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End Matter

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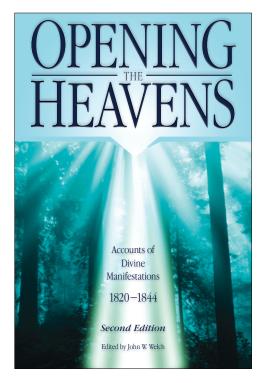


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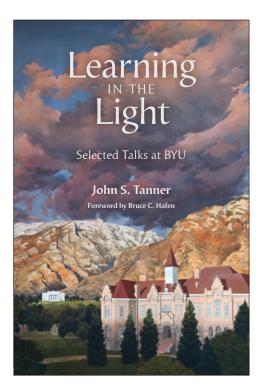
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As you read the accounts of divine manifestations in *Opening the Heavens*, the truth of the Restoration events becomes clearer. The original eyewitness accounts will endure for generations, making this one of the most persuasive and influential Church history books you may ever read or own.

Joseph Smith had only one request of the publisher of the *Chicago Democrat*, to whom he directed his now-famous Wentworth Letter: "All that I shall ask at his hands, is, that he publish the account entire, ungarnished, and without misrepresentation." Since 1959, BYU Studies has been a premier publisher of primary historical documents in LDS Church history. Continuing this tradition, *Opening the Heavens* gathers in one place the key historical collections documenting divine manifestations from 1820 to 1844. Gathered here are the historical documents concerning the First Vision, the translation of the Book of Mormon, the restoration of the priesthood, the many visions of Joseph Smith, the outpouring of keys at the Kirtland Temple, and the mantle of Joseph Smith passing to Brigham Young.





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The talks collected in this volume are drawn from John S. Tanner's later years at Brigham Young University, prior to his appointment as president of BYU–Hawaii. They contain a record of how, as an administrator, he tried to keep the dream of BYU alive. More broadly, they speak to a vision of learning that has been central to Latter-day Saint doctrine and practice from the earliest days of the Church. He calls it learning in the light (see Psalm 36:9).

Bruce C. Hafen observes, "Since I began teaching at BYU forty-five years ago, I have heard many talks and read many essays about BYU's spiritual and intellectual mission. I've not heard that mission described more eloquently or with more insight than in John's work. At his best, he is reminiscent of Elder Neal A. Maxwell, with whom he has much in common—intuitive confidence in gospel premises as the best foundation for sound reasoning; a high degree of awareness about cultural context; equally fluent, even native-tongued, in both the language of the scriptures and the language of liberal education; meek, bright, and empathic."