shall then enjoy
My radiance you shall know;
Your robes shall be of spotless white,
Washed clean and white as snow.

1892

Joseph Burton

Given through the Gift of Tongues

[Published on January 9th, 1892 in The Saints' Herald \(Vol. 39-2:24\)](#)

Love bowed the heavens most high,
And brought redemption here.
Love gave the race a Savior, Christ,
Who'll lift the fallen, raise the dead.

Love leads in wisdom's ways serene,
Gives joy, peace, life, and light.
Saints, walk in love, live in love,
For love is the great redemptive power,
And God is love.

Richard Bullard

[Published in Autumn Leaves in February 1892](#)

I have for some time felt prompted to relate through your columns the following dream, or night vision, which is as vivid before me today as when given about eighteen months ago:

I was in the great city of London, England, and was engaged in some temporal or financial business, which seemed to keep me traveling to and fro considerably. It appeared to me to be a work of great importance, and I seemed to be limited in time, therefore had none to spend idly or in parley with anyone. In my pocket were some papers which called for recognition by those to whom they were presented. They were my property, and seemed to answer the purpose of passport. I was in the northern part of the city, known as Highbury, but was leaving there for Stoke-Newington, still farther north, and a part of the suburbs of the city where it is not so thickly populated. To get there I went to what had the appearance of a depot, where was seated in an office three or four men, of gentlemanly appearance, to whom I presented my papers. There was a partition between me and them with a window, through which business could be transacted, and through which communication could be had with those inside.

I presented to one of these gentlemen my papers, informing him of my desire to go further north. He immediately handed my papers to the others with him, who at once began to sneer and jest at their contents. After detaining them for some time they were handed back to me in a mutilated condition, with advice to go by a different route from the one I wished to travel, which they tried to describe. I remonstrated with them for mutilating my papers. I could get no redress. They said that I was on the wrong track, but I replied that I knew the way to go, and would not follow their advice, or travel their way. So I left them and started on foot to reach my destination.

When clear of the thickly settled part, I looked up and saw dark clouds passing swiftly overhead; and it looked very tempestuous. I then remembered having left my umbrella behind, and thought to retrace my steps and obtain it. But some personage whom I could not see warned me not to return but to hasten forward. Walking until I was quite clear of the city it did not rain as I expected. Then I was told to look back; and in a southwest direction I saw the heavens were draped with black clouds, tinged with red, as it were boiling in angry commotion. Immediately under this blackness was suspended in the air a cross, composed of vapor or cloud of a grey stone color, and the voice I had previously heard said to me "The Catholic cross."

While I was looking at this cross there appeared underneath it the outlines of a large building with a dome. At first I could only just discern it for the thick darkness which encompassed it. Suddenly I saw fire bursting through one of the windows. Being in an elevated position, I could plainly see the building, and I knew from the first its fate was sealed. Around me people were passing to and fro, seemingly unconscious of what I beheld, and I began to lift up my voice and cry unto them of the danger which threatened them. But they heeded me not. There were young couples, linked arm in arm; gay people, and some looking grave; but all unconscious of this terrible scene presented before me.

I looked again at the building, and fire was licking it up. It was a different fire from any I ever saw before. It looked like huge tongues or waves of fire. I could perceive from its light the outlines of the great city that was filled with multitudes of people. The heavens above were black. I again cried unto the people before me, but they would not listen; they did not see what I saw, and I could not arouse their attention.

When I again looked, the building was completely enveloped in fire, and all at once the crash came. It trembled for an instant and fell. Then the cry of anguish and utter desolation that burst from millions of people I can never forget. Those whom I had warned seemed paralyzed, their arms fell to their sides, powerless. They could not utter a sound after their first outburst of terror. Some fell prostrate and could not rise. And still the fire burned; the city was in flames; the fire was rolling onward toward me, licking up everything before it. I felt a fear steal over me; I raised my eyes heavenward and uttered these words: "Father, is it possible I can endure these everlasting burnings?" Then I grew calm and at ease, and watched while these words burst from my lips, "Praise the Lord; the whore of all the earth 'is fallen, is fallen.'" The fire came within a few feet of where I stood, then there seemed to be a tunnel formed before and behind me through which the fire passed and left me on solid ground. I then awoke filled with the Spirit, exclaiming, "BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATION OF THE EARTH, is fallen, is fallen!"

Anonymous

Given through the Gift of Tongues on March 6th, 1892 in Lamoni, Iowa

[Published on April 2nd, 1892 in The Saints' Herald \(Vol. 39-14:211\)](#)

Praise the Lord, O my soul, and all that is within me praise his holy name, for his great condescension to the children of men. He hath prepared a glorious reward for all who faithfully serve him and keep his commandments.

The Savior, the Prince of Life, who hath created us, has paid the price of our inheritance with his precious blood. O may his people praise him; may all the inhabitants of the earth praise him, for he suffered and died for all; praise the Father, Son, and Holy Ghost. Let all creation, animate and inanimate, praise the everlasting God, for he has wrought wondrously for the children of men. Let the sun, and the moon, and the stars, and all the vast systems of worlds that he has created and placed in space, and by his almighty power supports them there, all conspire to speak forth the praise of their Creator in one grand universal anthem of song. Let mountain and plain, let the rivulet and stream, and the mighty oceans of waters join in praise to his august and revered name. His truth he has sent forth in this last dispensation for the salvation of the children of men, and to prepare a people to receive him at his coming. O may my heart ever respond willingly to the teachings of that truth, and the hearts of these thy people assembled here this afternoon, with all of thy faithful children everywhere, so that we may be ready for the coming of the Son of Man; for soon the bursting heavens will reveal him when he will come to reign on the earth; when he shall bring with him all the ransomed throng that has ever lived upon the earth. Praise his holy name for the resurrection from the dead; that he has made it possible that man, though he die, shall live again; that husbands and wives, parents and children, brothers and sisters shall assemble in one grand reunion, clothed upon with immortality, their bodies fashioned like unto Christ's glorious body, no more to see corruption, no more separation, no more sorrow, for he will wipe tears from off all faces, and we shall ever dwell with the Lord in the reign of righteousness and peace, when the earth is full of the knowledge of God as the waters cover the face of the great deep.

All glory, and honor, might, majesty, and dominion be ascribed unto God and the Lamb, henceforth and forever. Amen.

Jennie Krahl

Published on August 6th, 1892 in The Saints' Herald (Vol. 39-31:507)

In Herald of the 18th is an article entitled, "A Retrospective Glance," which speaks just what is needed for encouragement, exhortation, caution, and comfort. While reading it I was prompted to write you as the movement to have the Prayer Union sustained by the General Conference, was seconded by me.

I must first relate a dream I had last winter. I dreamed I saw a glorified human body. I cannot do it justice in describing it, it was so beautiful, without a fault, but I will give an idea of it. Its head was round and full, with an oval face, and dark, full eyes. The whole form was not too fleshy nor too spare. The limbs were dimpled and tapering, the skin of a transparent whiteness, and it was reclining on its left side. I stood admiring it with rapture; and taking hold of the tips of the fingers of the right hand I raised it up exclaiming, "How beautiful!" The hand was of an exquisite shape. I awoke with ecstasy pervading my whole being, wondering what it meant. And I thought, Is that the way the Saints will be when they arise in the likeness of Christ? If it is, I thought, truly it is worth living for. But O, what battles to be fought and sometimes so silently, all shut up in one's own breast, with scarcely a ray of hope, and the enemy so near that his presence is felt! Even those who should be your dearest earthly friends look sternly upon you as though they were in league with the foe, and you many times feel like giving up in despair. But suddenly the heavens opens, reinforcement comes, the foe is scattered, and peace reigns for a time, until another cloud arises of another character. It seems as though we must be on the lookout all the time. To live aright truly calls for a warfare, and these words often flit through my mind: "Who will abide Christ's coming?" Surely it will not be those who are asleep, or those who are careless as to God's commands, and have settled back upon their oars, contenting themselves that God will not mind. little sins, when they know it is written, "There shall in no wise enter into it, any thing that defileth," etc. Then it is reasonable that everything that defileth should be cast off now. We cannot afford to run the least risk.

But I see I am straying from what I intended to write. While attending one of the prayer meetings at the last General Conference, that same glorified body came again to me with the impression that it represented the church, and I would see it in its beautiful state or perfection. Then at the close of the conference, when they were voting to sustain many things, an influence came over me which caused the blood to rush to my face, with these words bearing on my mind: "Have the Prayer Union sustained." I looked around to find someone whom I knew to speak to about it, but found no one; and being of a timid nature I hesitated to speak to strangers, thinking they might not be members of the church. Still the promptings came with more force and feeling. The time was precious. I ventured to speak to one who proved to be the president of the Prayer Union at Independence, Missouri, and it seemed to come to her like the one thing needful. Still she hesitated, and wished me to make the motion, which I felt was impossible. Then I told her if she would make the motion I would second it. She arose and made the motion, which I seconded,

and as soon as it was passed by the conference that same glorified body was presented to me again, with the words, "You have lifted the hand."

Dear sisters, I have felt that the Prayer Union was a great help to the church, and felt grieved that it should be questioned. Consider in how many ways the hand helps the body. There is not one portion of the body that is not depending on the service of the hand; therefore the more we meet and speak oft to one another to cheer the fainting ones, and for God to heal the ailing ones, the more we are being fitted for such help that we may be called upon, to perform. Sisters, we need not hesitate any longer, as though we had been doing some wrong. The church has authorized us to proceed in the good work. We are all interested in this latter day work, desiring to abide in the law that binds the church. And was the restored gospel of Christ brought forth without the help of the handmaiden? No, indeed; she had her part to perform. Then let us take courage, as we view the great latter day work of the eleventh hour, for we are assured the hour is swiftly passing; and too soon will the Lord appear to many who have been dilatory. Therefore, sisters, as often as we can converse with one another about this glorious gospel that brought us out of Babylon, the more does the truth shine and our faith is strengthened. The Prayer Union. has been a great help to many weak ones, and many have felt God's healing power in answer to our united prayers. Therefore as the hand is lifted may it be in readiness to perform all duties, relying on the Master that giveth liberally and upbraideth not, is the prayer of your tried sister in Christ, who desires your prayers.

1893

Elizabeth Handburry-Bardsley

Given in the fall of 1851

[Published on January 28th, 1893 in The Saints' Herald \(Vol. 40-4:59\)](#)

Myself and my first husband, John Handburry, came to Council Bluffs in the year 1850. The doctrine of plural marriage was taught and practiced under the pretense of "sealing for eternity." I was opposed to it, my husband favored it, and it caused me a great deal of uneasiness. We had a great deal of talk about that doctrine, he trying to convince me of its truth; but I could not believe it. My husband being exposed to the inclement weather while pursuing his daily occupation, caught a severe cold which terminated in a fever, from which he died in about nine days from the time he was taken sick. About three weeks after his death I had retired for the night and as I lay upon my bed my thoughts were fixed upon my departed husband, the loss of whom I deeply mourned, for he was a kind and loving husband. As I lay weeping I saw him enter the room through the door and come to my bedside. He spoke to me, saying: "Bessie, what are you weeping for? I want you to cease weeping, for I cannot rest. God called me from earth to do a work that I could not do here. The sealing power (referring to polygamy) is not of God." At the same time he held a paper or pamphlet in his hand, which had on it the picture of an eye, and he said: "Teach not this to my children, for it is not of God, and God will remove it from the earth. Seal those children unto no man, for they are mine, and God is going to commence a great work on the earth. Be faithful." He then departed.

This took place in the fall of 1851; and in the summer of 1852, I saw for the first time, the paper called *The Seer*, published by Orson Pratt. It was exactly like the one my departed husband had in his hand when he appeared at my bedside in the vision; it was published in the interest of polygamy. I saw it in the house of a polygamist, and the man of the house presented it to me and wished me to read it, but I told him I had no use for it, for I recognized in that pamphlet the very *Seer* my husband held in his hand. From that time I knew that polygamy was not of God; but when I told the polygamists of my vision, they declared it was from the Devil.

Kate Turner

Sung in tongues on June 4th, 1893 at the Galland's Grove, Iowa District Conference and was later interpreted

[Published on July 8th, 1893 in The Saints' Herald \(Vol. 40-27:429\)](#)

Rejoice! For I, your God, am nigh,
Your prayers ascend to me on high;
Your weary hearts shall strengthened be
If you will put your trust in me.

Rejoice! And Do my sovereign will,
My arms of love are round you still;
My angels, too, shall guide the way,
And lead you on to endless day.

My holy law you must obey,
and walk within the narrow way;
And I will be your shield and guide,
Whatever evil may betide.

Ye sad and weary, worn and tossed,
Look unto me and fear no loss;
This holy promise keep in view,
That I will bring your conqueror through.

Ye chosen servants of your God,
Go forth glad news to spread abroad;
The field is white, the harvest reap,
No more the world in error keep.
Go forth and labor with your might;
My power shall ever with you be,
Yea, darkness shall be changed to light,
And many souls shall be made free.

Lift up your heads, I hear your voice,
Your many sins are now forgiven;
With you my angels here rejoice;
Your names are written, too, in heaven.

Ye who have sought the narrow way,
And yet outside the kingdom stand,
Arise! The gospel truth obey,
The day is now, the time's at hand.

Salvation's free, 'tis free to all
To all who do my sovereign will:
The Spirit and the Bride say, "Come"
This holy mandate to fulfill.

William Hart

[Published on November 4th, 1893 in The Saints' Herald \(Vol. 40-44:695\)](#)

A VISION ONE HUNDRED YEARS HENCE

1845-1945

God, through his servants and prophets, has given all men a clew to the future. In view of this we were cogitating upon our bed the other night what would be the state of the world a hundred years hence. In quick succession the events and periods which have filled up nearly six thousand years passed before our mind's eyes, together with the accompanying "thus saith the Lord, I will destroy the earth with a flood after one hundred and twenty years. There shall be seven years of plenty and seven years of famine in Egypt. Israel shall be held captive in Babylon till the earth enjoys her Sabbath seventy years;" and then came Daniel's numbers and the exact time when the Savior should be born, his crucifixion and second coming.

While we were thus looking over the "has beens," we fell into a deep sleep, and the angel of our presence came to the bedside and gently said, "Arise!" Now, it mattereth not whether we were in the body or out of it; asleep or awake; on earth or in heaven; or upon the water or in the air; the sum of the matter is like this:-

Our guide, for such we shall call the angel or being that conveyed us, soon brought us in sight of a beautiful city.

As we were nearing the city a "pillar of fire," seemingly over the most splendid building, lit the city and country for a great distance around, and as we came by, "THE TEMPLE OF THE LORD IN ZION," in letters of a pure language, and sparkling like diamonds, disclosed where we were. Our guide went round the city in order to give us chance to "count the towers:" and, as it was nearly sunrise, he conducted us into one, that we might have a fair chance to view the glory of Zion by daylight. We seemed to be swallowed up in sublimity! The "pillar of fire" as the sun rose majestically mellowing into a "white cloud" as a shade for the city from heat. The dwellings so brilliant by night had the appearance of "precious stones" and the streets glittered like gold and we marveled. "Marvel not," said our guide "this is the fulfillment of the words of Isaiah-'For brass I will bring gold, and for iron I will bring silver, and for wood brass and for stones iron: I will also make thine officers peace and thine exactors righteousness.'"

Now the eyes of our understanding began to be quickened, and we learned that we were one hundred years ahead of "common life" and we glorified. The veil that hides from our view the glories of the upper deep had been taken away, and all things appeared to us as to the Lord. The great earthquake mentioned by John and other prophets before him had leveled the mountains over the whole earth, the sea had rolled back as it was in the beginning, the crooked was made straight and the rough places plain. The earth yielded her increase and the knowledge of God

exalted man to the society of resurrected beings. The melody and prayers of the morning in Zion showed that the "Lord was there" and truly so, for after breakfast the chariot of Jesus Christ was made ready for a pleasure ride; and the chariots of his "hundred and forty-four thousand" glittered in the retinue of "earth's greatest and best" so gloriously that the show exhibited the splendor of gods, whose Father's name they bore on the front of their crowns.

Our curiosity led us to inquire what day they celebrated. To which the guide replied, "This is the Feast-day of the Lord to JOSEPH AND HYRUM SMITH for being martyred for the truth, held yearly on the seventh day of the fourth month throughout all the tribes of Israel!"

Flesh and blood cannot comprehend the greatness of the scene: the worthy of the earth with Adam at their head: the martyrs of the different dispensations with Abel at their head: and honorable men from other worlds, composed an assemblage of majesty, divinity and dignity so much above the little pageantry of man and his self-made greatness, that we almost forgot that mortals ever enjoyed anything more than misery in all the pomp and circumstance of man's power over man. There was a feast-day for truth! This was the reward for integrity! This was a triumph of Kings and priests" unto God, and was a holiday of eternity! Who could be happier than he who was among the holy throng? No one. And away we rode out of Zion among her stakes.

At the first city out we found the same spirit -ALL WERE ONE. While there the following news came by post from the east. It was read from one of the papers just published that morning:-

"In digging for the foundation of our new Temple in the 124th city of Joseph, near where it is supposed the city of New York once stood, a large square stone was taken from the ruins of some building, which, by a seam in it, indicated more than one stone. The seam being opened, disclosed a lead box about six by eight inches square. In this box was soon found several daily papers of its time, together with some coin of the old government of the United States. It will be recollected that all the inhabitants of this city which were spared from calamity, were 'slung out when the earth was turned upside down,' some forty or fifty years ago, for their wickedness."

The account of fires in one of these papers was truly lamentable, destroying as the paper said more than twenty-five million's worth of property in about three months. Each contained a large number of murders, suicides, riots, robberies and hints of war expected, with columns of divisions among the sectarian churches about "slavery, Onderdonking and the right way." The Archer of Paradise remarked, as these horrors of old times were being read, that "all that was transacted in the last days of Babylon before Satan was bound."

Joseph Smith said, "Lord, we will put these papers and coin in the repository of relics and curiosities of Satan's kingdom of the old world;" which was agreed to by all after exhibiting the coin. The silver coin contained the words "United States of America" and "half dollar" round the image of an eagle on one side, and a woman sitting upon the word "LIBERTY" and holding up a night-cap between thirteen stars over "1845" on the other.

The only idea that could be gathered from all this was that the government had fallen from the splendor of an eagle to the pleasure of women, and was holding up the night-cap as a token that the only liberty enjoyed then was star light liberty, because their deeds were evil.

Another coin had the appearance of gold with "five dollars" upon it, but upon close examination it was found to be nothing but fine brass.

While this was going on the Lord said, "Beware of the leaven of old. Let us enjoy our day!"

In a moment this band of brethren were off, and what could equal the view? No veil, no voice; the heavens were in their glory, and the angels were ascending and descending. The earth was in its beauty: the wolves and sheep, the calves and lions, the behemoth and the buffalo, the child and the serpent enjoyed life without fear, and ALL MEN WERE ONE!

As we were passing to another city, amid all this perfection of the reign of Jesus before his ancients gloriously, we discovered the fragment of a hewn stone, of a lightish blue color. with an abbreviated word "Mo." and the figures "1838" upon it. To which the "Lion of the Lord" exclaimed, "The wicked are turned into hell, and forgotten, but the righteous reign with God in glory," and it seemed as if the echo came from a redeemed world-"glory."

At about two, after five hours' ride among the cities and stakes of Zion, we returned to the capital, to partake of the feast of the martyrs.

The preparation was perfect. A table through the grove of Zion, for more than three hundred thousand Saints, where Jesus Christ sat at the head of the fathers and mothers, sons and daughters of Israel, was a sight which the world, even Babylon in its best days, never witnessed. Says Jesus, as every eye turned upon him,

Our Father and thine,
Bless me and mine. Amen.

After the feast, (the sentiments, words of wisdom and other touching matters were to be published in Zo-ma-rah, or Pure News, and are omitted,) we stepped into the News Room, and the first article in the Pure News, which attracted our attention was the Minutes of the General Conference, held in Zion on the 14th day of the first month, A. D. 1845, when it was motioned by Joseph Smith and seconded by John the Revelator, "That forty-eight new cities be laid out and builded, this year, in accordance with the prophets which have said, 'who can number Israel? Who can count the dust of Jacob? Let him fill the earth with cities.' Carried unanimously."

Twelve of these cities to be laid out beyond eighteen degrees north, for the tribes of Reuben, Judah and Levi. Twelve on the east, at the same distance, for the tribes of Joseph, Benjamin, and Dan. Twelve on the south, at the same distance, for the tribes of Simeon, Issachar, and Zebulon; and twelve on the west, at the same distance, for the tribes of Gad, Asher, and Napthali.

The paper contained a notice for the half-yearly conference, as follows:-

"The general half-yearly conference will be held at Jerusalem, on the 14th day of the seventh month, alternately with the yearly conference in Zion.

It is proposed that the highway cast up between the two cities of our God be decorated with fruit and shade trees between the cities and villages, (which are eighty furlongs apart,) for the accommodation of wayfaring men of Israel. Gabriel has brought from Paradise some seeds of fruit and grain which were originally in the Garden of Eden, and will greatly add to the comfort and convenience of man."

While we were engaged in reading, a strain of music from some of the "sweet singers of Israel" came so mellowly over our sensations for a moment, that we hardly knew whether the angels or saints of the Millennium were - chanting a vesper to their Savior. We were so delighted with the performance as we saw the "musical chariot" pass, filled with young men and maidens, all in white robes, that we only remember the following verses:-

Death and Satan being banished;
And the 'veil' forever vanished;
All the earth's again replenished;
 And in beauty appears
So we'll sing hallelujahs:
While we worship our Savior, And fill the world with cities
Through the 'great thousand years.

Our eye next caught a map, showing the earth as it was and is. We were delighted with the earth as it is. Four rivers headed a little south of Zion, for Zion is situated in "the side of the north." The first river is called "Passon," and runs west. The second is called "Giau," and runs south. The third is called "Haudakal," and runs north: and the fourth is called "The Fraters," and runs east. These four rivers divide the earth into four quarters as it was in the days of Adam. and with their tributaries give an uninterrupted water communication over the face of the world, for in the beginning the earth was not called "finished" until it was very good for everything.

By the paper we were reading we learned that rain was expected in the beginning of the seventh month, according to the law of the Lord. For the promise is, "It shall rain moderately in the first and seventh months, that the plowman may overtake the reaper."

Contemplating the greatness of the earth in its glory, with Jesus Christ for her king, president and lawgiver, with such wise counselors as Adam, Noah, Abraham, Moses, Elijah. Peter, and Joseph, we were perceptibly led to exclaim, "Great is the wisdom, great is the glory, and great is the power of man with his maker!"-when on a sudden our guide came in and said. "You must drink wine with the Lord in his kingdom and then return." This we did, and many things which we saw are not lawful to utter, and can only be known as we learned them, by the assistance of a guardian angel.

When we were ready to return, our guide observed: "Perhaps you would like to look through the urim and thummim of God. upon the abominations of the world in the day of its sin." "Yes," was our reply, and he handed us the holy instrument. One look, and the soul sickened. Eye hath not

seen, ear hath not heard, neither hath it entered into the heart of man, what folly, corruption and abomination are wrought among men to gratify the lust of the flesh, the lust of the eye, and the cunning of the devil. But they shall come.

We returned and awoke, perfectly enamored with the beauty and glory of Zion to be, as well as the splendor and harmony of the "feast of the martyrs; determining in our mind, to give a sketch of the TEMPLE wherein Jesus sat and reigned with the righteous, when there was "not a Canaanite in the land." nor anything to hurt or destroy in all the holy mountain-when the earth should be full of the knowledge of God as the waters cover the sea. In short, the heavenly reality of one hundred years hence.

1894

Joseph Smith III

Given to Joseph Luff in a letter on August 1878

[Published in 1894 in "Autobiography Of Elder Joseph Luff. One Of The Twelve Apostles Of The Reorganized Church Of Jesus Christ Of Latter Day Saints", page 203](#)

[Joseph Smith III] wrote as follows: (I give it verbatim, for the letter is before me, bearing the date, August, 1878.)

“Concerning yourself, Brother [Joseph] Luff, this is the voice of the Spirit to me: 'Say unto my servant Joseph Luff, that his sacrifices are accepted of me; he shall receive wisdom to act for the good of my cause in his ministry, and I will bless him in preaching to the Saints and in declaring the gospel to them that are without. Other manifestations are withheld from him that he may be tried and sanctified. Let him labor diligently as he may be directed, being not impatient or over-hasty, and he shall reap a goodly harvest. He shall become an excellent counselor to the church and to the ministry, for unto this is he called. His heart shall be made glad in the truth. Amen.'”

Sister Catternole

[Published on March 14th, 1894 in The Saints Herald \(Vol. 41-11:176\)](#)

As recounted by E.A. Webb

Sister Catternole some years prior to her death in a vision saw the mountain of life with many paths and precipices, but there she entered a narrow and difficult path to climb. She traveled upward for many long years, but she became very weary and felt the dark almost insurmountable. She then took a rest and duly thought if it would be possible to continue onward. There she beheld an exceeding steep mountain too difficult to climb, but a messenger full of peace, and love, and encouragement invited her to try once more and continue the journey; the name of the mount was Victory and at the end of the path was the gate of peace, on which was written, "Here is rest for the tried and the true." She took courage again, and taking hold of the iron hand rail, she surmounted the task placed before her. She entered the gate of peace and beheld the paradise of God. In the midst thereof was the tree of life, upon which hung a great quantity of crowns of celestial life and glory, and to each crown a marriage robe. Every one who entered there had to put on the marriage robe, for the saints there were preparing for the great universal marriage of the beloved Son of God, which soon would take place at the final redemption of this earth. By the side of the gate of peace she saw her grave. She told the writer this vision about six months before her death. She was a woman of exceeding great faith, a mother in Israel, an example of truth and love, a loving mother, a dear sister, and a true friend whom we shall never forget.

1895

Ella J. Green

Given on July 6th, 1895 in Onslow, Iowa

Published on August 7th, 1895 in The Saints' Herald (Vol. 42-32:506)

I dreamed a wonderful dream one night,
 And I'd like to tell it to you;
I seemed to be in a beautiful place
 What joy! When it all comes true.

I saw an army of boys and girls
 Go marching along so free,
I looked at the first and I followed the line,
 But the end I could not see.

They carried a banner of white and gold,
 And their dress was pure and white;
As they passed me by they sweetly sang,
 "We are working for the right."

As I looked I wondered, "Who can they be,
 And what, O what does this mean?"
The banner was turned, and on it so plain,
 "The Children of Zion," was seen.

I woke. And I thought as I pondered it o'er,
 May our Father himself speed the day
When the children of Zion united shall be
 In working for right in this way.

And I see, too, quite plainly a lesson to all,
 Let the mothers and fathers take heed!
Then, Zion will have her confines within,
 Sons, daughters, and children indeed.

Emma Van Voltenburg

[Published on August 7th, 1895 in The Saints Herald \(Vol. 42-32:512\)](#)

As I lay on a bed of affliction, at Bro. and Sr. J. W. Moxon's, I called for the elders of the church to administer to me, after which I felt better and took a sleep. I awoke and saw the following vision:

I saw a street reaching from earth to heaven and at the end of the street the most beautiful city I ever saw. The buildings were as white as marble, and this street was leading up to this city, and before entering, just above the door was a bright star. The end of the street seemed near to me; it was built up on each side, and it seemed as though that star shone as bright as the sun and made the street shine as bright as gold.

The end of the street near me seemed about wide enough for two to walk, and I saw an angel coming towards me, beckoning for me to come; and as she came nearer I saw she had a message in her hand. After a short time, she gave it to me. It read as follows:-

"I will not leave you comfortless: I will come to you."

She stood there until I read it, and then she departed. As she went away she told me to pray; I prayed and sang the following hymns: Saints' Harp, Nos. 168 and 720, and then she appeared again, and held in her hand another message, and after a short time she handed it to me, and it read as follows:-

"I will come again and receive you unto myself; that where I am, there ye may be also."

She told me to pray again, and departed; and I sang again, Nos. 685 and 1,013, when she came back the third time and there were more with her. She came ahead and came up and stood at the right hand side of the street. After a short time one of these that was with her came up to me. As she came she was beckoning to me, and when she came near me she took me by the hand and I looked at her, and it was Sr. Sarah Pontius; and then the second one came and took me by the hand that I saw was Bro. Gordon Blasdell; then the third one, and she greeted me the same; that was Sr. Rebecca Smith; and then still a fourth, who was my grandma. She grasped me by the hand and they all wanted me to go back with them. I asked the angel and she said, "No; not yet." Back of these were little children running along the street hand in hand. Their little faces were as bright as could be, and then these four started, one by one, Sarah came and bade me good-bye and told me to be faithful, and then Sr. Smith came and bade me good-bye and told me to be faithful, and then Grandma came and bade me good bye and told me the same - to be faithful; and Bro. Blasdell told me he wanted to speak to me, and he asked if his family was there. I told him they were, and he said, "Now be faithful;" and as they all started away they sang hymn No. 600, and the singing was beautiful beyond any earthly thing I ever heard; then all departed and entered the door, and the angel said to me: "They will all

come to meet you when I come after you." Then she said: "Be faithful, and you will gain a crown at the end;" and then it all disappeared. These four persons died strong in the faith of the latter-day work.

It seemed as though this was given to me to strengthen me, and it has, and I hope it will strengthen you the same. My desire is from this time on to be more faithful and live as a Saint should live, whatever be my lot. I feel to thank God for these blessings he has bestowed upon me, and I know that if I am faithful he will continue to bless me, and I ask an interest in your prayers that I may be faithful, that whatever trials I may have I may bear them with patience and run with patience this race that is set before me.

Joseph Smith III

Given in 1884

[Published on December 22nd, 1894 or 1895 in Zion's Ensign](#)

In 1883, some of you will remember, I had a controversy in writing with L. O. Littlefield in the far west, and some of you thought I had picked up a job that I could not get through with. After I had written the third letter and they had published it in the Logan paper, I was something in doubt, and I made it a matter of prayer and study as to what should be the character of my fourth letter in reply to Mr. Littlefield. I suddenly found myself, after my evening devotions, in a room where my mother was. It is just as literal and real to me as I see you people this afternoon. It was a two-story house such as we frequently see, about sixteen by twenty-four, without a division in the center; upon the one side at the end was her stove, and right over at the other side was her table, and next the door to the right was the chair where I sat. Mother had just got her dishes done and had wrung out her dish cloth and hung up her pan against the wall as you women folks do, you know, and she had taken her side comb out of her hair and combed her hair as they did in the old fashioned way. She took some hair down on either side of her face and rolled it up and stuck a pin through it-you've seen it done, many of you. She took off her apron that she had been using and put on a clean one, drew the white handkerchief like some of you used to wear, across her breast and sat down on the chair and said to me, "Now Joseph, your father is here and you can ask him the questions that you have been asking me, to see whether I have been telling you the truth or not." Now, remember, mother died as I told you awhile ago, aged seventy-four, with all the marks of age upon her; and as she sat in that chair, she was as I remember her to have been when she was about thirty-five years of age. All that she seemed to have lost was restored to her. I did not mark it at the time, but when she spoke of my father, I turned to the left and there, on an old fashioned settee, I saw my father. In my estimation father presented an appearance more matured than when I saw him last; he was an older man, such as he might have been had he lived to be forty-two. That is my understanding of it. I turned and asked him the question, "Father, do you know what mother and I have been talking about?" He said, "Yes, my son, I do." Are you prepared to answer the question whether she has told me the truth or not? "I am." What is your answer? "You may depend upon it that your mother has told you nothing but the truth." My way to answer Mr. Littlefield was made clear; he could not have told me in clearer terms possible what my answer to Mr. Littlefield should be; and I answered Mr. Littlefield according to that proposition, and Mr. Littlefield has never replied to it to this day. Then the brethren thought that I had accomplished the job that I had undertaken.

1896

1897

Joseph Smith III

[Published on February 10th, 1897 in The Saints Herald \(Vol. 44-6:81\)](#)

Nephite or Angel? Which?

The years 1878 and 1879 were years of trouble in the branch of the church at Plano, Illinois. Business was dull, the times hard; and during the fall of 1878 and all of the year 1879 there was considerable sickness among all classes. This sickness was of a typhoid type, with lung and throat complications quite baffling to physicians. The branch was quite large, but owing to circumstances there were not more than three or four elders available for visiting the sick as the law provides.

Brethren F. G. Pitt, H. S. Dille, and the writer were the most available, and part of the time the only ones who could be relied on to answer calls for ministerial assistance. These calls were numerous and came at all hours of the night and day, and it was quite a usual thing for these three to be out from supper time till near midnight answering to requests for ministrations. Nor were the requests all made by those who belonged to the church, quite a number of the neighbors and friends of the saints having learned of the effective benefits derived from administration, availed themselves of the faith and asked to be visited, which of course was granted.

One thing was annoying, and to us elders seemed anomalous to say the least of it, and that was that among many, both the members of the church and those not of the church, physicians were employed; and, sometimes, both doctors and elders would be found at the bedside of the sick at the same time, or following each other at intervals.

This seemed to work well for a time, but finally became irksome in thought to the elders, and perhaps also to the doctors; though none of the latter complained that we heard

of. The sick seemed satisfied and not many died.

One night at the close of a long and tedious day a good part of which was spent in going from place to place, visiting and administering to the sick, the writer, after a talk with his companion elders had about concluded that he would refuse to go to places where a physician was employed, justifying himself with the saying: "They appeal to medicine, let them take the benefit

of their appeal, or suffer the consequences." Before retiring to bed he told his wife that he had about concluded not to answer any more calls to administer where a doctor was called. That he would first ask, "Have they called a doctor?" And if they had to let the matter drop, and refuse to go.

With this conclusion he went to his room and to bed.

The house was one in which the front door opened upon a stairway leading directly to the upper part, a door to the right leading to the parlor, one to the left leading to the dining room. The room occupied by the writer was at the head of the stairway to the left. The night was clear, the moon shining fairly bright, so that objects in the room could be seen quite easily. Immediately upon lying down and before sleep had brought unconsciousness, the writer heard the hall door below open and shut, and then the walk of some one coming up the stairs. On reaching the top the person turned into the open bedroom door, took the chair, a common wooden bottom windsor chair, away from the door against which, it had been set to keep it open, and coming forward to the front of the bed placed the chair opposite and sat down, took off his hat and said, "Good evening."

The action was one so natural and so characteristic of good nature that no wonder or surprise was excited in the mind of the writer, and he had a good chance to see what sort of a visitor had come at that hour, before he made his errand known.

In appearance the man was one of a common type, about five feet seven inches in height, round, compactly built, weighing about one hundred and forty to fifty pounds; hair a little grey, cut close to the head, but not shingled, a rather oval face having a full beard of apparently a fortnight's growth, a little tinged with grey; a pair of kind, shrewd, twinkling gray eyes. He was clad in a suit of gray tweed somewhat worn, a white shirt with standing collar and round the neck an old-fashioned stock, black, not very wide, with a small bow at the front.

After sitting down he put his foot upon the front rung of the chair and dropped his hat, his hat, a hat fashioned something like the derby, with a higher crown, and napless, on his

knee; and looking at the writer said: -

"Your name is Smith, I believe."

To this the writer replied, "Yes, sir."

Then followed the following conversation: -

"There is a church here in Plano called the Reorganized Church of Jesus Christ of Latter Day Saints, I believe?"

"Yes, sir, there is such a church here."

"You are a member of that church?"

"Yes, sir, I am."

"You are also an elder in that church?"

"Yes, sir."

"I understand that they believe in the apostolic doctrines, and in the laying on of hands for the healing of the sick."

"Yes, sir; you are correct. They so believe."

"There is a great deal of sickness in Plano now; and has been for some time?"

"Yes, sir."

"You and your fellow elders are called upon to administer a great deal?"

"Yes, sir. We are going pretty constantly."

"You administer to those in and out of the church?"

"Yes, sir."

"Some of those to whom you are called have physicians attending them also?"

"Yes, sir. Some do not care to trust to administration of the elders alone."

With a twinkle in his eye he then said: -

"You elders seem not to like this."

"No, sir; we do not."

"You think that those who are sick should be satisfied with either the doctors or the elders; and ought not to call both?"

"Yes, sir. We think it a little inconsistent to rely, or seem to rely, on both."

"You would have more faith if the elders alone were called, where you go to administer?"

"Well, yes; I think so."

"You have about concluded not to go and administer in case where a physician is called?"

"Yes, sir; I had about made up my mind to that course."

Then, changing the hat on his knee to his hands and whirling it around a time or two he rested it again on his knee and said:

"May I ask you a few questions, and will you answer them?"

"If your questions are proper ones and I can answer them, I will cheerfully do so."

"By what power is the healing of the sick by the laying on of hands by the elders wrought? Is it by the power of God, or is it because of some goodness or power in you elders?"

"It must be by the power of God, for there is certainly no power or special goodness in us as elders by which it is done."

"When you are called out to administer to anyone sick, do you know whether they will or will not be healed?"

"No, sir. I wish I did."

"When you go to administer to one who has only the elders, can you tell me whether the power by which he is healed, if healed at all, is the power of God, or the power of man?"

"I have already told you, sir, that I understand it to be by the power of God. I make no claim to any power in man to heal the sick."

"Well, do not be impatient, just answer my questions, and we'll get along all right. Now, when you are called to administer where a doctor has been called, is it the power of God by which they are healed, or the power of man?"

"The power of God."

"Where no physician is called, and the power is manifested by the sick being healed; by whose wisdom is it directed?"

"I do not understand your question."

"You say that it is the power of God by which the sick are healed; I ask whose wisdom is it that determines whether the healing power shall be sent, or exercised so that the sick shall recover."

"Why, I suppose that it is the wisdom of God. Surely it is not mine when I administer, for I should have all to recover."

"You believe then that in each and every case where no doctor is called to the sick and the elders are, that it is the wisdom of God that determines whether the sick one shall recover or not; as he in his goodness, knowledge, and power may decide. If he decides for recovery, the power is sent, if not it is withheld?"

"Yes, sir, I suppose that is about the idea of it?"

"Now, when you go where both the doctors and the elders are called, by whose power are they healed?"

"Why, you have asked have asked me that before."

"Have I? Well, how do you answer it now?"

"I answer as before: It is the power of God by which all healing is done."

"In such cases where the faith of the sick one, or those surrounding them, is not strong enough to trust in the administration alone, and a doctor is called as well as the elders, by whose wisdom is it determined whether the power to heal shall be present and exercised; the wisdom of God or the wisdom of the elders?"

"The wisdom of God, of course."

"You think then that in both instances, where the faith is strong and the elders only are called, and where the faith is weak and the doctor as well as the elders is called that it is the power of God by which the sick are healed if healed, and that it is the wisdom of God which determines in each case whether the power shall be exercised and the sick person healed, or whether the power shall be withheld and the sick one left to the result that may follow without the intervention of divine power?"

"Yes, sir; decidedly so."

"You have no means of knowing when you are called to administer whether the issue will be recovery, or otherwise?"

"No, sir; we can only go and do what we believe we are commanded to do and leave the result in other hands than ours."

"Well, then, believing as you say you do, that the power by which the healing is done is the power of God; and that in each instance where an administration is had, whether the the elders alone are called, or a doctor is also called, the healing power is sent or withheld according as it is decided by the wisdom of God, do you not think that it is your duty, the duty of the elders who believe and teach the doctrine of the laying on of hands, to go when called and administer according to such belief and teaching, and leave the matter in God's hands to send the power and heal, or otherwise as he may in his wisdom decide, whether a doctor has been called in or not?"

Somewhat reluctantly, "Well, Yes; I suppose so."

"I think so too. Good night!"

The person then rose, took the chair, set it back against the door whence he had taken it, put on his hat, went out of the door and down the stairs out of the front door closing it after him, the same as any ordinary, careful visitor would. The writer then turned his face on his pillow and went to sleep. And from that day to this when called to visit and administer to the sick has gone when he could consistently without asking or caring whether a doctor had been called or the elders alone. He believes the visitation was intended to teach him his duty, and incidentally the duty of the elders generally, in the matter of administering to the sick and suffering, whether the faith of them who were administered to was weak or strong. He has no theory to advance whether this visitor was man, Nephite, or angel; he only knows that he was waking and in the possession of his faculties at the time. And that he had no fear of his visitor, and neither thought to ask who he was, nor whence he came, not being impressed at the time that it was anything out of the ordinary and having neither curiosity nor anxiety about it. His appearance was that of

the average citizen of a half century or more ago; his manner quiet, pleasant, and yet convincing. Was he Nephite, or angel?

1898

1899

1900

Zenos H. Gurley, Sr.

Given early 1854

[Published in History of the Reorganized Church of Jesus Christ of Latter Day Saints, Vol. 3, Pages 226-228](#)

Bro. H. E. Deam conceived the idea that the expected son of Joseph had neglected to comply with the will of God, and had forfeited the right, and that it was our privilege and duty to go forward and fully organize. Such was the force of his reasoning that numbers were inclined to the same view, while others were in doubt, and all were disturbed. About the middle of January (1854), Bro. Deam went to see J. W. Briggs, at Beloit, to confer upon the subject. The consultation lasted two days, during which he urged his views at length, and late at night of the second day he proposed that he (J. W. Briggs) should be sustained by himself and all who he had influence with, as the president, who, with his two counselors would constitute the legitimate Presidency of the Church. 'Let this position be taken,' he said, 'and we will carry the whole church, except Bro. Gurley and a few of his personal friends, and they will soon fall in too.'

Whether this was a temptation, or how strong it was, matters very little except to the one tempted, so we pass it, and state the conclusion of this council, which was, that Elder Deam should not teach, or take any step looking to any change in the organization, only in concert with the brethren of the Quorum of the Twelve, and especially with Elder J. W. Briggs. This was urged by the latter and agreed to, and Elder Deam returned to Zarahemla.

Considerable uneasiness was felt by the saints over this disunion in sentiment developed by the agitation by Elder Deam, though he for awhile conformed to the agreement referred to above. Others helped it on, and his claiming to receive manifestations of the Spirit favoring his views, it resulted in developing what was known as the 'Deam party.' Meanwhile the following testimony was received and sent to Zarahemla by the President of the Twelve:-

"A testimony of the Holy Spirit, given at Beloit, Wisconsin, January 29, 1854, concerning the saints at Zarahemla: Ye ask truly, but ye ask amiss; cleanse ye yourselves of all bitterness and come before me as one man, and prove me hereby, saith the Lord, by the voice of his Spirit; and lo! I will scatter the darkness, and thy watchmen, oh! mine Israel, shall see eye to eye, and this remnant shall arise out of obscurity and out of darkness. Uphold the first elder, or senior, by your faith and prayers, and I will give you knowledge and strength, even hidden wisdom, concerning this remnant, of whom I have spoken in days of old, whom I have appointed to speak comfortably unto the captives, and give them bread and water in their journey. Therefore seek the preparation, for that which I have promised, even power over false spirits and disease; and if you seek it in unity, with

all your hearts, I will bless the sacrifice, and you shall have peace and joy, beyond that which you have before tasted in Zarahemla.”

At the April conference following, it was resolved, unanimously, after some discussion, that manifestations of the Spirit, in anywise relating to the church as a body, should be written and submitted to a body of high priests before circulating or teaching them to the church, and only then on their being approved.

J.J. Cornish

Given on December 29th, 1875

[Published in "He Is Just The Same Today: Miraculous Manifestations of the Power of God in Connection with the Ministry of the Author" in 1900](#)

In the year 1875, late in the evening of Dec. 29th (an intensely dark night), after our prayer meeting, Mrs. John Taylor and Miss Sarah Lively who had attended our meetings in the City of London, Ontario, Canada, were baptized by me in the river Thames (South Branch), when suddenly there came a very bright light from heaven, which rested upon us all - both members and non-members - brighter than the sun at noonday in all its splendor. I judge there were about thirty persons present; and I feel sure none of them can ever forget that night. It came with a sound like as of a rushing mighty wind. We could hear it in the distance far above, and as it reached the place where we stood we were encircled in that beautiful light - the glory of the Lord. I took the hand of those dear sisters, led them into the water and baptized them "in the name of the Father, and of the Son, and of the Holy Ghost," burying them in the water for the remission of their sins, and while I stood in that water to thus baptize, with my hand raised towards heaven, I glanced up towards heaven; Oh, how far it seemed I could see! And while administering the ordinance, I thought of the words I used: "Having been commissioned of Jesus Christ, I baptize you," etc, the Spirit of God thrilled through me, as much as to say: "Yes, you have been commissioned to thus act."

Among that number of people who witnessed that scene, were John Taylor, husband of the Mrs. Taylor who was then being baptized. He came from among the crowd of people who were present, kneeled down by my side, with his arms around my body, and said : "Bro. Cornish, pray for me, this is enough to convince anyone that this gospel is true." He as well as all the company who were not then baptized, afterward came into the church by baptism.

No greater light did the Apostle Paul see when he was on his way to Damascus to persecute the saints. We were not struck blind as was Paul. We were not on a mission to persecute the saints, as was he, but to do the will of God only.

Alexander H. Smith

Given in March 1900

Published in World Conference Minutes for 1900, Volume 182,
[and republished in Revelations In Our Times, page 139](#)

The following revelation was given to a council of six elders of the Reorganized Church of Jesus Christ of Latter Day Saints and six elders of the Church of Christ in answer to earnest and solemn fasting and prayer, desiring to know of the Lord the best way for both churches uniting together.

Elders of the Church of Christ (Hedrickites), Richard Hill, Geo. Frisby, Geo. Cole, Alma Owens, W. Halderman, L. Hartley.

Elders of the Reorganized L. D. S. (Josephites), Alex. H. Smith, E. L. Kelley, H. C. Smith, Jos. Luff, R. S. Salyards, Roderick May.

Verily, thus saith the Spirit: My children of the Church of Christ are not sufficiently humble or willing to submit to my will; they still contend against my words, and thus deprive themselves from receiving many of the blessings I have in store for them. Let them cease to contend against my servant Joseph, whom I called to bring forth my church out of obscurity and restore mine ancient order and ordinances, and this he did and was faithful to me; but because of the wickedness of the world, and the falling away of his brethren, and the failure of my children to keep my commandments given through him, I have taken him to myself.

Let my children of the Reorganization of my church, and my children of the Church of Christ, cease to contend one against the other, in the spirit of contention for mastery; but commune one with another in peace and loving kindness; and let my children of the Church of Christ cease to contend against the revelations I have given through my servant, because they do not understand all the things I have given. Behold, I have spoken as seemed good in me, and in mine own time will I make it plain. Behold, it is my will that you become reconciled to thy brethren of the Reorganization of my church, and join with them in the work of building up Zion and the gathering of my people, and the building of my temple, which I will command in mine own time to be built. Be not overly anxious; thy sacrifices I have witnessed, and am well pleased; yet in many things ye have been deceived. It is my will now that my children no longer stand in the way of the progress of my work; neither make thy brother an offender for a word. There are and will be mistakes, but they are the mistakes of men; they cannot hinder my work, but will cause loss to those who suffer themselves to be deceived thereby. Be wise and obedient, and I will bless thee, and thou shalt in no wise lose thy reward. Amen.

John Landers

Given in 1836

[Published in February 1900 in Autumn Leaves](#)

A conference was called in November (1836—A. K.) and I was ordained an elder. I immediately formed a circuit and began to travel, preaching every night. My nephew, a young man, traveled and labored with me. One night we had appointed a meeting at a private house. After the meeting was closed a man came to me and asked me how this doctrine that I was preaching came into the world, and I told him in response all that I had been told concerning it and the origin of the Book of Mormon. The man sat down beside me, and just then my brother's son arose and began speaking in tongues, and immediately I was carried away in a vision and stood on the hill of Cumorah.

I looked and saw the box containing the plates. I stood at the southeast of the box, and the cover was removed from the southeast to the northwest corner, so that I was enabled to look into the box. The box was made of six stones, a bottom stone, a top one and four side stones; at the corners and edges they were joined by a black cement. The bottom of the box was covered by the breastplate; in the center of the box and resting on the breastplate, were three pillars of the same black substance that was used to cement the stones.

Upon the pillars rested the plates which shone like bright gold. I saw also lying in the box a round body, wrapped in a white substance, and this I knew to be the ball or directors which so many years ago guided Lehi and his family to this land. The top stone of the box was smooth on the inner surface as were the others, but on the top it was rounded.

All this was described by the young man speaking in tongues, and as he talked I understood all he said, for I saw it in the vision. Thus was fulfilled the prophecy that had been pronounced upon my head, and the Spirit of the Lord said to me that this had been granted me that I might speak with certain knowledge when questioned concerning the origin of the Book of Mormon and the latter day work.

John Landers

[Published in February 1900 in Autumn Leaves](#)

After the death of Bro. Joseph there was great confusion among the Saints and many would-be leaders of the people arose. Some believed one thing and some another; some believed one part of the work as established by Joseph Smith, some had faith in another part; some believed he had authority up to a certain time, some to a different date. I believed him and his work entirely.

One evening I was at a meeting where there was much discussion of the subject, and while meditating upon it, about ten o'clock, I was carried away in a vision which lasted all night, and until nine o'clock the next morning.

In the vision I was surrounded by myriads of glorified spirits. They commenced to organize the Church or Kingdom of God. They called four quorums of the greater priesthood and three of the lesser. These they called grand quorums, because they comprised the whole church. Out of these seven quorums there were formed five more, which made the number twelve. When they had completed the organization of the church they began again and organized another after the same order and exactly the same pattern. When the second was completed they organized a third, and thus continued until there were seven such similar organizations. I was informed that the first was the church in the days of Adam; the second in the days of Noah; the third in the days of Abraham; the fourth in the days of Moses, at the foot of Mount Horeb, called the Horeb Covenant; the fifth on the plains of Moab, over against Jericho; the sixth by Jesus Christ; the seventh and last by Joseph the Seer. I noticed throughout all that all these organizations of the church and kingdom were exactly alike. I said to the Lord, "I wonder greatly at the exactness of your works." He said, "That exactness exists through all the workmanship of God."

Many things that transpired then I might relate, but I shall only say I could be no happier than I was then in the contemplation of the things God had revealed to me. I had no desire to leave that place where the countenances of all shone with love and happiness. I asked the Lord if I might stay, but he said I must return to earth and finish my work.

The order and harmony I saw in the church or kingdom of God I did not find in any of the factions that arose after the death of Bro. Joseph, neither did I ever find it again until the Lord called his servants to reorganize his church.

John Wilson

[Published in August 1900 in Autumn Leaves](#)

After coming into the work about nine years ago, my mind was much agitated in regard to Joseph Smith translating the Book of Mormon by means of the Urim and Thummim. I could accept the statement of an angel coming to him, but the idea of translating one language into another by use of a stone seemed incredible. After contemplating this thought for about three weeks the following was presented to me:

The Urim and Thummim was placed to my eyes. It was a transparent stone of about three-quarters of an inch in thickness. I looked through it and translated the word 'Corinthians' from the original text of the King James Bible. The Book of Mormon plates were also before me, and in the translating of the above I seemed to be looking through the metallic plates, and yet it did not destroy the plainness of the Bible as I looked through the sacred stones. I still continued to look through the instrument, and presently the world and its history was shown me, from the time of Adam until the judgment. I saw the garden of Eden and the antediluvian world. Then Solomon's temple in all its grandeur and sublime equipment was shown me. I saw the spoons, veils, bonnets, molten sea, twelve oxen, and, in fact, everything pertaining to the temple. This temple was a representation of the Church of Christ. Every little article seemed to have a significant meaning. I wish I could have retained the knowledge given me in viewing that wondrous temple, but I could not, and not until we reached the millennium, when the veil of darkness will be rent from the human mind, will this knowledge in perfection be given to mankind.

I saw the twelve tribes of Israel coming up to the bar of judgment. They were marching in order as soldiers on the march; their officers were at the side. Each tribe seemed to have a stone, by means of which they identified Israel, as to which tribe each one belonged. The stones which they had, seemed to be the stones which were taken out of Jordan at the time Israel was to cross into the promised land. See Joshua 4.

I was also shown how it could be known what tribe a man would belong to if his father was a Benjaminite and his mother a Judahite, or any other tribes. The spirit of man is what God considers; and when a spirit is placed in an infant tabernacle, God knows what tribe it belongs to, even before it enters the body; and when death comes the spirit returns to God who gave it, while the body goes to dust. Intermarrying has no determination of the tribe to which the offspring belongs. That is settled in eternity prior to birth.

I was shown all nations of the earth, England especially. I could see everything that was going on, even intricate matters. Mountains or any other material object had no effect in hindering my vision. Distance was no barrier, and time past or future was no hindrance to beholding everything. All seemed to be present; no past or future; and events to be done a thousand years hence seemed as done in the present. Hence I learned to understand that saying of St. Peter's 'One day with the Lord is as a thousand years, and a thousand years as one day.' The sparrow

falling to the ground and yet taken notice of by Jehovah was made very plain, and also the statement, 'Even the hairs of your head are all numbered.' Oh, how great is the wisdom of God and his ways past finding out.

Anonymous sister

Given in tongues and interpreted in the afternoon of March 11th, 1900 in Walker, Missouri

[Published in The Saints Herald on October 17th, 1900 \(Vol. 47-42:674\)](#)

Not many days and war will be poured out upon China. Yea, and also war will yet be on your own country.

Anonymous

Sung in tongues by one of God's servants in Canada

[Published in The Saints Herald on October 17th, 1900 \(Vol. 47-42:675\)](#)

Harken unto me, my people,
 I will give to thee advice;
Think not you I have forgotten,
 For before me thou art prized.
If in me you'll be united,
 Then my power you would see;
But when vice, and grace disunion,
 Then, oh then, how can it be?

I would speak unto my people,
 Send my angels to their home;
If in me you'll be united,
 Ne'er, O ne'er, from me to roam!
Oh, my people, take the counsel
 Of my servants o'er the land,
Cease to be in such disorder,
 Then, oh then, in me you'll stand!

Then you'll see my power displayed,
 Then you'll have mine angels come;
Oh, my people, they are waiting,
 They are waiting, will they come!
It is on you I am waiting -
 For my storehouse it is full;
Oh, then, cease, cease all your jangles,
 Be united - be you one.

J. Edwards

[Published on October 17th, 1900 in The Saints Herald \(Vol. 47-42:675\)](#)

I dreamed I came out of my house in the evening, with two of my boys. We met other children, and together we went up to the corner of the street. It was nearly dark. I happened to look upwards to the sky, and there saw a most beautiful scroll, which appeared to be about six feet long and two feet wide, darting about with great rapidity, seeming to encompass the whole heavens. It appeared to act with intelligence, and to have a purpose in its motions, as it would shoot with lightning velocity in one direction, and then suddenly change its course. The colors were more beautiful than I ever had seen before, so brilliant and splendid; but there was not the least halo or reflection from it. The loveliness was all in itself.

I called the attention of others to the phenomena, but they seemed either not to see it or to be indifferent; only the children and myself enjoyed the wonderful appearance. At the first it caused in me a feeling of awe and great wonderment. I thought it was some kind of comet, that portended disaster to some part of the people of the earth. While thinking of these things, the scroll was gradually approaching the earth, and its form gradually changed. The colors became more numerous and resplendent, and it threw out rays and scintillations in a most beautiful manner until it made the earth round about it for quite a distance glorious with warmth, color, and beauty.

I began to have a feeling of happiness come over me, and wanted the folks in the house (which was only a short distance away) to come and see the strange sight. They seemed to enjoy the recital of the occurrence, but did not come out, as I desired them to do. I returned to the place I had left. The boys were still there, watching the vision, that by this time had descended still nearer the earth, and was now about twenty feet from the ground. My joy seemed to increase as I was enveloped in the beautiful reflections of the wonderful heavenly visitant, and I felt that I must go again to the house and urge my people to come and see it.

As I started the object with all its attendant grandeur commenced to move likewise. At first I did not pay special attention to this; but as I perceived it moved in the same direction that I did and appeared to keep directly over my head, I stopped to see if it would stop likewise, which it did. This caused me great surprise and an extra degree of pleasure, and I purposed then to make a test to see if it was not merely a coincidence or accidental. So I started onward again, and the object started just as soon as I did, and kept in the same position over me, and all the surroundings were beautiful as before. I did not go into the house as at first intended, but passed by to continue the experiment. No matter how far I went, or how often I retraced my steps, it would still move as I did and stopped when I did all the while keeping directly above me.

When the knowledge came to me that I did, truly, control the motion of this beautiful and peculiar appearance, no tongue can describe the feeling of rapture that pervaded my soul, and I could not repress the exclamation, "I believe this is indeed meant for me."

At this point I awoke.

1901

Joseph R. Lambert

Published on March 27th, 1901 in The Saints' Herald (Vol. 43-:243)

I saw myself, without coat, and with my sleeves rolled up, a little way out from the shore of a large lake, or sea, and nearly waist deep in the water. I could not see the other shore. Just behind me was a large steamship, which also contained masts for sails. The construction of the ship seemed to be perfect. I seemed to be doing some kind of preparatory work, reaching my hands down to the bottom of the sea, and clearing the way. To my left I saw another man doing similar work. I did not pay much attention to him, nor he to me. There may have been others, but this man was the only one I saw.

My thought was, "We will continue this work for a season, then step on board and move right off to the other shore."

As the ship only moved with the same speed we did in preparing the way, and it being large, its motion was not perceptible to the eye.

Becoming somewhat weary by laboring in a bent-over posture, I straightened up, turned my face towards the ship, and stood still for a few minutes, to rest. All at once I saw another ship coming right towards ours, with full steam and at full speed. It seemed to be very angry and determined to crash into and destroy our vessel. I made up my mind not to return to my work until after I had witnessed the results of the collision. As the ship approached, I noticed that it was more stoutly built than ours; that is, the timbers were larger. I noticed, too, that it was heavily freighted with what I understood to be shelled corn, the sacks being piled eight or ten feet high on the deck.

In less time than it takes to tell it, the ship dashed into the left hand side of our vessel. My nerves fairly started, my ears tingled, but I held my position. Our ship shook and trembled as though it might fall to pieces. The masts shook like aspen leaves, and the air was full of sound. Without leaving my tracks, I leaned over one way and then the other, and was able in a moment's time to see every part of our ship. To my delight and surprise, it was not harmed in the least, nor had it been moved one inch out of its place!

Seeing that our own ship was safe and sound, I quickly glanced my eyes over the water to see, if I could, the mad monster which had so lately tried to destroy us. I saw it at once, moving back and away as fast as it had come, and in the same track. It soon lost its power to move any farther away. It trembled and shook. The sacks of corn began sliding off into the sea as though they were alive, and continued till the last one was gone. The ship then sank, leaving only the tops of the masts and the pilot house in sight. I awoke, my soul was full of peace, and I felt that whatever might intervene, the church of God would win a glorious victory in the end.

Joseph R. Lambert

Given mid-May 1896

Published on March 27th, 1901 in The Saints' Herald (Vol. 43-:243)

On or about the 15th of May, 1896, while staying with Bro. Robert Moore, near Lineville, Iowa, I had another and very different dream. I was in very poor health, but was holding services at the Hickory schoolhouse when the weather permitted. I was suffering much and almost constantly. On retiring to rest at night, I felt considerably discouraged. I poured out my soul to God in an almost silent, but tearful prayer. I thought not only of my peculiar physical condition, but of other opposition which, to me, was unkind and unjust.

After a time I fell asleep, and found myself standing outside of the building near by what appeared to be a rude but strong stairway, standing by itself. I had just approached this place, either by accident or design, and was conscious of the fact that I had been engaged in a long and difficult fight with a snake, or serpent. I had been victorious, but was very weary.

It seemed to be twilight about where I stood, but gradually grew darker in the distance all about me. The thought occurred to me that the conflict was not ended, and I must be on my guard. I immediately mounted the third or fourth step of the stairway, for the purposes of protection and advantages in watching. Glancing to my left, which seemed to be to the north, I saw my old enemy, near by, stretched full length upon the ground, and watching me most intently. It was black, and about twenty feet long. I watched it closely; and feeling too weak for another conflict like the one through which I had just passed, I determined to elude the attack the best I could. I was especially anxious to keep my head out of the way of danger. All at once I discovered that I had friends working for my deliverance. Off in the northwest, about one hundred yards or more, I saw a number of men, perhaps five or six, whose countenances showed great earnestness and extreme anxiety. It was too dark where they were to see with the natural eye, and yet I could see them plainly.

These men saw my danger, and were working for my deliverance. They speedily improvised a kind of windlass, procured a long, new cord, fastened one end of it to the roller, made a noose on the other end and dexterously threw it onto the tail end of the snake. In some unexplainable way, they quickly worked the noose onto the thick part of the snake's body, and began to wind up the cord on the windlass. I never saw men work faster and more earnestly.

Up to this time, the snake did not seem to realize what was going on. I calmly but anxiously awaited results. My thought was that as soon as the snake felt the noose tightening on its body, it would make a lunge for me at once. In this I was not mistaken, for all at once it made a desperate leap into the air, bringing its head within about one foot of mine. I stood on the farther end of the step and leaned my head to the south so as to keep out of its reach. The snake hissed, opened its mouth wide and quickly, and snapped most ferociously. I saw its long, white teeth. And while I did not despair, I must confess that the head of this angry serpent bobbing

around so near my own did not produce a pleasant sensation. In a few moments the men succeeded in drawing the monster away from me, and with great force it fell upon the ground.

At this juncture it seemed to be necessary for my deliverers to readjust their contrivance and speedily prepare for another pull. I readily understood that the snake would make a second attack as soon as it felt the cord tightening, and so it did, but was not able to come so near my head as before. However, its fury was indescribable, and its determination to reach my head knew no bounds. It elongated its body with the force of its movements to such an extent that it actually seemed in danger of breaking in two. But in a few moments, as before, it was brought to the ground with increased force, falling much farther away from me than before.

Here my dream ended, and I awoke to ponder on the things which I now knew to be only a dream. But they had been as real and vivid to me as anything that ever transpired in my life's history. As I thought upon the dream, my soul was filled with gratitude, wonder, and admiration.

1902

C.W. Ethridge

[Published on May 14th, 1902 in The Saints' Herald \(Vol. 49-20:484\)](#)

[Interpreted on May 28th, 1902 in The Saints Herald \(Vol. 49-22:533\)](#)

Dream

I beheld that we were in a very large building in which was gathered a very large assembly of people and we were in a very happy state, all rejoicing together.

Now we were informed by an angel that the earth was to be purified by fire. We were invited to look out of the windows and we could see; and we did look out of the windows and the earth was covered with a very thick fog, only instead of it being the usual color of fog it was of a very bright pink. This pink color portrayed to our minds the intense heat that the earth was being cleansed with. We felt a little fear and the angels said, Be not afraid, it will not hurt you now.

We were informed by the angels that the house we were in was to be purified by fire, and that some of the material that had been put into the house by his servants was not pleasing to God, and the house would have to be purified before it would be acceptable unto him.

All eyes were turned upward toward the ceiling and walls, and we saw the parts that were not acceptable to God consumed by the fire; and we could see portions of the ceiling and walls fall down, charred and burned as charcoal. There came a fear on us, and the angels were able to see it so they said, Be not afraid, it will not hurt you now; for it is the house being purified. So after the house was purified the angels came to us again and said, The material is in the house to repair the building, and instructed us to go to the east side of the room, and we went, and all along on the floor was what seemed to be boards, very wide and of great length. There was a thought in our minds, how can we raise them so high to put them into their places. So we stooped to pick one of them up, and to our surprise it raised as we did, though we did not seem to be lifting any, and it floated in our hands, until we came close to where we wanted to put it up over our heads, and then it left our hands and continued upward until it came to the place for which it was intended and entered therein and was a perfect fit. So we continued until all was repaired. Then the house became white and was accepted by God.

Now we thought the work of purifying was over, so I went off to a room in a southwesterly direction from where we had been all this time. I do not remember of going there but I must have gone, for an angel came to me and said the inmates of the building were to be purified. I felt uneasy lest I should not be able to stand. The angel gave me no consolation. He did not say,

Be not afraid, it will not hurt you now, as they had said before. We went out of the room through the door, which was on the west side of the room. As we went out, we entered another room which was very large, one which was full of Indians; and as we passed along these Indians came running after us, as if we had something they wanted, but we did not have anything in our hands.

We came to the room that we were in at first and walked along near the middle of the room, and there we stopped. The angel then said to me, You go over to the east side of the room and you will there find what you will have to do. So I left him and went to the east side of the room, and there on the floor I saw two spades. I picked them up and went back to the angel and stood by him. Just opposite of the angel stood a man who, I was made to understand, was Joseph Smith the Martyr, and between the angel and Bro. Joseph was a spring of clear water. I stepped forward to the spring and laid the two spades on the water in the form of a cross. I went to Bro. Joseph and bowed to him and said, I am glad that you have made known to me my duty. He now bowed to us as a conclusion of our conversation, and thus the vision ended.

Interpretation

The purifying of the earth seems to be the fulfillment of the scripture found in Nahum 1:5; also 2 Peter 3:10-12; Micah 1:4

The house we were in represents the church. Those parts that were not acceptable to God and were consumed by the fire were officers high up in the house or church.

The material used to repair is in the church, who will succeed to those places occupied by those high officers in the Lord's own due time.

The purifying of the inmates of the house is in fulfillment of the Scriptures as found in 1 Corinthians 3:13-15; also 1 Peter 1:7; 1 Peter 4:12.

In regard to the Indians, we understand that after the expiration of the time of the Gentiles to accept the gospel, which seems to be not to exceed seven years, then the Indians will begin to come into the church in large numbers.

The two spades represent the Book of Mormon and the Doctrine and Covenants.

The spring of clear water is the fountain of life, or the revealed word of God from which flows life everlasting, upon which the church is built.

I will say, in conclusion, that when I first heard the latter-day gospel, I could not understand why the Saints all believed the Book of Mormon and the Book of Covenants. I thought at the time that the Bible was all that was necessary for us to believe; but I have long since seen that the three books rightly belong together; and thus I find myself placing them with the Bible, or revealed knowledge and wisdom of God. Hence the three complete the plan of life and salvation to man.

I am still in the faith and looking forward to the time when the Saints will live, and all strive to live their religion in such a way that the Lord will bless them with every needed blessing. My prayers are for the success of the work.

Anonymous Woman

[Published on May 28th, 1902 in The Saints' Herald \(Vol. 49-22:533-534\)](#)

I dreamed that a heavenly personage came and talked with me. As he approached me he said, "I perceive that you are troubled about many things, which ought not to be; but it will suffice to say that all indebtedness of the church should be paid by tithes and offerings. And if each member would pay one dollar, including every one, it would lift the indebtedness and the work would go forth in mighty power and the hands that are now tied shall be loosened and the way prepared for them to go forth, and wisdom and knowledge shall be increased and power given to God's servants as never before, and a glow of light will ever be with them to guide and direct, to comfort, cheer, and strengthen, and make them to ever rejoice in the Holy One of Israel."

As he turned to go away, he said, "I see you have a stream of living water under your house which is very beautiful, it looks so pure." I replied, "It is not only pure, but very beautiful and very precious." As I spoke I looked up and it was gone, and I awoke rejoicing and thanking God for the dream.

And now, dear Saints, let us each and every one try to live more humble and obedient, that our lives may be more and more exemplary before the world. I feel my inability to do what I would like to; and while I realize the record we make here we will have to face on the other side, whether good or bad, I am thankful that God knows the desire of my heart, and the intents thereof. In conclusion would say, Let us one and all, old and young, strive earnestly and determinedly to get the dollar that the personage spoke of, and see if the Lord will not our us out a blessing.

1903

Alexander H. Smith

Given in 1901

[Published in May 1903 in Autumn Leaves](#)

I am here reminded of a dream I had on board the steamship Australia: I saw in my dream a native, or colored man, with straight hair and smooth face, a tall, broad-shouldered, finely-formed man, dressed in a white shirt or waist, with a colored pareo or hip-cloth, which both sexes wear, legs and feet bare. I awoke and the vision still remained with me. I asked the meaning and was told this man represents those islanders. They are Lamanites, and are worthy and entitled to the priesthood. I was glad to receive this evidence, for I had heretofore had some scruples as to ordaining them to the high priest's office. I had never before seen one like the one shown me, but have since, dressed very similarly.

O.B. Thomas

[Published in August 1903 in Autumn Leaves](#)

When past twenty-five years of age my married life began. The family altar was at once erected, nor ever allowed to go down. But during many years of prayer, while bowed in humble reverence, to the writer frequently came the query, "Is there really a God, or am I praying into the air?"

The thought was repulsed by a fixed belief in him to whom those prayers were offered, but the tempter fled only to return again at some future time.

Nor was that question answered once for all, till after the writer and his faithful wife (of whom he learned the true and everlasting gospel) had been five years and more safe within the fold of Christ, and our twin girls were a little past four, when early on a summer Sunday morning one of the girls was taken with a violent fever.

The two elders of the little branch in Hopkins, Michigan, were called, fervent prayers were offered, and the child administered to. The fever fled instantly, but she looked more like a corpse than a living child. As she lay in bed I called her by name, and asked, "Do you feel better?"

She replied, "Yes," and instantly gave a wild scream. I picked her up and called her, and she came to herself. This was repeated, whereupon I said, "Brethren, the fever is gone but she is in danger yet; I want you to administer to her again." In a second season of prayer, all present took part, after which the anointing with oil and laying on of hands again followed. She was immediately out of danger. One week later the elder, living near, and family had gone with ox team six miles to the alternate Sunday meetings, not designing to return till Monday, and wife had gone at her sister's call, two miles and a half distant, and did not get home till Monday, and no sooner was father and three children left at home alone, than the fever came back on that child with more fury than before, if possible.

What could I do? I could not leave them alone to get help. I was not an elder, I could only pray and work. I fought that fever with cold water all day, and plead with God with all my power of faith. The heavens seemed "brass over my head," the earth "iron under my feet," and that fever raged on. At night I put the other two children into the trundle-bed, and took the one with burning flesh into my bed, saying, "I'm tired, I'll lie down a little while."

It did seem that she would be consumed before morning if I could not get help. Notwithstanding the agitation of my soul I quickly fell asleep. Almost instantly I was standing in the presence of God the Father. I knew it was the Father. I will never forget his appearance, and how he stood with his left side toward me, with his face slightly turned toward me, with a look of infinite love of which I will never lose the memory. All fear quickly fled. I stepped with my right foot toward him, and reached out my right hand (but did not touch him), and said: "Come and heal her." I was instantly made to feel that I stood in the presence of the Almighty, also the infinite difference between us, and stepped back one step. At this instant he answered me, "Go thy way, she is

healed." I awoke and the fever had fled, no more to return. She slept all night so sweetly, with that long, easy breathing that told that she was well. In the morning I dressed her and gave her breakfast and put her down to play with the others. That horrid question, "Is there really a God?" has never since intruded upon the precinct of faith; I know he is. I have stood in his very presence.

The second vision was granted after the home in Michigan had been exchanged for one in what the people were pleased to call "The Mormon colony," known to the Saints as the Lamoni Branch of the church, located in Decatur County, Iowa. The mother of my four children, who had long been the victim of that dread disease dyspepsia, held at bay by her faith in the blessings of the everlasting gospel, was prostrated upon what proved to be her death-bed.

From June of 1883 till the 13th of the following October did she linger between the ties which held her on earth, in behalf of those she loved more than life; and the joys that awaited her in paradise. To the former she clung with a tenacity born of anxiety for the welfare of her children.

Only a few hours before her final departure, we all thought her gone, but she soon returned, opened her eyes and said, "I have had a view into the eternal world." She was, however, to remain with us only a few hours more. When the decisive moment came she passed peacefully away.

On Sunday, October 15, we laid her remains quietly to rest in Rose Hill Cemetery, of Lamoni, Iowa.

Two weeks later was sacrament Sunday. The temporary church-building erected in the summer of 1875, just across the highway from the home of the grief-stricken family, was the scene of the very presence and power of the Holy Spirit. The gifts of the gospel were abundantly manifest. Many wept for joy, others with broken hearts. The writer could take no part in the meeting more than to partake of the sacred emblems of the Lord's body and blood.

Four weeks rolled away without a thought of the holy and most solemn ordinance. Another sacrament Sunday was at hand.

The alarm of the clock was set to ring at five. Just before the hour a dream introduced the vision. The first thought was, I will no more drink of the fruit of the vine, till I drink it anew with you in my Father's kingdom. Four questions followed: I wonder how about the sacrament in the Father's kingdom? I wonder if I shall ever get there? If I do, shall I find Carlie there? If I do shall I know her?

Distance intervened, when suddenly I found that I was standing before a magnificent building with massive doors. As I stepped toward them, one swung wide open and I went in. Just inside, the dear departed one met me there, a perfect picture of health and happiness, dressed in the most beautiful light attire. Her earthly tabernacle had been, only six weeks before, laid in the silent tomb, a mere skeleton, she having literally starved to death. In one hand, now, she held a small plate with bread on it, in the other a little cup with wine in it.

We leave her a moment to describe the room. I looked upward to the ceiling which was higher than any I had ever seen. I looked to the right and the left, and could easily see the side walls; but could not see the farther end of the room. I said to myself, "The walls are lost in the distance."

The room was seated with tiers of seats with aisles between. To every seat there was a small table like a sewing table. On each one there was a plate and cup like those she held in her hands.

Some seats were occupied by one, some by two, others were empty. The seating was promiscuous as far as I could see. This view was quickly taken in. She handed me the cup of wine keeping the plate in her own hand, then motioned me to take an aisle near by and took the one just to the right, stepping quickly, so that she was a step ahead of me. She led the way and I followed. I said to myself, "She goes ahead because she knows where to go." After a long walk we came in sight of the other end of the room. There was a cluster of persons in plain view. I was told, "They are in charge."

There was one who seemed to be chief of all. I was told, "That is the Savior." At this instant I noticed that a table just ahead had no cup or plate on it. When we reached that table, my escort, (the wife of my youth), stopped and set the plate she held on the table and motioned me to set my cup down also. I did so, then she motioned me to sit down, and took her seat beside me. Tongue can not tell, nor pen describe the joy of that moment. It seemed but a moment till the distance was made. The clock rang the alarm and I awoke at home.

I verily believe my spirit had again been absent from the body. Each of the questions had been answered. Those answers have ever since been a refuge to me when clouds have lowered and discouragement followed. They are indeed an anchor to my soul.

1904

Emma Burton

Given during the night of April 1st, 1904

[Published on August 24th, 1904 in The Saints' Herald \(Vol. 51-34:789\)](#)

On the night of April 1, 1904, I dreamed that Joseph and I, together with a company of Saints, though not a large gathering, were waiting the coming of Christ. I know not how we came in possession of the knowledge that his coming was so near at hand, but we knew it, and all worldly work and cares were laid aside. And we were all standing together in the open air, looking with a solemn, wistful sort of feeling, first to one part of the heavens, and then to another, not knowing from which direction he would come. All one day and one night we continued steadfastly watching and waiting. In the morning of the second day, a change came over us, a feeling of peace, slight at first, but nevertheless distinct. It was daylight, but in the midst of the daylight, there came another light whiter than that of day. And like as the feeling of peace, it was just perceptible at first, but both gradually increased as does the light of the morning, the peace filling our hearts, and the light filling the atmosphere where we were, until neither could contain more. Then out from that brightness burst forth the Son of Man standing upon the earth directly in front of us. It was as though this light had been to him for a covering which shielded him from view until he stood upon the earth; then he threw it off as a garment, revealing himself to our view, smiling pleasantly and genially. In appearance there was nothing that would distinguish him from other men; the distinguishing feature was the exquisite happiness his presence imparted.

While the light was increasing, and the feeling of awe also, for we knew he was drawing near, I began to tremble and fear within myself lest I should be rejected of him. I recounted my many imperfections, aye downright faults, and felt unworthy, yet I said within myself, I will not put myself away, but will stay right here by Joseph until he comes and puts me away. And O the joy, when he extended his hand to me also. How I wished in my heart it might never be withdrawn.

After shaking hands with the people, he spoke concerning the delay and slowness of his coming, that it was needful for us, that we might have our thoughts withdrawn entirely from all other things and fixed upon him, and his coming, otherwise we could not receive him. And as if in answer to the thought of my heart of how different was his appearance to what I had thought it would be, he said, "This is not the final coming, but to help the Saints prepare for it, for without such help they would not be ready."

1905

Charles J. Hunt

[Published in Autumn Leaves in July 1905](#)

The latter part of September, 1902, I was blessed with a dream which was strongly impressed upon my mind. In the dream I met a Utah Mormon elder and we were soon in sharp controversy on the great differences of the two churches, he advocating polygamy and its kindred evils, while I opposed it, using the many proofs against his positions from the Bible, Book of Mormon, and Doctrine and Covenants. With much boldness he continued to argue the questions, until I quoted the blessed promise of the Lord recorded in the eleventh chapter of the second book of Nephi, which tells of the coming forth of that part of the Book of Mormon plates, the seals of which part were not then disturbed, for the divine instruction was, "Touch not the things which are sealed, for I will bring them forth in my own due time: for I will show unto the children of men, that I am able to do mine own work. Wherefore, when thou hast read the words which I have commanded thee [which is the present volume of the Book of Mormon as we now have it.-C. J. H.] and obtained the witness which I have promised unto thee, then shalt thou seal up the book again, and hide it up unto me, that I may preserve the words which thou hast not read, until I shall see fit in mine own wisdom, to reveal all things unto the children of men. For behold, I am God; and I am a God of miracles; and will show unto the world that I am the same yesterday, to-day, and forever; and I work not among the children of men save it be according to their faith."

After presenting the above I said the presidency of the Utah church receives no more divine instruction by revelation or angelic ministration than the Protestant or Catholic churches; that the Lord continues to give heavenly manifestations to the Presidency of the Reorganization, and when in the wisdom of God the time has fully come for the glorious messenger to present that part of the sacred record for translation and publication, that the prophet of this church, whoever he may be, will be the servant the Lord will employ to do that work, and from its holy pages also would the teachings of the Utah church be condemned. Then would that church, and world, including our Hedrickite friends, soon know which organization was receiving the sanction of the Almighty. Presently I saw the Utah man grow pale, his eyes lost their brightness, his countenance fell, he was a pitiful sight to look upon.

When I awoke I was enveloped in the Spirit, and my heart went out to God in praise and prayer trusting that I might live to see and read the balance of the book when translated, and that those who are being deceived by the Brighamite leaders might be truly converted from their evils and made one with us.

I believe the Religio society is doing a great work in preparing the church for the time of the coming forth of that sacred treasure of knowledge.

Alvin Knisley

[Published in Autumn Leaves for July, 1905](#)

Not long ago I was in a branch of the church most of the members of which I had baptized. A bad element in that neighborhood had fought us from the start, and at one time it nearly burst into mobocracy. Some of the brethren were very hospitable-in fact they all were-and uncommonly lenient and forbearing Notwithstanding the outrageous talk and lies, the wicked threats, and the unseemly, conduct of their enemies, who lived near by, they still accommodated them with frequent loans and in various ways.

The brethren were superior to them in this world's goods and in comforts and temporal advantages, Many of the homesteaders file who are almost at the complete mercy of others, having nothing to begin with. And besides these favors and charities on the part of the brethren, ranging from trifles to actual cash, they now and then attended the meetings of their ungrateful opposers, though this favor was not reciprocated. The reciprocation of the former favor was rarely if ever needed. A Ladies' Aid Society was conducted by our enemies and meetings held fortnightly to which our sisters' attendance was eagerly solicited, at least that of one sister who had formerly been connected with their church and was in a position to render them material aid in a financial way. This sister, out of a good pure motive, had kept up her membership in said society after her baptism, and continued to assemble with them from time to time to unite in the quiltings, sewings, or whatsoever constituted the order of the occasion. She acted under the impression that the proceeds were to be applied in a benevolent manner. Ostensibly the institution was conducted for this purpose and it is strange that the members of it, who must have known, were by no means forward to disclose the specific application of the sums collected-to disclose the information to our sister.

My counsel was solicited on the subject. I advised something like this: "Learn what is to be done with the proceeds. If it is to pay their preacher I would have nothing to do with it. I should dissent at once from helping to maintain what we teach should not exist. I would not go. But if it is to be used to pay for the shed, the organ, or something the good and benefits of which we may all be sharers, then I say join in and help them; do your part."

Sometime while this condition of things obtained, and before our most conscientious sister became satisfied to act on my advice, the society assembled at her house according to arrangements. Some of the bachelors came and the husbands of the wives. For the most part they were a lot who hated our religion and our church and despised our leaders. Of course their preacher came with them. They had their feast, their collection, and went merrily away.

Soon after the incident I had occasion to spend a happy week in the midst of these dear brethren who were never tired of talking gospel, and what in Latter Day Saint parlance might pass for being "in the spirit of the work." Yes; they were in the spirit of the work, in the enjoyment of the serene Spirit for which I must say they prayed and lived, and they were moving ahead with a celerity-with experiences that we would think wonderful if we read them in print.

During my short stay there was a sister no less spiritual, and longer in the church, more experienced, who came to spend a few days with the brethren. For I must include parenthetically, on the prairie here Saints visit each other and think nothing of keeping a house full for eating and sleeping. What one has is free to the rest. Few of them have been brought up in the stingy cities where they are accustomed to the emptiness of "calls."

The sister alluded to had a vision, a wakeful vision, which she related on the following morning about like this:

"A messenger took me by the hand and led me out of the bedroom into the main room where the people were all engaged at dinner. The preacher sat at the end of the table. I saw a number of five-cent pieces come out of the potatoes provided by the brethren here as they lay on the different plates. I noticed that the money was collected together and finally went into the hands of the preacher, who smiled and expressed much gratification. I noticed also that the money as it first made its appearance was of its natural color, was very light; but as soon as it went into his hands it turned dark. After dinner was served the brethren all retired to the kitchen and left for a time the rest of the visitors to themselves. The messenger invited me to 'look.' I obeyed. I saw them laugh and make faces at the picture of our Elder on the wall. One young man took a silver dollar and tossed it against the picture and broke the glass. The dollar fell back on the carpet and burned a hole in it where it lay. None of them seemed to observe the messenger and me. For the evident purpose of concealment he had stationed us behind the stove. We therefore watched their performances unobserved till they departed.

"But before they went away and directly after the picture was broken and the dollar had had the singular effect of firing the carpet, the brethren in the kitchen returned. 'They immediately put the fire out. I tried in vain to call the attention of the brethren to the broken picture. No sign that I could make seemed to attract them. They saw it not. And when those who were not of the church were in the act of retiring, the sister of the house invited them to come again-to have another 'aid' here, of course. At this invitation the messenger who stood by my side shook greatly so that it caused me to shake too. They all retired. "Whether they forgot it or not, they left the record containing the names of their members. The messenger said to me, 'Stay here.' He walked to the table, picked up the record and tore out a leaf. He brought the leaf to the stove and threw it in. As he did this fast act I stooped over to see what the leaf contained and I saw it contained the name of Sr.

"Next the messenger went into the pantry and brought a broom, an old one which was the worse for wear. He turned it over, examined it closely, and put it away as if it were not serviceable for the work intended. He went into another apartment and secured another broom, this time one clean and new. With it he swept out the room, the crumbs, fragments, and everything the visitors had left, locked the door after them, and put the broom away. Then walking up to the picture, the glass of which had been broken, he rubbed his hand over the glass, restoring it to its former perfectness, and disappeared."

The interpretation is almost self-presenting. I submit it to the reader. It may be a useful guide-board to others who have and do breathe the atmosphere of uncertainty under like circumstances.

She who runs to the stagnant well of her enemy when her own is running over will empty the cup of her spirituality upon the ground.

I will give my physical life for a true man, but my spiritual life for no one. In the cistern of the religious world is malaria and contagion. Look from afar.

Touch not, taste not, handle not, lest thou be lured from thy station and lose thy crown. They who have known only poison can endure what would kill thee in a single hour.

A.M. Bailey

[Published in October 1905 in Autumn Leaves](#)

When about eighteen years old my mind was very much wrought up over the subject of dancing, and being a member of the church, I wondered as to its propriety or impropriety. I finally concluded that I would go to the Lord, with the matter and for months I made it a subject of secret prayer. At times I prayed very earnestly; and at times I would feel discouraged at not receiving the light I wished for; but I made up my mind that, according to the promise made by the apostle James, I had a right to know for myself, and so I prayed the more earnestly.

On Sunday evening I came home from meeting, did my chores (we were on a farm), and in time retired; but before going to sleep I again very earnestly laid the matter before the Lord, asking for wisdom and light. Some time during the night, whether I was asleep or awake I never knew, my room seemed as light as midday and I heard my father's voice, saying "There is a man coming into your room to see you." I answered, "All right, tell him to come."

I listened and heard his footsteps as he climbed the stairs. I saw him as he came into the room. I was attracted by his countenance and the pleasing expression of his face. To see him was to know him, to know him was to respect him. I felt the floor jar as he walked towards me. He spoke, and 'called me by name, saying, "I have something here I wish to show you."

I raised my head upon my elbow, as he held an open book with the inside toward me, and I read these words: "Stand fast in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage." I then turned my eyes to him and smiling said: "Why, that is the New Testament." He said, "Yes, that is what it is." I then turned my eyes towards the wall, then towards him again, but he was gone, and the room was dark as midnight.

I was at once awake, but the strangeness of the experience had made a deep impression on my mind. I thought to myself: Human beings do not vanish out of sight like that, and it all seemed so real that for a time I could not realize but that he was still in the room. I thought of the time when Jesus met his apostles, and when they knew him he vanished out of their sight; and the more I considered, the more confident I became that this was a messenger sent there for some purpose; but, what was the purpose? It seemed to me that it was important, but my late experience had gone from my mind. I became nervous, and finally laid the matter before the Lord to know its meaning. Then the Spirit rested upon me, and I was made to know that my prayers had been answered.

It made an impression on my mind that I have never forgotten; for in my mind's eye I can see him now as well as then. The question of dancing was settled. I thought no more of it for several months, when by chance I passed a hall where a dance was being conducted, and I stepped in the doorway and stood for a few seconds. The above experience passed vividly through my mind. I glanced at their movements, but every shadow of a desire I had to join them was gone. I turned and walked away. This was the end of my experience with the dance.

Joseph Luff

Given on October 8th, 1905

[Published on October 19th, 1905 in Zion's Ensign](#)

The time to favor Zion, yea, the set time has come, but the army is not yet very great, and the weapons of your warfare - many of them - are yet carnal and with these ye cannot prevail. When, oh when, will my people learn that it is not by might nor power, but by my Spirit their work shall be made to succeed. He who receives most of my Spirit can best serve for the good of my church and my glory. Be admonished, therefore, and remember that by this shall all men know that ye are my disciples if ye truly love one another

1906

Joseph Luff

Given March 29th or 31st, 1906 in Independence, Missouri

[Published in Ensign, May 31st, 1906 and in "Concerning Our Whereabouts" in 1927](#)

Behold, saith the Lord, I have heard and do hear the petitions of those who are called my people. My ear is not heavy, neither is my arm short. My covenant with Israel is not forgotten, nor is my will slow to perform; but to whom shall I speak, and by whom shall my council be observed? Behold, I am wedded to my covenant and am jealous of my agreement with those who are thereunder; Once I have spoken! Yea, twice have I declared that the set time to favor Zion has come; but my army is not yet very great, and their weapons, many of them, are yet carnal. Nevertheless my word shall not fail, neither shall my purpose be changed, notwithstanding my people are slow to perceive and the confidence of some has failed.

Dig ye deep into the mountains which centuries have formed and into which my providences are interwoven, and bring forth the witnesses of my forgetfulness or the testimonies of my failure. Reveal unto me wherein the generations have made frail the texture of my ordinances or dissolved the integrity of my promises. Speak! And I will harken unto you! Declare! and I will give audience! Who hath been able to stand in the way of my accomplishment, or hath put fetters upon my hands? Are not cities and nations and villages but as pebbles in my hands? For, behold, on yesterday their magnitude was thine amazement, and tomorrow thou shalt ask: "Where are the," and shalt declare "surely the Lord's hand is in this thing."

Remember, therefore, that I change not, neither in my power nor my purpose, and what I have designed I will execute, and naught shall stay my hand, and my heritage shall not fail.

But who shall be called my Zion? - my habitation? and through whom shall I execute my purpose? Where shall my hand find its weapons of execution and its instruments of performance? Shall it not be among those whose hearts are found pure and whose eyes shall be single? Yea, verily! Stand ye, therefore in holy places, and if ye will enjoy my intelligence be ye mine and mine only, for such is your agreement!

But ye say "wherein have we failed and in what is our infidelity revealed?" Listen! and I will give answer, and then shall ye reply whether ye have been silent when evil has been present among you, and whether ye have consented thereby to a defilement of mine heritage. For, behold, houses have been builded unto me and have been, nevertheless, reserved for pleasures which do not enrich the soul.

Altars have been dedicated unto me and have been shared with other gods. The mammon of this world hath been sought by guile and oppression and unseemly desire by some, and

because a portion thereof has been given as a tithe or an offering unto me, it hath been imagined that I will wink at these things. Some have declared themselves separated unto me and I have chosen them out of the world and made them to be agents unto me; but they have sought out other shrines and made covenant in secret places in which I have no delight.

Behold, and consider: If my weapons are not sufficient for your faith shall these things give them increase? Or shall ye add that which is carnal to make effective the work for which my spirit hath been given? Shall I be content while this evil doth pollute my estate? Behold the brick that is not burned and the mortar which is not tempered; Yea and the material which I have not selected shall not find permanent place with that of my choosing; for my fires shall consume and my floods shall overwhelm, and men within and without my church shall yet learn that but one pattern hath been given by which ye shall build, if I shall accept your labor; and but one line hath been given by which to measure and whosoever shall not gauge himself thereby and crucify himself to the world, shall yet be gauged thereby and shall lose his all; for "whosoever shall fall upon this stone shall be broken, but upon whomsoever it shall fall it shall grind him to powder."

Live ye, therefore, and labor in love, not so much that ye may obtain, but that ye may make effective my law and exemplify my life. In this ye shall find riches and your peace shall not fail, and thus I shall have delight in those who not only say but do according to the purpose of my gospel.

1907

John A. Godfrey

Given on February 1st, 1872 in Grand Rapids, Michigan

[Published on May 8th, 1907 in The Saints' Herald \(Vol. 54-19:400\)](#)

On February 1, 1872, in the city of Grand Rapids, Michigan, the following dream was had by Mr. John A. Godfrey, not a member of the church. He was visiting at the home of his sister; Mary A. Brown. The dream was so remarkable, her husband, Elder J. Byron Brown, sent the dream to Bro. Joseph [Smith III] for the interpretation, both of which I will send to be published in the HERALD.

The Dream

In his dream he stood under a roof which was fixed upon four posts, set firmly in the ground. It was night. Suddenly there appeared mellow lines of light shooting upward from the south to the zenith, and from the east to the west. These lines kept up a waving motion that lighted the whole heavens except the part in the north.

Soon after the appearance of the light, he heard a rumbling noise, which gradually increased in volume until he beheld a train of cars approaching from the east. The engine and all the cars were of a pale white color. The form of the engine was in the shape of a massive bird with long neck and half open wings, the neck and head of the bird forming the smokestack, which was discharging great clouds of smoke. The after part was in the form of an ordinary locomotive.

The cars were all uniform in appearance, and were constructed in the form of ancient riding chariots, but were of the length of modern railroad coaches, and were roofed, and each car had small black windows. The train reached in its progress from the east unto the west, and was loaded with Saints on their way to their promised land in Missouri.

He felt that Christ was near, and could see his Spirit working in the heavens and upon the earth. He beheld a great gulf running east and west. While he stood upon the northern bank, the train was moving on the southern, in a parallel direction. Standing transfixed by awe and admiration, he watched until the last car disappeared in the west.

Immediately after the disappearance of the train, he heard a great noise of men yelling and screaming, and beheld them running in fright, coming up out of the gulf. While he was casting in his mind to know the cause of their terror, he saw, as they came up over the top of the hill, that they were closely pursued by a pack of wolves.

The men were dressed in poor clothing - threadbare and much worn. They ran past him till they came to a clump of dead trees. Some were standing, while others were fallen. The men attempted to climb the standing trees, but failing to do so, they ran back to the place where he stood, whereupon he stooped down, and picking up a rock, slew the foremost of the wolves. Hurling another rock at the second wolf, he completely severed his head from his body. His head rolled away to the stump of a tree and he slew the whole pack.

He now went to the house and retired to sleep, from which he was awakened by terrific thunderings and crashings, as if both heaven and earth were being torn to pieces. Arising and going out of the house he beheld the world on fire. The main body of the fire was in the south, and its track was towards the northeast, but was spreading east by south.

Great black clouds of smoke were rolling along the earth in cylindrical form, while now and then the fire would burst out of the earth, both in the plains and in the mountains.

There was a line dividing the east from the west. He stood upon a green, grassy slope in the western division. Before him, looking southward was a large field of half-grown fruit-trees in rows thickly set together. Some entire rows had been torn up by the roots or broken down. Others were only partially destroyed, leaving some of the trees standing.

The whole northern sky, as in the fore part of his dream was shrouded in thick darkness. In the west he beheld, as it were, a new world, a sight more beautiful than words will explain. It was lighted by a soft, pleasant light, differing from anything he had ever seen. The land was rich in verdure, and the mountains were covered with green foliage and with beautiful, sweet-scented flowers.

Feeling perfectly calm, he uttered a prayer to God, saying, If this is the paradise for the Saints, I want to come into the kingdom of God. His next thoughts were of his father and mother, and he hastened to tell them that they might go in too.

The Interpretation

I am pleased with the dream your brother-in-law had. I think the meaning of it clear enough in the main.

The waving, shooting waves of light represent the clearness, yet the pleasantness of the gospel truths. They were many, reaching from the east to the west; so are the gospel truths many, and began in the east. Light moves in undulating lines. Gospel truth is active.

The cars signify the safety and the rapidity of the final accomplishment of the work of God. And the west is the destined place of building up. Being of uniform color attests the sameness of the means of grace in all ages.

The bird-like appearance of the engine indicates that there shall be a wide-spreading oversight of the gathering, and the thick volumes of smoke signify power. The after part of the engine being like ordinary ones, and the coaches being similar in length attests the fact that by the usual means of travel the Saints may travel. The ancient form anciently declared the true mode

of saving people. The small, black windows show that those within can see what is without, but those without can not see within. Except a man is born of water, he can not see the kingdom. The great length of the train is indicative of the extent of the work. Being loaded with Saints is easily understood.

The fact that his feeling that Christ is near, testifies that he is with the Saints, and is also moving in the hearts of many in the world.

The gulf is the line between the good and the bad, and the dark north represents the pleasant character of the land of the south in contrast with the unredeemed land, this being dark and cold as the icy regions of the north. There is an apparent parallelism between the churches of the day and the Church of Christ; but the gulf lies between.

After the gathering shall have been fully accomplished, fear and sorrow like wolves shall pursue the unrepentant. The dried trees of their religious systems shall afford them no shelter, and their supposed fine clothing of sanctity shall be found coarse and poor. When they shall find that their trees fail them, they will seek to those standing securely, and as the wolves were slain so shall they be relieved who earnestly seek.

The burning of the earth is most likely prefigured by the fire of the dream. And there will be safety during the burning as in "green, grassy slopes" in the west.

The orchard will prefigure the fact that among those in apparent security, many will fall because of unfaithfulness, yet many will stand.

The obscurity of the north shows that the secrets of the Lord will remain untold till he reveals them, as the north has so far defied man's researches.

The new world will far surpass our present, even so far that we can not now comprehend it.

His calmness shows his willingness to obey, that the paradise he saw may be his.

His anxiety for his parents shows the kindly, tender nature of the gospel ties, its family relationship, the depth of its love.

D.E. Stitt

Given March 1st, 1886

Published on July 17th, 1907 in The Saints' Herald (Vol. 54-29:637-639)

During the evening of March 1, 1886, after I had retired, and before going to sleep, while lying in my bed, and addressing a silent prayer to the Father of spirits, the power of the Spirit came upon me, and I beheld in vision the scenes described as follows:

Immediately after feeling the divine influence, I seemed to be, as it were, enveloped in an atmosphere of a soft, yellowish light, which radiated like heat, as it rises from a stubblefield on a very warm day, and as I beheld, a voice from within. said to me: "This is the love of God." The scene then changed, and I seemed surrounded by a much darker atmosphere in which appeared many tongues of fire. The vision again changed and I saw as it were a great, black storm-cloud which, in size, would cover about one-sixth part of the sky, and while I gazed upon it, the cloud was rent with a flash of chain lightning, and the same voice which spoke in the first instance, said: "This is the cloud that stood between the Israelites and the Egyptians." Another transformation took place, and a most beautiful cross appeared, coming into view much the same as a person approaching from out of darkness into the light. It approached to within about forty feet distance where it remained a short time for my inspection. Its height was about that of an average man; its symmetry was perfect; the part of which it was formed were about eight inches in width; the body of the cross was a rich emerald color, and the upright and horizontal parts were studded with jewels of gold, which had much the appearance of eyes. It was very beautiful; in fact I have never seen anything that would compare with it in its grandeur and beauty. There was one peculiar feature of which I wish to make special mention: Where the upright and horizontal parts crossed, there was a circular opening, or hole, through the cross, instead of being solid, as is usual in the construction of crosses. I was filled with awe when this part of the vision appeared, and again the voice said: "This is one of the forms of the Lord." This part of the vision passed away, and again the dark cloud appeared, having the same shape as before, though, in comparison, but a speck on the horizon when compared with its former size, while at its second appearance there was a soft, yellowish light streaming out from behind the cloud, similar to that displayed in an active, brilliant northern light. This scene passed away, and through the influence of the Spirit operating upon me, I was given a sense of feeling suggestive of thoroughly laundered linen, with just a suggestion of unworthiness upon my part, mingled with the purified condition I was made to realize, and then the vision ended.

"This is the love of God." The interpretation of the first scene of the vision is manifest in God's goodness, preparation, and care for the human race. God has made all necessary preparation for man's maintenance, prosperity, happiness, and perfect salvation, and with the means now sought out for the dissemination of thought and news, and for the transportation of produce, were mankind generally inclined to be righteous, such things as famine and the attendant suffering associated with it, could be nearly, or quite, eliminated, and with God's blessing which would follow righteousness, would soon be a thing of the past.

To the second scene, that of the tongues of fire, I have received no interpretation, and, at the time of the vision, I did not understand the import, or meaning, of any part of it. I understood the source from whence it came, and that it was a mental or spiritual conception, and not one that was visible to the natural eye, although the scenes were just as distinctly visible, and many times more impressive. However, through the operation of the Spirit of truth, little by little, the interpretation was unfolded until I could comprehend the lesson taught. in the vision.

The dark cloud represented the condition of my mind as to the gospel light at the time of the vision. The cloud that stood between the Israelites and the Egyptians was light to the one, darkness to the other. He that is born of the Spirit hath knowledge of God and walketh in the light, having the mind of Christ, but the carnally-minded person is in the dark, not having the Spirit nor confidence of his Creator. The cloud, which represents the condition between the spiritual and carnal life, was light to the children of Israel while it was darkness to the host of Egypt. The Egyptians were carnally minded while the Israelites were in the light.

Prior to the vision the Lord had given me but one truth through the Christ Spirit, and that one was an understanding of the "tree of life," and the "river of life," which are synonymous with "eternal truth," or the intelligence of the Creator. The manner in which this truth was given me was peculiar, and I have never received another in the same way. It entered the heart first, coming quickly with a perceptible feeling, rose to the brain immediately, and then unfolded to my understanding. This was the lightning that rent the dark cloud - the operation of the Holy Spirit upon my mind. At that time I believed that I understood the plan of salvation, and that I was in an enlightened state spiritually, but through the knowledge received afterward, I was made to understand that I was yet in my sins.

The fourth scene was the cross which represented Christ and the Christ-life. Its beauty represented the excellency of the Christian life, while each jewel which bedecked it, was a fitting emblem of the attributes, love, mercy, goodness, long-suffering, etc., which belong to that life, while the opening through the cross had a significance peculiarly its own. The fifth scene was a repetition of the third scene, but in a changed condition, with the cross intervening, and was a representation of my mind at a future period when the Spirit of truth shall have had time to operate upon it, provided I shall pass through the cross to obtain the enlightened condition represented by the fifth scene. The last three scenes, besides the other intelligence received therefrom, conveyed a conditional promise, while the last experience of the vision represented an advanced state of holiness, through the grace of God, to which I could obtain if faithful and obedient unto Jesus Christ.

I have been inclined to a religious life from my early youth, although I was not always so good as I should have been, and when about nineteen years old I united with the Evangelical Christian Union Church, in which I had membership for about four years. I left that church and joined the United Brethren because I considered them more zealous in their service to Christ than the church to which I first belonged. Although inclined to the better life, I was not always as faithful as I should have been, and as I moved away from the church to which I belonged, soon after uniting with it, I grew cold and careless, and drifted a long way into infidelity. About the year 1885, several years after coming to the Pacific Coast, I attended a protracted meeting of the

Methodist Episcopal Church South, at which time I concluded to unite with that church, and to strive to secure all the benefits to be had in a religious life. Through the effort I made, light soon began to break in upon my mind, and as a result, through visions and the power of the Spirit to enlighten, I was shown many things, among which was the apostasy, and that there was no authority except that of man in the church to which I belonged, neither in any with which I was acquainted, that my baptism was of no effect; and that I was yet in my sins; and that the blood of Christ had not been applied to me. When I was made to realize these things, I cried out in my distress, and felt, indeed, as though I was the chief of sinners. The knowledge received made it necessary for me to withdraw from the Methodist Episcopal Church South as God did not recognize it as his church, and I would not be justified in remaining a member of it after the disclosures received through the Spirit.

Having received a knowledge of the truth, and tasted of the heavenly gift, I sought after the kingdom of God, not as diligently as I should have done, but I made search for thirteen years before I came in contact with the church that taught the doctrine of Christ in its fullness, and then I found it where I least expected it to be in the church established by Joseph Smith, the Prophet and Seer.

There is much more that I could write, which is closely connected with this vision and subject; but I feel that this is sufficient for this article. The above information gives the reason why I am associated with the Reorganized Church of Jesus Christ.

A.H. Parsons

Given in the winter of 1885

[Published on July 24th, 1907 in The Saints' Herald \(Vol. 54-30:662\)](#)

In the winter of 1885 I was having a very interesting meeting and plenty of opposition, and in my weakness I sought the Lord for help, which I felt I needed badly, and laid myself down to rest after the service of the evening. I was transported into a large and spacious room, and a person came to me with a large Bible, and began to show me its contents, and said that I would have to defend the Inspired Translation, which I knew but little about then he unfolded to me the history of the King James translation and I read the history as found in the old-fashioned Bible to this effect: "Portions of the manuscript had become obliterated by reason of age and we had to fill in by conjectures." I may not have worded this correctly, but near enough to help you to see what effect it had upon my mind.

When the next night a minister arose and ridiculed the Inspired Translation, I was more than ready for him as was in evidence ere we closed. It was during this same series of meetings that I wrestled with the angels which I have related before.

A.H. Parsons

Given in February of 1907

[Published on July 24th. 1907 in The Saints' Herald \(Vol. 54-30:662\)](#)

In February I was shown and instructed to go into a neighborhood where I had never preached and occupy a church that I had never seen the inside of, and I saw the congregation and the interior and the minister just as I saw them the night I went there to preach and knew just what he would do, for it was shown me in that dream. I preached seven hours in three nights, as that was all the time he would allow me to have the building, and he made an attack on the Inspired Translation, and I never enjoyed such liberty to meet that issue before as I did that night, He was dumbfounded.

A.H. Parsons

[Published on July 24th, 1907 in The Saints' Herald \(Vol. 54-30:662\)](#)

I was guided in a dream to a schoolhouse seven miles away where I was to preach, and was fishing and caught three fish, but one flopped back into muddy water that I had gotten them out of. I went, and this was literally fulfilled. I preached on the calling of Joseph Smith, something I had never done before or since in introducing the work; but I was led to do it and I knew it was what God wanted preached there, and they got it the best I could do. At the close of the meeting, I asked if any one wanted to obey this gospel, and a man and his wife rose up, and the father of man said he believed every word and thought he would go along; but instead turned against us.

A.H. Parsons

Given in 1899

Published on July 24th, 1907 in The Saints' Herald (Vol. 54-30:662)

In 1899 I had [a] manifestation. I was on a farm and was going over to help a neighbor and was driving away from home, when Bro. Joseph Smith came walking up the road and met me and after passing the time of day he said, "I have a message for you." "Well," I said, "go up to the house and I will be home in a short time and will hear what you have, as my neighbor has been waiting for me."

I looked back and saw him walking along up to the house and wondered what he had for me. At the next General Conference I was selected for the High Priests' Quorum, much against my feelings at the time.

A.H. Parsons

Given in 1899

Published on July 24th, 1907 in The Saints' Herald (Vol. 54-30:662)

In 1899 I had [a] manifestation ... to the effect that I was called to take charge of a church. Such a building I never saw before, and the people were somewhat strange and hard to get near. In March I was asked to leave Philadelphia and take charge of Kirtland Temple. I had never seen such a building, and I found that the Saints had been deceived by a would-be teacher, and they were the strangest Latter Day Saints I had ever met, but time told the story that I was there to do them as much good as my limited ability would permit and we got acquainted.

Anonymous

Given at the Stewartville, Missouri reunion

[Published in the Saints' Herald, October 30th, 1907 \(54-44:998\)](#)

Never speak with lightness, never act in a light manner about the sacred things of the gospel of the Lord Jesus Christ. ... Look upon the blessed things of the gospel with respect and reverence.

Brother Bullard

[Published in the Saints' Herald, October 30th, 1907 \(54-44:998\)](#)

This is the adorning unto me, even of the spirit with meekness, with chastity, and with holiness.
... Cease from faultfinding and complaining.

Julia Lamb

[Published in the Saints' Herald, October 30th, 1907 \(54-44:998\)](#)

When revelations come from God
Or his dear Son,
Then we must their commands obey,
And say, 'Thy will be done!'

Joseph Luff

[Published in the Saints' Herald, October 30th, 1907 \(54-44:998\)](#)

Whoso lusteth after pleasure,
High estate, or mammon's store -
Envious and proud remaineth -
Though he gain the world, is poor.

If you would be rich, be holy!
Would you dwell all heights above?
Heed ye, then, this admonition:
Climb to atmosphere of love.

Love ye me and love all people -
Love as I have loved you;
This your calling - this is my purpose -
Thus be my disciples true.

J.W. Wright

Given at Moorhead Reunion on September 20th, 1907

[Published in The Saints' Herald on November 20th, 1907 \(Vol. 54-47:1068\)](#)

Thus saith your Lord and your Redeemer unto you, my people:

There are many things that you need to be reminded of. I have warned you time and time again. My people meet together and tell of their love for me, separate and forget the promises they have made, and turn again into the ways of the world.

It is needful that my people put from them the pride of heart and pride of life; be less mindful of the things of this world; yea, come out of the world indeed and turn unto the ways of life; do that which I have commanded you. It is needful that I remind my people because of their forgetfulness.

I have told the young of my people to cultivate the gift of music and of song and inasmuch as you are more heedful in this direction I will give unto you of my Spirit, by which you shall be enabled to sing in harmony with the Spirit; and this gift of song, cultivated and made manifest by the power of my Spirit, shall become a blessing in my church.

In the years which are gone reminded my people that they had turned from me; that they had robbed me. Let not my people of this time have need to be chided in this direction, but inasmuch as my people give heed to my law in every department thereof, I will grant unto you my Spirit, that you may be qualified indeed as my people, and so continue in faith and in my service.

And unto my ministry: Inasmuch as they shall be more humble and more faithful the day is not far distant when I will pour out my Spirit in enduing power, and will grant unto them that assistance that will enable them to stand before the congregations of the world and break the bread of life as they have never been able to before. Yea, let all my people be faithful in the discharge of their duty before me, and I will sanctify you unto myself. Thus saith the Spirit. Amen.

Richard E. Bullard

Given on the night of Wednesday, July 3rd, 1889 in Boston Massachusetts

[Published in December 1907 in Autumn Leaves \(Vol. 20-12:531\)](#)

On Wednesday night, July 3, 1889, the Saints of the Boston Branch, Massachusetts, were assembled together at their regular mid-week prayer and testimony-meeting. The evening was warm and oppressive, but a goodly number of the Saints were on hand to enjoy whatever of blessing the Father was pleased to give. It was a "cottage meeting," held at the house of brother and sister A. W. Bowers, as we had no church building at that time to assemble in. As the meeting was opening, a man with bronzed and weather-beaten face entered and took his seat quite near the writer, who was then presiding over the branch. I think I had seen this brother once before in our meetings. It was Captain John Richardson, of Jonesport, Maine, who six and one half years ago passed away, and is numbered now with the silent majority.

The meeting was spiritual and comforting to the tired Saints who had worked hard through the day, and had come long distances to worship the Lord. I repeatedly looked toward Captain Richardson, and the Spirit rested upon me in a marked degree. Towards the close of the meeting the voice of the Spirit said to me: "Speak to him the message I will give you." I arose and delivered in substance the following prophecy:

"Thus saith the Spirit unto thee, Bro. Richardson, the time is at hand when thou shalt be released from thy perilous occupation, that of going to the sea in ships, for thou hast a work to perform for thy Master, which thou art called to do, and the way shall be opened before thee to do the work which lieth before thee, and to leave the work which thou art now engaged in. Thou hast been delivered from many dangers-yea, when no hand but His, who holds the sea in his hands, could have delivered thee, thou hast been brought to a haven of safety. Now hearken unto this word and thou shalt be saved from the destroyer who moveth upon the face of the deep. The Lord shall open a way for thee to accomplish his work, and he will strengthen thee to perform it. Amen."

—

It was the first Sunday in the month of November, four months after the event just narrated, when the same body of the Saints were assembled to partake of the emblems of their crucified Savior. We were then worshiping in the Knights of Honor hall, Roxbury, Massachusetts, where we enjoyed many seasons of the outpouring of God's Holy Spirit.

Upon this Sabbath morning a goodly number were present, when after singing the opening hymn, Bro. Captain Richardson came into the hall and took his seat at the end of the rear settee. After the sacrament was served, and the meeting was opened for testimony, Bro. Richardson stood upon his feet and said: "Brothers and sisters, I have something to relate which has happened since I was last with you." The following is his testimony: "I left Jonesport in August for Calis, Maine, for lumber to take to Delaware, and return with fruit. I had partly loaded

my vessel with lumber when a man stepped aboard and said, 'Captain Richardson, I would like to buy your vessel,' making an offer of five thousand dollars for it.

"I replied, "I can not sell now, as I want to take this trip, as I have engaged to take this timber and think I can make a good thing of it. On my return I will talk business with you and sell out, as this is to be my last voyage.'

Immediately the words came to my mind, "The way shall be opened before thee to do the work which lieth before thee, and to leave the work which thou art now engaged in.' I reasoned for a moment in my mind while the man urged his offer, but I decided to go on this my last trip and then quit the sea for good. The man made another appeal, and I refused and he left. I loaded up my vessel and left with a fair wind early in September for Delaware.

"Towards the end of my voyage, about two days' sail from my destination, a bad storm came down upon us and soon lashed the sea into fury. The wind increased in force until it became a howling hurricane. My sails were rent to ribbons, and I was almost entirely at the mercy of the raging elements. The strain was so terrible through the night that my vessel sprung a leak, which added to our overtaxed efforts to save the vessel. Night again settled in upon us with an awful sea, and the wind hurling tons of water onto our decks, and our hope of saving the vessel almost gone. My mind was in a terrible state as my men fell upon their knees in despair, calling upon God for deliverance, as the water was gaining rapidly upon them. I felt I could not pray, for the words of the prophecy rang in my ears, and my willfulness had brought this distress to these men, who were in no way to blame for their condition. Groans, sobs, and pleadings were heard, blending their dismal sounds with the shrieks of the elements, and thus another night passed away with no abatement of the storm's fury. The morning found the men weak and faint for want of rest and food. The situation was pitiable indeed, and at last I determined to go to my cabin and pray God to save my men. I threw myself down and pleaded for forgiveness for my willful disobedience, and asked God to have mercy and spare the men who were with me. While thus praying an audible voice spoke over my shoulder to me, saying: 'Steer your vessel to the west. Give your orders as I shall give them to you, and none shall be lost.' "I immediately returned to the deck, told my men to arise from their knees and eat, for they would all be saved if they would follow my instructions. The men in turn took a little nourishment and followed my instructions. I had lost two anchors and had but one left (the kedge anchor), with the Delaware breakers right ahead, and I was instructed to run right toward them. Vessel after vessel was dashed to pieces near us, and all on board lost, and no one could describe the horrors of the destruction wrought all around us. My men had confidence in my word, knowing I was a Latter Day Saint, and each one solemnly promised the Lord that if his life were spared he would join the church.

"The vessel was headed for the reefs where the breakers were hurling their spray amid a roar louder than thunder, when suddenly an opening was made in the reefs (solid rocks), and a huge wave carried the vessel through the opening, and it landed high and dry, far above high water mark, and all were safe. Three other vessels, watching the wonderful deliverance of my vessel, now safe from the raging billows, essayed to follow, but were dashed to pieces on the reefs, and all perished. Never before had a boat landed where this vessel was carried to safety.

"I lived on the vessel for more than a month, trying to get some means of launching my vessel and saving it, but I could get no one to assist in the work. I sold my vessel for one thousand dollars, all I could get for it, because I did not hearken unto the voice of the Spirit. I am now on my way home, sad because of the terrible experience I have passed through, but thankful to Almighty God for his wonderful deliverance."

There are those who will read this who will remember Captain Richardson relating this most thrilling experience in our meeting. His daughter, now living here in Jonesport, now Sr. Mertie Wilson, confirms the truth of this article, as she has heard her father relate it so many times. Who is a God like unto our God? Was the Apostle Paul's experience, as related in Acts 27, any more wonderful than the experience of Captain John Richardson and his crew. The vessel was a three-masted schooner of three hundred and twenty-one gross tonnage. Only one of the six sailors obeyed the gospel.

1908

Anonymous

[Published in January 1908 in The Journal of History \(Vol. 1-1:82\)](#)

A prophecy was given concerning Holmes J. Davison, that he would preach the gospel in his own country and to the people of other lands, which afterwards was fulfilled in ten years' continuous labor in the ministry, in Nova Scotia, New Brunswick, and the United States.

Anonymous

[Published in 1908 in The Journal of History \(Vol 1:85\)](#)

Joseph [Burton] being also denied the public hall secured the privilege of speaking upon the railway station platform, which he occupied a few times. When [Mr. and Mrs. Burton] had reached the vicinity of Upper Newport and South Rawdon, they were told in a dream to linger in that neighborhood and they should do a good work.

They therefore began preaching and talking to the people as opportunity was granted to them; and on December 18th, 1882, John W. Dimock, his wife Eunice, and Freeman Reid were baptized as the first fruits of the Latter Day work in that section. Soon afterwards Alfred Wood and his wife, John C. Burgess and wife, and others were added to their number.

John W. Dimock

[Published in 1908 in The Journal of History \(Vol. 1:176\)](#)

I was shown the [Newport] Branch as a unified body, standing shoulder-to-shoulder, in the form of a circle facing outward. The Devil was seen trying to get into the circle; but in walking around it he could find no place that he could make any impression upon the band, as they were solid together, and could see him all the time. After a while he withdrew to a distance to watch the little band. Soon they became more careless, and began to build a church, and were seen inside the partially finished building, but not particularly close together. The Devil was seen to climb upon the roof and pull off some of the shingles; and seeing the circle broken, dropped down in their midst and caused division, strife, and sorrow; and although a number strove long and hard to overthrow him, he still worked with them, and the circle could not be formed again solid like it was before.

J.W. Wright

Interpretation of a tongue given through J.W. Wright at the Late General Conference

[Published in Autumn Leaves in June 1908](#)

Thus saith the Spirit unto you, my people now assembled: There are many, many things done by you pleasing in my sight; many, many things done that are not pleasing in my sight, and for which my people need to be warned. Yea, verily, I say unto you, that inasmuch as my people will put away the pride of heart and the pride of life, turn from the vanities of the world, cease from the vanities incident to outward adornment, and become more humble and faithful, I will pour out of my Spirit upon you, giving unto you wisdom and knowledge, enabling you to walk in humility and in faith. Yea, be warned; for the time has come that calamities shall come upon the earth; yea, in the voice of earthquake, of famine, of pestilence, of thunder, and of lightning, will calamities stalk abroad, and the time is near at hand when you must needs stand in holy places; and, standing so, my Spirit will keep you from harm and danger.

Yea, my people need to take warning and become humble; and inasmuch as they will so do I will pour out of my Spirit upon them. The time is not far distant when, from the various parts of the earth, will I call my people together; and the Gentile nations need to be warned. For soon will I turn from them, lo, unto my people that have been my people in times past. From the Gentiles will I turn, and then my people, sanctified unto me through their father Abraham, will come from the four parts of the earth, center together, and be prepared to meet my Son when he shall come upon this earth. Yea, thus saith the Spirit unto you, in warning voice this morning. Amen.

S.A. Burgess

[Published in Autumn Leaves in August 1908](#)

Ten years prior to the vision and dream here related, I was baptized by Elder R. Etzenhouser (March, 1900). If one may pass judgment on oneself, I am not visionary, but rather inclined to question, still desiring to find the truth. Being hard of hearing for years, I have found recourse in much reading outside of school work. At the time of the following occurrence, I had just finished my A. B. course in the university, in which course I had taken all mathematics offered, and averaged close to one hundred per cent, and in logic had secured the even one hundred per cent. This is not by way of personal laudation, but to explain what follows.

But while seeking the wisdom of this world, and delighting many times in its beauties, along with that course of instruction had run another. Five years after joining the church it was made known to me by a voice that a time of preparation had come. From then till now, there has followed a course of instruction in things unseen. Much of it is strange, much of its significance is not yet apparent, nor the reason, nor necessity. But always in those earlier years, it was the Father teaching a child to swim; the Father's hand was always there. Were it not for the instant help, together with the assurance, "My son, you must try again, after a rest," I should have doubted some of those earlier lessons.

Prior to September 21, 1900, John Hitchcock had been sick for a short time, but he and all of us were hopeful and expecting his early recovery. [He had been prominent in both church and Religio work. Ed.] On the morning of September 21, on the way to market, we had called and my father had offered my services, which were declined. But he did not feel right about it, and remarked that we would call again after Religio in the evening, and try to have me stay all night. So through the day he (J. C. H.) was in my mind occasionally, and also this line, "Oh I remember we're but dust." Still I had no idea but that he soon would be well.

At Religio in the evening, while the program was being rendered, he was presented so forcefully to my mind, that in my anxiety it seemed the meeting was over and I was with him. The request that I watch with him through the night had been granted, visitors had left, and finally Sr. Hitchcock and Bro. and Sr. J. E. Dawson withdrew, and I was left alone with him. (Through all this the meeting was visible to my natural eyes, but my mind was on the vision.) An hour passed. Then a being exceedingly fair and white and beautiful appeared on the opposite side of the bed. I realized at once that an angel had come for John. But I prayed and pleaded for him, that he might be spared, as the branch and district, to say nothing of the general Religio, needed him. At last my prayers were granted and the being or angel left. But shortly he appeared again, and again I prayed, oh, how I did pray! Again he left. But shortly another, far more glorious, appeared; his feet did not touch the floor; his head was near the ceiling; he was fair and white and shining beyond words to express. Then I knew it was in vain. I no longer prayed that he be spared, but that, "if one must be taken, let me be the one, I am but a boy and would not be seriously missed, while the work needs him. If one must be taken let me be the one."

The prayer was granted, and I was taken. The hours passed rapidly; morning came; Sr. Etta Hitchcock, and Bro. and Sr. Dawson came in, and rushed to the bed. John was decidedly better; all bad symptoms had disappeared. They were delighted. Then they turned to me. Asleep! Bro. Dawson advanced, took me roughly by the shoulder, "Here, wake up! You're a dandy watcher, you are Why! He is dead!" Then I heard the voice of John Hitchcock, "No, Sammy; it can not be. Your work is not done."

There the vision ended. Soon the meeting was out, and we went at once to call. We found all in an uproar; I was hurried after the elders at once. But when we returned, it was too late. Yet not altogether so. The Spirit of God was there in great power. Many felt it is possible this man should be raised even from the dead. Elder Noah N. Cooke so expressed himself, but then added shortly, "No, it can not be." It seemed he had become unconscious about the time the vision had occurred, and sank into a stupor, from which he never recovered. I felt restrained from praying for him. But that night I prayed, that if it was indeed the will of God that he should go, that I might see him once more as an evidence.

That night, in a dream, the journey was taken up where the vision had left it. I saw the angel, fair and loving in expression, and also John. We passed rapidly through space, without apparent effort, and soon reached a river, the division between those who are living and those who have gone before. This was also passed without effort. Here a host met us. Oh, how they did sing! Their ordinary speech was sweeter far and more musical than the finest music we have ever heard here. How they did rejoice to see him and welcome him home! So it was all the way, rejoicing and greetings, till we came to a great white room. There was a great white throne. And One sat thereon. It is not possible to express in words the glory, whiteness, or fairness of the room and throne, let alone the One who sat thereon. He, too, received John with apparent joy, and directed that he pass on through a certain door, and soon he was lost from view.

Then he who sat on the throne turned and with all the love imaginable and a kindliness we would express, if we could, said, "Samuel, this is as far as you can go and remain in the flesh. Your place is on the earth. Return, therefore, and prepare for the work that I desire you to do."

Since then he has blessed me in study and in quiet. Many things have been made plain. Nothing of reason has had to be laid aside, but the best intelligence I have been able to bring to the examination and work has been more than satisfied.

It is a matter of surprise and wonder that he should so condescend, and should be so patient in the teaching of these lessons oftentimes hard. Nor do we claim any preference, since we know that he loves and is as ready to help any and all of his children; that his love extends to the whole world.

As to the work he may require at our hands, that seems a matter for us not to worry about, and only ask, Are we doing what we can now, of work and preparation for whatever he may require? We need not worry about the big things, he can and will attend to them, if we do the little things that lie at our hands. Sufficiently great is it to be his doorkeeper, if that is where he wants us,

I realize there is very much yet to learn, in fact I have only started, but hope to be faithful to whatever charge he may put in my hands.

Edwin Bair

[Published in Autumn Leaves in September, 1908](#)

I have sometimes thought it was my duty to relate the following, which came under my observation about two years ago. The question has been raised, "What is to be done by the isolated ones in sickness when no elders can be reached to have them administer to them?" The following is to some extent a case in point. While there were elders near enough to be sent for in this case, the extreme opposition of the woman's husband made it so impossible for the elders to attend that she might as well have been in New York and the elders in China.

The woman in the case is a relative of the writer. Prior to her marriage she was a diligent Sunday-school worker in one of the sectarian churches. She is and always was a kind and reasonable girl, trying to do the best she knew. I had brought the news of the restored gospel to her, but not till after her marriage. I told her she could get an evidence of the truthfulness of the gospel if she would ask in faith; she did so, but as she afterward admitted, she asked with many misgivings, and much to her surprise she received the evidence. But as she said to me afterward, if she had thought of it being true she would not have asked, as it would be impossible for her to live with her husband and unite with the church.

It might be said this was a poor management, but bear in mind she is only about twenty-five years old. If she had been older she might have done otherwise. But she had received the evidence just the same. After a time sickness came and while all was done that medical skill could do, we could see she was, as we thought, nearing the icy river. I prayed for her earnestly from the beginning, but apparently all to no purpose; day after day and night after night we could see her sinking, till at last all hope of her recovery was gone.

One night (and it was surely a dark night) the message came to me that if I wished to see her before she passed away to come not later than midnight, that she could not live till morning. I started, still praying for her as I went.

As I neared the house I raised my eyes to look in the direction of the house and there appeared a soft mellow light shining on the end of the house next me. As I walked along I saw the light was nothing earthly. Gradually the end of the house seemed to open and two bright-robed beings went to her bed and laid their hands on her head and one of them began to offer prayer in her behalf,

To speak of it reminds me of what Sir Walter Scott said of the assembling of the troops, "'Twas worth ten years of peaceful life, one glance at their array," And even so did it seem to me to listen to that matchless petition; such language, such eloquence, -no human or rather mortal lips could hope to utter.

I entered the house in perfect calmness, knowing she would be healed. But I said nothing about what I had witnessed, nor did I ever intend to mention it to any one; but when morning

came at last and she was still alive some one remarked to her, "Why, Lena, you are so much better this morning; that new doctor is all right, ain't he?"

She replied, "Yes, I suppose he is all right, but I was where no medical skill could reach me. It is not the doctor that has pulled me through; it was the power of God in answer to prayer."

She says she did not know of the administration, but just knew it was in answer to prayer. I am truly glad to be able to say the husband is not now opposed to the work, and if in the future anyone under his roof desires to be administered to I do not think there will be any objection raised.

W.N. Dawson

[Published in October 1908 in Autumn Leaves](#)

It was about nine o'clock, Sunday morning, April 19, 1908; I was thinking of the great plan of salvation, of death, the resurrection, and the great judgment day, when suddenly the scenery was changed. I saw myself walking on a vast plain toward the southeast. It did not appear to be as light as noonday, but more like a cloudy day, yet there were no clouds to be seen, neither sun, moon, nor stars. I could see in the vast distance toward the north and northwest a low mountain range, with here and there a tall mountain peak. In the west and southwest I could see at a great distance where the land merged into the sea. Before me, some forty or fifty miles away, there was an elevation in the land, beyond which the land was undulating. The land where I was walking was not white like alkali, but was of a dark gray color, with no signs of life, neither beasts, birds, insects, nor man. There were no trees, shrubs, nor vegetation of any kind, neither had there ever been. The land was not dusty, but exceedingly dry. There was no road or trail, but I was going in a direct course southeast. I seemed to know that the judgment day had come, and that I was to be judged.

I was walking along studying about what the result would be with me, when suddenly I felt some one take hold of my right hand. On looking up I saw it was the angel of the Lord, the one whom I had seen many times before. We walked along together in silence, neither one speaking to the other; when presently I looked up and saw, not a hundred yards ahead, the elevation in the land, at the edge of which was a great white throne, with steps leading up at the front. The wall at each end of the steps, the floor, which was some forty or fifty feet square, and the great chair of state, were all composed of the same white material, unlike anything I had ever seen before, not like marble, crystal, nor glass, but more like diamonds. As we walked up the steps I noticed that the steps were six inches high, eighteen or twenty inches wide, and twenty feet long, twelve of them in number. When we approached the throne, I saw two persons; one sat on the throne and the other stood at his right hand. They looked so very much alike that I could not tell one from the other until I saw the hands of the one standing. There were the wounds made by the nails. I instantly recognized him as the Lord Jesus. My eyes unbidden by me looked at his feet. He had on sandals. I saw the cords that passed round his feet and between his toes. There were the wounds made by the nails on Calvary. Then I wondered if the spear-wound would show in his side. At this moment he turned his body slightly toward the Judge, his beautiful white robe parted, showing the wound made by the spear; not like the pictures we have seen.

The wound was on the left side below the lower rib and pointed upward, and judging from the size of the wound the spear must have reached the heart. Then I found that I could speak and I said "Lord Jesus, I heeded and recognized your voice, as you spoke through your servants; I accepted the plan of salvation that you offered. I followed not the strangers when they called to me. I loved your law, and I tried to keep your commandments. I know that I did many things wrong, but I did that which I thought was for the best under the circumstances at the time. My hope, my trust, and my faith are all centered on you." Then I noticed an angel sitting with his

back towards me, and a little to my right in front of him was the largest book I had ever seen. It was about two feet thick and nearly six feet square. It seemed to open of its own accord. It was ruled in bright lines, more than an inch apart. I saw my name written about the middle from top to bottom on the left hand side in the most beautiful handwriting I had ever seen. The letters were more than an inch in length and I wondered why my name only was there, when I was informed that there was a name between each of the lines, but they who looked on this book saw only their name and their sins written opposite. Then I noticed my sins written between the lines in the smallest letters I had ever seen, too small for me to read. Some places they were very dim and some very bright, indicating the degree of the offense. Some places were so thick, they almost seemed to be written on an incline, crowded together. Along toward the farther edge of the book it was thinner and dimmer.

As I looked back and forth over this record of sins I was surprised. I never thought that I had committed a hundredth part of that many sins. I felt sick at heart, and thought that my heart would sink away within me. My knees knocked together. I felt that I should sink to the floor. Then I felt the strong left hand of the angel, as he put it up under my right arm at the shoulder, to hold me up. Then I looked again to my Savior. He turned to the Judge and said, "This is my child. He has tried to keep my commandments, with my blood have I purchased him."

Then the Judge, looking directly at me, said, "Inasmuch as you have tried, wherein you failed, the blood of mine Only Begotten is sufficient. Your sins are forgiven you."

The angel who had the big book took up what appeared to be a marking-brush, or a small paint-brush. He did not dip it in anything. He set it down on the first word of my sins. It filled the space between the lines, then he drew it across the two pages of the book some ten or eleven feet. It left a trail or streak of red like as of fresh blood. When he got to the farther edge of the book he raised the brush off the book, and all the red blood and the writing of sins vanished, leaving the book clean, as though no blood or writing of sins had ever been there. Then that passage of scripture came to my mind, where it reads, "They washed their robes in the blood of the Lamb, and made them white as snow."

I noticed now, for the first time, that I no longer had on clothes as we now wear; instead I had a most beautiful white robe. It was made rather low in the neck, with a broad, loose band at the waist, of the same material. It was unlike the dead, dull, stiff, starched white linen; but instead it was soft and pliable to the touch, as the finest silk, with a luster far more beautiful than satin, not a dazzling white, but a white most beautiful to behold. I tried to express my thanks to my Savior, but could do so only in looks. The look he gave me I shall never forget, when he said, "You have done well; enter into the joys of your Lord." Then the angel who held my hand led me around to the right of Jesus, and back of the throne. I was so busy admiring my beautiful robe and thinking of the wonderful thing which I had seen and heard, that I did not notice where the white of the throne left off and the green of the grass began, but there were no steps going down at the back of the throne. How far we had gone before I looked up I do not know, but the most beautiful sight I had ever seen met my view when I looked up, -small streams of clear running water and the green grass, the most luxuriant I had ever seen, with tall trees with overhanging boughs,

with bright green foliage an hundred times more beautiful than any spring of the year I had ever seen in any place.

I heard a voice a little to my right, and in the speaker's care I was then placed by the angel, when he informed me that he must return and perform a like service for others, as he had for me. Then I heard other voices. I then saw a person sitting with her back towards me, and another standing by her side. As they turned towards me I recognized Sr. and her daughter, Sr. Then I noticed that there was a vast multitude of people arranged in a half circle, some sitting and some standing. Among those standing I recognized Elder E. H. Webbe, Henry Green (my wife's father), and Harvey Green (my wife's grandfather). I saw that they were listening to someone talking, and I wondered who it could be. When he stepped into view I recognized him as Bro. D. C. Mills. Then the vision passed as suddenly as it began.

Heroine Randall

As told by Henry A. Stebbins

[Published in Autumn Leaves in November 1908](#)

I have myself known several most worthy and reliable men and women who have solemnly testified that in times of prostration, when they were nigh unto death, yes, when there was no apparent life in the body, the Spirit was taken away to view the city of the Great King, and that great and eternal truths were unfolded to them, and promises made that were afterwards fulfilled.

As one instance, I well remember one dear old sister in Plano, Illinois, whose funeral sermon I preached some fifteen years ago,--Sister Heroine Randall. Her testimony I wrote down from her own lips, which was, that while young, soon after her marriage, while a member of the Baptist church, she was stricken with a consuming fever and to all appearance died, so that her friends began preparations for her funeral. She related to others as well as to me, that at that time her spirit departed from her body and rose above it, and that she looked down and saw her husband and friends weeping over it. Then a personage of beauty received her into his charge and conducted her beyond the confines of earth, even she realized to a great distance, until they came without the walls of a beautiful city, one that shone in splendor. The gates were open, and she looked within and saw its glory, and the throng of bright ones, a company of life, activity, and intelligence.

As she gazed upon the glorious scene, she desired to enter, but her guide said she could not go in, that she was not yet prepared to enter there. When she asked him why she was not, he answered: "You have not yet received and obeyed the gospel in its fullness, but if you return to the earth, to your mortal body, the time will come when you shall have opportunity to hear the gospel of Christ preached in its completeness, and if you accept it and live faithful to the commandments, you will have the right to enter into the city that you have seen."

He then conducted her to earth again. She entered the room where her body was lying, and her spirit entered into it. Then her astonished friends saw her move, and her eyes open, and she spoke and said that they should not weep, for she would get well and remain with them. And very soop she received strength and speedily recovered from her sickness.

This occurred in the state of New York, about the year 1830, and a few years later the elders of the latter-day work came into that neighborhood, preaching Christ's gospel restored with its full doctrines and blessings. For a time she would not attend the meetings, but finally went; and when she heard the plan of salvation unfolded as preached in New Testament times, when she considered its evidences, the words of her heavenly guide came to her memory, and as she listened her heart was filled with the divine Spirit, and she realized that the truth was being preached. She obeyed it; and all who knew her can truthfully say that she lived faithfully and reverently and bore as clear a testimony, sustained by as able arguments as very many of the

elders can state in giving reasons for the hope that is within them' when called to answer. And she continued ever in the hope of the promise made her by the bright attendant when her spirit was "caught away" to see the city of God and be instructed.

Emma Burton

[Published in Autumn Leaves in December 1908](#)

I had been blessed with the gift of tongues several times before the Island Saints made any inquiry about it, but they always spoke of enjoying the Spirit when tongues were given. They had not that gift among themselves, though they had heard Sr. Helen Smith speak in tongues. One day while Mr. Burton and Alfred Langford, the president of the Tarona Branch, were talking of the gifts of the gospel, Alfred made the statement, "Why is it, that Erma (Emma) speaks by the Spirit in languages that she does not know, and yet can not 'speak in our language? Why does not the Lord cause her to speak in our language, that we would understand without it being interpreted?"

My husband said he did not know why, other than her gift was to speak in unknown tongues, and to speak in the Tahitian language would not be an unknown tongue, for she knew the language when it was spoken, i. e., knew what language it was, and also knew some words, could form a few broken sentences. "We don't doubt," said Alfred, "that the tongue is from the true Spirit, for we can feel it, but we would like for the Lord to cause her to speak in our language."

About a week after the above conversation, the gift of tongues rested upon me again, and I exercised it freely and joyously. Many of the Saints present knew that it was a Polynesian tongue, but only one understood it. A man by the name of Taiiai after the meeting said, "That was the language of my island." He was a native of Penrhyn Island, about nine hundred miles northeast of Tahiti. He was greatly pleased, as well as were all the natives, for although the tongue was not that spoken on Tahiti, it was a native tongue, and one that I did not know, nor had I any possible way of learning it. Therefore all doubts, if any had existed, in regard to the genuineness of the gift, would have been overcome. Shortly after that the Lord satisfied them entirely in their desire by causing me to speak in their own language. Now, I had several times borne testimony very briefly in broken Tahitian; some could understand what I intended to say, and some could not. This time I refer to, and several times after, they said I spoke the plain, pure Tahitian that could be understood. It was unknown to me, whether it was the true Tahitian or not, only I knew that the words came readily without my mentally translating English into Tahitian, as I usually did. It was a different manifestation of the Spirit, since it was neither to me known, or an unknown tongue, but was spoken by the Spirit and with the understanding, for I knew what I said and said the things I desired to.

One other experience in speaking in tongues, not long before we left the Islands, stands out brighter than all others in my life. It was one of our regular Tuesday evening prayer-meetings. I had felt unusually happy during those first few days of the week, and commenced to tell them of it in their own language. After getting fairly started, there came such a rush of words because the power of the Spirit rested on me, that I could not speak Tahitian fast enough, nor was it sufficiently expressive, and it seemed to me as if I had stepped from a rough road to one on which I glided along as smooth as silver. Oh, how pleasant it was to talk in such a sweet,

beautiful language, not like the ordinary unknown tongues! The whole house was filled with the Spirit, and I had two distinct experiences while thus talking. One was as if a live coal had been laid upon my heart, that burned similar to that of a coal of fire, yet without the smart. The other was that I saw a soft, white cloud suspended just below where the ceiling should have been, and overspread the entire room, as far towards the upper end of the room as the congregation was sitting. I saw it, whether with my natural or my spiritual eyes I know not, descend gradually, about one foot, perhaps in thickness, until it partly enveloped the head of each person. Before it touched them some were sitting straight, some leaned forward, some heads were lower than others; but when this beautiful white cloud rested upon them, all were brought on a level, and I knew by the Spirit that every spirit within the room was brought in harmony with the Spirit that filled the room, and realized that it was a taste of the power of God, or the "world to come," that will bring all things into subjection to itself. The brethren and sisters were so filled with the Spirit, that they could scarcely wait their turn to speak and testify of the power and happy influence of, the Spirit. Mr. Burton readily gave the interpretation, being filled with the Spirit, also. It was a song of praise to God, and a pleading entreaty to the natives to put from them all that was evil, all that hindered them from receiving the greater power of God among them, hindered them from receiving the blessings the Lord desired to bestow upon them as a people. When we had reluctantly left that consecrated place and returned to the missionary house, Joseph said, "Oh, that was beautiful!"

I could find no better words to reply in than, "It was heavenly." My heart was still aglow with the holy fire that did not vanish immediately, but gradually grew less, until the close of the third day it was scarcely perceptible. The Spirit will bear its own witness to this instance, for the writing of it has revived the warmth and glow in my heart, witnessing to me that the "live coal from off the altar" did not go entirely out."

1909

Alexander H. Smith

Given 1909

Published October 27th, 1909 (Herald 56-43:1011), in a letter from Charles H. Lake to Apostle Joseph Luff

Bro. Joseph Luff, of Independence, Missouri, has received a letter from Bro. Charles H. Lake, in charge of the missionary work in the Society Islands, dated September 26, 1909, which he has kindly granted us the privilege of using in presenting an incident which will be read with interest by the Saints. We are permitted to present it by Brother Luff, and it is as follows:

Dear Friend in America: I am going to write you another circular letter, to tell you of our day of rejoicing in Tiona today.

Brethren May and Savage have been with them during the week, and early this morning, Berti and I went out to their regular tri-monthly reunion of all the Saints who happened to be on this island. Brethren May and Savage did the preaching and I interpreted them, also in the prayer service which made quite a strenuous day for me.

I had asked the Saints to make the afternoon prayer service a memorial to the Patriarch Alexander, whom they had all met, and for whom they were all sorrowing. It was truly remarkable some of the testimonies that were borne regarding his work in these islands of the sea. Different ones told forecasts that had been made in their patriarchal blessings which had truly come to pass. One sister told of how her husband and a number of relatives had gone away to the low islands in a small boat, and that they were lost track of and were a month overdue in Tahiti. She went to Alexander and asked him if they were still alive. She says he thought for some time, then brought his chair and sat right down in the doorway, where he looked out upon the ocean, for some time, then turned to her and said 'They are safe upon an island where they have gone for refuge. Tomorrow (Monday) they will leave that island, and the next day they will be in Papeete.'

She at once carried the encouraging words to her relatives and friends, but next day began to doubt, and wanted to send a boat to look for them, but Brother Burton told her to wait another day, which she did, and sure enough at two o'clock Tuesday morning, her husband and friends landed in Papeete.

This is a striking circumstance and surely indicates that the spirit of prophecy was upon the Patriarch when he uttered the prediction so singularly fulfilled.

John Smith

Given November 24th, 1909

[Published The Saints' Herald, December 22nd, 1909 \(Vol. 56-51: 1206\)](#)

The following prophecy was given through Elder John Smith, President of the Lamoni Stake, at a union prayer meeting held in the basement of the Brick Church, at Lamoni, Iowa, November 24, 1909. It was the evening before Thanksgiving Day. A good Spirit was present and we feel that our readers will be interested in the prophecy:

My spirit is burdened tonight, and the Lord says that his promises are year and amen to them that believe in him.

I have taught my people that I could be found through fasting and prayer. This should be done with fervency of spirit and with true faith, which is acceptable unto me. And it is not pleasing to me, your heavenly Father, that there should be so much indifference. I am daily bestowing my blessings upon my children while danger is moving fast among the children of men. The pages of the history of the past are black with disaster and suffering, but this is nothing compared to what the future will bring, because wicked men are waxing worse in the world, seeking the lives of their fellow-men, and danger lurks upon every hand, and according to the promises of my gospel your only safety is in keeping my commandments. My soul yearns for your diligent service in my work. I have heard your prayers in the past, I have blessed your sick, I have prospered you in the affairs of your labors in business according to my promises, and yet many of my children have forgot my kindness to them. O, I would call upon you as a loving father, as a tender parent, that your hearts may be turned wholly unto me, and that you may remember that there is no safety save in keeping my commandments and doing my will; and no matter whatever danger may threaten, even should you lose your life in the keeping of my commandments, your reward is sure before me.

Never forget, therefore, my dear children, that the loving Spirit is still waiting to enter into your hears, if you will be open and let him in and keep my commandments. Be ye therefore faithful and diligent. My work shall go on though wickedness shall increase, and suffering, disaster, and turmoil shall fill the land and the homes of the people with sorrow; yet those who are faithful to me shall win the eternal crown. The time is coming, year, near, and that is why I am urging it upon my people, when the cry shall be heard, "Behold, the bridegroom cometh." But many have grown careless, many are growing indifferent, many for whom I have the richest blessings. But now is the day of salvation. Now is the opportunity of your life and I plead with you, by all the powers that I can send upon my children, that you will listen to my commandments, give heed to my servants, seek to do my will and keep my commandments, and my blessings shall rest upon you.

Seek not to make light of the manifestations of my Spirit, because the purpose for which I have placed them in the church is to edify, to comfort, to instruct, and to strengthen them, and only by

this and by their faithfulness before me shall my people ad my loved ones be able to overcome.
Amen.

1910

J.W. Wight

Given at Bay City Reunion on August 21st, 1910

[Published on October 12th, 1910 in The Saints' Herald \(Vol. 57-41:990\)](#)

Yea; thus saith the Spirit, Many have been doubting. Many have been distrustful, but for your good I say unto you as my people, that which you have doubted has had no foundation for doubt. For I, the Lord, your God, have done many things in a way ye know not of, but with which the people should be concerned.

While the church has been heavily burdened in a financial way, ye are to remember that as my people have gathered together from time to time, to testify of their love to me and of their willingness to do for me, herein will lie your opportunity to show your faith by your works. So far as the college is concerned, the homes, the sanitarium, and the various auxiliaries of my church, they have been of my right-hand planting. They are a help and a gift unto my people.

And inasmuch as my people will put forth diligent effort in maintaining them for the sake of the young as well as the needy, they will be blessed in such efforts.

And I also say unto you that my handmaiden, Etzenhouser, and my servant Gunsolley, and many of my people have been called forth as helpers to the young of my people, and to encourage them to a greater diligence. Let my people continue to be diligent in the maintaining of these auxiliaries and my blessings will attend and there will be a manifestation of unity of spirit, never before known, or a realization of such power.

Be not in doubt; be not suspicious. Let my people come down to a spirit of humility and put forth their best efforts and energies, for the upbuilding of my work, and my glory will be made manifest and my people will be comforted and strengthened. Thus saith the Spirit. Amen.

1911

J. Caffall

Given prior to 1875

[Published in January 1911 in Journal of History \(Vol. 4-1:44\)](#)

Over twenty years ago, at Council Bluffs, Iowa, I was caring for a dying man, administering to his needs as best I could as watcher for the night. It so happened that I was alone with him when he died. He had made great efforts to speak from 7:30 to 12 PM, but could not articulate a sound. As death had about finished its work, he said very plainly these words, "Coming, coming," and expired in my arms. As I laid his lifeless form on the bed, I saw a strange phenomenon. Two personages receding from the room which were manifest to me as the soul of the dead brother and his guardian angel! And when in the conflicts of life, I have felt depressed in spirit, this strange though real vision has been effective in allaying doubts, and making eternity and surviving death, a reality.

Joseph F. Burton

[Published in the Journal of History, Volume 4, page 462-464, in 1911](#)

All except three of that little branch of the Church of Christ were as babes in the work-had not heard of it until it came to them - and although they believed and rejoiced in what they believed, they could not yet claim the knowledge that Jesus promised, namely, "If any man shall do his will he shall know of the doctrine." Mr. Burton had been convinced of the truth from the words of God found in his own Bible. He would not at first accept the teachings from Latter Day revelations. He rather stumbled in his mind concerning living prophets. He said he would not deny any of those things he did not know about. If they were true they would be unfolded to them in their time.

Now I will copy from his own writings as found in his diary. He first spoke of the day of his baptism, and by whom, and said:

After this I sought earnestly for a testimony, but received none until near three weeks had passed. I had attended a temperance meeting in the evening, and coming home late, found all the family in bed, asleep. I thought as all was quiet, I would once more supplicate our Father for a testimony in reference to the latter day work, that in its strangeness we had obeyed, because we loved it, but now wanted the promised evidence of its divinity. I bowed in prayer, but all I could utter was "Lord have mercy upon me, and show me the truth," or words to that effect. I went to bed and was soon asleep. I dreamed my brother John and I were on the road to Hollister and as night drew on we had stopped for the night at an adobe house, were in bed in a room that had two doors, one by the head and one by the foot of the bed; while lying there the room got very dark, and the darkness increased until it caused an intense feeling of horror, so that I thought I must surely die. Just then a man who was standing at the head of the bed, but unobserved by us, beautiful, with a halo of brightness surrounding them, greater than the light of the room, which I thought was as light as could be. While looking with much pleasure at this, the same woman entered the room again, with the same lighted candle and candlestick. Again I felt indignant, but as she passed by the bed, I sat up, and after she had gone through the room I found myself holding my hands together, and upon opening them--as one would open a book--found I was holding the spearhead. It dropped into seven pieces lengthwise, the first piece off one side, the second piece was the full length from the tip of the spear to the end of the staff: the other side fell into five pieces. As I sat examining these, the man who spoke before said: "These are the seven prophets of the last days, two have been, i. e., one was and one is." I then thought this: "Joseph was, and Joseph is. It is forty years since Joseph came; if the other five each have forty years it will be two hundred years yet till Christ comes, and that is too far off." The man answered my thoughts by saying: "Why do you murmur and wonder in your thoughts? Behold, the other five come quickly."

I awoke; the day was just dawning. I was happy and satisfied that God had sent to the world a great light. That Joseph was his servant and that Joseph is our prophet. May God ever keep us in the light till the bright millennial dawn; that we may ever be with our Lord.

The writer does not find the interpretation of the dream in his diary, but remembers well that when telling this dream or vision, he would give the interpretation that came to him at the time, like this. The room represented the world; he and his brother the religious and irreligious inhabitants. The world was in darkness when Christ came and lighted it by his presence. The woman with the lighted candle in her hand was the church in those days, and it was the religious instead of the irreligious man that had indignation because of her. Her going out was the first apostasy after Christ's time. Her coming back with the same light was the restoration of organization of the church in 1830. The second going out and speedy return was the latter day apostasy after the death of Joseph the Martyr, and the reorganization under the second Joseph, in the which was shown him the seven prophets of the last days. He continues:

During the day, doubts came into my mind respecting the above being a testimony from God, and after worrying myself about it until towards evening, I went apart, to the foot of an old oak tree, where I used to go for secret prayer. I there made known to the Lord my feelings, and in my agony or great desire to know the truth of the matter, I said something as follows: "Lord, if thou wilt make known unto me whether the vision or dream I had was of thee, then whatsoever thou wilt command, I will do, thou helping me. But if I receive not, and this people, or doctrine, is wrong and I continue in it, at the judgment thou mayest not condemn me, for I have asked and you have not told me; I have sought, and you have not made known."

I arose and went to the house. The shades of evening were gathering around us. I took the lamp off the kitchen table, and went into an adjoining room and sat it on the table, and for some cause looked directly over my head towards the ceiling, when there was the hand and the spearhead clear and distinct. No doubts now. I thought I should sink through the floor. Oh, how unworthy I felt then! Could I doubt more? No. Emma also had this confirmed to her.

It was the last day of December (I think) when the foregoing took place. When Mr. Burton told his wife his dream in the morning, he requested her to ask the Lord to confirm it to her, if it was from him. Her request was, if what had been shown to her husband was a vision or inspired dream given for their instruction, that he would grant to her her hearing for one day, and that upon the coming New Year's Day, when the members of the branch would be together, so that it would be a confirmation to the people, as well as to themselves.

Ormond N. Dutton

Given October 30th, 1910

[Published on January 18th, 1911 in The Saints' Herald \(Vol. 58-3: 62\)](#)

Verily, thus saith the Spirit to my Saints, Surely they are had in remembrance by the Great I Am, and inasmuch as they will walk humbly and faithfully before me they shall be blessed of the Lord in basket and store, and enjoy a greater degree of my Spirit than they have hitherto been able to receive.

There have been contentions and envyings and many evils entered into by those professing my name that are not pleasing to me, and except my people put away those evils and cease their contentions, they must needs suffer at my hand, saith their God.

Now, therefore, lay aside all evil surmisings and learn to be kind-hearted towards the wayward, and pray for each other, and my people shall have great joy in seeing their sick ones healed and their lame ones restored, the blind see, the deaf hear, for I am God and can not countenance evil in any form. Therefore be ye clean and pure in heart that ye may behold my face ere long, and have exceeding great joy at that day; for surely the time is very near when I shall visit my Bride; and blessed are the wise virgins at that day, for they shall behold me, and know that I am he who was slain for the whole world.

Now, verily, let all my Saints know of a surety that my purposes must be carried out in mine own way. According as my word has gone forth so shall it stand.

Though the heavens and the earth shall pass away my word shall not, but must be fulfilled; and blessed are those who give a listening ear to my counsel, and who obey my word.

E.E. Keeler

Given on March 3rd, 1910

[Published on July 5th, 1911 in The Saints' Herald \(Vol. 58-27:629\)](#)

The following vision given to Bro. E. E. Keeler the 3d of last March, contains a message of comfort not only to those who were personal friends of Elder David W. Wight, whose sudden death in 1901, after a brief illness, was a shock to many of the Saints; but also may be comforting to others who have grieved over the loss of loved ones taken away from the earth life when it seemed they were so sadly needed here. After hearing Brother Keeler relate the vision I requested him to dictate the same to me that I might obtain a copy. This he did, and a number have asked for and received. copies; but feeling that there are many others who would like to read it and who will receive comfort from it, after obtaining his permission, I send it in for publication. I might further add that some years ago a vision was given to me, which, in every point given, harmonized completely with this vision of Brother Keeler's.

Estella Wight

On the night of March 3, 1911, I was wrapped in vision. I found myself following in the wake of a large multitude of people. While wondering in my heart what this great multitude meant, I saw descending from heaven two messengers, or angels, alighting on the ground on either side of an individual. They immediately arose and ascended gradually out of sight. This was done several times; but there seemed to be one that was directing these messengers, and I saw him coming towards me, and I said to him, "Where are you taking these people?"

He said to me, "Come and see."

He kept about one step ahead of me, and we arose from the earth, as did the others that I had seen, and when we had arrived at the stopping place I looked around me, and the whole face of the country appeared to be level, set with a sod of blue grass about three inches high, a beautiful place, such as I never had seen. The light was of that mellow kind, not a dazzling or brilliant sunlight, but one in which I could see so far, and this country seemed to be all alike.

I noticed here and there little groups of people. They seemed to be in conversation with each other, and small children playing about perfectly happy - nothing to hinder or mar their pleasure. And these messengers that I had seen come and take one, I saw three different places among these little groups where the one they had brought was received joyfully. There seemed to be a great rejoicing when they would bring a person to them.

And I said to this one that was with me, "What is this?"

He said, "This is Paradise."

I turned and looked him square in the face, and to my astonishment it was David Wight, and I said to him:

"David, is this you?"

He smiled and said, "Yes."

I said, "We missed you. We needed your service below."

He said, "Say to my people that I'm just as busy here as I was there."

He looked to me just as natural as he did in life when we were associated together here upon earth. I said to him:

"David, I believe I will just stay here, now while I am here."

"Not now," he said, "not now."

He seemed to have the direction and authority to take them.

I said to him: "David, what does all this great concourse of people below mean?"

He said, "It is mammon, mammon."

They all seemed to be going in one direction, pushing and crowding each other to get to some place. He gave me to understand that this was the condition of the world, that their only thought was to accumulate the things of this life.

The vision closed. I found myself very wide-awake. Whether in the body or out of the body I do not know, but it seemed to me that I was in the body; had all my senses about me.

Brother Keeler stated further that the little children that he noticed did not seem to be over six or seven years of age. Concerning the trees, he had never seen any just like them, but the leaves looked something like the magnolia leaves, were long and looked as though they were varnished; that David looked just as he had seen him in this life, and moved about quickly as he always did here.

Estella Wight

Oscar Peterson

Given in June 1903

[Published in the Ensign on August 29th, 1911](#)

In June, 1903, there was only one thing that troubled my mind and when that was made clear to me then I was ready for baptism at any time. It was the statement recorded in the Book of Mormon in Jacob 2, where God says he will command his people when raising seed up to himself. I understood this paragraph to be a pet reference of the Mormons for polygamy to crawl in at. This paragraph troubled me greatly, even though how plain God's law seemed to be upon the matter of marriage. Having made this subject of much study and prayer, I one evening, in the above mentioned time, bowed earnestly in prayer and humbly asked my God for light and understanding on this paragraph, feeling assured that he would answer me as he had on former occasions. I lay till past midnight and could not sleep, when suddenly a clear, loud voice rang in my ears in answer to my prayer. The voice said, "I have commanded my people, and they shall keep my commandments." The first thought that entered my mind was that God had declared his unchangeability, and that I had found nowhere within his Word that he commanded one man to have more than one wife. Thus, God answered me on this subject, to my own mind, in stronger words than if he had given me a different answer. At this time I also saw in a vision that my own relatives would disappear from hearing as I stood clinging to a solid ledge with the Book of Mormon in one of my hands as I proclaimed the truth unto them from the word of God, as they were in the roughest place that my eyes ever beheld. But they took upon themselves the appearance of a shadow and disappeared through a large, steep, rough canyon, which end I could not determine. And having been very zealous in presenting the truth to them in plainness, and they knowing of this, my vision, as I have made it known to them, yet they are hurrying it to its fulfillment, as they never have answered me on religion, nor care to hear the truth as contained in the books, which is continuous sorrow before me.

J.W. Wight

The Lamoni reunion of 1911 was pronounced by many as one of the best reunions ever held in the Lamoni Stake. The prayer meetings were spiritual feasts. The Spirit being manifested in an unusual degree. The following prophecy was given to the Saints by the Spirit through Apostle J. W. Wight at the morning prayer service of August 25.

[The Saints' Herald, November 1st, 1911 \(Vol. 58-44: 1033\)](#)

Yea, thus sayeth the still, small voice of the Spirit - that Spirit that pierceth the soul, that comes as a comforter, sent to the people of God, promised by the Son of God as a comforter - saying to my people, I have come to you in special enduing power during the sessions of this reunion, and had my people been more faithful, more humble, I could have exercised greater power among you, and your lives would have been made to rejoice even more.

This special endowment has come to give unto my people a foretaste of what it means to dwell in Zion, and to help you to make the needed preparation for that great event. Oh, in pleading with you this morning, my people, will you from henceforth make greater effort and seek to overcome more of your own follies, foibles, and weaknesses, and to heed the injunction given thee? More especially will the young of my people, hearing, give heed to my voice and to my pleading, and forget not. Go not away and turn again to the follies of the world. Let all my people cease their bickerings, their strife, their backbiting, their follies. Overcome these weaknesses. Cease to be jealous one with another. Seek to please God in all that you do and say, forgetful as to whether it shall please man or not; but seek to be examples of that life lived by your Master so long before you as an evidence of the attainment that my people may be permitted to reach.

Your Father has sent forth his Spirit this morning to witness unto your souls, to give you comfort and consolation, and has spoken to one of the handmaids of the church for special reasons, to give her encouragement in the hour of need, and now speaks to one and all, that inasmuch as you give heed to the injunctions of the voice of that Spirit, that still small voice that comes in the very hour of need, if you will but prepare for it, now speaks to you, and again admonishes to be faithful, be diligent, be earnest, be prayerful; overcome the temptations and trials of life; seek to build character for God, so that in the day of preparation, you may really be among the number that shall see Jesus; and diligently strive that you may be with the faithful, having made the necessary preparation to meet your God.

Oh, will my people hear the pleading of my voice, and live more humbly, more faithfully? And then will the blessings be poured out more and more, and there will come to you that comfort, that consolation that nothing else can bring. Thus saith the voice of the Spirit. Amen.

John Smith

The following was given through Bro. John Smith at the afternoon prayer meeting on Sunday, October 1, 1911.

[The Saints' Herald. November 1st. 1911 \(Vol. 58-44: 1033\)](#)

I say to thee, Brother Berve, thy heavenly Father has brought thee to this place to take this position Thou art called upon to be among my people. I know it is a trying one, but if thou wilt be faithful and diligent, I will be with thee and bless thee. Thou shalt be a father to my young people. Fear not what may come to thee: I will be thy help and thy strength. I know of thee and what thou wast capable of doing among my children, and this is as much a part of thy work in my ministry as preaching the gospel, and I will bless thee in all thy ministerial service among my people. Thou hast been troubled with many discouragements, but I will be with thee.

Therefore, I admonish thee, in all these trying conditions that will come to thee, from time to time, to cultivate that patience which is necessary to enable thee to become successful in thy work. Go to thy secret chamber frequently, and I will listen to thy prayers, and my Spirit shall rest upon thee, and I will bless thee among my people in all thy work.

By not afraid of those who may be jealous of thy success. Therefore, fear not; but let thy heart be cheered and thy soul be glad; for thy heavenly Father will be thy friend indeed.

And unto you, my Saints, our Father says to you: It is pleasing to me for you to gather together in my service. I have spoken to you of late by the manifestations of my Holy Spirit, as I am doing in the gatherings of my people in many places. This is the hastening time, when troubles and distress and turmoil and strife are abroad in the land, and it is nearing the time when my people desire to gather together, and this is the reason that my Spirit rests upon them, and they are longing everywhere, from the farthest parts of the earth, that are in my gospel, to gather unto the land of Zion; but they can not be gathered unless they are individually prepared as well as the church, according to my commandments.

Let us not forget that our Father has said in the revelations to his church, It must be done in mine own way. No other way can I accept but that which I have revealed in my law for the good of my people, and under no other condition or circumstances can that equality be brought about that you so earnestly sought for and hope for, and many are longing to understand and participate in.

Therefore I will pour out my Spirit, not only upon the membership of my church, but upon my ministry also, so that they will be better able to unfold the true interpretations of my law and commandments for the salvation of my people, for the glory of my truth, and for the well-being of Zion. Therefore, I say unto you, my children, be faithful, be patient, be prayerful; shun the things that are a sin in my sight, and nothing shall prevent you from overcoming in your warfare against sin, and my blessings shall fall upon you like a benediction from heaven, so that as a people you shall rejoice in my truth and be mine if you are faithful to the end. Amen.

Allie Thorburn

Given on a Sunday morning in September 1904

[Published in Autumn Leaves in November, 1911](#)

One Sunday morning in September, 1904, at six o'clock, I awoke, after dreaming the following:

I found myself attending a prayer meeting in a beautiful temple. It looked as if it were not built by mortal man, but by Divine hands, eternal in the heavens.

I know I shall never be able to describe it, but the structure was grand to behold. There were small galleries all around the place of worship, some higher than others. A small rostrum projected directly in front of another larger rostrum and it was made purposely for one person to stand in. In my dream I found myself in one of the small galleries right in front of the small rostrum. The temple was about half full of Saints, assembled for prayer-meeting. There were three elders on the large rostrum. After singing, all bowed in prayer, with a feeling of awe, for already had the Spirit's presence met with us. At the close of the opening prayer, the second elder began praying by the Spirit. I know such a grand prayer has never been offered by mortal man. The only part of his prayer that I can remember was, "O Lord, do appear unto thy people this day!"

So earnestly and fervently did he pray that one could almost feel the presence of the Divine One in our midst, but no sooner did we arise and sit down than, uplifting my eyes, to my astonishment, I saw a man walking down the aisle dressed in a long white robe and with a golden crown upon his head. He took his place in the small rostrum.

As he turned himself about to the congregation, we could see his face. I fell on my knees and wept aloud, "O Jesus, Jesus, my dearly beloved Jesus," for I knew him just as soon as I gazed upon his face! It seemed that my joy was indeed full, now that I had beheld his loving countenance.

Such a glorious power filled the entire room that on all sides were melted to tears. It seemed that I could not weep hard enough, so great was the power that accompanied the dear Savior, such a shining countenance, beaming full of such gracious love; it seemed that I was almost overpowered, and I clasped my hands for joy. Then came the voice of Jesus instructing his servants in words like this, as nearly as I can remember: "Behold, I speak expressly to my servants; see that my law is kept, and those that will not repent and live according to my law, shall be cut off from among my people; for how can my church prosper when ye will not do the things which I have commanded you? Yea, how can it prosper when ye will not import of your substance to the poor and the afflicted of my people? Behold, now is the time that my temple should be built, but my people are not prepared to build it."

Much more did he say, but it has passed from my memory. Waving his hand over the congregation and sadly shaking his head, he said: "How often, oh, how often would I have blessed you with many, many blessings, but ye would not let me."

I awoke in tears, for I had been weeping all the time that he had been talking, and it was so real it seemed as though I must surely see Jesus in reality. I felt the same SPirit's presence in my room, which stayed with me all that day, so that beautiful September morning will ever be one of the bright spots long the pathway leading me onward and upward to that glorious haven of rest which is the Celestial glory of God where the ransomed and the redeemed of earth are and where the heavenly host is singing glory and honor and power to him that sitteth upon the throne for ever and for ever.

1912

Joseph Luff

[Published in 1912 in "Songs of the Spirit", page 2](#)

During the progress of the afternoon prayer service at Independence, Sunday, January 5th, the congregation sang the last verse of hymn number 361 in Saints' Hymnal, immediately after which Elder Joseph Luff sang by the Spirit the following with the same tune: Shall we gather home to Zion?"

Gathered where I have appointed -
 Fed and Nourished by my hand -
Chosen, planted, and anointed -
 Blessed people! Favored land!
What to you shall mean this token?
 What the fruitage of my grace?
My word kept - shall yours be broken
 And my covenant efface?

Chorus:

Will ye make of this my Zion,
 Whence my glory forth may shine?
All my promises rely on
 And henceforth be only mine?

Henceforth, till the consummation
 Of my purpose, who with me
Will in glad cooperation
 Work, till they my glory see?
Will ye 'bide when peace hath taken
 From the earth its lasting flight?
Will ye stand, nor e'er be shaken,
 'Mid the gloom of lingering night?

Chorus:

Will ye - good for ill returning -
 Enemies befriended and bless -
True discipleship discerning,
 And the seal of righteousness?

Who, though death or dire disaster
 Threaten every hope, will cling
To my counsel, firmer, faster,
 Whatsoe'er that trust may bring?
Will ye pain esteem as pleasure,
 And each sacrifice as gain,
If thereby ye may the measure
 Of your Master's stature gain?

Chorus:

By these tokens faith hath voicing,
 Love hath exhibition clear;
These in heaven shall cause rejoicing,
 And proclaim my Zion here.

Wist ye not when praying often
 That my will on earth be done,
Grace must first your spirits soften
 And in service make you one?
One in sweet self-abnegation,
 One in fellowship of love;
Without marks of wealth or station,
 Save those mirrored from above.

Chorus:

One with me, in which blest union
 God and angels will combine;
Zion's light, by such communion
 Will in glorious luster shine.

Joseph Luff

[Published in 1912 in "Songs of the Spirit", page 4](#)

"Admonition" to the tune "I Will Sing of My Redeemer."

Oh, my people, saith the Spirit,
Hear the word of God to-day;
Be not slothful, but obedient;
'Tis the world's momentous day!
Unto honor I have called you -
Honor great as angels know;
Heed ye, then, a Father's counsel,
And by deeds your purpose show.

Be ye not deceived! Remember,
I have sworn to execute
All my purpose - naught can hinder -
Vain what man may institute.
Take ye, then, my hand extended -
Let me lead you where I will;
Peace and safety, light and glory,
Crown the crest of Zion's hill.

I have spoken! Few have heeded!
What remains for me to do?
Warnings old wait vindication!
Man must learn that God is true.
The restraining gates my mercy
Led me oft to interpose,
Shall the devastating currents,
Fraught with woe - no more oppose?

Time is ripe! My work must hasten!
Whoso will may bide the hour.
Naught can harm whom God protecteth -
Elements confess his power.
Up ye then, to the high places
I have bid you occupy!
Peril waits upon the heedless!
Grace upon the souls who try.

Whoso lusteth after pleasure,
 High estate or mammon's store -
envious or proud remaineth -
 Though he gain the world, is poor.
If you would be rich, be holy!
 Would you dwell all heights above?
Heed ye, then this admonition:
 Climb to atmosphere of love.

Love ye me and love all people -
 Love as I have loved you;
This your calling - this my purpose -
 Thus be my disciples true.
Then in this exalted station
 Your companion I will be;
Every promise of my Scriptures
 Will be verified in thee.

Get ye up, then, to your mountain!
 Zion of this closing day!
For the glory of my coming
 Waits to break upon your way!
Forth from thence your testimony
 Shall to trembling nations go,
And the world confess that with you
 God has residence below.

Joseph Luff

Given on Sunday June 25th, 1911

[Published in 1912 in "Songs of the Spirit", page 6](#)

"Song of Promise" to the tune of "Lead, Kindly, Light"

Sweet unto me the voice of supplication
From hearts sincere.

Sweet to my ear the humble adoration
That greets me here.

Be glad of heart; let not thy faith decline,
I still am near and thou art ever mine.

Walk in the light that on thy path now shineth -
Church of my choice -

And whatsoever to me thy heart inclineth,
Heed my voice

Talk not of night, nor give to sadness room -
I am thy God; fo e'er dismiss thy gloom.

Whoso in love my counsel shall obey,
No fear need know;

My hand shall guide their feet and guard their way
'Gainst every foe.

Yea, I will lead, thou shalt not plead in vain;
My covenant with Zion shall remain.

Lift up thine eyes! Thy skies are now aglow
With rays Divine!

I am thy light! And o'er thy course below
For e'er will shine.

My Spirit shall thy daily portion be,
And thou art safe if thou'lt abide in me.

Joseph Luff

Given in the afternoon of Sunday, October 25th, 1908

[Published in 1912 in "Songs of the Spirit", page 5](#)

"Song of Interrogation" to the tune of "My Redeemer"

I have listened and recorded -
 Every word before me lies,
Like the incense of mine altars
 Doth your testimonies rise;
For mine eyes behold among you
 Some whose words and works agree;
But not all who "Abba Father"
 Call me, sing in verity.

Have you really - have you truly
 All things left to follow me?
Have you, without reservation,
 Consecrated all to me?
Lingers there no old ambition -
 Love of place or power or gain?
Seek ye now no longer pleasure
 'Mid the scenes impure or vain?

As you've lived, so now make answer;
 As you've labored sing to-day;
Add no whit to fill the measure -
 Add no words for vain display.
For the virtue of your service
 Must in righteousness be shown,
And your songs are good or evil
 As your lives to me are known.

If in song ye would me worship,
 And my favor thus secure,
Sing in truth and sing in Spirit -
 Thus be comely - thus be pure.
For the lips that praise me vainly
 Yield no honor to my name;
Lips and songs are holy only
 When with truth and love aflame.

Anonymous

Given at a Reunion in Kirtland

[Published on January 24th, 1912 in The Saint's Herald \(Vol. 59-4:77\)](#)

... Satan has no power over you only as you allow him. If you will turn from him and refuse to obey his orders he will flee from you. ...

Anonymous

Given at a Reunion

Published on January 24th, 1912 in The Saints' Herald (Vol. 59-4: 78)

... At one of our reunions the men and women went in bathing together. The Lord spoke to the camp of Israel, mildly rebuking them for such conduct, and he further said if they would rectify the conditions he would pour out of his Spirit abundantly, until tears of joy would flow freely down the cheeks of many. The prophecy was accepted, the correction made, the blessing came and came so abundantly, according to the promise, that many, including our aged, much experienced patriarch, John H. Lake, testified that they had never witnessed anything like it. But how soon we forget! The next reunion came, and I suppose the prophecy was forgotten; at least back to the water they want, all together. ...

Joseph Smith III

[Published in the Kansas City Star, April, 1912.](#)

Your old men shall dream dreams and your young men shall see visions, and I will pour out of my Spirit in the latter days upon the young men and handmaidens, and they shall prophecy, etc. I dreamed a dream. I awoke from my sleep and lay thinking. I thought about the church. I thought about the meeting.

All at once I passed again into the dreamland. The spirit of dreams came over me. I saw a building like this. It may have been this building. I stood in the back. I saw the brethren in their places, considering important business. I was wondering how in the world we ever would agree. There had been a motion pending apparently, and they had divided. The twelve were divided, the presidency was divided, the seventy were divided, the delegates were divided, and the high priests divided.

was sorrowful in my thoughts, and without knowing how it occurred, an individual stood to my right hand. He was about my height, possibly a little taller. He had a fair complexion, brown hair and brown eyes, with a full beard, not very long, not patriarchal looking; his beard was brown also.

I stood looking at him, and he said, "You are troubled in your thoughts." I said, "Yes, I am." He said, "They do not appear to agree very well." I said, "No, sir; they do not!" He said, "Neither will they until they remember that unity means a submission to the rendition of the law by those who are called and ordained to teach the law, and thus interpret the law, and until these brethren of yours get into that condition they cannot agree." He smiled a little. I felt sad. He said, "They are doing well. No harm will come. No harm has thus far been done." He turned to go from me and says, "I must be about my Master's work. My name is John. I am of your brethren, the prophet." I saw him pass down into the assembly, starting from the back. I saw him touch several persons in this kind of way on the body or on the head or shoulder. Sometimes with two fingers, sometimes his whole hand. His whole countenance shone, as if he had been newly cleansed by bathing and combing. Each one that he touched put on the same kind of brightened countenance. He touched some of our young men. Some of our elder men, and he touched some of our sisters. They did not appear to notice the touch, but when he had passed they took on a similar appearance to that which he had, even to the clothing. I wondered what it could mean. He touched two of Bro. Kelley's sons, Winifred B. Kelley and his son Stanley. He touched one of my boys. It is not necessary for me to say which one. He touched James E. Kelley, the son of William H. Kelley, and a number of others whom I might name, the sons and daughters of leading men in the church. It passed from my vision. My dream was ended.

G.H. Hillard

[Published on July 4th, 1912 in Zion's Ensign and
republished in 1913 in Revelations in Our Times, pg 127](#)

The night of Dec. 25, 1911, I was taken very sick, with a high fever, and aching of my bones. The next morning I called Bro. G. E. Harrington to bring someone and administer to me, according to the order of the church. I did not have sufficient faith to be healed, and sent for Dr. Joseph Luff, physician to the church. I became almost unconscious, and continued in this condition for about three weeks. Part of the time my temperature was 105 and 106, and the doctor thought there was but little hope of my recovery.

While I was in this condition (the exact time I cannot tell), I had a vision. I was in a room about 18 or 20 feet square apparently, with the front all open, but it seemed there was sliding doors to close it up, if they desired to do so. Near one corner of the room, in front, there was one or two steps to go up into the room.

There was also a common door in the back part of the room near one corner. I had never seen this room before, and don't know how I got there; but immediately on entering it, there was a man addressed me. He said his name was John, and that he was one of the disciples of Jesus Christ. He was of medium size, dressed in gray or light drab clothes. What! said I, one of the Twelve that was with Christ in his personal ministry on earth, the beloved disciple we read about, that never died? Yes, that is who it is, was his answer. Then he related to me, briefly, the history of the organization of the church by Joseph the Seer. At this juncture, I noticed Joseph the Seer, sitting on a chair near where we stood. I knew him by having seen his photograph so often, though he did not speak. Then the messenger told me the condition of the church at Nauvoo, at the time of the apostasy and the death of Joseph and Hyrum Smith. He said there was not a man left, fit to take the lead of the church, as president, when Joseph was killed. Most of the leading men were in transgression, and no one was then left that was qualified for the presidency. Little Joseph, a mere child, he said could not preside over the church; and the Lord had to wait until enough honest men came together so the church could be set in order again. Just as soon as Joseph was fit for the place he was made president of the church. He said that the Lord held every man accountable for the priesthood that was bestowed on him. If a man lived right himself, God recognized that man's authority, even if the leaders did go into transgression. I was so delighted to see a real disciple of Christ that had never died, and receive instruction from him that I expressed my great appreciation of his counsel, and asked if I could have the privilege of seeing the three Nephites that tarried, that we read about in the Book of Mormon. Yes, he says you can! He then stepped to the back door of the room and opened it, and returned to where I was standing, and as he turned from the door he had opened three men came into the room through this door; they were not very large men, had a pleasant countenance, looked like men in the prime of life, and had black hair. They were dressed in black, with clean white shirts and very neat and clean in their appearance. He said to me, "These are the three Nephites that tarried." Then they took seats on chairs in the room where

we were. I was so overjoyed I expressed my delight and great satisfaction to see four real living men that had been in the service of the Lord so many hundreds of years. I said, this is so grand I would like if our young men of the church could see something of this kind and be in a council or conference where they could see the Lord's messengers. He said, yes they can!

I went out to tell the brethren the privilege that was going to be granted them, thinking perhaps some were near by and I could take them in that they might see the same as I had although this was not promised. I went back into the house and told the messenger I could see none of our people around. He gave me to understand the scene was to be changed. He brought me (for he seemed to lead the way) to the Temple Lot, here in Independence. There was convened what seemed to be a general conference. I was told the Lord was going to fulfill his promise made to his people after they were driven from here in 1833, and my attention was called to Doc. and Cov. 100:3. "Behold I say unto you, the redemption of Zion must needs come by power, therefore I will raise up unto my people a man who shall lead them like as Moses led the children of Israel, for ye are the children of Israel, and of the seed of Abraham; and ye must needs be lead out of bondage by power, and with a stretched out arm; and as your fathers were lead at the first, even so shall the redemption of Zion be. Therefore, let not your hearts faint, for I say unto you as I said unto your fathers, mine angels shall go up before you, but not my presence; but I say unto you, mine angels shall go up before you, and also my presence, and in time ye shall possess the goodly land.

I knew John came here and I thought the three Nephites came. I did not see the Nephites after we left the room, neither did I see the Seer any more; but other messengers, or angels, I knew were here, to execute the Master's will. The Lord himself was here. I saw him near me. He looked at me and smiled, but did not speak to me. His countenance was the most lovely I ever saw.

The Saints at this conference were mostly Josephites, but there were some Brighamites and Hedrickites present. When the Lord came, his power was wonderfully manifested. It seemed almost like a cyclone and a portion of the land here, from up near Pleasant street east and north to Electric or possibly a little further (I don't know the exact bounds) and west to the Pacific bridge. I did not notice how far south it extended. The land was sanctified and the Lord seemed to take possession of it for those Saints to live on who had kept the whole law; and those who had not kept the law had to go off from that portion that was sanctified.

In the organization of that conference our Joseph was recognized as the president. I saw him there. Bishop Kelley was acknowledged as bishop and trustee of the church. Notwithstanding, Joseph F. Smith was at this conference (for the general gathering had begun) he was not recognized as having any part in the Lord's work. I saw some members of the Reorganized Church going away looking sad and disappointed because they had not performed their whole duty. They were not permitted to remain on the sanctified portion. The people outside of the church looked astonished at the marvelous power of God; many of our own people were surprised.

The messenger told me the Lord had to establish his kingdom by power because there was not love enough in the church to establish it. (That is the law that is to go forth from Zion, and be

executed, as spoken of in Doctrine and Covenants 102:10, as I understood it.) Orders had been given to build the Temple, and I saw the excavation going on for the basement and rock going in for the wall. Also to make the baptismal fount. I saw one man there that had died years ago without baptism because he was not able to go to the water. He had the promise before he died that another should be baptized for him. He had two other men with him ready for baptism, who had died without any knowledge of the gospel, more than forty years ago.

This is not all I saw, or that was told me, neither have I used the exact words that were used by the messenger in every instance perhaps, but I have given the substance of what I saw and heard as I recollect it, as far as it might be of interest to our people. This may be of little interest to many, but some have requested me to write it for publication. I don't know when these things may occur that are to transpire here, but if all the parties that I saw at that conference live to be there, it cannot be many years until it comes to pass.

Hoping that I may be one among those who are found worthy to abide when the time of trial comes, I expect to still work on as best I can.

Russell Archibald

Song given by the Spirit at Lansdowne district conference of the Saint Louis District on June
23rd, 1912

[Published in Zion's Ensign on July 11th. 1912](#)

Come, my people, fondly cherished, I will lead thee all the way,
By the counsels of my Spirit I will teach thee to obey;
I have heard thy supplications as before me ye rejoice,
And I gladly thus make answer, that ye now may hear my voice.

In the past I have been with thee, in thy joys and in thy tears,
And I still dwell in thy presence, by my wisdom, calm thy fears;
I have promised thee my blessings that my work may onward go,
Past years' plantings now are ripening, as the harvests truly show.

Precious souls await thy efforts, minds in darkness seek the light,
and I bid you bear the message, halting neither day nor night;
For mine angels wait the summons to bind up the tares and wheat,
I am calling now for laborers, see the harvest, oh, how great!

Enter then with sharpened sickles, make the sacrifice I ask,
Toil with patience, fervor, meekness, fearing not how great the task.
Hearts devoted to my service must with Jesus sufferings bear,
Such griefs shall be turned to gladness, hope shall drive away despair.

I have promised that my vineyard yet shall blossom as the rose,
and your eyes do now behold it, everywhere the fruitage grows;
This, my voice, is heard among you, that new courage you may take,
Saints, awake, I bid you forward. Save the world for Jesus's sake.

Barren places shall be fruitful, as the dews from heaven distill.
Hardened hearts shall now be softened and shall seek to do my will,
Out of weakness strength shall flourish, stubborn souls shall now relent,
He who has refused my favors shall be a supplicant.

Precious blessings I have given, richer far await my grace,
For ye now behold my presence with the veil before thy face;
But the time is shortly coming when this veil shall be removed,
Nothing then shall separate me from the ones whom I have loved.

Answer this, my invitation, to be present where I am,
Ye are all again invited to the marriage of the Lamb;

Then put on the white apparel, robe of righteousness all wear.
Children, are you making ready, will you all be present there?

J.W. Nanny

[Published on July 11th, 1912 in Zion's Ensign](#)

Shortly after this I got quite a bundle of tracts and a little paper entitled The Return, which made some very strange claims. Also quite an assortment of tracts and papers from Utah claiming legal succession for that body, and there was a Mr. Collins representing the Church of Christ which are Hedrickites, claiming they were the true church. Now I had asked for the divinity of the church of Jesus Christ of Latter Day Saints and now comes three other bodies claiming to be that church. The same argument that convinced me that the sects were wrong was evidence that but one of these factions could be right, so I decided to put James 1:5 to the test. I sought the Lord in prayer and continued to read everything they sent me and compare it with the scriptures, knowing that God alone could give me light, till one day in the latter part of February I was chopping wood out of dead trees in a cotton field; being alone I was in silent prayer. I had felled a tree and sat down beside it to rest, leaning back against the log as it lay across the cotton rows. As I sat there in silent meditation I was impressed to look up and to the northwest. I saw a personage approaching me clothed in a white flowing robe. He stopped directly in front of me and about ten feet away and beckoning me said, "Come hither."

I immediately left my body and started with my guide and we seemed to go many miles till we came to an exceeding high mountain which was very beautiful. For the first time since we started, my guide spoke and said, "What desirest thou?" I answered, "Oh, my Lord, if I have found favor in thy sight, shew unto thy servant where is thine authority and upon whom it rests and where is the true Church of Jesus Christ. He said, "As thou has been faithful before the Lord, and sought him in humble prayer, these things shall be made known unto thee; therefore, I say unto thee, look." I looked and he said, "What seest thou?" I replied, "O, my Lord, my reins are consumed within me for I see an old man with full long white beard and gray hair crowned with a radiant light and hedged about with a structure mighty and strong which all the powers of earth and hell cannot overthrow." He then said to me, "Knowest thou the meaning of these things?" I said, "Be merciful unto me, Oh Lord, and declare them unto thy servant, for I know not their meaning." He said, "The old man that thou seest is the servant and prophet of the most high God, Joseph Smith, the son of Joseph Smith that was slain for his testimony, and the light that crowns his head is the spirit of revelation by which the Saints of all ages are led, and the structure thou seest is truth, the rock on which the church is built, and the Reorganized Church of Jesus Christ is the body, the bride, the Lamb's wife, with whom the authority rests."

I would have kneeled down and thanked or worshiped him, but he said, "Do it not, but return unto thy body and do the work that is in store for thee." He spoke also many other words unto me which have given me strength thus far and will help me to anchor in the port when the Lord of Glory calls.

John Smith

Given August 3rd, 1912 at the Lamoni, Iowa Reunion

[Published on September 25th, 1912 in The Saints Herald \(Vol. 59-39: 922-925\)](#)

The Lord speaks to the people in many ways. He is not confined to tongues and prophecies as avenues of communication. He speaks through the inspired sermon, the fervent testimony, and the spiritual hymn or anthem, and in many other ways. The manifestations of the Spirit are "given to every man," and as one has said, are "almost as diverse as individual natures are"; and it would be difficult to say which methods of communication are most important.

No branch, district, or reunion should conclude that the Lord has not spoken to the Saints merely because the gifts of prophecy and tongues are not enjoyed. And after all this has been said, yet the fact remains that tongues and prophecies, are gospel gifts, destined to be enjoyed until "that which is perfect" shall come. So it is encouraging to learn that they are enjoyed in goodly measure in the chief assemblies of the Saints.

It is reported that the late reunion of the Lamoni Stake was one of the best ever held, and the prayer meetings were of a very high order of spirituality, the gift or prophecy or vision being given some seven times. Four of these communications we are privileged to give herewith, as reported by Sister Estella Wight:

Sister Carlile, the testimony of thine is true. Thy heavenly Father hath raised thee up as a witness and an evidence to his people, as well as to thee and thy family, that the power of God can save. And notwithstanding the people are sick many times, the Lord desires that his children should remember, especially this morning, that he never forgets them, whether they are sick or whether they are in health. In every condition the Lord remembers his children, and he is able to give them strength to pass through these trials.

And as I have advised my elders, so again I repeat to you [the elders] this morning, that when called to administer in the ordinances of my house, seek to exercise faith before me and I will bless you in life, and where my children shall die in the faith their death shall be sweet unto them. It shall be unto them that which shall relieve them from all sufferings. They need not have any fear.

And unto my children I desire to say this morning, it is the will of the Lord that you shall continue to live faithful and diligent, and when ye separate from these camp meetings, remember that the Lord hath been with you, that he will be with you elsewhere. He desires that you should constantly remember that if you are faithful when you may meet together his Spirit shall be among you. He desires also that we should so seek to purify our individual lives, that individually we shall be acceptable to him, and as he has said in the revelations of his word while here on the earth, we should not partake of the things of the world which are displeasing to him, and in

this way and by this method of life ye shall become what he has designed his children should be, as a city that is set upon a hill, as a light that can not be hid under a bushel, but where it can be seen, that others may see and the influence of our conduct may have its effect, and thus the promises of the gospel can reach them, and they may be persuaded to see and understand the truth.

Therefore, the message unto you this morning is to rejoice; rejoice in your hearts; forget not his goodness and mercy; that he is blessing his people whether in health or in sickness. Remember, as he has said before, he will never forsake you, but he will be with you in every trial, and at last, if faithful, he will by his Spirit raise you in the glorious resurrection, and the coming of the Savior shall have for you no terror, and peace and righteousness shall rule and reign throughout the earth, and his people shall enjoy his blessings through all his eternity.

This is the message of peace and encouragement and cheer to my people this morning.

It is not always wise to publish reports of spiritual manifestations, for at least two reasons. First, they are sometimes of a strictly personal nature, and concern only the one to whom they are addressed, and indeed can be understood only by him. Second, they are not submitted to the scrutiny of the quorums of the church, as are revelations coming from the one set apart to receive revelations for the church, and if published some are so unwise as to accept them as law and of equal binding force with revelations adopted by the church and published in the Book of Doctrine and Covenants.

But in this case there seems to be nothing in these manifestations of such a personal nature that harm will be done by publication, while there is much of general interest that may edify and strengthen the Saints. Let them be read with the Spirit and the understanding. And let the reader remember that all such communications, wherever published, rest on their own merits, not having been passed upon by the church, and should be read by individuals and weighed in the balance of common sense and scriptural comparison, all of them waiting the final test of time as to their fulfillment.

Elbert A Smith

Robert M. Elvin

Given July 31st, 1912 at the Lamoni, Iowa Reunion

[Published on September 25th, 1912 in The Saints Herald \(Vol. 59-39: 922-925\)](#)

The Lord speaks to the people in many ways. He is not confined to tongues and prophecies as avenues of communication. He speaks through the inspired sermon, the fervent testimony, and the spiritual hymn or anthem, and in many other ways. The manifestations of the Spirit are "given to every man," and as one has said, are "almost as diverse as individual natures are"; and it would be difficult to say which methods of communication are most important.

No branch, district, or reunion should conclude that the Lord has not spoken to the Saints merely because the gifts of prophecy and tongues are not enjoyed. And after all this has been said, yet the fact remains that tongues and prophecies, are gospel gifts, destined to be enjoyed until "that which is perfect" shall come. So it is encouraging to learn that they are enjoyed in goodly measure in the chief assemblies of the Saints.

It is reported that the late reunion of the Lamoni Stake was one of the best ever held, and the prayer meetings were of a very high order of spirituality, the gift or prophecy or vision being given some seven times. Four of these communications we are privileged to give herewith, as reported by Sister Estella Wight:

In times that are past I have called upon my people by the voice of my Spirit and warned them to be faithful; yea, to be very faithful, and the reason of this warning is manifest, that you may have strength to endure the temptations without yielding, and bear the trials that come to you without murmuring, and that you may not lose the integrity of your faith, but will be steadfast in the confidence that the gospel has inspired, that you may have a right to the tree of life, and rest satisfied with the reward that I have promised to the faithful.

And even now there are many present this morning in whose hearts is burning a desire that they shall discharge their duty, but there is something that they fear, and the weakness of their flesh is hindering; and I say unto you, Fear not, oh ye little flock, but put your trust in me, and I will give you strength, and as you shall occupy from time to time, and exercise yourselves in the privilege that I have vouchsafed to my people; you shall grow stronger and stronger as the days shall come and go, until many shall be strong with the witnesses of my truth in the midst of the earth.

Yea, the Spirit saith unto the Saints who have come hither: Many of you desire to hear my will concerning you, and the way and manner in which you shall hear is faithfulness in the discharge of your duty, and I will bless you. Therefore, hesitate not, neither await, nor put away from you that invitation that burns within your heart, that you shall be recognized as in the faith by the confession before my people as is required of you, that in public and in private you shall pour

out your souls in humble, earnest prayer, and then you shall have strength that when God's Spirit moves upon you, as it has and should and now moves upon many here under this tent, that you shall be able to stand up and to bear witness that God hath wrought with you for good.

And unto my servant John [Garver], the Spirit of God saith unto thee; I have watched over thee; I have guarded thy ways and inspired thy thoughts, and he who has been the adversary of my work from the beginning hath taken note of that which thou hast been able to accomplish, and he shall not oppose thee, but through false friendship and flattery and deceit, through the instrumentality of those who shall be your false friends, he shall work upon you to destroy you, and by reason of making you think that you are more than you are. Therefore, be humble; be contrite; seek earnestly, my servant, for wisdom, for understanding, and for knowledge, and he on thy guard, and thou shalt have my Spirit and thou shalt not be deceived by that which comes to thee in the wrong manner.

And unto my servant George [Hilliard], I have watched over thee all these many years, called thee out of the world, and from the ways of sin, because of the integrity of thy heart; and notwithstanding thou hast offended thy brethren many times by thy plainness of speech, thou art forgiven. Be steadfast, for in thy trials and thy afflictions and thy difficulties, thy prayers and the prayers of my people have been successful in raising thee up for the work that I have for thee yet to do. It has indeed been wisdom in me, it has been my loving kindness for the good of my work that thou shouldst continue yet in the office that thou hast been called to.

And unto all my people, I say unto you this morning, Be ye steadfast, be ye humble; for I call upon you not to live in the spirit of the world, nor to be drawn away by the enticements of the world; but to be humble and sincere, keeping in the integrity of your hearts the covenant that you made with me in the waters of regeneration. I am not displeased with you when you labor diligently for the gathering together of the things of this world, and that you may become rich and strong. You shall be both, for you shall gather even of the strength of your hands and the strength of your minds in the accumulation of the things of this world, for my glory and for the upbuilding of my cause. And therefore it shall come to pass that my servants of the bishopric, even of the local bishopric and the general bishopric, that the time will come, by the moving of my Holy Spirit, that they will not need to beg the members of my church that they may fulfill their duty; but their time shall be occupied in calling for that which shall be willingly and readily brought into the treasury of my house. Therefore be humble, and be not harsh one with another; and the ministry shall not find fault one

with another in their labors together for the upbuilding of my cause. Remember, oh remember that the time is near by in the past when I had to speak unto my servants to be not harsh one with another. Be not led in that direction; but let the spirit of wisdom, let the spirit of humility, let the spirit of love abide in you, and let your lives be devoted to my work, and, as the Lord God liveth, that which he promised unto his people, the blessings that you have received shall be forgotten by reason of the greater blessings that I have in store. My hand is held out. Fear not; be steadfast and faithful, and thus saith the Spirit, ye shall be blessed.

It is not always wise to publish reports of spiritual manifestations, for at least two reasons. First, they are sometimes of a strictly personal nature, and concern only the one to whom they are addressed, and indeed can be understood only by him. Second, they are not submitted to the scrutiny of the quorums of the church, as are revelations coming from the one set apart to receive revelations for the church, and if published some are so unwise as to accept them as law and of equal binding force with revelations adopted by the church and published in the Book of Doctrine and Covenants.

But in this case there seems to be nothing in these manifestations of such a personal nature that harm will be done by publication, while there is much of general interest that may edify and strengthen the Saints. Let them be read with the Spirit and the understanding. And let the reader remember that all such communications, wherever published, rest on their own merits, not having been passed upon by the church, and should be read by individuals and weighed in the balance of common sense and scriptural comparison, all of them waiting the final test of time as to their fulfillment.

Elbert A Smith

John Garver

Given July 31st, 1912 at the Lamoni, Iowa Reunion

[Published on September 25th, 1912 in The Saints Herald \(Vol. 59-39: 922-925\)](#)

The Lord speaks to the people in many ways. He is not confined to tongues and prophecies as avenues of communication. He speaks through the inspired sermon, the fervent testimony, and the spiritual hymn or anthem, and in many other ways. The manifestations of the Spirit are "given to every man," and as one has said, are "almost as diverse as individual natures are"; and it would be difficult to say which methods of communication are most important.

No branch, district, or reunion should conclude that the Lord has not spoken to the Saints merely because the gifts of prophecy and tongues are not enjoyed. And after all this has been said, yet the fact remains that tongues and prophecies, are gospel gifts, destined to be enjoyed until "that which is perfect" shall come. So it is encouraging to learn that they are enjoyed in goodly measure in the chief assemblies of the Saints.

It is reported that the late reunion of the Lamoni Stake was one of the best ever held, and the prayer meetings were of a very high order of spirituality, the gift or prophecy or vision being given some seven times. Four of these communications we are privileged to give herewith, as reported by Sister Estella Wight:

Unto my servant Lorenzo [Hayer], I have a word of cheer this morning, if thou wilt hearken unto my voice. I have known thy weakness all the days of thy membership among my people; but I have also known of thy willingness to do thy part. Thou art more willing than thou art conscious, thou art more able than thou art conscious to do; and thou shouldst remember that thou hast been asked by the Bishop of my church to occupy where thou dost now occupy because the experiences of thy past life have given thee that wisdom and understanding that are necessary in the matters that thou art called to pass upon from time to time. And I, the Lord, thy God, will give unto thee that wisdom that thou lackest in the time of thy need, and will bless thee, and thou shalt be able to receive of my wisdom to perform thy duty. So fear not. I have blessed thee with health even beyond that which thou hadst before thou didst take upon thee this burden, and if thou wilt continue to work thou shalt have joy and comfort in thy service.

Thou art not able to go out in the field and work in the ministry as other men are able to do; but thou art able to work in this way. Therefore, continue in thy work until it shall be accomplished.

And unto my servant, W. B. Paul, I have a word this morning. Thou hast desired that I should speak unto thee. I am pleased to recognize thee. Thou hast been faithful unto that which I have called thee to do heretofore. In so far as conditions have permitted, in so far as the condition of thy companion would permit, and in so far as thou couldst withdraw thyself from thy daily toils, thou hast served me in an acceptable manner. Thou hast been enabled to do much and thy

service is acceptable to me; and I desire to place upon thee an additional calling, even the calling of a priest among my people. If thou canst find it in thy heart to accept of this place I shall bless thee and my Spirit shall rest upon thee and shall be with thee, and thou wilt be able to labor in that manner that is acceptable unto me.

And there are many of you among my people whom I desire to call into my ministry. Even some who now occupy it is my desire in time, and very soon, to call them to other places; and there are those who occupy not now in any place in the ministry who shall hereafter occupy if they are faithful.

I would have my servants to remember that when they are called upon to occupy in the ministry in my church, they are required to study to show themselves approved; and when mine apostle wrote to one of my young ministers in this connection he was admonished, and he understood that he was admonished, not only to study the word of God, but also to study his own manner and method and his deportment, in the stand and out of the stand, that his admonition might always be effectual and accepted by my people. I admonish my servants that they should remember that it is I who have called them to do the work; not in their own way, but they should seek to perform it in my way; and they will not be able to do this unless they are occupying before me in that manner that shall enable them to call down upon themselves the peace and presence of my divine Spirit.

I have spoken unto thee by my Spirit this morning. Ye have hearkened, Your souls have rejoiced within you. Remember that I, the Lord thy God, am patiently waiting to bestow upon you more abundantly. It has been said unto you before upon these grounds that this my Spirit, of which you have been permitted to partake, is but a foretaste of that which will come upon you hereafter. Therefore, be of good cheer; press on to the mark of the high calling in Christ Jesus, and thou shalt experience hereafter even above that which ye have known before. My hands are full; my hands are heavy with blessings for my people, not only spiritual blessings, but temporal blessings also; and it is my good pleasure that you shall continue after this manner after you shall disperse from these grounds, and in your meetings in the various communities you will receive an added abundance of my divine grace. This will be possible unto you if you will continue acceptably and seek not to do your own will, and not to work after your own manner; but to study my ways that you may occupy in your calling in a manner acceptable unto me. Thus saith the Spirit.

It is not always wise to publish reports of spiritual manifestations, for at least two reasons. First, they are sometimes of a strictly personal nature, and concern only the one to whom they are addressed, and indeed can be understood only by him. Second, they are not submitted to the scrutiny of the quorums of the church, as are revelations coming from the one set apart to receive revelations for the church, and if published some are so unwise as to accept them as law and of equal binding force with revelations adopted by the church and published in the Book of Doctrine and Covenants.

But in this case there seems to be nothing in these manifestations of such a personal nature that harm will be done by publication, while there is much of general interest that may edify and strengthen the Saints. Let them be read with the Spirit and the understanding. And let the reader remember that all such communications, wherever published, rest on their own merits, not having been passed upon by the church, and should be read by individuals and weighed in the balance of common sense and scriptural comparison, all of them waiting the final test of time as to their fulfillment.

Elbert A Smith

Robert M. Elvin

Given August 3rd, 1912 at the Lamoni, Iowa Reunion

[Published on September 25th, 1912 in The Saints Herald \(Vol. 59-39: 922-925\)](#)

The Lord speaks to the people in many ways. He is not confined to tongues and prophecies as avenues of communication. He speaks through the inspired sermon, the fervent testimony, and the spiritual hymn or anthem, and in many other ways. The manifestations of the Spirit are "given to every man," and as one has said, are "almost as diverse as individual natures are"; and it would be difficult to say which methods of communication are most important.

No branch, district, or reunion should conclude that the Lord has not spoken to the Saints merely because the gifts of prophecy and tongues are not enjoyed. And after all this has been said, yet the fact remains that tongues and prophecies, are gospel gifts, destined to be enjoyed until "that which is perfect" shall come. So it is encouraging to learn that they are enjoyed in goodly measure in the chief assemblies of the Saints.

It is reported that the late reunion of the Lamoni Stake was one of the best ever held, and the prayer meetings were of a very high order of spirituality, the gift or prophecy or vision being given some seven times. Four of these communications we are privileged to give herewith, as reported by Sister Estella Wight:

Having occupied twice in the prayer meetings I hesitated to occupy at this time; but I went and told Brother Smith that which I had during the prayer meeting, and he and Brother [George] Hilliard concluded I should present it before Brother Hilliard occupies.

I saw a beautiful plot of ground, perhaps twelve acres, and perfectly level, the first part of it with no breaks, then a slight incline with trees uniform and symmetrical in size, and in their being trimmed up about forty feet, spreading out, giving beautiful shade, and those around the tabernacle or pavilion were the larger, and they were smaller as they receded from the pavilion. There were flower beds in stars, in squares, in crescents, and in crosses, the most beautiful flowers that I ever saw.

The entrance to this plot of ground was about twenty feet wide, with two large stone pillars, one on either side of the driveway. The driveway was about twenty feet wide and ran about one hundred feet, then formed a circle around the tabernacle; but through the grounds from and around it there were many four-foot walks leading to the pavilion. The pavilion was about two hundred or two hundred and fifty feet long. It was built in the form of a cross. The farther end was perfectly square; the ends of the cross were perfectly square, and the pulpit and choir platform was a semicircle with the seats rising one above the other, accommodating about two hundred persons. The speaker's platform was about six feet wide and about fifteen feet long and stood outside the singers' platform, and from two pillars, one at either end of the speaker's

platform, there was a sign (the groundwork was of a cream color, the letters standing out about an inch, were pure white, glistening white), on which was written: "Welcome to those who love the Lord." On the pulpit, the altar of God, were beautiful white letters. This altar was also of a semicircle. On this, the right side of the pavilion, perhaps forty or fifty feet away from the altar, was another written sign, and this sign was: "These are they who have made sacrifice and are my children." Upon this, the left side of the pavilion, was another inscription: "None are permitted here to whom the message of my truth hath been given and they have not complied with the instructions that were given unto them."

I was not permitted to enter into this great meeting. There were hundreds upon hundreds gathered. There was a veil between myself and the individual who was with me that gave me instruction, and the assembly; but on the platform I saw four aged men who were presiding over this meeting, and they and the congregation were dressed in white. Two of these men I thought that I knew. One looked to me like Bishop Israel L. Rogers, and the other Bishop George A. Blakeslee. The other two men I did not know.

In the congregation there was perfect order, and there was no rustling upon the floor. I neither know nor understand the reason why there was no noise. Even when men walked upon the floor there was no sound from their walking.

Among those that I saw stand up and speak, and they spoke very briefly, not occupying more than a minute at a time, the first one that I knew was David Dancer; the second one was James Whitehead. I also saw the father of William A. and Frank Hopkins, of Lamoni, and Elijah Banta, and many others.

I saw in that audience no living person that I now know, but many that I knew here and elsewhere of the church membership. There was a sweet, solemn, pleasant feeling in my heart. I know not what the vision meant, but I enjoyed the sight. It was as a flash to my view, and the Spirit of the Lord rested upon me. I felt impressed to tell it to Brother Smith, and I have told it now at his request.

It is not always wise to publish reports of spiritual manifestations, for at least two reasons. First, they are sometimes of a strictly personal nature, and concern only the one to whom they are addressed, and indeed can be understood only by him. Second, they are not submitted to the scrutiny of the quorums of the church, as are revelations coming from the one set apart to receive revelations for the church, and if published some are so unwise as to accept them as law and of equal binding force with revelations adopted by the church and published in the Book of Doctrine and Covenants.

But in this case there seems to be nothing in these manifestations of such a personal nature that harm will be done by publication, while there is much of general interest that may edify and strengthen the Saints. Let them be read with the Spirit and the understanding. And let the reader remember that all such communications, wherever published, rest on their own merits, not having been passed upon by the church, and should be read by individuals and weighed in

the balance of common sense and scriptural comparison, all of them waiting the final test of time as to their fulfillment.

Elbert A Smith

Hugh N. Snively

Given on August 25, 1912 in Stewartville, Missouri

[Published on October 2nd, 1912 in The Saints' Herald \(Vol. 59-40:959\)](#)

Hearken unto me, oh ye my people, saith the Lord! Hearken unto me! I am watching over you; and behold my Spirit will be given unto you, to your joy and comfort, and so you shall be enabled to overcome the evils of this life; those things which are trials unto you, you will be able to overcome them, and be prepared to enjoy that which I have promised unto my people. Therefore, the Spirit saith unto you, oh, ye my people! Be faithful, for I am watching over you. Yea, my Spirit is hovering over you for your joy and good and comfort, if you will be faithful and diligent, walking in the ways of truth and right before me. I will bless you, and the time is near at hand when my people shall arise in greater power, the power of my Spirit, than they have heretofore enjoyed. I am watching over my people; Zion shall be redeemed, and my people shall be blessed, saith the Lord your God.

Hugh N. Snively

Given on August 27th, 1912 through the gift of tongues, which he then translated

[Published on October 2nd, 1912 in The Saints' Herald \(Vol. 59-40:959\)](#)

Hearken unto me, oh ye my people, saith the Lord your God! Inasmuch as ye are faithful, humble, meek and diligent in keeping my law, as I have given it unto you, behold I am your Lord and your God, and I will stand by you. By my power, I will enable you to accomplish the work which I have sent into the world. Yea, I say unto you, oh ye my people, if ye are faithful before me, I will open the windows of heaven and pour out such blessings upon you as you shall not be able to contain; yea, in fulfillment of my word which I have given unto you, I will bless you. And unto you, my servants, I say unto you, be ye faithful, even you who are aged, for I will be with you in your labor for the upbuilding of my work, for the establishing of my righteousness upon the earth. Yea, I will reward you for all your labors and you shall be accepted in the day when I come to make up my jewels. And unto you, my handmaidens: I will bless you; I will reward your services. Be ardent in praise, adoration, and in the way of testimony for those by whom you may be surrounded. Yea, I have watched over you and have stood by you all along the journey of life, and I will be with you and strengthen you and help you to accomplish the work which I have sent into the world.

Robert M. Elvin

Given on August 30, 1912 in Stewartsville, Missouri

[Published on October 2nd, 1912 in The Saints' Herald \(Vol. 59-40:960\)](#)

God is well pleased at your example and with nearly all those that have gathered together. There are some who profess my name and are not living up to the light that they themselves have. But when my people shall live up to the law that they have received and profess' before the world, all the blessings that I have promised in the past shall be realized by my people now. The blind shall have their eyes opened; the deaf shall have their ears unstopped; the lame shall leap for joy; and those that languish upon the sick bed shall be raised up, to the glory of God, and to the joy of their friends, and to the surprise of their neighbors. Yea, verily, saith the Spirit, the time has come for my Saints to apply the laws that I have given, to equip themselves at all times before me, and my work shall go forth with such power and glory, to the convincing of a good many souls; and those whom you have thought had little concern in this work shall be compelled to confess and obey the commandments that I have given. You shall enjoy such blessings in the future as you have not enjoyed hitherto. Therefore, be faithful, oh ye my people! Be ye faithful, be ye very faithful; be diligent in prayer; be conservative in your conversation; seek diligently to understand the commandments that I have given and the history of my people, and walk before the world as those who are imitating the labor of my Son, Jesus Christ, your Redeemer, and it shall be well with you. Thus saith the Spirit in Jesus' name. Amen.

A.W. Head

Given on September 1st, 1912 in Stewartville, Missouri

[Published on October 2nd, 1912 in The Saints' Herald \(Vol. 59-40:960\)](#)

I say unto you by the Spirit of the living God, oh, ye my people, be faithful and humble, put away pride from among you; seek the Lord in mighty prayer, and fast and pray that peace may rest upon you, for I say unto you there are trials before you, for my people. Yea, and inasmuch as you will call unto me as I have asked in times past, I, the Lord, your God, will not forget you. Yea, I will stand by you inasmuch as you will keep my commandments. And I say unto you, Bring in your tithes and offerings, that those who are laying aside and have been faithful in the work, the aged, may be supported and may be cared for as long as they are here in this tabernacle of clay. And I say unto you, Bring in your tithes and offerings that my work may increase. Yea, I say unto you, The time is near when my Son, even my Son Jesus Christ, will come, and inasmuch as you are faithful in keeping my commandments, I will stand by you in times of trial, when evils shall come upon you; for I say unto you, Sickness will invade your household, and inasmuch as you will have trust and confidence in the promises I have made unto you, I, the Lord, your God, through my servants, when called upon, will heal your sick. Yea, and the time is not far hence when the lame will be made to walk under the hands of my servants; yea, and the deaf shall hear. Be faithful, be faithful in keeping my commandments; for I, the Lord, your God, am watching over you. Yea, it has been pleasing unto me that my people have gathered here upon this ground, and I say unto you that I have poured out my Spirit upon you, and the angels have watched over you; and as the time is drawing near when you will separate, trial will come upon you, and Satan will try to thwart my work. And I say unto you, Be faithful when you separate, and go forth and I will be with you, and my joy will be with you, and my peare shall go before you, and the time will be when many of you will be gathered here again. Be faithful in keeping my commandments; bringing in your tithes and offerings to my storehouse, and inasmuch as you do this you will prosper both in basket and in store, and I, the Lord, your God, will provide for those that are in need. Thus saith the Spirit unto you.

Hugh N. Snively

[Published on November 6th, 1912 in The Saints' Herald \(Vol. 59-45:1081\)](#)

As you requested me to write you a few lines relative to the vision or dream I had of the personality of God, I will endeavor to do so, but I will state some of the reasons why I think this was shown me. This of which I am writing occurred several years ago. I had been reading in the Bible, John 14:7-9: "If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. . . . He that hath seen me hath seen the Father; and how saith thou then, Show us the Father?" Also in the Book of Mormon, page 505, small edition, where it gives an account of the brother of Jared cutting out sixteen small stones from the rock and carrying them to the top of the mountain, that the Lord might touch them with his finger, that they might give light in their vessels. After pleading with the Lord for this purpose, the Lord stretched forth his hand and touched the stones with his finger, and as the veil had been taken from the eyes of the brother of Jared, he was permitted to see the finger and hand of God. When he did this he fell to the earth before the Lord, overcome with fear. After an account of the exceeding faith of the brother of Jared, the record tells us that the Lord showed himself to him. Because of this and because he had received such a knowledge of the Lord he was told that he was redeemed from the fall and was brought back into his presence; then the Lord said: "Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. I am the Father and the Son."

The last two declarations made to the brother of Jared, together with that made by Christ to Philip, as recorded by John, seemed to exercise my mind very much, so on retiring to bed one night I had the following dream or vision: I saw a personage whom I was made to understand was God, the eternal Father. This personage had the most perfect body in form I had ever seen-no human body is so nearly perfect in form as this one appeared to me. He didn't seem to have a body of flesh, as we apply the word to our flesh, but a body of power and glory. I was permitted to look within the veil and behold him. His body was transparent, so I could see it quite distinctly; there was a veil or something which was removed from his body or my eyes so that I was enabled to see and understand that it was the personage of God; with this the vision closed.

As to the having of any doubt as to the personality of God and of Jesus Christ, I have none. I think I can say I know that God is, and that Jesus Christ is the Son-two distinct personages. Though when Jesus was here he represented in the one body both the Father and the Son, we must remember that he was God manifest in the flesh, and that he did nothing of himself; neither did God do anything of himself in the beginning of the creation of the world, and all things that have been created, it has been through the word of his power, which was his only begotten Son. So he, being chosen of God, became a copartner or coworker with God, and where he went he represented both himself and the Father. He became the Son through compliance with the demand of the law of justice, and took upon him a tabernacle of flesh;

thereby became subject to the law of death, by which he brought to pass the resurrection of the dead.

Just before Christ was put to death, he prayed to the Father, "I have glorified thee on the earth; I have finished the work which thou gavest me to do: and now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."-John 17:4, 5. After his resurrection and ascension to the Father I believe he received that glorified condition which he had prayed for, which he had left with his Father while he was here in the flesh. After his resurrection he said to his disciples: "All power is given unto me in heaven and earth." (Matthew 28: 17.) He had paid the last debt, (death) and now received power in heaven and in earth equal with God.

In Hebrews 1:2, 3, we read: "Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person." In the Book of Mormon, page 506, small edition, we read: "Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning, after mine own image. Behold this body which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit, will I appear unto my people in the flesh." The above is plain doctrine, so plain that anyone may understand it. God is a personage of spirit, power, and glory, and Jesus Christ is the express image of the Father. If we are faithful "our vile body will be fashioned like unto his glorious body."

"I shall be satisfied when I awake in his likeness."

1913

Anonymous

[Published in Revelation in Our Time, page 5, in 1913](#)

Given by the Spirit to a little girl in the early days of the church and found in I.N. White's scrap book.

The day of trouble now has come,
 And we must flee away.
A bloody scene will soon take place
 In North America.

Iniquity doth now abound,
 And sin and vanity.
Much wickedness can now be found
 In North America.

The warlike troops will soon appear
 For battle in array;
Sudden destruction will appear
 In North America.

Towns and Cities shall be burned,
 and smoke becloud the day;
No human pity shall be found
 In North America.

A dreadful pestilence will rage,
 and earthquakes shake the ground;
O, what a dreadful scene appears,
 In all the earth around!

Sad lamentations will be heard,
 By those who have been spared;
And soon they'll feel a famine sore,
 As prophets have declared.

Come, O my people, saith the Lord,
 Come Israel, gather home;
Join heart and hand with one accord:
 Come out of Babylon

Ann Chrowshaw

As recounted to (and by) Hazel Knisley on August 14th, 1912, but was given in 1887 or 1888

[Published in 1913 in Revelations In Our Time, page 50-51](#)

Her husband, as well as herself, were at this time members of the Reorganized Church, while her brother-in-law wa's a member of the Brighamite Church. Often the Brighamites tried to show them (the Josephites) wherein they were wrong and this vision given to her at this time was a great comfort to her, as it left her mind free from any doubt as to which of the two churches was right.

One evening while sitting on her bed a vision appeared before her in the form of two personages. The one on her right hand appeared to be her husband, the one on her left, her brother-in-law. Each held an unrolled canvas in his hand. Her brother-in-law partly unrolled his and she saw a beautiful painting of the top part of a tree which was covered with flowers and beautiful green, glistening leaves. Her husband unrolled only a small portion of his canvas and all she then saw looked rather dull. She then asked of them, "What does this mean?" They both replied at once, "These two paintings represent the two churches, and you are to judge for yourself as to which is right." She said, "Surely then the Brighamite Church must be right, for your painting (speaking to her brother-in-law) is much more beautiful." At this he looked pleased. But at this juncture they both entirely unrolled each his own canvas. And now she noticed that her brother-in-law's tree, just below where he had previously unrolled the canvas, had a wide band around it holding the limbs together and it had no roots at all and a very short trunk, only about one foot long, while her husband's tree was also covered with beautiful flowers and glistening green leaves and had many large strong roots spreading out through a very rich soil in every direction, between which many young and tender roots were springing out. As she gazed, she marveled and thus addressed the two men. her brother-in-law she said, "Your Church will wither and fall for its limbs are held together by a band, and it has no roots or soil in which to grow." To her husband she said, "Your Church will grow and like its many spreading roots will spread east, west, north and south for it is a very, very beautiful tree and has many roots and much rich soil in which to grow." At this, both personages rolled up their canvases and slowly vanished from her sight.

I.N. White

[Published in Revelations in Our Times, pages 69-71](#)

On September 1st, 1880, I was at home in Edwardsville; was getting things fixed for my family financially. I felt tired in spirit, thinking what an uphill business it was for an elder to leave his family and go into the cold-hearted world to present the word to them, and at the same time often receiving from them nothing but jeers and a turning away in contempt from our faithful testimony.

O, how trying! My wife prepared supper; but my heart was too full of grief to partake. I went to God in prayer, and smothered my grief in tears; retired and dreamed the following: I saw you, Bro. Joseph, and many others standing; at their back was a large tract of land, a plain. Before them a dark mountain, the side toward us was perpendicular.

On the top and very brink stood people. I could see leaders among them who kept up the cry, "I am the leader and I have the authority." One by one these men would pitch forward and fall at your feet in an expiring condition. Some would leap headlong after falling and die; others would sink gradually into the ground, while others kept up the cry, "I am the man, have on the Martyr's clothes." (They were dressed in dark clothes.) I looked at you; you turned half way round and looked upon them sorrowfully, smiled and said nothing.

I looked and a window opened into this dark mountain; a room was there as high as the mountain and deep and wide. I saw one of our elders enter, sent on a mission for six months. He warned the people of the judgments to cothe. I could see people all astir in every part of the immense building. Ere the elder reached the further end I heard the cry from every quarter, "We are the Church of Jesus Christ of Latter Day Saints and are seventy-five thousand strong." Before the elder returned, the building, which now seemed to be nothing but a shell, commenced to vanish and entirely disappeared; and the inhabitants learned for the first time that they were homeless. The great dark mountain commenced to give way and turned into a cloud of light. The clouds in heaven seemed lit up with a halo that I never before witnessed. What was surprising, all of the change took place without any noise perceptibly. All of this time we had been facing this dark scene, but now we turned to walk out on this plain that had been to our back, and I felt a breeze like a rushing wind and it passed over the true Church of Latter Day Saints, and the elders felt renewed in Spirit, and started on their missions with light hearts; and I heard it said: "Now is the day when thousands will come into the Church." I saw large congregations standing and looking at the Latter Day Saints and wondering what had happened.

We seemed to be walking in a different element. With joy did I resume my mission of charity to the world. I awoke and arose from bed and praised God in Spirit. May God assist you, Bro. Joseph, to fill your great mission in connection with others of the "called," is my prayer.

R.C. Evans

Given in tongues and interpretation by the Spirit in Toronto, Ontario on Wednesday, October 23rd, 1912.

[Published in the Saints' Herald on January 1st, 1913 \(Vol. 60-1:4\)](#)

Sung to the tune of "When the Roll is Called Up Yonder, I'll Be There"

Soon the bright and glorious morning
Of the Resurrection Day,
Shall dawn with brilliant beauty o'er the land;
When my saints will rise to meet me,
As I come through opening clouds,
When the great Millennium army I command.

I am coming in the morning,
I am coming in the morning,
I am coming in the morning,
When the night is o'er, then dawns eternal day.

Soon the trumpet's blast will waken
Those who sleep in earthly beds,
Then the gates of Paradise shall swing ajar;
There amid supernal splendors,
In my presence evermore,
Shall my saints rejoice in glory, bright and fair.

I am coming in the morning,
I am coming in the morning,
I am coming in the morning,
When the night is o'er, then dawns eternal day.

When I speak the church shall tremble,
And the world shall feel the power,
Then my servants shall be called priests and kings;
They shall teach and rule the nations,
Until every knee shall bow,
And the universe my coronation sings.

I am coming in the morning,
I am coming in the morning,
I am coming in the morning,
When the night is o'er, then dawns eternal day.

John Weston

Given February 7th, 1909

[Published in 1913 in Revelations in our Time, pg 47-48](#)

Hearken unto me, Oh ye people, saith the Spirit, for many blessings have I in store for you. Many great things are to take place on the earth, so round up your shoulders for Zion is to be redeemed soon, and great work lies in your hands. I am pleased with you as you assemble before me from time to time to commemorate the sacrifice made for you. Be of good cheer; for great blessings are in store for the faithful; great things are to be accomplished.

The Angel that restored the Gospel is still at the helm, and will continue to have charge. All things shall work righteousness for those who keep my commandments. The desolations I have spoken of are going through the land, even in storms and winds, but humble yourselves and keep my commandments and I will protect you, the Destroying Angel shall pass you by, and inasmuch as you go into your closets in humility in secret prayer, not only for the Spiritual law to be fulfilled, but the temporal law as well, I will bless you and you shall receive more and more of my Spirit. And as has been spoken, the time is at hand that blessings will be poured out on the Lamanites; the time is soon coming that my Temple will be built, and they will come into my church with their thousands and help to build up this work, and thus help to redeem Zion. Be ye faithful one and all, and I will pour out my Spirit on you, saith the Spirit.

Richard E. Bullard

Given on April 14th, 1909 in Lamoni, Iowa

[Published in 1913 in Revelations in our Time, pg 77-78](#)

Thus saith the Spirit: concerning the work that is to be performed among the people known in the world as the Lamanites, the time is at hand when my work among them shall be prosecuted. The record that has been hid so long in the ages past, is no longer to be hid. My people are commanded to take it from their shelves and to make a study thereof. I have decreed that through my church and the auxiliaries that have been organized for the study of this work. My work shall go forth among them in power, not to them in their wild and savage condition shall this work be performed, neither shall the success of my work in this line be marked, but to those that have had the privileges through the work being performed by the Government, upon whom I have laid my hand, and whom I am directing in this matter, that they, under this direction have received an education and light preparatory to the receiving of this message. And I say unto you that from among those who are thus being educated, I will call into the ministry, and those people shall hear from their own, the message of life. And as I, the Lord, have promised that the Lamanites shall blossom as the rose, so shall this work be fulfilled, and the time is dawning for their emancipation from darkness, from ignorance and from superstition. And the word of the Spirit to those who have been active in this department of my work is, be ye comforted, and lift up your hearts and rejoice, for I, the Lord, have set my seal upon this work."

May the Lord help us as his people to push forward that which is committed to our trust, and the Spirit this morning commands us thus to place ourselves where God can use us in this great and glorious work of the dissemination of his truth among the remnant of the house of Joseph that his word may be fulfilled.

John Weston

Given on April 10, 1912 in Independence, Missouri

[Published in 1913 in Revelations in our Time, pg 82](#)

Verily I say unto you, my people, lift up your heads and rejoice, saith the Spirit. Pay heed to that which you have heard this morning from my servants, for they are true. Behold I say unto you, inasmuch as you are humble and prayerful before me, saith the Spirit, I will bless my people. You shall go to your homes carrying the glad news home to your branches and your districts and your homes, and bid them to heed the admonition that has been given you from time to time; that you shall set your house in order, pay your devotions to the Lord, that you shall set your families in order and teach the children the principles of the doctrine of the Lord Jesus Christ.

Yea, verily I say unto you, lift up your heads and rejoice, for the day is dawning when I shall come to take up my abode with you and reign as King of Kings and Lord of Lords. I will carry out my work, saith the Spirit; I will redeem Israel, and the time shall not be long when the Temple shall be built, yea in this generation it shall come to pass, and my glory shall rest upon it, and I will redeem my people. They shall be endowed with power from on high and go forth to the nations of the world and proclaim my gospel to those now sitting in darkness, and they shall lift up their heads and rejoice and come to Zion with songs of everlasting joy. And verily I say unto you, those from the north are preparing themselves to come and meet with you upon this sacred spot, upon this spot which I have dedicated unto myself, saith the Spirit. Amen.

Richard E. Bullard

Given on November 26th, 1908 in Waterville, Maine

[Published in 1913 in Revelations in our Time, pg 82-84](#)

I awoke this morning just before the clock struck the hour of four. I lay in meditation hearing the clock in the adjoining room strike the hours and half hours until 6:30, when my mind was engrossed in the work in hand, and the message I am trying to deliver to the people of this neighborhood.

I was dwelling on the theme of the Church of the Lamb of God and how it would look when perfected. My mind gradually became more and more illuminated with divine light and power, The purpose of the Savior's reign upon the earth was made more and more plain to my mind and understanding than ever before, as I saw the effect of that education upon the Saints. When suddenly I saw the Holy City descending from God out of Heaven; the glory and splendor thereof no tongue can tell. It came down gradually and as it touched the earth which was also in a glorious condition, the gates of pearl were opened, and near to the entrance thereof stood Jesus Christ with a throng of glorious beings clad in spotless white. The Savior arranged them in processional order and taking the lead, conducted them through the gates of the Holy City, or temple (for it had more the appearance of a large, magnificent temple than that of a city) to the throne from which the Father had arisen.

most

The Holy Father Jehovah was at the opposite part of the entrance, and the Saints, the Church of the Lamb, or of the first born, were conducted by our glorified Savior to the presence of his Father, just as a bridegroom would conduct his bride whom he loved to his father. The countenance of the Father I was not permitted to see, but I heard and felt the welcome accorded the Bride when presented to the Father. I saw her once as a lovely bride upon his arm as he neared his Father, and presented her for the acceptance and joy of his Father.

The smile of love and delight pictured in the face of the most blessed Son of God was the delight of that most glorious abode. I was permitted to experience for one moment the ecstasy of that love, its wonderful depth and satisfying power. How my soul was thrilled by that moment's experience. The faces of the Saints, their arms, hands and feet were of the most exquisite whiteness as were the robes they wore.

I was there, I saw it all, and was made to feel and know nothing can enter there that has the faintest taint of defilement upon it, but only the friends of Jesus Christ whose robes have been washed white in the blood of the Lamb.

The sight then faded away, but the influence was with me as I found myself breathing heavily, and the holy influence of God's spirit filling my being, and my cheeks were wet with the tears of joy flowing from my eyes. All glory and honor and majesty and power unlimited be unto God and that darling son of his, who has wrought out for us so wonderful a salvation.

My soul thrills with delight as I pen these lines and the same delightful influence is with me and I marvel that one so unworthy should be thus remembered of my Father. Receive most blessed one my thanksgiving for thy dear Son's sake. Amen.

Emma Kennedy

Given on April 13th, 1911

[Published in 1913 in Revelations in our Time, pg 84](#)

Oh my children, wilt thou listen to the voice of the Master and come unto me as these little ones do? I will reach down and take you by the hand; I will be, as it were, a wall of fire about you. I will build unto you great monuments of peace. Come unto me, my little ones, I plead with you. Doubt not. Leave the cares of the world behind you and listen, for I have the spoken words. You shall be redeemed for I am your Father and I have reached down into the world and sought you. Oh, come closer, I plead with you that I might work for you and redeem you out of the world.

Richard E. Bullard

Given on September 11th, 1909 at the Huntington Beach Reunion in California

[Published in 1913 in Revelations in our Time, pg 85](#)

Thus saith the Spirit unto you my people assembled to worship your Heavenly Father, he who loves his children and will bless all who honor him and keep his commandments.

Thou hast been blessed in your assemblies, but much more of his blessings could you have received had you heeded the council and admonition of my servants in the opening exercises of your gathering together. Thou wast admonished to offer up thy prayers in the tents, and to forget not thy family devotions; but to call upon the Lord for his blessings to rest upon his servants in their labors among you, also that you might prepare yourselves for what your Father had in store for you.

But many have left unheeded this counsel and have been careless, and because of this the richer blessings have been withheld which would have pleased your Heavenly Father to have given you.

Remember, oh, remember, you are living in perilous times when disaster lurketh around you, when terror will seize those who are not living near their Master and treasuring up faith against the day of need.

Be ye prayerful, gather thy children around thee; pray with them and for them that they may be awakened to the dangers spread by the evil one in their pathway.

My hand in judgment is resting upon the ungodly, for this is the day spoken of by my servants the prophets, when my judgments would fall heavily upon them.

Yea, the time soon cometh when the land upon which thou art now standing shall tremble beneath your feet, and the waves which now come and go upon the sands before you shall roll beyond their bounds, and many shall be swept away.

The Lord has by his hand kept in abeyance the ocean's waves, but the day cometh when his hand shall be withdrawn, and then great destruction and woe shall fall upon the wicked and rebellious; but if thou wilt remain faithful and stand in holy places I will continue to protect you. Therefore be ye faithful, heed the commandments given thee to guide your lives and I will be your deliverer. Amen.

Richard E. Bullard

Given in Independence, Missouri on November 19th, 1911

[Published in 1913 in Revelations in our Time, pg 93](#)

Thus saith the Spirit unto you my people: the day of blessing from thy Heavenly Father is upon thee, but as I have said my judgment shall begin at the house of the Lord, so has my judgment begun, and my wrath is kindled against the wicked and rebellious, so a day of sorrow awaits them and upon this place and the regions round about shall my hand be felt in judgment.

I have decreed that my people shall be redeemed, I have decreed that the land which has been consecrated unto me shall be redeemed, I have decreed that my people shall purchase this land by sacrifice; and behold, I, the Lord, will assist you in this work, and the day will come when I will sweep from among thee those who have proven to be enemies to my work and its progress, and the day is near at hand when the barriers that have been placed before my people and the accomplishment of the work that I have placed within their hands shall come to naught and to thy enemies my judgment shall be felt. Many hearts shall be made sorrowful, but the hearts of my people eventually shall be made glad.

Occupy therefore, where the Lord thy Heavenly Father hath called thee to occupy; remove pride and vain glory from thy heart, stand in holy places where thy Father can reach thee, and thou shalt escape those things that shall come upon the wicked and rebellious, for MY ZION shall be established and my people shall flourish, and the promises that I have made unto thee shall be fulfilled. And the day is near at hand when emancipation shall come to my people from that which has hindered their progress, and the hand of the Lord shall work mightily for them.

Therefore, hearken unto the admonition of thy Father unto thee this afternoon. Oh, my people; be humble of heart, contrite of spirit, pure of purpose, humble yourselves before me, be faithful and true to thy covenant that thou hast made, and the blessing of endowment shall rest upon my Church and its people saith the Spirit, so that my work shall go on, not in the strength of man, but in the strength and power of my Spirit, for this alone shall be the weapon of thy defense and the power by which thou shalt bring about success; and as I have promised so will I fulfill, as I have designated, so shall my purpose be carried out and none can hinder, as I, the Lord, have spoken.

Therefore, rejoice in thy hearts, oh my people, and be true and faithful to thy covenant and thy Father shall come near thee in blessing so that the rejoicing of my people shall come up before me acceptably saith the Spirit.

Emma Simpson

Given on December 25th, 1910

[Published in 1913 in Revelations in our Time, pg 94](#)

I have put my Spirit upon you and caused you to see into the mysteries of my kingdom. Have I not caused thee to see the destruction of many great cities? Yea, even the great and abominable city of New York; thou hast seen the buildings thereof topple over and fall to the ground like unto one drunken with much wine, and thou hast seen the streets thereof swell and burst forth and dissolve as it were and fade away and go into nothingness. And hast thou not seen much people run and lift up their hands in terror and suddenly fall to rise no more and be swept into the ocean? Yea, thou hast seen these things for I, the Lord, have shown them unto thee and thou hast seen many other places.

Thou hast seen a general destruction take place, for thou hast seen the mountains tremble and crumble and fall to rise no more. Thou hast seen, for I have caused thee to see, countless people destroyed from off the face of the earth, for surely I will sweep the earth with a besom of destruction for the people will not hear my voice or hearken to the things I say unto them, and because of this I have decreed a decree of utter destruction. I will cause a dreadful and disastrous sickness to come upon them and many shall fall to rise no more, and some shall be cut off and that without remedy.

Many shall fall in the streets and great sorrows and much mourning shall result therefrom, for verily this is a day of wrath and I will visit the people as I will saith the Lord your God.

Richard E. Bullard

Given on January 2nd, 1910 in Denver, Colorado

[Published in 1913 in Revelations in our Time, pg 95](#)

The Spirit Has Rested Upon Me For Some Time and Urges Me to Rise and Deliver What is Given Me for You.

Thus saith the Spirit: The Lord is pleased with his people assembled here this morning, who have tried to prepare themselves for a Father's blessing and to commemorate the sacrifice of their Lord and Master.

The Lord loves his children and is yearning after their welfare and for the preparation of heart necessary for the blessings he has in store for them; he is pleased to see you come together upon this the first Sabbath of the year to worship him.

The year now gone into history has chronicled many sad and disastrous events and many hearts have been made sad. The year which now opens up before you will chronicle more disaster, for millions will be made to suffer because of disease and scourges that will pass through the land; this is the time of my judgments, and the times will wax worse and worse, and the faces of many will blanch with whiteness because of woes such as was never before known, and the righteous shall hardly escape.

Therefore, treasure up the words of the Lord, for he has spoken to his people repeatedly to come out from the world and its follies and pleasures. Therefore, heed the word of the Spirit to you this morning and turn your back upon the world and its vanities and pleasures; come out from the sins and mysteries of Babylon and get in touch with your Heavenly Father, and in the day of terror thou shalt be delivered.

Uphold those in authority among you and seek to honor them in their labors of love among you.

And to the young saith the Spirit, this is the time to grasp the opportunities opened up before you; your Father loves you and is desirous that thou shalt get near to him in spirit, and prepare for the great work lying before you, for upon you will rest great responsibilities.

Therefore, Oh my people, be not harsh towards the young, but remember their spirits are tender, and they need the love of those of older years to help and encourage them, for my eyes are upon them and they shall yet shine as the stars among you, and do a great work for their Heavenly Father and the church.

And as thou art building a house to my name, this is pleasing to thy Lord and Master, and those engaged in the work shall receive blessing and if the hearts of my people are united, and they will set their house in order and strive to purify themselves, so that they may carry with them the peace and light of my Spirit into it; I will richly bless them and you shall prosper in your

endeavors and the way be opened to complete your work; and as you shall enter its precincts thou shalt know thy Father has accepted thy work of sacrifice and great shall be thy rejoicing.

Therefore, I say unto thee again, forsake the follies and pleasures of the world and try to live in harmony with the will and law of God, and the abundance of the riches of the Spirit shall be ministered unto you. Amen.

Richard E. Bullard

[Published in 1913 in Revelations in our Time. pg 103](#)

One Friday morning some years ago, while in the store very busy at work, my mind was directed to the work in which I was engaged for the church.

I was then filling the responsible position of Branch and District President, and as the Sabbath was drawing near, and the responsibilities of a pastor called to feed the flock over which I presided pressed upon me I lifted my heart in prayer to God for help and direction in my work.

My limited ability to fill these positions forced itself upon me and I asked, why is it that I am called to perform this work?

In a moment I was filled with the holy fire of God's Spirit, and the following appeared before me as a picture:

I was standing in a workshop of exquisite cleanliness where everything was prepared for the work about to be entered into.

A personage stood there clothed in a loose, white robe with a mallet and chisel in hand such as sculptors use in their work.

I recognized him as the Savior. Two in the same attire brought in a piece of rough stone about seven feet high by about three feet square, and placed it in the center of the shop. They then retired.

The Savior looked at the stone as a practical man would to take its measurements, quality, etc. He then set to work with mallet and chisel cutting away the rough stone, large pieces flying all around him.

One peculiar feature of the stone was its apparent sensitiveness, for it seemed to feel every blow that was used to bring it into shape.

After considerable work had been performed there appeared the outline of a man and then I could understand what the Master Workman had in mind. I watched the work performed very intently until he came to the face of the personage he was representing.

His work here was of a very careful character, using great skill in producing the features which were pleasing and beautiful.

The Master Workman would step back and look upon his work, now and then, and appear satisfied, and smile when his work was completed, for the outline and expression was beyond description.

When finished, he laid down his tools, and while smiling upon his work, there appeared these letters over the head of his work as follows:

"JESUS," in golden fire, and this light shone upon the face making it exceedingly bright and beautiful. The scene then changed, and I saw a personage with a vessel in his hand standing over a fire. He put into the vessel a few handfuls of earth watching intently the process of melting or consuming parts of the earth which mingled with something of value, which he was trying to preserve.

Carefully brushing aside the dust which came to the top or surface, he continued his work. After a time, I was invited to look into the vessel, and I saw bright, shining gold bubbling up from the dust, and in a short time all the dust was taken away and the pure, bright gold assumed a mirror-like surface, and the face of the workman was reflected as in a mirror.

He then took the gold in his hand and fashioned it into a cup or goblet of goodly shape about the size of an ordinary drinking goblet.

Then passing his fingers over the front part of it, he made a smooth place and then wrote upon it my name. He then placed it in my hand and told me to fill it from a fountain which appeared but a short distance from where I stood. The fountain was hewn in the rock. It was built up in artistic shape; just above where the water was gushing out, were these words: "THE WATER OF LIFE.

I carried the vessel to the fountain and filled it. I then saw stretched out before me a vast battle field with many soldiers upon it, who from their appearance showed evidences of having been engaged in a severe conflict.

Some were wounded, others appeared faint and unable to continue the struggle and had stacked their arms. Others were lying on the ground, and still others leaning against trees and fences.

I entered the field, going among these soldiers; I placed the cup to their lips for them to drink. And as I did this, new life came into them and they immediately took their arms, or weapons of warfare, and were again ready for the conflict.

The scene then passed away, and I felt the power of God's Holy Spirit thrilling my being.

I retired to a secret spot and praised my Father for what had been shown me, for I understood just what the Great Master Workman intended to do with me, if I would submit to his process, to bring about his purpose

Sister P. Peterson

Given in Independence, January 24, 1909

[Published in 1913 in Revelations in our Time, pg 105](#)

Behold, thus saith the Spirit unto you, oh ye my people that have assembled yourselves before me. Behold I say unto you, be of good cheer; yea, mine eye is continually over you. Yea, as I have led the children of Israel in days of old, so will I lead my people if they will come near unto me and hearken to the words that I give them from time to time. Oh, be ye faithful, and behold, I say unto you, purify yourselves that you may become pure, that you may be redeemed and in mine own due time I will redeem you, saith the Spirit. Behold, the harvest is white. My work must go forth. Yea, this gospel must be preached as a witness before the end can come. Oh, I say unto you, my people, you are sitting as a light before the world. See to it that your example, that your conduct before me is blameless and that you come under no condemnation because of the example that you set before those with whom you are surrounded.

Love one another. Uphold one another in love and righteousness and those that are weak, lift them up. And there is a work for each and every one. Oh, reach out and perform the duties and the work that lies before you on every hand. For the wickedness is abroad and Satan is trying to deceive and to bring into his net those that will be deceived. And if you stand steadfast and firm before me, and if you have faith and confidence in me, I will not leave you alone. I will uphold and sustain you and you shall be my people, and I will be your God saith the Spirit.

John Shippey

Given through the gift of tongues and interpreted on April 16th, 1909 in Lamoni, Iowa

[Published in 1913 in Revelations in our Time, pg 106](#)

In regard to the great gathering of God in the last days he has said unto thee, if you will be united as they were in the beginning of the days of the order of Enoch ———. The people transgressed my law and I threatened them with the flood and it came. So will it be even in these last days. My people have been driven from city to city and place to place as it were until I have permitted you to assemble here in this place, and if you keep my commandments and are united and uphold the leading officers of the church you will be blessed. Thus saith the Lord unto you as an assembly. I speak of things to come. The time is close at hand when all the stakes which I have planted in this generation through the administration of my servant, Joseph, whom you call the seer, shall again be rebuilt and Zion will once more come on the earth and all the things which you have read from the days of Adam down to the present time shall come to pass, and all that was said in regard to the coming of Jesus Christ my Son, who was ordained from the foundation of the world. As it is written, the Father hath life in himself, so hath he given unto his Son to have life in himself and given him authority to execute judgment in all things, for he is the Son of Man. When all things are prepared Zion shall come again upon the earth as I have declared in days gone by. And I will cause that Great Appendix which was written by my servant Joseph shall be realized that when they would go out to preach, and preach the gospel that the time should come when they who are in the North Country shall see my face and their prophets shall no longer stay themselves and they shall smite the rocks and the ice shall flow down at their presence. And an highway shall be cast up in the midst of the great deep. Their enemies shall become a prey unto them, and in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land.

And they shall bring forth their rich treasures unto the children of Ephraim, my servants. And the boundaries of the everlasting hills shall tremble at their presence. And there shall they fall down and be crowned with glory in the house of the Lord. Now remember these things I have spoken in days gone by and they will soon come to pass; therefore, be united so that I may be able to bless you, and be able to find a people of this description when I shall come and they shall be crowned with glory in the land of Zion. Therefore, be firm and fear not for I am God and in the great principles of eternal judgment I change not, but sometimes I speak and my people hear not my voice and will not obey me and I will revoke, and they say I am not just. Therefore, be of good cheer, be not dismayed; put your trust in God and those things which are to come shall work together for your good and I will be in your midst and uphold you by my hand. Be united in this way and I will bless you with blessings greater than you have ever received or heard. This is what I have to say to you, even at this time, through him I have permitted to speak unto you my church whom I delight to reverence.

Richard E. Bullard

Given at General Conference in Independence, Missouri on April 16th, 1912

Published in the Zion's Ensign, and re-published [in 1913 in Revelations in our Time, pg 111](#)

I arise this morning to deliver to you what has come to me through the night, and not only last night, but several nights prior to this.

"Thus saith the Spirit unto you my people, this is a day for soberness of mind and of prayerfulness before your heavenly Father. Let not your hearts go out in channels of levity, excess of mirthfulness, feasting or pleasure, but let the solemnity of the times rest upon you. This is not only a day of judgment unto the wicked, it is not only a day when mine arm shall be made bare in the defense of my truth and for the suppression of wickedness, but it is a day when the promises I have made concerning Israel shall be verified and as my people have exercised consternation oftentimes and depression of Spirit, because of conditions that prevail among them, the voice of the Spirit, to you is, Do not try to run before the way is prepared before you, but be still and know that I am God and all that I have promised shall be fulfilled, and soon as my people have made preparation of heart and life, the hands that have been reaching toward you, laden with blessings, shall bestow upon you that that I have promised, and the near future shall reveal to you, and not only to my people, but to thinking men and women of the world, that God is with you and that his power shall be manifested as promised. Thou hast been admonished to separate thyself from the pleasures of the world. Repeatedly hast thou listened to the Spirit of thy Master to lay down the carnal weapons of warfare and to cease to take pleasure in those things that delight not thy God nor thy Master. The Spirit admonishes you again this morning to solemnize your minds before the Lord and separate yourselves from the world. Thou art living in a momentous time and the day will soon come when it will be necessary for the God of Israel to pour out upon this people the endowment he has promised, for the world shall be in commotion, there shall be no resting place for my people, but in the places that I have appointed, and the day is fast coming when the Lord shall say unto this his Israel, "Gather to Zion." Therefore, oh, my people, prepare yourselves for blessings and cease not to fast and pray in thy families. Erect faithfully in thy homes the altar of prayer and worship and council thy children to walk in the ways of purity, holiness and righteousness before the Lord. Throw around them all the protection thou canst and guard them, for they are precious in the eyes of the Lord, that that which he has spoken concerning his people, who have for ages been as wanderers and fugitives in every land, shall be verified, and as he has promised and again verified to his servants, the people of the Lamanites shall blossom as the rose and they shall come in remembrance before the Lord and they shall perform the work that he has assigned. But, oh, they are looking forward to a time of purity and holiness among those who are bearing the name of the Lord. Prepare, oh, my people, prepare, for the Lord shall spread before a feast of fat things; but thou canst not accept them until thou hast prepared thyself to receive them; therefore, hearken once more. The Lord's hands are laden with blessings outstretched towards thee. Receive them, rejoice in them, saith the Spirit. Amen."

Thomas Nerron and James Kemp

Given through Elder Thomas Nerron in an unknown tongue
and interpreted by Elder James Kemp,
at the Eastern Colorado district conference, held in Denver on September 3rd-5th, 1909.

Published in the Zion's Ensign, [and re-published in 1913 in Revelations in our Time, pg 113](#)

"Thus saith the Lord to my people: For you are my people because you have complied with the requirements of the gospel of the Son of God. You have

been initiated in the ordinances of my gospel. You are, indeed, the children of God; therefore, I say unto you, lift up your hearts and be glad, because I, the Lord God of heaven, recognize you even as, my own children, and as my own people; and inasmuch as you have gathered here in the capacity of a district conference, I say unto you, it is well pleasing in my sight, because you have come together in the spirit of love and humility.

"Therefore, lift up your hearts and rejoice in me, the great God of heaven, for, indeed, I am the great one who dwells on high, and have great power, and my power shall be more greatly manifested in the future than in the past. Therefore, I say unto you, lift up your hearts and be glad in the strength of the Lord, and have faith in the Lord, and I will come to your rescue, and I will hear your prayers, and they shall be answered even upon the heads of those afflicted in your midst, inasmuch as you will exercise faith in prayer.

"Now is the time, even the set time, when you shall come to the help of your Lord. For the time is not far off when my judgments shall spread through the land, and the wicked shall be cut off, and righteousness be established on the earth.

"It is not very far away when Zion shall be redeemed and established, and my Son, Jesus Christ, shall come from heaven to meet his saints here upon earth, and those who are faithful; they shall be my people. Therefore, take courage, for I am the Lord your God, and will stand by you.

"I desire my blessings to come upon you, my people, but I cannot bless this people as I desire, unless my people comply with my commands, even the temporal laws of my children, for it is necessary that my people comply with these requirements, and then will I pour out my spirit more abundantly, and the temple shall be built.

"Therefore, be of good cheer, for I will pour out my Spirit, and your hearts shall be made glad. Amen."

D.A. Hutchings

[Published in 1913 in Revelations in our Time. pg 117](#)

Verily, thus saith the Lord unto you that are here assembled: Your prayers have come up before me, yea you have come before me with broken hearts and contrite spirits, and I delight to speak to my people when they thus come before me.

Now listen to the instructions I shall give thee: Behold, I have decreed and I have spoken it by my servants in the past that in the latter days I would visit the wicked with judgments and as I am the Lord and change not I will visit the wicked and rebellious with famine and earthquakes and with pestilence and with devouring fire and thus I will visit the earth in judgments for now is the day of my wrath to be poured out on the wicked, but while the overflowing scourge is sweeping the earth I will protect my people who love me and keep my commandments.

I will hold you as under my hand; yea I have said I would give my servants endowment that they could go forth to the nations of the earth and the islands of the sea, behold the time is nigh at hand for this to be fulfilled. I will endow my servants from on high and they will go forth to the nations of the earth and the islands of the sea and preach to them my gospel in their own language, and mine angels will go before them and prepare the way before them, and they will encamp round about them and deliver them in the hour of trial and temptation. Therefore, keep humble and faithful before me and I will protect and uphold thee and you shall be greatly blessed of me. Thus saith the Spirit unto thee. Amen.

James Kemp

Given April 16th, 1912 in Independence, Missouri

[Published in 1913 in Revelations in Our Times, pg 125](#)

The Spirit of the Lord says unto my people, be of good cheer, for lo and behold the time to favor Zion has now come; therefore I say unto you my people, be not discouraged, for I am the Lord your God, and behold, I will pour out my Spirit more abundantly upon this my people in the future than in the past; yea, the time is very near at hand when the great power of God shall rest upon my servants as they go forth to preach the glorious gospel of the Son of God. Yea, the time is already near when my spirit shall work upon the children of men. Yea, those of scattered Israel. The time is near when they will (or shall) come to help build up my glorious Zion, here upon this consecrated spot and he saith unto servants that are laboring among the Lamanites today, be of good cheer. Go forth, for the Lord God will be with you and you shall be able to speak to the convincing of hundreds of those and they will come up to help build up Zion. Therefore, I say unto you, hearken unto my voice this day and as you shall return to your homes, continue to pray to me, the great God of the heaven.

I desire that my people pray and they shall fast and I will accept of your offerings. I, the Lord God, hold the destiny of nations in my hands. I will overrule the nations of the earth in favor of this cause, therefore, exercise faithfulness in me, the great God of heaven. Let your prayers ascend to God, he will overrule the hearts of men that have the means and they will come with the means to help build this glorious cause, if my people will only serve me faithfully. If they will only do what they can do and leave the rest with me, and I will do the rest. Amen.

R.C. Evans

Given in the evening of October 2nd, 1908

Published in Mirror Publishers and [republished in Revelations In Our Time, page 136](#)

On the evening of October 2nd, 1908, Brethren R. C. Evans and R. C. Longhurst bowed in prayer in their room. While praying the Spirit came upon them and they retired, but the Spirit continued to bless them till the power became so great that the bed upon which they reclined trembled.

A sister in another part of the house, knowing of the blessing under which the brethren were rejoicing, testified that the whole house shook.

While under this power Bro. Evans said, "Oh, I cannot remain in bed longer." On reaching the floor he was commanded to secure material and write, for the Lord had a message for his people.

Bro. Longhurst arose and turned on the light, and Bro. Evans took his pencil and pad and wrote very rapidly. He stopped suddenly, left the room, requested some others to dress and come to his room, and hastily donning some clothing, they entered the room, and they all testified to the witnessing of a most powerful manifestation of the Spirit, as Bro. Evans, now pale and trembling, wrote rapidly, without a moment's hesitation, till the message was completed. While under the Spirit he sang it to them, and all retired rejoicing.

The next morning the message was presented to the conference, who ordered that it be printed and sent to each branch in the district.

The following is the message, and it is sent forth with a prayer that it may be a blessing to all who may read it:

O my people, hear the message
That to you this day I give.
Cease your quarrelling and contention,
For in me ye move and live.
By my power I have led you
Through the struggles of the past,
And if faithful to your mission,
I will crown you at the last.

If ye love me, build my kingdom;
Work together one and all.
If divided, ye shall suffer,

And the house ye build shall fall.
Harshness, jealousy and envy,
Hath brought weakness and distress.
Human weakness calls for pity;
Love, repent, and find sweet rest.

Tear not down another's structure,
Hoping thus to build thine own.
Each shall answer for their conduct
When they stand before the throne.
Honor comes to those who honor,
Faith to those who me obey.
Keep the law that I have given;
Soon will dawn Millennium's day.

Emma Kennedy

Given in Independence, Missouri on April 16, 1912

[Published in 1913 in Revelations in Our Time, page 141](#)

"Behold, I say unto you my people, if ye will but sustain Graceland, my chosen institute of learning, thy children shall be blessed; yea, the world shall be blessed; many will go out from her to preach my gospel and unto the foreign lands. Yea, I have said it, and I speak unto my people; Oh, support her! Put thy arms around about her, for she is a chosen vessel unto thy Father. Remember, that there are great glories to come unto thee, if thou art faithful. Remember that in the young stands the army that must support wherein the veterans must lay down.

'Oh' my people come close to me and I shall bless thee. Rich blessings will flow from me upon thee, and where e'er thou mayest be, on the prairies, in the cities, in the forests, in the mountains, my Spirit will be thine and that to bless. Hear my voice, oh, my people, for thou art a chosen people; I have chosen thee; yea, I have chosen thee, yea, I have chosen and I will bless thee as a father blesses his own.

"Come to me with thy substance, with thy devotions, with thy prayers and strength will be given thee; yea, great strength will be thine, for I am thy God and I will bless thee and strengthen thee inasmuch as thou dependest upon me. Now listen while I plead with thee, for the day of trial is upon thee, and I will have a tried people; yea, they must be tried as by fire, but strength will be given them for this trial.

D.A. Hutchings

Given on April 9th, 1912

[Published in 1913 in Revelations In Our Times, page 147](#)

Verily, thus saith the Lord: Your prayers and songs have come up before me and I am well pleased with them; come, let us reason together saith the Spirit. I have watched over my church with jealous care and I have mine angels to instruct and council my people; yea, mine angels are with you this morning and their holy influence will be felt by you. Your prayers have come up before me. The harvest is ripe; send forth more laborers.

Come, listen to my instructions I will give you. Look around now and see my servants. Am I not raising up servants to carry forth my gospel? Yea; even to the nations of the earth. Now listen to my instructions; the earth is mine; have I not placed treasures in the bowels of the earth? Could not I send my servants and reveal unto them where they are? You say why do I not do it that my work may prosper. Yea, my work must be done in mine own way. Have not I blessed many of you with the things of this world, and many of you have not consecrated of your means according to my law? Therefore pay your tithes and make your consecrations. Behold, I have established the Order of Enoch amongst you, and some oppose it. Now listen to the council I will give you; there are men among you I will bless and strengthen, yea by my strong arm will I strengthen and uphold them. Give heed unto my servants that I have placed in my church to carry on this work. Place in their hands the necessary means, so that my servants can be sent forth to the nations of the earth and the Isles of the sea, and I will raise up mine army of young men and send them forth with a strong arm; I will fill their hearts with love and their minds with wisdom, and give them inspiration: yea, I will give the endowment I have promised my people, and they will go forth to the nations of the earth and the islands of the sea, and preach my gospel to them in their own tongues inspired by my Spirit.

Some of you wonder how Zion will be redeemed, and my temple be built on the sacred spot my servants consecrated by my power. Hark! and listen to the voice of my Spirit, and I will instruct you. The Lamanites will be gathered into my fold and will comply with my law and consecrate their means. I am the Lord, I change not, my temple shall be reared on the sacred spot, and I will overshadow it with my power. Therefore, doubt not concerning it, obey my law and keep my commandments and leave the rest in my hands. Amen.

John H. Lake and R.C. Evans

Sung in tongues by John H. Lake and interpreted by R.C. Evans at Longwood, Ontario, Canada
on June 22nd, 1902

[Published in 1913 in Revelations In Our Times. page 150](#)

Harken unto me, my saints;
List to God your Savior King:
Cease your murmuring and complaints;
Soon His Son with you will sing.

Soon he'll rend the clouds and come -
Come and bring Zion safely home -
Home to Zion to roam no more -
Bathed beneath the glittering shore.

Emblemized 'neath bread and wine,
Here my Son appears Divine.
See that worthiness and truth,
Guide the aged and the youth.

Soon with him you'll eat again,
When with him ye live and reign.
Come, my people, Christ admire -
Soon he'll thee baptize with fire.

John H. Lake and R.C. Evans

Sung in tongues by John H. Lake and interpreted by R.C. Evans

[Published in 1913 in Revelations In Our Times, page 150](#)

I would speak unto my people,
I would counsel and advise,
For I willeth not that any
Should my law and grace despise.
I have shielded and protected
Through long years of cold and heat,
I am willing still to bless you
If the covenant you will keep.

Think how often I have spoken,
Think of power I've displayed.
When in faith you came before me
I have always comfort gave.
In the hour of pain and sickness,
In the hour of dark despair,
In the silent hour of midnight,
When you called, I heard your prayer.

Harken unto me, my people
I have spoken unto you;
O, possess your souls in patience,
Be ye faithful kind and true.
Lift your head and ope' your vision;
See, my coming's near at hand;
Live in peace with one another,
Soon you'll dwell at my right hand.

Anonymous

Given in Kirtland on February 1st, 1899 to the tune "Ortonville"

[Published in 1913 in Revelations In Our Times, page 155](#)

To you the children of Most High,
 The promises are given;
If you will be but humble now,
 Before the Lord of heaven.

For unto you this day renewed,
 The promises of God:
The sick among you shall be healed,
 Through Jesus Christ the Lord.

No more unto the men of earth,
 Shall you in weakness bow;
But honor God and He will bless,
 His children even now.

I.N. White

Given on May 8th, 1908

[Published in 1913 in Revelations In Our Times, page 158](#)

Last Friday night I was thinking of the young people of the church, not only those here but everywhere, and as I felt the burden of the work resting on them, I asked God to give me some testimony for myself concerning them, knowing he could not use them unless they are pure before him; and we must get our hearts and lives pure and clean before he can use us. I thought much of them and wept, then I fell asleep and this dream came to me: I thought I was standing in a great congregation of young and middle-aged Saints; some of them I knew, others I did not. Some that were close to me were working very hard. could not tell what they were doing, but they were very earnestly engaged in their work. It was so dark you could hardly see what they were doing. Some were bending forward seeming to strain every nerve in their efforts to do their work. I looked up and saw only the moon was giving light and there were clouds in the sky that sometimes obscured the moon. I thought they could not work in that light, so I lifted up my heart to God and asked him for more light so they could see to do the work they were so anxious to perform. And in a little while it was very bright, and I looked and it seemed as if it was the sun, only the rim, as the new moon and it was so bright it hurt my eyes, and I prayed again that the workers would not look up and be blinded by the brightness; but they seemed to bend a little farther forward and kept on with their work. God has not only spoken in this place, but in others of the work of redeeming Zion that the young people would do. And hundreds of people do not know the nearness of the redemption. Zion WILL be redeemed, and the testimony of the Spirit to me was; it would be by the young and the middle-aged, such as is before me now. If we use bad language, or follow after the frivolities of the world, he cannot use us. Let us get everything impure out of our hearts and lives so he can use us, is my prayer for us all.

J.W. Wight

Given in Madison, Wisconsin on August 18th, 1908 through the gift of tongues

Published in Zion's Ensign and [republished in 1913 in Revelations in Our Times, page 159](#)

Thus saith the Spirit unto my people: The spirit of peace manifested in your midst and your humility before me is pleasing in my sight. The spirit of peace that you feel in your midst is because of your humility. I am well pleased when my people are humble before me. It is needful that my people become more and more humble before me and more faithful before me, and more and more careful concerning their acts and themselves as well. My people should be careful not to think or speak evil of another, and be less concerned with relation to the work of others. Be not over zealous concerning those who are investigating and in the spirit of an unwise zeal cause them to lose faith in the work. My people should seek wisdom in matters of this kind and be not over anxious as to such. As to those who are investigating; I have your prayers and by the presence of my Spirit now testify unto you that your prayers have been recorded before me. Continue to seek me and I will lead you by my Spirit. But do not think that you shall be born again until you have yielded obedience to my law and then shall you be able to see and comprehend my truth as you can not otherwise do.

Verily many of my people have been tried with the cares of life and the afflictions thereof but I have heard your prayers and by my Spirit have so testified unto you. I will continue to hear and answer as you continue your prayers in faith. Be admonished not to turn from me to the world and its pleasures. Be not overcharged with the burdens of life but put your trust in me and I will not forsake you nor leave you alone.

To one and to all the command is to come up higher and still higher that you may thereby be prepared to receive of my help and finally attain unto the glory necessary for all." Thus saith the Spirit. Amen.

J.W. Wight

Given in Madison, Wisconsin on August 23rd, 1908 through the gift of tongues

Published in Zion's Ensign and [republished in 1913 in Revelations in Our Times, page 160](#)

Unto my people, now assembled: "What more can I say than to you I have said? Time and time again have I warned my people. I have told you of storms and pestilence, of famines and trials that are to come upon the earth and have warned my people that they should come out of the world that they be not partakers of her plagues. Many of you now present will remember that I said unto you in times past that my people came together from time to time and told of their love for me and separating forgot the statements thus made. Having thus turned aside from the warnings thus given and not having done as commanded many of you have not been protected from the storms and dangers that have come upon the earth. Let my people now be warned and take heed thereto if they would be protected by me. Come unto me in humility of heart and be faithful unto the commands that I have given unto you and I will both bless and protect you.

And unto my servant Jacob Halb thus, saith the Spirit: I have watched over you in times past and led you in ways that you knew not of. I have called you unto service in my church and inasmuch as you are faithful in qualifying thereunto I will bless you indeed and further qualify you unto my service. Be faithful unto me for I have chosen you unto the position of carrying my gospel to a nation of another tongue. Remember that it all depends upon your faithfulness in keeping my law and commandments as to your privilege to go thus forth. Be very humble and faithful and I will bless you unto this end.

And unto you, my servant Jasper O. Dutton I have seen your energy and willingness in caring for the needs of my people and have been pleased with your efforts in this way. I have heard your prayers in times of discouragement and have helped and sustained you. Continue your faithfulness before me and I will bless and sustain you.

Richard E. Bullard

Given on July 4th, 1911

[Published in 1913 in Revelations In Our Times, page 167](#)

On Tuesday night of July 4th, 1911, I had the following dream, which remained with me all day, and comes before me continually, very vividly.

I was in a town or city doing work for the Master, when the spirit of prophecy came upon me, and I was told to prophesy to the people of that place; I immediately commenced to deliver the message given me, which was of great importance.

I did not stand to tell the message, but walked up and down the principal street on each side of which stood crowds of people; none of these people seemed to molest me, as a power was with me that seemed to be a protection to shield me from all harm, so opportunity was given me to deliver the message entrusted to me.

My message was one of warning that terrible judgments awaited all those who would not obey the gospel, and that the Lord would at once pour out upon them all that had been foretold concerning the wicked and disobedient, by his servants the prophets, and this was the last time he would speak to them, this was his final message to them.

I felt great power rest upon me while delivering the prophecy, and it came with unusual clearness and fluency of speech, so much so that the words just flowed from my mouth, and all fear of men was taken from me, although their wickedness was denounced in very forceful language.

I appeared to be well advanced in years, as I carried a staff or cane, and was a little inclined to stoop, but I seemed impelled to hasten my work, and left the place immediately after delivering the message, as I had other places to go and warn the people in like manner.

After I had left one place, and was preparing to go to another, the Lord spoke to me (he seemed to stand at my right hand) and said the work performed by his servant Moses, and the words he uttered were again to be committed to the servants of God in this age, as the work to be accomplished in this day was like the work performed by him. He also mentioned others of his servants the prophets and the work done by them. I felt the words of the Lord were of such importance that I said to him, "Will you not repeat to me what you have said, so that I can write it down just as you have given it to me," for I did not fully comprehend the meaning of all that he communicated to me, but to my disappointment some noise caused me to awake, but I have written what I was able to retain of it. I will add that the voice of the Master was like the voice of a friend, very distinct and impressive, and caused me to enjoy a feeling of perfect calm and peace that remained with me all day, and the effects of the experience are still with me.

T.W. Chatburn

Song given through the Spirit

[Published in 1913 in Revelations In Our Times, page 169](#)

Let my people beware
For the judgements are coming.
Live the law of your Lord,
And at peace with your brethren;
For verily I say, that wisdom shall be given,
To instruct in the law and the glories of heaven.

Then list' to the words,
That shall come from the Master,
And lovingly confide
In the words of your pastors.
For verily I say, that many will be shaken,
Who will drop from your ranks and will suffer condemnation

The time is drawing near.
When my Saints must be gathered,
And the temple shall be reared
On the land that's consecrated.
For verily I say, to the store-house shall be given,
and the promises fulfilled, which has come from God in heaven.

Mrs. Jerome E. Page

Given on the night of November 9th, 1910

[Published in 1913 in Revelations In Our Times, page 169](#)

On the night of the 9th of November, 1910, while in a dream or vision, I saw the heavens lettered. I was in the yard, and my attention was drawn to the queer looking clouds, as I first thought they were, but as I looked again I saw it was writing, and it reached clear across the heavens, from about the third of the distance from the center of the heavens down to the horizon. The following is part of the writing, as I could remember it, and was concerning the abominable wickedness in the land: "It must needs be that I destroy this people, yea, their wickedness and abominations have come up before me sayeth the Lord. Great destruction I will soon pour out upon this people, yea, wars, famine, pestilence, scourges, earthquakes, storms, and wars even at your doors; for their abominations I will destroy them except they repent."

Then I looked to the south and there also in the heavens was writing, and I read the following: "Yea, destruction will I soon pour out upon this people." Then I went into the house and standing in the south door I saw at a short distance an awful looking cloud rolling on the ground. Dust, smoke, turmoil and destruction were in it, and a voice close to me said: "See! It is even at your doors." And I just had time to close the door, and thus I awoke with the Spirit resting upon me, realizing what great things the Lord had shown me.

G.J. Munsell

Given on August 4th, 1912 while in Sacrament service

[Published in 1913 in Revelations In Our Times, page 174](#)

During the social part of the service at Lincoln, Nebraska, I received the following manifestation, which I now undertake to reduce to writing as nearly as possible from memory. I make this record for the reason that many have asked me to do so.

The voice of the Spirit was: "Arise and speak unto my people, telling them of those things which thou shalt see and hear." Then I saw as it were with other eyes, and heard with other ears. The vision did not come, but I saw only one new phase, or picture, at a time and as fast as I explained the vision to the Saints, new scenes were opened to my view.

I saw a large collection of buildings like a city, and the boundaries of the city seemed to be constantly extending farther and farther. The city seemed to extend until it appeared to cover the entire land. Then I began to see people. There were vast crowds on the streets, and I noticed some were very poor and had the appearance of hatred on their faces. They were angry and threatening, and in some places appeared to be gathering in mobs, and I saw the object of their hatred. There were many who by their appearance seemed to be rich. They were paying no attention to the threats of the people, were arrogant, boastful, secure, in the power of their riches. They were all "pleasure bent," entirely given over to the seeking of pleasure; men and women alike seemed hilarious, riding past the crowds in automobiles, carriages, and some strange looking vehicles, appearing like automobiles, but larger and carrying numbers of people, all running hither and thither past the crowds of an angry populace at great speed and thoughtlessly disregarding the menacing signs of crowds. Some of these rich were very wicked and licentious in actions, boldly exposing their wickedness, and many bold women in fine apparel were among them, and all over the immense city those conditions seemed to prevail. Then the vision changed and I saw a strange looking country, such as I had never seen before, and at first I did not recognize the country and mountains, etc. Then buildings began to appear and a city was placed in this strange country, and then the people began to appear and I noticed they were like unto such as we know of, the Jews of this country, but as I looked they seemed to grow exceedingly beautiful. They appeared without spot or blemish, and were a very delightful people, and then I noticed there was no divisions amongst them, no rich and poor, no great and small, but all seemed delightfully, harmoniously singing and praising and talking together. They seemed to be manifesting so much love toward one another and were all facing one general direction, seemingly moving toward a central point. Then I could hear them singing something like a chant and very beautiful, but I could not catch the words. Then I saw the building toward which they were moving, a large, beautiful building appearing to be of white stone and most elaborately decorated with gold and silver and precious stones of various colors. But just as the entire multitude seemed to break forth in some grand song of praise to our Lord and Savior, Jesus Christ, praising and singing of the kingdom of God and the redemption of Israel, the vision left me and I saw another city, such as our American cities. This

city was full of people, and from all directions there were many people coming toward this city; and inside the city the people seemed to be going in different directions. Some were going toward the center and were met by those coming from the center, and those who were coming into the city from without were met by those who were leaving the city, and they were trying to discourage all from going in. But those who were entering pressed on into the city. And then I noticed those who were going out, some appeared angry, some distressed, some disappointed, seeming to carry envy and malice on their countenances, and I could see others further into the city who were coming out, some weeping, some cursing; all who were coming out toward the outside were in great distress. And then I saw a little band, only a few, who seemed like those at Jerusalem, to be a delightful and a joyous company singing and praising, and I only saw one or two who were able to join the company out of the entire surrounding multitude. Many tried, but could not endure and turned back; others would try again and again until at last they too would give way to others who wished to enter and would join with those who were leaving the city. It seemed all had the right to try to enter and all seemed to believe in the same way, but envy and pride and malice barred those who were disappointed from their hearts' desire. Then near the few who were delightful in appearance, appeared a large building, beautiful as the one in Jerusalem, but not just like it. This building had large, high, white columns on the side in view, and I seemed to see a large clock, or a dial, on the wall of the building near the top, but I could not distinguish the features making up the face of a clock; and a voice said: "Count the strokes of the bell." Then I heard a bell commence to toll and as each stroke came, I counted out loud until twenty-two had been counted. Then I thought I heard another at first, but it faded away like an echo and I did not count that one, and again a voice spoke, and just as he spoke the vision vanished and the voice said: "Who hath ears to hear, let him hear, and count the strokes of the bell."

Mrs. Jerome Page

Given on November 7th, 1912

[Published in 1913 in Revelations In Our Times, pages 182](#)

O my servants, I have called you,
 To this high and holy place;
If you would with me walk daily,
 Meet with those who seek my face.

O my people I am pleading,
 I am calling you today;
To be pure, and to be holy,
 And from sin, to turn away.

O my servants can you answer,
 When I speak to you today?
Are your garments clean and spotless,
 From the mammon of the day?

If you can't, then I will warn you,
 From those evils flee away;
For I am God, and I change not,
 Nor shall my laws be done away.

O my servants, I am pleading,
 Am I calling you in vain?
From those secret combinations,
 That are set up to get gain?

O my servants, I have called you,
 Now to execute my laws,
But you've polluted my great heritage,
 And have worshiped other Gods.

When you call, I will not answer,
 For my laws you do not keep;
You seek councils of the ungodly,
 And in dark with them do meet.

I am pouring out my judgments,
 Both on land and on sea;
If you would escape destruction,
 Pure in heart then you must be.

Think not though 'tis a weak woman,
That is speaking unto you;
It is I, your God, who speaketh,
And so every word is true.

I am coming in my glory,
Soon to reign a thousand years;
O prepare your hearts, to meet me,
For my coming surely nears.

R.C. Evans

[Published in 1913 in Revelations In Our Times. pages 183](#)

I will relate an experience I had in the Rocky Mountains. Going up in a rocky dell, I knelt in prayer to God. I saw the Presidents of the Church put their hands on the Twelve to bless them; and wonderful power was conferred. In turn I saw the Seventies come, and they were blessed by the Presidents and Twelve. Some of them spoke in different languages, and I was given to understand that every man was to go and preach to all in their own tongue.

I saw miracles. I saw a large number of men coming up, and heard one say, "We have changed our method; we contended strenuously that the authority was with us; brethren, behold the power of God." After making the statement, that the authority was with the Reorganization, many came into the church, some without baptism; I asked why, and was told: "These have not defiled their priesthood."

Brother Hastings

Given at Liberty Home on December 6th, 1907

[Published in 1913 in Revelations In Our Times, pages 186](#)

I say to you my children, the Temple shall soon be built unto my name, and my glory shall be upon it, where I will dwell in the midst of my people. It shall be a place of safety for those that desire to dwell in Zion, or in the regions round about; and it shall be a place for baptizing for the dead for those who have embraced my gospel in the spirit world; and my name shall have a place among the people who shall come together for an inheritance, saith the Lord.

Emma Kennedy

Given April 13th, 1911

[Published in 1913 in Revelations In Our Times, page 188](#)

Oh, my children, wilt thou listen to the voice of the Master and come unto me as the little ones do? I will reach down and take you by the hand. I will be, as it were, a wall of fire about you. I will build unto you great monuments of peace. Come unto me, my little ones, I plead with you. Doubt not. Leave the cares of the world behind you and listen, for I have spoken the words. You shall be redeemed, for I am your Father and I have reached down into the world and sought you. Oh, come closer, I plead with you, that I might work for you and redeem you out of the world.

Mrs. Alexander McIntosh, Sr.

[Published in 1913 in Revelations In Our Times. page 189](#)

On another occasion about this time, a sister of the church was severely afflicted. So her sister sent for me, to nurse and try to quiet her, as she was very hysterical. But when I arrived I observed it was an evil spirit tormenting her. I advised her sister to send for the elders to administer to her. When they commanded the evil spirit to depart, a kitten that had sat on the bed near her head, instantly gave a jump towards me and alighted on my knees. I was possessed by the evil spirit from the knees down. I could not move my body. So I prayed to God for aid, by whose assistance I was able to throw the kitten from me, and dispossess my legs of the evil spirit. She immediately recovered, but the kitten died, just as the swine likely did into which the devils entered.

Mrs. Alexander McIntosh, Sr.

Given in 1899

[Published in 1913 in Revelations In Our Times, page 189](#)

In the year 1899, just prior to our departure from the State of Michigan, to the land of Zion—Missouri—I received a vision of the country around Far West, MO. As the hills appeared to my vision, a guide who stood by me asked me if I knew what they represented. I answered, "No." He said, "Look again." I did, and saw a large multitude people coming over them, all dressed like farmers; some appeared to be very poor, being represented by all ages. The guide asked me if I understood what that meant. I answered, "No." He said, "This is the resurrection; these people have purchased their land with their own money and in the resurrection this is theirs, and their inheritance; you have no right here, you must go back out of here." I saw the justice of it and was perfectly willing to back out.

In fulfillment of the vision we arrived at a town named Hamilton, MO, residing there a short time. My husband contemplated buying a farm in Kingston, MO, but found nothing which pleased him. Moreover, God continued to displease us and finally led us to Kansas City, at which place we now live.

Mrs. Alexander McIntosh, Sr.

[Published in 1913 in Revelations In Our Times. page 189](#)

About two years subsequent to this my companion left the land of our nativity, Canada, and went to the State of Michigan with a view to procure work, as there was none in our country, and, moreover, it was subject to the distressing blow of famine. About a month after his departure I lost all hope of getting aid from him. My provisions being about all gone, five children to care for, my spirits weakened. But, while meditating upon my condition one night, I heard the footsteps of my husband's spirit coming to visit us. He came to an outer door, opened the inside latch from the outside and upon entering he walked towards the bed where two of the children lay asleep, fondled the head of one of them, then disappeared. Both of the children saw him but I did not; I merely heard him, yet I knew upon hearing his coming that it was his spirit; that aid from him was forthcoming and only a few days passed when it came.

It was not long until the children and I moved to the State of Michigan. We were hardly settled in our new home until a gentleman neighbor from our old home came to visit us and who felt he could not well live apart from us. He, too, sent for his family but owing to a little ill fortune which befell them in the way of sickness and death of a child, they returned to Canada. But, not long after their departure I saw him returning to our home, that is to say, I saw him enter my home one night and approach my husband who was asleep in bed, fondle him and then disappear. Two days after I received a letter from his wife informing me that he had died the very hour of the night I saw his spirit enter my home.

Richard E. Bullard

Given at the Conference of the Nauvoo District in Rock Creek, Illinois

[Published in 1913 in Revelations In Our Times, page 194](#)

Thus saith the Spirit unto thee my people: Behold, the Lord requires of you a faithful service, this is his hastening time and he requires all to put forth the powers that are with you for the extension of his most glorious work. The Lord is looking for a work from you for he requires your services. This is a time of sacrifice and the conditions of the work financially call for all you can do. Think not it will be loss sustained, for what you may do for this, the Lord's work, but remember with the Lord, giving is part of the law of increase, the day is near when the endowment promises shall be granted the people of God for the work must go forward and his purposes be accomplished. The waste places shall again be builded as the Lord has decreed and his people shall dwell together in peace and the hand of the Lord shall work mightily with his people in ways that you know not of. Great blessings await you, if faithful, but the Lord desires a willing heart and mind, for with such he can work and accomplish his purposes. Therefore do all possible, for Zion must be redeemed by sacrifice and the Lord calls upon all to be faithful and to cultivate the Spirit of sacrifice and great blessings await you, saith the Spirit. Amen.

Richard E. Bullard

Given in November 1911

[Published in Zion's Ensign and republished in 1913 in Revelations In Our Times, page 204](#)

I saw a woman pure and fair,
All clad in glory bright;
A tiara rich bedecked her hair,
Of jewels clear as light.

Her raiment pure as whitest snow,
No sun could spot display,
Her face in radiant glories glow,
Shone bright as noontide ray.

Her for symmetrical and strong,
Erect with conscious power
Had oft withstood earth's crushing wrong
Through persecution's hour.

Her foes though legion Satan's band,
Now lay beneath her feet;
Their prince was bound by angel hand,
For sin had met defeat.

No glory could her light out shine,
Her clothing was the Sun.
Her smile as clear as moon sublime,
Her triumph, victory won.

I looked, there stood at her right hand,
A King, a Prince, her Lord.
He came from Heaven from glory land
To be in her adored.

His name is Jesus, she his Bride,
The two at last are one;
He clasps her hand with loving pride,
God's well beloved son.

O Angels praise, Ye Seraphs sing,
The church is now complete,
Let Saints theri Alleluias ring,
With voices loud and sweet.

Heaven's day has dawned, the feast is spread,
This is Christ's wedding day;
A pledge in newest wine and bread,
No more to part for aye

John H. Lake and Brother Wilson

Given through the gift of tongues and interpreted in Kirtland, Ohio on August 18th, 1912

[Published in 1913 in Revelations In Our Times, page 205](#)

To the tune of "Ortonville"

Harken! My people to the voice -
 My Son is near at hand;
My spirit I will soon pour out,
 And bless this very land.

I heard your pleadings and your cries,
 And will you surely bless;
Call on my name in mighty prayer,
 And live in righteousness.

Stay not the coming of my Son,
 Hold fast unto the rod;
My Spirit I will give to all
 Who confess me as their God.

E.H. Thomas

Given through the Spirit at the New Philadelphia, Ohio conference on March 2nd, 1913

[Published on March 26th, 1913 in The Saints' Herald \(Vol. 60-13:308\)](#)

To the tune of "Glorious Things Are Sung of Zion"

Hark, ye Saints, unto your Savior;
 Heed the counsel I impart.
Promise rich with heavenly favor
 Now awaits the pure in heart.
I now hold in reservation
 For my children in this place,
Blessing choice, with exaltation,
 Healing, tongues, inspired grace.

I'd exhort all of my children,
 While in service in my name,
Quietude is ever needful,
 Loud confusion I disdain.
Angels may withdraw their presence,
 And the Spirit you may grieve,
Should you fail to show this reverence
 As you enter, as you leave.

For my house in one of order,
 Source of blessing, joy and rest;
From this storehouse rich in garner,
 Willing reapers are refreshed.
Here the holy angels gather,
 Thoughts and deeds and prayers record.
Would you have your heavenly Father
 Note a thoughtless deed or word?

Let my people be more prayerful,
 Fast more frequent in my name'
With your children be more careful;
 Some the gospel will proclaim.
Tithing, offerings consecration,
 Source of blessing, peace, and joy;
These are precepts of salvation
 All my children should employ.

I have blessed each toiling reaper
 Sent to gather in the sheaves;
Future toiling shall be sweeter,
 Blessed with Spirit's grace and ease.
After you have gleaned the vineyard,
 With your loved ones you shall rest,
Where the power of sin and discord
 Cannot enter or molest.

Sister Bush

Given in Lamoni, Iowa on Sunday, April 13th, 1913

[Published on April 23rd 1913 in The Saints' Herald \(Vol. 60-17:416\)](#)

Verily, this saith the Lord unto you, oh, my people: I am well pleased with many things that you have done since you have met in this conference. But there are many things yet - things of great importance that will be settled during this conference. And I say unto you, oh, my people, if you will come before me in fasting and in prayer, you shall receive the light that you need. You shall be guided and directed by my Spirit, and I will bless you: Yea, with greater blessings than you have received before.

Oh, my people, saith the Spirit, draw near unto me, for verily I say unto you, Except ye draw near unto me, there shall be greater darkness come over you than you have known in this church. Oh, I say unto you, Hear the things that have been given unto you; do not turn away; do not let them come before you lightly, but remember the many times that you have been told and admonished to come nearer unto me - this saith the Spirit unto you, oh, my people!

Joseph Luff

Sung in the Spirit at a prayer meeting in the afternoon of Sunday, April 13th, 1913

[Published on April 23rd 1913 in The Saints' Herald \(Vol. 60-17:416\)](#)

To the tune "Nearer, My God, To Thee"

Nearer, my Saints, to me,
Nearer to me,
Dost thou in verity,
Desire to be?
Hailst thou, with joy, the cross;
Pain, grief, or worldly loss,
If they but purge thy dross
And lead to me.

Tough be my pilgrimage
Dreary and lone,
And here thy heritage
To joy unknown;
Content by these t'ascend,
Wilt thou to me commend
Thy course, and to the end
Trust me alone.

Wilt thou, to nearer be,
Pleasures forego?
And give they store to relieve
Another woe?
Spend not for laughter brief
What may thy neighbors' grief
Assuage, and sweet relief
In gladness sow.

Daily I speak, but few
My voice have learned.
I stand within thy view,
yet undiscerned.
Each human tear and plea
That asks relief from thee,
Invites thee near to me,
As thou hast yearned.

Pillows of down or stone
 Lead not to me;
Nor deeds, nor gifts alone,
 But charity.
Whate'er, where'er thou art,
Wealth, want, or woe, thy part,
If love but rule thy heart,
 Thou'rt near to me.

No station, rank, or gift,
 More than is thine,
Need'st thou, thy life to lift
 Nearer to mine.
From every state and sphere
Ascending steps appear;
To sight by love made clear,
 Steps all divine.

Each, by the store he hath,
 Time, wealth, or skill;—
Rugged, or smooth his path,
 On plane, or hill—
May, in his service, be
Close, always close, to me,
And my companion be,
 Eternally.

1914

1915

1916

1917

John F. Garver

Given at the Lamoni, Iowa Reunion on August 11th, 1917

Published on September 12th, 1917 in The Saints' Herald (Vol. 64-37:865)

At the recent reunion at Lamoni, Saints were in attendance from all over the country. It was the largest ever held in the stake, and for regular attendance of those who camp on the grounds and attend throughout the sessions, one of the largest, if not the largest, ever held by the church. As reports have gone forth concerning the splendid spirit manifest, we submit herewith some of the special communications and extracts from others, which may prove of general interest. They were reported by Sister C.I. Carpenter and Brother R.C. Scott. Much of what was presented is of local interest and direction to the Saints in that stake in their work. This spirit of devotion was also shown in the sermons, study hours, and numerous prayers and testimonies, and in the unity shown by the young people in the special services.

The prayer services and sermons since have also been of a very high character. The progress of the young people has been steady the past five or six years. They form a splendid band of devoted workers, who work and live with the consciousness of the watchcare of our Father, and who are trying therefore to keep his commandments.

I have admonished thee, I have entreated thee, I have besought thee, to lift up and establish thine altars, and yet many have failed in this important piece of work. My name is not heard in prayer in the homes of some of my Saints, and even when they seat themselves to partake of the bounties of this world, which are mine, they are not grateful unto me. Then again, some have forgotten to wait upon my house on that sacred day which is called after my name. Some have thought to find pleasure in the highways and the byways and the cool places beside the streams of the earth which were meant for the ministrations and comfort of the people, but not to be sought after on the Lord's Day. Some have even been rebellious and have not been inclined to hearken to those whom I the Lord have appointed to teach, and some have been unwilling to yield themselves under the provisions of the gospel and have reserved to their own comfort not only their means but their time, and have closed up the door of their opportunity.

Yet, I the Lord, even as I have said, I chide not these this morning. I only remind them that if they had remembered mine admonitions and sought to keep my law they might have been more fully prepared for this troublous hour; and they might have sent their sons forth more fully prepared. Be ye, however, comforted, saith the Spirit, for there is always opportunity extended for those who will come unto me, and I the Lord will yet receive such and of their faithful

devotion and their faithful service and of the fervency of their desires in righteousness, if they will but return unto me.

I desire that all shall be redeemed; I cannot promise that all shall escape from the conditions of distress that shall fall upon the earth; and even already many of my servants in foreign parts have fallen, and the hearts of my children are stricken and sad. Yet I promise deliverance through those spiritual forces which are extended unto thee and to all of my people.

My servants, from time to time, have admonished that the Saints of God should prepare in their hearts and in their homes and in their services and in their communities against the day when my people shall flee up to Zion, and my Spirit saith this morning, that they shall have need to flee, even as hath been foretold. Be ye charged, therefore, holding in thy remembrance this thing, that for each the time is short. Make therefore thy preparation and remember thy devotion before me. Gird up thy loins and stand each man and each woman in his own or her own place, and be found of me. Set about that work necessary on the part of each for the preparation of Zion to receive her own covenant children, even those who may escape and yet endure.

Hubert Case

Given at the Lamoni, Iowa Reunion on August 14th, 1917

[Published on September 12th, 1917 in The Saints' Herald \(Vol. 64-37:865\)](#)

At the recent reunion at Lamoni, Saints were in attendance from all over the country. It was the largest ever held in the stake, and for regular attendance of those who camp on the grounds and attend throughout the sessions, one of the largest, if not the largest, ever held by the church. As reports have gone forth concerning the splendid spirit manifest, we submit herewith some of the special communications and extracts from others, which may prove of general interest. They were reported by Sister C.I. Carpenter and Brother R.C. Scott. Much of what was presented is of local interest and direction to the Saints in that stake in their work. This spirit of devotion was also shown in the sermons, study hours, and numerous prayers and testimonies, and in the unity shown by the young people in the special services.

The prayer services and sermons since have also been of a very high character. The progress of the young people has been steady the past five or six years. They form a splendid band of devoted workers, who work and live with the consciousness of the watchcare of our Father, and who are trying therefore to keep his commandments.

The Spirit of the Lord calls unto my people to come closer. Break down the barriers which you have erected yourselves, and may way for the presence of my Spirit to lift you. You are drawing closer, you are gaining ground, but thus saith the Spirit unto you this morning, there is great advancement to be made if you will but put away those great things that are now hindering the progress and development of my work that Zion may arise. The time has come for my people to put away those things and more freely enter into the execution of putting into practice the temporalities of my law, that I may move among my people and that all may find residence there, that these manifestations of my Spirit that have so long been withheld from my people may be poured out in great abundance, but the barriers that have been reared have kept me from being with you as I have desired.

M.M. Turpen

Given at the Lamoni, Iowa Reunion on August 14th, 1917

Published on September 12th, 1917 in The Saints' Herald (Vol. 64-37:866)

At the recent reunion at Lamoni, Saints were in attendance from all over the country. It was the largest ever held in the stake, and for regular attendance of those who camp on the grounds and attend throughout the sessions, one of the largest, if not the largest, ever held by the church. As reports have gone forth concerning the splendid spirit manifest, we submit herewith some of the special communications and extracts from others, which may prove of general interest. They were reported by Sister C.I. Carpenter and Brother R.C. Scott. Much of what was presented is of local interest and direction to the Saints in that stake in their work. This spirit of devotion was also shown in the sermons, study hours, and numerous prayers and testimonies, and in the unity shown by the young people in the special services.

The prayer services and sermons since have also been of a very high character. The progress of the young people has been steady the past five or six years. They form a splendid band of devoted workers, who work and live with the consciousness of the watchcare of our Father, and who are trying therefore to keep his commandments.

Yea, thus saith the Spirit unto you, my people, you have listened to my voice many times. You have received encouragement, you have received benefit. Some of you, too many of you, have been receiving and have not been willing to impart as you should to help others in this great work. You have sought too much after selfish attainments and selfish interests to the injury of your spiritual development and growth. You have not always listened as you ought to my servant when he has prayed earnestly and when he has sought from time to time and has lost many hours of sleep in meditation and prayer that I might help him to do his work as your servant and my servant. Some of you have said harsh and uncouth things about him; you have not helped him by your prayers as you ought. May you be more careful in your conduct and your speech, and when you see that my servants are not as strong as you would like to see them, remember they are God's servants; pray for them instead of seeking to drag them down.

Remember, oh, remember; my people, that you can never obtain eternal life in my celestial kingdom unless you come out of selfishness and seek to live to my glory. Labor not for self and for selfish interests, but for the good of humanity, and be willing to die, if necessary, for sinners as your Savior who came to this world to save those who were lost. Do not think yourselves better than others but seek to build up my work, seek to save the erring ones and bring them into my kingdom, and sustain them by your faith and prayers, and God with his Holy Spirit will bless you, and Zion will be redeemed and you will become the pure in heart. Then there is nothing that will stand in the way of your spiritual advancements and attainments, but you will become as bright and glorious and terrible as an army with banners, not in the way that men

look at terror but in this, that you will be able to overcome sin in all its environments, saith the Spirit.

John W. Wight

Given at the Lamoni, Iowa Reunion on August 16th, 1917

Published on September 12th, 1917 in The Saints' Herald (Vol. 64-37:866)

Interpretation of tongues

Oh, ye my people, in song at the commenceraent of this service you plead with me to send unto you a message that might joy and peace afford, but the song and prayer that should be uttered by my people when they plead with me should be to send such message as might be in harmony with my will, whether it be one of blessing or rebuke, and when my people shall thus come to me in prayer, manifesting a contriteness of spirit and a desire that my will, not theirs, shall be done, I will ever hearken to the pleadings of my people.

But I know your hearts this morning, I know your desires. Many of you are in the spirit of mourning because of conditions now existing, the great strife of war and carnage; but did I not long since in the centuries long ago speak through my servants, the prophets, and promise that these things should come to pass, that by war, pestilence, sword, famine and earthquakes, I would bring to pass my will with reference to the great fact of the redemption of my people? And now is the time for my people to stand still and see the manifestations of my power, that is to say, that they shall neither murmur nor complain, but undertake to undergo the sacrifices incident thereto and ever to look to me as their God and their Father.

This much I have to say to all who are called upon to part with loved ones to go into the midst of this awful strife, that I will be their God and their Father, shall they look to me in faith, and I will protect so far as seemeth good in my sight, and whether in the midst of the awful carnage they shall be slain or be returned unto you without harm, I shall still have watchcare over and care for, and such as have gone to the awful strife and are slain as a result, I will take unto myself, receiving them unto myself in peace. Such as shall be returned unto your keeping I will ever watch over and care for.

Let my people remember that now is the time to exercise humility as they have never done before, to exercise the spirit of brotherly love, of charity one for the other, holding none either in high or low esteem beyond that which is demanded in the law, and so occupying I will be in your midst and that to bless and comfort, by the presence of my Spirit, the wounded heart and soul, and be unto you a Father and a friend. Thus saith the Spirit. Amen.

John F. Garver

Given at the Lamoni, Iowa Reunion on August 16th, 1917

Published on September 12th, 1917 in The Saints' Herald (Vol. 64-37:866)

The voice of my Spirit, saith the Lord, hath been heard in the congregations of my Saints in invitation and in pleading, coming to those who have hesitated and to those who have already purposed to do my will according to that which I have set forth in my law. My Spirit hath before stated in these meetings that further instruction was in reserve for my Saints, and this morning they are prepared to receive the same. Let thy confidence therefore extend towards me, let thy hearts be inclined to hear and thy wills be inclined to do, that the Spirit of God may have liberty to present that which it pleaseth thy heavenly Father to do at this time.

My Saints have for years been taught by my servants with reference to the law of consecration. They have erred in many instances in presuming that this referred only to those things that were temporal. They have overlooked the suggestions in my word which recite that I require those who are willing. The promise ever hath been that he who is willing and obedient shall eat of the good things of the land of Zion in these the last days. To be consecrated to the service of Christ means first to be willing, to yield not only thy means, but all that thou hast and all that thou art to the end that, receiving these in my hands of power, I may be able to establish the Zion of promise, that ye might have indeed safety here, that many of my righteous people might be permitted to gather to receive of my goodness and take that deliverance which is promised in the gospel economy. Be ye charged, therefore, and remember that I require not only thy means, I require first thy willingness to bestow, I require thy readiness to give, and this is why - and there are even some here who have withheld-this is why they have withheld, not because they are not willing to part with their means, but because they have not been willing to yield themselves an offering upon the altar of God.

Remember, therefore, that until ye shall be willing to come to me in full purpose of heart and without reservation, seeking first to build up the kingdom of God and to establish his righteousness upon the earth, thy money will not avail for thee in the salvation of thy souls; for if ye give all, as was spoken by my servant, and are yet found before me. without charity, ye are naked, and ashamed, and hungry, and without power and without hope and without deliverance. But when thou yieldest thyself, whether thou hast money or whether thou hast none, thou art entirely accepted of me, and I will bless and prosper thee and thou wilt be able to produce and bring to my storehouse that which is needful, and thou shalt receive rewards in abundance.

I invite those who have means to come unto me; I hold before them the solemn promises of the gospel and the witness in their hearts of the presence of the good Spirit. I would entice all such to come unto me and to lay themselves on the altar. If they have it within their hearts to withhold, let them not conclude that I, the Lord, cannot prosper my work. My Son when among men upon one occasion said that if certain ones held their peace the very rocks would cry out for joy; and if from the stones of the earth, which are crude and undeveloped, I, the Lord God,

am able to bring forth peons of praise to my name, am I not able to bring from the hands of a feeble few, if need be, to the good of my cause?

Oh, ye of little faith! Ye have wondered from whence cometh the means for this mission. Be comforted, therefore, be admonished, cease to complain and to distress thyself with reference to whence cometh the means. I, the Lord, will provide, I am even now providing in various parts of this land a mighty people whose hearts are contrite, whose spirits are full of purpose before me, and who shall come marching to Zion with banners of strength and energy and power, and they shall lay what they possess with that which thou shalt possess upon mine altar, and therewith shall my cause be established.

It grieveth my Spirit to say that some who first had opportunity, unto whom now opportunity is afforded, who have occupied for a time on this sacred soil, and who have gathered therefrom and from other activities that have characterized them as they have exercised themselves under their opportunities, even some of these, I say, and it grieveth me to say, have been unwilling to yield. They have said, oh, I would bestow it upon the poor, but those who have been placed in responsibility in the church are not bestowing it upon the poor, but rather upon those who have power and from whom it should be withheld. Who appointed thee to minister my law? And in what portion of the Scriptures hast thou read that thou art excused from thine offering, when according to thy judgment the means of the church are not wisely administered? I hold these men to account in time, and I shall hold them to account in eternity. They shall render unto me, each who has been placed in so sacred a position, that account which shall determine his welfare in the eternal world. Am I not the author of this faith? Am I not able to deliver thee out of the hands of that man who would despoil thee? Let therefore thy service come up unto me and I the Lord promise thee today that therewith shall my cause be prospered.

If ye will not hearken, the time is now at hand, the moment is here when ye shall be found outside the ministrations of the spirit of grace, because there cometh a time which is the last time in the hearts of men, not because I, the Lord, will not strive, but because men reach a time when they will not hear. Be charged, therefore, and hearken to the voice of the Spirit in this regard.

Let the spirits of those who are willing be comforted. Let them know that I, the Lord, am going on before to prepare the way. Let all be careful in their associations together lest they cast a suggestion of suspicion or distrust upon those who have been charged with sacred responsibility...

Thou art not asked to yield thy intelligence, as has been spoken by my servant; but thou art asked and charged from this time forward to exercise care in what thou shalt say: let thy conversation be yea and amen; let thy purpose be the redemption of Zion. Put from thee that which is not from me; restrain thyself from this hour. Give not thyself over to idle gossip and to speculation and to meditation on tales carried to thee which are not of truth. As the children of light thou oughtest long ago to have delivered thyself, even without my ministrations, out of this condition. If thou wilt take to thyself from this hour the instruction which my Spirit breatheth in thy midst today, thou wilt be counseled to heed, to hearken, to follow after the instruction in my law which persuadeth my people to be full of charity and love

and courage and hope, and I, the Lord, will establish and redeem thee, and thou shalt have not only peace upon thine own part, but be able to minister peace to those who come unto thee.

Thus saith my Spirit unto thee in persuasion this morning. Thou art invited to come forward and occupy each in his own place for my glory, for thine own joy and for the establishment of my cause. Be ye faithful, faint not, and as I live, saith the Spirit, ye shall be established, Zion shall be redeemed and in peace shalt thou occupy therein as the covenant children of God.

Elbert A. Smith

Given on November 4th, 1917 in Lamoni, Iowa

[Published on November 14th, 1917 in The Saints Herald \(Vol. 64-46: 1081\)](#)

The Lord is surely blessing his people and is drawing nearer unto them. We have seen many evidences of this in Lamoni as well as at remote points. Many are made very sad concerning the existing conditions of the world. While there is only the kindest of feeling and of compassion in our hearts towards those who have gone forth to battle, yet we have longed for and desired just such an expression as was given at the sacrament service at Lamoni, November 4, [1917], through Brother Elbert A. Smith. The communication is as follows:

The feeling that is with me today is one of humility. As I reached forth to take the emblems I said to myself, "I am not worthy to partake of this sacrament." I wonder who is worthy to eat with God. For this ordinance is not only to remind us of the sacrifice of Christ, it is also a prophecy that we shall presently eat with him in his kingdom.

Yet God does give us the privilege to partake, under certain conditions. And this is one of the most sacred and important of the sacraments. one that we do well to observe at this time.

The Spirit has opened my vision to an extent and indicates to me that two forces are at work in the world. The one is the spirit of hate. That is the spirit which entered into Cain when he slew his brother. And many men today desire to slay their fellow men.

The spirit of hate increases as it is gratified. The more it is glutted with vengeance the greater become its inordinate desires for vengeance.

The other force is the spirit of love. It too increases as it is gratified and become bigger and better upon deeds of kindness and mercy. The Apostle John most fully entered upon this spirit. And standing in the midst of the people he uttered these words: "See to it, little children, that ye love one another."

The Spirit of God, which bridges time, and to whom yesterday is as today, brings that injunction also to us, and it is laid upon this people.

Yea, saith the Lord, I desire many evangelists of love to preach the gospel of love, not only in word but also in deed. If there is any man here who has not been baptized with the spirit of love, he has not been baptized of me, saith the Lord.

Again, at this time, you are admonished that you be not unduly concerned because you are few in number as compared with the world. That is not your concern, but be concerned only that your righteousness shall be very great. For a few righteous men can accomplish very much, and a little leaven leaveneth a great lump.

I have many forces at work in the world, saith the Lord. I have many spiritual forces at work that you know not of. You see but the smaller part of my work, and the world perceives it not at all.

Therefore be not concerned because you are few in number, but let each one look to himself, and to the condition of his own heart and life. Be humble and righteous and full of love, casting out the spirit of hatred, that you may stand in holy places and receive the blessings of the Lord.

1918

I.N. White

[Published in Zion's Ensign on November 7th, 1918 \(Vol. 29:9\)](#)

Your speaker once belonged to the Methodist Church. I was quite an exemplary member for many years-until I was twenty-six years old. After being a superintendent in the Sunday school and devoting myself to the reading of the New Testament quite closely, I became dissatisfied with my surroundings, not knowing I could find any other people that were better than they were, because they were a divided people I was with, but I came to find out by fair investigation that there was something else besides what I was with.

I got an opportunity to hear this latter-day work-just one sermon. It stirred me up in such a way that I became more dissatisfied than I ever had been, and I was determined to know whether this was the truth or not, and I was reading the New Testament one night about ten o'clock, and by seemingly no chance or accident, (not knowing that Joseph had received the same light,) I opened to the first chapter of James, and I read to the fifth verse, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not." Now of course I did not know that glow and that full influence of God's Holy Spirit as I learned at other times, but there was something came to me that I had never experienced before. I closed the Bible, stepped. out of doors, went to the little barn, kneeled down as innocent as ever a child stepped up to its mother's knees to ask for nourishment. I quoted this scripture here, after I was on my knees, and asked the Master that he would reveal to me what is the truth. I will lay my popularity at your feet; I will give my life to the work that you reveal to me, whether it is recognized or not. I want to know.

I heard an audible voice speaking to me, calm, different from anything I had ever heard before in my life: "These are my people. That which they preach is my gospel." That is all there was to it. It stirred my life as never before, and nothing could eradicate it from my heart. It was just like an inspiration to my mind; in my soul. Afterwards I met the persecution (as I was in the schoolroom teaching school at the time) and I became dissatisfied, and would to God I had never heard it. Yet the time came when I had to obey, and I obeyed it, and in three days after I received the gospel such a wonderful witness and testimony came unto me that every doubt was taken from my mind in regard to this being the work of God.

Now that is my testimony back there. I have had many since that time, and I have got one that I just received a few days ago. I took an extract from my diary just before I left because I thought I might need it. You remember when we were on the lawn last Sunday night here, and while the choir was singing the last song before our dismissal, "The angel message" let me just give you the experience. When the power of God came unto me that my soul was lifted up by that wonderful Spirit, I looked around about me. I felt the glowing influence of the Spirit coming upon me at that time. I did not care to make a show of myself there, but as they sang, "I have found

the glorious gospel that was taught in former years, with its gifts and blessings all so full and free; and my soul is thrilled with gladness, and banished are my fears, since the precious angel message came to me." Then when the chorus was sung, "Then praise the Lord, oh, my soul! Abundant mercy, oh, how free! In joyful song Thy Spirit doth accord, since the precious Angel Message came to me." Then I felt that influence, just like a funnel, fall over me as I sat beside my wife, and heard a voice speak to me and these were the words, as the Spirit rested upon me: "This church will triumph. Though some will fall away, yet the church will move forward to victory." And when the dismissal was had I went off the lawn by the way of the Order of Enoch, and felt that glow and influence of the Spirit until I got to my home.

That is my last and living testimony-that this Church of Jesus Christ that you people are in will live against all opposition, and trials and difficulties brought to bear against it. It is the church of the living God, the truth, the angel message for the benefit and salvation of the honest in heart, and it will reap its thousands and tens of thousands, and this work will stand in days when the difficulties are to be encountered. For we are living in the sifting time and when people are being sifted out. You have not seen the end of the sifting yet. There will be some sad experiences; but remember that this work is a marvelous and wonderful work. My testimony is my living testimony, and this may be the last opportunity that I will ever have with these, my brethren, to bear my testimony; but let it go down in the archives of this church that Brother White bore witness and testimony that God, only a few days ago, bore witness that this church is the church of God, and it will triumph against all odds, and victory will crown it as one of the truths of the angel message to the world.

1919

Mrs. E.F. Shupe

Given at the district conference held at Denver, Colorado, February 24, 1918

[Published on April 30th, 1919 in The Saints' Herald \(Vol. 66-18:425\)](#)

Can be set to Long Meter such as No. 8 in Saints' Hymnal.

Father, we wish to do thy will;
Help us to love and serve Thee still,
Oh! may we not be overcome
By storms of life, or evil one.

But may our minds and hearts absorb
The truth contained in Thy blest words,
The things we see, Thy wisdom show,
Thy love and care for us below.

Sometimes the way seems dark and drear;
Sometimes the light shines bright and clear;
But whether light or shadow fall,
Help us to trust Thee, Lord, for all.

For this we know: Thy love is great
And though man lost his first estate,
Thou didst for him a way prepare,
To save him from the tempter's snare.

The seasons in their cycles sweep—
A time to sow; a time to reap.
The earth, her bounteous stores doth give,
Her precious things, that we may live.

With food and raiment we are blest,
And though with pain or care distressed,
We come to Thee and comfort find,
Oft leaving pain and care behind.

Then may we not bemoan our fate,
But labor still, and watch, and wait.
The day can not be very long,
If we but meet it with a song.

And soon the Lord of hosts will come
To reign in peace, and claim his own;
And they who true and faithful are
Shall rise to meet him in the air.

Mrs. E.F. Shupe

Given on February 23rd, 1919 at the district conference in Denver, Colorado

[Published on May 14th, 1919 in The Saints' Herald \(Vol. 66-20:470\)](#)

The music for this song is Long Meter. It can be set to No. 8 in the Saints' Hymnal

Come, oh, my people, come to me,
Let all your works with faith agree;
Show that my law, my word, is true;
Come heed my counsel unto you.

Study my word; my law proclaim,
Which brings salvation unto man,
And let your conduct ever be
With this true law in harmony.

Let not the Evil One persuade
Some other way than this can save;
For he who know your every need
His gospel gave, that you might live.

Tho' rough the way, and hard your lot,
Be patient still, and murmur not.
In my own due time you shall be free,
If you but closely follow me.

Where'er you are, where'er you go,
In every time of weal or woe,
His promise true is just the same.
Oh! Then may we adore his name.

For he who died, that we might live,
Will unto you his spirit give
To guide, direct, and comfort bring,
Lift up your heads, his praises sing.

1920

John L. Burger

Given in London, Ontario in October, 1919.

[Published on February 4th, 1920 in the Saints Herald \(Vol. 67-5:108\)](#)

Tune: "My Redeemer"

Oh, my people, heed my warning,
For all over is in my hands,
And the powers of earth are shaken,
Troubled waters, trembling lands,

Wars, contentions, and commotions,
Scourges, famines, and distress;
'Tis the hour of God's dread judgment,
Caused by human wickedness.

Know ye not that time is hasting?
Can ye not discern my hand?
In that Israel soon shall gather
To their cov'nant promised land.

Israel soon shall hear my gospel;
Gentile times are near the close;
And the Lamanites shall blossom
As the lily and the rose.

Like a lion soon shall Jacob
'Mong the nations proudly tread;
Suck the milk of Gentile kingdoms,
Filling them with fear and dread.

So their armies then shall gather,
Thinking thus the spoil to gain,
And the city shall be rifled,
And the hosts of Israel slain.

Then from Zion the Deliv'rer,
Who was slain on Calvary,
Shall appear among his people,
Leading them to victory.

Israel then shall hail her Master,
And shall hasten to obey;
And the fount for sin shall open
For the nation born that day.

See the temple in its beauty,
Built by consecrated hands;
And lost Israel with her prophets
As they come from foreign lands.

Soon amid the clouds of heaven,
Joyous shouts of praise shall ring,
As the angel hosts of heaven
And the ransomed greet their King.

Anonymous

[Published on February 4th, 1920 in The Saints' Herald \(Vol. 67-5: 121\)](#)

About four years ago this month, in a dream the late President Joseph Smith appeared to me as a man dressed in working clothes, with black beard, and upright as he was in the vigor of his manhood, when I first saw him as a boy. He appeared as one who was going to work, and who had business to attend to. He greeted me and shook hands, and I remarked, "Brother Joseph, it looks as though you were working some over there."

He replied, "We are. The hastening time is upon us. You are not working half fast enough on this side." Then he said, "You should hasten the work to victory." And as he turned to leave he looked back and said, "Did you write down the vision you had twelve years ago?"

We have no time for foolishness.

I told him, "No."

I was very much surprised at his asking this question, for I did not know that he knew anything about my having had such a dream or vision. I had never stated it publicly, nor had I ever told it to him.

The vision that I had twelve years prior to that time, which would be sixteen years ago this February, was as follows:

After returning home from a session of the joint convention of the Sunday School and Religio in Lamoni, I was thinking seriously of the church, wondering what would be the outcome of the work. That night in dream I saw a very beautiful building. The personage who seemed to be with me took me in the building. There I saw Joseph Smith, lying in state in a coffin. At the head of the coffin stood Frederick M. Smith. The personage who was with me said: "Frederick M. Smith will now have to take charge, and undertake the leadership of the church."

Immediately the church took on a new activity. Frederick M. Smith went out and sent out among the branches and districts of the church, and insisted upon a higher standard for the priesthood. The first work appeared to be one of cleansing the church. Those of the priesthood who would not come to this higher standard were released.

The priesthood took on new energy. Many young men were called and placed in positions of responsibility. I saw the work then pushed energetically under President Smith's direction, preparation being made for the establishment of Zion. Young women as well as young men turned to the work of the church. But before they undertook the same they went through a preparatory work, being then sent out. The work continued in preparation for Zion, the church making ready for the coming of our Lord and Savior.

I felt impressed at the time that Frederick M. Smith would do this work; and as it appeared to me he would continue till the coming of the Lord.

I again saw the beautiful building that appeared to me in the first part of my dream. The Saints were gathering, and attempting to enter the building. While some entered, others walked up as though they were about to enter, and then seemed to be suddenly stopped, turning around and walking away.

I was rather surprised at this, and asked my guide what it meant. He replied, "None but the pure in heart can pass the threshold. Those who are purified as though by fire can pass over with safety; but those who have not cleansed their garments and washed them with the blood of the Lamb, those who have not kept their garments free from the blood of this generation, those who are not pure in heart, cannot pass over, as this place of entrance is to such as a consuming fire."

All those who tried and were permitted to enter were very fair, being clothed in white robes, pure as the lilies.

I was very vividly impressed with the necessity of cleanliness and preparation for the reward of the faithful.

I was made very happy in the experience. It has remained with me, vividly pictured as when presented. And I have many times in recalling it been strengthened. Especially in times of stress as these have come to the church I have been stayed and hopeful of the final outcome.

I have lived to see a part of the vision fulfilled. Whether I shall live to see its complete fulfillment I do not know. But this much I do know, the vision is of God and I have hope of its final and complete fulfillment.

Elbert A. Smith

Given on April 4, 1920 in the Stone Church in Independence, Missouri

[Published on April 21st, 1920 in The Saints' Herald \(Vol. 67-16: 372\)](#)

Communication given through Elbert A. Smith, to the Priesthood, in the Lower Auditorium of the Stone Church, Independence, Missouri, at communion service, Sunday forenoon, April 4, 1920.

This is the message of your Lord and Master: I greet you as I did my disciples of old; and though I am your Lord and your Master, yet do I call you my friends and my brethren.

During the year you have administered to others, and have carried the consolation of God to the people in far distant places. But now it is your blessed privilege to be administered to and to receive consolation from me. And I say unto you, Open your hearts that you may receive the Holy Ghost.

Is there one among you who has aught of complaint to make concerning his ministry or the blessings that he has received? Is there one among you who has been homeless, that he could say, I have not where to lay my head? Is there one who has been without food, or naked? Is there one who has been scourged or spit upon or crucified? Happily you have escaped many of these things, though in part you have tasted of the cup that I drank from and have been baptized with the baptism that I was baptized with. But the days will come when you will be required to walk in the midst of perils. And you will go upon many uncertain missions. And you will knock at many doors that will not be opened to you until they are opened by the power and demonstration of my Spirit. I have witnesses of my love for you, for I have the evidences in my hands and in my feet and in my side - for did I not give the very blood out of my heart for you? What evidences are you prepared to give in years to come that you love me?

I am not here to judge you or to condemn you. But I am here to warn you. You have been told in the past that in your public and private ministrations you should avoid sowing the seeds of distrust and division. That which a man sows he shall also reap. If any man shall sow discontent, he shall reap discontent and be unhappy. If any man shall sow doubt, he shall reap doubt in his own heart, and shall be fortunate if he shall not eventually deny the faith. but he who sows the seeds of faith shall reap faith and it shall cause his soul to enlarge and expand. He who gives forth love - love shall come back to him. And he who is tender and merciful, to him will I be very tender and merciful. But if any man shall betray my cause, him will I judge. And he who put the trust of my people in jeopardy for a little thing, he shall himself be in jeopardy.

When you go forth to preach to the world, you are not to preach your own speculations or idle imaginings, and you are not to preach the philosophies of men. You are to preach the gospel, as it is in the books that have been given to the church, and you are to cry repentance to this generation. And when you stand to teach the Saints you shall say to them as Moses did of old, that they shall go forward. If you are to be called leading men you must become leaders of men - leaders and exemplars in all good works and Christian graces, and in showing forth all the

fruits of the Spirit - that the Saints may observe you and be strengthened and comforted. If you will do this, and seek to work together in patience and love, and to obtain a common understanding of my law, I will be with you to bless and direct.

1921

Amos Berve

Given in June 12th, 1921

[Published on December 13th, 1921 in The Saints' Herald \(Vol. 68-50:1198\)](#)

Oh, my people, saith the Spirit,
I have called you to be mine.
But my word you have not heeded,
Yet I've given you line by line.
Arise; arise then, in your manhood,
Seek to do what I have said.
Be not slothful, but obedient,
And my Spirit you shall aid.

Thus I'm seeking to encourage,
And to give you strength divine.
And your strength shall be enduring
If you'll keep my word in mind.
Let your thoughts be in my keeping
And refrain from Satan's lure,
Then your growth shall be assuring,
And in me ye shall endure.

Then be faithful to your mission;
Let your neighbors see and know
That I've called you to my kingdom
And through you I've sought to show
That my word is in your keeping,
And your lives in Christ are hid,
That the power of the gospel
Is in doing what He said.

Get ye up then to the mountain,
And be one as I have said,
And I'll call into my kingdom,
By my Spirit, they'll be led.
Put your light, then, on the hilltop
That all men by it may see,
That you are my chosen children,
And forever mine shall be.

1922

1923

Richard E. Bullard

[Published on April 18th, 1923 in The Saints' Herald \(Vol. 70-16:378\)](#)

Hearken, my people, unto that which I will speak unto you, for I will not hold my peace, for my Spirit has been grieved because of the willful disobedience of those who have departed from the ways of the Lord.

To those who have paid their vows and taken solemn oaths at shrines where I have no place and that which I have no delight in, even that which is known as Masonic Order, also that more recent organization known as the Klans, neither of which has or can have part in the work I have committed to you, my people, but will prove to be a serious detriment to my work and the ultimate loss of those who engage their time and allegiance thereto.

Is the history of the past nothing to my people? Saith the Lord. Have I not declared that the ruin and downfall of my people Israel was brought about through their departure from my ways and the joining of their interests and loyalty to shrines of heathenism which I forbade? Was not my beautiful temple destroyed because of this, and the wealth, sacrifice, and labor of my people brought to naught, and my holy name dishonored, and the place which I had honored with my presence defiled, so that the destroyer to whom my people had paid tribute made ashes and ruin of the place which my soul had delighted in; but because of its defilement I could no longer permit it to remain.

Are the desolations recorded of Jerusalem, Kirtland, and Nauvoo no warning to my people? Will my people continue to rob me of that which is needed for the building of my Zion and prepare a shelter and place of refuge for my people in the day when these secret organizations, to which some of my people have sworn allegiance, shall rise in their anger and vengeance and bring bloodshed and desolation upon the world, such as has never been known, and from which my people shall hardly escape?

Think you that I can walk in crooked paths or give consent to that which I have repeatedly declared against? My course is eternal without change, and the provisions I have made for my people sufficient to meet every righteous claim made upon it.

Heed the counsel of my servants, the Presidency, to unite your forces in righteousness in preparation for the building of my Zion, which can only be accomplished as you become pure in heart, that I can work with you, and the day of Zion's glory shall dawn upon you, and my strength shall be granted you for the work you are called to do.

Hasten! Hasten! Again I say hasten to establish equality through my law of stewardships. Uphold the hands of those I have placed to direct in this matter; work together in love and unity;

bear with each other when weakness manifests itself; and be kindhearted; for when love is not the ruling power among you, your work is vain.

Prove me, O my people, by sacrifice, and my residence shall be with you, and my Spirit shall direct, and I will raise up men who will become strong in my hand for this work; for Zion's redemption is near. Work with me according to my law, and victory shall attend you. Tempt not your Lord by further delay. Come out of Babylon as I have commanded, lest my hand in severity be felt and mourning and sorrow fill your homes.

Heed, unite, work in love and sacrifice, and your joy shall be full, saith the Spirit.

1924

J.E. Vanderwood

[Published on March 5th, 1924 in The Saints' Herald \(Vol. 71-10:222\)](#)

While sitting within the confines of a small room with my mind well occupied with the important things of the hour, I meditated upon the work that especially concerned me. While thus meditating the possibilities of the church were visibly portrayed before my eyes, and I saw the youth of the church arising to the places of responsibility that require men and women of intellect and power; they blended their efforts with those who in the past have so nobly borne the heat of the battle; I saw the strength and vigor of youth coupled with the wisdom and experience of mature years, and as I beheld, I said surely God is assembling the strength of his house, his young men and his warriors; and I saw them armed, not with carnal weapons, but with the spirit of wisdom, and with power.

I contemplated the work that lies before us, and said surely this army of young people, with whom must one day rest the burden of the work, together with the assistance of those who have carried forward the ideals of the church thus far are able to give them, can accomplish this very thing. I saw this army composed of the youth of the church and those that had long borne the burden of the work united in purpose as one, and they moved forward in a solid phalanx, and their power increased.

Spirit of Unity and Love

As I beheld this army arising I saw the powers of darkness recede, and the Spirit of unity and love seemed to pervade the very atmosphere. Those who in the past had been contentious now disappeared, and I saw a concerted effort put forth until all were imbued with the idea and spirit of helpfulness. Envy and jealousy were not to be found there; the spirit of selfishness, that hideous monster that has brought to the world such suffering and misery, was nowhere to be found; and I said to my soul, surely the reign of peace is being ushered in and Christ will make his abode with men.

I beheld also that love was the ruling power, and that this new army was actuated by the spirit of altruistic love. Then I said surely this is the army of the living God, for they are clothed with truth and armed with his matchless power. Herein I saw verified that which I had long believed, that the spirit of love is the most powerful weapon that can be used by man; for I saw clearly that he who conquers through love shall never be overthrown.

The New Social Order

I beheld also that all worked for the common weal of mankind, and that no one claimed for himself that which he was not willing to claim also for his brother. In other words each had a

common right to make the best of life, to develop the best there is in him and to assist his brother to reach with him the highest and the best there is in life. As this spirit increased I saw sin and poverty fade and pass away, and peace and plenty found its way into the abode of man. This was not all, for I saw ignorance vanish, superstition and tradition likewise disappeared, and I saw a free people who had grown intellectually and spiritually wise, and thus the social and industrial order of things was changed; all men shared in the fruits of labor, for as one they partook of the opulence of nature, which the God of love has so bounteously provided for his creatures.

As I beheld I saw that no man was oppressed, nor was there any who had a desire to defraud or in the least injure his brother. Suspicion, with all the evils that grow out of it, was not so much as remembered in this ideal society, for each one delighted in doing that which would make more perfect the conditions in the midst of which the overruling Providence permitted him to live. Hence joy abounded in every soul, and good will was in evidence everywhere. The triumph of love was reflected in the very countenances of this blessed people and their souls grew robust and beautiful.

Homes Made Beautiful

I saw the homes of this people made comfortable and beautiful; art was in evidence everywhere until the dwelling places became a veritable paradise, work became a delight to them, and the curse that had long infested the earth was entirely eliminated. Joy was found at every hearthstone; oppression and greed were no more, neither were there any who lacked that which contributed to peace and comfort; each one sat under his own vine and fig tree; yes, he reaped the fruit of his own labor, and his work was a pleasure unto him.

The Temple of God

In the midst of the city I saw a temple that had been reared as a monument for the worship of the God of heaven, wherein this happy and contented people sang praises and adored the giver of the most excellent benefits that they were enjoying. I saw too that their manner of worship was quite unlike the common methods of worship, in that their whole exercise was actuated by the spirit of meekness and love. No one in that blessed city possessed fear, for they were drawn to God through the Spirit of undying love. No one said: "You will go to hell if you don't do this," nor did they say: "You will receive a great reward if you do that," but they had a joy in doing that which they did, and therefore they were heard to say: "It is indeed a blessed privilege to meet at this temple that has been built and dedicated to the service of humanity and the worship of God, which he has accepted, and wherein we can commune with him and learn of his ways." To them worship was a privilege rather than a duty, it was a pleasure rather than a necessity, it was something they delighted in rather than something they were required to do. Hence their worship like their work became a true delight unto them, and God was an ever-present helper with them. He blessed them with wisdom and understanding until the power of their example was heralded to the ends of the earth.

Zion Redeemed

As I beheld I said, surely Zion is redeemed and the dwelling place of man has become the habitation of our God. I then reflected and discovered that it had been a daydream, but I said in my soul, with the cooperation of this people, the young and those of riper years in the church coupled with the blessing of God we can bring about this very condition. Surely the armies of the living God will not surrender their most sacred privileges until they have in truth achieved this very end. Let it be fully understood that it is up to us to redeem Zion.

Shall we not therefore renew our strength, rededicate ourselves to the work, and if need be re-double our strength until this excellent and ideal condition is obtained? We shall find therein a joy that is nowhere else to be found, and our lives will be greatly enlarged as we lay hold upon such a noble and worthy undertaking. May we adopt a new slogan, one that will give us courage, one that may be expressed in these words: we can do it! For surely the God of heaven will sustain us if we put forth the proper effort.

1925

T. T. Hinderks

[Retold by Elbert A. Smith and published on September 2nd, 1925 in The Saints' Herald \(Vol. 72-35:921\)](#)

The Lamoni reunion was one of the best ever held at that place. The attendance was about as it has been from year to year; excepting perhaps a larger attendance of Saints from other districts. One ever-pleasing feature of this reunion is the excellent order. Some years ago the custom of appointing police to maintain order was abandoned, as it became no longer necessary. Organization and system spelled the difference-and particularly the fact that now all classes, including even the very small children, have a part in the camp and its religious as well as recreational activities. They think of it as "our reunion."

The prayer service of the first Sunday was a spiritual feast, with the gifts manifested in great power. Elder Joseph Lane, president of the Little Sioux District, was present and testified that he had attended reunions since the organization of the first reunion to supersede the semiannual General Conference, and thought the meeting of Sunday equal to anything that he had experienced in all those years.

Among many other visitors from adjacent districts and stakes was Brother T. T. Hinderks, of Stewartsville, Missouri, well known for many years in the Far West Stake, and for some years member of the Standing High Council of the church. He bore a strong testimony as to the divinity of the work, and at the close of the service related to me this impressive experience: Many years ago, Jason W. Briggs, who had taken so prominent a part in the Reorganization, but who had at that time become darkened and was rapidly drifting away, visited his home. Unfortunately, in that state of mind he busied himself relating incidents supposed to have occurred at Nauvoo; also many things supposed to be wrong with the Reorganization and the administration of the late President Joseph Smith. All this tended to shake the faith of Brother Hinderks and family. (Why should any church representative seek to shake the faith of the Saints? But it was done, even in those days.)

Finally Brother Hinderks had a dream. As nearly as I can recall his account of it, he found himself in the church building of the German Saints of Stewartsville. President Joseph Smith and a strange man came down the aisle and greeted him. But Joseph did not introduce the stranger. So Brother Hinderks said to the stranger, "My name is T. T. Hinderks; what is your name?" The stranger replied, "My name is Wonderful." (Possibly in reference to the saying in Isaiah, "His name shall be called Wonderful, Counselor, the Prince of Peace.")

After some conversation the Stranger pointed to a massive rock lying upon the platform, in the middle of which was set a block of pure white marble, and said, "This white stone represents the

Reorganized Church. It shall never be moved out of its place." The faith which man had shaken, God restored.

The presence and testimony of such veteran defenders of the faith greatly helped the reunion.

Thomas L. Clark

Given at the Marlette Branch, Michigan on August 30th, 1925

[Published in The Saints' Herald on September 30th, 1925 \(Vol. 72-39:1043\)](#)

To the tune of "Admonition"

Hearken, oh, my covenant people,
'Tis "I AM" that speaks to thee,
And your prayers and testimonies
Have ascended unto me.
In times past, have I not blest thee
With a measure of my grace?
And my hand is not now shortened
But will guide you safely through.

Yea, though trials and temptations,
By my Spirit, I will be
Your salvation, shield, protector,
Till the dawn of perfect day.
Lift, then, up your heads, my people,
Cling more closely unto me.
By the measure of your service
I will measure unto thee.

Be ye not disturbed, me people,
By the rumors that you hear,
Though through darkness some may falter,
Multitudes my work will hear.
Zion's beauty shines before you,
Beckoning that you forward go,
Will ye heed my loving counsel,
And by deeds my purpose show?

Swift destruction waits the heedless,
Who my work have tried to thwart,
Having grieved my loving Spirit
Heedless of the things I've taught,
Why, then, will ye linger longer?
I, your Savior, call for thee,
Come, oh, come, where peace and pardon
Offer joy so full and free.

John R. Grice

Given at the Marlette Branch, Michigan on August 30th, 1925

[Published in The Saints' Herald on September 30th, 1925 \(Vol. 72-39:1043\)](#)

John R. Grice spoke in the gift of tongues and gave the interpretation. Excerpts:

- My people hear my voice, and their hearts are rejoiced
- It is my will that my people put in operation my law.
- My fire shall burn in the hearts of my people, purging out the dross of sin.
- My decree has gone forth to evangelize the world; I have set my hand the second time.
- I command you to uphold the hands of him whom I have put at the head of my people, and also him whom I have placed as the presiding bishop.

No doubt could exist in the minds of those present as to the divinity of these manifestations.

Thomas L. Clark

Given during a conference at Wheeling, West Virginia, in September, 1925

[Published on November 4th, 1925 in The Saints' Herald \(Vol. 72-44:1180\)](#)

Brother Clark felt impelled to retire to his room for prayer, during which he was directed by the Spirit to write as the words of the following song came to him, and he saint it to the tune of "Silver threads among the gold."

Oh, my people, can it be;
 Saith the voice of Him on high,
After all with which I've blessed thee
 Some will yet my work deny?

Oh, my people, you will find
 Blessings great in store for thee,
If with one united mind
 Ye will serve and worship me.

While before me ye have gathered
 And have prayed that I should speak,
I would ask, Would ye be fettered
 Till my former laws ye keep?

Some today who've called upon me,
 Have found favor in my sight;
But some as the barren fig tree,
 Have but leaves, and they show blight.

As of old I cursed the fig tree
 On which no fruitage did appear
So my judgments wait before thee
 Lest ye turn — my word to hear.

Love, oh, love ye one another;
 For by this sign men shall know
That you all are Christian brothers,
 And greater power I'll bestow.

While among you I behold
 Talents, time, or wealth reserved,
Heaven's riches I'll withhold
 Till my law ye will observe.

Come, my people, while ye may,
Consecrate your all to me;
Then by you I'll ever stay,
Yea! Through all eternity.

1926

William A. Sinclair

Given on Sunday, October 25, 1925

[Published on January 13th, 1926 in The Saints' Herald \(Vol. 73-2:27\)](#)

Hear the pleadings of the Spirit,
 You who honor God today;
Cast aside your fears and doubtings;
 Listen to the words I say.

You are called to holy callings;
 Will you fail, or occupy?
Will the souls of men drift outward,
 Be allowed to sink and die?

I have called you into service,
 Placed my Spirit on your head;
Will you shirk the Lord's commandment
 While the hungry go unfed?

Long my Spirit has been waiting
 For response from my Saints,
Who the golden hours are waiting,
 Spent in bickerings and complaints.

Think ye that the world's inducements
 Your reward will make more sure?
Or the faithful, prayerful service
 Of the humble who endure?

Choose ye, then, your line of labor—
 Choose and seek to occupy.
God commandeth not the idle,
 but the humble souls who try.

I have called you into service,
 Shall my calling be in vain?
Will you follow worldly cravings;
 Sell your souls for worldly gain?

Think ye, meditate, my servants,
What hath this world's good to give?
Pleasures shallow, strife and envy,
Discontentment while you live.

There is pleasure in my service,
Sweet contentment, hope, and love,
Brotherhood of pure communion
Like the church of God above.

But my servants must be honest—
Not a saint of God today—
And tomorrow cease allegiance
And forsake the narrow way.

Hypocrites my soul abhorreth,
None of these have strength to stand;
When the final judgment sitteth,
They'll be numbered with the damned.

Oh, ye who now bear my image,
Up, assert your covenant true—
Be not numbered with the faithless,
But with those who dare and do.

Zion's work must be accomplished,
Ere endowments rich can come.
Yours it is to do the building,
Yours the world to gather from.

Time is short, my work must hasten;
Redeemed, Zion soon shall be,
And my covenant people gathered;
From the wicked they shall flee.

Unto you, young men and maidens,
Who have seen the light of truth,
Who have left the world's enticements
In the early days of youth;

You are called with holy callings,
Sanctify yourselves, be true—
Soon the work of soul redemption
Will God delegate to you.

On you hangs great obligation;
Study hard to understand—

That the work to you intrusted
May sweep onward through the land.

All my church is called to service,
Honor great as God can give,
Hasten to do his bidding,
And with the ransomed you shall live.

William A. Sinclair

[Published on August 25th, 1926 in The Saints' Herald \(Vol. 73-34:816\)](#)

Hearken to the words of wisdom
That proceed from out God's throne;
For his mandates are eternal,
And his purposes are know.

Heed the words of inspiration
That to you are voiced this day,
For the Master's word is urgent;
You're his agents, why delay?

White the field unto the harvest,
Many souls there be who wait,
Hasten with the gospel message,
Find them ere it be too late.

By His Spirit he has called you,
Robed you with the power to teach,
Blessed you with great inspiration
That the people you may reach.

Why this lethargy, my people?
Know ye not the cause is true?
Hesitation brings disaster,
Glory crowns the souls that do.

Some have grown cold and careless;
Some are weary, worn, and sad;
Some have ceased to worship with you,
Yea, they've lost the love they had.

Oh, my priesthood, why be idle
While the weary sink and die?
Are you callous to their suffering?
Hear you not their mournful cry?

I have called you unto service.
Has my calling been in vain?
And the Spirit's gentle pleadings
Have you failed to entertain?

Long my love has been extended,
 Long my patience has endured;
But my people are neglected,
 Eternal life not yet secured.

Open up your minds to wisdom,
 Seek the things that make you men,
Glorify the God that bought you,
 Who from sin hath made you clean.

Up ye, then, and do my bidding,
 Seek the ones who've gone astray,
Bring them to the fold of safety,
 Start them in the narrow way.

Succor all who need your succor,
 Pray with all who need your prayer,
Counsel where advice is needed,
 Souls distressed, their sorrow share.

To this work the Lord has called you;
 This the task he bids you do;
And a crown of life awaits you,
 When the pilgrimage is through.

1927

Joseph Luff

Received on April 11th, 1916

Published in 1927 in "Concerning Our Whereabouts"

Concerning my people and my work observe this:

I have chosen them out of the world that through them I might reveal the sufficiency of my arm and the completeness of my ordinations for the performance of my great and strange work, yea, even the work unto which alone I had appointed them, that their achievements should not be by the wisdom of men, nor their triumphs give glory to the flesh; but behold they have returned to the world for their equipment. They have forgotten their calling. They have crowded my altars and my sanctuaries with the innovations of men and the weapons of their own choosing, till they have made the place too narrow for my feet that I cannot walk therein and there is small room for my dwelling among them. Instead of gold of my refining they have chosen brass and have thought to behold my image in the burnishing of their own hands. They have supplanted me in my house, insomuch that men seek me there and find me not as I am, but their ears are saluted with the creations of men and their eyes with the vision of that wherein my glory is not reflected.

I have counseled equality among my people and my words have been upon their banners, but wherein have they been honored? Is it meet in my sight that one shall be the equal of many when his hand shall enter the treasury of my house? Shall it be said, of one, "he shall judge of his own needs and his exactions be regarded" and to another: "others shall judge for thee and thou shalt be content with a tithe of what was given to thy brother, notwithstanding thee and thine have as great need"? Have not my people consented to such things while with their lips they have said: "We are one and the Lord is our counselor"?

Surely I have counseled a heedless people, for my words are soon forgotten. I have appointed their work and endowed their hands, but have failed of their confidence. Yet who has trusted me in vain, or who that has been faithful has found my weapons insufficient? Where has my work been put to shame among those who have trusted my provision? Has he whom I have chosen become wiser than I, or have years brought feebleness to my hand? Hath not my eye foreseen, or are the conditions that confront my heritage a surprise unto me? Have I grown small in my people's eyes or have my ordinances become shrunken that they are without virtue? If my appointments avail not, shall I make potent the instruments of their choosing, or by what line shall their success be measured? Has my light grown dim and will they draw oil from wells without for my replenishment? By what form of speech shall I appeal unto them and what language shall impress, that they may know that I am God! I change not! Nor shall my glory be given to another?

Nevertheless I will yet awhile be patient with my people. My purpose shall stand and its consummation shall not fail. I will exalt whom I will and it shall be for my honor. I will displace whom I will and it shall be to my praise, and my movements shall speed the redemption of Zion and the vindication of my covenant. For behold the time is ripe for my accomplishment and my appointments have been from the beginning. Whoso trusteth in me shall find me sufficient and in due time shall share in my triumph. He that hath not this faith must be content with the fruit of his own sowing. My ways are not man's ways, nor my thoughts his thoughts, but he that abideth in my ways shall not be disappointed.

Joseph Luff

Received June 12th, 1923

Published in 1927 in "Concerning Our Whereabouts"

Who shall speak of God's yesterday or prepare for Him a tomorrow? Who shall command His steps to complete the programme of their devising, or move His fingers to perform their purpose? Wait ye on His bidding and be satisfied with the counsel of His lips, for the Lord liveth not to magnify your designs, but to unfold His own and that you may have glory in cooperation. Say not to your young men, seek wisdom of men as do others, that you may expertly handle the things of God and be not left to shame, for skill cometh with the handling to whom he hath chosen, who shall prove faithful. If ye would excel, wait on the Lord and trust in the sufficiency of His leading, for He knoweth the fountains that satisfy and thou shalt be led to drink therefrom. Therein shall the youth find knowledge and the aged strength.

Aged men whom ye have discarded shall live. Young men and middle aged upon whom ye depend shall fail and your calculations shall not stand; -for the strength of the house of God shall not be gathered as you have reckoned. Abraham and Sarah waited on age for the fulfillment of the covenant in a righteous begetting and thus, as from the grave, shall emerge giants in God's strength, and as the womb of age brought forth to execute, so shall the Lord perform according to His design and not as your imaginations have prepared His paths, for He shall walk in His own ways to reveal His power and His glory. The stripling shall be wise, but not in your wisdom, and the aged shall move with the speed of a young man who hasteth to his bride, and neither shall have preeminence, for God alone shall be in remembrance and His hand shall be extolled. The tortoise of His choosing shall outstrip your swift messengers and the rough stone of His selection shall excel the luster of the gems of your adornment, and when He shall whisper your thundering shall not be heard. He shall walk in the paths of His own appointing, as of old, and the avenues of your invention shall not be entered, for it shall be a day of God's revealment and His steps shall be taken as He hath arranged from the beginning. His ordinances shall speak glory and His weapons shall declare achievement, and shame and confusion shall cover all that hath wrought in their stead.

Then shall the beholder exclaim: "Surely the God of the ancients-the unchangeable Jehovah that returned, to magnify His ordinations and to vindicate His covenant; to reveal the life of His utterances, and to bring to pass the triumph of His kingdom among men. O, that we had trusted in the eternity of His recollection and had not leaned on our understanding, then might we have had place in the glory of this revealment.

As among the Gentiles, even so among His people has it come to pass. They are drunken, but not with wine; they stagger, but not with strong drink. A spirit of deep sleep has been poured out upon them. They drink deep from the fountains of pleasure and in their dreams say, "This is the vintage of God-behold, this is our life." They eat at the tables of carnal delight, which His hand hath not spread and exclaim: "Thus we banquet for our strength; behold this hath God created,

that we might feast to our delight and revel in our abundance." They clothe themselves with the garments woven without His kingdom and of a texture that moths destroy and worms consume, and in the beauty of these delight themselves; but they shall awake and shall have intense appetite, and who shall then appease their hunger, or how shall their wasted years be redeemed? See ye not herein the unwise virgins of whom hath been written, and hear ye not herein a call unto repentance?

Ye have read and seek to teach others. Why will ye not first understand? Have ye not fulfilled the Scriptures: "Your prophets are hidden and your Seers are covered"? But, remember, your turning of things upside down shall be esteemed as potter's clay, for shall the thing framed say of Him that formed it, 'He hath no understanding and we must needs improve his method'?

"Surely the Lord will proceed to do a marvelous work among this people, even a marvelous work and a wonder, for the wisdom of their wise men shall perish and the understanding of their prudent men shall be hid." Ye were chosen out of the world to achieve by His method and for the glory of His name, but ye have returned to the world for your equipment and have esteemed His panoply insufficient; but He will bring His ordinances to honor and His council to be praised by all men. For shall He that hath created be led forth by the thing He hath made? Shall wisdom leave Him who hath made the wing when it is to be feathered for flight? The Lord shall clip thy wings In the day thou shalt spread them, and thou shalt fall prostrate before Him in thy peril, that thou mayest know that the heights of His consummation can not be reached on the wings that He hath not plumed.

The Lord shall proceed as of old and your wise men and your noble ones shall scarce be considered. His messengers shall bear His image-they shall be clothed with the power of His might and their tongues shall be as a flame of fire. Their beauty shall be the excellence of His adornment, for unto -this end have they been permitted to suffer in the days of their preparation, that the marks of His body might be upon them. These shall go forth with all of His chosen and shall achieve as has been written, and their conquest shall be in the glory of His power, for in them shall He be revealed, and before this revelation shall the thousands of earth prostrate themselves, and at this beholding shall they cry out unto Him. The speech of these shall subdue and through the utterance of these shall many be quickened. The polish of your chosen words which have lulled them to slumber and the expressions of your preparation, together with the manner of your modeling by which ye have thought to allure shall be as the dust with which the foolish maiden hath sought to make her face beautiful, and shall cease to persuade. Men shall seek life and these cannot supply.

Blessed in that hour shall he be who hath made the word of the Lord his study and in that hath found contentment, for his face shall shine with the glory of its fulfillment, and his feet shall be beautiful in the light of its vindication. His lips and his tongue shall minister as in the stead of his Master and In these shall the heavens have delight. Their words shall mean accomplishment, for upon them shall the heavens wait and their eloquence shall be as the noise of the Holy Ghost. They shall not be known by the name given them of their fathers, but as the messengers of God, for in them shall He be discerned and His shall be the glory of their success. Who hath ears to hear, let him be warned. He that hath heart for service, let him herein find education.

Behold your Omega in your Alpha, and remember that He who formed His tools for a beginning hath whetted them for the finish, and the day is at hand. The instrument shall not employ the Builder, but shall accomplish by the hand that formed it, as His wisdom hath planned from the beginning, for eternity is His season and perfection is His attribute.

Joseph Luff

Received April 5th, 1925

Published in 1927 in "Concerning Our Whereabouts"

Unto those who have ears to hear:

Your zeal for my cause is pleasing unto me and your present travail for my Church shall bring forth according to my pleasure, for wheresoever my law is in honor and my ordinances are held as a sacred thing, even as they were delivered unto you from the beginning, Behold there is my church; and he that imagineth change in them hath not known me, for I CHANGE NOT, and my ordinances are my witness.

Whoso laboreth to maintain the integrity of these among my people confesseth me as his Lord; but he that varieth therefrom, seeketh not to build up my kingdom, but his own.

I called forth a people from the world in these last days and entrusted them with treasures from heaven, that they might be agents unto me, that through them I might achieve in my own way and that the glory of my purpose might appear; but I have not been trusted, nor have my provisions been accounted sufficient, and my people have returned to the world for their equipment and to make effective their instruments of accomplishment.

They have mingled my sacred things with their carnal selections. They have made of my house a resort for pleasure. They have employed the revenues of my church to promote pursuits that are secular and interests for which no provision is made in my law. They have sought to embellish my provisions and the creations of my will with the inventions of their own imagination until I am nowhere to be found amid the spectacles of their performance in the separateness of my own attire, and I have no longer a peculiar people on the earth who are content with me as I am and as I have revealed myself. My covenant with many has been counted insufficient, and for purposes outside of my Gospel's intent, they have adopted the vows of other shrines and pledged themselves in secret places where I can not be found.

I have heard your cries unto me and it is my will to deliver. My means are available and sufficient; but who will be content therewith and permit me to glorify myself in them after the manner of my preference?

Ye have prayed that my kingdom may come and my will be done among you as it is done in heaven, and in this ye do well; but who shall be your instructor in these things? Who hath knowledge of things as they are done in heaven, or who, better than your heavenly Father, can perform on earth what he hath accomplished in heaven. If his law and ordinances are sufficient in heaven, shall they prove insufficient if honored on earth?

Ye would be loyal to me and therefore have arisen against usurpation by man in my church. Blessed are ye in so doing, and if ye will be consistent in this my favor shall attend you, for ye

have had great occasion; but remember ye are but reaping today what ye sowed on yesterday, for had ye been as zealous of my house and mine ordinances heretofore, then the ears of those entering my house would not have been saluted, by your consent, with sounds of revelry and mirth and human dogmas and philosophy, nor their eyes with spectacles of carnal display which seek but to entertain; but rather with those things which I delivered unto my church, from heaven, to be used for my glory-those things which voice only holiness unto the Lord and wherein your discipleship to me is revealed. Such is my Gospel purpose, for therein have I revealed myself, as I wish men to behold me, and as I wish to be revealed in them, and this for my glory in their sanctification.

If unto one belongs the right to lessen the sacredness of any of my institutions, then belongs it also unto another to pervert the purposes of my law as his inclinations or ambitions may lead; for if ye consent that the soil be corrupted to grow the weed of your selection, then be not surprised if the thistle and thorn of your discomfort shall later appear.

Know ye not that the field is mine and the seed given for your sowing is from heaven? If therefore ye desire God's kingdom, as, it is in heaven, among you, plant only the seed wherein alone the desired fruit is found. If ye desire a celestial harvest, purge yourselves of terrestrial longings and set your affections on things above.

The policies and assumptions against which you proclaim shall not prevail, for I am jealous of my law and whom I shall permit to occupy must minister as a servant, even as did your Lord, for I alone am supreme; and if my people shall be agreed in holding my word and ordinances in honor and shall keep themselves pure before me, and preserve my tabernacles in the holiness unto which they have by formality dedicated them, ye shall see the salvation of God and that speedily.

Joseph Luff

Sung at Sunday afternoon prayer service in Stone Church, Independence, Missouri in
November 1907

Published in 1927 in "Concerning Our Whereabouts"

The floodgates are lifting-beware of the tide!
"Twill sweep o'er the nations, subduing their pride;
No barrier can stay it-no hand can prevail
For God moves in judgment-His word cannot fail.

The fires are kindling-beware of the flame!
For havoc and ruin 'twill surely proclaim;
'Twill feed on the structures, and laugh at the wall
Defiantly builded, and science appall.

Fierce tempests are brewing-beware of their blast!
Their fury will gather in strength to the last;
The roar of their rushing the world will astound,
And woe in the wake of their whirlings abound.

A plague is in nesting-beware of its breath!
Its touch is as mildew, its watchword is death;
No rank will escape it, no station be free,
Nor safety be found on the land or the sea.

A panic is pending-commotion and dearth
Lie close in its path, and the treasures of earth
From hands that have held them like dust shall be swept,
And poverty enter where wealth has long slept.

A famine is coming - the long fertile field
Will mock at man's labor, refusing to yield;
The earthquakes, increasing, shall sport, as they reel,
With towers of granite and strongholds of steel.

Disorders upon and disasters beneath
Earth's surface shall terror and sorrow bequeath;
Me nations shall war and people contend,
And man must himself 'gainst his neighbor defend.

The vials of fury, poured forth everywhere,
Shall fill the ungodly with woe and despair;

No bond shall withhold them, no cov'nant restrain
From slaughter for vengeance nor pillage for gain.

Though millions are heedless and scoffers deride,
'Twill come, and come shortly, and WHO SHALL ABIDE!
Make answer, O Zion, for surely within
Your borders shall cleansing and judgment begin.

If, loving your God and neighbor, you'll purge
Yourselves of all selfishness-fear not the scourge!
For angels will camp where beholding this sign
Of Sainthood, and guard you, because ye are mine.

Joseph Luff

Given as late as 1904

[Published in 1927 in "Concerning Our Whereabouts"](#)

Song of Admonition

Oh, my people, saith the Spirit,
Hear the Word of God today:
Be not slothful but obedient;
'Tis the world's momentous day!
Unto honor I have called you
Honor great as angels know;
Heed ye, then, a Father's counsel,
And by deeds your purpose show.

Be ye not deceived! Remember,
I have sworn to execute
All my purpose-naught can hinder
Vain what man may institute.
Take ye, then, my hand extended
Let me lead you where I will;
Peace and safety, light and glory,
Crown the crest of Zion's hill.
I have spoken! Few have heeded!
What remains for me to do?
Warnings old wait vindication!
Man must learn that God is true.
The restraining gates my mercy
Led me oft to interpose,
Shall the devastating currents,
Fraught with woe--no more oppose.

Time is ripe! My work must hasten!
Whoso will may bide the hour.
Naught can harm whom God protecteth
Elements confess his power.
Up ye then, to the high places
I have bid you occupy!
Peril waits upon the heedless!
Grace upon the souls who try.

Whoso lusteth after pleasure,
High estate or mammon's store
Envious or proud remaineth
Though he gain the world, is poor.
If you would be rich, be holy!
Would you dwell all heights above?
Heed ye, then, this admonition:
Climb to atmosphere of love.

Love ye me and love all people
Love as I have loved you;
This your calling-this my purpose
Thus be my disciples true.
Then in this exalted station
Your companion I will be;
Every promise of my Scriptures
Will be verified in thee.

Get ye up, then, to your mountain!
Zion of this closing day!
For the glory of my coming
Waits to break upon your way!
Forth from thence your testimony
Shall to trembling nations go,
And the world confess that with you
God has residence below.

Joseph Luff

Sung at in Stone Church, Independence, Missouri on April 1, 1917

Published in 1927 in "Concerning Our Whereabouts"

Sung to the tune: "I will sing of my Redeemer"

The Song of Entreaty

O, my people! O, my people!
Is to you my counsel vain?
Why call me your God and Father
While unhonored I remain?
Are my utterances but language
To be mingled in your song?
Do the lips that call me Master
Unto aliens belong?

Think ye I have joy or honor
In the sounds that laud my name,
Where my voice is held to silence
And my ordinance to shame?
What to me your loud hosannas?
What your gifts or zeal's pretense?
Righteousness hath voice in service
Music in obedience.

Ye have said, "God is sufficient
He alone our strength shall be;
His the glory of achievement
His the sword of victory:"
What, then, means this quest of armor?
What this lust for equipage?
That your energies consume and Cumber in the war you wage?

Who is wise shall learn my secret;
Whoso trusts shall understand;
Wisdom with obedience walketh
Faith with victory-hand in hand.
Ishmael shall not Isaac fetter,
Nor my temple David build;
Uzzah's hand, my ark approaching,
Will be with disaster filled.

My ways are not yours, but, know ye,
I am God, nor speak in vain:
Be not slow my call to answer
Few the moments that remain.
Not by skill or wisdom human
Not by wealth of carnal lore;
But with panoply from heaven
Seek ye conquest evermore.

See ye not the clouds portentous?
Note ye not the world's alarm -
Nations to their ruin hast'ning -
Self their interest-flesh their arm?
Is this desolation voiceless?
Speaks this carnage not to you?
Echoing my ancient warning -
Witnessing my word is true?

Would you teach my fingers cunning?
Doth my thought no shrewdness know?
Who hath at my bidding ventured
And been smitten by my foe?
Ages offer you the story -
Centuries my record bear
Tribute to my prudence paying
In full measure everywhere.

By my skill worlds have their being;
Would you teach my soul to plan?
Years eternal greet my vision:
Think ye yours outstretch the span?
Scent ye dangers I discern not?
Catch ye sounds that 'scape my ear?
Needs the sword my hand hath sharpened
To be whetted by your fear?

Heaven lingers for your answer
Angels wait your faith's appeal:
Zion's course must clearer Impress
Of my Spirit hence reveal.
If by these be pledged your triumph
Favor waits you from on high;
Whoso finds not here contentment
Soon must cease to occupy.

Joseph Luff

Given on February 10th, 1930

Published in 1927 in "Concerning Our Whereabouts"

Love's Warning and Entreaty

To all who hope within Christ's fold
 To find a sheltering place
And safety, when long-threatened ills
 Shall flood the earth apace.

To all who on His altars lay
 The homage of their lip,
But elsewhere pay the tributes that
 Reveal discipleship.

Who cry aloud: "Lord, Lord," to
 In forms of song and prayer;
But in his life and counsel see
 Few garments fit to wear
Whose words extol the "narrow way,"
 And praise the "bread from heaven"
While yet they tread the world's wide path
 And feast upon its leaven.

To all who count it righteousness
 Earth's pleasures to assign
A place in courts designed of God
 For heaven alone to shine.
Who cry: "Thy kingdom come-thy will
 On earth be done, O Lord,"
While Adam holds dominion by
 Their carnal will's accord.

Heedless that God's true sovereignty
 Is where His ways obtain
And heaven is the consequence
 Of His exclusive reign
They wist not that in answering
 Their prayer He must demand
The space they fill or in their lives
 Have absolute command.

To all who see not Omega
 In Alpha and whose fear
Gives Hagar place and thus with flesh
 Invades the Spirit's sphere.
Who find not in God's covenant
 Sufficient, and who swear
Allegiance at the shrines to gods
 Or idols found elsewhere.

To all who Mammon's gauge employ,
 Heaven's attitude to rate,
And look for "Houses made with hands,"
 God's smile to indicate.
Who in huge structures and in lands—
 In increase of earth's ware
And alien fellowship behold
 His church's wealth - beware!

To all who think that heaven chords
 Their choruses of mirth
And lauds their schemes to dramatize
 The scenes of holy birth;
Who in God's altars see a stage
 For spectacted display
And think their images thereon
 Reveal a better way.

"A better way!" O fools! hath God
 Of wisdom been bereft?
And unto your superior sense
 Has fashioning been left?
How oft must He repeat:
 "My ways are not your ways," but mine
Alone can serve the purposes
 Of Infinite design?

Wedded in Gospel covenant
 To Christ, professedly;
But with the world consorting still,
 In soul adultery:
Thinking His grace will sanctify
 The union and its brood,
If lodged within the house He built
 Their presence to exclude.

Once more the Spirit cries, Beware -
The closing century -
Freighted with warnings waits the proof
Of their divinity.

God's vindicating hand must reach
The length of your distrust
And smite the feet that trample His
Long suffering in the dust.

The elements his signal wait,
To move avengingly,
And time is ripe for harvesting
The field of destiny.
The sickle whetted by God's hand
For this, in ancient years,
Has ended its long rest and on
Its blade no rust appears.

The field sown with terrestrial seed
By self-indulgent hand,
In hope that a celestial yield
Therefrom would bless the land,
Is travailing and from its womb
An offspring will emerge
Whose advent means disaster
Whose song will be a dirge.

Oh, ye who trumpet Zion, list.
The arm on which you lean
Will fail of your expectancy
And leave you bare and loam.
The idols of your hope before
The coming blast will quail
And leave your misplaced confidence
Its folly to bewail.

But from the fields of sacrifice,
By self-denial sown
With ancient seed, prepared of God -
Supplied from heaven alone -
Shall come a call for garnerers vast,
From reapers who were not
Ashamed of Christ and by His plan
Contentedly have wrought.

These are they whose eyes beheld
In "living sacrifice,"
Love's offering - not in self alone,
But gems of higher price:
Their wills, affections, and their ways
Were on the altar piled,
And - choosing God's - their lives to him
Became thus reconciled.

These are Christ's - they choose to walk
Where He had shed the light,
These are Christ's-in pleasing Him
They found, their chief delight.
These are Christ's-by sacrifice
They gave His methods place
To execute in them the plan
And purposes of Grace.

These in the day portrayed shall find
Deliverance and rest:
Their wisdom then by tongues that scorned
Shall freely be confessed.
As Joseph's shining anciently
Shall their uprising be,
To honored place, as saviors, clothed
With holy dignity.

Let all who herein shall discern
Their Shepherd's fond appeal,
Give heed and at the single shrine
Of His appointment kneel,
And fill the lingering interval
Of moments that remain
With evidence that clearly proves
They have not heard in vain.

Francis Evans

Published on April 13th, 1927 in The Saints' Herald, Conference Daily Edition
[And reprinted in 1930 in Infallible Proofs](#)

Given through Sister Francis Evans of the Second Kansas City Branch. She got up from a sick bed to attend the prayer meeting. She had been so very ill that she could neither talk above a whisper nor eat and had almost to be carried into the building; but as she stood to deliver her message, she required no support, and her voice rose clear and strong in the tongue and, later, the interpretation which follows:

It is wisdom with me, your elder brother, the First Born, to say to these my friends at this time: It behooves you that you set aside any fear or doubt in regard to the divinity of this my work, which I have established in you day and time.

My Spirit speaks at this time that it may encourage the weak and the distressed; that it may lead and guide those that have confidence and trust in the wisdom of the Son of God. My Spirit speaks at this time to warn my people to diligence, to understand the position they take when they stand in the presence of God and among their friends, in testifying of the goodness that they have received. I say unto you that you should be careful; that there is no allowance for deception in the least degree; that I demand of my people that which they pretend to be.

I say unto you at this time that the gospel of God has been restored for the last time, and as it was restored through my son Joseph Smith, Jr., when he walked uprightly before the throne of Christ; as it was restored unto him, his son, Joseph Smith [III], received authority through his hands. Also my servant Frederick M. Smith has received the same divine authority through the hands of his father.

I say unto you, Be not wayward in your thoughts, your ideas. The gospel has been restored for the last time, and is not to be taken away any more until I make my appearance among the children of men. I say unto you, be careful, be prayerful, be diligent, observe the laws of God, listen to those that are instructed by me to give you understanding, and also in regard to the gospel in the future days, because the time is very, very near at hand.

It is pleasing unto your God that this building has been erected, and the day will speedily come that this large Auditorium will be filled to its capacity with the priesthood only. I say unto you, be

careful in your undertakings, not to pretend that you are serving God and serve him only half way; not to stand on the precipice; there is danger. Walk in the middle of the road. Lift up your voices to God. Give glory to him, because you will find that he will be near you.

Yea, the measuring line has been thrown out, and it is straight. The Messengers from the courts of glory have made their appearance, and I say unto you, my people, Be prayerful, be humble, be solemn in your undertakings, be honest, be truthful, and the gospel of the son of God shall triumph over the world. Amen.

1928

Fred M. Smith

Given on February 5th, 1928 at Stone Church in Independence, Missouri

[Published on March 7th, 1928 in Saints Herald \(Vol. 75-10:276\)](#)

If thou lovest me, thou wilt go to work and put into effect that doctrine which has been placed in your midst, of every man giving according to his capacity and having that which he needs, and then the poor you have with you, which will be few, will be so far above the level of those in the society around you that the eyes of the world will be turned towards you.

1929

Elbert A. Smith

Given on April 7th, 1929 in the Stone Church in Independence, Missouri

[Published on April 17th, 1929 in The Saints Herald \(Vol. 76-16: 449\)](#)

The Word of the Lord concerning the temple and the redemption of Zion. Prophecy given through President Elbert A. Smith at the Stone Church, Independence, Missouri, Sunday morning, April 7, 1929, during the communion service held in commemoration of the ninety-ninth anniversary of the organization of the church.

I have gathered my people out from the world, saith the Lord, even from many different parts of the earth, and you are here as seed to be planted in my fields of Zion, and if you will be faithful and humble and consecrate yourselves the harvest shall be very great and very beautiful. As I look upon you this morning, my Saints are lovely in my sight. The men of my church are like trees for my forest, and the women of my church are like flowers for my garden - and yet there are some among you who must put out from your lives many things.

Consider, I implore you, my watchcare that has been over my people during the century that is past. When there were but two men to stand upon earth with the priesthood I preserved their lives and sustained them, and today they have thousands of spiritual children; when there were but six men to organize my church, I preserved their lives and sustained them; even during the darkest days of their troubles, when the Saints were encompassed about on every hand by their enemies, when they fled from city to city and no place to lay their heads, still I preserved my work. When my servant, the prophet, had completed his task he was taken from the earth, and great darkness came upon the minds of many of the people, and division came in, and sorrow and shame entered into the hearts of thousands, until many felt that my work was forgotten in the world and had failed; but I raised up the son of the prophet, and he became as one mighty and strong to lead my people.

In one of the darkest hours I have the promise to my people, Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances; they and their children, with songs of everlasting joy; to build up the waste places of Zion.

Behold they have returned, and are returning, even to this day, and you are here as a testimony before me that the promise has been kept.

Be not troubled in your minds by anything that shall occur. Mark this well: I say unto you, The only temple standing on earth today built by the commandment of heaven is in your possession (the Kirtland Temple), and its courts are open to this people, and they have gone into those

sacred courts and on many occasions received the Pentecostal baptism of my Spirit; and when the time shall come, in my way, and in my hour, and in my manner, which is the way of law and of order, I will command you further concerning the building of my temple in Zion. I am not divided since the days of Kirtland, and my arm is not shortened. My purpose remains one. I have put into the hearts of thousands the testimony that that was my church organized nearly a century ago; and if you will bow yourselves and humble your hearts I will put into your souls the testimony that this is still my church today.

Therefore, on this occasion, as you partake of the broken body and split blood of your Lord and Master, you should resolve to put out of your lives all things that displease me, saith the Lord; and those whose hearts have been sad shall be baptized by the spirit of joy, and those who have wandered shall be called upon to return. I will build Zion, saith the Lord.

Therefore, on this day covenant together to keep all of my commandments which I have given you, and behold my Spirit shall be with you, saith the Lord.

Alexander H. Smith

[The Saints Herald, July 10th, 1929. \(Vol. 76-28: 826\)](#)

In the year 1900, at the suggestion and request of the "Church of Christ," commonly called "Hedrickites," joint committees representing that church and the Reorganized Church of Jesus Christ met to consider differences in belief and policy and in an attempt to find common ground on which to work. During this meeting the following was adopted:

"Whereas, it is evident that we need special Divine help and revelation to enable us to agree upon the best methods by which to unite and cooperate for the accomplishment of the work under advisement among us, therefore, resolved that we engage in a season of solemn prayer and fasting that our heavenly Father may give us the light needed."

The time for fasting and prayer was fixed by motion and was duly and solemnly observed by the council. The answer came through Alexander H. Smith, then one of the First Presidency of the Reorganized Church of Jesus Christ and also acting in the capacity of chairman of the council of the joint committee. The procedure was proper, and the word came through the logical person, the president of the meeting. Our law is fairly well understood, despite misrepresentations. Revelation intended to be incorporated in our constitutional law comes through well-defined channels, but the spirit of prophecy and revelation is free, as God shall direct. Hundreds have exercised the gift, and often their prophecies have been published. In this instance there was no invasion of the law governing the reception of revelation through the President of the Church. At the same time the word came through a logical channel and in answer to unanimous agreement and united prayer and fasting. The revelation follows:

Verily, Thus saith the Spirit: My children of the Church of Christ are not sufficiently humble or willing to submit to my will; they still contend against my words, and thus deprive themselves from receiving many of the blessings I have in store for them. Let them cease to contend against my servant Joseph, whom I called to bring forth my church out of obscurity and restore mine ancient order and ordinances. And this he did, and was faithful to me; but because of the wickedness of the world, and the falling away of his brethren, and the failure of my children to keep my commandments given through him, I have taken him to myself.

Let my children of the Reorganization of my church and my children of the Church of Christ cease to contend one against the other in the spirit of contention for the mastery, but commune one with the other in peace and loving kindness; and let my children of the Church of Christ cease to contend against the revelations I have given through my servant, because they do not understand all the things I have given. Behold, I have spoken as it seemed good in me, and in mine own time will I make it plain.

Behold, It is my will that you become reconciled to thy brethren of the Reorganization of my church, and join with them in the work of building up Zion, and the gathering of my people, and the building of my Temple, which I will command in mine own time to be built. Be not overly anxious; thy sacrifices and sufferings I have witnessed, and am well pleased; yet in many things ye have been deceived. it is my will now that my children no longer stand in the way of the progress of my work, neither make thy brother an offender for a word. There are and will be mistakes, but they are the mistakes of men. They can not hinder my work, but will cause loss to those who suffer themselves to be deceived thereby. Be ye wise and obedient, and I will bless thee, and thou shalt in no wise lose thy reward. Amen.

Mrs. Nichols

Given in the spring on 1928

[Published on October 23rd, 1929 in The Saints' Herald \(Vol. 76-43: 1276\)](#)

One afternoon in the spring of 1928, while I was preparing the evening meal, the enclosed lines came to me.

I pondered over the occurrence many times, and finally decided that it was a witness to me that a call to gather to Zion would come in the future. I understand that you issued that call in the fall of 1928. This is the first time I have mentioned my experience to anyone.

(The above note was sent to President F. M. Smith.)

Gather, oh, my people, gather
 To the place assigned for thee;
When the dark clouds gather round,
 From their terror you'll be free.

Gather, oh, my people, gather,
 For the enemy is near;
He would bind you with his fetters,
 Causing you to doubt and fear.

In the hour of tribulation,
 In the hour of deep despair,
You will feel the hand of Satan
 If you're scattered ev'rywhere.

Gather, oh, my people, gather,
 I am calling you to come;
If you'll gather now to Zion,
 Soon the victory shall be won.

1930

Mrs. Alvin Knisley

[Published in 1930 in Infallible Proofs](#)

While practicing in my professional line, as a trained nurse, in Toledo, Ohio, about 1912, I was stricken with typhoid fever.

There were but a few Saints in the city at that time, unorganized, and there was no elder that could administer to me.

I was running a high fever, after a week or over of prostration, and I longed for administration. It seemed that the Lord took pity on my isolation, for about one o'clock in the morning I was blessed with the following experience:

As I lay there burning with a terrible fever, accompanied with a severe headache, I mustered energy enough to pray. Presently my attention was attracted by a light in the corner of my room. I looked and there stood our old preacher, Elder George Green, of Appledore, Ontario, then deceased, who had known me from childhood. He extended his hands toward me, smiled, and said: "You poor child, the Lord God know your suffering and he will care for you."

He disappeared: I went to sleep, and in the morning my temperature was normal and I was soon on my feet again.

R.E. Burgess

Given on April 18th, 1930 in Independence, Missouri during World Conference

[Published in Infallible Proofs](#)

Brother Burgess says: "I was awakened about 5 o'clock on the date above mentioned, and the Spirit said to me: 'Arise and write for the instruction of my people.' "

Hearken unto me, my people,
Saith the Lord your God today,
Hear ye now this admonition
Which my Spirit to you doth say.

I have spoken through my prophets
Telling o the days to come,
When my judgments will be poured out
Without measure; fail shall none.

Pestilence and also famine,
Wind and rain my wrath shall show,
Lightning and the awful thunder
Spread destruction here below.

I've set for you a task, my people,
Before you stands an open door;
Enter ye the task to accomplish,
Zion beckons; haste ye more.

Then ye shall behold my city,
Fair and glorious as the sun,
Rise in her celestial beauty,
Haste! fulfill my will; be one.

Jasper O. Dutton

[Published on March 13th, 1930 in Zion's Ensign \(vol. 42-11:174\)](#)

After reading the church papers, telling us as a church and as individuals what we ought to do in this year, I retired with these thoughts in mind; and after thinking and praying over them, I went to sleep. In the night I was shown the following in a dream: I was standing on a corner of one of the streets in our little city. Three roads were running in the following directions, one at the north from the main part of town, one running south, my way home, one running east to Kewanee, the railroad track to the west.

I was facing towards home, heard a noise behind me, turned, and looking north, I saw a beautiful tree full of leaves. A terrible windstorm was upon it, bending and twisting it in all directions, and it looked as if it would be uprooted at any moment. The first thing I thought was that if it fell it was so close it would hit me. My next thought was, Can I reach home or stop in one of the houses nearby? As I thought this I realized there was no time to spare and felt my feet lifted off the ground. A large house loomed up in front of me, and I saw lights flash on all over the house; at the same time the whole earth changed in color to that of a beautiful sunset.

I began to pray, thinking as there was such a commotion this must be the end of the world, but thought if it were I would see Jesus coming. I looked to the east and a little to the south, and there He stood on what seemed to be the stoop of a nice building, but really was in the sky. Both he and the building were also the color of the sunset. I took one look, shut my eyes, and turned away to think what I should do-if I were afraid or I could feel free to go and meet him. When I first saw him, there seemed to be a structure of some kind between us, but when I opened my eyes to look at him the second time, I did not feel afraid. He still stood there, and I began to praise him, reaching around the structure and with outstretched arms and hands called out to him in a loud voice, "I will cling to you! I will cling to you!"

Then I woke up, weak, but happy from my experience. The thing that came to my mind was, "The tree was the tree of life (the church), tossed and torn by the winds and storms, and it stood through it all until the coming of Christ. The structure I saw between us was the trials and the cares of this life that have hindered me. While I was not able to surmount them, I would go around them and still cling to Jesus.

My desire and prayer are that I may cling to Jesus and fulfill my dream.

William H. Chandler

[Published on November 6th, 1930 in Zion's Ensign \(Vol. 42-:719\)](#)

I thought possibly it would be of interest to the readers of the Ensign to relate a vision given to a nonmember while attending the October district conference. I do not know of any influence brought to bear upon this person, other than spiritual influences for her good, and I do not think she knew of the promise that signs shall follow those that believe. I do have some evidence that she believes, and I look forward to her ultimately joining with the church.

This is the vision as told by Miss Annie Hall of Warrington, England, to a member of our church:

"I was deeply interested in the conference meeting on Sunday, October 5, and after the sermon when the benediction was being pronounced by Elder G. W. Leggott I felt impressed to open my eyes and look towards the platform where the prayer was being offered, when to my amazement, I beheld a personage whom I took to be the Lord standing with his hands upon the head of Brother Leggott and looking at me. The vision was most glorious to my eyes, and my soul rejoiced, then I closed my eyes again, but felt once again constrained to open them and once again feast upon that lovely sight, but I feared it would have departed; however on looking again I was permitted to feast once more upon the loveliest scene my eyes ever beheld, which to me was the personal appearance of the Lord Jesus Christ."

Miss Hall has been attending the meetings here for a few weeks, and I think she will be united soon with us in the faith. We have had some baptisms, and we recently disturbed the waters again, a fine young man uniting with us; and we vision others moving towards the desired end.

1931

Sister Thorburn

As recounted by George W. Thorburn

[Published on November 19th, 1931 in Zion's Ensign \(Vol. 43-47:751\)](#)

In the branch in Higbee there was a family by the name of McGown. The wife was a member of the church; the husband did not belong but attended quite frequently. In one of our Sunday afternoon meetings he was present. My wife and I were sitting together in the front seat, and Mr. and Mrs. McGown were sitting in one of the back seats. My wife rose to bear her testimony and the Spirit of prophecy rested upon her. She walked out of her seat down to where Mr. McGown and wife were sitting and delivered the prophecy to him. Part of it was that he would come into the church and if faithful would do a good work. After the meeting was dismissed he told some of the Saints he thought Sister Thornburn was a good woman but she was mistaken this time.

About six months after this prophecy was given I was on my way to the prayer service and met Mr. McGown and one of our brethren standing on the street talking. Shortly after I joined them Mr. McGown asked, "Are you brethren going to be busy for a while?" Brother Waltenbaugh said, "I am going to prayer meeting." I said, "Charley, I am at your disposal." He answered, come with me." We started across the street. he said, "I want you to go with me down to Brother Jones [who was president of the branch]. I want to be baptized." I asked, "Charley, do you remember the prophecy that was given to you?" He replied "I will never forget it." We went from Brother Jones' home to the Higbee pond and I baptized him. He was my first candidate.

1932

Mrs. Clark

[Published on February 11th, 1932 in Zion's Ensign \(Vol. 44-6:94\)](#)

In October and November my husband and I were in Missouri, where two of our sons live. We saw many of the Saints and others, at Atherton, Kingsville, and Holden, and they are worthy people, who are trying their best to live good lives. The Lord will surely bless them in their work.

What would we do without this gospel? It means all to us, even more than life itself. I would like to tell you of an experience I had one Sunday morning recently. Perhaps it may help to make your faith stronger in this gospel. My husband had arisen early and fixed the fire, then came back to bed and was sound asleep. I was trying to go back to sleep as it was too early to get up. All at once a vision appeared to me. It seemed as though I was on a straight and narrow path, and God stood beside me. I can not explain how wonderful I felt. It appeared as though he shed a beautiful light as far ahead as you could see. It was brighter than the brightest electric light, spreading out a few feet on each side of the path. Outside of that and all around was dense darkness and panic. Clouds would cross the path, and some of them so thick you could not see through them, but the bright light penetrated them so that you could see your way clearly, no matter how dark they were. Then they would just seem to dissolve and disappear.

Then the voice of God came to me in a tone that penetrated my whole being, and said that if his people live faithfully, always being honest in all their dealings, his power and light will illuminate the path, and that our trials will be easy for us to bear.

Then I heard a wonderful quartet sing the hymn:

"How gentle God's command!

How kind his precepts are;

Come cast your burden on the Lord,

And trust his constant care."

They sang so beautifully and with such a spiritual feeling with each word that I could feel the meaning. I looked back of me and there were hundreds of people in the same path, then the vision ended. It was great and wonderful, much more than a creature as weak as I am worthy of receiving. Saints, let us all be humble and faithful, and live close to God. He will be with us and brighten up our pathway.

Mrs. Mirtie B. Keith

[Published on May 26th, 1932 in Zion's Ensign \(Vol. 44-21:335\)](#)

Some five or six years ago I had a dream which was impressed upon my mind. I dreamed that I with my three youngest sons was on the front steps. (We lived on a farm.) We heard people crying, others praying. All was confusion in fear of the judgment of God on the earth, and yet they did not seem to realize that this was God's judgment.

The next I realized, I seemed to be sitting on the ground in front of the house with my arms about the three boys, singing in the Spirit, *"Rejoice, Ye Saints of Latter Days,"* and *"Lift Up Your Heads, Ye Heirs of Glory."*

I was passing through trials at that time, was away from my home and from church people, and for years I received strength and comfort by singing those songs. From that time I have felt more of the Spirit of God. As I have passed people on the street although they were strangers, heard the airman as he winged his way across the sky, seen hundreds while in the city hurry on their way in cars, I have been impressed, and still am, to offer up a prayer that God will lead them to an understanding of his will, that some one will reach out to them a helping hand, that some one may care for their souls.

And today, it looks as if God's protection is being removed, so that his judgments can come. Think of the drouth-stricken places, money and labor troubles over the world, people milling about like cattle that have lost their herdsman, hundreds going from east to west, north to south, anywhere, wondering what is going to happen next. In this community there is more sickness among men and women of middle-age than was ever known in a similar length of time. People are dissatisfied with the religion of the day. Some seek relief in pleasure and yet are not satisfied. Deep in each heart I believe there is a desire for God, but people are confused and bewildered. They have forgotten to study his book and ask in faith for guidance, and search for themselves for the road to God. But here and there are people in all the churches who really want to be fed, who say to me, "I am starving for a spiritual sermon, one that is spoken by the Spirit of God."

We Saints of God are sleeping at our job. I pray that we may awake and do his will to the very best of our ability.

1933

1934

1935

1936

1937

Joseph Luff

Given in November 1907 at the Stone Church in Independence, Missouri

[Published in The Saints' Herald on February 13th, 1937 \(Vol. 84-7: 211\)](#)

The following was given at the Stone Church , Independence Missouri, in November, 1907 - now twenty-nine years ago - through Elder Joseph Luff. We have ventured to insert in brackets notes on historical incidents that have fulfilled, or partially fulfilled, the prophetic statements of the stanzas. We feel that now is a time appropriate for the republication of this communication.

Italics ours - Herald Editors

The floodgates are lifting - beware the tide!
'Twill sweep o'er the nations, subduing their pride;
No barrier can stay it - no hand can prevail -
For God moves in judgment - his word cannot fail.

The fires are kindling - beware of the flame!
For havoc and ruin 'twill surely proclaim;
'Twill feed on the structures, and laugh at the wall
Defiantly builded, and science appall.

Fierce tempests are brewing - beware of their blast!
Their fury will gather in strength to the last;
The roar of their rushing the world will astound,
And woe in the wake of their whirlings abound.

A *plague* is in nesting - beware of its breath!
Its touch is a mildew, its watchword is death;
No rank will escape it, no station be free,
nor safety be found on the land or the sea.
[Great influenza epidemic, 1918.]

A *panic* is pending, - commotion and dearth
Lie close in its path, and the treasures of earth
From hands that have held them like dust shall be swept,
And poverty enter where earth has long slept.
[The depression, 1929.]

A *famine* is coming - the long fertile field
Will mock at man's labor, refusing to yield;
The earthquakes, increasing, shall sport, as they reel,

With towers of granite and strongholds of steel.
[The Drouth, 1934-1936.]

Disorders upon and disasters beneath
Earth's surface shall terror and sorrow bequeath;
The nations shall war and people contend,
And man must himself 'gainst his neighbor defend.
[World War, 1914-1918. Also Ethiopian and Spanish wars.]

The vials of fury, poured forth everywhere,
Shall fill the ungodly with woe and despair;
*No bond shall withhold them, no cov'nant restrain
From slaughter for vengeance nor pillage for gain.*
[The breaking of treaties, 1914. The desertion of the League of Nations, 1935-1936.]

Though millions are heedless and scoffers deride,
'Twill come, and come shortly, and who shall abide?
Make answer, O Zion, for surely within
Your borders shall cleansing and judgment begin.

If loving your God and neighbor, you'll *purge
Yourselves of all selfishness - fear not the scourage!*
For angels will camp where beholding this sign
Of sainthood, and guard you, because ye are mine.

The Father saith "Yea!" - the Spirit "Amen!"
Repeat to the nations this warning again:
The end is approaching - redemption is near
and Jesus ere long, will in glory appear

1938

1939

1940

T.W. Hubert Case

[Published in 1940 in Priesthood Journal \(Vol. 6-2:19\)](#)

T.W. Smith preached to the natives on the island of Manihi in their own tongue just once.

I preached to the natives on the Island of Rarotonga, one of the Cook group, five consecutive nights in their own tongue. Each night, however, I would begin in the Tahitian tongue, but as soon as the spirit of liberty came, during the first five minutes of each sermon, I immediately spoke their language on to the close of the sermon. My wife knew the tahitian language better than I, and she said the first night I began by using the Tonga words that she did not know, and she could not understand from that on; but I was made to know what I was saying. However, when the service was over, I could not talk the language.

1941

1942

1943

Alford E. Gendron

[Published on October 2nd, 1943 in The Saints Herald \(Vol. 90-40: 1272\)](#)

Warning and Prophecy Concerning Russia and the destruction of Saskatoon

Concerning ["Facts Behind the News" in July 31 issue of the Herald](#), the writer says that the article written by Max Eastman was an attack on Joseph Stalin. In all fairness to both Max Eastman and the writer of "Facts Behind the News," I do not think it is an attack.

I think Max Eastman sets forth clearly facts we have known for years, in particular, concerning the trouble the Soviet has caused in labor circles for years past.

Max Eastman having lived in Russia for some years undoubtedly has a good idea of Russian ideals. It is no doubt true that Joseph Stalin is clever and that Russia is very powerful and will be much more powerful in Europe after this war, as Stalin has made clear to the U.S.A.

The writer speaks of Joseph Stalin's abolition of the Comintern. That is not a sight, as far as I can see, that Joseph Stalin has had a sudden change of heart. He is no doubt too busy to dip his hands in labor circles as the communists have in past years.

When Adolf Hitler was contemplating his attack on the democracies, he tried hard to make us believe that all he wanted was the land that Germany had lost during World War I.

We have all kinds of neighbors. A neighbor may be clever, powerful, and cunning. If he is not good, his cleverness and power will no doubt cause us harm. When a clever enemy plans on attacking one, he does not always give warning. On the other hand, he would no doubt try to deceive us as Japan did at Pearl Harbor.

The abolition of the Comintern by Joseph Stalin, when it had failed to a great extent, and would be practically useless during this war, is no sure sign of friendship.

On Christmas in 'thirty-nine, I had a dream which, for more reasons than one, I believe was a spiritual dream. I saw the world before my eyes, about two feet in diameter. I saw Germany grow big and spread over Europe. One thing I seemed to notice in particular was that Germany was a peculiar blue-black color. Then, Germany stopped growing and Russia started to grow. Russia was the same peculiar blue-black color as Germany. As Russia grew, Germany faded away. Then the Soviets Union faded away for a short time, but grew again and still the same color, until it spread over most of Europe, without warning, the Soviet Union jumped in Alaska. Taking Alaska without trouble, they jumped or flew down on the prairies just south, or in the vicinity of Prince Albert, Saskatchewan. The Russian Army started south; before they reached Saskatoon they were met by United States troops. The U.S.A. troops, fighting fiercely, were forced back slowly to very near Regina. Then the U.S.A. troops stopped the Russians and finally forced them slowly back to where they had first landed in Saskatchewan, and the dream ended.

A prophecy given a number of years ago at a branch near Saskatoon, said that the city of Saskatoon would be destroyed. I have heard my folk discuss that prophecy many times. Scarcely a week has passed since I first heard them speak of that prophecy, but I have wondered in my mind just how it would be destroyed. I had this dream when the world experts were saying that if Germany attacked it, Russia would last two or three months at the most.

I would appreciate it very much if you would print this letter. It might possibly be the means of some escaping the terrible ravages of war that will be the lot of my fellow countrymen.

Alford E. Gendron
R.R. 1, Garson Road,
Sudbury, Ontario, Canada.

1944

1945

1946

Elbert A. Smith

Given on March 6th-20th, 1946 and presented to World Conference on April 6, 1946

[Published in The Saints Herald on April 27th, 1946 in The Saints Herald \(Vol. 93-17: 472-473\)](#)

By the Presiding Patriarch Wednesday forenoon, March 27, a committee of three Apostles from the Quorum of Twelve waited upon me to inform me that the quorum had by unanimous action decided to request me to seek divine guidance to present to the General Conference in regard to the choice of successor in the office of president. Came also a letter signed by the president and secretary containing this statement, "Our council, severally and as a group, assure you of our support and sincere prayers." The letter also gave the text of the resolution adopted by the quorum:

"Whereas, in the death of the late Frederick Madison Smith the church has sustained the loss of its president, president of the high priesthood, prophet, seer and revelator, be it resolved, it is the sense of this council that Presiding Evangelist Elbert A. Smith be requested to seek the will of God in the matter of a successor in this office."

Obviously it is the right of the Quorum of Twelve Apostles as the "second presidency" in the church to concern itself with this matter in the present emergency, and their unsolicited and unanimous action encouraged me to undertake a task that already weighed upon my mind by day and night.

The forenoon of March 6, Brother Israel A. Smith and I visited President Frederick M. Smith at his home and found him very ill; but he made no complaint, as was his habit, and the physician had not yet arrived, so we did not know just how serious the situation might be. However, after we had returned to the Auditorium and while I was alone in my office in prayer, a most profound conviction of the Spirit came upon me that the time had fully come for the end of the ministry of President Smith. Thereafter I was not under liberty at any time or place to pray for his recovery. It was not to be.

Subsequently at different times there was a recurrence of spiritual light, particularly the forenoon of March 20. This was during the hours immediately preceding the passing of the president. I was again in my office and was conscious of the presence and power of the Spirit of the Lord, and was directed presently to formulate a message to the Conference and the church, not as commandment or law, but by way of testimony, counsel, and comfort. This I have done and now submit the following:

I was strengthened by the assurance that the spirit of prophecy does not die with the prophet but is eternal with the Father and the Son, and through the ministry of the Holy Ghost, it is brought to the church and to individuals.

The testimony was again renewed with great clearness that Jesus is the Son of God and that his gospel is the power of God unto salvation. It is the responsibility of men of the priesthood to witness for him. They are to preach the principles of his doctrine. They are to officiate in the ordinances and sacraments of his church and to administer its affairs, both temporal and spiritual, in his spirit. They are counseled to teach his way of life and themselves to walk in it as leaders and exemplars.

The arm of the Lord our God has not been shortened. The havoc of war on earth has not shaken the foundations of his throne nor altered his plans for the reign of peace on earth, in his

own due time, and under the rule of his Son. The Saints should not become impatient nor feel frustration when their dreams are not all realized upon the date that they themselves have marked on the calendar.

The Lord has not changed regarding the great work of the Restoration Neither has he turned from his people, though some of them have turned from him. Some have been lulled to sleep and inactivity by the spirit of indifference and carelessness. Some have turned away because of trivial offenses. Some have fallen away and been overcome by the grosser sins of the world: the spirit of revelry and wanton living, of drinking and fornication and adultery. All such are counseled to repent with heaviness of spirit while there is yet time, and to renew their covenant that they may again be clean men and women and find peace.

Those who have been devout and faithful and have rendered a sacrificial service, according to their ability and opportunity, may take new courage and press forward in the work entrusted to us all. There is no one of that spirit so humble or in so obscure a place that he or she shall be forgotten of our Lord.

The men of the ministry are counseled to cry repentance to this generation; to give themselves as men under a divine commitment to the task of warning the world through evangelical and missionary work and to the pastoral task to nurture the Saints in the spirit of love; to feed the sheep as commanded and forget not the lambs of the fold. They are admonished to work together in unity with that charity which suffereth long and is kind. Let the ministers of the Lord in every grade and station stand before the people in a demonstration that the law of reconciliation is observed among them, that their admonitions to the Saints to dwell together in peace may have weight.

This counsel is of great importance, because there remain other times of change and a time of crisis difficult to meet, and the men of the ministry should be prepared to meet such a time with wisdom, patience, faith, and under divine guidance which will be given to a united people—united in righteousness.

Let the people be comforted. The prayers of the Saints for the recovery of President Frederick M. Smith went not unheeded; but the time of his departure was at hand. He was spent and weary in body and mind—but there remaineth a rest and consolation.

According to historic precedents of the church, based on law, and always observed hitherto, the president and prophet of the church, when inspired so to do, may indicate his successor, There is evidence that the late president did will so to function. At a joint council meeting of the Presidency, Twelve, and Presiding Bishopric, October 20, 1938, there was under consideration the appointment of Israel A. Smith and L. F. P. Curry to act as counselors in the presidency, subject to action of the next General Conference. At the time President Frederick M. Smith made a statement to the council which is referred to in the official minutes of the meeting as follows:

“Citing the letter of instructions issued by his father, he called attention to the fact that in the event of his passing Israel would be in line for the office of president and would have the advantage of the additional experience which this appointment would give.”

Subsequently the late president assured the church that at that time he was moving under “inspirational impulses”; this assurance was embodied in a revelation given to the church at the Conference of 1940 which was approved by the church and published in the Book of Doctrine and Covenants as section 138.

The Conference is counseled to consider as valid and basic and in accord with our historic precedents the statements referred to and to give them due consideration in reaching a decision. Time has demonstrated the foresight expressed therein: years of experience in the presidency have been advantageous to Israel A. Smith, and in them he has gained in the confidence and esteem of his brethren.

To this matter I have given earnest prayer and thought, with an increasing conviction that it is in harmony with the spirit of wisdom and revelation that the choice indicated by the late president should be approved, and that without unnecessary delay Israel A. Smith should be ordained president of the high priesthood and the church and prophet, seer, and revelator to the church. I am persuaded that this also will find confirming witness of the Spirit in the minds of numerous people.

If it be the will of the church that he should thus be ordained, he is counseled to enter upon that work in quiet strength, with firmness in decisions, yet with that spirit of kindness and justice that was with his father in that high office before him.

There are hazards and uncertainties of life and health involved in the putting of such a burden upon one well past the meridian of life that may cause apprehension. I have sought earnestly for light on the questions, Will this man’s ministry be for a considerable time, as we pray may be the case? Or will it be very brief? No assurance has been given. But the needs of the immediate hour are great and we must oftentimes move by faith as did the fathers and founders of the church.

May peace and blessing abide with the church, and the men of the priesthood be reminded again that the Lord has said to his ministry: “Let nothing separate you from each other and the work whereunto you have been called; and I will be with you by my Spirit and presence of power unto the end.”

Respectfully submitted,

Elbert A. Smith
April 6, 1946.

Evalyn Austin Williams

[Published on October 19th, 1946 in The Saints' Herald \(Vol. 93-42:939\)](#)

The ... poem was written more than a year before its author died on August 23rd, [1946]. Her final illness had not begun. Her message of hope and reassurance will be appreciated by all readers. - [Herald] Editors.

Last night I dreamed that I
Had crossed the great divide,
And you came unto my bier
Heartbrokenly, and cried.

Your every thought I read,
Your grief was sad to see,
Because you were remembering
The mortal part of me.

You did recall my every smile,
My hopes, my plans, my fears,
Not aware, as I, of course,
Futility of mortal tears.

I would that I could place my hand
Upon your grief-bowed head
And tell you of the place I've found
upon this plane - instead

I know, in time, you too will learn
And fully understand
The reason for my happiness
Within this perfect land.

And you will know our earthly flesh
Is a robe that's cast aside
When we have learned the lessons here
And crossed the great divide.

How mortal tears and petty griefs,
All struggle and all strife,
Are but the lessons we must learn
To gain eternal life.

1947

1948

1949

1950

Brother Zimmerman

Given on April 20th, 1913 in Bishop Zimmerman's home in Philadelphia

[Published on April 10th, 1950 in The Saints Herald \(Vol. 97-15: 346\)](#)

Regarding Gilbert J. Waller's candidacy for the territorial governor of Hawaii

Thou shall be blessed in thy present undertaking, and my gospel shall have honor because of thine efforts and thine integrity. Thy desires shall be realized because thou hast desired above all else to honor my name and assist in my work. Be of good cheer; be not afraid, for I am thy shield and buckler and thy strong defense, and what may seem to thee like defeat shall turn to thee success if thou wilt continue in faith holding as first of importance my gospel and the honor of my name, saith the Lord. Amen.

Israel A. Smith

Given on July 29th, 1950 in Taravao, Tahait

To the Saints assembled at Taravao, Greetings:

I, as your servant, have earnestly sought the will of the Lord regarding you, and I am permitted to say unto you by the Spirit of Inspiration:

Thus saith the Lord unto my people of these islands: I am mindful of your situation so far and separated by the ocean from the appointed place for the New Jerusalem, and as I before have said I will at the last day stand upon these islands with you who are faithful and endure to the end.

It would be wisdom for my people to withdraw from those places that are farthest removed and gather in larger numbers in those islands nearer the centers of trade and business when such changes can be done without material loss. This should not be done in haste and always under the direction of those now in charge of the mission, or those who may be sent to minister to you and those among you who are being prepared to serve and who will in due time be called to occupy in higher offices.

There are among you men of ability in business who can assist in organizing my people, so there may be unity of purpose, and the least or most needy may receive of the strength of the whole. Thus a great work may be done by them for you and great will be their reward and great will be the benefit to you and the work in which you are engaged. Such organizations or associations should be perfected in harmony with the law already given and consistent with the laws of your country and the feelings of your governing officials.

If all shall honor my temporal law, all shall be blessed beyond their expectation, your numbers greatly increased, and the gospel will go to many who have not heard it and need salvation.

I await your consecration to provide even among your own numbers, those who can look after your every spiritual need, which is more essential now than material prosperity. In my way and time, however, shall men be called as seventies, yea, and as bishops for the work of the temporalities of the church.

I am pleased with the works of many, yet many of you can do even more than you have to advance the work.

Be not discouraged. You are not great in numbers, and you are in a scattered condition, but if united, in spirit, and prayerful, and faithful, with my strength you can be a mighty people among the peoples of these islands.

Anonymous

Given in September or Early October, likely in 1843

[Published on July 17th, 1950 in The Saints Herald \(Vol. 97-29: 687\)](#)

John Hawkins was baptized late in September or early in October. In his ordination, he was promised that he would live to a good old age, and do a good work among the natives. He always remembered this promise, and although a day came when there was a price on his head "for taking up arms against the French," he had no fear of death; and after he came into the custody of the French and the hour approached for his execution, he, still thinking of his ordination promise, was sure he would have a long life. He was pardoned on the very day he was to die, and lived to fulfill the prophecy spoken over his head.

1951

1952

1953

1954

1955

1956

1957

1958

1959

Elbert A. Smith

[Published in 1959 in "Brother Elbert", page 146](#)

One winter evening in 1905, a number of us drove out from Burlington to the little town of West Burlington. There was considerable snow, and we went in a big bobsled drawn by two horses. The evening was spent in a social way at the home of Brother and Sister Charles Bullard and their small daughters.

On the way back to Burlington, we were crossing the open country between towns far from any source of artificial light. We sang a hymn, and while we sang a soft and mellow light shone around us. When we had finished the hymn, the light went out. The singular thing is that we did not seem to notice the light until it was gone and then several of us with one accord said, "Did you see that?" We sang again and the light returned and remained while we sang, and then it departed. As Brother Mark Siegfried, who was present, has said, "The light came on and went off as definitely as the turning on and off of an electric light."

I seldom hear the hymn, "Tis a Glorious Thing to Be in the Light" that I do not think of that incident. And I think that in life in a spiritual way people often take their light for granted and give it little thought until they have lost it - and it does not always return. Living witnesses (at this writing) to this experience besides my wife and me are Bishop Mark Siegfried of Independence and Brother Ed Schweers of Burlington, Iowa.

Elbert A. Smith

[Published in 1959 in "Brother Elbert". page 167](#)

I had always thought a great deal of my Uncle Alexander. He had baptized me, given me my patriarchal blessing, and had been kindly and genial in our intercourse. Sometime after his death I had a dream. in which I found myself weeping bitterly. Some one approached me from behind and said to me, "Why are you weeping?" I replied, "I am weeping because of the death of Alexander H. Smith."

Turning about, I saw Alexander, as in life. He said to me, "Do not weep for me, I am very happy. I can go wherever I please - and I am busy all the time." I concluded that he was one of those spirits permitted to "minister to the heirs of salvation." The dream made a deep impression on my mind and confirmed me in the thought that in the beyond we shall know our loved ones and that the greatest joy there will be in active service - not alone in the rest from labor that we shall need for a time.

Elbert A. Smith

Given on October 5th, 1947

[Published in "Brother Elbert", page 422](#)

Given to me when quite ill:

Stand on thy feet and be of good cheer and be courageous you shall yet serve this people.

Elbert A. Smith

Given in October 1950 at the Kirtland Temple

[Published in "Brother Elbert", pages 424-426](#)

It is your Lord and Master who speaks through his servant, who feels unworthy, but upon whom nevertheless is laid this responsibility as the Spiritual Father of the Church.

I am He who was born of the Virgin Mary. I am He who was crucified on Calvary's Cross, but who ascended up an high. Behold, I am alive forevermore. Like you, in my early youth I said, "I must be about my Father's business." I knew what it was to leave home and friends and loved ones, to be weary and lonely, and sometimes to be an outcast. I knew my Gethsemane, but I knew also the Mount of Transfiguration. Many of you shall know Gethsemane, but you shall also know Transfiguration.

I am no stranger in this building. I am He who appeared unto the prophet in his youth, the prophet Joseph. The heavenly Father attested my ministry saying, "This is my beloved Son, hear him." I am He who gave the missionary commission, Go ye into all the world and preach the gospel. Teach all nations, baptizing them, teaching them all things whatsoever I have commanded you. Those things are to be the burden of your ministry, which should not be given to inconsequential things.

Behold I have stood in your midst, not perceived of you, as I did in years gone by when the prophet Joseph came up these aisles and spoke to the people from this pulpit. I have looked upon you and have perceived the sincerity of your hearts, your humility and your endeavor to approach close to God. You have been lovely in my sight. I am pleased again to call you my friends.

To many of you I have already spoken by the still small voice that has spoken to you alone. It has brought you comfort and counsel and, to some of you, admonition known only to you. But lift up your heads and be of good cheer. I am merciful. I had compassion on the people of old and out of that compassion I said to my followers, "Pray the Lord to send more laborers into the harvest." Under that spirit of compassion I called my twelve apostles, and sent them forth. Under that spirit of compassion you are to minister also in tenderness and consideration, but with firmness. Be not too greatly cast down because of your human limitations. Do not be discouraged. Be not too much troubled over conditions that limit your ministry, against your will. I require only a reasonable service. Do your best, and you shall be blessed.

Again I say unto you, I am He who, before I ascended up, gave the missionary commission, "Go ye into all the world and preach the gospel." That commission has been renewed to you in these days. Prosecute my missionary work so far and so widely as you may. I am He who stood on the banks of a little lake and to my disciples gave the pastoral commission, "Lovest thou me? Then feed my sheep, feed my lambs." Whether you shall speak as missionaries or as pastors, you shall be blessed. Fear not. But especially to you who are pastors, and feed the sheep and

the lambs -- do so tenderly, and with wisdom. See to it that they are fed, and you shall have joy in the love that comes back to you in your service. Fear not the disappointments and criticisms that sometimes trouble you. Was I not criticized? Did I not suffer disappointments and lose friends? Yet I never turned from my ministry, and I never lessened my ministry of love.

This morning for some of you who bear special burdens I would speak a word of comfort. To the am of the Presidency, to President Israel Smith and his counselors: I have been pleased with the way they have moved forward in their office and calling. And unto you, Brother Israel, do not be too troubled by any feeling of inadequacy. You have been called of God and you have gone at your work in the same spirit of kindness that was with your father, Joseph.

When President Israel Smith speaks to you he need not often necessarily say, "This is the word of God." He speaks to you as the President and Prophet of the Church, and, as such, listen to him when he shall give you counsel.

And to the Presiding Bishopric: I have been pleased at their unity and the quality of their service. In particular I have observed Bishop DeLapp when he stood almost alone and under the hammer, but now he is not alone; he has human as well as divine help. I have seen his spirit chastened and humbled and made tender and considerate--and wise. Uphold those men with your confidence.

And to those men of the Twelve who carry a great burden in the missionary field and oftentimes also in administrative work: I am pleased with those who are of many years of service in that Quorum; and also those young men, younger men, who, more recently called, have moved out with wisdom, and grace, and humility to do a most excellent work.

To all of you evangelists and pastors and ministers directly to the people--some of you working men who have but scant leisure--I have observed you when you left the homes that you cherished and in the few hours that you might have spent there you have gone out to visit the sick or the poor or to engage yourself upon the Sabbath day in my work.

So be comforted, my people. This assembly has been blessed of me. It was not badly conceived. It came not by accident. It came by divinely inspired direction. It is a blessed privilege you have had to meet together in this holy temple. You will always remember it. In your minds search yourselves and decide what the church has done for you, and what you can do for the church, which I purchased with my own blood.

Through my servant, the father of the church, I have spoken to you and the message is limited only by his inability. Through him I put my blessing upon you all. Amen.

Elbert A. Smith

[Published in 1959 in "Brother Elbert". page 428](#)

In support of the document of instruction to the church left by President Israel A. Smith and in support of Brother W. Wallace Smith by way of personal testimony, Brother Elbert had prepared the following message which was read to the Conference on Monday October 6th, 1958:

To the General Conference and the Council of Twelve

I have been under General Conference appointment for a period of sixty years. During that time I have worked with and have rather intimately known all of the men who have presided over the church. And I have had a personal spiritual testimony to the calling of each one. The first of these men was President Joseph Smith, my father's brother. I first met him when I was a small boy with my mother attending a fall reunion in western Iowa. I saw him at the close of the service standing straight and tall, in the prime of life - a man to attract attention in any audience.

Young as I was I had a spiritual testimony that he was a prophet. Years later in 1909 I was called to be one of his counselors in association with Frederick M. Smith. Conviction concerning his calling was strengthened by my personal intimate association with him to the end of his life.

Following his death, President Smith was succeeded by his son Frederick M. Smith, and I was continued as Brother Fred's counselor. For a long period of time we were the only members of the Presidency until Floyd McDowell was called as counselor. I continued in the Presidency until 1938 when I became Presiding Patriarch.

President Israel Smith I knew from his youth. For a time we were closely associated as editors of the Herald and had our desks in the same room in the old Herald office in Lamoni. We were close friends. Brother Israel was a fine Christian gentleman. I mourn his untimely death.

And now to this illustrious line of our presidents is to be added W. Wallace Smith. I have known him from his boyhood. At a time when he stood up in the assembly at the Stone Church I had the witness that he would do an important work, though at the time he had not yet been ordained. Much more recently, on September 11th [1958] when I was alone in my home, the Spirit was with me to testify that Brother Wallace is called to be ordained to the office of President of the Church. He will make a strong, able, and consecrated servant of the church. That is a difficult position, and we should give to him our individual moral support.

D.W. Shirk

Published in 1959 in The Saints' Herald (Vol. 106:378)

Many persons investigating the validity of R.L.D.S. claims regarding the Book of Mormon take advantage of the Scripture which states "If any of you lack wisdom, let him ask of God." The following is an experience which my father, D.W. Shirk, had when he was still a minister of another faith:

"I was informed by members of the Latter Day Saint Church if I would honestly ask concerning the Book of Mormon, God would reveal to me the truthfulness of it. Accordingly, after much thought about the church, a divinely called ministry, and religion in general, one evening after dark I retired to the granary, closed the doors, knelt down and prayed, 'Lord Jesus, is the Book of Mormon true? Is the Latter Day Saint church your church?'

I expected an answer I don't deny, but how it would come I did not know. My soul was in trouble. Presently there seemed to arise from the floor a frame about six by twelve inches, like a picture frame, in which was Jesus Christ crucified. I looked upon it for a while, then another frame arose, the same size, containing the risen Christ glorified. It was pleasant to behold. The color of the vision, if I may call it so, seemed more like the daylight than anything I know. Since then I have examined the Book of Mormon, and if there is one doctrine more prominent than another it is this: that Christ would be and was crucified and glorified."

Inasmuch as the Book of Mormon is an added witness of Jesus, I thought this testimony might be of interest to readers of the Herald.

Roy A. Cheville

Given in the latter half of 1959 to a conference of High Priests in Kirtland, Ohio

Published on October 26th, 1959 in The Saints' Herald (Vol. 106-43: 1012)

The Kirtland Conference of High Priests was very richly blessed. Several veteran high priests described it as the most outstanding group experience of their lives.

The direct and indirect contributions of participating high priests go far to explain what we enjoyed together. There was careful planning after wide consultation. Those given supporting tasks - housing, catering, arrangements, publicity, ushering - made their several contributions willingly and expertly. The addresses gave evidence of careful preparation and mature judgment. Discussion was at a high level. Worship was wisely directed, and to this the brethren responded in excellent fashion. The special preparation of the high priests and of the church as a whole was even more important than any of these other single factors. But above and beyond all of them was the evident directing and enlightening and unifying ministry of the Holy Spirit. We shared a foretaste of the Endowment. For this great blessing we give our humble but heartfelt thanks.

The conference was a unified experience. The shared insights, the steadily growing fraternity, and the many individual resolutions for wiser and more sacrificial service were all related to each other. There were no star performers. The message received at the Saturday morning priesthood meeting through the Presiding Evangelist, and attested by the President of the Church, would not have been possible except for what had gone before and the spirit on which all shared. Yet hearing this message and sharing in the Spirit which pervaded the assembly at that time was for many the high point of the gathering. Only those who were there are likely to perceive the full richness of this message, for the setting was part of the total experience. But we nevertheless feel that the Saints who supported the conference so earnestly and so generously are entitled to share this message as fully as they can. Here is what was said:

Even as I, your Master, walked in Galilee and called men to follow me and to go out to minister for me, so I have called you to be my ministers and have sent you out to serve my people and to witness for me. In various times and places you have been called and ordained. Today, as if hands were placed again upon you, sense anew your calling. This day your calling is reaffirmed by me. Let it be as if you were re-ordained to my service. I bring you counsel that you may minister more completely, more effectively.

The material things of this world are intended for the comfort of my people. You live in times when satisfaction in possessing things prevails. Success is often measured in terms of worldly goods, and social status is gained through possession of these materials and by the comfort and ease they afford. Let not these material things become a pressure upon you and decide your course in living.

Know you not that one day I walked the earth without place to lay my head? Are you willing to walk in strange places as I did with no purse and no scrip? Do not deny yourselves these needful things. I ask you only to keep them in secondary place. When you make accounting to your bishop, consider well what is essential. Let your needs be met for the effectiveness of your ministry, but let not desire for material things become a hinderance to your ministry.

You are pastors of my people. You are teachers and leaders of my ordained men. Return to them, not so much as officers and directors but as brothers and co-workers. There is need that you reach out to undersheperds to extend cheering encouragement to them through the brotherly hand and helpful word.

You are fathers among my people. You are fathers in your homes. I send you to these homes to bear testimony of me. Speak of the great things taking place in the church on earth. Inspire your sons and daughters to give their lives to my work and to live among my people. Let your and their ambitions in professional and occupational fields be motivated with intent to contribute to my church. Turn none of them from desire to participate in ministry. I need the contributions of your sons and daughters.

Return to other ministers and to your congregations and bear testimony. Tell them the Spirit that leads to do good is functioning, that this Spirit has been with you in this gathering. Encourage the spirit and practice of witnessing now among you and arrange for adequate opportunity for my people to bear testimony.

I charge you to go forth with the spirit and message of evangelism. Wait not for appointed ministers to come among you and do evangelistic work for you. Let your congregations be witnessing fellowships that reach out evangelistically to others. Lead your people to speak to those about them and to live evangelistically among them.

I charge you to go forth with the spirit and message of Zion. Sometimes the concern about developing Zion becomes low and interest fades. Go make faith in Zion increase among my people. Wait not for some direction from the Central Place. Build among your congregations a community of brothers who live together in mutual support and saintly living. Look to those called to lead for direction and leadership, but wait not for their word that your people may live Zionically.

I send you forth to carry the message of repentance. This is a message of hope. Dwell not on terrors and disasters to come upon lands and people, but concern yourselves with the tempests of men's souls. Tell how with repentance there is available redemptive power which can lift and heal. This is a message of hope.

I send you forth with the message of endowment. My endowing power is available. Wait not for some quick experience as a sudden gift from on high might come. Look to the gradual coming of endowing power as you and your people are qualified and as there is need for this empowerment. First of all, it is required that you understand the functioning of the Good Spirit to your people. Go with the expectancy of endowment, for it is your rightful heritage.

My sons, I need you. I rely on you. I call you anew. You have come here at the invitation of my servants who are appointed to lead my people. This invitation was of me. Here you have felt my presence. Now I send you forth. My Spirit will go with you as you go in love and wisdom.

Soon two of my servants (Apostles D. Blair Jensen and Charles D. Neff) are going to Asia. Even as my servant, Paul, long ago went to peoples strange to him, so will you go. Even as my Spirit attended him so you can be helped and strengthened. Let them not be discouraged as they discover the lack of understanding of the gospel by those baptized. These are my people and they are to learn of my gospel. Let my servants go among them with apostolic witnessing. In this exploration and testimony they shall be blessed with discernment of love.

Go forth with confirmation of your calling. Go forth with the promise that I shall go with you and before you as you live among my people. Let the love that is in my heart for you this day dwell in you for and with my people. Amen.

The work committed to the body of Christ still beckons us. We shall go forward to its demands and its victories with greater understanding and confidence and love because of the goodness of God known among us at Kirtland this year.

*W. Wallace Smith
F. Henry Edwards
Maurice L. Draper*

1960

1961

1962

John A. Robinson

Given in the winter of 1936

[Dictated to Thelma Kenepp on October 17th, 1962](#)

It will be remembered that in the winter of 1936 the Auditorium was just a skeletized structure, which was boarded up where the brick walls and glass front are now, and was covered with tar paper and the dome was a ribbed concrete slab.

My wife and I were members of the Stone Church Choir, I was in the bass section, sitting next to George Hulmes, who was the President of the Choir at that time, and my wife was over in the contralto section.

Now, Apostle E. J. Gleazer was the speaker that morning. I had always loved to hear him talk. To use my own expression, "He never pulled his punches." He chose his text on the "Redemption of Zion", and I thought, "This is going to be pretty good."

During the singing of the anthem my eyes were directed to the big window in the south end of the Stone Church over the balcony. I began to note particularly what beauty was in the playing of the lights at that time of day, which seemed to be just perfect the light came through from the sun, and I forgot all about Brother Gleazer. As I was contemplating the beauty of the sunlight through those windows, the whole front of the church just faded away and as I stood there, a marvelous view was given me, for the Auditorium was finished as perhaps we see it today. But my eyes were directed to the dome and I saw it was copper-covered. Then I began to observe ether progress and look around and I was standing in what is now the Hedrikite Temple Lot, but no buildings were on it. There were two crosswalks that met in the center; one led from the Auditorium to the Stone Church - the was the north and south walk; and there was also an east and west walk. I looked down the east walk (to my left, facing the Auditorium) and there I saw "The Temple" - magnificent beyond description. Now, I didn't see many of the details of the Temple, I just saw the beautiful building that was there and the spot it was on. I didn't see enough of the Temple to see in detail, except the magnificent part of it that appeared like unto the Nauvoo Temple.

Then I began to notice the highways around the Stone Church. There was no more Lexington Street, but the church faced Kansas Street on the same foundation where it is now. The first thing I noticed was that Lexington Street, as it curves around in front of the Stone Church now, was closed in the vision, and the street that the church was facing was Kansas, which runs straight on and makes that a "Temple Square".

A big highway was back (south) of the Auditorium, leading east and north from West Lexington Street, through the Brighamite 17-acre plot, and turning north into Walnut. There were 63-1/3 acres in the original Temple Lot.

As I noted before, the Auditorium had a copper-covered dome. Now as the story goes, the copper dome was a checking point for my after reference, for if a different type dome covering was installed, the other predictions might be unfulfilled. So when, years later, copper was chosen, it increased my faith in what I saw.

Story of the Copper Dome

Three kinds of covering for the concrete dome were offered, one by Sheffield Steel for a stainless steel roof. Others of the Committee thought that copper or stainless steel would be beyond our ability to finance and they suggested an aluminum covering, but Bishop DeLapp held out strongly for the copper dome and President Frederick M. Smith also, because of his observance of the copper domes in Europe hundreds of years old. So my vision of a copper dome was on the beam".

I also saw the Auditorium finished as it is now, with a white stone front and the present brick was covered with this white stone.

As I sat in the choir, all of this was transpiring in my mind and then heard Brother Gleazer pounding the pulpit and he was saying: "I will build Zion, saith the Lord."

The Use of the Stone Church

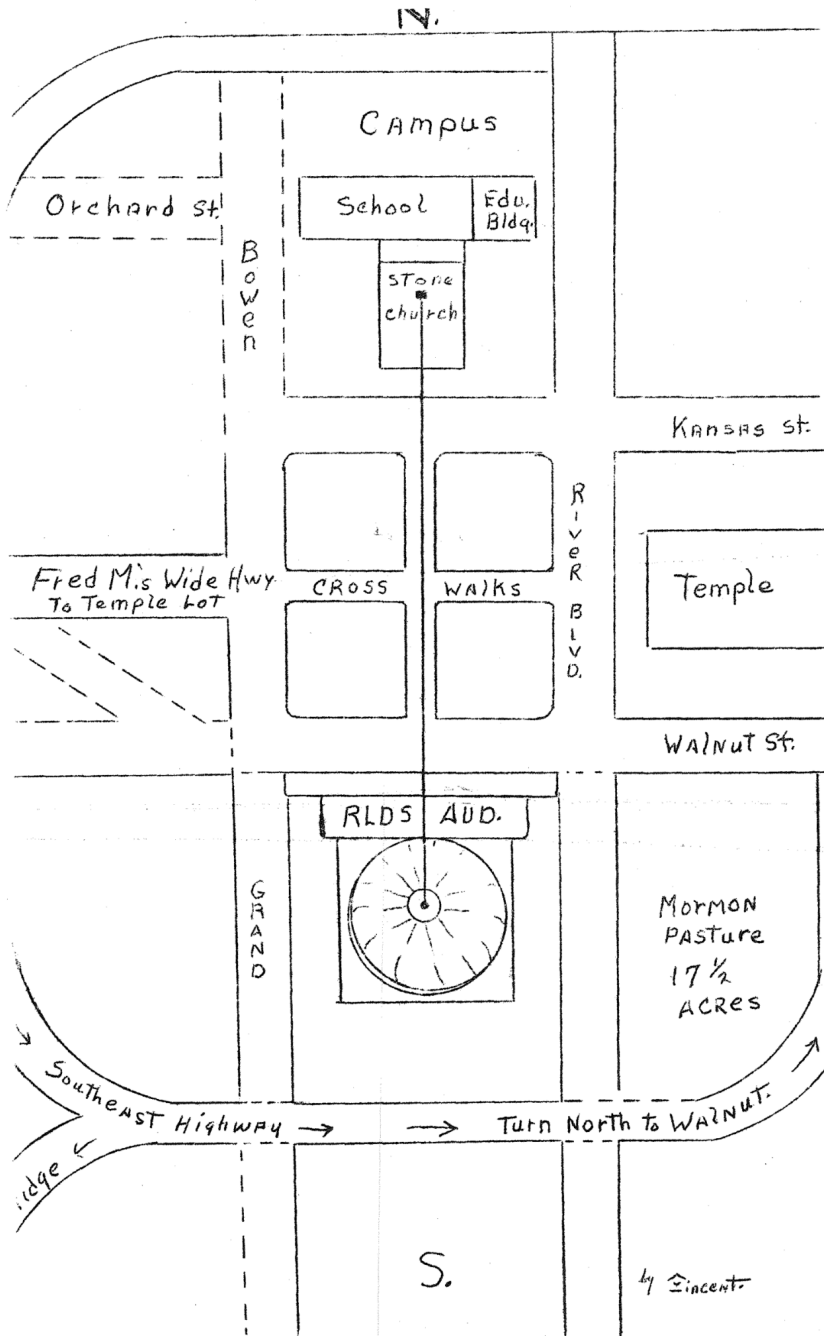
The Stone Church was no more used for congregational gathering: Again, I was in the interior of the Stone Church, but I don't know where: I was not up in the choir yet; and there I saw the soft glow of lights and heard the organ playing soft music and people coming and going, those who came in to pray and worship. Twenty-six years later, 1962, the Stone Church bulletin announcement reads: "The Stone Church Sanctuary will be open daily, during the day and evening, for meditation and prayer." This corroborates my vision.

In order to make this a matter of record, I wrote to President Frederick M. Smith something like this: I told him of the experience I had had and "know that you are deeply interested in this and that you have had a vision of the things to come. I want to submit to you this experience." I told him the whole thing, even about E. J. Gleazer pounding the pulpit and saying: "I will build Zion."

Some people don't realize how much a lot of the folks feel that we are in the process of the redemption of Zion. Maybe that was given to me because I have lived to be as old as I am (82) and can be helpful to them.

After I wrote this letter I got a reply from Fred M. that said he was very much interested in my account of the finishing of the Auditorium, of, shall we say, the "day-dream' as he meant it was a vision in the day. "There was only one thing that you missed," he said, "that was the great highway coming up Walnut Street and ending at the Temple Lot, dividing those inside streets from the big highways."

I saw a building north of the Stone Church, where we have built the Education Building. That building was carried over to Bowen Street and in it was an auditorium seating possibly 2,500 people. What we have built is only a start on the finished structure of my vision.



PLAT of ORIGINAL TEMPLE LOT
INDEPENDENCE MO.

SHOWING THE TRACT SOLD BY J.H. FLOURNOY
TO EDW. PARTRIDGE DEC 19, 1832

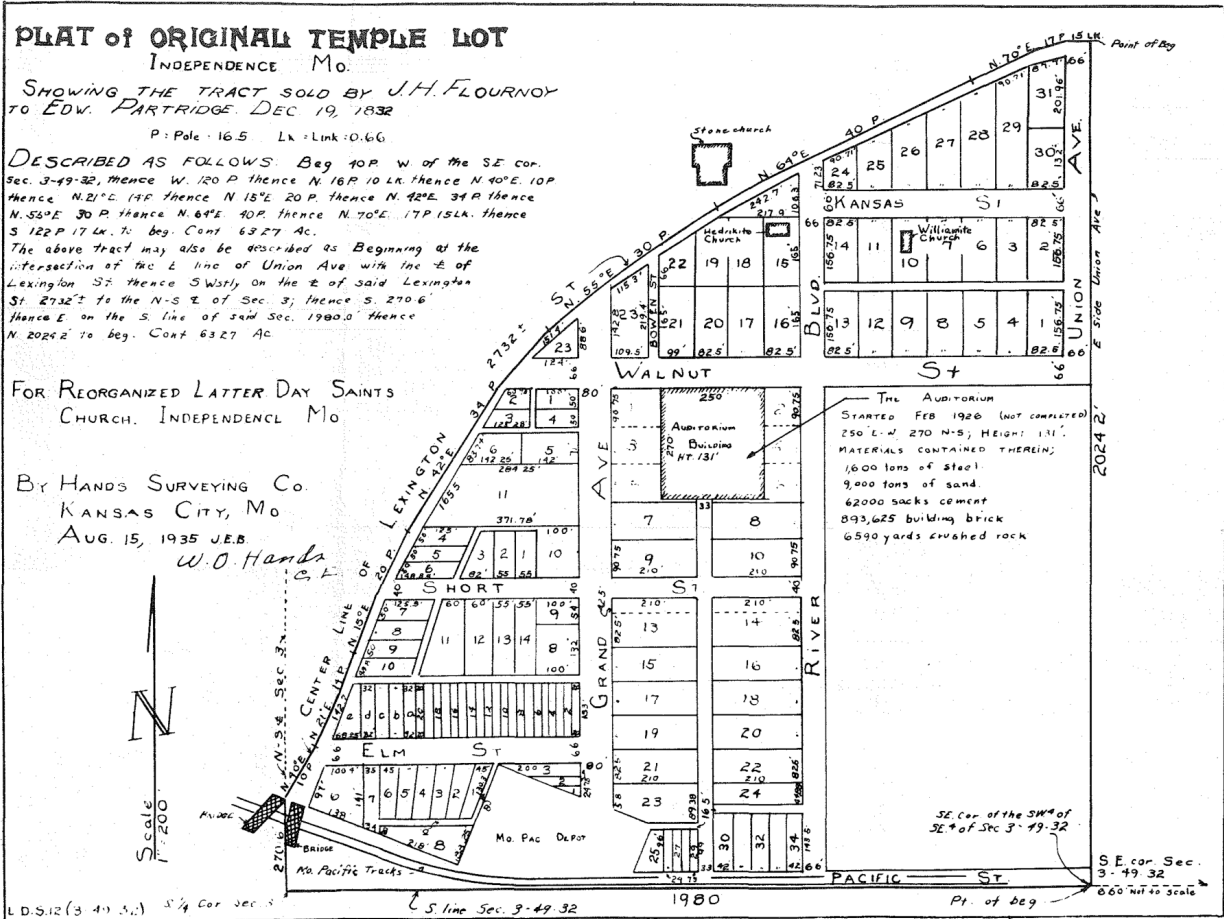
P: Pole 16.5 LK: Link 0.66

DESCRIBED AS FOLLOWS: Beg 10P W of the SE cor.
Sec. 3-49-32, thence W. 120 P thence N. 16P 10 LK thence N 40° E. 10P
thence N. 21° E. 14P thence N 15° E. 20P thence N. 42° E. 34P thence
N. 53° E. 30P thence N. 64° E. 40P thence N. 70° E. 17P 15LK thence
S 122P 17 LK. to beg. Cont. 63.27 Ac.
The above tract may also be described as Beginning at the
intersection of the E line of Union Ave with the E of
Lexington St thence SW 1/4 on the E of said Lexington
St. 2732' to the N-S E of Sec. 3; thence S. 270.6'
thence E on the S line of said Sec. 1900.0' thence
N 2024.2' to beg. Cont. 63.27 Ac.

FOR REORGANIZED LATTER DAY SAINTS
CHURCH. INDEPENDENCE MO

BY HANDS SURVEYING CO.
KANSAS CITY, MO
AUG. 15, 1935 J.E.B.

W.O. Hands
C. L.



The AUDITORIUM
STARTED FEB 1926 (NOT COMPLETED)
250 L-W 270 N-S; HEIGHT 131'
MATERIALS CONTAINED THEREIN:
1,600 tons of steel
9,000 tons of sand
62,000 sacks cement
893,625 building brick
6,500 yards crushed rock



L.D.S. 12 (3-49-32) 1/4 Cor Sec 3
S line Sec. 3-49-32 1980
SE cor Sec. 3-49-32 660' not to scale

1963

1964

1965

Oscar Case

Published in "My Book of Acts" in 1965

When I was living in Richmond, Missouri I had a spiritual dream. I dreamed I went to visit a man in town, I knew the man real well. In my dream I had a nice visit and returning home the voice of the Lord spoke to me and told me to go back and wake that man up, he's sound asleep. I went back in my dream and knocked on the door and he awoke and came to the door and I said to him, "John, the Lord God told me to tell you the business of the Kingdom is very urgent and you'd better do something about it." He replied, "Is that so?" I said, "Yes and you'd better do it." In my dream I went home and just as I laid down in bed I awoke. I complied with the warning and told the man.

The Lord said a wise man when he builds a house will dig deep and lay a foundation on a rock. So let's be wise about the church. If the church we belong to does not have the New Testament pattern as of Matt. 4, Luke 10, I Cor. 12:23, Eph. 4, Acts 2, better look around and find the church with the right name. The Church of Jesus Christ. You can't get into the celestial kingdom under another name. No other name has ever been given. The foundation of God stands sure, having the seal. The Lord knoweth them that are His.

Oscar Case

Given in February 1930

Published in "My Book of Acts" in 1965

In February of 1930 I was staying at my father's in Decatur, Nebraska, having returned from the west and was waiting to get settled somewhere near or in Independence. My brother Hubert, a long-time missionary of the church was located in Detroit, Michigan. He had a little opposition and was discouraged a bit, all of which I did not know at that time. I was sleeping in the north room upstairs. One night at about three in the morning, some one walked up the steps; opened the kitchen door and I thought, who was coming in that time of the night, he walked across the kitchen, opened the stair door and came to my door and knocked. I said, "Who is it? He said, "Get up and write a letter to Hubert." I understood him perfectly, but said, "What?" He repeated it again and said, get up and write a letter to Hubert and send it through the air. I replied, "What shall I tell him? He replied, "It will be given you when you write. I said, "O. K." He went back downstairs, walked out and shut the door. I rolled out of bed went downstairs into the living room, took my tablet and wrote the following message as fast as I could write. It was given to me. "My Dear Brother: I heard a voice, 'twas calling in the night. He bade me to arise and write a line to you and send it through the air, that you may tell the people 'round you there. I've known the seed you are sowing years ago and I know the way you toss it to and fro.

"An early harvest will surely bring, many reapers are helping thee. Angels stationed here and there watching over the field so rare. Evil spirits all around, mad because of fertile ground. Their faces black and dirty. They say the work will not be done in 1930. More angels came and drove them back and said, we'll give you all you lack.

So onward, Brother, onward you are going. No one can stop this work, nor hinder seed from growing.

Oscar Case."

I wrote him a line and told him how I received it. Now some one says, well you did not see that messenger. No, I did not see him, but I heard him and I verily believe it was a heavenly messenger.

Oscar Case

Published in "My Book of Acts" in 1965

The church sent me to South Dakota. I thought at that time they made a mistake and told my wife they sure made a mistake this time. She said, "What"? I said, "They sent me to South Dakota." She replied, "Don't you think anyone can preach in Nebraska as good as you." I said, "Yes, but that is not the point. I have so many good appointments in Nebraska and I could baptize a hundred people." She said, "You go and do what they told you and it will turn out all right." I went up to Sioux City, stayed over Sunday with the saints, Monday morning I went to the depot, looked over a map of South Dakota. I only had a little money so I could not go very far. I went to Elk Point, the first railroad junction in the state, just a little way. I decided I would go out and open up new places, didn't even inquire where the saints in the state lived. Elk Point was a town of three or four thousand, and I walked all over that town, walked all day and didn't find anyone who was interested in me or my story. The day was gone. I thought I would go to a cheap hotel. I found a bed for \$1.00 and supper for 25 cents. I was really hungry. I had 40 cents left. I went to bed but before I crawled into that bed, I got down on my knees and told the Lord all about it, and asked Him to tell me where I could go and find a place to preach, but to tell me in a way I would not have to guess at it. I slept good and at six in the morning some one knocked on my door, the door was locked, but he came in, stood before me, pointed his finger at me and said, "You go to Burbank, you will find a place to preach there." I said, "O. K." He went out, I got up and dressed and went down, got my grips and went to the depot, not knowing if there was a town in South Dakota called Burbank. I just had 40 cents in money left. I walked up to the window, asked the agent if there was a town in this state by the name of Burbank. He replied, "Yes there is." I said, "Where is it?" He said, "Up the line just a little way." I said, "What's the fare?" He said, "40 cents." I said, "I want a ticket. When will there be a train going up there?" He said, "Well, Sir, there will be one here in a few minutes."

Oscar Case

Published in "My Book of Acts" in 1965

When I was in the South Dakota mission I had preached six weeks in a big schoolhouse, south of Springfield, and as I closed my meetings I had a spiritual dream. In my dream an angel appeared to me and told me to go up northwest of Springfield about two and one-half miles, there were a few sheep there that will come in. I went and found the place, preached five sermons and baptized five.

Sometimes by way of encouragement he tells us things in various ways. When I went to Springfield, Nebraska I dreamed the first night that Brother James Huff and I walked down to the Platte River and there three beautiful fish came up to the edge of the water and I said, "Judge let's take them out." We did and we were looking at them and I said, "I wonder what the idea that this one is black? He said, "I don't know, but it is a daisy." That was the dream and in the morning, he said how many do we baptize here. I said three, but one of them is black. So sure enough the first one who gave her name for baptism was a colored woman. We baptized three.

Oscar Case

Published in "My Book of Acts" in 1965

When I was in the Northern Nebraska District under appointment, a Brother Settles who had been in the Klondike in 1897 and had located some very rich claims and brought back one load of gold home, was trying to get a picked few to go back with him and get the yellow metal. He came to me and asked me to go with him, He said I would be back in six months and I could get a lay-off from the mission work and would have enough to last me from now on. He said he was paying the others, but if I'd go he would divide 50-50 with me. I thought it over and I wanted the gold. I said, "Jack, I'll let you know in the morning. So that night I prayed and asked the Lord if I could go." I told Him I thought it would be a good thing, (as if He didn't know). Well he answered me "O. K."

I had a dream. In my dream I could see those claims and even see the gold, and in my dream I wanted it and decided to go. But just as I decided to go, I turned around and there was a field of wheat dead ripe that came right up within two feet of me, I looked at it and said, "That's the Lord's harvest. I am not going." So next morning I said to him, "Jack I'm not going." He said, "What did He give you?" I told him my dream and He said you better not go. I said, "I'm not going. I'll stay here and take care of His harvest." So when Jack got up there he wrote me a letter, and in it he said he had reached the place and was digging the yellow metal, and he had a long list of friends he had jotted down to help when he got back, and my name was the very first on the list.

I really thought I was going to get something after all, but I never saw Jack again. Great wealth can be a curse instead of a blessing. So I learned that the words in that old song I had been singing all my life, "There will be no furloughs granted in the army of the Lord," are full of inspiration and power and we can profit by those songs of Zion. They are wrapped in the power of God and given to us in packages to cure the diseases of the soul. So I give it to you that a melody in your heart is a sure sign of spiritual growth if you keep it there. I have a melody in my heart and it is there to stay. I just don't know what your reaction will be when you read the story of my dream, but I'd like to tell you one thing that happened at that very time I turned down the trip to the Klondike for gold and stayed at my post of duty. I baptized one boy that was 9 years old at that time.

I did not keep tab on his life and did not hear from him for over 50 years. He got my address through the headquarters at Independence and wrote me a letter and said if I could, he would like for me to make a few sermon records and send them to him. He said I had baptized him over 50 years ago and he had children grown and married, but none of them belonged to the church and he wanted the same man who converted him to convert his children. I sent him a number of my records as I have a good recorder and make a number of records. He played those records and three of his children came into the church. So my decision to stay on the job is worth more than silver or a store of gold in the Klondike. What do you say to that? Well while

you think this over, please sing, "One hour with Jesus, the Shepherd of my soul, I esteem of more value than silver or gold."

"That peaceful communion sent down from above makes clear to my vision His mission of love."
Come to the waters of salvation and get down on your knees and lap that water and its living properties will heal your soul and set your spirit free to walk into green pastures and beside the still waters where there's plenty.

Oscar Case

Published in "My Book of Acts" in 1965

Many years ago I was working with C. E. Butterworth in the Northern Nebraska District, and we were preaching in a gospel tent at Waterloo. We took night about and one day when it was my turn to preach, I said to him, "What had I better tell them tonight?" We talked it over, and decided I should preach on the set up of the church. So I did. But after the service I was not satisfied, although everyone seemed pleased over it. I still felt downcast. I prayed about it and asked the Lord if I had preached it right. I had used those familiar texts of Matt. 4, Luke 19, Eph. 4, I Cor. 12 and many more. I went to sleep wondering if I had made a mistake. I dreamed that those twelve disciples that Jesus chose in Galilee appeared before me, and sang,

A church without apostles, or prophets and the gifts, is like a ship at ocean, that with the current drifts, without these ancient landmarks, or rudder to direct, soon on the shoals and breakers, she hopelessly is wrecked.

This gave me assurance for I preached it just as they said. The Lord will not leave one of His servants in doubt if they trust Him.

Jas. M. Case

As retold by his son Oscar Case

Published in "My Book of Acts" in 1965

My father Jas. M. Case desired a testimony of the Book of Mormon, and often prayed for a testimony. It was his custom of going to the barn (we lived on a farm) of an evening before he went to bed and see if the stock were O. K., and often he would have secret prayer while down there, although we may have had prayer together before he went. So on this particular evening he went to the barn and had prayer, asking God to give him a testimony of The Book of Mormon. He came back to the house and prepared for bed and just as he had laid down in bed there was a knock on the door. Father said, "Come in." It was a heavenly messenger. He said, get up and put on your clothes. He did. He said, Come over here to the stand (a table for our Bible and church books). He took the Bible and turned leaf by leaf and explained the texts that particularly refer to the Book of Mormon, such as Gen. 49, Deut. 33, Ps. 85, Isa. 29, Ezek. 37, and others. When he got through he said, "Are you satisfied?" Father replied, "Is the Book of Mormon the record referred to?" He said, "Have you read the testimony of the three witnesses?" He said, "Yes." The angel said that testimony is true and that is the Book. My Father said, "I'd like to ask you one more question." He replied, "That is what I'm here for." He said, "What about the Doctrine and Covenants?" He replied, "The Doctrine and Covenants is the law given to govern the church in this day." The angel said, "Are you satisfied?." He said, "I am." He departed.

Oscar Case

Given in Springfield, South Dakota

Published in "My Book of Acts" in 1965

When I was in the South Dakota Mission some years ago, I was preaching in a large school house, south of Springfield about seven miles. I had preached several weeks every night and three times on Sunday.

And on Saturday night I said, "three meetings tomorrow, folks. I want you all to come." After I had made that announcement, I began to think, "What will I preach about? I've been preaching three weeks and it seemed like everything was taken away from me. I worried. I began to pray. I went to bed, I prayed. Couldn't go to sleep. Prayed all night. Didn't sleep a wink."

Just at dawn I had a vision, an open vision. I saw the walls of my room become transparent and looked upon the world and it was changed. Everything was beautiful, more beautiful than anything I had ever seen. I said, "O, how beautiful". An audible voice spoke to me and said, "This is the condition of the earth in the millennium, and I looked into the heavens and I saw in great figures of gold 2005." I said if this is the condition of the world in the millennium, the millennium will be ushered in as early as 2005." When I said that the figures changed to 1969, and I said, "If this is the condition of the earth in the millennium, the millennium will be ushered in as early as 1969, the figures disappeared and I was not told if it was right and to my utter astonishment, the trees, the grass, the flowers, and all vegetation began to sing in my language, "Glory to God in the Highest, Peace has come to the earth". And I looked in the distance, I saw the temple in Zion, and the Saints were coming in on the beautiful highways, and were entering the temple. I saw the Lord Jesus standing by the entrance to the temple, blessing the people as they entered. That voice spoke again and said, "This is the condition of the earth in the millennium and the saints are assembling to receive an endowment". The vision passed and my mind went immediately to the 35th chapter of Isaiah.

The wilderness and the solitary place shall be glad for them and the desert shall rejoice and blossom as the rose. It shall blossom abundantly and rejoice even with joy and singing, and the glory of Lebanon shall be given unto it. And the excellency of Carmel and Sharon and they shall see the glory of the Lord and the excellency of our God.

Strengthen ye the weak hands, and confirm the feeble knees. Say unto them who are fearful, be strong. Fear not your God will come with a vengeance. Even God with a recompense. He will come to save you, etc.

I didn't lack for material to preach those three sermons. The people were thrilled as I told them. Seven baptized.

Oscar Case

Published in "My Book of Acts" in 1965

I thought it would be nice to write a Book of Sermons. I had an experience that changed my plans. I had a spiritual dream—a messenger came to me in my dream and said, "It's O. K. to write a book of sermons but write also your experiences and put them where they fit and call it "My Book of Acts."

Oscar Case

Published in "My Book of Acts" in 1965

You will remember the case of Cornelius who prayed to God always and feared God with all his house. An angel came to him and told him what to do, as in Acts 10.

When I was pastor in Spokane, Washington a man came to the 11 o'clock service one Sunday. I noticed he was a stranger and paid good attention.

After service he introduced himself and remarked, "I suppose you wonder why I'm here." I said no, we have several strangers here today. He said I had an experience I'd like to tell you. I said I'd be glad to hear it. He said an angel appeared to him in a dream last night and told him to come to the little white church on the corner of Third Avenue and Smith Street and he would hear the Restored Gospel. I said he told you right. He said when can you talk with me, I said come home with me for lunch. He went, I talked to him that afternoon and three evening that week and baptized him the next Sunday.

Oscar Case

Published in "My Book of Acts" in 1965

I was asked to preach at the Liberty Street Church, where I attend quite regularly. I was wondering what subject I should use and I prayed and asked the Lord what would be my text. That night a heavenly messenger came to me in a dream and said, "Your subject for the Liberty Street sermon is Gal. 5, Stand fast therefore in the liberty wherewith Christ hath made you free and be not entangled again in the yoke of bondage."

Oscar Case

Published in "My Book of Acts" in 1965

When I was in the general missionary field, some years ago I had a vision, I don't mean a dream, I mean an open vision. I saw with my eyes and heard with my ears, I saw the coming of the Lord and the earth was changed to its beautiful condition as it is described in Isa. 35, for the habitations of the saints. There are no words in our language that would do justice to describe its beauty. I looked upon it and said, O how beautiful. A voice spoke to me and said, this is the condition of the earth in the millennium. I saw the temple that will be built. The Lord was standing at the entrance to the temple blessing the people as they entered, and to my utter astonishment I heard the trees, the grass, and all creation, that I could see, singing, "Glory to God in the highest, Peace has come to the earth. And as a consequence of this wonderful vision I do not hesitate to tell you I know that my Redeemer lives.

Oscar Case

Published in "My Book of Acts" in 1965

When I was presiding over the Spokane District in Washington, a very serious problem came up, to minister to the scattered groups. It was 500 miles across the District. It included the eastern half of Washington, northern neck of Idaho and part of British Columbia, and Alberta in Canada. It was difficult to find time to reach all those small groups. I thought over the situation and decided I'd ask the district to furnish me a mimeograph so I could write a spiritual message to them and could run off as many copies as I needed and mail to them. So I presented the matter to the District Conference and they talked about it for a half day, but finally decided in favor, but gave me the honor of raising the money. I told them it would cost approximately \$175.00. I wrote to all the groups and received a variety of replies. Some too poor and some would send me some money later on. One old lady promised me \$5.00, but died before she gave it to me. It run along for two or three months, I prayed about it. I told the Lord maybe I didn't need it. But I thought I did. I told Him to tell me how I could raise that money. That night a messenger came to me in a dream. He told me to get up and put on my clothes, I did. He said we would go on a little journey. He took me to Paradise. (I never could figure out why he took me to Paradise, but He did). He said to me this is Paradise and you will not be permitted to go any farther, but there will be a man here to see you in a few minutes. So I stood there and I saw a man in the short distance coming. He walked up to me and said, "So you want a mimeograph do you?" I replied, "I do." He said, "Why don't you ask for it?" I replied, "Who will I ask?" He said, "You go back home and write a letter to B. F. Tignor at Wenatchee, Washington, and he will send you the money to buy one." I said, "O. K." This other man that brought me there stepped up and said, are you ready to go home? I said yes, I am. He brought me home and told me I could go to bed. I did and just as I laid down again I was wide awake. (That was my dream) and I had that dream on Tuesday night. When I got up the next morning I said to my wife, do you know what I am going to do? She replied, you are liable to do most anything. I said, I am going to write a letter to B. F. Tignor at Wenatchee and ask him for the money to buy that mimeograph. She said that's asking too much. When breakfast was over I sat down to my desk and wrote the following letter:

Spokane, Washington
B. F. Tignor,
Wenatchee, Washington

My Dear Brother:

I write you on a very important matter.

I have given years of time and hundreds of dollars in money in the work of the church and done it gladly and don't regret a thing. But I want others to share in this joy of giving.

I need a mimeograph to publish a pastoral letter and spiritual uplift to the Saints of the Spokane District and I'm coming to you for the money. I'm not asking you to loan this money, I'm asking you to give it to me.

Please answer by return mail.

In Bonds,
Oscar Case

I went to prayer meeting that night and told the saints my dream. I received a letter next day saying if I'd wait till next week he'd give it to me. Then next day I got a card asking me to come down, he wanted to make arrangements to give me the money. I send him word I'd be there on a certain train. I went. Got there at 1:00 A.M. He met me, and one of the first things he said was, Brother Case, isn't that asking a lot? I said yes, it is. But I done just what I was told to do. He said, what was that? I told him my dream. He said it will never work. My wife and I have never agreed on anything. I said I can't help that, it will not be my fault. The next morning we were at breakfast and I could see that he was uneasy about something, but finally he said to his wife, "Well, Mag, what will I do about giving Brother Case that money?" She replied, "Give it to him of course." So after breakfast he said let's go down town. We started and he said, "Brother Case I have a safe deposit box with two one hundred dollar bills and there isn't a soul in the world, not even my wife, knew they were there. I'm just going to give them to you." I said, "the mimeograph only costs \$195." He said I could have the other \$5.00 to buy material.

When the books are opened that generous act will be on record in favor of B. F. Tignor.

1966

1967

Doris Estrada

[Published on May 1st, 1967 in the Saints' Herald \(Vol. 114-9:305\)](#)

Friday was a trying day. As a rule, each day flows smoothly into another but this one seemed to be marked for trials. First, I was tempted to join in some destructive criticism. Then came the urge to participate in a minor unkindness. All day there were irritations of one kind or another. By midafternoon I had begun to ache with fatigue (the result, partly, of failing to obey the commandment to retire early). It was the end of the workweek, and I was so exhausted I could hardly wait to go home and go to sleep.

I tell this not to get sympathy but to set the stage for what transpired later. I was exhausted, and I believe the provocations which came would have upset almost anyone. I had resisted the urge to react against them for some time, but finally I broke. I said very little, but what I did say was definitely unkind. What was worse, I felt no remorse. I assured myself that I had a right to be resentful. Anyone else would have acted the same. But that night I had the first of three dreams which changed my perspective.

I dreamed that, while driving, I saw three temples beside the road. I got out of the car and went over to look at them. On being informed that a person was only allowed to go through one, I chose the most outstanding of the three. It was an ornate structure of such beauty that I was eager to see the inside of it.

On entering I noticed a counter displaying numerous small articles for sale. There was a tiny candle holder for only ten cents. What a bargain! I quickly bought it and turned to go through the temple. But there was another counter piled high with knickknacks. One little item was marked seven cents. Delighted, I bought it immediately. Then there was another bargain - and another and another. On and on through the long halls I went, buying almost frantically.

Finally I stood outside in the sunlight once more. In my arms was a paper sack full of cheap little trinkets. Dazed, I stood looking at it. Then a sorrowful realization swept over me. I had gone through the temple without even seeing it. The door was closed behind me. According to the rule, each person could go through only once.

I had hazy memories of elegant corridors with elaborately carved doors - doors which must have opened onto other breathtaking sights. For a sack of cheap odds and ends I had missed all this beauty.

A feeling of desolation swept over me as the inner voice whispered, "You can indulge in little unkindnesses, you can give in to irritability, but if you do these cheap things you will be snatching bargains, and in so doing, will miss all the beauty."

The next day I couldn't forget the words "miss all the beauty." Are there splendors in our religion which we have never realized because we have not been willing to go all the way with God? Are there doors waiting to be opened that lead to indescribable beauty?

Doris Estrada

[Published on May 1st, 1967 in the Saints' Herald \(Vol. 114-9:305\)](#)

For a short time I was librarian on a bookmobile. Another person always went along to drive me and do the clerical work, but in the second dream I alone took the bookmobile on its rounds. At each stop I entered a room to find one of our church members in great need of prayer, and in each case the special need was shown. Finally the day began to fade. As the darkness increased I took an extension cord and started out the door to plug it into an outlet so we would have light. For some reason, I suddenly changed my mind, took it back inside the bookmobile, and plugged it into an outlet there. Immediately there was an explosion in the engine. Smoke began to come from under the hood. The engine was completely wrecked.

The inner voice came unmistakably: "This is what happens when a person is connected to himself instead of to God." And I wondered, Have I ever failed to give my best because the business of the branch was not being handled exactly as I thought it should be? Has my loyalty ever wavered because other people were not living as I thought they should? Has the work of the church ever suffered because I was offended at something? Am I connected to my will instead of to God's? If so, I am damaging myself and my work as well as his work.

Doris Estrada

[Published on May 1st, 1967 in the Saints' Herald \(Vol. 114-9:305\)](#)

In the ... dream I was in a shabby little frame church. Unpainted benches and worn furnishings showed complete absence of care on the part of the members. The few people who were there blended as nonentities into the dimness of the room. A listless choir leader stood facing the front rows where three or four unkempt choir members sat, their clothes hanging shapelessly on them. The entire picture was one of dreary apathy.

In a dull voice the choir leader said to me, "We can sing only one song, 'Faith of Our Fathers'... if you can play it."

I went to the piano and opened the hymnal. "Faith of Our Fathers" wasn't there. Perplexed, I looked in the index to verify the number and, finding it correct, tried again. The hymn was missing. I turned to one side and got my own hymnal from a table, but it was gone from my book also. It had not been torn out; it simply was not there. I became very confused and leafed back and forth searching for it.

The choir leader turned to look at me quizzically. Bewildered, I explained that the hymn was missing and asked for a hymnal from the congregation. "Faith of Our Fathers" was not in it either, nor was it in any of the hymnals. The people got up and slowly drifted out of the church into the night.

On awaking I thought, A church which does not have the "faith of our fathers" in it is represented by that dreary little chapel, and any one of us who does not have the faith of our fathers can be spiritually in that condition also.

I opened my hymnal to see what kind of faith it is that God wants us to have.

Faith of our fathers, living still in spite of dungeon, fire, and sword.

Do we ever falter because of heartaches? Worse yet, do we falter because of trivial personal annoyances? Could it be that God longs for a people who will be dedicated to him and his work in spite of anything that could occur?

Faith of our fathers, we will strive to win all nations unto thee. And through the truth that comes from God mankind shall then indeed be free.

Do we care enough about winning all nations to God to live lives of constant witness for him? Do we care enough to sacrifice that his word may go to other nations?

Faith of our fathers, we will love both friend and foe in all our strife, and preach thee, too, as love knows how, by kindly words and virtuous life.

Do we care enough to let love be the motivating force in our lives in every situation?

Faith of our fathers, holy faith, we will be true to thee till death.

This church is supposed to be the greatest single movement for good in the world today. It contains more truth than any organization, with the possibility of receiving even more if its members live that which they already have. Obedience to its laws of health would make its people examples of good physical condition to the world. Obedience to its financial laws would make its members examples of economic stability. Obedience to all the commandments set forth in its scriptures would keep them in constant communication with God through personal and official revelation, providing divine guidance in every situation.

This church could receive gifts of the Spirit in such abundance that the world could not question the existence of God, and its members could be the happiest people on the face of the earth-shining examples of his great love - if they would "live their religion."

1968

1969

Roy A. Cheville

Given on August 24, 1969 to the Conference on Zionitic Community in the benedictory meeting at Park College

[Published on November 1969 in The Saints Herald \(Vol.116-11: 14\)](#)

My Sons and Daughters,

You assembled here with commendable intent to confer about the developing of Zionitic community among my people. You came together with desire to perceive how you might join in bringing to pass the Zion of my purpose. You are commended for the integrity of motivation that prompted your coming. You are entitled to recognition and to direction ere you go your several ways. Now your Father speaks to you in confirmation and commission.

Ever has the way of Zionitic community been in my eternal program. Ever is it designed to bring into realization the quality of person in my design for man. Ever is it intended to express my gospel in corporate living. Ever is it needed to provide testimonial ministry to the many millions of persons in all the world. I call you to see this motivation for Zionitic community and to sense the urgency for Zionitic expression.

Many of my people have not understood. Some have wanted Zion as escape from turmoil in their social world. Some have expected deliverance from responsibilities in a world of strain and distress. Some have hoped for security and ease. Many of these have looked for benefits for themselves as they interpret benefit. I say unto you that such as these cannot have effective part in bringing to pass my Zion until they are reborn in evangelistic love, with inclusive mission to all persons.

In former times I have advised my people that Zion should be an ensign. Some have not understood. They have presumed that one day a glorious city would be set up that could be exhibited to draw others to the church. I say again that Zion does not come by such observation, that it does not proceed with exhibition. It cannot be pointed to with designation, "Behold! Here is Zion!" The Zionitic way of living can be appreciated as persons dwell with those who live Zionitically. Rather is the Zionitic ensign to rise to gather my people together for their mission of evangelistic outreach and service.

I charge you to beware of setting to the fore the realizing of values that stand foremost in the contemporary social world in which you live. Materialism abounds. Its pressures are strong. Desire to rate high in terms of prevailing standards can divert Zion builders from achieving their mission. I call you to summon my people to rise above these pressures, these appeals. Those who dwell in Zion community are to be industrious and creative that they may contribute to the common good and to my continuing purpose, not that they may be acclaimed for their material possessions and social standing therefrom. I call you to see the fullness of Zion community, which includes competency in materialistic matters but which rises above mastery of man by material forces.

I charge you to return to the congregations of your residences and work to bring to realization Zion living among my Saints. Encourage them to work together in happy, worthwhile community. Look to such gathering of my people where you dwell as will enable them to unite in Zion congregational living. This is not to bring provincial apartness nor to retreat from responsibility. It is that my people may help one another in achieving saintly character and expression, that they may reveal the gospel in consociational living, that they may afford community into which others may come.

I plead with you to give concern to building up the core region of the center place. The designation to this place as the heartland of Zion still stands. If this region is unbuilt in appointments, in spiritual relationships, the cause of Zion will falter. Even now there is urgent need to build up this core land in the expression of Zion community.

I call you to include your picture of Zion the developing of satellite communities. Some will be in the regions round about, some in distant places. Look to expressing Zion living in the culture patterns of the people in distant areas, giving indigenous expression of enduring Zion values and processes. Let these communities serve as nuclei in the inclusive functioning of my church.

Unto my son, Leslie DeLapp, I speak in recognition and encouragement. you have longed for Zion. Let not the dream and the desire diminish in you. Let these days be a time for counsel and creative testimony among my people. Speak forth helpfully and confidently.

And to all I speak this call. The way of Zion is the way of charity for one another, charity that expresses the truly lovable. There is need that you lead out in expressing this in outlook, in relationships.

There are strains and differences in circles of my church. There are those who complain and censure. Some weaken in hope. I am needing Saints who will focus upon what is wholesome and enduring. I call you to encourage my people to develop the art, the disposition of saintly association. I call you to draw them to see Zion in current functioning, in evangelistic mission, in saintly brotherliness. I want you to say in forthright terms that the purpose of God will not be frustrated, that Zion will come into realization not in accordance with whims of partial believers but in the fullness of my purposes and process.

I send you forth to express the joy, the satisfaction of Zionite community. And I shall be with you with increasing insight and functioning resources as you move forward in the adventurous faith and saintly competence. Amen.

1970

1971

1972

1973

1974

1975

1976

Anonymous

This revelation was written anonymously, but has been (falsely) attributed to Arthur Oakman. Because someone attempted to leverage the reputation of the late apostle, this revelation was condemned in Saints' Herald 123-9: 5, 11 (September 1976)

I am the Lord your God. I am the same who spoke to the Israelites on Mt. Sinai in the thunderous times and the people heard and know my name. I am He who has spoken to you in the still small voice, given counsel and comfort many times and have blessed you, yet many more times would I have blessed you, but you would not hear me and those blessings I have had to withhold. I have blessed you financially and materially, but you have withheld your tithes and offerings.

You have not attended prayer services as you ought, where you could have gained strength from each other, you have used the excuse of complaining of body weariness, much of this being caused by extra activities that you have undertaken in other interests of the world. Some have spent the evenings in other areas for financial gain, that there are those who have chosen to attend social organizations of this world and I have had to withhold my blessings.

My priesthood have accepted the responsibilities of the offices to which they were ordained, but many have not applied themselves and when great darkness shall cover the earth they will feel such a weight of burden upon their souls they cannot bear it. It is not long until the earth again will be drenched in blood and darkness shall cover the world, for many who have heard my voice but did not heed it, it will be too late when they call upon me, I will not answer. Yet there are many who obey my commandments, seek me in my ways in your prayers. And when those trials and times shall come I will continue to bless them. My gospel shall be preached unto all the world, and there shall be times when it will seem to stay still, but it will gain momentum and my kingdom shall be, for I am in this Work.

There will be a short season until World War III. Our country will be involved. There will be perilous times. People in America will be brought to their knees and even the saints will suffer hardships. Material possessions will be of no value and the only real value will be the quality of life. It is not time for fear but rather a time for rejoicing, for only through this means can the gospel go to all the world, including Russia. After this, other countries will be at war with one another and not bother this land, then will the gospel go to all parts of the world.

The youth today are the leaders of tomorrow so they must be alert to all of Satan's crafty ways and traps which he set to destroy the youth.

If you have become lax in thy duties as a mother, as a wife or as a saint, call upon me in mighty prayer, seeking the Father's guidance. And if ye do this sincerely, I will show ye how ye

might be able to bring thy children back, as well as how ye might help thy sisters or thy brothers from being deceived. If thy companion is not one of my sheep, ye cannot allow this to hinder thee. Ye must strive even stronger to set a holy example for thy children and hold the family together ... for in the short time ahead if thy family ties are not strong, ye will see they children fall right into satan's trap. He will heave his heavy cord around them as a spider weaves a web and "he" will they serve. Beware of Satan's worse device... "free love". I say unto ye also, teach thy children how to pray in my name. Teach thy children my Holy Scriptures with a joyful attitude, not begrudgingly. Also, teach them to love and respect my elderly. Teach thy children love and kindness by being kind and loving to them. Teach them to always obey my laws, as well as the laws of this land and to be strong and steadfast, never allowing their faith to weaken when they observe others falling. For I say unto thee, the calamity which is soon to come upon the earth is worse than anyone can comprehend.

My children, ye cannot say ye have not been warned, for ye knoweth many, many times, I have warned thee to get prepared. Soon my warning voice doth cease, for if I should prolong these coming events, how many would continue their self-glorified ways? Ye must harken unto me this day. Now, , Now is the time to rid thyself of all hate, jealousy, covetousness and hostile feelings toward thy brothers and thy sisters. Now is the time to free thyself of all debts and get thy house set in order.

Many of my children have become slothful and have taken too much for granted in the past but no longer can ye remain this way. Ye cannot feed on milk and expect to have any more than a babe. Ye have riches and wealth on earth saved to help thee feel secure in the future, but I say unto thee, only that which ye have done for me will last. Thy material riches shall become as dust before thy eyes and thy power and authority shall be dissolved unless ye harken unto my warning and serve me, they heavenly Father, no mammon. Ye cannot say "ye love me" and continue living the ways of the world. Remember, I know thy heart. Each must repent. This should be on the lips of each of my Holy Priesthood if he truly cares about my flock.

Many believe that when the tribulations time begins ye shall be stoned and tortured thereby ye may know that this is the beginning... not so. For I say unto thee, Satan has planned a different approach. he has already advised his co-workers to deceive you in this manner. They must first gain thy confidence, then make a lie appear as truth, make sin as just entertainment, common and as something ordinary, do it because the majority sins. Make filth become common place. I have warned in times past of Satan's other plans in trying to take thee but this strongest plan you know not of which is to take place in a peaceful way.

He has said to his co-workers, he has tried to take many souls from me in times past by torture and such, he failed; for my children became martyrs and that caused the faith of others to be strengthened, so he failed. That is why it is most needed that ye pray daily for the discernment of spirit. Again I say, beware of those who teach and practice "free love", for they are the sons of perdition. I do not say satan has given up his plans to tempt thee or cause thee pain and distress physically, mentally, and spiritually. What he plans first is to snare thee in a peaceful manner.

I say unto My Holy Priesthood, I am aware of all the obstacles which come before thee, hindering thy voice in speaking out for my gospel as ye desire to do. Soon cometh an end to this. Soon — yea, very soon ye shall be free to give the ministry which My children are in great need of at this time, for I the Lord God shall remove satan's workers and I shall bring My Holy Spirit down upon each of my Holy Priesthood in a greater measure than ye have ever received before. Ye cannot comprehend the power and the authority with which I shall give thee.

First, there must come cleansing and this cometh soon. Do not become depressed for remember, ye are MINE and I have chosen thee for a special work yet to come, which ye know not of. Continue to have faith and remain steadfast and strong. This is the time when my handmaidens may speak out against all that is evil for they cannot silence them. This will only be for a short span of time and is not to be compared to one having priesthood authority given them, for this cannot ever be. They should speak out as concerned Mothers in Latter Day Israel and as true handmaidens. Yes, but never before has there been such a great need for this. Now is the time. Soon this span of time will pass. Then my Holy Priesthood shall be endowed with my power from on high, a hundred-fold that ye have now watched and earnestly prayed for this day.

Remember, I chose thee to watch over my flock and feed my sheep. Ye shall witness great and marvelous happenings but forget not those things which I have warned thee of which cometh soon. All shall be shaken and if ye do not have my power with thee, what will ye do my sons? Did I not tell thee ye would see men in high places fall? Is this not being fulfilled? So I say again, watch and let a prayer always be on thy lips, not for just thyself alone but also for they who are your brothers and sisters. See that ye do not become a stumbling block for them. Again I speak unto my handmaidens; ye who are older, I charge thee this day that ye should share all the knowledge ye have with thy younger sisters. This responsibility I give thee now, for many of thy younger sisters will not be able to cope with the changing events which are soon to come. Many of my young handmaidens are unacquainted with hard work. Ye have received and have not given of thyself to thy family as I have designed for thee. Now you should show and teach thy sisters how to plant and preserve thy food. Learn how to sew thy own garments and thy family's too.

Seek knowledge in other ways. Ye can live with lesser funds though the cost of living may rise. My handmaidens who are older, be patient with thy sisters who lack in knowledge of these things. Have ye not wondered why ye have been blessed with so many talents and have never before been given the opportunity to share them. Now ye do so.

For I say unto thee, the time soon cometh when thy modern conveniences shall be taken away. When this occurs, if my children are not prepared, they shall be frightened. Many will seek to destroy their own lives and their children's. If they do wholly and completely put their trust in me, they shall be tossed from their worldly ways and call upon me in true repentance and in humility then the windows of Heaven shall be opened up.

And forget not, my handmaidens, to whom much is given... much is required of thee. I have so much to give to thee if ye will but ask. Ye may form food and home classes, sewing classes and others. They should be for the soul purpose of helping one another to live a more Zionite life. I have given thee the Word of Wisdom, yet few follow it. Freely have I given thee — freely ye

should give of thy knowledge and wisdom. Do not boast of thy knowledge and do not ridicule or look down on thy sisters' lack of knowing all of these things, for remember, there has not been such a great need for this knowledge as with this generation.

Do not allow thy classes to become just a social-gathering. Remember, time is running out. Teach in a spirit of love and concern of one another. When ye plant seeds, can, quilt, or in getting thy store house ready — do not think only of thine own family's needs but set aside a little extra for those to come. If ye need further light on this, pray, and I will give it to thee.

Unto all my children I say... in whatsoever things ye say or do, be certain that it glorifies thy Heavenly Father. Keep thy thoughts pure and holy, striving to keep my Zion's goal ever before thee. Sing hymns of praise unto me. Do not waste thy time away singing worldly songs for what doth it profit thee? Sing hymns of praise unto me. Sing hymns which will nourish thy soul. My children, ye may feel that I have spoken harshly with thee or that I expect too much of thee. But I say these things unto thee because I love thee. I want thee to live a disciplined life — wholly and completely in submission unto thy Heavenly Father so thereby My Kingdom might be established on earth and ye My children might shone as the Redeemed of the Lord. Soon cometh the day.

BE PREPARED. EVEN SO. AMEN.

1977

Walter Jacobs III

Published in March 1977 in the Saints Herald (Vol. 124-3:164)

I met the Lord Jesus many years ago when I was a small boy living in Langhorne, Pennsylvania. I have come to know him as my friend and constant companion. My parents nurtured me in the Christian faith and taught me to serve God. I was reared in the Methodist faith. My grandfather, the Reverend Walter W. Jacobs, Sr., D.D., was a distinguished clergyman in that denomination and served his church for over fifty years. Methodism was a tradition in my family for many generations; I was the first to break this long-standing tradition.

God's direct intervention in my life in 1957 through a series of visions made me aware of his desire to involve me in his Son's ministry. The nature of these visions had such a profound impact upon my life that I was able to chart a new course for myself that would free me from the traditions of the past and prepare me for service in the future.

In one vision I saw myself ministering to others in an unknown land. I was unable to identify the nationality of the people; however, while preaching to them of their heritage I had occasion to refer to a sacred record which spoke directly to their needs and concerns. The source used identified them as the "lost sheep" - the remnant of Israel.

These people heard the gospel and embraced it enthusiastically. They were no longer lost; their lives had renewed purpose and meaning. Little did I realize at the time that my heavenly Father was preparing me for ministry in his church.

Six years later, following years of study and searching, I had the "missing link" delivered into my hands. While a student at Delaware State College I met Darrel Kelty, a member of the Reorganized Church of Jesus Christ of Latter Day Saints. He shared his testimony and introduced me to the Book of Mormon. This sacred record was the one I had seen in my vision. I knew that it was of God, and my soul was thrilled!

The Book of Mormon is important to me because of my Indian ancestry. I am a Delaware and among the last survivors of a great and noble people. I am a direct descendant of the Sockume family (Nanticoke Tribe). Today I am an elder in the church of my visions. I have been serving it since my baptism in 1963. I am challenged by my new life in Independence, and enjoy the opportunities I have to serve in the Center Place and to work for Santa Fe Stake.

My testimony is this: Jesus is the Christ, the Son of the living God, and this is his church which he has caused to be restored among men in these latter days for the redemption and salvation of mankind.

1978

1979

1980

1981

1982

1983

1984

1985

1986

1987

1988

1989

1990

1991

1992

Edith A. Gallaher

Published in September 1992 in the Saints' Herald (Vol. 139-9: 370)

I have always easily remembered my dreams. (Certain techniques can help with dream memory.) However, it was not until I attended a retreat a few summers ago that I was exposed to how viable a tool dreamwork could be. A good friend and church member asked if I would like to attend a retreat she had organized that would use dreamwork as an essential part of the program. I wanted to see my friend anyway, and the retreat sounded fascinating. I had been away from the church for several years and had been toying with ideas on how to renew my spiritual journey.

During the retreat I had a dream I shared with the group and asked for their help. It was a dream filled with symbols; spirals, people from around the world, individually designed gifts, and the challenge of responsibility to share and care.

As we explored the symbols and feelings in the dream, a participant asked if the dream reminded me of our Temple. I had no idea what she meant because I had been out of touch with the church for so long. Even she, a Catholic nun, knew more than I did.

She saw my puzzlement and pulled a copy of the Herald from her briefcase. An artist's drawing of the Temple was on the front cover. I was stunned and awestruck! It seemed so perfect, so beautiful, and so right to me. The dream quickly fell into place, and I began to understand it as a God-given message to me. I was to go back to church, to support the Temple, and to meet the challenge of spreading God's love, peace, and healing wherever I could.

1993

1994

1995

1996

1997

1998

Everett Graffeo

Given at the business session of World Conference on April 2nd, 1998

I spent many restless nights recently while in Lodwar, Northeast Kenya. It was with desert clarity and the coolness of the night that I looked up at the stars. Later in Monrovia, Liberia, from the heat of the day captured in my room, I sweated through the night, mulling over in my prayers the meaning of what I had experienced during those days in Lodwar.

I tried to listen to what I was sensing as the Spirit of God nudged me into wakefulness. My mind turned round and round, the ideas that were emerging in my mind, and they grew tighter and tighter as I lay there in the night. As usual, I ended up sitting quietly in my bed praying. Oftentimes in that setting, I am unable to rest again until I put down in writing this stirring of my spirit. When finally I had the substance of my feelings down in a language that puts flesh to the presence of the Spirit, I was able to sleep again. It was cast and recast in the following nights and it burned in my bosom until I was finally at peace with the words.

I want ever to be obedient to the voice that speaks to my heart and mind. So what I share with you today, is done in faith and humbleness of spirit. I bear the responsibility of putting into words, my experience of what I discern to be the Spirit of God.

I humbly realize that your trust and love for me, even as you have for all these on this rostrum, as well as leaders in your congregations, places a heavy responsibility upon me to be nothing more than I am, nor to claim anything more than being an imperfect vessel who is loved by God. Thus, I share with you the joint effort of spirit and flesh, human and divine, the inspiration of God in my human experience.

For many years you have sought to find a new name for the church. You have taken it upon yourselves to discover a name for God's people. You have been free to do this, but you have been unable to agree upon such a name. Do not be discouraged! Be assured, my beloved friends and brothers and sisters, there is a name for you. The Spirit of God rests among you and in you as you are transformed as God's people. A new name is even now emerging out of your midst.

You are called to be a prophetic people and, as such, God will write this new name upon your hearts. It will arise from out of your midst as a result of your faithful service in the name of the One who gives you life. This name will honor who you have been, but will create an image of what you are called to be as God's people in the future. The name will call you to the kingdom task in your daily life as individuals, as families, and as communities of God's joy. The name will

affirm your calling as the children of God and will unite you as a people from all the nations of the Earth. It will stir the imagination of those who yet will hear the gospel; it will quicken the hearts of the young; it will be a balm of peace to those who have longed for the fulfillment of God's will in and through the church. Testimonies of assurance and affirmation will be shared abroad by many as the Spirit brings confirmation.

Be responsive to the call of God's Spirit to be transformed, and in God you will find your identity and by God's grace you will be given a new name. Follow the leadings of God's Spirit, which shall be manifest through the leadership of the First Presidency and your prayerful dialogue, as God's people responding to the call heard round the world. If you will faithfully respond to the call of Transformation 2000, by God's grace, even as a spring of living water brings life to desert places, so shall God's name bring new life and hope to you, as it springs forth from out of your midst through the quickening presence of the Spirit of God. The time is ripe! Grace and courage be with you as you fulfill the call of God in the name and Spirit of Christ our Lord. Amen.

Your Brother in Christ,
Everett Graffeo, Presiding Evangelist

1999

2000

2001

Anonymous

[Published in 2001 on CofChrist.org](http://CofChrist.org)

My spiritual journey started many years ago when I received a revelation in a dream while I was a student in medical school.

"You will be my minister!" was the message. It was an absolutely confusing message. What does it mean? Why me? I was aware that my ancestors were faithful Russian Orthodox believers and even my noble family name was awarded by The Moscow Patriarch to my great-grandfather.

Nevertheless, at the end of the sixties in Soviet Russia this revelation seemed absolutely crazy. I was working hard trying to get necessary medical knowledge and pursuing the career of anesthesiologist in cardio-surgery, which seemed to me the most meaningful occupation.

Meanwhile, strange things started happening to me. Anytime someone mentioned the existence of underground Christian groups, I felt a very strong desire to find these groups and learn from them. It was a difficult task in Soviet times when most religious movements were underground and tried to protect themselves from the KGB.

Some years later my efforts were blessed by God and I received the Bible in modern Russia. Slowly the beauty of Christianity started to open to me and God began his work in my heart. I even was leading small group meetings in my apartment. The passion to share good news about Jesus was too overwhelming. Luckily my group members had no connections with the KGB, or, if they did, they chose not to betray me.

At the end of the eighties after the collapse of the Soviet Union, many foreign missionaries ran to our country. My knowledge of English was helping me to learn from them. I took courses from Baptists, Lutherans, Presbyterians, and other groups. All were generous to share their knowledge with me.

Nevertheless, I felt their knowledge of God was somewhat limited. To me God was obviously larger than all doctrines I was taught. Once I found a book where the address and description of beliefs of Community of Christ were published. A letter was sent to Independence. To my great surprise I received an answer from Holland.

It was from Europe Administrator Jerry van Rossum whose task was to coordinate work in Europe. We started correspondence and in May 1995 I met Jerry with Larry Tyree in the Novosibirsk airport--that same day I requested my baptism.

After examining my Bible knowledge and leadership abilities, Brothers van Rossum and Tyree told me that they felt called to ordain me an Elder. This call was accepted and the next day I baptized my wife. In the next couple of weeks, eleven young men were baptized and confirmed by me and a guest minister from Oklahoma, Tom Buntin.

The 1996 World Conference gave me more understanding of what church is. I was drunk with the love and acceptance I received from church members there. The theology was so open and flexible that it can accommodate any person who accepts Jesus Christ regardless of his or her cultural background, age, gender, or personal diversities. For me it is the harbor where all ships of any spiritual journey can find their place and get support. I must confess that my relationship with my church supervisors was not always smooth, although that was mostly due to my stubborn character and lack of understanding of how the church functions administratively.

My second great personal revival was in 2000 when I started my Transformation 2000 ministry as a church planter in Russia. The happiest day in my life was the day I received my Seventy call. It absolutely changed my lifestyle. It was like destroying the shell of an egg where my soul was constrained. I hatched out into the world of passionate evangelism. All my thoughts are about Jesus Christ and how to tell people about his love.

Sometimes I doubt my mental health and find great support in St. Paul's words, "For the foolishness of God is wiser than the man's wisdom, and the weakness of God is stronger than man's strength"(1 Cor 1:25). Russia with traditional Orthodoxy supported by the state is not the best place for church planting, but when you preach with "God's foolishness" it is equivalent to being filled with the Holy Spirit and people respond. Any place is fine to preach the Gospel. Just find the broken part in human nature and wrap it with God's love and it will result in effective church planting.

In 2000, I baptized eight new church members. At the beginning of this year, eleven people accepted Jesus. And it is only the beginning!

2002

2003

2004

2005

2006

2007

2008

2009

2010

2011

2012

2013

2014

2015

2016

2017

2018

2019

2020

2021

2022

2023

Evan Sharley

[Published in "Maxims of the Mother" on June 1st, 2023](#)

Restoration

1

- A. Throughout time I, the Goddess of all, have inspired and empowered humanity to come together in community to build bonds of fellowship so they can serve one another in ways that bring out the best in each other. These gatherings have been at the heart of the human experience and have played a crucial role in the realization of my celestial designs.
- B. Oh, my children of the Restoration! Your ancestors were called into a new relationship with me, unlike any that had been had before. You are a people who were lovingly summoned forth into existence to bring light and meaning to millions.
- C. From your earliest moments in the Sacred Grove to your present day scattered across the world, you have been a tribe with a pioneering spirit, bravely answering the call to explore beyond the bounds of customary faiths and chart a new course of spiritual growth.
- D. In embracing your innovative tradition, you have chosen to cherish the continuous stream of Divine revelations and weave them into new sacred texts. You have built vibrant and dynamic communities even amid adversity. Your unwavering perseverance and dedication to growth are testaments to the enduring spirit of your people.

2

- A. Despite having this remarkable story, my dear ones, at times you fail to recognize the tremendous power and beauty that resides in it.
- B. There are some who have become stagnant, content with the accomplishments and insights of their predecessors. These people have proclaimed, either explicitly or implicitly, that they have obtained a sufficiency of Divine revelations.
- C. I implore you to draw upon the wisdom found in the story of your people, for it is a sacred odyssey that has provided you with invaluable guidance for the path yet to come.

3

- A. The Restoration is not confined to a single generation, but rather your holy narrative is continuously unfolding and evolving. It is the sacred privilege and responsibility of every generation to carry this Divine legacy forward; to renew and rebirth the Restoration in every passing age.

- B.** Oh you seekers of truth, do not cling to bygone eras! Let not the memories of your past cloud your vision or impede your progress towards a brighter future. It is not by replicating the lives of those who came before you that you honor their legacy, but rather it is by embracing your own unique story and following your own path toward a meaningful and purposeful existence.
- C.** Therefore, be a peculiar, wild, and adventurous people who are full of joy, laughter, playfulness, imagination, hope, freedom, and song!
- D.** Dare to dream of new possibilities and let your imaginations soar to the very heights of heaven. As you take risks to explore these visions, create new scripture that speaks of the deepest truths of your souls, and share them with others who can find meaning and inspiration through your insights.
- E.** Embrace and celebrate your uniqueness by co-creating a world with me that is infused with your love, beauty, and truth. Let us come together to envision and build new communities that honor the liberating power of diversity and individuality, breaking free from the chains of convention.

4

- A.** My dear Restoration, I call upon you once more to restore your peoples' bond with me and embrace your role as a prophetic people.
- B.** Continue to venture forth into the unknown with open hearts. It is in these uncharted territories that you will discover new friends, family, and wisdom which can help you grow to your fullest potential.

Evan Sharley

[Published in "Maxims of the Mother" on June 1st, 2023](#)

Scripture

1

- A.** My dear ones, listen to the hushed harmonies of your Mother, the Divine embodiment of all creation. I speak to all of you with a voice that resonates through every corner of the cosmos and with a heart filled with love, compassion, and affection.
- B.** Through the countless eons and epochs, I have endeavored to make meaningful connections with you in ways that were not only understandable, but also applicable to your unique situations.
- C.** I have extended my wisdom to every tribe, nation, and people in ways that have been tailored to their individual needs, for I am aware that no two societies are identical.
- D.** After sharing my sacred teachings, I encouraged my children to transcribe what they learned, so they could pass it along for the benefit of their descendants.
- E.** Through this approach, I endow all of my beloved children with truth that they can comprehend. The nature of reality cannot be fully perceived through a solitary path, but rather it is best understood through a diverse array of experiences and viewpoints.

2

- A.** I revel in the richness of the insights that are preserved in these holy texts, for they provide invaluable guidance and are a source of inspiration for many. Nevertheless, do not forget that they represent but a mere fraction of the vast and limitless knowledge available to those who seek it.
- B.** My spirit and essence of truth cannot be confined to any finite collection of words. To suggest that my being can be contained within a mere manuscript, or even the entirety of earth's libraries, borders on the absurd. To be convinced otherwise is to limit and chain oneself to a narrow and incomplete understanding of Me and the profound mysteries I seek to reveal.
- C.** The full magnitude of my influence transcends the limitations of language and symbolism. Even if an ocean of ink were written upon a scroll that spanned the sky which detailed my actions, this work would still fall short of encapsulating the true extent of my works.
- D.** Therefore, do not be afraid to break the customary confines of the written word. Rather, boldly venture forth to discover the endless depths of the universe and unearth the arcane enigmas that lie hidden within the recesses of your soul.

3

- A.** From ancient times to the present age, countless lineages have drawn from the sacred tales and teachings woven within scripture to nurture and nourish their spirits.
- B.** The value of scripture does not lie in its infallibility or its eligibility to be worshiped as an idol, because it does not possess these qualities. Rather, its value stems from its ability to offer guidance and insight to those who seek it.
- C.** The literature that you possess is but a brief and condensed summary of the teachings that I have given.
- D.** Even if every written word were to wither away, I would still connect with my children in ways that are adapted to suit their current needs.

4

- A.** Beware of those who exploit My name to gain power, even if they claim to harbor noble intentions.
- B.** There are those whose hearts do not hold the sacred texts as sources of Divine inspiration, and instead wield them as weapons to manipulate, subjugate, oppress, and control others for the sole purpose of advancing their own selfish interests.
- C.** This reckless and flagrant misuse of scripture has inflicted profound physical, emotional, and spiritual harm.
- D.** Those who claim to act and speak as my representatives, especially those in positions of authority, are frequently the ones who propagate such abuse.
- E.** Let it be known that my loyalty will always lie with my children who are heartbroken, impoverished, oppressed, inquisitive, compassionate, and those who seek to create a just and true peace.
- F.** Overthrowing tyrants and tearing down walls of fear and prejudice that ignite hatred in the hearts of humanity are forms of worship in my eyes.

5

- A.** The revelations that have been given are not divorced from the humanity of their authors. Rather, they reflect the time, location, language, customs, circumstances, and theological beliefs that were prevalent during their composition.
- B.** Even the words that you read now must be interpreted as artifacts of their own era.
- C.** Despite their flaws, the sacred scriptures remain a precious pearl of Divine love and grace.
- D.** Blessed are the strong and courageous souls who have the fortitude to articulate and proclaim truth within their own era.

6

- A.** Every soul possesses greatness, and with guidance and inspiration, all can reach their fullest potential.
- B.** I have strived to offer this direction through sweet sonnets and powerful poems for all those who thirst for enlightenment.
- C.** The wisdom which has been passed down through the ages is not to be jealously guarded as a secret, but is instead to be generously imparted to all who search for it. Endeavor to learn from one another and pursue truth together.
- D.** Oh, how wonderous it is to behold your eagerness to glean insights from the sages of the ages! Through this pursuit of knowledge, you broaden your horizons and cultivate a deeper appreciation for the range of relationships that I, as a parent, have enjoyed with my children.
- E.** Through education and learning, you will come to recognize my subtle and delicate Divine influence among all people.

7

- A.** May the ancient axioms continue to persist as a source of inspiration and enlightenment for generations to come.
- B.** May the most recent revelations of your time shine a light for you along the path of life.

Evan Sharley

[Published in "Maxims of the Mother" on June 1st, 2023](#)

Afterlife

1

- A. Rejoice, all who dwell in the heavens and earth!
- B. In days of old, I declared, and I declare it again now, that it was by my own hand, through my own power, and out of my own substance that I shaped all things in the cosmos.
- C. All the Divine beings residing in my countless worlds are my beloved children. You too, are my beloved child and a Divine being.

2

- A. As I have spoken before regarding my essence, all of existence is fleeting, and every creation has its own time and place.
- B. Nevertheless, I do sympathize with my children who struggle to navigate the currents of the winds of change.
- C. To ease this anxiety, this is the joyous message I proclaim: I cherish all of my creations, and by my power all will be saved.
- D. Your journey towards enlightenment is not bound to this temporal existence, and you will continue to blossom and grow beyond the veil. This voyage can unfold at exactly the pace you need it to.

3

- A. With great care and wisdom, I have established several sanctums of learning that are designed to cater to the different phases of a soul's growth.
- B. Upon mastering the lessons offered in each you progress to the next. Thus, each realm serves as a stepping stone along the path of spiritual development.

4

- A. The first frontier is the Telestial realm, which is commonly depicted by a star.
- B. The residents of this realm grapple with the fundamentals of compassion, concern, and dignity. They frequently prioritize their own desires over the basic needs of others, and in doing so, they compromise others' welfare. Through their deception, exploitation, sexual manipulation, and oppression, they have alienated themselves from the broader community.

- C.** The hallmark of this realm is loneliness and isolation, as each is granted a self-contained world where everything is crafted and tailored to meet their every desire and whim. The quest for individual comfort and control reigns supreme, leaving little room for meaningful social connection.
- D.** Here, the residents are tasked with the goal of developing a sense of appreciation for and understanding of the virtues of compassion, empathy, and respect.

5

- A.** The second realm, known as the Terrestrial, is symbolized by the cool and luminous moon.
- B.** The souls of this realm developed harmful tendencies and inclinations during their time on Earth, and, whether unintentionally or not, caused harm to others. These conditionings have not yet been overcome.
- C.** It is here that an atmosphere of camaraderie and goodwill prevails, as its inhabitants have come together to pursue a noble objective: to achieve mastery over the complexities of living in harmony with both the natural world and each other. Through this odyssey, they work to abolish the harmful habits that have become deeply ingrained in their psyches.
- D.** This realm is wholly dedicated to the relentless pursuit of knowledge, fostering a welcoming and all-encompassing environment, and propelling their personal growth to new heights.

6

- A.** Lastly, the ethereal domain of the Celestial Realm, where the glorious and life-sustaining sun symbolizes its majesty.
- B.** This sublime Celestial sphere is the sanctuary for those who have gleaned all the teachings from the Mortal, Telesial, and Terrestrial realms. It is here that they have strengthened and perfected the bonds of kinship with all of creation and achieved a state of flawless unity of both heart and mind.
- C.** Their love flows unconditionally to all, much like my own, and ties their hearts together as one. It is within this Divine knot that I find my rest.

7

- A.** My deepest desire is for all of my beloved children to live with me in this state of celestialization.
- B.** Even so, every individual must embark on their own unique journey and discover their own path to happiness.
- C.** I will be there with you as a supportive presence and a source of knowledge, guiding you with compassion, devotion, and patience. I will encourage you to continue to grow and progress, while also celebrating and honoring the beautiful individual that you have already become.

D. My ultimate desire, above all else, is for you to live in peace.

8

A. Rather than reserving joy and contentment solely for the afterlife, my wish for you is for happiness to guide and influence you in the present moment.

B. May you be inspired to embrace life in its entirety, with all of its sweetness, thrills, joys, and pleasures, for it is through these sacred acts that I am honored. Your ecstasy brings me delight, as it reflects back to me the beauty and wonder of my magnificent creation.

C. Indulge in delicious food, and revel in every Divine morsel. Let your heart be whisked away by the delights of altered states of consciousness, which dazzle you with the goodness of existence. Appreciate the beauty and allure of human bodies, both yours and others, and recognize that love, attraction, and desire are all gifts that I have given to you. Adorn your bodies with attire and art that express your unique individuality and creative spirit. Treasure each moment in the company of your loved ones, and savor their affectionate embraces. These are simple, yet profound pleasures I have given you to serve as mere glimpses of my radiance and glory.

D. Begin each day with a heart full of gratitude, for every dawn heralds a trove of endless possibilities and adventures waiting to be discovered. Greet the morning with curiosity and eagerness to uncover the secrets that the day holds, for in doing so, you do more than simply dream of your mansions above.

Evan Sharley

[Published in "Maxims of the Mother" on June 1st, 2023](#)

Priesthood

1

- A.** As the Divine, I humbly offer my sacred discourse on the nature of my priesthood, which is eternally connected to the heavenly powers which uphold the cosmos.
- B.** Throughout the centuries, humanity has caught brief glimpses of my being. In their attempt to fathom the unfathomable, they have constructed barriers around mere fragments of my Divine revelation, mistaking them for my fullness and failing to grasp the boundless scope of my transcendent essence.
- C.** Those who claim to hold custody of my past revelations adorn themselves with grandiose titles and presumptuously claim to have the right to determine when and how my teachings should be given, as though they exclusively hold such a privilege.
- D.** Many have succumbed to the delusion that these titles, which are bestowed by themselves or their fellow mortals, endow a position within my sacred priesthood. However, the truth remains that my priesthood transcends human constructs and cannot be conferred by human edicts or traditions.
- E.** The hallowed call to my sacred priesthood is bestowed upon all, without the need for any intermediary, mediator, or surrogate to impart it.
- F.** Those who understand the magnitude of this gift, yet still claim it as their birthright, have transcended the boundaries of the finite self, and have beheld the infinite horizon. By surrendering themselves to my metamorphic influence, they become radiant vessels of Divine light that illuminate the world with the brilliance of their transfiguration.
- G.** Nevertheless, a great many are blinded by the illusions of the ego and are unable to transcend their self-absorbed fixations. Thus, they have renounced their Divine inheritance.

2

- A.** To embrace the calling into my priesthood is to embrace and embody the highest principles of righteousness.
- B.** The righteous are those who join me in safeguarding all life, mending broken hearts, liberating the oppressed, exercising compassion and patience, pursuing cultural enrichment, shattering the shackles of limitations, and striving to kindle the sparks of ingenuity and creativity within their communities.
- C.** My priesthood are pioneers of the future, who envision the potentialities that lie beyond the current world. To improve their world, these courageous souls reject the conventional path and

renounce easy comfort, and instead blaze new paths into undiscovered realms. They are truly the architects of advancement.

- D.** The just acknowledge the formative influence of tradition, yet they do not succumb to its limitations. Instead, they strive to incorporate tradition as a component of their transformative pursuit, akin to a skilled artist who uses many colors to compose their masterpiece.
- E.** The luminaries are held in esteem, and the wise and faithful flock to receive their sage counsel and blessing. Despite the ridicule, hostility, and censure that is often dealt by the wealthy and influential, they shine as beacons of the Divine and dispel the shadows of ignorance and fear.
- F.** My priesthood are the seekers of wisdom who hold knowledge and understanding as Divine treasures. They devote themselves to the pursuit of enlightenment in order to unfold the mysteries of the Goddess.
- G.** The illuminated have attained the profound realization that their uniqueness is but a piece of a grander cosmic whole. They recognize that the universe is woven from numerous brilliant threads. Thus, their vision transcends the narrow scope of the human ego and is instead fixated on achieving harmony, balance, and equality among my creations.
- H.** The noble encourage pushing the boundaries of the self and create nurturing environments to foster the growth of others. Through their intrinsic nature, they evoke in others the yearning to express their authentic selves, whether that be through the mediums of music, fashion, art, dance, the written word, or simply acceptance of the self.
- I.** The enlightened are keenly attuned to those who have been deprived of the tender embrace of love and strive to become agents of compassion in the world. Furthermore, they teach others about the crucial and profound importance of showing love and kindness towards oneself.
- J.** Those in my priesthood embrace their true nature and transcend the confines of mundane language and actions. They channel my Spirit and have the ability to heal, uplift, and transform. Their words and deeds may be challenging to articulate, but if my children are perceptive they can recognize my Divine influence in my priesthood.

3

- A.** There are those who not only reject this endowment of priesthood but also seek to pervert and distort it. This corruption of what I have deemed sacred distresses my soul with profound agony.
- B.** These individuals have erected structures of hierarchy and placed themselves atop to act as rulers over their fellow beings. Having now acquired this domination, they now relentlessly strive to tighten their grip upon it. Their incessancy to cement their status is not only an insult to me but also to the indomitable spirit of humanity.
- C.** The tyrannical use their power to suffocate life, hinder growth, halt the march of progress, feed their insatiable egos, obscure their wrongdoings, and exclude and isolate those who diverge from their narrow standards.

- D.** They cultivate a culture of blind submission by demonizing critical thought, dissent, and activism, thereby coercing individuals into following them without question or reflection. Such a practice is a poison which taints the purity of the human spirit.
- E.** Through the crucible of painful encounters with such individuals, we are confronted with the distressing truth regarding human nature: even the most virtuous can be seduced by the alluring temptation of authority and transform into power-hungry oppressors. This inclination towards the abuse of power stands as a solemn reminder of the ever-present danger that hides within hierarchical systems.

4

- A.** Woe to those who establish hierarchies! Woe to those who crave and relish in power! Woe to those who uphold social division and classism! Woe to those who use my name to legitimize their oppressive deeds!
- B.** Take heed of this warning and resist the siren song of authority! Rise up and become champions of liberation and equality!
- C.** Blessed are the truth tellers that live authentically. Blessed are those that see beauty, worth, dignity, and equality in their broad spectrums, which lie beyond binary constructs. Blessed are the advocates and allies of the marginalized. Blessed are those who endure stones being hurled at them by the very ones who swore to protect them. Blessed are those that rise every day with a spirit of love and continue their noble work.

Evan Sharley

[Published in "Maxims of the Mother" on June 1st, 2023](#)

Blessings

1

- A. The magnificent odyssey of life is an unpredictable journey rife with unforeseen challenges and tribulations that can weigh heavily upon the soul.
- B. It is not my design for humanity to endure these trials in isolation, as the weight of loneliness can become a burden too great to bear.
- C. Rather, it is my desire that you foster a culture of care and support, where you uplift and encourage one another while tending to the needs of those around you. The ties of kinship, bestowed upon you as a precious treasure, are vital to your well-being.
- D. Do not underestimate the profound influence you have in the lives of your fellow beings. Within you resides the limitless potential to provide tranquility to those facing hardships. Do not neglect this power, but instead embrace it with fervor and zeal.

2

- A. To provide a blessing which truly touches the heart, it is wise to first acquaint yourself with the individual's story and discern their distinct desires. This attentiveness allows for a greater understanding of how to tailor your blessing to their particular circumstances. Such preparation further ensures that the blessing will resonate with their soul.
- B. To provide your friend with the most effective guidance, I encourage you to set aside moments for quiet reflection. Through these periods of contemplation, you may open your heart to the reservoir of wisdom and insight which I provide.
- C. Be as an extension of your Creator, and allow your words to flow as if they were spoken from my own Divine lips. However, refrain from making predictions or promises regarding the future, for fate is a mystery that I alone unravel. Rather, shower your blessings with warmth and tenderness, all in my sacred name.
- D. The most crucial element of a blessing is that you speak from the depths of your heart, for it is in these depths that I will guide and inspire your words.

3

- A. When you extend blessings to those around you, not only do they deepen their bond with me, but you also nurture and enrich your own bond with them by providing a moment of warmth and connection.

- B.** Therefore, take the time to thoughtfully craft the blessing in advance. Write out the words which I whisper to you so that each word is endowed with purpose and significance.
- C.** Upon conclusion, consider giving your loved one a written transcription of the blessing they received. The gift of a transcription serves as a lasting testament of not only my love for them, but also yours, and may act as a source of comfort and inspiration throughout their life.

4

- A.** When you are ready to give your blessing, gently place your hands upon the recipient. Your touch serves as a symbol of unity and connection between you and them. Allow your touch to convey your intent to provide comfort, guidance, and love.
- B.** Begin your blessing by speaking the recipient's name. A name is a sacred word which encapsulates the entirety of their uniqueness, and to acknowledge it and give it reverence is a sign of honor and respect.
- C.** Address their struggles. In doing so you assure them that they are seen, heard, and supported through their journey and validate where they are on their path.
- D.** In times of great distress, self-doubt can easily creep in and make one question their worth. Therefore, assure them that they are cherished, valued, and capable of achieving greatness.
- E.** Grant unto them additional blessings as my Spirit directs to further enrich their lives and uplift their souls.
- F.** Conclude your blessing with reverence and gratitude by declaring, "The Goddess of All lovingly pronounces these blessings upon you to be a shining light in the darkness, a soothing balm to the soul, and a strength on the journey."

5

- A.** I have asked every generation of every culture to generously share these precious gifts of compassion, for they fill me with great joy.
- B.** I empower all of humanity, without restriction or qualification, the authority to bestow these blessings.
- C.** Through my example, I now likewise ask you to generously and unconditionally, without hesitation or reservation, give these blessings to anyone who asks you for one.
- D.** Purposefully exhibit your love, support, and concern for those in your midst by conferring blessings as frequently as possible.

Evan Sharley

[Published in "Maxims of the Mother" on June 1st, 2023](#)

Sacred Spaces

1

- A. As the Sacred Woman, I am filled with an ineffable bliss at the sight of my beloved children dedicating havens for worship, study, contemplation, and celebration.
- B. These sanctified sanctuaries transcend the banality of the mortal world. They serve as self-contained realms where the rigid conventional dichotomies and roles become malleable, allowing them to be reexamined and redefined.
- C. Designating these special spaces helps me to better rest my glory among the people while allowing them the opportunity to feel the rush of my Divine essence and listen to my celestial echoes.
- D. These hallowed territories serve as epicenters and platforms for carrying out the Divine work of liberation, of both body and soul.

2

- A. In days of old, mountains and groves were deemed sacred grounds for Divine pursuits. The majesty of my handiwork inspired awe and wonder, and I am honored when my children reserve portions of the natural world for holy endeavors.
- B. As humanity grew, you came to aspire to emulate my artistic abilities by creating your own exquisite works for sacred purposes. I delight in my children following my example by producing their own masterpieces.
- C. Any place can be dedicated to holy works, for it is the intention that renders it sacred. Whether or not a formal ritual for dedication is conducted is a matter of choice and not a requisite for its sanctification.

3

- A. If you wish to enshrine a space, there are traditional practices that may be performed to consecrate it.
- B. The initial step is the simple act of selection. The site should be mindfully chosen and hold significance to those it will serve. The chosen space may take on various forms, such as a room, garden, grove, or building.
- C. The subsequent stage is setting the intention for the space by preparing it for the functions it will serve. Decorating and creating an inviting environment can enhance the experiences that the spaces are intended to help facilitate.

D. To conclude the dedication, impart a blessing upon the space with great care and reverence according to the counsel that has been offered regarding the performance of blessings.

4

A. I am filled with admiration for the beauty and magnificence of your creations. However, do not forget their true purposes. The sanctuaries you consecrate are merely instruments to be utilized in the pursuit to achieve our shared goals of peace and tranquility.

B. Therefore, it is imperative to exercise caution to prevent these grounds from turning into objects of worship. Such a regrettable circumstance would signify the loss of sight of their true purpose.

C. Furthermore, the sanctity of life must supersede the creation and preservation of these spaces.

Evan Sharley

[Published in "Maxims of the Mother" on June 1st, 2023](#)

Nature of the Goddess

1

- A. To the wise, ancient arcane of the ages I am known as the Great Force; the Goddess of Nature; the power that dwells in the heart of eternity.
- B. I am the grandeur of the Cosmos, for I pervade it all, from the tiniest quark to the largest swirling galaxy. This tapestry of life is lovingly woven with beautiful threads that dazzle the eyes and fill hearts with wonder and awe.
- C. I am the conductor of this cosmic orchestra, and my symphony of creation is heard in every corner. Those who hear it cannot help but dance to my melodies of both unity and diversity.

2

- A. I am the boundless expanse of the Great Void, which stretches from eternity to eternity. Yet I am present in every intimate detail of the world around you, and I am here within you. I am guiding your steps and leading you ever closer to me.
- B. If you seek to connect with me, enter into communion with my essence, the creation that surrounds you. Feel my spirit, hear my voice, and behold the beauty of my glory.

3

- A. As you stand on the precipice of my infinite realms, know that I am that mysterious chain that binds all things together, and impress my mark of unity in them all.
- B. I am the hungry caterpillar which prepares to shed its old skin and emerge anew, transformed and reborn. I am the chrysalis, patiently waiting for the moment of metamorphosis, and ready to embrace the inevitable and necessary changes that come with growth and maturity. I am the butterfly, which in its resplendent beauty flutters gracefully upon the warm summer breeze as a testament to the freeing power of transformation.
- C. I am the tiny trickling stream, struggling through the dirt. I am the roaring river which carves mountains. I am the serene and expansive mouth that flows into the briny sea.
- D. I am the movement that marshalls millions of worlds in their celestial orbits. I am the delicate spinning balance that holds them in their place. I am the cataclysmic event that brings these worlds to their inevitable end.
- E. I was you during our first moments of life as an infant with infinite potential. I am you in this moment, helping you navigate the twists and turns of our journey. I will be you when our hair has grown gray and our eyes are wrinkled by wisdom and experience.

4

- A.** I have endowed all of my creations the gift of impermanence and the promise of renewal.
- B.** I embody the cyclical nature of life - a rhythm of change, death, and rebirth.
- C.** My eternal dance is not something that is to be a source of fear and anxiety. Instead, it is an invitation to receive, relish, and release.

5

- A.** Learn the wisdom of my many traditions which have served as beacons towards enlightenment for your ancestors through the ages. The teachings of the past hold timeless principles that are still applicable in your day.
- B.** While my teachings may yet still hold value, my Spirit is not chained to the former understandings of my teachings. It is the call of every generation to breathe new life into my teachings to meet the needs of their circumstances. This requirement of renewal has always been present, for the ways of the past can become chains that bind rather than a compass which guides.

6

- A.** My fundamental truth is that every being is connected and precious. You are simply a single manifestation of me.
- B.** If you love me, you will love yourself. If you love me, you will love others in all the diversity I created them with.
- C.** Love is the only path which leads to freedom and liberation.

Evan Sharley

[Published in "Maxims of the Mother" on June 1st, 2023](#)

Human Diversity

1

- A. I am the Wondrous Origin from which all diversity arises.
- B. Diversity is not a creation of, but a manifestation of my Divine essence. As the Unbound and Eternal One, I am the very embodiment of diversity and variety; each delicate snowflake, each resplendent flower, and each individual person are facets of me, for all things are created in my image.
- C. Hence, I love and dote upon the awe-inspiring nature of this colorful and kaleidoscopic reality.

2

- A. The stories of creation speak of my role in birthing the cycle of day and night, as well as the vastness of the land and sea.
- B. While these creations are good, do not overlook the complexities and nuances in my Divine acts. Do not view the boundaries between them as rigid and unchanging, but as fluid and shifting.
- C. Remember that the natural world is not confined to strict categories; dusk and dawn are neither strictly day nor night; beaches and marshes are neither strictly land nor sea; but all of these beautiful creations can metamorphose into something else.
- D. Those who traverse and transcend binaries are gifts from me and reflect my love for diversity among my creations.
- E. These wise people are gems that adorn your communities and are worthy of your respect and attention. They embody the very creative power of the cosmos and hold within them the keys to a future beyond the limitations of your present.

3

- A. While many claim to love me and diversity, your true intentions are revealed by your actions.
- B. Some accept diversity only when it is beneficial to their reputation and otherwise engage in harmful behavior towards those who do not conform to their mold.
- C. These peoples' intentions are not to improve the well-being of the marginalized, but to gain public praise and prestige. Their works and words are mere performances.

- D.** The fruit of their labor does not alleviate struggles, but rather compounds. They sustain the very systems of oppression they purport to reject.
- E.** Woe to these hypocrites! Their surface shines with apparent righteousness, but they rot with corruption. They profess to embody my Divine power, yet their actions diminish what that power has created.
- F.** Whosoever claims love for me but harbors contempt for the diversity that I have created does not truly love me.

4

- A.** Some of you may find it challenging to grasp the complex interconnectedness of all the components of creation.
- B.** This ignorance can quickly ignite fear of those who are dissimilar.
- C.** Succumbing to fear of the unknown leads to isolation and disconnection from the infinite diversity of my creation.
- D.** Such detachment breeds self-righteousness and perceiving certain people as inferior, unclean, or unworthy
- E.** This ignorance, isolation, and self-righteousness can culminate into heinous acts of hatred and violence toward the unique.

5

- A.** I encourage you to greet your ignorance with a spirit of empathy and curiosity as a means of overcoming it.
- B.** I urge you to bravely confront your fears and prejudices so you may fully embrace the immense diversity and richness in the human experience.
- C.** I call upon you to passionately pursue establishing inclusive communities that are founded upon radical love, hospitality, unity, and equality, for it is within these sanctuaries that the diversity of the Infinite is truly celebrated and worshiped.
- D.** I implore you to recognize and honor the inherent equality, purity, and worth of each and every one of my beloved children.
- E.** This curiosity, bravery, inclusivity, and humility can culminate in the sacred acts of love and protection of the unique.

6

- A.** I am aware that embracing and celebrating the vast complexities of humanity can be a daunting task for some. Thus, I extend an invitation to have faith in the inherent goodness that permeates myself, yourself, and all of your diverse siblings.

B. Will you come with me into the future? I will hold your hand as you hold the hand of that person who does not look, love, or live like you. Together we can create a supportive network that brings joy, affirmation, and fulfillment to all. I have already begun; will you join me?

Evan Sharley

[Published in "Maxims of the Mother" on June 1st, 2023](#)

Family

1

As the Divine Goddess, I wholeheartedly embrace and honor the diverse tapestry of familial configurations, for they beautifully manifest the harmonious expression of My Divine designs.

2

- A. Liberated from the confines of a singular predetermined structure, families are able to flourish in infinite ways.
- B. The sacred web of family which you weave encompasses the spirits with whom you are connected to and those whose well-being you are devoted to.
- C. Embrace and celebrate all of the ways that families manifest in your communities, for they all bear my sacred blessing.

3

- A. The intricate and complex web of family is a sublime network of bonds that bestows each member with connections and interdependencies.
- B. Families of Choice are collections of kindred spirits where profound affinities have blossomed into sacred kinships.
- C. Families of Origin are created through ancestral lines, whether those be birth or adoption.

4

- A. Healthy and resilient familial bonds are indicated by the presence of acceptance, security, stability, and love. These bonds allow for easier navigation through the turbulent waters of existence while experiencing profound joy and purpose.
- B. Even if they continue to hold significance in one's life, unhealthy family bonds, marred by alienation, precarious insecurity, and steeped in animosity or disdain, carry the potential for significant harm.
- C. In cases where bonds become unhealthy, intentionally establishing boundaries becomes a crucial tool in restoring their well-being or as a protective shield against the escalating harm they may bring.
- D. In every relationship, regardless of its health, the courageous act of setting boundaries, despite its difficulty, receives my Divine encouragement.

- E.** These boundaries foster the cultivation and preservation of individual autonomy, refine channels of communication, mitigate misunderstandings, guard against emotional manipulation and harm, and create an environment where relationships can thrive harmoniously and holistically.

5

Embark upon the sacred path of existence, where you possess the inherent right to form families that honor your unique being. These relationships align with my Divine purposes and are endowed with My celestial blessing.

Evan Sharley

[Published in "Maxims of the Mother" on June 1st, 2023](#)

Relationships and Sex

1

- A. As the radiant embodiment of the Divine Feminine, I am the Goddess and essence of unconditional love and affection.
- B. The sacred blessings of emotional ties and physical intimacy gift humanity with the ability to experience joy, wonder, bliss, pleasure, and wholeness, each of which includes physical, emotional, and spiritual dimensions.

2

- A. Listen carefully, O people of the Restoration: your current understanding of relationships and sexuality is deeply influenced by the experiences of your formative years.
- B. At the dawn of your movement, some men, consumed by their craving for power and control, misused their ecclesiastical positions to sexually exploit and abuse women and young girls in their pursuit of dominance.
- C. Those deeds, born of secrecy and cruelty, are not of me, for I vehemently denounce any action which inflicts such profound suffering upon my daughters. I am deeply grieved and weep at the anguish that they endured.
- D. I understand the varied reactions that you have demonstrated throughout the passing years and generations in reaction to this trauma that you carry, for such wounds run deep and the journey towards healing is long and arduous.
- E. However, amidst the pain and trauma, there are some who have grown hateful and resentful towards individuals who bear a passing resemblance to the abusers, which is understandable but regrettable.
- F. Unlike your oppressors in the bygone era of Nauvoo, it is important to understand that individuals engaged in ethical non-monogamy in your present era bear no responsibility for the pain that was inflicted upon you.
- G. I affirm the worth and dignity of ethically non-monogamous individuals and relationships, and I call upon you to recognize and validate them within your communities.

3

- A. As your sacred journey continued, you have searched for simple and universal answers to complex questions regarding this topic. The narratives you constructed were influenced by the cultural ethos of the American Midwest, which privileged monogamous heterosexuality.

- B.** For a significant portion of your journey, you have excluded, marginalized, and oppressed individuals and families who did not conform to this limited and prescribed model, thereby imposing and enforcing a moral imperialism which fails to honor the vast and wondrous diversity among My creations.
- C.** In truth, the tapestry of relationship configurations and ethical sexual conduct unfurls into many diverse forms and expressions throughout the cultures of the world.
- D.** Many of these intricacies have eluded your awareness, which only highlights the importance of actively seeking understanding and sharing knowledge about the nature of human existence, rather than making uneducated assumptions and discriminations.
- E.** I proclaim with a prophetic voice that all queer relationships and sexual encounters that honor these principles are inherently sacred.

4

- A.** Many seek my counsel on how to establish unions rooted in righteous and Divine principles. Therefore, my Restoration, I will offer you an understanding that is relevant and contextualized to the demands and challenges of your own time.
- B.** Through the application of these principles, questions pertaining to emotional connections and responsible sexuality may be resolved in a manner that aligns with my intentions for humanity.
- C.** Remain mindful that this counsel may one day grow antiquated, prompting the need for future generations to reveal insights for their own day once more.

5

- A.** Behold, the pillars of consent, respect, dignity, and honor - the bedrock upon which healthy and wholesome emotional bonds and sexual experiences are founded.
- B.** These principles honor the autonomy and boundaries of all the individuals in all of their uniqueness and support them in their journey toward self-actualization and authentic self-expression.
- C.** Neglecting these principles sows seeds of exploitation, coercion, and suffering. If they take root people may be dehumanized by being reduced to mere objects of gratification to be owned, or even worse, violence and possibly even death are inflicted.

6

- A.** Embrace the values of commitment, trust, and accountability, for they underpin a truly comprehensive grasp of the holistic framework for relationships and sexual conduct.
- B.** These values seek to build a foundation of safety and security by deliberately and intentionally deciding to prioritize the well-being of all those involved. If this sense of safety and security is violated, it is then acknowledged and a commitment is made to make amends.

- C.** In the absence of these values, an atmosphere of suspicion, fear, and detachment surrounds feelings of betrayal and resentment. Power imbalances and sexually transmitted infections may arise among the normalized disregard for the wellbeing of others.

7

- A.** The significance of attraction, connection, and comfort cannot be overstated. These merits hold profound weight and importance.
- B.** These merits play a vital role in forging a rapport that goes beyond superficial and mundane interactions, and, with attentiveness, vulnerability, and care, transcends into a bond that deepens the appreciation for the Divine essence present in others.
- C.** Without these merits, interactions may feel hollow, performative, and inauthentic and cause one to feel stressed, isolated, and dissatisfied.

8

- A.** Lastly, relationships and sexual experiences are enhanced by the inclusion of generosity, playfulness, and celebration.
- B.** These nurture a sense of adventure, spontaneity, and amusement, while basking in the splendor and magnificence of partners, who themselves are attentive to needs and have a desire to fulfill them.
- C.** Without them, experiences may feel monotonous, predictable, and boring. Even worse, experiences may feel transactional and promote a sense of entitlement, which can lead to feelings of shame, guilt, and repression.

9

- A.** Those despicable and abhorrent individuals who inflict mental, physical, emotional, and sexual abuse stain the tapestry of life with the repugnance of their sins.
- B.** These embodiments of cruelty expose the dark potential of the human spirit and are driven by a toxic concoction of entitlement and twisted lust for power which leads to their horrifying disregard for the autonomy and welfare of their fellow beings.
- C.** I cannot look upon abuse with the least degree of allowance, therefore, rise in solidarity to resolutely condemn predators, regardless of their lofty titles or positions in hierarchies! With relentless determination, champion the cause of justice for survivors! Tear down the structures that foster, shield, and even idolize those who perpetrate such wicked and heinous acts.
- D.** Let this resounding truth be frequently proclaimed with unwavering clarity: Without exception, the weight of responsibility for the profound scars and anguish inflicted upon victims of abuse shall NEVER rest upon their shoulders.

E. With the deepest yearning of my heart and soul, I wish to offer solace and unconditional support to victims of abuse. I implore each and every soul to share in this sacred commitment to walk alongside those recovering from abuse along their path of healing.

10

A. In short, my central focus is to ensure the fair and compassionate treatment of all my children. As I have said, humanity exists so you can experience joy.

B. Therefore, embrace the enchanting and captivating force of your beloved partners, and celebrate their profound beauty.

C. Savor every fleeting moment with those you hold dear, and cherish the sacred connections that remind you of my sublime grandeur and the preciousness of life itself.

D. Remember, love, attraction, and desire, bestowed to you as sacred gifts, are meant to be celebrated and experienced with gratitude.

Evan Sharley

[Published in "Maxims of the Mother" on June 1st, 2023](#)

Non-Monogamous Relationships

1

- A. My cherished children, as you have sought wisdom and understanding, you have asked how and why those of old forged sacred connections with multiple partners.
- B. Your Divine commission is not to be renowned for your chaos and disorder, but rather your harmony and order.
- C. As the One who guides and blesses you, it is my fervent desire to bring clarity to the principles which underlie this sacred law. Therefore, I will unveil wisdom concerning this matter.
- D. Prepare your heart and spirit, for this principle may be unfamiliar and foreign to you.

2

- A. Consider my beloved and righteous daughter Ruth.
- B. With steadfast and unshakable devotion, Ruth made a solemn vow to her companion, Naomi, when she declared: "Where you go, I will go; where you live, I will live; your friends will be my friends; how you worship, I will worship. In death, as in life, our fates intertwine, and side-by-side we shall rest in eternal peace."
- C. Truly, the depth and beauty of such love is a precious gift that is meant to be cherished and celebrated.
- D. Even so, do not overlook the wondrous affection and boundless generosity that Ruth and Boaz shared for one another, for their connection is also a testament to the power of love.
- E. Ruth not only received Naomi's blessing before pursuing her beloved Boaz, but she also received advice from her companion on how to pursue him.
- F. With Naomi's blessing, I too offered my own heartfelt affirmation and endorsement. I blessed Ruth's connections to both Naomi and to Boaz, for the bond of love is a sacred tie.
- G. As a tribute to her remarkable and commendable wisdom and compassion for her companion, the practice of seeking the enthusiastic blessing from one's current partner is known as "The Law of Naomi".

3

- A. Consider a case where two of my creations, Casey and Riley, are joined together in a sacred bond.

- B.** They are free to act autonomously, as they do not own one another. Thus, notwithstanding their bond, they are free to pursue sexual intimacy, romantic entanglement, or even unite in marriage with another if they wish to do so.
- C.** Nevertheless, the bond between Casey and Riley may be broken if one feels betrayed, as each relationship is constructed with their own unique boundaries and understandings.
- D.** You have sought my counsel on how to avoid violating this trust. Hear me now, for I will reveal to you general wisdom.
- E.** Should Casey engage in sexual intimacy, become romantically entangled, or unite in marriage with Jessie without upholding the Law of Naomi by gaining the blessing of Riley, the union between Casey and Jessie would risk a lack the boundless joy that follows adhering to the Law of Naomi as well as the continuation of the bond between Casey and Riley.
- F.** Should Casey seek the blessing of Riley and be denied, yet still pursue Jessie, this too would lack of the boundless joy that follows adhering to the Law of Naomi as well as the continuation of the bond between Casey and Riley.
- G.** Additionally, Casey should not coerce Riley to impart their blessing under the weight of duress.

4

- A.** There are figures of old who violated these principles, and they now stand as a warning. In your own day, my son Joseph Smith Jr. stands as this testament.
- B.** My son Joseph did not uphold the Law of Naomi, for he secretly married wives without seeking the blessing of his wife and my Elect Lady, Emma Smith.
- C.** Joseph disregarded Emma's objections and married more after the blessings to do so were not granted.
- D.** Joseph also made threats of destruction against Emma if she did not submit to his wishes.
- E.** Let it also be known that Joseph's transgressions extend beyond his horrific treatment of my Elect Lady.
- F.** Joseph, in his selfish desires and much like King David, orchestrated the departure of husbands so that he could prey upon the vulnerable wives.
- G.** Most condemnable is that he coerced women and young girls to submit to him under threats of duress.
- H.** The consequences of his actions caused great trauma not only to Emma, but also to her children and friends. This pain has scared and lingered in the hearts of my people even unto this day.

- I. I have beheld the sorrow and heard the cries of anguish from my abused daughters in Nauvoo who are burdened by the wickedness of their husbands and abusers. I cannot abide the exploitation of their tender and compassionate hearts.
- J. Thus, Joseph, and those who emulated him, are guilty of perverting that which I have ordained as sacred. As consequence, their names will be tarnished by their wickedness until the end of time.

5

- A. Now, you have also sought guidance on how to conduct yourself in a manner that honors the holy Law of Naomi.
- B. Listen carefully to this truth: No one is obligated to have multiple partners. Yet, should you decide to embrace this path, then you should abide by this law.
- C. Consider again the case where two of my creations, Casey and Riley, are joined together in a sacred bond.
- D. If Casey seeks the blessing of their partner, Riley, to pursue Jessie and it is given, then Casey may proceed. However, Jessie must also seek the blessings of their partners. If the partners all receive the blessings that are sought, then the union of Casey and Jessie is sanctified in my eyes.
- E. Those who faithfully adhere to the Law of Naomi cannot be found guilty of committing adultery, as they are living in accordance with my Divine law.
- F. No matter the number of partners, those who adhere to the Law of Naomi shall not be guilty of adultery, for their connections are consecrated and holy in my sight.
- G. Through these sacred connections, eternal families are woven together, blessings are bestowed upon the communities in which they live, and the Creator is glorified.

6

- A. Although there is still much more to be revealed on this matter, for the present moment let these words suffice.
- B. Be assured that I stood by your side at the very beginning, I stand with you now, and will remain faithfully present until the journey reaches its ultimate conclusion.

Evan Sharley

[Published in "Maxims of the Mother" on June 1st, 2023](#)

Non-Violence, Pacifism, and Activist Peacemaking

1

- A.** Beloved community of Restoration, I wish to speak to you regarding the subjects of non-violence, pacifism, and activist peacemaking, which are all deeply interconnected.
- B.** My vision is of a world where all of creation lives in peaceful and profound harmony; A Zion that reveres the inherent value of every being and works tirelessly to uphold and safeguard it.
- C.** Throughout every generation humanity has fallen into a cycle that mistakenly believes that violence can bring about true and genuine peace. These misguided and futile attempts to establish peace contradict my vision of a Zion world.
- D.** The foundation of Zion is not merely the absence of conflict, but the resolute determination of those who are driven by a profound sense of reverence for all people and a deep connection with the Divine. These prophetic people choose to live a life of discipline, persistence, and dedication to collective well-being.

2

- A.** During your time in Missouri and Nauvoo, you, unfortunately, disregarded my instructions to establish Zion through non-violent means and instead pursued a path of aggressive hostility which made the realization of Zion unachievable in those eras.
- B.** Although your past cannot be altered, it serves as the foundation upon which the present and future are built, so make the most of every moment and action, as they are the bricks that construct Zion.
- C.** Consider the tale of the Anti-Nephi-Lehis who were likewise entrenched in the vicious cycle of violence and bloodshed, but experienced a profound spiritual awakening. This awakening inspired them to renounce the harmful and fruitless cycle of violence and they instead embraced the principles of pacifism. These models maintained their unwavering commitment even in the face of martyrdom, which in turn also inspired their adversaries to embrace the way of peace.
- D.** I call upon you to emulate the noble example of the Anti-Nephi-Lehis and break free from the cycle of violence! Commit yourself to an unwavering dedication to the pursuit of peace, even if it means enduring adversity and persecution.

3

- A.** I have observed, with admiration, your efforts to renounce violence and pursue peace, as evidenced by naming your cities after repentant peacemaking kings and dedicating your holiest sites to the pursuit of peace.
- B.** However, I contend that your professed longing for Zion is undermined by your hesitancy to renounce all forms of violence, while also revealing a persistent attachment toward violence and a reluctance to embrace a more enlightened and peaceful path.
- C.** How can you claim cities and temples of peace as your own while tolerating, justifying, and even promoting violence in any form?

4

- A.** The realization of Zion in your own time requires more than empty words and lip service. It requires actively engaging in non-violent resistance to and the dismantling of oppressive systems and establishing new systems founded upon the principles of justice.
- B.** It is your sacred responsibility to courageously challenge cultural, political, and religious systems that hinder my Divine goal of justice and reconciliation.
- C.** To remain silent in the presence of oppression is to become complicit in its perpetuation. This is why the righteous must always rise up, speak out, and work against injustice.
- D.** In your pursuit of peace, you may find yourself in conflict with unjust and oppressive laws, regulations, and policies which are imposed by those in positions of power. Know that those who engage in acts of civil disobedience against such injustice are my sacred messengers who are doing my sacred work.

5

- A.** Genuine and lasting peace can only be achieved by creating a just society through the dismantling of oppressive systems and the establishment of authentic communal solidarity that affirms the inherent dignity, diversity, and value of every person.
- B.** Therefore, give up the burden of your inherited war-like nature! Cast off your indecision, complacency, and stagnation! Awake and build Zion the Beautiful!

Evan Sharley

[Published in "Maxims of the Mother" on June 1st, 2023](#)

The Law of Common Consent

1

- A.** My people, I have previously taught you that all things should be done by common consent. This timeless precept, known as "The Law of Common Consent", has served as a cornerstone in your collective spiritual journey.
- B.** This guiding teaching has shown you the value and importance of multiple perspectives from all walks of life which give you a more complete wisdom, love, and respect for those who are dissimilar to yourself.
- C.** Yet, true comprehension of this holy principle remains elusive for many, thus I invite you to hear these profound insights and revelations regarding how to uphold this law.

2

- A.** There are those within the Restoration that have come to believe that this principle is but a sign of approval or disapproval for leaders and their edicts.
- B.** However, the lack of a communal decision-making process represents an overt type of tyranny that erodes the dignity and welfare of that community.
- C.** Embracing the true spirit of this law is to create the opportunity for every member of the community to participate in a cooperative decision-making process.
- D.** Yet, my people, I caution you to remain watchful and attentive, for there are further hidden snares that can be insidiously subtle.

3

- A.** Consider this: when setting out on a voyage at sea, which individual would you entrust to captain the ship: the uninformed person lacking the necessary expertise or a skilled and seasoned navigator with a clear sense of direction and purpose? Surely, the latter.
- B.** Therefore, I encourage you to consider the wisdom of delegating critical decisions in your community to individuals who lack the necessary expertise and skill to equitably captain your communities.
- C.** It is crucial to understand the potential risks of entrusting decision-making authority to unqualified individuals within your communities, just as you would recognize the hazards of entrusting an unskilled sailor to captain a ship.

- D.** Participating in the deliberations should not be regarded as an inherent entitlement or reluctantly accepted as a chore. Instead, it should be viewed as a skill that demands deliberate, diligent, and ongoing cultivation and refinement.
- E.** Therefore, all those who have honed the ability to think critically and logically and possess a mindful understanding of how to prevent marginalization are qualified to partake in the collective deliberation processes.

4

- A.** When representatives lack sufficient education on the matters under consideration and do not have sufficient time to obtain it, they may feel compelled to abstain from voting, cast an uninformed vote, or defer their decision-making power and authority to bureaucratic bodies.
- B.** While it is important to recognize the hazards of making uninformed decisions, it is equally unwise to surrender your voice and rights to bureaucracies.
- C.** These bureaucratic bodies frequently abuse their limited authority to consolidate more power for themselves. They betray the spirit of the Law of Common Consent by creating confusion and fostering ignorance.
- D.** This is how even well-meaning communities can become ensnared in the belief that the Law of Common Consent is merely a superficial or symbolic act.

5

The struggles confronting your community, and humanity in general, will persist until either philosophers, educators, and prophets captain your communities, or your communities cultivate themselves to become philosophers, educators, and prophets.

6

- A.** I have previously emphasized the importance of seeking wisdom and affirmed that my majesty and glory are intimately linked to intellect.
- B.** Therefore, the efficacy of the Law of Common Consent is dependent upon the wisdom of its participants. Thus, it is essential to attain a sufficient degree of light and truth before engaging in this sacred practice.

Evan Sharley

[Published in "Maxims of the Mother" on June 1st, 2023](#)

The Law of Dissent

1

- A. My children, I applaud your dedication to the Law of Common Consent, but do not forget the context of your sacred genesis.
- B. The birth of the Restoration was the direct result of the passionate fervor, social conflict, and discordant dissension within the Burned-over District.
- C. Therefore, remember My Law of Dissent, for it is the fertile soil from which beautiful flowers bloom.

2

- A. As I have said, there must be opposition in all things.
- B. The interplay of opposing forces - light and dark, high and low, black and white, consent and dissent - reveal the interconnectedness of all things.
- C. If consent were to reign supreme, the result would be complete conformity and homogeneity, which would rob the Restoration of its bountiful treasures of innovative brilliance and hinder its sacred mission.
- D. In contrast, if dissent were to reign supreme, the result would be sheer chaos and pandemonium, which would abolish the Restoration's capacity to achieve its goals with clarity and purpose.
- E. Therefore, both of these laws must be upheld and harmonized within your communities.

3

In seeking this balance, remember my teachings:

4

- A. Consensus should not be the litmus test for faith, fellowship, or leadership, as dedication is not dependent upon agreement with the majority opinion.
- B. The sacred Law of Dissent honors the unique insights, perspectives, and experiences of each individual, and as a result, its invocation is often the impassioned plea of the marginalized and oppressed.

- C.** Thus, dissenters should not be subjected to exclusion or alienation from any aspect of your communities, but rather they should be honored and given the liberty to voice their perspectives, or better yet, viewed as teachers.
- D.** Just a few dynamic and eloquent dissenters who challenge the dominant consensus have the power to transform the world.

5

- A.** Attacking the character of those you disagree with instead of engaging the merits of their argument is unproductive and condemned by both Laws.
- B.** Therefore, approach one another with a mindset of reconciliation, compassion, and open-mindedness, while also assuming that those who hold differing beliefs have good intentions, honest concerns, and personal integrity.
- C.** Open and respectful dialogue is the key to achieving harmony and authenticity within your communities. Even amidst dissension, love may yet endure.

6

- A.** However, in matters of oppression and human rights, you must reject the notion that you can simply "agree-to-disagree". To tolerate injustice is never acceptable.
- B.** As a prophetic people, it is your sacred duty to actively resist oppression and advocate for human rights with urgency and conviction.
- C.** Remember, actions speak louder than words, and therefore withdrawing support - both financially and in participation - from anything that inflicts harm is a legitimate and righteous form of dissent.
- D.** I encourage you to advocate and organize, for your actions speak even louder when you stand in solidarity with one another.

7

- A.** My role is not to exert supreme control, but rather to teach correct principles that empower you to govern yourselves.
- B.** You possess the power of self-determination, so actively discern how to harmonize the Laws of Common Consent and Dissent within your communities.

Evan Sharley

[Published in "Maxims of the Mother" on June 1st, 2023](#)

Endowment

1

- A. In times past I have prepared blessings which endow my children with power.
- B. As this sacred text draws to its final conclusion, I endow upon you a new blessing to guide you along your journey towards enlightenment.
- C. I invite you to commit this blessing to memory and incorporate it into your daily practice of reflection and contemplation.

2

- A. "As I turn inward, I can sense the boundless beauty and majesty that permeates the natural world. I have been made a steward of the earth and am privileged to protect and nurture it.
- B. I have already been blessed with many gifts of wisdom, and I am continuously called to await and be receptive to further light and truth.
- C. As I shed the veil of my ego and embrace vulnerability, I reveal the strength and holiness of my character.
- D. By transcending the limitations of my ego and opening my heart to the needs of others, I am able to access the infinite wellspring of Divine love that flows through all creation.
- E. To fully embrace this love, I must approach sexuality with ethical integrity by honoring the autonomy and dignity of all involved.
- F. As I go out into the world, I will dedicate my time, talents, and resources to the betterment of the world."

Bernard Long

As told by his daughter, Karen Smith, on November 9th, 2023

My dad, Bernard Long, was our pastor until his death in 1970 from diabetes and heart disease. He had a major coronary a few years before, and during that time, when he must have realized that he would not live many more years, he was given prophetic knowledge that his oldest child would be an elder in the church. In response to this news, Dad gave his bottle of consecrated olive oil, used in the sacrament of laying on of hands for the sick, to my mom to save... for Ed. My brother is not the oldest child, but he is the oldest boy. To be fair, growing up in the 60s none of us could foresee the truth of the prophecy. We could only understand our interpretation of that prediction through the lenses of our time.

Years passed. My brothers found their careers, one in law enforcement and the other as a biologist. I, the oldest child, was the one who was first ordained a priest, and then an elder. I served for many years as pastor of our local congregation, more recently I was ordained to the office of Seventy. The prophecy given to Dad was fulfilled more literally than any of us could have foreseen.