The Nature of the Spirit World, as Taught in the Holy Scriptures and by the Prophets, Seers, and Revelators of The Church of Jesus Christ of Latter-Day Saints

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THE NATURE OF THE SPIRIT WORLD AS TAUGHT IN THE HOLY SCRIPTURES
AND BY THE PROPHETS, SEERS, AND REVELATORS OF THE CHURCH
OF JESUS CHRIST OF LATTER-DAY SAINTS

A Thesis
Presented to the
Department of Graduate Studies in Religious Instruction
Brigham Young University

In Partial Fulfillment
of the Requirement for the Degree
Master of Arts

by
Roger T. Ralphs
August, 1966
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CHAPTER I

INTRODUCTION

The Problem

The Church of Jesus Christ of Latter-day Saints teaches that there are several estates through which man must pass on his way to exaltation in the celestial kingdom. These estates consist of man as:

1. a pre-mortal spirit being, a literal offspring of God;
2. a mortal being having physical as well as spiritual parents;
3. a post-mortal spirit being, his spirit having withdrawn from his physical body at death;
4. an immortal resurrected personage over which physical death has no more power.

The teachings concerning these estates form a goodly portion of the gospel plan as taught by the Church of Jesus Christ of Latter-day Saints. God is desirous that man comprehend his future and the way he must go in order to again return to his presence. He has given man the Holy Spirit to guide and direct.

1 *Journal of Discourses*, IV (Los Angeles: Gartner Printing and Litho Co., Inc., 1956), 216. The *Journal of Discourses* is a compilation of speeches, between the years 1851 and 1886, published by the Presidents of the Church of Jesus Christ of Latter-day Saints, the counselors in the First Presidency, the members of the Quorum of Twelve Apostles, and others. There are twenty-six volumes. The original work was published in Liverpool and London. Throughout this work the citations from this source will be labeled in abbreviated form as *J.D.*


3 *James* 2:26.

him on his journey.

Physical death is a reality from which mortals cannot escape. Everyone has friends and family who have passed into the Spirit World. The post-mortal Spirit World condition of man is one of the least understood of the estates of man. It is not uncommon to hear argumentation upon the subject when mentioned in classes of instruction within the Church of Jesus Christ of Latter-day Saints. It is possible that much of the disagreement comes from a lack of study upon the subject.

Limitations

In this thesis, the writer will examine data available relating to the Spirit World. He will limit himself to information provided by the Standard Works (Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price) and the Prophets, Seers, and Revelators (First Presidency, Quorum of the Twelve Apostles, and Patriarch) of the Church of Jesus Christ of Latter-day Saints.

As criteria for accepting materials and providing an order of preference, the writer has set up the following:

(1) Scriptural texts will be accepted as a doctrinal basis.

(2) Statements of the Prophets, Seers, and Revelators which have been passed upon by the First Presidency and the Quorum of Twelve Apostles and accepted by them as being doctrine will also be considered.

(3) Statements of the Prophets, Seers, and Revelators which have not been passed upon as being doctrine will be examined.

Because of the extensive nature of information given upon the Spirit World, it has been necessary to place limitations upon the subject. This thesis will concern itself only with the post-mortal Spirit
World prior to the resurrection. It will not discuss the realms of
Satan, except when pertaining to the post-mortals who inhabit the
Spirit World. The Son of Perdition is not discussed in this thesis.

No attempt will be made in this thesis to establish the doc-
trine of the Church of Jesus Christ of Latter-day Saints concerning the
Spirit World. It is the express purpose of the writer to present that
which is "taught by the Prophets, Seers, and Revelators."

Justification

The considerable amount of information upon the topic found in
the Scriptures, sermons, and writings show that there is a keen interest
in the subject. This is conditioned in part by the realisation that
death is found around us as a common-place reality. Much of the
information is given to comfort those who grieve at the loss of a
loved one. Little has been done to provide a compilation of such
material. This thesis hopes to fill the gap.

Sources

The Standard Works of the Church of Jesus Christ of Latter-day
Saints were used; however, the main body of source material has come
from the sermons and writings of the Prophets, Seers, and Revelators
of the Church. Among the sources, the twenty-six volume set of the
Journal of Discourses was found to be the most valuable.

Terminology

The Church has reference to the Church of Jesus Christ of
Latter-day Saints.

The Prophets, Seers, and Revelators refer to the First Presi-
dency, Quorum of the Twelve Apostles, and Patriarch to the Church.
These officers are sustained as such by the membership of the Church at the general conferences of the Church.

The President of the Church is the Prophet, Seer, and Revelator of the Church and the only officer appointed to receive revelation and commandments for the entire Church.5 "The Prophet, Seer, and Revelator to the Church, holds, by virtue of his office, the authority to give to the people the word and will of the Lord."6

"The First Presidency consists of three High Priests, a President and two Counselors, who supervise the work of the whole Church in all matters of policy, organisation, and administration. No part of the work of the Church is beyond their authority."7 "The First Presidency are the living oracles of God and the supreme adjudicators and interpreters of the law of the Church."8

The Twelve Apostles are also acknowledged as Prophets, Seers, and Revelators,9 Joseph Fielding Smith of the Quorum of Twelve Apostles comments:

Each of the apostles when he is ordained has conferred upon him all the keys and authorities which were given by Joseph Smith to the apostles before his death. These brethren, however, cannot exercise these authorities except when the occasion arises that

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5 *Doctrine and Covenants* 28:2.


9 Joseph Smith, *History of the Church of Jesus Christ of Latter-day Saints* (Salt Lake City: Deseret News, 1949), II, 416. Throughout this thesis the citations from this history will be listed under the name by which this work is generally known: *Documentary History of the Church*, and will be recorded in abbreviated form as D.H.C.
they come to the presidency. Before that time the powers lie dormant. This is the reason why they are sustained as prophets, seers, and revelators in the Church, but there can be but one revelator for the Church at a time (the president of the Church)."  

Brigham Young, the second President of the Church, is of the opinion that that which is spoken by an Apostle who magnifies his calling is to be used as instruction by the people.

If an Apostle magnifies his calling, he is the word of the Lord to His people all the time or else he does not magnify his calling;—either one or the other. If he magnifies his calling, his words are the words of eternal life and salvation to those who hearken to them, just as much so as any written revelations contained in these three books (Bible, Book of Mormon, and Doctrine and Covenants). There is nothing contained in these three books that is any more revelation than the words of an Apostle that is magnifying his calling. I want you to understand it. If it was necessary to write them, we would write all the time."

J. Reuben Clark, Jr., counselor to three presidents of the Church, commented on the calling of the Prophets, Seers, and Revelators of the Church, and explained that they have received a special spiritual endowment.

"... it should be in mind that some of the General Authorities have had assigned to them a special calling; they possess a special gift; they are sustained as prophets, seers, and revelators, which gives them a special spiritual endowment in connection with their teaching of the people. They have the right, the power, and authority to declare the mind and will of God to his people, subject to the over-all power and authority of the President of the Church. Others of the General Authorities are not given this special spiritual endowment and authority covering their teaching; they have a resulting limitation, and the resulting limitation upon their power and authority in teaching applies to every other officer and member of the Church, for none of them is spiritually endowed as a prophet, seer, and revelator. Furthermore... the President of the Church has a further and special spiritual endowment in this respect, for he is the Prophet, Seer, and Revelator for the whole Church."  

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11 J. D., VI, 282.
12 Doxey, op. cit., I, ix-x.
The First Presidency and Quorum of the Twelve Apostles issued a statement in 1865 which dealt with the problem of what was to be taken as doctrine within the Church.

... no member of the Church has the right to publish any doctrines, as the doctrines of the Church of Jesus Christ of Latter-day Saints, without first submitting them for examination and approval to the First Presidency and the Twelve. There is but one man upon the earth, at one time, who holds the keys to receive commandments and revelations for the Church, and who has the authority to write doctrines by way of commandments unto the Church. 13

Organization

The table of contents provides the order of organization. Generally, the chapter and sub-title headings provide the order of material discussed.

Appendix

The appendix is divided into two sections. The first, (Appendix A) contains statements found in research which were not used in the thesis proper, but contain information concerning the Spirit World. The second, (Appendix B) contains spiritual manifestations. Because of the interest which these hold, spiritual manifestations to others than the Prophets, Seers, and Revelators have been included.

13 James R. Clark, Messages of the First Presidency (Salt Lake City: Bookcraft Inc., 1965), II, 239.
CHAPTER II

LIFE AFTER DEATH

Man Is Spirit

Joseph Smith, the first president of the Church, taught that the soul of man is comprised of the body and the spirit.1 At death the spirit is separated from the body.2 What are the qualities of the spirit which permit it to survive the transition of death? Joseph Smith discussed them.

... We shall find a very material difference between the body and the spirit:—the body is supposed to be organized matter, and the spirit by many is thought to be immaterial, without substance. With this latter statement we should beg leave to differ—and state that spirit is a substance; that it is material, but that it is more pure, elastic, and refined matter than the body;—that it existed before the body, and will exist separate from the body, when the body will be mouldering in the dust; and will in the resurrection be again united with it. ... The spirits of men are eternal.3

The spirit of man is in the likeness of his person, the temporal physical body being made in the spirit's likeness.4 The First Presidency of the Church (Joseph F. Smith, John R. Winder, and Anthon H. Lund) in 1909 issued a statement which states: "The spirit of man is in the form of man, and the spirits of all creatures are in the

1Doctrine and Covenants 88:15.


3Joseph Smith, "Try the Spirits," Times and Seasons, III, 745. See also: Doctrine and Covenants 131:7.

4Doctrine and Covenants 77:2.
likeness of their bodies."5

Joseph F. Smith, the sixth President of the Church, also taught the eternal nature of the spirit of man.

It is true all of us are clothed with mortality, but our spirits existed long before they took upon them this tabernacle that we now inhabit. When the body dies, the spirit does not die. The spirit is an immortal being, and when separated from the body takes its flight to the place prepared for it, and there awaits the resurrection of the body, when the spirit will return again and re-occupy this tabernacle which it occupied in this world.6

Joseph Smith taught, as well as the eternal nature of the spirit, that it is capable of comprehension. Other attributes of the spirit will be discussed throughout this thesis.

I want to talk more of the relation of man to God. I will open your eyes in relation to your dead. All things whatsoever God in his infinite wisdom has seen fit and proper to reveal to us, while we are dwelling in mortality, in regard to our mortal bodies, are revealed to us in abstract, and independent of affinity of the mortal tabernacle, but are revealed to our spirits precisely as though we had no bodies at all; and those revelations which will save our spirits will save our bodies.7

Brigham Young stated, "We are encumbered with this flesh, we are in darkness; the flesh is the vail that is over the nations. When we go from the body, we have eyes to see spiritual things and understand them."8

Christian Dogma About Life After Death

What do some of the prominent Christian churches teach

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5Improvement Era, XIII, 78.
6J.D., XXIV, 79.
7Joseph Smith, "Conference Minutes," Times and Seasons, V, 615. This quote is taken from what is more commonly known as "The King Follett Discourse." The sermon was delivered at the time of the April Conference and is therefore found in the minutes.
8J.D., IV, 134.
concerning life after death? The following are the beliefs of some of
the more prominent churches:

Roman Catholic

Death is the separation of our souls from our bodies. Immediately after
death, our souls will undergo the particular judgment by Christ. If we are
free from all sin and punishment due to forgiven sin, we shall go at once to
heaven. In heaven we shall see God face to face, and forever share in His
glory and happiness. If there is venial sin on our souls, or punishment still
due to forgiven sin, we shall go to purgatory. There we shall not see God
and shall suffer for a time, after which we shall be admitted to
heaven. If there is mortal sin on our souls, we shall be condemned
to hell, where we shall never see God, and shall suffer in fire
forever. At the end of the world, the bodies of all who have died
will rise and be reunited to their souls. Then will take place the
general judgment of the whole world. The bodies of those who will
go to heaven will share forever in the glory of their souls. But
the bodies of the damned will share forever in the punishment of
their souls.\(^9\)

Lutheran

The goal of the Christian life is the perfect existence which
will finally be ours when we can be completely obedient to our
Creator. Lutherans do not believe this kingdom of God will come
through gradual improvement of human nature. Fulfillment of God’s
purposes lies beyond the limits of our present life. Those who
live and die in faith in Christ will live with Him eternally, freed
from the limitation of time and space. Predictions about this
eternal life must necessarily be in some sort of picture language,
for it is beyond the range of finite minds. Naive descriptions of
heaven and hell, which were common in old times, are obviously
inadequate. But victory over death is the certain destiny of God’s
people.\(^10\)

Baptist

The bodies of men after death return to dust, but their spirits
return immediately to God—the righteous to rest with Him; the

\(^9\)Michael A. McGuire, The New Baltimore Catechism and Missal No. 2

\(^10\)G. Elson Ruff, "What Is A Lutheran?" Religions in America
(New York: Simon and Schuster, 1963), p. 117. Dr. Ruff was editor of
The Lutheran for seventeen years.
wicked, to be reserved under darkness to the judgment. At the last
day, the bodies of all the dead, both just and unjust will be
raised.\textsuperscript{11}

Presbyterian

The bodies of men, after death, return to dust, and see corrup-
tion; but their souls (which neither die nor sleep), having an
immortal subsistence, immediately return to God who gave them. The
souls of the righteous, being then made perfect in holiness, are
received into the highest heavens, where they behold the face of God
in light and glory, waiting for the full redemption of their bodies;
and the souls of the wicked are cast into hell, where they remain
in torments and utter darkness, reserved to the judgment of the
great day. Besides these two places for souls separated from their
bodies, the Scriptures acknowledgeth none.

At the last day, such as are found alive shall not die, but be
changed; and all the dead shall be raised up with the selfsame
bodies, and none other, although with different qualities, which
shall be united again to their souls forever.

The bodies of the unjust shall, by the power of Christ, be
raised to dishonor; the bodies of the just, by his Spirit, unto
honor, and be made conformable to his own glorious body.\textsuperscript{12}

Episcopal

The teachings of the Episcopal Church about death, judgment,
heaven and hell are stated plainly in the Book of Common Prayer.
Death marks the end of this period of man's life. He is judged in
terms of his real character, by a God "unto whom all hearts are
open, all desires known, and from whom no secrets are hid." Heaven
is a state in which the vision of God is enjoyed in a "life of
perfect service" of God. Hell is alienation from God, and there-
fore the loss of that goal to which man's whole existence is
directed.

Episcopalians do not believe in a physical heaven or hell;
these are "states of being." The departed in whom there is some
possibility of goodness are prepared for the full of God by such
cleansing and purifying as they may require—in a way, this
resembles the idea of "purgatory." But Episcopalians do not use
the term in their official teaching because they feel that it is
often associated with crude ideas of payment of penalty and the

\textsuperscript{11}"Abstract of Principles (1859)." Southeastern Baptist
Theological Seminary Bulletin, Tenth Catalog, X, 76.

\textsuperscript{12}The Constitution of the United Presbyterian Church in the
United States of America (Philadelphia: The Office of the General
Assembly of the United Presbyterian Church in the United States of
like.

By the "resurrection," the Episcopal Church means not the raising of the physical body we now possess but the re-creation by God of the total personality of man with a "spiritual body"—that is, with an instrument of self-expression and a means for continuing fellowship, appropriate to a heavenly life.\(^{13}\)

Methodists

Methodists believe in divine judgment after death. Goodness will be rewarded and evil punished.

The concepts of heaven and hell vary widely, according to the educational and religious background of the believers. Some have very concrete ideas of golden streets in heaven and fiery furnaces in hell. But the majority of Methodists are emancipated from the prescientific view of a physical heaven "up there" and a physical hell "down there." They trust the promise of Christ: "I go to prepare a place for you." Heaven is the realm of mind and spirit where the redeemed keep company with God and His Risen Son, Jesus Christ. Hell is a state where such fellowship is absent.

Methodists find no scriptural warrant for the Roman Catholic belief in purgatory. They do not presume to peer behind the veil of death or departmentalize the process of divine judgment. Many Methodists believe that God's punishments are redemptive rather than punitive. They trust the justice and love of God of care for the departed.\(^ {14}\)

Seventh-day Adventists

Seventh-day Adventists hold that the ancient supposition that people go to heaven or hell immediately upon death is an infiltration of pagan mythology into Christian theology. Bible teaching on this subject, they claim, is as clear as day—that the dead are asleep until the glorious return of Jesus Christ as King of Kings and Lord of Lords. Then, but not till then, will final rewards and punishments be meted out.\(^ {15}\)

\(^{13}\)W. Norman Pittenger, "What Is An Episcopalian?" *Religions in America*, p. 73. Dr. Pittenger is American editor of *Theology*, an English monthly journal, and serves on the editorial boards of *The Anglican Theological Review* and *Religion In Life*.

\(^{14}\)Ralph W. Sockman, "What Is A Methodist?" *Religions in America*, pp. 124-125. Dr. Sockman is known as the "Dean of Religious Broadcasters" because of his thirty-four seasons as minister of the Sunday morning "National Radio Pulpit," the oldest Protestant broadcast in America.

\(^{15}\)Arthur S. Maxwell, "What Is A Seventh-day Adventist?" *Religions in America*, p. 184. Mr. Maxwell has been editor of *Signs of the Times*, the leading journal of the Seventh-day Adventists for over twenty-five years.
The teachings of the various denominations concerning the life after death are in the main sparse and nebulous in nature. It was difficult to find a clear cut statement of belief, except as given above, in most of the churches. The general beliefs range from the Roman Catholic belief that the dead are to be found in three estates (heaven, purgatory, and hell) to the Adventist belief that the dead are not conscious between death and the resurrection. Because so little was to be found on the intermediate state between death and resurrection, it was felt advisable to expand the information given by the churches to include in some cases the resurrection and judgment.

Death -- A Birth

The Church of Jesus Christ of Latter-day Saints teaches that upon the death of an individual his spirit passes into a world of spirits. George Q. Cannon, Counselor to Brigham Young in the First Presidency, taught that "everyone who departs from this mortal state of existence only adds another link to the chain of connection -- another tie to draw us nearer to our Father and God, and to those intelligences which dwell in his presence."16

Speaking at the funeral of Elizabeth H. Cannon, Wilford Woodruff, the fourth President of the Church, explained that every death becomes a birth.

In every death there is a birth: the spirit leaves the body dead to us, and passes to the other side of the vail alive to that great and noble company that are also working for the accomplishment of the purposes of God, in the redemption and salvation of a fallen world.17

16 J.D., vi, 369.
17 Ibid., xxii, 348.
This same point of view was held by Joseph F. Smith. Speaking at the funeral of Emma Wells, he stated:

There is no death here, instead of death it is life to the departed. That which we call death is merely the slumber and rest of this mortal clay, and that only for a little season, while the spirit, the life, has gone to enjoy again the presence and society of those from whence it came, and to whom it is joy again to return. And this will be the condition of the righteous until the morning of the resurrection; when the spirit will have power to call forth the lifeless frame to be united again, and they both become a living soul, an immortal being, filled with the light and power of God.

Now we look upon the mortal remains of our departed sister; her immortal part has gone. Where? Into outer darkness?—banished from the presence of God? No, but born again into his presence, restored, or born from death to life, to immortality and to joy in his presence. This is not death, then; and this is true in relation to all Saints who die in the Lord and the covenant of the Gospel. They return from the midst of death to life, where death has no power. There is no death except to those who die in sin, without the sure and steadfast hope of the resurrection of the just. There is no death where we continue in the knowledge of the truth and in hope of a glorious resurrection.18

"A Peopled Community"

Charles A. Callis, of the Council of Twelve Apostles, described the spirit world as "a scene of life; a peopled community."19 He goes on to describe the spirit of man as being a permanent personality working in a higher world than is to be found here in mortality.20 In addition to personality surviving the transition from life to death, Joseph Smith taught that there is association one with the other.

I have a father, brothers, children, and friends who have gone to a world of spirits. They are only absent for a moment. They are in the spirit, and we shall soon meet again. . . . When we depart, we shall hail our mothers, fathers, friends, and all whom

18Ibid., XIX, 263-265.


20Ibid., p. 89.
we love, who have fallen asleep in Jesus.21

Summary

The Church of Jesus Christ of Latter-day Saints teaches that man is comprised of body and spirit, the temporal and spiritual. The spirit is capable of comprehension and is composed of eternal matter. This matter is more refined than the earthly elements with which we are associated in mortality. The spirit is in the same form as the mortal body, it having the same likeness. At death, the body returns to the earth; the spirit passes into a new life, a world of spirits. This spirit world is peopled with spirits which associate with one another.

The teachings of the majority of the Christian churches concerning life after death are vague. There is little said concerning an intermediate state between death and the resurrection. A number of churches believe that a man goes directly to the presence of God at death, or to hell, being cut off from his presence and placed in torment forever.

21 D.H.C., VI, 316.
CHAPTER III

LOCATION AND DESCRIPTION OF THE SPIRIT WORLD

Spirit World -- Where?

With the spirit entering into the spirit world, the question naturally arises as to its location. Joseph Smith described the spirits of the just as being "enveloped in flaming fire, they are not far from us, and know and understand our thoughts, feelings, and motions, and are often pained therewith."¹

Orson F. Whitney, of the Council of Twelve Apostles, taught that all man has to do to attain the spirit world is to pass from out his physical body.

One's thoughts need not sail away millions of miles into space, to find it. We have only to emerge from the body, and we are in the Spirit World. Our dear departed ones are nigh unto us, and their presence is frequently felt, though they themselves may be seen and heard but rarely.²

The Spirit World is not a thing afar off. Our thoughts need not sail away millions of miles into space to find it. According to the best evidence we possess, it is near to us—right around us. The spirit has but to issue from the body, to be in the Spirit World.³

The consensus of opinion is that the Spirit World is located upon this planet and is the spiritual counterpart of that which is the

¹Ibid., VI, 52.


physical. This is expressed by Farley P. Pratt of the Council of Twelve Apostles.

As to its location, it is here on the very planet where we were born; or, in other words, the earth and other planets of a like sphere, have their inward or spiritual spheres, as well as their outward, or temporal. The one is peopled by temporal tabernacles, and the other by spirits. A vail is drawn between the one sphere and the other, whereby all the objects in the spiritual sphere are rendered invisible to those in the temporal.4

The most extensive comments on the location of the spirit world are given by Brigham Young. He expresses the opinion that righteous and wicked spirits are on the face of all the earth, and are incorporated within "this celestial system."

When our spirits leave our bodies where do they go to? I will tell you. Will I locate them? Yes, if you wish me to. They do not pass out of the organization of this earth on which we live.

But where is the spirit world? It is incorporated within this celestial system. Can you see it with your natural eyes? No. Can you see spirits in this room? No. Suppose the Lord should touch your eyes that you might see, could you then see the spirits. Yes, as plainly as you now see bodies, as did the servant of Elijah. If the Lord would permit it, and it was His will that it would be done, you could see the spirits that have departed from this world, as plainly as you now see bodies with your natural eyes. . . .

We may enquire where the spirits dwell, that the devil has power over them? They dwell anywhere, in Preston, as well as in other places in England. Do they dwell anywhere else? Yes, on this continent; it is full of them. If you could see, and would walk over many parts of North America, you would see millions and millions of the spirits of those who have been slain upon this continent. Would you see the spirits of those who were as good in the flesh as they knew how to be? Yes. Would you see the spirits of the wicked? Yes. Could you see the spirits of devils? Yes, and that is all there is of them.

When you lay down this tabernacle, where are you going? Into the spiritual world. Are you going into Abraham's bosom? No, not anywhere nigh there, but into the spirit world. Where is the spirit world? It is right here. . . . Do they go to the sun? No. Do they go beyond the boundaries of this organised earth? No, they do not. They are brought forth upon this earth, for the express

4Farley P. Pratt, Key to the Science of Theology (Liverpool: F. D. Richards, 1855), pp. 126-127.
purpose of inhabiting it to all eternity. Where else are you going? No where else, only as you may be permitted.

Is the spirit world here? It is not beyond the sun, but is on this earth that was organized for the people that have lived and that do and will live upon it.5

Alma, the Book of Mormon prophet, stated that all spirits return to God at the death of the individual.

Now, concerning the state of the soul between death and the resurrection—Behold, it has been made known unto me by an angel, that the spirits of all men, as soon as they are departed from this mortal body, yea, the spirits of all men, whether they do good or evil, are taken home to that God who gave them life.6

Joseph F. Smith, at the funeral of William W. Clayton, expressed himself along similar lines as those expressed by Alma. He speaks of a spiritual judgment being passed upon the spirit.

When the spirit leaves the body, it returns, says the prophet, immediately to God, to be assigned to its place, either to associate with the good and the noble ones who have lived in the Paradise of God, or to be confined in the "prison" house to await the resurrection of the body from the grave. Therefore we know that Brother Clayton has gone to God, gone to receive the partial judgment of the Almighty, which pertains to the period intervening between the death of the body and the resurrection of the body, or the separation of the spirit from the body, and their uniting together again. This judgment is passed upon the spirit alone. But there will come a time which will be after the resurrection, when the body and the spirit shall be reunited, when the final judgment will be passed on every man.7

George Q. Cannon commented further on the statement of Alma.

Alma, when he says that "the spirits of all men, as soon as they are departed from this mortal body, ... are taken home to that God who gave them life," has the idea, doubtless, in his mind that our God is omnipresent—not in His own personality but through His minister, the Holy Spirit.

He does not intend to convey the idea that they are immediately ushered into the personal presence of God. He evidently uses that

5J.D., III, 368-369, 372.
6Alma 40:11.
7J.D., XXI, 10-11.
phrase in a qualified sense. Solomon ... makes a similar statement: "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." The same idea is frequently expressed by the Latter-day Saints. In referring to a departed one it is often said that he has gone back to God, or he has gone "home to that God who gave him life." Yet it would not be contended that the person who said this meant that the departed one had gone where God, the Father Himself is, in the sense in which the Savior meant when He spoke to Mary. ... Neither is it to be supposed that Alma made this declaration in such a sense. In fact, this is demonstrated by what he says afterwards. ... Alma says plainly that the spirits of the righteous go into a state of happiness, etc. He says the spirits of the wicked are cast into outer darkness, etc. Now, then, how can those spirits who are cast into outer darkness be in the personal presence of God? God does not dwell where they are, and they certainly do not go where He is.

Brigham Young supports this teaching that God is omnipresent through His Spirit and that we attain his presence in the spirit world as well as we do in mortality.

When a good man or woman dies, the spirit does not go to the sun or the moon. I have often told you that the spirits go to God who gave them, and that He is everywhere; if God is not everywhere, will you please tell me where He is not. The moment your eyes are opened upon the spirit land, you will find yourselves in the presence of God.

You read in the Bible that when the spirit leaves the body it goes to God who gave it. Now tell me where God is not, if you please; you cannot. How far would you have to go in order to go to God, if your spirits were unclothed? Would you have to go out of this bowery to find God, if you were in the spirit? If God is not here, we had better reserve this place to gather the wicked into, for they will desire to be where God is not. The Lord Almighty is here by His Spirit, by His influence, by His presence. I am not in the north end of this bowery, my body is in the south end of it, but my influence and my voice extend to all parts of it; in like manner is the Lord here.

... When the spirits leave their bodies they are in the presence of our Father and God, they are prepared then to see, hear and understand spiritual things.

Description of the Spirit World

With the spirit world being located here upon the earth, there

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8George Q. Cannon, Gospel Truth (Salt Lake City: Zion's Book Store, 1957), p. 73.
9Ibid., IV, 133.
10Ibid., III, 368.
arise questions as to its description. Parley P. Pratt explained that "the spirit of man consists of an organisation, or embodiment of the elements of spiritual matter, in the likeness and after the pattern of the fleshly tabernacle. It possesses, in fact, all the organs and parts exactly corresponding to the outward tabernacle."

Orson Pratt, of the Council of Twelve Apostles, gives a great deal of information regarding the spirit and its corresponding relationship with the temporal. He comments that plants as well as animal life will be found in the spirit world.

Vegetable and animal life is nothing more nor less than vegetable and animal spirit. The spirit of a vegetable is in the same image and likeness of its tabernacle, and of the same magnitude, for it fills every part thereof. It is capable of existing in an organised form before it enters its vegetable house, and also after it departs from it. If the spirit of an apple tree were rendered visible when separated from its natural tabernacle, it would appear in the form, likeness, and magnitude of the natural apple tree; and so it is with the spirit of every other tree, or herb, or blade of grass, its shape, its magnitude, and its appearance, resemble the natural tabernacle intended for its residence. It is the organised spirit that manifests life; it is the spirit that animates the vegetable, that causes it to grow, that shapes its different parts, that preserves it from decaying, that enables it to bud and blossom and bring forth seed. When the spiritual vegetable withdraws, the natural one decays and returns to its original elements; but its spirit, being a living substance, remains in its organised form, capable of happiness in its own sphere, and will again inhabit a celestial tabernacle when all things are made new. The spirits of fish, birds, beasts, insects, and of man, are in the image and likeness of their natural bodies of flesh and bones, and of the same magnitude, filling every part of the same. It is this spiritual substance, and not the body, that sees, hears, tastes, smells, feels, thinks, enjoys, suffers, and manifests every other affection or passion characteristic of the animal creation. It is this self-moving, powerful substance, that quickens, animates, and moves the natural body—that forms and fashions every part—that preserves the organisation from decay and death. None of the spirits of the whole animal creation are disorganised by the death of the body, but are capable of feeling, thinking, moving, enjoying, suffering, out of the body as well as in it. They are eternal, and will exist forever, capable of joy and happiness.

P. Pratt, Key to the Science of Theology, p. 125.
The revelator, John, saw the spirits of the martyrs, . . . These spirits must have had form, or John could not have seen them: they were capable of speaking with a loud voice and of wearing white robes. If a spirit have no form, it could neither speak nor wear clothing. . . . The shape or form of the spirits of beasts is in the image of their natural bodies. . . .

Jedediah M. Grant, one of the Counselors to Brigham Young, claimed that he visited the spirit world shortly before his death. There he made communication with spiritual beings. (For a complete account of this vision as given, see Appendix B, page 112.) Jedediah described what he saw to Heber C. Kimball, another of President Young's counselors. Heber stated that Jedediah spoke of family association in the spirit world.

He said that the people he there saw were organized in family capacities; and when he looked at them he saw grade after grade, and all were organized and in perfect harmony.

Jedediah also saw buildings and gardens which he described to Heber, who in return recounted what was seen.

He also spoke of the buildings he saw there, remarking that the Lord gave Solomon wisdom and poured gold and silver into his hands that he might display his skill and ability, and said that the temple erected by Solomon was much inferior to the most ordinary buildings he saw in the spirit world.

In regard to gardens, says brother Grant, "I have seen good gardens on this earth, but I never saw any to compare with those that were there. I saw flowers of numerous kinds, and some with from fifty to a hundred different colored flowers growing upon one stalk.

After speaking of the gardens and the beauty of every thing there, brother Grant said that he felt extremely sorrowful at having to leave so beautiful a place and come back to earth, for he looked upon his body with loathing, but was obliged to enter it again."

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12Orson Pratt, "Figure and Magnitude of Spirits," The Seer, I, 33-35. The Seer has been rejected by the first Presidency of the Church because of questionable teachings found within it. Further reference supporting this statement can be found in J.D., XXI, 200.

13J.D., IV, 135.

14Ibid., IV, 136.
Summary

The Spirit World is located upon this planet and is a spiritual counterpart of that which is physical. To attain it a person need only leave his physical body.

President Joseph F. Smith is of the opinion that every spirit, when it leaves the body returns immediately to God to receive a partial judgment. Commenting on Alma 40:11, George Q. Cannon states that this does not mean that the spirit goes into the immediate presence of the Father, but receives it "through His minister, the Holy Spirit." God is omnipresent.

The inhabitants of the Spirit World are organised into family capacities. The spirits are capable of communication with one another. Buildings, vegetation, and animals are also found there. Spiritual buildings and gardens far surpass the temporal in beauty.
CHAPTER IV

PURPOSE OF THE SPIRIT WORLD

Wicked Defined

The *Doctrine and Covenants* states that the wicked are those who do not receive the message of the Lord.

And the whole world lieth in sin, and groaneth under darkness and under the bondage of sin.
And by this you may know they are under the bondage of sin, because they come not unto me.
For whose cometh not unto me is under the bondage of sin.
And whose receiveth not my voice is not acquainted with my voice, and is not for me.
And by this you may know the righteous from the wicked, and that the whole world groaneth under sin and darkness even now.\(^1\)

In discussing this scripture, Joseph Fielding Smith says:

The Lord in this scripture speaks of those who have not received the Gospel as being under the bondage of sin, and hence "wicked." However, many of these people are honorable, clean living men, but they have not embraced the Gospel.\(^2\)

If the definition is valid that the wicked are those who do not receive the gospel, it would naturally follow that the righteous are those who accept the gospel and the responsibility associated with it.

"Hell" Defined

Joseph Smith criticized the sectarian ministers of his day for describing hell as a burning lake of fire and brimstone.

\(^1\) *Doctrine and Covenants* 84:49-53.

There has been much said about the word hell, and the sectarian world have preached much about it, describing it to be a burning lake of fire and brimstone. But what is hell? It is another modern term, and is taken from hades...

Hades, the Greek, or Sheol [sic], the Hebrew; these two significations mean a world of spirits.\(^3\)

James E. Talmage, of the Quorum of Twelve Apostles, comments on this terminology in expanded definition.

The world of the disembodied was known to the Hebrews as "Sheol" and to the Greeks as "Hades"; and these terms, meaning "the unseen or unknown world", are translated "Hell" in our version of the Old and New Testaments respectively. In a few New Testament passages referring to the state of the damned, "Gehenna" is the original of the term "Hell".\(^4\)

The term, when used in the Scriptures, fluctuates in its meaning dependent upon its connotation. Hell can also have reference to a state of anguish as expressed above, or it can also refer to the abode of the realms of Satan.\(^5\)

All Spirits In Bondage

When the spirit enters into the spirit world, it does not have a fulness of joy.

For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receiveth a fulness of joy; And when separated, man cannot receive a fulness of joy.\(^6\)

Malvin J. Ballard, of the Quorum of Twelve Apostles, comments on both the righteous and the wicked being in bondage because of their absence from their bodies while in the spirit world. He discusses

\(^3\)D.H.C., V, 425.


\(^5\)Doctrine and Covenants 29:36-38.

\(^6\)Doctrine and Covenants 93:33-34.
President Joseph F. Smith's vision of the redemption of the dead, a complete account of which can be found in the Appendix B on page 109.

President Joseph F. Smith, in his vision of the redemption of the dead saw the righteous spirit out of the body in a state of bondage, not misery; bondage means limitations, handicaps; in a state of bondage because the spirit was separated from the body and longed for the union of the spirit with the body again, looking to the resurrection.7

Orson Pratt supports this point of view in two statements which he made.

When our spirits leave these bodies, will they be happy? Not perfectly so. Why? Because the spirit is absent from the body; it cannot be perfectly happy while a part of the man is lying in the earth.8

When our spirits leave these bodies will they be happy? Not perfectly so. . . . How can the happiness be complete when only a part of the redemption is accomplished? You cannot be perfectly happy until you get a new house. You will be happy, you will be at ease in paradise; but still you will be looking for a house where your spirit can enter, and act as you did in former times, only more perfectly, having superior powers. Consequently, all the holy men that have lived in days of old, have looked forward to the resurrection of their bodies; for then their glory will be complete.9

Joseph F. Smith explains that it is impossible to be perfect without a body.

The spirit without the body is not perfect, it is not capa- citated, without the body, to possess a fulness of the glory of God and, therefore, it can not, without the body, fulfil its destiny.10

Continuance of Attitudes

It is the spirit that is taught and comprehends, not the mortal

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8Orson Pratt, Masterful Discourses and Writings of Orson Pratt (Salt Lake City: Bookcraft, n.d.), p. 766.
9Ibid., I, 289-290.
10Ibid., XIX, 259-260.
tabernacle. Heber C. Kimball comments upon this subject.

It is the spirit that becomes informed; it is the spirit that receives the truth, and the teachings of the Holy Ghost which showeth it things to come. It is not this house which I am now instructing, but it is the persons who dwell in it; so it is not the earthly house of this tabernacle that is instructed, so much as it is the spirit that dwells within it.\textsuperscript{11}

He also taught that because the spirit has control of the body, when death occurs, the same disposition continues into the spirit world.

Have I not told you often that the separation of body and spirit makes no difference in the mortal and intellectual condition of the spirit? It is not the body that has control of the spirit, as to its disposition, but it is the spirit that controls the body. When the spirit leaves the body the body becomes lifeless. The spirit has not changed one single particle of itself by leaving the body.\textsuperscript{12}

Man must not feel that when he leaves this existence the attitudes and desires which he has nurtured in mortality will all depart. He will be basically the same personality. George Q. Cannon comments:

We shall enter into the other sphere of existence with the same spirit that we have here. . . . We shall go from this condition of existence into the other sphere with the same feelings, to some extent at least, as we have here. If we have had knowledge, we shall have it there.

There will be just as much distinction between spirits there as you can find between spirits here. Those who have made good use of their opportunities here will have the benefit of their diligence and faithfulness there. Those who have been careless and indifferent and have not acquired knowledge and power through the exercise of faith will find themselves lacking there.\textsuperscript{13}

Brigham Young also taught that the characteristics of the mortal condition will prevail in the spirit world.

Suppose, then, that a man is evil in his heart—wholly given up to wickedness, and in that condition dies, his spirit will enter

\textsuperscript{11}\textit{Ibid.}, I, 370-371.

\textsuperscript{12}Roy W. Doxey, \textit{The Latter-day Prophets and the Doctrine and Covenants} (Salt Lake City: Deseret Book Company, 1964), II, 495.

\textsuperscript{13}Cannon, \textit{op. cit.}, 76.
the spirit-world intent upon evil. On the other hand, if we are
striving with the powers and faculties God has given us to improve
upon our talents, to prepare ourselves to dwell in eternal life,
and the grave receives our bodies while we are thus engaged, with
what disposition will our spirits enter their next state? They will
be still striving to do the things of God, only in a much greater
degree—learning, increasing, growing, in grace and in the knowledge
of the truth.¹⁴

A Place of Preparation And Development

Both the righteous and wicked go into the spirit world, there
to live, passing through a period of preparation and development until
the time for them to be resurrected. This was discussed by Brigham
Young.

No spirit of Saint or sinner, of the Prophet or him that kills
the Prophet, is prepared for their final state; all pass through
the veil from this state and go into the world of spirits; and
there they dwell, waiting for their final destiny.¹⁵

Orson F. Whitney taught that this period of time is given over
to development and purification.

The Spirit World . . . is a temporary abode for God's children,
while undergoing processes of purification and development, as a
preparation for better things beyond.¹⁶

This process of purification is not an automatic condition but comes
through personal attainment. George Q. Cannon expresses this point of
view.

We will have to work there to grow and to make progress just as
we have here, though the facilities will be better there than they
are here. . . . But we shall find that knowledge and power will not
come to us there as the rain that falls upon us, without any effort
of ours to acquire them. We shall have to exercise ourselves and
exert our powers there just as we have to here. We shall be
rewarded according to our diligence and faithfulness in the exercise

¹⁴J.D., VII, 333.
¹⁵Ibid., VI, 294.
¹⁶Whitney, op. cit., p. 295.
of our agency.  

Brigham Young felt that man would be schooled from truth to truth until the resurrection.

If a person is baptised for the remission of sins, and dies in a short time thereafter, he is not prepared at once to enjoy a fulness of the glory promised to the faithful in the gospel; for he must be schooled, while in the spirit, in the other departments of the house of God, passing on from truth to truth, from intelligence to intelligence, until he is prepared to again receive his body.  

Amulek, the Book of Mormon prophet, taught that mortality is the time for men to repent so as to "prepare to meet God." Those who have accepted the Gospel must not procrastinate.

I beseech of you, that ye do not procrastinate the day of your repentance until the end; for after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness, wherein there can be no labor performed.

Ye cannot say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye cannot say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world.

Melvin J. Ballard is of the same opinion that man should repent in mortality as it will be more difficult in the spirit.

It is my judgment that any man or woman can do more to conform to the laws of God in one year in this life than they could in ten years when they are dead. The spirit only can repent and change, and then the battle has to go forward with the flesh afterwards.

It is much easier to overcome and serve the Lord when both flesh and spirit are combined as one. This is the time when men are more pliable, it is much easier to change than when it gets hard and sets.

This life is the time to repent. That is why I presume it will take a thousand years after the first resurrection until the last group will be prepared to come forth. It will take them a thousand

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17Cannon, op. cit., p. 76.
18J. D., VII, 332-333.
19Alma 34:32-34.
years to do what it would have taken, but three score years and ten to accomplish in this life. 20

Actions in mortality do not entirely determine man's standing in the spirit world in eternity. Compliance to law is necessary, and if unknown in mortality, must be complied with in the spirit world. Eventually, even the wicked will have to learn obedience to the will of God. Only then will they receive the reward of some degree of happiness. (There are three kingdoms of glory into which resurrected persons—except the sons of perdition—pass. These are the Celestial, Terrestrial, and Telestial, each being attained upon a certain degree of merit,) 21 Joseph Fielding Smith comments on the wicked.

Even the wicked, after they pay the price, and they will have to pay a dreadful price, will be placed in a kingdom where they can be made as happy as circumstances will permit. Through their intense suffering while they wait for the resurrection at the end of the earth's temporal existence, they will have learned to be obedient to law, for this will be a requirement in each of the kingdoms, but where God and Christ are they cannot come worlds without end. 22

The release of the wicked from out of the prison will only come when they have "paid the uttermost farthing." 23 James E. Talmage also taught that the wicked in the spirit world would have the opportunity of complying with laws they violated in mortality.

Even to hell there is an exit as well as an entrance; and when sentence has been served, commuted perhaps by repentance and its attendant works, the prison doors shall open and the penitent captive be afforded opportunity to comply with the law, which he

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20 Hinckley, op. cit., p. 241.
21 Doctrine and Covenants 76.
Charles W. Penrose, Counselor to Presidents Joseph F. Smith and Heber J. Grant, stated that all mankind will come from the grave, but that they first must pay the full penalty for their transgressions.

The Gospel is to be preached to every responsible and accountable creature. They who do not hear it while in the body will hear it in the spirit world, and even those who through folly and darkness received it not will, after having been beaten with "many stripes" and having paid the "uttermost farthing" of the debt thus incurred, have mercy extended to them when justice has been satisfied, and at length through the ministration of the Holy Priesthood of God on earth and behind the veil, and the ordinances performed in person or vicariously, all the sons and daughters of God in the race of Adam will come forth from the grave; and finally "every knee shall bow and every tongue confess that Jesus is the Christ to the glory of God the Father."

Speaking of the unjust, Heber C. Kimball explains that the process of purification will have a refining nature similar to that of fire.

The spirits of . . . those who are not just, will be left where they will be scourged, tormented and afflicted, until they can bring their spirits into subjection and be like clay in the hands of the potter, that the potter may have power to mould and fashion them into any kind of vessel, as he is directed by the Master Potter.

Speaking of his kindred, he says:

Will they be saved? Yes, they will, but they will be saved as I have told you many of this people will; they will first go to hell and remain there until the corruption with which they are impregnated is burnt out. . . .

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26 Doxey, op. cit., II, 491.

Summary

A wicked man is defined as one who has not embraced the Gospel teachings and responsibility associated with it, even though he may be an honorable, clean-living individual. The Spirit World becomes, in a qualified sense, a place of bondage to both the righteous and the wicked because they are both without a body and cannot receive a fulness of joy and perfection.

The Spirit World is a place of instruction. Man's spirit is that which comprehends what is taught, it is not the physical body. Therefore, his attitudes and personal characteristics of mortality continue with him into the Spirit World. If undesirable, these must be replaced through a process of development, change, and repentance. If a person does not conform to law in mortality, he has that responsibility placed before him in the Spirit World. All must eventually pass through a period of preparation with compliance to law in order to receive a reward. Man must either repent, accepting the atonement of Christ, or pay the full penalty for transgression prior to the resurrection.
CHAPTER V

DIVISION IN THE SPIRIT WORLD

Christ And The Malefactor

In the Biblical account of the crucifixion of Christ, it is accepted that he was crucified between two lawbreakers. Luke gives the reader an account of an incident which occurred at that time.

And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly: for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise.1

Joseph Smith discusses the position of the thief that was crucified at the time of Christ, as follows:

I will say something about the spirits in prison. There has been much said by modern divines about the words of Jesus (when on the cross) to the thief, saying, "This day shalt thou be with me in paradise." King James translators make it out to say paradise, but what is paradise? It is a modern word: it does not answer at all to the original word that Jesus made use of. Find the original of the word paradise. You may as easily find a needle in a haymow. Here is a chance for battle, ye learned men. There is nothing in the original word in Greek from which this was taken that signifies paradise; but it was—This day thou shalt be with me in the world of spirits; then I will teach you all about it and answer your inquiries.2

Joseph Fielding Smith also emphasizes that paradise is not the same as the immediate presence of God in heaven, but a place for departed spirits.

Paradise is not heaven, or the place where God dwells, but a place of departed spirits. Why the belief should be so general that the thief went to heaven with the Savior is rather strange, since Jesus did not go there until after his resurrection. This fact he disclosed to Mary at the tomb. From the time his spirit left his body until he arose from the tomb, Jesus was with the thief in paradise, according to his promise.  

State of the Righteous

Alma tells the reader of the Book of Mormon that there is a state into which the righteous are placed in the spirit world. This state is called paradise.

And then shall it come to pass, that the spirits of those who are righteous are received into a state of happiness, which is called paradise, a state of rest, a state of peace, where they shall rest from all their troubles and from all care, and sorrow.

James E. Talmage also defines the term, "paradise."

The word "paradise" by its derivation through the Greek from the Persian, signifies a pleasant place, or a place of restful enjoyment. Tracing the word in another of his works, Apostle Talmage states that paradise signifies "a pleasure ground."

The righteous have an advantage after mortality because the

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3Joseph Fielding Smith, The Way To Perfection (3d ed., Salt Lake City: Genealogical Society of Utah, 1940), p. 315. The statement concerning the thief and Jesus together in the Spirit World has been modified by President Joseph F. Smith's Vision of the Redemption of the Dead found in Appendix B.

4Alma 40:12.

5James E. Talmage, Jesus the Christ (Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1961), p. 577.

spirit then is no longer subject to the devil and his angels. The individual is free to achieve without being burdened with the power of the adversary. President Brigham Young had much to say upon this topic.

Does the devil have power over the spirits of just men? No. When he gets through with this earth, he is at the length of his chain. He only has permission to have power and dominion on this earth, pertaining to this mortal tabernacle; and when we step through the veil, all are in the presence of God... Has the devil power to afflict, and cast the spirit into torment? No! We have gained the ascendancy over him.7

He also explains that even the wicked spirits combined with the hosts of the devil have no power over the righteous in the spirit world.

If we are faithful to our religion, when we go into the spirit world, the fallen spirits—Lucifer and the third part of the heavenly hosts that came with him, and the spirits of wicked men who have dwelt upon the earth, the whole of them combined will have no influence over our spirits. Is not that an advantage? Yes. All the rest of the children of men are more or less subject to them, and they are subject to them as they were while here in the flesh.8

Speaking at the funeral of Aurelia Spencer, Brigham Young speaks of the just who die in the faith.

When they pass into the spirit world they are out of the reach of the power of Satan, and they are not liable to be tempted, hunted, and chased as the wicked are, although the wicked may rest and enjoy far more there than here; but a person who obeys the Priesthood of the Son of God is entirely free from this. Where the pure in heart are the wicked cannot come. This is the state of the spirit world.9

"One of our departed brethren," says Brigham Young, "can control millions of disembodied evil spirits."10 Speaking at the

funeral of Jedediah M. Grant, he re-emphasized the control of the
righteous over the wicked.

Brother Grant can now do ten times more than if he was in the
flesh; do you want to know how? . . . He is no more subject to the
devils that dwell in the infernal regions; he commands them, and
they must go at his bidding; he can move them just as I can move my
hand. 11

Heber C. Kimball stated that even though the righteous have
control over the wicked in the spirit world, the wicked are constantly
striving for control.

The righteous spirits gather together to prepare and qualify
themselves for a future day, and evil spirits have no power over
them, though they are constantly striving for the mastery. I have
seen evil spirits attempt to overcome those holding the Priesthood,
and I know how they act. 12

One of the most detailed statements concerning the condition of
the righteous in the spirit world is given by President Joseph F. Smith
at the funeral of Emma Wells.

. . . although we shall not become perfect immediately after our
departure from the body, for the spirit without the body is not
perfect, and the body without the spirit is dead. The disembodied
spirit during the interval of the death of the body and its resur-
rection from the grave is not perfect, hence it is not prepared to
enter into the exaltation of the celestial kingdom; but it has the
privilege of soaring in the midst of immortal beings, and of enjoy-
ing, to a certain extent, the presence of God, not the fulness of
His glory, not the fulness of the reward which we are seeking and
which we are destined to receive if found faithful to the law of
the celestial kingdom, but only in part. The righteous spirit that
departs from this earth is assigned its place in the Paradise of
God; it has its privileges and honors which are in point of
excellency, far above and beyond human comprehension; and in this
sphere of action, enjoying this partial reward for its righteous
conduct on the earth, it continues its labors, and in this respect
is very different from the state of the body from which it is
released. For while the body sleeps and decays, the spirit
receives a new birth; to it the portals of life are opened; it is
born again into the spirit world, returning there from the mission

11 Ibid., IV, 132.
12 Ibid., IV, 136.
it had been performing in this state of probation, having been absent a few years from Father, Mother, kindred, friends, neighbors, and from all that was dear; it has returned nearer to the home-circle, to old associations and scenes, much in the same way as a man who comes home from a foreign mission, to join again his family and friends and enjoy the pleasures and comforts of home. This is the condition of her whose remains now lie before us, or of every one who has been faithful to virtue and purity, while traveling here below; but more especially of those who while here had the privilege of obeying the Gospel and who lived true and faithful to its covenants. They instead of continuing here among the things of time, surrounded as we are with the weaknesses of a fallen world, and subject to earthly cares and sorrows, are freed from them to enter a state of joy, glory and exaltation; not a fulness of either, but to await the morning of the resurrection of the just, to come forth from the grave to redeem the body, and be reunited with it, and thus become a living soul, an immortal being never more to die.  

Brigham Young explained that ailments of mortality will not trouble man any longer and he will be in a state of freedom.

Here, we are continually troubled with ills and ailments of various kinds, . . . but in the spirit world we are free from all this and enjoy life, glory, and intelligence.  

If we could see things as they are, and as we shall see and understand them, this dark shadow and valley is so trifling that we should turn round and look upon it and think, when we have crossed it, why this is the greatest advantage of my whole existence, for I have passed from a state of sorrow, grief, mourning, woe, misery, pain, anguish and disappointment into a state of existence, where I can enjoy life to the fullest extent as far as that can be done without a body. My spirit is set free, I thirst no more, I want to sleep no more, I hunger no more, I tire no more, I run, I walk, I labor, I go, I come, I do this, I do that, whatever is required of me, nothing like pain or weariness, I am full of life, full of vigor, and I enjoy the presence of my heavenly Father, by the power of his Spirit. . . . You are in the spirit world and in a state of bliss and happiness, though we may call it Hades or hell.  

Speaking at the funeral of Daniel Wells, Brigham Young explains that more can be done in the spirit world than in mortality. Travel in the spirit world is also commented upon.

13Ibid., XIX, 260-261.  
14Ibid., XIV, 231.  
15Ibid., XVII, 142.
Our brother is living to-day, and is bright with intelligence. . . . He is in the line of his duty, and prepared to do more good than if he were upon the earth. As quickly as the spirit is unlocked from this house of clay, it is free to travel with lightning speed to any planet, or fixed star, or to the uttermost part of the earth, or to the depths of the sea, according to the will of Him who dictates. Every faithful man's labor will continue as long as the labor of Jesus, until all things are redeemed that can be redeemed, and presented to the Father. 16

He also related that, because of the conditions in the spirit world, he had to exercise great faith in retaining a desire to live.

I have had to exercise a great deal more faith to desire to live than I ever exercised in my whole life to live. The brightness and glory of the next apartment is inexpressible. It is not encumbered with this clog of dirt we are carrying around here so that when we advance in years we have to be stubbing along and to be careful lest we fall down. . . . But yonder, how different! They move with ease and like lightning. 17

Joseph Smith suggests that if a person is prepared, it would be better for him to go into the spirit world than stay in mortality. Spirits are there exalted to a greater and more important work and condition and are blessed when they go into the spirit world. 18 The righteous there have an opportunity to continue unhampered on to a state of perfection, progressing in light and truth. Joseph Fielding asked a question of Orson Pratt about if the spirit will be instructed or come forth imperfect at the resurrection and received an answer which explains the idea of spiritual progression.

Ques. 4th.—If the Saints in the last days die before they become perfect, how can they be ready for the first resurrection; or will they be under a course of instruction after their spirits leave their bodies; or can they come forth in the first resurrection if they are imperfect?

Ans. —There is a progression in light and truth in the world to come as well as in this world. The Saint begins to receive light and truth in this world, by the spirit of truth, when he first

16 Ibid., XIII, 77.
17 Ibid., XIV, 231.
18 D.H.C., VI, 52.
receives it (the spirit) through the ordinances. He continues to progress in light and truth to the end of his life, if faithful; and then, if he is not guided into all truth, the spirit of God still opens truth after truth to his understanding, till afterwards he finds himself in possession of "ALL TRUTH," or in other words, a "FULLNESS OF TRUTH." He is then perfect as his father in heaven is perfect, and pure as he is pure: being glorified in him, and he in him. 19

Charles W. Penrose taught that in the spirit world man will be able to comprehend many things that he could not in mortality.

I think we will find when we shuffle off this mortal coil, when we get rid of the trammels of the mortal body, and enter into the spirit state, we shall be if anything more intelligent than when in the body. We shall not be bound by the same laws that now bind our mortal flesh, and we will be able to comprehend a great many things which were very hard for us to get a little inkling of while in the mortal tabernacle. 20

Orson Pratt is of the opinion that the memory of our premortal existence will also be brought back to our minds with vivid reality.

Will the spirits of men, before they receive their resurrected body, return into the presence of God? Yes. .... They go back into his presence. The wicked, however, are again cast out into outer darkness, the light of the countenance of their Lord is again withdrawn from them, a vail is let down between them and their Father and God. But how is it with the righteous? When they go back and behold the face of their Father they will continue in the light of his countenance, and have the privilege of seeing him. They have returned to their ancient home, to that God who gave them life, to the mansions and familiar places where they dwelt ages and ages before they came here. They have gone back to meet with familiar acquaintances, and their memories will be so increased and perfected after they leave this body that the things of their former state and condition will be fresh to them, and they will look upon this little speck called time, in which they have dwelt seventy, eighty or ninety years, as but a dream or night vision during which the things of former ages were shut from their memories; but when they get back to their ancient home they will have a bright recollection of all these things, and of the familiar countenance of their Father, and the countenance of his only begotten Son; and the countenance of the millions of millions of their brother and sister spirits, with whom they once lived. And the memories of the wicked, after they leave this body will be so

19 Orson Pratt, "Questions and Answers," Millennial Star, I, 257-258. 20 J. D., XXIV, 94.
increased that they will have a bright recollection, Alma says, of all their guilt. Here they forget a good many things wherein they have displeased God; but in that condition, even before the resurrection, they will have a bright recollection of all their guilt, which will kindle in them a flame like that of an unquenchable fire, creating in their bosoms a feeling of torment, pain and misery, because they have sinned against their own Father and their own God, and rejected his counsels.21

State of the Wicked

If the righteous are intent upon doing the Father's will, being completely independent of the devil, what is the condition of the wicked who are in the spirit world? Alma states that the wicked go into a spiritual prison.

And then shall it come to pass, that the spirits of the wicked, yea, who are evil---for behold, they chose evil works rather than good; therefore the spirit of the devil did enter into them, and take possession of their house---and these shall be cast out into outer darkness; there shall be weeping, and wailing, and gnashing of teeth, and this because of their own iniquity, being led captive by the will of the devil.

Now this is the state of the souls of the wicked, yea, in darkness, and a state of awful, fearful looking for the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection.22

In the spirit prison, the wicked are under the subjugation of the devil. Heber C. Kimball states that:

If men and women do not qualify themselves and become sanctified and purified in this life, they will go into a world of spirits where they will have a greater contest with the devils than ever you had with them here.23

"How is it with the wicked?" questions Brigham Young, "The Devil has power over them to distress and afflict them: they are in hell."24

21 Ibid., XVI, 365.
23 J. D., III, 230.
24 Ibid., VII, 174.
The devil has power over the wicked to distress and torment them.

Brigham Young comments:

When the light of the knowledge of God comes to a man and he rejects it, that is his condemnation. . . . The Lord pours the spirit of revelation upon them, and they reject it. Then they are prepared for the wrath of God, and they are banished to another part of the spirit world, where the devil has power and control over them.25

The wicked spirits will be considered as Satan's servants, and will be entirely under his power until repentance is shown. George Q. Cannon comments upon this subject.

The wicked . . . will only be still more completely in his [Satan's] power in the life that is to come, . . . They are his servants; they are under his influence. He takes possession of them when they pass from this mortal existence, and they experience the torments of hell.26

The wicked will have an understanding of what they have done which was contrary to the will of God. They will be looking forward to the judgment with a great deal of foreboding. Brigham Young comments upon this point.

What is the condition of the wicked? They are in prison. Are they happy? No; they have stepped through the vail, to the place where the vail of the covering is taken from their understanding that they have persecuted the just and Holy One, and they feel the wrath of the Almighty resting upon them, having a terrible foreboding of the final consummation of their just sentence, to become angels to the devil; just as it is in this world, precisely.27

Joseph Smith also discussed the misery of the wicked.

The great misery of departed spirits in the world of spirits, where they go after death, is to know that they come short of the glory that others enjoy and that they might have enjoyed themselves, and they are their own accusers.28

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25Ibid., II, 370.
26Cannon, op. cit., pp. 77-78.
27J.D., III, 95.
There is no pain so awful as that of suspense. This is the punishment of the wicked; their doubt, anxiety and suspense cause weeping, wailing and gnashing of teeth.29

He explained that the torment of disappointment at the realization of sin is like a burning hell.

The torment of disappointment in the mind of man is as exquisite as a lake burning with fire and brimstone. I say, so is the torment of man.30

The Scriptures also refer to the torment of the wicked as "a lake of fire and brimstone."31

Even though the wicked are in this state of torment, it does not prevent them from continuing what they were accustomed to in this life. The persecutors of the Prophet will still be intent upon persecuting the righteous. They recognize their state, but are intent upon worsening it. Speaking of this, Brigham Young asks concerning the persecutors:

Where are they? They are in the spirit world, and are just as busy as they possibly can be to do everything they can against the Prophet and the Apostles, against Jesus and his kingdom. They are just as wicked and malicious in their actions against the cause of truth, as they were while on the earth in their fleshly tabernacles.32

Many of the wicked spirits return to inhabit their ancient homesteads and to cause torment in the living. Parley P. Pratt states that these are the Biblical "unclean spirits."

29Ibid., V, 340.

30Joseph Smith, "Conference Minutes," Times and Seasons, V, 616, This quote is taken from what is more commonly known as the "Funeral Sermon of King Follett." The sermon is recorded in the April Conference minutes.


32J. D., III, 370.
Many spirits of the departed, who are unhappy, linger in lonely wretchedness about the earth, and in the air, and especially about their ancient homesteads, and the places rendered dear to them by the memory of former scenes. The more wicked of these are the kind spoken of in the Scripture as "foul spirits," "unclean spirits," spirits who afflict persons in the flesh, and engender various diseases in the human system. . . . If permitted, they will often cause death.33

The wicked eventually will be delivered from hell, but only after they have paid the penalty for their folly. They suffer eternal punishment, which is God's punishment.34 Joseph F. Smith explains the nature of eternal punishment.

Because God is an eternal being, His laws are eternal, and there are penalties attached to all of them. But it does not follow that because a person may be banished into the eternal punishment it is intended that he shall stay there eternally. He may go into eternal punishment, he may go to the place prepared for the rebellious and the sinner and stay there but for a certain period. Some may stay longer than others.35

Also commenting upon this point, James E. Talmage says:

Everlasting blessedness is thoroughly consistent with justice. . . . But the thought of never-ending punishment as the fate of all who die in their sins is repugnant; and rightly so. . . . The purpose of punishment is disciplinary, reformatory, and in support of justice. . . . It shall be measured to the individual in just accordance with the sum of his iniquity.36

No spirit shall remain disembodied longer than he deserves, or than is requisite to accomplish the just and merciful purposes of God.37

A Parable Explained

The features of the intermediate state within the spirit world

33 P. Pratt, Key to the Science of Theology, p. 115.
34 Doctrine and Covenants 19:10-12.
35 J.D.L., XXIV, 91.
36 Handbook of the Restoration, p. 376.
37 Ibid., p. 379.
are partially described in the Lord's parable of "Lazarus and the Rich Man." Christ explained that there was a great gulf separating the righteous spirits from the wicked. 38 James E. Talmage explains:

While it would be critically unfair to affirm doctrinal principles on the incidents of an ordinary story, we cannot admit that Christ would teach falsely even in parable, and therefore we accept as true our Lord's portrayal of conditions in the spirit world. 39

Joseph Fielding Smith supports this same point of view.

No thinking person would accuse the Son of God of presenting an imaginary story of such import as the story of Lazarus and the rich man unless the background was based in truth. 40

Charles A. Callis tells us that the parable was given for our edification and assurance; that it teaches consciousness in the spirit world.

The rich man recognized Abraham. He spoke to him. He called to mind his acquaintance with Lazarus on earth. These souls were conscious. They could talk, hear, consider, and act. They could also remember. . . . This parable was spoken for our edification. It removes all doubt as to identifying and being with our loved ones in the world to come. 41

From the teachings of Joseph Fielding Smith, we find a solution to the problem of the great gulf dividing the righteous and wicked spirits. His statement on the subject will clarify and explain the difficult portions of the parable as related to salvation for the dead.

The rich man . . . raised his eyes and asked that Lazarus might go touch his lips and relieve his torment. Abraham replied that it could not be for there was a gulf fixed between them that the spirit of no man could pass. Therefore, say the objectors to the doctrine of universal salvation, "It is quite evident that the righteous and the wicked who are dead cannot visit each other.

39 Handbook of the Restoration, p. 375.
41 Callis, op. cit., p. 84.
hence there is no salvation for the dead."

This was true before the days that Jesus atoned for sin . . . However, Christ came and through his death bridged that gulf, proclaimed liberty to the captives, and opening of this prison door to those who sat in darkness and captivity.

From that time forth this gulf is bridged so that the captives, after they have paid the full penalty of their misdeeds, satisfied justice, and have accepted the gospel of Christ, having the ordinances attended to in their behalf by their living relatives or friends, receive the passport that entitles them to cross the gulf. 42

Division by Association?

"When men leave this earth," says John Taylor, the third President of the Church, "they leave it to occupy another sphere in another state of existence. 43 Joseph Smith declared that "the righteous and the wicked go into the same world of spirits until the resurrection. 44"

On a person's entering the spirit world he receives a partial judgment, as has previously been discussed by President Joseph F. Smith, Charles A. Callis taught this when he said:

There will be a partial judgment at death. The spirits will receive happiness and rest, or suffering and suspense according to the course they elected to pursue in mortality. In the spirit world there are rewards of various degrees, proportioned to the deeds done in mortality. Every good action on earth will make for happiness hereafter. 45

Orson F. Whitney taught that the spirits are separated by light and darkness.

The spirits of the unjust . . . are separated from the righteous, and are not in a state of rest. Light and darkness divide that realm, each domain having its appropriate population.

42 Smith, Doctrines of Salvation, II, 158.
43 J. F., XXIII, 176.
44 D. H. C., V, 425.
45 Callis, op. cit., p. 81.
. . . a place of rest for the righteous, a place of correction for the wicked.\textsuperscript{46}

"It is evident," says Charles A. Callis, "that all do not go to the same place in the spirit world.\textsuperscript{47} The question is not whether there is a division, but rather, of what does the division consist? Do the righteous and wicked spirits associate with one another in the spirit world? Brigham Young comments upon this point.

When the spirit leaves the body, it goes into the spirit-world, where the spirits of men are classified according to their own wills or pleasure, as men are here, only they are in a more pure and refined state of existence.\textsuperscript{48}

The spirits that dwell in these tabernacles on this earth, when they leave them, go directly into the world of spirits. What, a congregated mass of inhabitants there in spirit, mingling with each other, as they do here? Yes brethren, they are there together, and if they associate together, and collect together in clans and in societies as they do here, it is their privilege. No doubt they yet, more or less, see, hear, converse, and have to do with each other, both good and bad. . . If the Elders of Israel in these latter times go and preach to the spirits in prison, they associate with them, precisely as our Elders associate with the wicked in the flesh, when they go to preach to them.\textsuperscript{49}

James E. Talmage taught that the segregation of the spirit world is found in the fact that "like attracts like."

Judgment is manifest in the segregation of the disembodied, for in the intermediate state like will seek like, the clean and good finding companionship with their kind, and the wicked congregating through the natural attraction of evil for evil.\textsuperscript{50}

Heber C. Kimball warns the wicked not to expect the right of association with the righteous, when duty has been neglected.

\textsuperscript{46}Whitney, \textit{op. cit.}, pp. 291, 293.

\textsuperscript{47}Callis, \textit{op. cit.}, p. 80.

\textsuperscript{48}J.D., VII, 238.

\textsuperscript{49}\textit{Ibid.}, II, 137.

\textsuperscript{50}Handbook of the Restoration, p. 374.
Can those persons who pursue a course of careless, neglect of duty, and disobedience, when they depart from this life, expect that their spirits will associate with the spirits of the righteous in the spirit world? I do not expect it.  

If it were not for the gospel mission of Christ into the spirit world, those ignorant of the gospel would not have the right of association with their descendants who lived in an age when the gospel was accepted. The bridge had to be made. James E. Talmage states:

In the hereafter the saved and the lost are to be segregated. The scriptures so avouch. Therefore, were there no salvation for those who have died in ignorance of Christ's atonement and his gospel, these benighted spirits could never associate with their descendants who have been privileged to live in an age of gospel enlightenment, and who have made themselves eligible for salvation by faith and its fruitage, obedience.  

"The spirits of the unjust," said Orson F. Whitney, "are separated from the righteous, and are not in a state of rest. Light and darkness divide that realm, each domain having its appropriate population."  

Brigham Young taught that the righteous and the wicked spirits both are to be found in one place. This he likens to the condition in mortality.

Now, understand that this is part of the great sermon the Lord is preaching in his providence, the righteous and the wicked are together in Hades. If we go back to our mother country, we there find the righteous and the wicked. If we go back to our mother country, the States, we there find the righteous, and we there find the wicked; if we go to California we there find the righteous and the wicked, all dwelling together; and when we go beyond this veil, and leave our bodies which were taken from mother earth, and which must return; our spirits will pass beyond the vail; we go where both Saints and sinners go; they

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51 J.D., II, 150.
52 Handbook of the Restoration, p. 385.
all go to one place. 54

Hyrum M. Smith, of the Quorum of Twelve Apostles, comments upon this teaching of Brigham Young.

Speaking of the departed ones, President Brigham Young (Jour. of Des., III., p. 95) makes the statement that the spirits of the righteous and those of the ungodly, all go to "prison" after death. If the word "prison" is used as a synonym for hades, the statement is perfectly correct, for hades is understood to be the domain of all the dead. But the righteous and the unrighteous are, of course, not in the same locality in that domain. President Young also explains that the wicked, after death, are unhappy, while the righteous dead have passed beyond the reach of the adversary and are resting in peace until the morning of the resurrection, and this makes it clear that he did not mean to say that all the departed spirits are in the same place or the same condition. 55

Brigham Young gives the Elders of the Church of Jesus Christ of Latter-day Saints some timely advise, at the same time pointing out that all men go into the spirit world.

Now ye Elders of Israel, when you say that John Wesley went to hell, say that Joseph Smith went there too. When you tell about Judas Iscariot going to hell, say that Jesus went there too. The world cannot see the whole of the Gospel sermon at one glance; they can only pick up a little here, and a little there. 56

Parley P. Pratt expressed himself with similar ideas.

In the spirit world there are all the varieties and grades of intellectual being, which exist in the present world. For instance, Jesus Christ and the thief on the cross, both went to the same place, and found themselves associated in the spirit world. 57

Brigham Young stated that there were both righteous and wicked spirits located in surrounding areas of Salt Lake City.

There are millions and millions of spirits in these valleys.

54 J.D., III, 94.
56 J.D., III, 96.
57 P. Pratt, op. cit., p. 127.
both good and evil. We are surrounded with more evil spirits than good ones, because more wicked than good men have died here; ... The spirits of the just and unjust are here. 53

Orson Pratt is of the opinion that there are at least three states in the spirit world; one for the righteous, one for the wicked, and a temporary intermediate state for those who have had no contact with the gospel.

But those who will not give heed to the law of the Gospel have no claim on this first resurrection, and their bodies must sleep through all these long centuries that are to intervene between the time of their death and the end of the earth. Where will their spirits be all that time? Not in any glory; they cannot inherit a glory until their punishment is past. They are not permitted to enter into prison. A great many people, and perhaps some of the Latter-day Saints, have supposed that these characters will go into prison. I do not know of any revelation anywhere intimating that any one of this class of persons will ever be put in prison. Where do they go? To another place altogether different from a prison. A prison is designed for those who never heard the Gospel here in the flesh, but yet have committed a few sins without the knowledge of the revealed law, and who have to be beaten with few stripes in prison. But those persons who hear the Gospel, as the nations of the present dispensation are doing, can not go to prison, it is not their place. They fall below a prison, into outer darkness or hell, where there will be weeping and wailing and gnashing of teeth. There they have to remain with the devil and his angels in torment and misery until the final end, then they come forth. 59

The general opinion seems to be that there are many gradations in the spirit world, and that association brings like personalities together and finds them mingling in a like society just as in mortality.

Orson Pratt stated:

Beings that enter the spirit world find their classes and distinctions, and every variety of sentiment and feeling; there is just as much variety in the spirit world as in this; consequently, they have to grapple with those powers and influences that surround them. Spirits have their agency between death and the resurrection, just as much as we have here. They are just as liable to be deceived in the spirit world as we are here. Those who are deceived may

53J. D., IV, 133.
59J. D., XV, 322.
assist in deceiving others, for they have their classes, their theories, and their opinions. Almost everything that we see here is the same in the spirit world. They are mixed up with every variety, and are as liable to be deluded there as here. 60

Parley P. Pratt also expressed the opinion that there were many places and degrees in the spirit world.

The world of resurrected beings, and the world of spirits, are two distinct spheres, as much so as our own sphere is distinct from that of the spirit world.

Is there no more than one place in the spirit world? Yes, there are many places and degrees in that world, as in this. 61

These spirits in the spirit world which can be classified as wicked are subject to the Priesthood. The authorised priesthood has control over them, not to the extent of taking away their free agency, but regulating them according to the laws of the spirit world. Brigham Young emphasises this point in the following two quotes:

If a mob should come upon Joseph now, he has power to drive them where he pleases. But is Joseph glorified? No, he is preaching to the spirits in prison. 62

Spirits are just as familiar with spirits as bodies are with bodies, though spirits are composed of matter so refined as not to be tangible to this coarser organisation. They walk, converse, and have their meetings; and the spirits of good men like Joseph and the Elders, who have left this Church on earth for a season to operate in another sphere, are rallying all their powers and going from place to place preaching the Gospel, and Joseph is directing them, saying, go ahead, my brethren, and if they hedge up your way, walk up and command them to disperse. You have the priesthood and can disperse them, but if any of them wish to hear the Gospel, preach to them. 63

Summary

The righteous enter into the spirit world with the realisation

60 Ibid., II, 370.
61 Ibid., I, 9.
62 Ibid., III, 371.
63 Ibid., III, 371-372.
that they are no longer subject to the devil, his angels, or the wicked spirits. The physical ailments of mortality will give them no trouble. Comprehension will be expanded so that an understanding of problems in mortality will be clarified. The righteous are intent upon doing the will of God and expanding their knowledge. The control of the wicked spirits is performed through the power of the Priesthood.

The wicked enter into a state of torment in which they have a bright recollection of their sins. They are under subjugation of the devil and they will be intent to a greater or lesser degree in furthering his work. The torment of disappointment and suspense increases their misery. This is what is referred to as the "burning of hell." The persecutors of the righteous will still be intent upon persecution.

The wicked will eventually be delivered from their wretched state, but only after they have paid the full penalty for their transgressions.

All spirits go to the same spirit world, where they are segregated each into their separate environments and domains. The righteous and the wicked find no pleasure in associating one with the other.
CHAPTER VI

CHRIST'S VISIT TO THE SPIRIT WORLD AND ITS MEANING

Prophecies

According to the Church, the Scriptures of the Priesthood Dis-
pensations attest to the fact that there was to be a place of retention
after mortality, where man might prepare for his future. In pre-flood
times, Enoch foresaw that those who perished in the flood should remain
in prison.

"Behold, these which thine eyes are upon shall perish in the
floods; and behold, I will shut them up; a prison have I prepared
for them."  

This prison was often referred to as a pit into which the wicked were
to be placed. This is the most common connotation within the Scrip-
tures. Job must have seen this pit when he spoke of God's dealings
with man. "He keepeth back his soul from the pit..."  

David the
Psalmist, referred to the place of retention as a hell. He said to the
Lord: "Thou wilt not leave my soul in hell."  

In connection with the
latter part of this same scripture, Franklin D. Richards, of the Quorum
of the Twelve Apostles, stated:

He [David] was looking forward to the resurrection of Christ, to
open the way for his release, "Neither wilt thou suffer thine Holy

1Moses 7:38.
2Job 33:18.
3Psalm 16:10.
One to see corruption.4

Isaiah foretold that the dead, gathered as prisoners in a pit, should be visited after many days.

Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. . . .
And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth.
And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.5

This release from the pit was to come through the administration of the Lord.

I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;
To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.6

Jacob, the Book of Mormon prophet, spoke of a place of confinement, as well as a time of release.

Wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the spirits of men will be restored one to the other; and it is by the power of the resurrection of the Holy One of Israel.7

The Lord instructed Joseph Smith that he would hold some of the wicked in chains of darkness.

But behold, the residue of the wicked have I kept in chains of darkness until the judgment of the great day, which shall come at the end of the earth;
And even so will I cause the wicked to be kept, that will not

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5Isaiah 24:17, 21-22.
6Isaiah 42:6-7.
7II Nephi 9:12.
he say my voice but harden their hearts, and wo, wo, wo, is their
doom. 8

Christ himself foresaw his visit to the spirit prison and his
fulfillment of the prophecy of Isaiah. One day in the synagogue he took
the scriptures and read what was written.

The spirit of the Lord is upon me, because he hath anointed me
to preach the gospel to the poor; he hath sent me to heal the
brokenhearted, to preach deliverance to the captives, and recovering
of sight to the blind, to set at liberty them that are bruised, . . .
This day is this scripture fulfilled in your ears. 9

He recognized the necessity of his visit as a part of his mission which
must be completed before his work was accomplished.

Verily, verily, I say unto you, The hour is coming, and now is,
when the dead shall hear the voice of the Son of God: and they that
hear shall live.
Marvel not at this: for the hour is coming, in the which all
that are in the graves shall hear his voice. 10

Christ's Visit

The mission of Christ to the spirit world was vital in providing
a plan of salvation for the dead, and was known even prior to the advent
of man upon the earth. Joseph Smith taught:

The great Jehovah contemplated the whole of the events connected
with the earth pertaining to the plan of salvation, before it rolled
into existence, . . . He knows the situation of both the living and
the dead, and has made ample provision for their redemption,
according to their several circumstances and the laws of the king-
dom of God, whether in this world or in the world to come.11

The plan of salvation for the dead forms a vital part of the Gospel of

8Doctrine and Covenants 38:5-6.
10John 5:25, 28.
11Joseph Smith, "Baptism for the Dead," Times and Seasons, III,
760. This was reprinted in Millenial Star, III, 55-56.
the Church. The doctrine of salvation for the dead comprises the procedures and principles by which the saving truths are given the dead. The dead can reject or accept and make the gospel binding upon them. Under the plan the principles of salvation are taught in the spirit world. Necessary ordinances are to be performed in mortality by vicarious proxies. By filling the requirements, the dead may become heirs to the fulness of the Father's kingdom. The gospel principles must be observed by the dead as well as the living. Wilford Woodruff explained:

It takes just as much to save a dead man as a living man. For the last eighteen hundred years, the people that have lived and passed away never heard the voice of an inspired man, never heard a Gospel sermon, until they entered the spirit world.12

All mankind are to receive an opportunity to hear the gospel and gain an understanding of it.13 J. Reuben Clark, Jr. points out that this is an important part of the gospel plan.

An opportunity for a full knowledge of the complete Gospel by every spirit coming to mortality on this earth was necessary under the grand plan. So to these countless hosts of the dead, so dying in spiritual poverty, must come the full message and opportunities of the Gospel of Christ. He himself began this work while his mortal body lay in the tomb.14

Joseph Smith tells that the visit of the Lord to the spirit world was necessary to the perfecting of his work in mortality.

Jesus Christ became a ministering spirit (while his body was lying in the sepulchre) to the spirits in prison, to fulfill an important part of his mission, without which he could not have

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12J. D., XIX, 228.
13 Doctrine and Covenants 1:2.
performed his work, or entered into his rest.\textsuperscript{15}

Peter, the Apostle, saw the fulfillment of prophecy when Christ went and preached to the spirits in prison.

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

By which also he went and preached unto the spirits in prison;
Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

\ldots \ldots \ldots \ldots \ldots \ldots \ldots \ldots \ldots \ldots \ldots \ldots \ldots \ldots \ldots \ldots \ldots \ldots \ldots \ldots \ldots \ldots \ldots \

For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.\textsuperscript{16}

Brigham Young taught that Jesus was the first man that went into the spirit world holding keys for the preaching of the gospel. He thereby opened the prison doors and offered salvation to the spirits held there.

Jesus was the first man that ever went to preach to the spirits in prison, holding the keys of the Gospel of salvation to them. Those keys were delivered to him in the day and hour that he went into the spirit world, and with them he opened the door of salvation to the spirits in prison.\textsuperscript{17}

From the foregoing it is to be understood that Christ was the first man to preach to the spirits held in prison. That he descended into hell is both traditional and scriptural.

He \textsuperscript{18}descended to hell, on the third day rose again from the dead, ascended to heaven, sits at the right hand of God the Father almighty, thence he will come to judge the living and the dead. \ldots \

\textsuperscript{15}D.H.C., IV, 425.
\textsuperscript{16}I Peter 3:18-20; 4:6.
\textsuperscript{17}J.D., IV, 285.
The ignorant and heathen nations, as well as the wicked, were also included in the preaching of the gospel in the spirit world.

Man's free agency continues with him into the spirit world. Law continues to control his actions and maintain his right to observance of certain gospel principles. Matthias F. Cowley, of the Quorum of Twelve Apostles, says:

Death does not perfect people, and dying without obedience to the Gospel does not relieve them of the impartial obligation placed upon all men to believe and obey. It also maintains the doctrine of man's free agency by showing that salvation is only realized when man exercises his own volition to receive the Gospel, and by education in the knowledge of God, step by step, becomes prepared to dwell in the glorious presence of the Father and the Son.

Salvation for the dead is a scriptural doctrine. The Gospel is preached to the spirits in prison.¹⁹

Joseph Fielding Smith states that justice demands that those in the spirit should have a chance to reject or accept the gospel after having heard it.

What purpose could there possibly be, in the Savior going to the spirit world to preach the gospel, if there were no provision in the gospel for deliverance of the dead? Is it possible for any person to imagine that he went there merely to harrow up these souls, to increase their torment by proclaiming the gospel and then informing them that because they died without a knowledge of it, and unrepentant, without the remission of their sins, they would have to endure the torment of the unsaved forever? Surely not! There could be but one purpose for preaching the gospel to the dead, and that would be to "proclaim liberty to the captives, and the opening of the prison to them that are bound."

... Justice demands that all such shall have the same opportunity to hear, to repent, and accept the gospel which is offered to those who are living in the flesh. Provision has been made by which the gospel message is proclaimed among these active spirits, and provision has been made in the gospel plan, appointed before the foundation of the earth was laid, for the vicarious work to be performed for them, if in that spirit world they repent and receive

the gospel. 20

This same point of view is expressed by Mark E. Petersen of the Quorum of Twelve Apostles. He comments on the statements of Peter.

Peter tells . . . that while Christ's body lay in the tomb, his spirit went and preached to the spirits in prison. He then tells us that the imprisoned spirits were the people who died in the flood of Noah's day. . . . What did he preach? The gospel, the scripture tells us. Then these persons whose bodies died in the flood, must have been intelligent and alert, they must have been able to hear the Savior's preaching or what point would there have been in his addressing them?

They must have been able to accept the gospel, which means they had not only intelligence to do so but free agency also. And to accept the gospel, having been evil people while Noah was on earth—they rejected his preaching—they now, in this realm of departed spirits, could have repented of their sins. 21

Joseph F. Smith feels the people in Noah's day were not rejecting a fulness of the gospel, but rather the cry to repentance from sin through which they might have escaped the flood.

We are not told to what extent the gospel of Christ in its fulness was proclaimed to them, but are left to suppose that the message of Noah was not the fulness of the gospel, but a cry of repentance from sin that they might escape destruction by the flood; thus in part paying the penalties for their disobedience, but not having received the light they could not be condemned as those spoken of in II Nephi 9, who had all the commandments of God given unto them.

Therefore, Jesus went with his message to their spirits in prison and proclaimed liberty and deliverance to them through their obedience in the spirit world, that the work might be done for them in the flesh, and they be judged according to men in the flesh, and live according to God in the spirit. 22

But who did the Christ visit when he entered into the spirit world? When speaking of eventual reward, Christ spoke through the


22 Joseph F. Smith, "Redemption Beyond the Grave," Improvement Era, V, 146.
Doctrine and Covenants, saying:

And also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh; who received not the testimony of Jesus in the flesh, but afterwards received it.  

Joseph F. Smith in a sermon delivered at the Forty-sixth Semi-annual Conference of the Church on October 6, 1875, said:

Those wicked, unrepentant antediluvians . . . were actually visited in the "prison house" by the Savior himself, and heard the Gospel from his own mouth after he was "put to death in the flesh."  

This was the prevailing opinion of the General Authorities prior to President Joseph F. Smith's later Vision of the Redemption of the Dead. This vision gave a more detailed account of Christ's mission to the spirit world than had been available previously. President Smith saw the people awaiting the visit with a great deal of anticipation.

As I pondered over these things which are written, the eyes of my understanding were opened, and the Spirit of the Lord rested upon me, and I saw the hosts of the dead, both small and great. And there were gathered together in one place an innumerable company of the spirits of the just, who had been faithful in the testimony of Jesus while they lived in mortality and who had offered sacrifice in the similitude of the great sacrifice of the Son of God, and had suffered tribulation in their Redeemer's name. All these had departed the mortal life, firm in the hope of a glorious resurrection, through the grace of God the Father and his Only Begotten Son, Jesus Christ.

While this vast multitude waited and conversed, rejoicing in the hour of their deliverance from the chains of death, the Son of God appeared declaring liberty to the captives who had been faithful, and there he preached to them the everlasting gospel, the doctrine of the resurrection and the redemption of mankind from the fall, and from individual sins on conditions of repentance. But unto the wicked he did not go, and among the ungodly and the unrepentant who had defiled themselves while in the flesh, his voice was not raised, neither did the rebellious who rejected the testimonies and the warnings of the ancient prophets behold his presence, nor look

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23 *Doctrine and Covenants* 76:73-74.

24 *J.D.*, XVIII, 92.
upon his face.

And as I wondered, my eyes were opened, and my understanding quickened, and I perceived that the Lord went not in person among the wicked and the disobedient who had rejected the truth, to teach them; but behold, from among the righteous he organized his forces and appointed messengers, clothed with power and authority, and commissioned them to go forth and carry the light of the gospel to them that were in darkness, even to all the spirits of men. And thus was the gospel preached to the dead.

Thus was it made known that our Redeemer spent his time during his sojourn in the world of spirits, instructing and preparing the faithful spirits of the prophets who had testified of him in the flesh, that they might carry the message of redemption unto all the dead unto whom he could not go personally because of their rebellion and transgression, that they through the ministration of his servants might also hear his words.25

This vision was submitted to the First Presidency, the Council of the Twelve Apostles, and the Patriarch on October 31, 1918, and was unanimously accepted by them, thus making it official doctrine within the Church. The complete account of the vision can be found in Appendix B on page 109.

Speaking of President Smith's vision, Orson F. Whitney says:

When the Savior visited the inhabitants of the spirit world, it was by proxy and not in person, so far as the wicked were concerned. He ministered to the righteous directly, and to the unrighteous indirectly, sending to them his servants, bearing the authority of the Priesthood and duly commissioned to speak and act for him. President Smith's pronouncement modifies the view commonly taken, that the Savior's personal ministry was to both classes of spirits.26

Joseph Fielding Smith makes an observation which might hold the key to the visit of Christ in the spirit world and the problem associated with whom he visited.

A more careful reading of what President Smith saw will reveal that there is nothing in what he has written that denies


to Christ the privilege of speaking to all those who were repentant. 27

If we recognise this element of repentance, we can more easily understand the statement of Parley P. Pratt concerning the repentant thief on the cross.

How many other places Jesus might have visited while in the spirit world is not for me to say, but there was a moment in which the poor, uncultivated, ignorant thief was with him in that world. And as he commenced, though late, to repent while on the earth, we have reason to hope that that moment was improved by our Savior, in ministering to him that Gospel which he had no opportunity to teach him, while expiring on the cross.

... Jesus Christ, when absent from his flesh, did not ascend to the Father, to be crowned, and enthroned in power. Why? Because he had not yet a resurrected body, and had therefore a mission to perform in another sphere. Where then did he go? To the world of spirits, to wicked, sinful spirits, who died in their sins, being swept off by the flood of Noah. The thief on the cross, who died at the same time, also went to the same world, and to the same particular place in the same world, for he was a sinner, and would of course go to the prison of the condemned, there to wait the ministry of that Gospel which had failed to reach his case while on the earth. ...

To say that Jesus Christ dwells in the world of spirits, with those whose bodies are dead, would not be the truth. He is not there. He only stayed there till the third day. 28

Christ's mission to the spirit world lasted three days. During that time he made it possible for the bonds of the prison house to be broken and the resurrection to be brought to the righteous deserving spirits. Joseph Smith used poetry to give a brief summation of Christ's visit to the spirit world.

Behold, these are they that have died without law;
The heathen of ages that never had hope,  
And those of the region and shadow of death,  
The spirits in prison, that light has brought up.

To spirits in prison the Savior once preach'd,


28 *J. D.*, I, 9-10.
And taught them the gospel, with powers afresh;
And then were the living baptis'd for their dead,
That they might be judge'd as if men in the flesh.29

Law and Organization

Even though the spirit world contains the spirits of men, with all their diversified personalities and desires, there is order to be found there and not chaos. Orson F. Whitney comments on the order that prevails in the spirit world.

God's house is a house of order, and the spirit world is a room in that house. This being the case, it is only reasonable to conclude that before anything important or unusual can take place there, the Master of the Mansion must first give consent. Otherwise confusion would prevail, and the divine purpose for which the veil was dropped between the two worlds might be thwarted.30

Heber C. Kimball stated that he was instructed by Jedediah M. Grant on the perfect order found in the spirit world after he had received his vision of the spirit world.

"O, says he [Jedediah], the order and government that were there! When in the spirit world, I saw the order of righteous men and women; beheld them organized in their several grades, and there appeared to be no obstruction to my vision; I could see every man and woman in their grade and order. I looked to see whether there was any darkness, disorder or confusion. He said that the people he there saw were organized in family capacities; and when he looked at them he saw grade after grade, and all were organized and in perfect harmony.31

Brigham Young taught that "every departed spirit is subject to the laws that govern the spirit world." These laws by which the righteous and wicked are governed in the spirit world are administered

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30 Whitney, op. cit., p. 308.
31 J. D., IV, 135-136.
32 Ibid., XIII, 76.
by the priesthood. Joseph Smith was specific on this point.

The spirits of men are eternal, that they are governed by the same priesthood that Abraham, Melchizedek, and the Apostles were, ... they all move in their respective spheres, and are governed by the law of God, ... the spirits of good men cannot interfere with the wicked beyond their prescribed bounds. ... Wicked spirits have their bounds, limits, and laws by which they are governed or controlled, and know their future destiny. ... It is very evident that they possess a power that none but those who have the Priesthood can control. 33

Wilford Woodruff taught that the priesthood controls in the spirit world, and when there is a need, it is filled by a priesthood holder on this side of the veil being called to the other side. This comes in the form of a call. 34 He also stated that Joseph Smith was called into the spirit world to organize this dispensation of the gospel.

He has gone into the spirit world and organised this dispensation on that side of the veil; he is gathering together the Elders of Israel and the Saints of God in the spirit world, for they have a work to do there as well as here. 35

Joseph Smith holds the keys for the ministration, to rule in these last days in the spirit world, and to preside over the spirit world and its organization. This doctrine was taught forcibly by Brigham Young. He stated that when Joseph died he "had a mission in the spirit world, as much so as Jesus had." 36

Joseph Smith holds the keys of this last dispensation, and is now engaged behind the veil in the great work of the last days. ... He holds the keys of that kingdom for the last dispensation—the keys to rule in the spirit world; and he rules there triumphantly,

33D.R.C., IV, 575-576.


35Ibid., XVI, 269.

36Ibid., IV, 285.
for he gained full power and a glorious victory over the power of Satan while he was yet in the flesh, and was a martyr to his religion and to the name of Christ, which gives him a most perfect victory in the spirit world. He reigns there as suprême a being in his sphere, capacity, and calling, as God does in heaven.37

John Taylor explained that the Priesthood rules in the spirit world and enumerates some of its offices. He also taught that, in the spirit world, he would continue his fight for the kingdom.

Are the Priesthood operating behind the veil? Yes, and we are operating here. And we have a Priesthood here, and they have one there. Have we a Presidency? They have one there. Have we a Twelve? So they have there. Have we Seventies here? They have there. Have we High Priests here? They have there. Have we various quorums? Yes, and we operate in them; and when we get through we join our quorums above.38

What of our friends who have gone behind the veil—are they dead? No; they live, and they move, in a more exalted sphere. Did they fight for the kingdom of God when here? Yes, they did. Are they battling for it now? Yes. . . .39

John A. Widtsoe, of the Twelve Apostles, supports the point of doctrine that the priesthood continues with the faithful into the spirit realm. He said: "When the faithful Elders, holding this Priesthood, go into the spirit world they carry with them the same power and Priesthood that they had while in the mortal tabernacle.40 The Lord taught this principle to Joseph Smith. He speaks of David Patten, the first Apostolic martyr of the Church.

David Patten I have taken unto myself; behold, his priesthood no man taketh from him; but, verily I say unto you, another may

37Ibid., VII, 289.
38Ibid., XXII, 308.
40John A. Widtsoe, Priesthood and Church Government (Salt Lake City: Deseret Book Company, 1939), p. 34.
be appointed unto the same calling.\textsuperscript{41}

It becomes a responsibility of the priesthood holder to magnify his calling not only here in mortality but in the stages of his life to come. Orson Pratt taught this responsibility of the just.

We perceive that the Priesthood does not die with their bodies, the kingly authority does not cease with the mortal bodies: it is an office that continues for ever, that continues in the spirit world, as well as after the resurrection. Those that receive their authority from heaven, will have to magnify it, and set a good example; and every person receiving an office in this Priesthood, and afterwards dying, will have to perform all the duties and exercise the functions thereof, in order that they may be useful to those spirits in an inferior state.\textsuperscript{42}

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\textbf{Missionary Activity}

Parley P. Pratt points out that the spirit world contains the same cross-section of diversity of race and creed that exists upon this earth. With this being the case, it will become a prime duty of the Priesthood, in the next sphere of action, to use its authority, when authorized to do so, to preach the gospel in the spirit world.

In the world of spirits there are Apostles, Prophets, Elders, and members of the Church of the Saints, holding keys of Priesthood, and power to teach, comfort, instruct, and proclaim the Gospel to, their fellow-spirits, after the pattern of Jesus Christ.

In the same world there are also the spirits of Catholics, and Protestants of every sect, who have all need to be taught, and to come to the knowledge of the true, unchangeable Gospel, in its fulness and simplicity, that they may be judged the same as if they had been privileged with the same in the flesh.

There is also the Jew, the Mahometan, the infidel, who did not believe in Christ while in the flesh. All these must be taught, must come to the knowledge of the crucified and risen Redeemer, and hear the glad tidings of the Gospel.

There are also all the varieties of the heathen spirits; the noble and refined philosopher, poet, patriot, or statesman of Rome or Greece; the enlightened Socrates, Plato, and their like; together with every grade of spirits, down to the most

\textsuperscript{41}\textit{Doctrine and Covenants} 124:130.

\textsuperscript{42}\textit{J., D.}, II, 371.
uncultivated of the savage world.

All these must be taught, enlightened, and must bow the knee to the eternal king, for the decree hath gone forth, that unto him every knee shall bow and every tongue confess.

O what a field of labour, of benevolence, of missionary enterprise now opens to the Apostles and Elders of the Church of the Saints! As this field opens they will begin to realise more fully the extent of their divine mission, and the meaning of the great command to "Preach the Gospel to every creature." 43

Brigham Young taught that the leading brethren who had died were engaged in an important labor on the other side of the veil. The most important of these labors is that of preaching.

The spirit of Joseph, . . . I will assure you that it is close to the Latter-day Saints, is active in preaching to the spirits in prison and preparing the way to redeem the nations of the earth, those who lived in darkness previous to the introduction of the Gospel by himself in these days.

He has just as much labor on hand as I have; he has just as much to do. Father Smith and Carlos and brother Partridge, yes, and every other good Saint, are just as busy in the spirit world as you and I are here. They can see us, but we cannot see them unless our eyes were opened. What are they doing there? They are preaching, preparing the way for us to hasten our work in building temples here and elsewhere. . . . 44

This important work in the spirit world necessitates that the righteous Elders continue their Priesthood labors there. All must hear so that they may be judged as if they had had the gospel taught them in the flesh. Brigham continues:

When any of the Latter-day Elders or Apostles die, and leave this world, suffice it to say, that their spirits go to that prison, and preach the Gospel to those who have died without hearing it; and every spirit shall be judged precisely as though he lived in the flesh, when the fulness of the Gospel was upon the earth. 45

Orson Pratt refers to the missions of the Elders as being missions of

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44ibid., III, 369-370.

45ibid., III, 96.
mercy for those in prison.

We believe that the spirits of the just will be sent on missions of mercy to those in prison, who had not in this life the opportunity of obeying those Gospel principles that I have referred to. 46

Anthon H. Lund, Counselor in the First Presidency to Joseph F. Smith and Heber J. Grant, states that "at one time or another, those authorized to preach the Gospel will administer unto the spirits in the spirit world and lay before them the glorious principles of truth." 47 This same opinion is expressed by Joseph F. Smith in his vision.

Those faithful elders of this dispensation, when they depart from mortal life, continue their labors in the preaching of the gospel of repentance and redemption, through the sacrifice of the Only Begotten Son of God among those who are in darkness and under bondage of sin in the great world of the spirits of the dead. 48

Wilford Woodruff taught that the preaching of the Elders in this dispensation will be to convert all who have died in the last seventeen centuries, 49 and that their labors consist only of preaching to those who have gone before.

There is not a single revelation which gives any reason to believe that any man who enters the spirit world preached the Gospel there to those who lived after him; but they all preach to men who were in the flesh before they were. 50

The preaching to the wicked in the spirit world is considered

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46 Ibid., II, 372.
47 Conference Report, October, 1903, p. 81.
49 Durham, op. cit., p. 151.
50 Durham, op. cit., p. 291.
by Orson Pratt as being, to a certain extent, an undesirable task.

This is due to the circumstances and conditions into which the wicked have been placed.

Although the righteous enter into a state of rest and peace, and enjoy happiness in a great degree, yet their happiness is not complete, they are not perfected in glory. It is only their spirits that are there, and they will have to mingle more or less with inferior minds, and different dispositions; but still they will enjoy a great degree of happiness, for their own consciousness of having done right imparts pleasure, consequently it is a state of rest, of peace, free from the imperfections of mortality; but to say that they will be free from all association with beings that are sinful and inferior to themselves, we do not believe. . .

They will naturally have to mingle with all, as we do in this life; and this will be calculated to make it rather unpleasant; but they are willing to do this for the salvation of those who have died without the Gospel.51

Suppose you were a righteous spirit, and you were . . . sent out, on a mission to the abodes of darkness, or to those who are not as righteous as yourselves; though you might have peace of conscience and happiness dwelling within your own bosoms in reflecting upon your past conduct, yet the society with which you are compelled to mingle for a short period, in order to impart knowledge and wisdom and such information as is calculated to benefit them, is, in a measure disagreeable; you are compelled, for a season, to mingle with those who are inferior to yourself in their capacities. When you go and associate with them there is something disagreeable in the nature of this association; you feel to pity them in their ignorance, in their condition and circumstances; . . . There is something that is calculated to render their society disagreeable to themselves, which increases as the degradation of the society is increased. Then a wicked man entering into the company of such beings has not only a hell within himself—a conscience gnawing like a worm, but he sees misery and wretchedness; and they cleave one to another in their wickedness, and in their conversation, and acts, and doings, and intercourse with each other; all these things are calculated in their nature to produce misery and wretchedness, as well as their own consciences.52

With the wicked living in a state of darkness and increased misery as

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51J. D., II, 370-371.

52Ibid., II, 241.
so vividly described, it is a blessing that the righteous have the priesthood to help them grow and develop quickly. Brigham Young speaks of the righteous.

When they go into the spirit world, their work will far surpass that of any other man or being that has not been blessed with the keys of the Priesthood here.53

James E. Talmage explains that effectiveness in the spirit world will be found primarily among two classes of individuals.

Missionary service in the spirit world is primarily effective among two classes: (1) those who have died in ignorance of the gospel—i.e., those who have lived and died without law, and who therefore cannot be condemned until they have come to the knowledge and opportunity requisite to obedience; and (2) those who failed to comply with the laws and ordinances of the gospel in the flesh, and who through the experiences of the other world have come to the contrite and receptive state.54

Of those that hear the gospel in the spirit world, with their added knowledge there, Wilford Woodruff says that thousands will accept the teachings of the Elders.

When the prophets and apostles go to preach to those who are shut up in prison, and who have not received the gospel, thousands of them will there embrace the gospel. They know more in that world than they do here.55

Lorenzo Snow, fifth President of the Church, states that the success in the spirit world will be much greater than in mortality and that, like President Woodruff, he feels that it will be gauged by a thousand times more success.

I believe . . . that when the gospel is preached to the spirits in prison, the success attending that preaching will be far greater than that attending the preaching of our elders in this life. I believe there will be very few indeed of those

53Ibid., VII, 289.
54The Handbook of the Restoration, p. 381.
55Millennial Star, LVI, 341.
spirits who will not gladly receive the gospel when it is carried to them. The circumstances there will be a thousand times more favorable. 56

Joseph Fielding Smith tells us that those who have descendants in the Church are more likely to receive the gospel in the spirit world than those who do not.

Our fathers are more likely to receive the gospel (if they did not hear it in this life, to receive it in the spirit world), than are those whose descendants are not in the Church and who refused to receive the gospel here. 57

Erastus Snow, of the Quorum of Twelve Apostles, supports this opinion that the House of Israel is the group which the Elders are hunting out in their preaching and converting in the spirit world.

Peter, James and John and their fellow-laborers still minister in their Priesthood on the other side of the veil; . . . retaining the same holy character and high responsibility that they assumed here. And these men will be engaged there hunting up the remnants of their fathers of the house of Joseph through Ephraim and Manasseh; and then the other tribes of Israel. 58

Even though many shall accept the gospel when it is presented to them, Parley P. Pratt states that there will be thousands who will be ignorant of the gospel in the spirit world.

I have not the least doubt but there are spirits there who have dwelt there a thousand years, who, if we could converse with them face to face, would be found as ignorant of the truths, the ordinances, powers, keys, Priesthood, resurrection, and eternal life of the body, in short, as ignorant of the fulness of the Gospel . . . as are the chiefs of the Indian tribes of Utah. 59

56 Ibid., LVI, 50.

57 Joseph Fielding Smith, Doctrines of Salvation (Salt Lake City: Bookcraft, Inc., 1955), II, 133.

58 J.A., XXIII, 187.

59 Ibid., I, 10.
Vicarious Work For The Dead

Even though the Elders can preach the gospel in the spirit world, and teach the spirits faith and repentance with complete success, certain of the gospel principles must be performed vicariously for the dead. Joseph Fielding Smith states:

The elders of Israel who depart this life have work in abundance to do in the world of spirits. They cannot officiate for the dead in the ordinances of the Gospel, but they do have the power to preach the Gospel, rebuke, disperse and control the evil spirits of men.

The vicarious ordinances pertaining to the salvation for the dead must be performed upon the earth and accepted along with the Gospel in the spirit world by the one for whom the work is being performed. Charles W. Penrose comments:

As aliens cannot be admitted to the rights and privileges of citizenship in an earthly government, without complying with the naturalization laws in such case made and provided, so aliens from the heavenly kingdom cannot be received into its dominion, nor be adopted into the family of the Eternal King, without obeying the laws set as the conditions of admission.

These laws and ordinances will be made known to the inhabitants of this planet, either in the flesh or in the disembodied condition. They will have the opportunity of receiving or rejecting them on the agency given to man, that a just judgment may be rendered in the great day of accounts. But ordinances, such as baptism, the laying on of hands for confirmation, ordination, marriage, etc., belong to the corporeal sphere. They are set for the state of probation.

... Millions of earth's sons and daughters have passed out of the body without obeying the law of baptism. Many of them will gladly accept the word and law of the Lord when it is proclaimed to them in the spirit world. But they cannot there attend to ordinances that belong to the sphere which they have left. Can nothing be done in their case? Must they forever be shut out of the kingdom of heaven? Both justice and mercy join in answering "yes" to the first and "no" to the last question. What, then, is the way of their deliverance?

The living may be baptised for the dead. Other essential

ordinances may be attended to vicariously.\textsuperscript{61}

The vicarious work for the dead is primarily for those who have died without an opportunity and have accepted the gospel on the other side of the veil. After instructing concerning the keeping of records, the \textit{Doctrine and Covenants} states:

You may think this order of things to be very particular; but let me tell you that it is only to answer the will of God, by conforming to the ordinance and preparation that the Lord ordained and prepared before the foundation of the world, for the salvation of the dead who should die without a knowledge of the gospel.\textsuperscript{62}

Malvin J. Ballard warns the people against getting one's hopes too high in connection with those who had an opportunity in this life.

Don't you Latter-day Saints get the notion that a man or woman can live in defiance or total indifference, having had a good chance—not a casual chance or opportunity—and when they die, you can go and do the work for that individual and have them receive every blessing that the faithful ones are entitled to.\textsuperscript{63}

Joseph F. Smith taught that the great work of the Millennium in the temples will be vicarious work for the dead.

It is revealed that the great work of the Millennium shall be the work in the temples for the redemption of the dead; and then, we hope to enjoy the benefits of revelation through the Urim and Thummim, or by such means as the Lord may reveal concerning those for whom the work shall be done, so that we may not work by chance, or by faith alone, without knowledge, but with the actual knowledge revealed to us.\textsuperscript{64}

\textbf{Ministering Spirits}

Many spiritual manifestations dictate the fact that we in


\textsuperscript{62}\textit{Doctrine and Covenants} 128:5. See also verse 18.

\textsuperscript{63}Hinckley, \textit{op. cit.}, p. 251.

\textsuperscript{64}Joseph F. Smith, \textit{"Redemption Beyond the Grave," Improvement Era}, V. 146-147.
mortality are administered to by the dead. "An examination of sacred history," says John A. Widtsoe, "makes clear that under the most general definition, angels are personages out of the spirit world, sent to earth as messengers of the Lord."65 Joseph Smith goes a step farther by giving description of the righteous messenger.

Spirits can only be revealed in flaming fire, or glory. . . . The spirits of the just are exalted to a greater and more glorious work—hence they are blessed in departing hence. Enveloped in flaming fire, they are not far from us, and know and understand our thoughts, feelings and motions, and are often pained therewith.66

Parley P. Pratt also states that the righteous spirit is encircled with a halo of resplendent glory. They minister to the heirs of salvation.

The good spirits . . . partook of the Holy Priesthood and of the fullness of the Gospel. This class of spirits minister to the heirs of salvation, both in this world and in the world of spirits. . . . Hence, an unembodied spirit, if it be a holy personage, will be surrounded with a halo of resplendent glory, or brightness above the brightness of the sun.67

He continues by saying that for a mortal to see such a being as this a transformation must come over the body.

To discern beings or things in the spirit world, a person in the flesh must be quickened by spiritual element, the veil must be withdrawn, or the organs of sight, or of hearing, must be transformed, so as to be adapted to the spiritual sphere.68

Brigham Young taught that spirits often administer to man without his knowing it.


67P. Pratt, op. cit., p. 115.

68Ibid., p. 126.
Spirits administer to us but we do not know it. . . . The living cannot see the departed spirits, but the latter can see and administer to those in the flesh, even though the latter know it not.69

Harold B. Lee, of the Quorum of Twelve Apostles, taught that those who administer to man are not always accepted because of frailties in man associated with unbelief.

When we begin to understand that, beyond sight, as Brigham Young said, is the spirit world right here around about us, If our spiritual eyes could be open, we could see others visiting with us, directing us. And if we will learn not to be so sophisti-
cated that we rule out that possibility of impressions from those who are beyond sight, then we too may have a dream that may direct us as a revelation.70

Wilford Woodruff hoped that: "If the laws and customs of the spirit world will permit, I should wish to attend my funeral myself, but I shall be governed by the counsel I receive in the spirit world."71 Thereby he could become a minister at his own funeral. His desire was to be governed by law. Ministers from the spirit world cannot reveal themselves to gratify idle wishes. "The inhabitants of that invisible world, or some of them, may become visible," says Charles A. Callis, "not to gratify idle curiosity; they come as messengers of the Lord to declare His word to His chosen vessels."72


72 Callis, op. cit., p. 77.
Joseph F. Smith taught that those who possess the keys and power are allowed to minister to people in the flesh. Friends and family also have some of these privileges.

Our fathers and mothers, brothers, sisters, and friends who have passed away from this earth, having been faithful and worthy to enjoy these rights and privileges, may have a mission given them to visit their relatives and friends upon the earth again, bringing from the divine Presence messages of love, of warning, of reproof and instruction, to those whom they have learned to love in the flesh.

Joseph Smith, Hyrum Smith, Brigham Young, Heber C. Kimball, Jedediah M. Grant, David Patten, Joseph Smith, Sen., and all those noble men who took an active part in the establishment of this work, and who died true and faithful to their trust, have the right and privilege, and possess the keys and power, to minister to the people of God in the flesh who live now, as much so and on the same principle as the ancient servants of God had the right to return to the earth and minister to the Saints of God in their day.

These are correct principles. There is no question about that in my mind.

Man finds that he is to a certain extent, influenced by the righteous spirits urging him to do right and, on the other hand, influenced by the evil spirits to do wrong. This point of view is supported by George Q. Cannon.

Those evil spirits . . . are constantly seeking to instill into our minds evil thoughts and wrong desires, to prompt us to commit sin . . . . But there are also angels around us. Though invisible to us they are continually inviting us and pleading with us to do that which is right.

Brigham Young points out that ministering angels are governed by law.

God has placed the spirits of the departed subject to bounds, and they are controlled by certain laws. They have not the privilege of joining with us in our mental exercises.

Spirits advance in the spirit world. According to Wilford

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74 Cannon, op. cit., p. 84.
75 ldA, XIII, 76.
Woodruff certain of these progressing spirits have missions to watch over the Latter-day Saints.

The thought came to me that Brother Joseph had left the work of watching over this Church and kingdom to others, and that he had gone ahead, and that he had left this work to men who had lived and labored with us since he left us. This idea manifested itself to me, that such men advance in the spirit world. And I believe myself that these men who have died and gone into the spirit world had this mission left with them; that is, a certain portion of them, to watch over the Latter-day Saints.76

This thought that Joseph "had left this work" to others was conditioned by the fact that he had not had a manifestation of the Prophet for some time.

Orson F. Whitney states that not every spirit that has a desire to return to the earth will receive permission to do so.

That the inhabitants of the spirit world, or some of them, return at times and communicate with mortals, I am perfectly well assured. But I am not convinced that any and every spirit is at liberty to return, whatever the "comacts" that may have been entered into beforehand. Some spirits are "in prison" in the other world. Of what avail would a compact be in their case, unless their jaller or some higher power were a party to it? Evidently the spirits that communicate with mortals are not of that class, unless it be in exceptional cases, where leave of absence has been granted for some special reason.77

Concerning vicarious work for the dead, Malvin J. Ballard states that when we have done as much as we can, the authorities in the spirit world will minister to the saints and make known information in relationship to the dead.

There are hosts of men and women in the Spirit World whose records don't exist anywhere on the earth, but whose record is in the Spirit World. . . . When we have done our utmost, then will come the day when the authorities that preside on the other side will come and make known all who have received the Gospel in the Spirit World, and everyone entitled to have their work done.78

76Ibid., XXI, 318.
77Whitney, op. cit., p. 308.
Brigham Young furnishes an example of future ministration by messengers from the spirit world.

Before this work is finished, a great many of the Elders of Israel in Mount Zion will become pillars in the Temple of God, to go no more out; they will eat and drink and sleep there; and they will often have occasion to say—"Somebody came into the Temple last night; we did not know who he was, but he was no doubt a brother, and told us a great many things we did not before understand. He gave us the names of a great many of our forefathers that are not on record, and he gave me my true lineage and the names of my forefathers for hundreds of years back. He said to me, You and I are connected in one family; there are the names of your ancestors; take them and write them down, and be baptised and confirmed, and save such and such ones, and receive of the blessings of the eternal Priesthood for such and such an individual, as you do for yourselves." This is what we are going to do for the inhabitants of the earth.\(^79\)

Many of the vicarious works will be performed for those who die before having an opportunity to perform them for themselves. Brigham Young states that no young person who dies will be cut short of his privileges and blessings by death.

It may be thought by some that when young persons die they will be cut short of the privileges and blessings God designs for His children; but this is not so. The faithful will never miss a blessing through being cut off while here.\(^80\)

President Joseph F. Smith taught that it did not matter when a person died, but how he was living at the time. He taught that man, through death, will lose no blessings.

No matter whether we are cut down in childhood, in manhood or old age; it is all the same, so long as we are living up the light we possess, we shall not be shorn of any blessing, nor deprived of any privilege; for there is a time after this mortal life, and there is a way provided by which we may fulfil the measure of our creation and destiny, and accomplish the whole great work that we have been sent to do, although it may reach far into the future before we fully accomplish it.\(^81\)

\(^79\) J.\(D\)., VI, 295.
\(^80\) Ibid., XIV, 230.
\(^81\) Ibid., XIX, 264.
Summary

At his death Christ, in fulfillment of prophecy, went as a spirit personage into the spirit world where he set into action the great work of salvation for the dead; which plan had been established before the earth was created. This visit was a necessary part of Christ's mission upon the earth. In the spirit world, he preached to the repentant, but did not go to the wicked in person. Instead, he organized a missionary system amongst the righteous and commissioned the Priesthood to that labor.

The dead, as well as the living, have free agency and the right to accept or reject the Gospel as taught by Jesus Christ. The work becomes a two-fold labor. The dead can come to a faith in Christ, repent, and perform good works, but the earthly ordinances must be performed by vicarious proxies in mortality. The vicarious work for the dead will be the major labor performed during the Millennium. No person who dies will be deprived of any blessing he would have received if he had remained in mortality.

Perfect harmony prevails in the spirit world because of the law and order to be found there. The Priesthood is the governing organization of the spirit world. Every spirit is subject to the laws which govern there. Joseph Smith presides, holding the keys for the ministration in the last days.

All kinds of diversities are to be found among the spirits. The primary labor of the Priesthood is that of missionary activity among these spirits. The faithful priesthood holder who passes into the spirit world will be engaged in this activity. Their association with the wicked will not be a pleasant task, but will provide a
feeling of satisfaction with the work performed. The missionary labors are most effective amongst two classes of spirits, those who have died ignorant of the gospel and those who rejected the gospel and come to a receptive attitude in the spirit world.

Man has ministering spirits which urge him in his pursuit of righteousness. These messengers are revealed in glory and flaming fire. To be seen, a transformation must take place in the mortal body. Often ministers from the spirit world administer to us without our knowing it. They must receive a commission to administer from one holding proper authority before they can minister in mortality. Often these ministering spirits are friends or family. Evil spirits urge man to evil while righteous urge him to perform righteous acts.
CHAPTER VII

CONCLUSION

In this thesis an attempt has been made to compile information concerning the Spirit World. Even though no attempt was made by the writer to establish the doctrine of the Church of Jesus Christ of Latter-day Saints concerning the Spirit World, there is a recognition that instruction from the leaders of the Church in these matters is as close to the truth—short of receiving a revelation by the Prophet, Seer, and Revelator of the Church—as can be found. Aside from scriptural references, only one statement of doctrine has been used, that being the Vision of the Redemption of the Dead received by President Joseph F. Smith.

The writer found, when researching the topic, that the greatest amount of material pertaining to the Spirit World was to be found in writings which appeared between 1850 and 1920. It would be reasonable to assume that the high death rate and closer dependence upon God contributed to this prolific period. The people seemed to be more keenly aware of the reality of death in their daily lives. A great amount of information about the Spirit World was presented at funerals. Accounts of spiritual manifestations are numerous during this period. Little information was found after 1920 which was not found to be of a general nature. It is reasonable to assume that much has been said in funeral sermons since 1920, but the majority of these sermons are not
recorded or made available. There seems to be a fallow period after 1920 in which spiritual manifestations were not received or, at any rate, were not discussed openly in the discourses and writings. There is a distinct possibility that spiritual manifestations are not spoken of openly today because of the fear of non-acceptance in our sophisticated society.

The writer found that approximately one-third of the material used in this thesis was scriptural. The teachings of the Prophets, Seers, and Revelators accepted as official doctrine of the Church are negligible, there being only one, the Vision of the Redemption of the Dead by President Joseph F. Smith. The greatest bulk of information was to be found in statements not accepted as official doctrine of the Church. The Journal of Discourses was the prime contributor to information in this thesis.

The writer, in his research, found vague beliefs in other churches concerning the afterlife condition of man. The Scriptures, Prophets, Seers, and Revelators of the Church, on the other hand, have been informative, to the point, and often very specific in their statements furnishing a clear description of the Spirit World. These statements were found to be in close agreement with one another. The only discrepancy encountered was in relationship to Christ's visit to the Spirit World. The Vision of the Redemption of the Dead clarified this point and showed a failing in the opinion generally held, that Christ personally visited the "wicked" of Noah's day and taught them the Gospel. This seems to be a matter of new revelation setting aside older ideas and concepts.

New information about the Spirit World will no doubt be given
from time to time to the membership of the Church by its leaders. Man
can, through study, prayer, and divine guidance, understand conditions
to be found there. If this is not his will or desire, he will then
have to await an assurance when he "passes from out his mortal shell."

Recommendation

The writer recommends that a study of psychiatric attitudes
toward spiritual manifestations would be both informative and be a
definite contribution.
APPENDIX A

STATEMENTS ON THE SPIRIT WORLD
Activity In The Spirit World

As in earth, so in the spirit world. No person can enter into the privileges of the Gospel, until the keys are turned, and the Gospel opened by those in authority, for which there is a time, according to the wise dispensations of Justice and mercy.

Parley P. Pratt: J. D., I, 11.

The spirit of sister Fanny and the spirit of every man and woman who has died in the faith of the Gospel, since it has been restored, will have the power to teach those wicked spirits and all who have gone to the spirit world without having heard the Gospel in the flesh, and say to them, if you will now repent and believe, the Lord will even now provide the means that you may be officiated for on the earth in those ordinances that must be attended to here. Sister Fanny can do good in her capacity and calling as well as Joseph the Prophet can in his.


"A spirit hath not flesh and bone." Bone-setting, therefore, does not belong to the spirit world. Nevertheless, there must be occupations in the future life, of which those in the present life may be regarded as typical, or in the nature of a preparation, leading up to loftier employments. If a follower of Joseph Smith were asked: "How do you expect to spend eternity?" . . . The Latter-day Saint would be very apt to reply: "I expect to do hereafter what I have learned to do here, but with more perfect means and in higher and better ways."

Orson F. Whitney: Saturday Night Thoughts, 310.

When they [the righteous] leave the body those spirits are free from the power of the enemy. There are wicked men in the spirit world. Millions of them will have the privilege of receiving the Gospel in the spirit, that they may be judged according to men in the flesh, and no doubt but many will reject the Gospel there. Jesus went to preach to the spirits in prison. The faithful Elders who leave this world will preach to the spirits in the spirit world. In that world there are millions and millions to every Elder who leaves here, and yet every spirit will be preached to that has had a tabernacle on the earth and become accountable [sic].

Brigham Young: J. D., XIII, 76.

There they have all the spirits who have lived on the earth in seventeen centuries—fifty generations, fifty thousand millions of persons who lived and died here without having seen a Prophet or Apostle, and without having the word of the Lord sent unto them. They are shut up in prison, awaiting the message of the Elders of Israel.

Wilford Woodruff: J. D., XVI, 269.

I saw Joseph and Hyrum and many others of the Latter-day Saints who had died. The innumerable company of souls which I saw seemed to be preparing for some grand and important event which I
could not understand. Many were engaged in making crowns for the Saints. They were all dressed in white robes, both male and female. Wilford Woodruff: Wilford Woodruff, 328.

I have been led to ask myself the question, where are our Brethren whom we saw upon the stand in years gone by? Where are President Young, Jedediah M. Grant, Heber C. Kimball, George A. Smith, Orson Pratt, and other Apostles? Many of those present have perhaps heard these men bear faithful testimony to this work, they having been identified with it from the beginning. But they have gone on to the other side of the veil, where they are actively engaged in promulgating the Gospel of the Son of God.

Marriner W. Merrill: Marriner Wood Merrill, 304-305.

The labors of the men who have received the Priesthood in this life will be continued in the life to come in this glorious work of carrying the glad tidings of salvation to those who sit in darkness because of their sins.

George Q. Cannon: Gospel Truth, 80-81.

Now the gospel of Jesus Christ teaches that all mankind may be saved by obedience to the laws and ordinances thereof. Nor is the term "all" restricted in meaning to include only a chosen few; it means every child of a loving and divine Father. And yet, hundreds of millions have died without ever having heard that there is such a thing as a gospel plan.

All nations and races have a just claim upon God's mercy. Since there is only one plan of salvation, surely there must be some provision made whereby the "uncounted dead" may hear of it and have the privilege of either accepting or rejecting it. Such a plan is given in the principle of salvation for the dead.

David O. McKay: Gospel Ideals, 17.

You believe the spirit still exists, when this body has crumbled to the earth again, and the spirit that God puts into the tabernacle goes into the world of spirits. What is their situation? Is there any opportunity for them whatever? Yes there is; although there is a great deal of Scripture which the priests have been pleased to make, without revelation, that contradicts this idea; and the traditions of the fathers contradict it, not the traditions of the Prophets and Apostles, but of our fathers, those who have lived in the dark ages of the world, and the great majority of those who live now; for I do not know of a darker period in the history of the world, than that of the nineteenth century, apart from the light of the new and everlasting covenant.

Brigham Young: J.D., II, 133.

He [Joseph Smith] lived until he accomplished all that God raised him up to do here in the flesh, then he went to the other side of the veil to fill his place and mission there. His works will follow him there, and he and his brethren will labor for the accomplishment of the purposes of God there, as we are doing here.

Wilford Woodruff: J.D., XVI, 38.
The Lord is no respecter of persons and the fifty thousand millions of human beings who are supposed to have lived on the earth from the days the ancient servants of God were put to death, to the restoration of the Gospel through Joseph Smith, never having had the privilege of hearing the Gospel, are not going to remain in the eternal world without the privilege of hearing the Gospel; but they will be preached to by Joseph Smith and the Prophets, Patriarchs and Elders who have received the Priesthood on the earth in these latter days. Many of them will receive their testimony, but somebody must administer to them in the flesh, that they may be judged according to men in the spirit, and have part in the first resurrection, just the same as though they had heard the Gospel in the flesh.

Wilford Woodruff: J.D., XVI, 39.

When you die and go to the spirit world, you will labor for years, trying to convert individuals who will be taking their own course. Some of them will repent; some of them will listen. Another group will be rebellious, following their own will and notion, and that group will get smaller and smaller until every knee shall humbly bow and every tongue confess.

It may take us thousands of years to do that. But those who are of the blood of Israel, who had they been living, would have received the gospel and are not participants in the blessings, will in a similar manner receive it in the spirit world.

Melvin J. Ballard: Sermons and Missionary Services of Melvin J. Ballard, 246-247.

The penalty of Adam's sin having been removed through the atonement, it now became the privilege of all men, in all nations, to partake of the salvation provided by the great Mediator.

And this provision applies not only to the living, but also to the dead, so that all men who have existed in all ages, who do exist now, or who will exist while the earth shall stand, may be placed upon the same footing, and that all men may have the privilege, living or dead, of accepting the conditions of the great plan of redemption provided by the Father, through the Son, before the world was; and that the justice and mercy of God may be applied to every being, living or dead, that ever has existed, that does now exist, or that ever will exist.

John Taylor: Mediation and Atonement, 176.

I do not know whether brother Pitt has preached much in the world, but I do know that he has labored for the benefit of the Saints of God. But he will preach now. He has gone to the other side of the vail, and he will preach there to large assemblies of spirits. He has been faithful and he will receive a crown of life. His body will lie in the tomb a few years, and but a few.

Brother Pitt has gone before his family to prepare a place for them. I say to them, let your hearts rejoice before the Lord. You are left alone, he has gone before you, but he will prepare the way. He is not going to lie in the spirit world without having something to do. There those who have gone before us have something to do as well as we
have here. They are laboring to prepare the inhabitants of the
Spirit world for the coming of Christ, the same as we are trying to
prepare the inhabitants of the earth for the same great event.
Wilford Woodruff: J. D., XV, 245-246.

Some people dream, you know, and think, and teach that all the
glory they ever expect to have in the world to come is to sit in the
light and glory of the Son of God, and sing praises and songs of joy
and gratitude all their immortal lives. We do not believe in any such
things. We believe that every man will have his work to do in the
other world, just as surely as he had it to do here, and a greater
work than he can do here. We believe that we are on the road of
advancement, of development in knowledge, in understanding, and in
every good thing, and that we will continue to grow, advance, and
develop throughout the eternities that are before us. That is what
we believe.
Joseph F. Smith: Gospel Doctrine, 443.

I have always believed, and still do believe with all my soul
that such men as Peter and James and the twelve disciples chosen of
the Savior in his time, have been engaged all the centuries that have
passed since their martyrdom for the testimony of Jesus Christ, in
proclaiming liberty to the captives in the spirit world and in opening
their prison doors. I do not believe that they could be employed in
any greater work. Their special calling and anointing of the Lord
himself was to save the world, to proclaim liberty to the captives,
and the opening of the prison doors to those who were bound in chains
of darkness, superstition, and ignorance. I believe that the disciples
who have passed away in this dispensation—Joseph, the Prophet, and his
brother Hyrum, and Brigham and Heber, and Willard, and Daniel, and
John, and Wilford and all the rest of the prophets who have lived in
this dispensation, and who have been intimately associated with the
work of redemption and the other ordinances of the gospel of the Son of
God in this world, are preaching that same gospel that they lived and
preached here, to those who are in darkness in the spirit world and
who had not the knowledge before they went. The gospel must be
preached to them. We are not perfect without them—they cannot be
perfect without us.

Now, among all these millions of spirits that have lived in the
earth and have passed away, from generation to generation, since the
beginning of the world, without the knowledge of the gospel—among them
you may count that at least one-half are women. Who is going to preach
the gospel to the women? Who is going to carry the testimony of Jesus
Christ to the hearts of the women who have passed away without a
knowledge of the gospel? Well, to my mind, it is a simple thing.
These good sisters who have been set apart, ordained to the work,
called to it, authorized by the authority of the holy priesthood to
minister for their sex, in the House of God for the living and for the
dead, will be fully authorized and empowered to preach the gospel and
minister to women while the elders and prophets are preaching to the
men. The things we experience here are typical of the things of God,
and the life beyond us. There is a great similarity between God's
purposes as manifested here and his purposes as carried out in his

presence and kingdom. Those who are authorized to preach the gospel here are appointed here to do that work will not be idle after they have passed away, but will continue to exercise the rights that they obtained here under the priesthood of the Son of God to minister for the salvation of those who have died without a knowledge of the truth.


This gospel revealed to the Prophet Joseph is already being preached to the spirits in prison, to those who have passed away from this stage of action into the spirit world without the knowledge of the gospel. Joseph Smith is preaching that gospel to them. So is Hyrum Smith. So is Brigham Young, and so are all the faithful apostles that lived in this dispensation under the administration of the Prophet Joseph. They are there, having carried with them from here the holy priesthood that they received under authority, and which was conferred upon them in prison, for Christ, when his body lay in the tomb, went to proclaim liberty to the captives and opened the prison doors to them that were bound. Not only are these engaged in that work, but hundreds and thousands of others: the elders that have died in the mission field have not finished their missions, but they are continuing in the spirit world. Possibly the Lord saw it necessary or proper to call them hence as he did. I am not going to question that thought, at least, nor dispute it.


**Advancement in the Spirit World**

A man cannot commit the unpardonable sin after the dissolution of the body, and there is a way possible for escape. *Knowledge saves a man; and in the world of spirits no man can be exalted but by knowledge.*


As for my going into the immediate presence of God when I die, I do not expect it, but I expect to go into the world of spirits and associate with my brethren, and preach the Gospel in the spiritual world, and prepare myself in every necessary way to receive my body again, and then enter through the wall into the celestial world. I never shall come into the presence of my Father and God until I have received my resurrected body, neither will any other person; and I doubt whether all those who profess to be saints will ever be gathered with the spirits of the just in the spiritual world but they will be left where they attain to. The righteous are gathered to the spirit world to prepare for the resurrection of their bodies.


The times of sojourn of a spirit in the world of spirits, and also its privileges, and degrees of enjoyment or suffering while there, depend much on its preparations while in the flesh.

Parley P. Pratt: *Key to Theology*, 128.

The conscious life of the spirit goes on in a higher world,
where "improvement and progression hath one eternal round."


In relation to the deliverance of spirits from their prison house, of course, we believe that can only be done after the gospel has been preached to them in the spirit, and they have accepted the same, and the work necessary to their redemption by the living be done for them.

Joseph F. Smith: Improvement Era, V, 146.

There is a difference between those who receive the light of the gospel and the testimony of Jesus Christ and rebel against that light and reject it, thereby putting Christ to an open shame and crucifying him, and those who referred to by Alma: "Therefore the wicked remain as though there had been no redemption made." [Alma 12:17-18] These are not under as great a condemnation as those who have received it and rejected it; but so long as they remain unrepentant and wicked, there is no redemption for them any more than for others; but it is possible that these may repent in the spirit world.


If you do not cultivate yourselves, and cultivate your spirits in this state of existence, it is just as true as there is a God that liveth, you will have to go into subjection there. Now you may reflect upon it, you never will obtain your resurrected bodies, until you bring your spirits into subjection. I am not talking to this earthly house of mine, neither am I talking to your bodies, but I am speaking to your spirits. I am not talking as to people who are not in the house. Are not your spirits in the house? Are not your bodies your houses, your tabernacles or temples, and places for your spirits? Look at it; reflect upon it. If you keep your spirits trained according to the wisdom and fear of God, you will attain to the salvation of both body and spirit. I ask, then, if it is your spirits that must be brought into subjection? It is; and if you do not do that in those bodies, you will have to go into another estate to do it. You have got to train yourselves according to the law of God, or you will never obtain your resurrected bodies.


The spirit, without the body is not perfect. It is not capacitated, without the body, to possess a fulness of the glory of God, and therefore it cannot, without the body, fulfill its destiny.

While we are in mortality we are clogged, and we see as through a glass darkly, we see only in part, and it is difficult for us to comprehend the smallest things with which we are associated. But when we put on immortality, our condition will be very different, for we ascend into an enlarged sphere; although we shall not become perfect immediately after our departure from the body, for the spirit without the body is not perfect, and the body without the spirit is dead. The disembodied spirit during the interval of the death of the body and its resurrection from the grave is not perfect, hence it is not prepared
to enter into the exaltation of the celestial kingdom; but it has the
privilege of soaring in the midst of immortal beings, and of enjoying,
to a certain extent, the presence of God, not the fulness of his glory,
not the fulness of the reward which we are seeking and which we are
destined to receive, if found faithful to the law of the celestial
kingdom, but only in part.

The righteous spirit that departs from this earth is assigned
its place in the Paradise of God; it has its privileges and honors
which are in point of excellency, far above and beyond human compre-
hension; and in this sphere of action, enjoying this partial reward
for its righteous conduct on the earth, it continues its labors, and
in this respect is very different from the state of the body from
which it is released. For while the body sleeps and decays, the
spirit receives a new birth; to it the portals of life are opened. It
is born again into the presence of God.

Instead of continuing here among the things of time, surrounded
as we are with the weaknesses of a fallen world, and subject to
earthly cares and sorrows, they are freed from them to enter a state
of joy, glory and exaltation; not a fulness of any one of them, but to
await the morning of the resurrection of the just, to come forth from
the grave to redeem the body, and to be reunited with it, and thus
become a living soul, an immortal being never more to die.

Joseph F. Smith: Gospel Doctrine, 553-555.

The exercise of faith is an operation of the spirit of man,
and so is repentance. These lead to obedience and obedience to
acceptance with God. The body without the spirit is dead and can
neither believe, repent nor obey, but the spirit without the body is
active, sentient, and capable of exercising all of its powers that are
adapted to a spiritual sphere. It is only through the medium of the
body, however, that the spirit can handle, experience and fully con-
trol or be subjected to corporeal things. That part of the gospel
which pertains to earthly ordinances and observances is, therefore,
unapproachable to the disembodied. But they can learn and submit to
all its spiritual laws and influences and "live according to God in
the spirit." They can hear the gospel, for Christ preached it to
many of them; they can obey, for He not only proclaimed liberty to
them but "He led captivity captive," and they must therefore have
repented and become acceptable to God. As one of the early fathers of
the slain Redeemer, "He went into hades alone, but he came forth with
a multitude."

And thus, in the due time of the Lord, all who have dwelt upon
the earth in any age, Jew, Gentile, Heathen, Christian, may hear the
glad tidings of the everlasting gospel preached by those appointed and
authorized, and have an opportunity of repentance, improvement and
reconciliation. But the ordinances which belong to the sphere of
mortality cannot be received in a spiritual estate; they belong to the
flesh and must be attended to in the flesh.

Charles W. Penrose: "Mormon" Doctrine, 34-35.

Some folk get the notion that the problems of life will at
once clear up, and they will know that this is the gospel of Christ when they die. I have heard people say they believe when they die, they will see Peter and that he will clear it all up. I said, "You never will see Peter until you accept the gospel of the Lord Jesus Christ, at the hands of the elders of the Church, living or dead. They will meet these men to whom this right and authority has been given, for this generation shall receive it at the hands of those who have been honored with the priesthood of this dispensation. Living or dead, they shall not hear it from anyone else."

So men won't know any more when they are dead than when they are living, only they will have passed through the change called death. They will not understand the truths of the gospel only by the same process as they hear the gospel preached in the spirit world, they will respond just as our fathers and mothers have, with a glad heart. They will love it and embrace it. It will then be easy to know who they are. They who have died without the knowledge of the truth, they who will receive it with glad hearts, they also will be candidates for celestial glory.

Melvin J. Ballard: Sermons and Missionary Services of Melvin J. Ballard, 246.

Christ's Mission To The Spirit World

Jesus himself set the example and pattern for others. While his body lay in the silent tomb, his noble spirit was not idle; hence, Peter says, that Jesus being put to death in the flesh, was quickened by the spirit, by which also he went and preached to the spirits in prison that were sometimes disobedient in the days of Noah, &c. Jesus entered the prison house of those persons who were destroyed in the mighty flood, and preached to them. Those antediluvian spirits had suffered in the prison some two thousand years, and upwards; they needed some information, and Jesus went to enlighten them.

Orson Pratt: J.D., II, 371.

Jesus died to redeem the world. Did his body lay in the tomb? Did his spirit leave his body? Yes. Where did his spirit go, you may inquire? I do not know that I can tell you any better than what the ancient Apostle has told it; he says he went to prison to preach to the spirits.

Brigham Young: J.D., III, 96.

... Where did the thief go? Wherever Jesus went, the thief went, and he had the privilege of hearing Jesus preach the Gospel, so that he might have the chance of being judged according to men in the flesh, but living according to God in the spirit.

Charles W. Penrose: J.D., XXIV, 95.

Jesus himself preached to the antediluvian world, who had been in prison for thousands of years.

Wilford Woodruff: Discourses of Wilford Woodruff, 151.

While man dies and lays down his body, he has not power under
any circumstance to raise it again, only through the power of Jesus and His intercession and atonement; for the Redeemer has proclaimed Himself to be the Resurrection and the Life; and it is by this resurrection power which He possesses, as the gift of God through obedience to the will of the Father, that the dead shall hear the voice of God and shall live. Hence He not only becomes the first fruits of those that slept, having conquered death Himself and triumphed over it, but He also becomes the means of the resurrection of all men from the dead.

John Taylor: Mediation and Atonement, 144.

Alma understood this matter and makes it very plain. Alma harmonises with Christ. Christ harmonises with Alma. Alma says the righteous go to paradise. Christ said the thief would go to paradise. Whether the thief, because of his penitence, may be classed with the righteous or not is not altogether clear. Probably the Savior considered him worthy to go to paradise. At any rate, it is evident that He accepted the thief's humble petition, "Lord, remember me when thou comest into thy kingdom," and He gave him the assurance that he should be with Him in paradise. It may be possible that the word "paradise," in this instance, is a mistranslation, and that the spirit world is meant. An evidence in favor of this is the statement by Peter that Jesus, while His body lay in the tomb, went and preached unto the spirits in prison. Be this as it may, however, there is no doubt that Alma perfectly understood that there were places prepared both for the righteous and the wicked and that the latter class, at least, would not go where God is as soon as they departed this life.

George Q. Cannon: Gospel Truth, 74.

Jesus had not finished his work when his body was slain, neither did he finish it after his resurrection from the dead, although he had accomplished the purpose for which he then came to the earth, he had not fulfilled all his work. And when will he? Not until he has redeemed and saved every son and daughter of our father Adam that has or ever will be born upon this earth to the end of time, except the sons of perdition. That is his mission.

Joseph F. Smith: Gospel Doctrine, 556.

To my mind, there isn't anything so great and so glorious in this world as to labor for the salvation of the living and for the redemption of the dead. We read of the Savior going to preach the gospel to the spirits in prison, when his body lay in the tomb. That was a part of the great mission he had to perform. He was sent not only to preach the gospel to those dwelling in mortality, but he was foreordained and anointed of God to open the doors of the prison house to those in bondage and to proclaim his gospel to them.


There is an opportunity for men who are in the spirit to receive the Gospel. Jesus, while his body lay in the grave two nights and one day, went to the world of spirits to show the brethren how they should build up the kingdom, and bring spirits to the knowledge of the truth in the spirit world; he went to set them the pattern
there, as he had done on this earth. Hence you conceive that there, spirits have the privilege of embracing the truth.


**Division In The Spirit World**

Where then does the spirit go on its departure from its earthly tabernacle? It passes to the next sphere of human existence, called the world of spirits, a veil being drawn between us in the flesh, and the world of spirits. Well, says one, is there no more than one place in the spirit world. Yes, there are many places and degrees in that world as in this.


If they reject the gospel here, they have not the privilege of entering into the prison in the spirit world, and of again hearing the gospel among those who never heard it while in the flesh: God's justice requires those who reject the gospel to be damned, instead of being favored with a prison among those who are less guilty. Those in prison are in an intermediate state: they are not saved, neither are they irrecoverably lost: but when the gospel is preached to them it will decide their fate, redeeming those who receive it, and damning those who reject it; the one rising to light, glory, and happiness—and the other falling to darkness, damnation, and misery. And thus will the living and the dead be judged by the same gospel; and the mercy and justice of God be manifested to all without partiality. It will be perceived that the message of the gospel either saves or damns, instead of sending their spirits to an intermediate state.


The prophet lays down his body, he lays down his life, and his spirit goes to the world of spirits; the persecutor of the Prophet dies, and he goes to Hades; they both go to one place, and they are not to be separated yet.

I know it is a startling idea to say that the Prophet and the persecutor of the Prophet, all go to prison together... but they have not got their bodies yet, consequently they are in prison.

Brigham Young: *J.D.*, III, 94-95.

This I say of every son and daughter of Adam, Prophets, Priests, and those who slew the Prophets, all go to prison; the Elders of this Church go there and there continue their labors....

Brigham Young: *J.D.*, III, 96.

The essential features of the intermediate state are deducible from the Lord's parable of the rich man and Lazarus. Read Luke 16:19-31. While it would be critically unfair to affirm doctrinal principles on the incidents of an ordinary story, we cannot admit that Christ would teach falsely even in parable, and therefore we accept as true our Lord's portrayal of conditions in the spirit world. That righteous and unrighteous dwell apart between death and resurrection
is made clear. Paradise, or, as the Jews liked to designate that blessed abode, "Abraham's bosom," is not the place of final glory, any more than the hell to which the rich man's spirit went is the final habitation of the lost. Between the two, however, "there is a great gulf fixed." To that intermediate state of existence man's works do follow them (Rev. 14:13), and the dead shall find that in their bodyless state their condition is that for which they have prepared themselves while in the flesh.

James E. Talmage: Handbook of the Restoration, 375.

"In the Spirit World," says Parley P. Pratt, "are all the varieties and grades of intellectual beings which exist in the present world. For instance, Jesus Christ and the thief on the cross both went to the same place." That is to say, they both went to the Spirit World.

Orson F. Whitney: Improvement Era, XXIII, 318.

The opinions of men as to where and what paradise is, are of but little value. It is at least the abode of spirits, good and bad.

Moses Thatcher: J.D., XXVI, 312.

When the Elders of Israel leave this place, and go forth among the wicked, it is not their privilege to mingle with them [the unrighteous] in any of their worldly exercises; for if they do, the devil will obtain an advantage over them, and succeed in drawing them away from the path of their duty.

Brigham Young: J.D., I, 47.

Where do the spirits of the wicked go? To the same place or kingdom pertaining to this earth. They do not go to the depths of hell, neither can they until they become angels of devils.


The Jews of Christ's day believed that there were two divisions of the spirit world—Paradise and Tartarus. The good went to the former, the bad to the latter. Jesus promised the repentant thief on the cross: "Today shalt thou be with me in Paradise." This is not the abode of the Eternal Father but of departed spirits, where they wait until the resurrection. A place of instruction and preparation, of peace and rest, of joy and serenity, of progress toward perfection. And into this abode of the just Christ led from Tartarus the spirits purified and chastened through their captivity, who were disobedient in the flesh in the days of Noah, but had suffered for their rebellion and in the spirit had gladly received the gospel through His ministrations.

Charles W. Penrose: "Mormon" Doctrine, 34.

Family Association In The Spirit World

There is a little army of my children gone before me, and will be there to welcome me when I go hence; and then look at the train that will follow after me! I believe that children behind the vail, have
more sympathy, care and interest in the welfare of their friends in
mortality than when they are here; and do they pray for father? Yes;
just as much as I do. Can they approach the Lord more near than I can?
Yes, and they no doubt pray, "O Lord God, I ask thee in the name of
Jesus, to remember my good father, and my good brothers and sisters,
who are still in mortality."

Heber C. Kimball: _J.D., X, 371._

What is more desirable than that we should meet with our
fathers and our mothers, with our brethren and our sisters, with our
wives and our children, with our beloved associates and kindred in
the spirit world, knowing each other, identifying each other by the
marks we knew in the flesh and by the associations that familiarise
each to the other in mortal life? What do we want better than that?
What is there for any religion superior to that? I know of nothing.

Joseph F. Smith: _The Latter-day Prophets and The
Doctrine and Covenants,_ III, 168.

Do you not think they are interested about us? I tell you they
are. And I desire when I die, and my spirit goes into the spirit world,
to meet these men and to go where they are; and I wish to live in that
way and manner so as to be worthy of this blessing.

Wilford Woodruff: _J.D.,_ XXI, 318.

It is true, we do not like to lose a good, kind companion, a
wife, a husband, a child, a brother, a sister, or any of our near and
dear friends or relatives; but we have to do it, and it is right and
proper that we should. They go a little before us; when we get there
they will receive and welcome us, and say, "God bless you, you have
come at last." That is the way I look at it. I expect to strike hands
and embrace my friends who have gone before, who have proved themselves
faithful and true.

John Taylor: _J.D.,_ XVIII, 313.

I cannot express the joy I feel at the thought of meeting my
father, and my precious mother, who gave me birth in the midst of
persecution and poverty, who bore me in her arms and was patient,
forbearing, tender and true during all my helpless moments in the
world. The thought of meeting her, who can express the joy? The
thought of meeting my children who have preceded me beyond the veil,
and of meeting my kindred and my friends, what happiness it affords!
For I know that I shall meet them there. God has shown me that this
is true. He has made it clear to me, in answer to my prayer and
devotion, as he has made it clear to the understanding of all men who
have sought diligently to know him.


Location Of The Spirit World

It has been the idea of many that the spirit goes directly to
God who gave it. Does it remain there? Go on to the great battlefield
of the past, and if they could be seen the spirits of the slain are
hovering around their dust. They stay about this earth until there is another call for them.

Brigham Young: J.D., XIII, 76.

To go back then, into the presence of God, is to be placed in a condition wherein his presence can be seen. It does not mean, in all cases, that people who return into his presence are immediately placed within a few yards or rods, or within a short distance of his person.

Orson Pratt: J.D., XVI, 365.

When you have learned to become obedient to the father that dwells upon the earth, to the Father and God of this earth, and obedient to the messengers He sends—when you have done all that, remember you are not going to leave this earth. You will never leave it until you become qualified, and capable, and capacitated to become a father on an earth yourselves. Not one soul of you ever will leave this earth, for if you go to hell, it is on this earth; and if you go to heaven, it is on this earth; and you will not find it anywhere else.


Ministering Spirits

There is no satisfactory evidence that the spirits of the departed communicate with mortals through spiritual mediums or any of the means commonly employed for that purpose. Evil spirits, no doubt, act as "familiars" or as "controls," and either personate the spirits of the dead or reveal things supposed to be known only to them and their living friends, in order to lead away the credulous, but those who place themselves under the influence of those powers of darkness have no means by which they can compel the presence of the spirits of the just or induce disclosures from them to the living. They are above and beyond the art of such individuals, and the mediums themselves are frequently the dupes of evil spirits, and are thus "deceivers and being deceived."

"My house is a house of order, saith the Lord, and not a house of confusion." When God has anything to reveal, it will come in the way, by the means, and through the persons whom he has appointed. If the living desire to hear from the dead, they should seek to the Lord, and not to those who presume to rush in "where angels fear to tread." The earthly sphere and the sphere of departed spirits are distinct from each other, and a veil is wisely drawn between them. As the living are not in their mortal condition, able to see and converse with the dead, so it is rational to believe, the inhabitants of the spiritual domain are, in their normal condition, shut out from intercourse with men in the flesh. By permission of the Lord, persons on either side of the veil may be manifest to those on the other, but this will certainly be by law and according to the order which God has established. By observing that law and refraining from association with persons and influences that know not God and obey not his gospel, the Latter-day Saints will be more susceptible to the light and
inspiration and revelations that proceed from the eternal father!

Charles W. Penrose: Masterpieces of Latter-day Saint Leaders, 66-67.

But, without going into a particular detail of the offices and duties of the different grades of angels, let us close by saying that the angels gather the elect, and pluck out all that offends. They are the police of heaven and report whatever transpires on earth, and carry the petitions and supplications of men, women, and children to the mansions of remembrance, where they are kept as tokens of obedience by the sanctified, in "golden vials" labelled "the prayers of the saints."


There were heavenly influences there, as though angels were there, and no doubt they were, prepared to escort him hence to the society of those whom he loved and who loved him dearly. I thought of the joy there would be in the spirit land, when Joseph, and Hyrum, and David, and Willard, and Jedediah, and Parley would welcome him to their midst, and the thousands of others who have gone before, and like them have been faithful. What a welcome to their midst will Brother Heber receive! to labor and toil with them in the spirit world in the great work in which we are engaged.


Do you inquire how we are to obtain the genealogies of our fathers, so as to do this work for them which they, when living, had not the opportunity of doing, and which they, as spirits in prison, cannot do? We answer, that it is the duty of all Saints among all nations to search out, as far as possible, their family records, and their genealogies, and their kindred, both the living and the dead; and when you have been diligent and procured all the information within your reach, and have gone into the holy Temple of the Most High, and done what is required of the living for the dead, then God will show you by his Prophets and Seers, and by holy messengers and angels, the genealogies of your fathers, back from generation to generation unto the beginning, or unto the time when the powers, and keys, and ordinations of the priesthood were upon the earth. When you obtain these genealogies, it will be your duty to receive in the holy temple, all the ordinances and sealing powers which were instituted in the councils of the Sons of God before the world was for the salvation, redemption, exaltation, glory, and honor of the dead who died without a knowledge of these things; for you, without your fathers, cannot be made perfect, neither can the ancient fathers who held the priesthood be made perfect without the children.

Orson Pratt: The Seer, 141.

This glorious doctrine bears the key to the sphere within the veil. It regulates the communion of the living with the dead. It saves those who receive it from improper and deceptive spirit communications. Tidings to the living from their friends who have passed away do not come in disorder and confusion, nor by the will of men or women, whether corrupt or pure. Order is maintained in all the works
and ways of God. Knowledge that is needful concerning the spiritual sphere will come through an appointed channel and in the appointed place. The temple where the ordinances can be administered for the dead is the place to hear from the dead. The Priesthood in the flesh, when it is necessary, will receive communications from the Priesthood behind the veil. Most holy conversations on all things pertaining to the redemption of the race, belong in the places prepared in the temples.


Demons, foul or unclean spirits, adulterous or murderous spirits, those who love or make a lie, can communicate with beings in the flesh, as well as those who are more true and virtuous.

Again—the spirits who are ignorant, uncultivated, and who remain in error, can communicate through the same medium as those better informed.

Parley P. Pratt: J.Da., II, 43.

And when kings, and princes, and captains, and great men, according to the greatness of the world, go into the world of spirits, they will not have as much power as they had here upon the earth. We can hear of their spirits trying to peep, and mutter, and mock, and rap, and cause tables to dance, and chairs to move from one place to another, but that is all the power they have.

Heber C. Kimball: J.Da., II, 150.

By dreams, visions, voices, and other manifestations, spirits behind the "Veil" have been able to make known their wishes to surviving relatives in the flesh, so that their leftover work might be done for them, the records of their ancestors secured, and they in like manner redeemed through sacred ordinances performed in their behalf and necessary to their progress and happiness in the Spirit World and in spheres beyond.


There are angels and spirits who, no doubt, have assigned to them the care of the men and women who walk upon earth. Man is not alone; he walks in the midst of such heavenly company, from whom he may expect help if he seek it properly and strongly.

John A. Widtsoe: Rational Theology, 68.

Yes, the "dead," or the departed, do return; for they are no more dead than we are. Nay, not so much.

Orson F. Whitney: Improvement Era, XXIII, 235.

There are some of our brethren and sisters, perhaps, who are very anxious to see their little children after they depart this life. The Lord sometimes gives them a vision of their departed little ones, not of their spirits, but as they will appear in the morning of the resurrection, in order that they may know and recognize them.

Orson Pratt: J.Da., XVI, 335.

I have had the administration of angels in my day and time,
though I never prayed for an angel. I have had, in several instances, the administration of holy messengers.

Wilford Woodruff: Discourses of Wilford Woodruff, 286.

I know very well that, whether we are active or not, the invisible spirits are active. And every person who desires and strives to be a Saint is closely watched by fallen spirits that came here when Lucifer fell, and by the spirits of wicked persons who have been here in tabernacles and departed from them, but who are still under the control of the prince of the power of the air. Those spirits are never idle; they are watching every person who wishes to do right, and are continually prompting them to do wrong.

Brigham Young: J.D., VII, 239.

We are told by the Prophet Joseph Smith, that "there are no angels who minister to this earth but those who do belong or have belonged to it." Hence, when messengers are sent to minister to the inhabitants of this earth, they are not strangers, but from the ranks of our kinred, friends, and fellow-beings and fellow-servants.

Joseph F. Smith: Gospel Doctrine, 546.

He is near by, His angels are our associates, they are with us and around about us, and watch over us, and take care of us, and lead us, and guide us, and administer to our wants in their ministry and in their holy calling unto which they are appointed. We are told in the Bible that angels are ministering spirits to minister to those who shall become heirs of salvation.


Spirits are of two kinds—the unembodied and the disembodied; that is to say, those who have not tabernacled in the flesh, and those who, after taking bodies on earth, have passed out of them into the Spirit World. But whether it be of the one class or of the other, permission from the Father of Spirits would have to be obtained before one of his children, either an unembodied or a disembodied spirit, could make itself manifest to mortals. The Book of Job is virtually based upon a similar principle. Satan, with all his power and all his agency, could do nothing against Job, until God had given him leave to afflict that righteous man for the purpose of testing his integrity.

Orson F. Whitney: Improvement Era, XXIII, 232.

Priesthood And Authority In The Spirit World

Eight years ago he came near dying; I was impressed to ordain him a High Priest. I ordained him, and I do know that that had a saving effect upon the boy, and God has had respect to him.

Heber C. Kimball: J.D., x, 372.

Joseph Smith will hold the keys; he will rule, govern, and control all things in the spiritual world pertaining to this dispensation, until he has finished his work.

Neither will the work in the spirit world be carried on exclusively by the men holding the Priesthood. The sisters who have made covenant with the Lord and who have received blessings and power in the temples will also have much to do in that work.

We must, therefore, learn the laws of heaven, which are the laws of the gospel, live and obey them with all our hearts, and in faith abide in them, perfecting ourselves thereby, in order to receive the fulness of the glory of that kingdom.

For I believe that those who have been chosen in this dispensation and in former dispensations, to lay the foundation of God's work in the midst of the children of men, for their salvation and exaltation, will not be deprived in the spirit world from looking down upon the results of their own labors, efforts and mission assigned them by the wisdom and purpose of God, to help to redeem and to reclaim the children of the Father from their sins. So I feel quite confident that the eye of Joseph, the prophet, and of the martyrs of this dispensation, and of Brigham, and John, and Wilford, and those faithful men who were associated with them in their ministry upon the earth, are carefully guarding the interests of the kingdom of God in which they labored and for which they strove during their mortal lives. I believe they are as deeply interested in our welfare today, if not with greater capacity, with far more interest, behind the veil, than they were in the flesh. I believe they know more; I believe their minds have expanded beyond their comprehension in mortal life, and their interests are enlarged and expanded in the work of the Lord to which they gave their lives and their best service. Although some may feel and think that it is a little extreme to take this view, yet I believe that it is true; and I have a feeling in my heart that I stand in the presence not only of the Father and of the Son, but in the presence of those whom God commissioned, raised up, and inspired, to lay the foundations of the work in which we are engaged.

**Reality Of The Spirit World**

The light of faith leads the heart to believe in a life which follows the present life.

All fear of this death has been removed from the Latter-day Saints. They have no dread of the temporal death, because they know that as death came upon them by the transgression of Adam, so by the righteousness of Jesus Christ shall life come unto them, and though they die they shall live again. Possessing this knowledge, they have joy even in death, for they know that they shall rise again and shall meet again beyond the grave. They know that the Spirit dies not at all; that it passes through no change, except the change from imprisonment in this mortal clay to freedom and to the sphere in which it acted
before it came to this life.


As we think of another world it may seem strange and unreal because it is a world unknown; but it could not be any more unknown than this one was when we entered it. We came here as strangers, and surely we will never be more helpless than we were when we were born.

Hugh B. Brown: Eternal Quest, 45.

This stage of existence is progress towards death. That which we call death is the door into the life of living.

What we call death Jesus referred to as sleep. "Lazarus sleeps," he said to his disciples. "The damsel sleepeth," were his comforting words to the bereaved and sorrowing parents of a little girl. Indeed, to the Savior of the world there is no such thing as death—with life—eternal life.

David O. McKay: Gospel Ideals, 58.

In what, then, does true immortality consist? It consists in the persistence of personality after death. The Savior's heartbeats were silenced, his body placed in the tomb; but his personality, the eternal part, lived and moved and had its being in the eternal beyond to which his persecutors were unresponsive and dead.

Personality is persistent, and that is the message of comfort, that is the real way in which death is conquered. Death cannot touch the spirit of man.


But is the dissolution of the body the end of existence? Not at all. We have seen that the part of man that comes from lives on when that which comes from earth returns to the earth. Yet, this is not sufficient.

Charles W. Penrose: Mormon Doctrine, 41.

The unseen world is much larger and greater and much more important than the world that is seen, the world in which we live. The world in which we live is greatly magnified by the fact that we can behold it with our mortal eyes. The unseen world suffers in this respect, because we do not see it with the mortal eye. Somebody may ask: "Can it be seen?" Yes, oh, yes, indeed, it can be seen. "But how shall we see it?" We must look at it through our spiritual eye, or in other words, the eye of faith. There is no doubt that what it exists, that greater world, and that it is very substantial.

Rudger Clawson: The Latter-day Prophets and the Doctrine and Covenants, IV, 413-414.

It is understood, and is so written, that when the inhabitants of the earth pass through what is called the valley of death, that which is in the tabernacle leaves it, and goes into the world of spirits, which is called hades or hell.

Brigham Young: J.D., II, 137.
There is no death except to those who die in sin, without the sure and steadfast hope of the resurrection of the just. There is no death where we continue in the knowledge of the truth and have hope of a glorious resurrection.


Spiritual Attributes, Capabilities, And Characteristics

There is no such thing as immaterial matter. All spirit is matter, but it is more fine or pure, and can only be discerned by purer eyes.

*Doctrine and Covenants* 131:7.

The spirit of man has eyes, as well as his body. The eyes of the spirit are in conjunction with the eyes of the body. When things are seen naturally, the eyes of the spirit behold through the instrumentality of the bodily eyes. When things are beheld spiritually, the spiritual eyes discern without the aid of the natural eyes. Hence, a blind man can see spiritually, though he may be perfectly ignorant of the process of natural seeing. So, likewise, millions may see naturally, and yet be perfectly ignorant of the process of spiritual seeing.


There is a language in the spirit world that can communicate more to the mind in one minute than could be learned here in a hundred years of intense study and reasoning. There is an eternity of knowledge.

Orson Pratt: *Masterful Discourses And Writings Of Orson Pratt*, 531.

They move with ease and like lightning. If you want to visit Jerusalem, or this, that, or the other place—and I presume we will be permitted if we desire—there we are, looking at its streets. If we want to behold Jerusalem as it was in the days of the Savior; of if we want to see the Garden of Eden as it was when created, there we are, and we see it as it existed spiritually, for it was created first spiritually and then temporally, and spiritually it still remains. . . . If they wish to visit other planets, they will be there.

Brigham Young: *J.D.*, XIV, 231.

It is the spirit, the soul that is within us that bears witness to the immortality of the soul.


I am not giving this as argument but merely as an illustration of the fact that the spirit when free from the body which is subject to disease, is whole, possessing the loving characteristics and beautiful virtues that were so well-known in the loved one here, and so this is my witness and testimony to you today.

When I lay down this tabernacle of clay, my spirit will return to God who gave it. What can I retain of this world when I have done with it in this mortal state? I do not know of anything I can take with me, I came into the world naked, and I shall go from it taking nothing with me.


I believe we shall be freed, in the next world, in a great measure, from these narrow, contracted methods of thinking. Instead of thinking in one channel, and following up one certain course of reasoning to find a certain truth, knowledge will rush in from all quarters; it will come in like the light which flows from the sun, penetrating every part, informing the spirit, and giving understanding concerning ten thousand things at the same time; and the mind will be capable of receiving and retaining all.

When I speak of the future state of man, and the situation of our spirits between death and the resurrection, I long for the experience and knowledge to be gained in that state, as well as this. We shall learn many more things there; we need not suppose our five senses connect us with all the things of heaven, and earth, and eternity, and space; we need not think that we are conversant with all the elements of nature, through the medium of the senses God has given us here.

Orson Pratt: J.D., II, 296-297.

I think that the spirit before and after this probation, possesses greater facilities, eye, manifold greater, for the acquisition of knowledge, than while manacled and shut up in the prison-house of mortality.

Joseph F. Smith: Gospel Doctrine, 15.

I think we will find when we shuffle off this mortal coil, when we get rid of the trammels of the mortal body, and enter into the spirit state, we shall be if anything more intelligent than when in the body. We shall not be bound by the same laws that now bind our mortal flesh, and we will be able to comprehend a great many things which were very hard for us to get a little inkling of while in the mortal tabernacle.

Charles W. Penrose: J.D., XXIV, 94.

... When the spirit is separated from the tabernacle it still retains the power of seeing, hearing, feeling, tasting, smelling and conversing; but the tabernacle loses all these powers, the moment the spirit takes its departure.

Erastus Snow: J.D., XIX, 273.

When you are in the spirit world, everything there will appear as natural as things now do. Spirits will be familiar with spirits in the spirit world—will converse, behold, and exercise every variety of communication one with another as familiarly and naturally as while here in tabernacles.

Brigham Young: J.D., VII, 239.
State Of Children In The Spirit World

There are many of the Latter-day Saint mothers who have mourned the loss of their little children, and many mothers have felt that they themselves had committed some great sin, else their little ones would not be taken from them. Now, to such mothers let me say, do not accuse the Lord of taking your little ones from you, nor feel that you have committed any great sin, that those little ones are taken from you, because the Lord loves little children and he will not treat them unkindly, nor without mercy, for through the blood of his atonement they shall come forth in the morning of the resurrection with his saints, and they shall be glorified according to the works they would have accomplished in the earth had they lived.


Now, then, what of your daughters who have died and have not been sealed to some man? Unless it is made known to you, let their case rest. They will make known to you the agreements and contracts they have mutually entered into. The sealing power shall be forever and ever with this Church, and provisions will be made for them. We cannot run faster than the Lord has provided the way. Their blessings and privileges will come to them in due time. In the meantime, they are safe.

Melvin J. Ballard: Sermons and Missionary Services of Melvin J. Ballard, 260.

But, with little children who are taken away in infancy and innocence before they have reached the years of accountability, and are not capable of committing sin, the gospel reveals to us the fact that they are redeemed, and Satan has no power over them. Neither has death any power over them.

... In the wisdom of the Father, who doeth all things well, those who are cut down as little children are, without any responsibility for their taking off, they, themselves, not having the intelligence and wisdom to take care of themselves and to understand the laws of life, and in the wisdom and mercy and economy of God our heavenly Father, all that could have been obtained and enjoyed by them if they had been permitted to live in the flesh will be provided for them hereafter. They will lose nothing by being taken away from us in this way.

Joseph F. Smith: Gospel Doctrine, 570-571.

State Of The Righteous In The Spirit World

There will be no fear of mobs, persecutions, or malicious lawsuits and arrests; but it will be an eternity of felicity.

Joseph Smith: D.H.C., VI, 316.

It is true, they will go back to where Jesus is; they will have communion with him, and behold his face, but they will not always
remain in one particular place or position; they will have their works to perform, as we have in this life.

Orson Pratt: *J.

He [Willard Richards'] has gone to the world of spirits to engage in a work he could not do if he had remained in the flesh. I do not believe he could have done as much work for the general good of the cause of God, had he remained in the flesh, as he can accomplish now in the spirit; for there is a work to do there—the Gospel to preach, Israel to gather that they may purify themselves, and become united in one heart and mind.


Is a Saint subject to the power of the Devil in the spirit world? No, because he has gained the victory through faith, and can command Satan, and he must obey.


The Latter-day Saints who have been faithful, . . . when they leave this state of existence, . . . are placed in a position that Satan has no power over them; he cannot tempt them; he cannot afflict them; he can do nothing to interfere with their happiness.

George Q. Cannon: *Gospel Truth,* 76.

None of the children of the Father who are redeemed through obedience, faith, repentance, and baptism for the remission of sins, and who live in that redeemed condition, and die in that condition, are subject to Satan. . . . They are absolutely beyond his reach just as little children are who die without sin.

Joseph F. Smith: *Gospel Doctrine,* 570.

We will take the best men we can find—when they pass through the veil they are in happiness, they are in glory, they go among the disembodied spirits; but they do not go where there are resurrected bodies, for they cannot live there; a Prophet or an Apostle cannot live there. They also go into the spiritual world to live with spirits. Do they commune with the Father and Son? The Father communes with them as He pleases, through the means of angels, or otherwise the Son and Holy Ghost. This is the situation of the Prophet, the Apostle, and all Saints before they receive their resurrected bodies; but they are looking forward to the time when they shall receive their bodies from the dust; and those that have been faithful, probably, will now soon get their resurrected bodies.

Brigham Young: *J.D.,* VI, 293-294.

State Of The Wicked In The Spirit World

. . . Do I love the wicked? Yes, I love them insomuch that I wish they were in hell, that is, a great many of them, for that is the best wish I can wish them. And those that killed Joseph and Hyrum, and David W. Patten, and other Patriarchs and Prophets, I wish they were in hell; though I need not wish that, for in one sense they are in
hell all the time; and if they have not literally gone down into hell they will go there, as the Lord God lives, every one of them, and every man that consented to the acts those murderers performed. That is loving the wicked, to send them there to hell to be burnt out until they are purified.

Heber C. Kimball: J.D., IV, 223.

... Man won't know any more when they are dead than when they are living, only they will have passed through the change called death. They will not understand the truths of the gospel only by the same process as they understand and comprehend them here.

Malvin J. Ballard: Sermons and Missionary Services of Melvin J. Ballard, 246.

If a person hears the gospel and rejects it, then the grave, so far as he is concerned, brings him darkness, and for him there is no labor performed.


Now there must be some intense suffering, some intense misery in connection with the wicked class of spirits in order to cause them to weep and to wall.

Orson Pratt: J.D., II, 238-239.

Then every man and woman who is putting off until the next life the task of correcting and overcoming the weakness of the flesh are sentencing themselves to years of bondage, for no man or woman will come forth in the resurrection until he has completed his work, until he has overcome, until he has done as much as he can do.


Because there is hope of repentance beyond the veil, procrastinate not the day of your repentance; for, as the Prophet Alma has pointed out (Alma 13:27; 34:32-35,) you may find that the gift of repentance will be withheld from you there for a long, long time because of your unworthiness. For repentance is a gift from God, and when man forfeits it he loses the power to repent; he can't turn away from his sins with a contrite heart and with a desire to forsake them, once and forever.


Latter-day Saints especially who commit sin, if they die in their sin, will go to hell, and they will suffer torment there until the day of redemption. But think of the length of time during which they will be in this torment!


Those who had the Gospel in the former dispensations, and were made partakers of its spirit, its knowledge and its powers, and then turned away, and became the enemies of God, and of His Saints, the
malicious and wilful opposers of that which they knew to be true, have
no forgiveness in this world, neither in the spirit world, which is the
world next to come.

Parley P. Pratt: J.D., I, 11.

I do not know how many spirits of the condemned are at work
making white robes for the just and pure; I do not know how much they
are spinning, and how many white robes they are making, for the Saints
and the redeemed; but they have to work out all their indebtedness in
prison. . . .


Temporal Patterned After The Spiritual

The proposition that Earth has a spiritual as well as a
temporal sphere, is a reassertion of the great doctrine of duality,
embodied in ancient and modern revelation, and particularly emphasised
by Joseph, the Seer.

Orson F. Whitney: Improvement Era, XXIII, 317.

Now, brethren, you have got a spirit in you, and that spirit
was created and organised—was born and begotten by our Father and our
God before we ever took these bodies; and these bodies were formed by
him, and through him, and of him, just as much as the spirit was; for
I will tell you, he commenced and brought forth spirits; and then,
when he completed that work, he commenced and brought forth taber-
nacles for those spirits to dwell in, I came through him, both spirit
and body.


The elements and beings in the spirit world are as real and
tangible to spiritual organs as things and beings of the temporal
world are to beings of a temporal state.

Parley P. Pratt: Key To Theology, 126.

. . . That which is spiritual being in the likeness of that which is
temporal; and that which is temporal in the likeness of that which is
spiritual; the spirit of man in the likeness of his person, as also
the spirit of the beast, and every other creature which God has
created.

Doctrine and Covenants 77:2.

. . . Creation had two phases, the first spiritual, the second temporal.
When the Creator made man and beast and fish and fowl, he made them
twice—first in the spirit, then in the body; and the same is true of
trees, shrubs, flowers, and all other created things. They were made
spiritually and temporally, the spirit and the body constituting the
soul.

Orson F. Whitney: Saturday Night Thoughts, 290-291.
Vicarious Work For The Dead

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

*Doctrine and Covenants* 124:33.

Those who have died without the law may have the privilege of receiving these blessings by proxy. That is where our responsibility comes in. We must first teach the gospel to living, and then for those of our families who died without the law we must gather their records that this great and important work can be done for them.

Eldred G. Smith: *The Latter-day Prophets and the Doctrine and Covenants*, IV, 125.

Those on the other side of the veil are ready and anxious to aid in the accomplishment of the labors that devolve upon us in performing vicarious work in the temples.

Heber J. Grant: *Improvement Era*, XI, 582.

Vicarious work for the dead is a biblical and a Christian doctrine. If men are to participate in it, they should determine what kind of service is acceptable to God.

Mark E. Petersen: *Toward A Better Life*, 137.

The doctrine of vicarious service is instinct in the whole law of Moses, and is basic to Christian faith, because Christ vicariously suffered and died for all in an atonement for the fall of Adam.


We will not finish our work until we have saved ourselves, and then not until we shall have saved all depending upon us; for we are to become saviors upon Mount Zion, as well as Christ. We are called to this mission. The dead are not perfect without us, neither are we without them. We have a mission to perform for and in their behalf; we have a certain work to do in order to liberate those who, because of their ignorance and the unfavorable circumstances in which they were placed while here, are unprepared for eternal life; we have to open the door for them, by performing ordinances which they cannot perform for themselves, and which are essential to their release from the "prison-house," to come forth and live according to God in the spirit, and be judged according to man in the flesh.


Those who are exalted will come to their mortal relatives and furnish the needed names, and those who are mortal will go into the temples, and do the work, and by this method all will have work done for them who are entitled to receive it. None will be overlooked or forgotten. In this way the Lord will provide for all of his children
and give every soul the chance to hear and receive the Gospel.


In God's house all things are done in order. There is a right way and a proper place for the administration of ordinances for the dead. The living relatives of those who have departed without an opportunity of obeying the earthly requirements of the plan of salvation, if they have themselves been born of the water and of the spirit, may stand in the name and place of the departed and receive the ordinances to be placed to the credit of the dead. Each sex represents its own. Men are not baptized for women, nor women for men.


Why is it that sometimes only one of a city or household receives the gospel? It was made known to me that it is because of the righteous dead who had received the gospel in the spirit world exercising themselves, and in answer to their prayers elders of the Church were sent to the homes of their posterity that the gospel might be taught to them, and through their righteousness they might be privileged to have a descendant in the flesh do the work for their dead kindred. I want to say to you that it is with greater intensity that the hearts of the fathers and mothers in the spirit world are turned to their children than that our hearts are turned to them.

Melvin J. Ballard: *Sermons and Missionary Services of*

Melvin J. Ballard, 249.

When you have gone as far as you can go, the names of your righteous dead who have embraced the gospel in the spirit world will be given you through the instrumentality of your dead kindred. But only the names of those who have received the gospel will be revealed.

Melvin J. Ballard: *Sermons and Missionary Services of*

Melvin J. Ballard, 251.
APPENDIX B

SPIRITUAL MANIFESTATIONS

The writer of this thesis has taken the liberty of including spiritual manifestations, not only of the Prophets, Seers, and Revelators, but also of the lay membership of the Church. Many of these experiences are informative as well as interesting.
Vision Of The Redemption Of The Dead

On the third day of October, in the year nineteen hundred and eighteen, I sat in my room pondering over the Scriptures and reflecting upon the great atoning sacrifice that was made by the Son of God for the redemption of the world, and the great and wonderful love made manifest by the Father and the Son in the coming of the Redeemer into the world, that through his Atonement and by obedience to the principles of the gospel, mankind might be saved.

While I was thus engaged, my mind reverted to the writings of the Apostle Peter to the primitive saints scattered abroad throughout Pontus, Galatia, Cappadocia, and other parts of Asia where the gospel had been preached after the crucifixion of the Lord. I opened the Bible and read the third and fourth chapters of the first epistle of Peter, and as I read I was greatly impressed, more than I had ever been before, with the following passages:

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit;

"By which also he went and preached unto the spirits in prison;

"Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls were saved by water" (I Peter 3:18-20).

"For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit" (I Peter 4:6).

As I pondered over these things which are written, the eyes of my understanding were opened, and the Spirit of the Lord rested upon me, and I saw the hosts of the dead, both small and great. And there were gathered together in one place an innumerable company of the spirits of the just, who had been faithful in the testimony of Jesus while they lived in mortality, and who had offered sacrifice in the similitude of the great sacrifice of the Son of God, and had suffered tribulation in their Redeemer's name. All these had departed the mortal life, firm in the hope of a glorious resurrection, through the grace of God the Father and his Only Begotten Son, Jesus Christ.

I beheld that they were filled with joy and gladness, and were rejoicing together because the day of their deliverance was at hand. They were assembled awaiting the advent of the Son of God into the spirit world, to declare their redemption from the bands of death. Their sleeping dust was to be restored into its perfect frame, bone to his bone, and the sinews and flesh upon them, the spirit and the body to be united never again to be divided, that they might receive a fulness of joy.

While this vast multitude waited and conversed, rejoicing in the hour of their deliverance from the chains of death, the Son of God appeared, declaring liberty to the captives who had been faithful, and there he preached to them the everlasting gospel, the doctrine of the resurrection and the redemption of mankind from the fall, and from individual sins on conditions of repentance. But unto the wicked he did not go, and among the ungodly and the unrepentant who had defiled
themselves while in the flesh, his voice was not raised, neither did the rebellious who rejected the testimonies and the warnings of the ancient prophets behold his presence, nor look upon his face. Where these were, darkness reigned, but among the righteous there was peace, and the saints rejoiced in their redemption, and bowed the knee and acknowledged the Son of God as their Redeemer and Deliverer from death and the chains of hell. Their countenances shone and the radiance from the presence of the Lord rested upon them and they sang praises unto his holy name.

I marveled, for I understood that the Savior spent about three years in his ministry among the Jews and those of the house of Israel, endeavoring to teach them the everlasting gospel and call them unto repentance; and yet, notwithstanding his mighty works and miracles and proclamation of the truth in great power and authority, there were but few who hearkened to his voice and rejoiced in his presence and dead was limited to the brief time intervening between the crucifixion and his resurrection; and I wondered at the words of Peter wherein he said that the Son of God preached unto the spirits in prison who sometimes were disobedient, when once the longsuffering of God waited in the days of Noah, and how it was possible for him to preach to those spirits and perform the necessary labor among them in so short a time.

And as I wondered, my eyes were opened, and my understanding quickened, and I perceived that the Lord went not in person among the wicked and the disobedient who had rejected the truth, to teach them; but behold, from among the righteous he organised his forces and appointed messengers, clothed with power and authority, and commissioned them to go forth and carry the light of the gospel to them that were in darkness, even to all the spirits of men. And thus was the gospel preached to the dead. And the chosen messengers went forth to declare
faithful daughters who had lived through the ages and worshiped the true and living God. Abel, the first martyr, was there, and his brother Seth, one of the mighty ones, who was in the express image of his father Adam. Noah, who gave warning of the flood; Shem, the great High Priest; Abraham, the father of the faithful; Isaac, Jacob, and Moses, the great law-giver of Israel; Isaiah, who declared by prophecy that the Redeemer was anointed to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that were bound, were also there.

Moreover, Ezekiel, who was shown in vision the great valley of dry bones which were to be clothed upon with flesh to come forth again in the resurrection of the dead, living souls; Daniel, who foresaw and foretold the establishment of the kingdom of God in the latter days, never again to be destroyed nor given to other people; Elias, who was with Moses on the Mount of Transfiguration; Malachi, the prophet who testified of the coming of Elijah—of whom also Moroni spake to the Prophet Joseph Smith—declaring that he should come before the ushering in of the great and dreadful day of the Lord, were also there. The prophet Elijah was to plant in the hearts of the children the promises made to their fathers, foreshadowing the great work to be done in the temples of the Lord in the Dispensation of the Fullness of Times, for the redemption of the dead and the sealing of the children to their parents, lest the whole earth be smitten with a curse and utterly wasted at his coming.

All these and many more, even the prophets who dwelt among the Nephites and testified of the coming of the Son of God, mingled in the vast assembly and waited for their deliverance, for the dead had looked upon the long absence of their spirits from their bodies as a bondage. These the Lord taught, and gave them power to come forth, after his resurrection from the dead, to enter into his Father's kingdom, there to be crowned with immortality and eternal life, and continue thenceforth their labors as had been promised by the Lord, and be partakers of all blessings which were held in reserve for them that love him.

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

I beheld that the faithful elders of this dispensation, when they depart from mortal life, continue their labors in the preaching of the gospel of repentance and redemption, through the sacrifice of the Only Begotten Son of God, among those who are in darkness and under the bondage of sin in the great world of the spirits of the dead. The dead who repent will be redeemed, through obedience to the ordinances of the house of God, and after they have paid the penalty of their transgressions, and are washed clean, shall receive a reward according to their works, for they are heirs of salvation.
Thus was the vision of the redemption of the dead revealed to me, and I bear record, and I know that this record is true, through the blessing of our Lord and Savior, Jesus Christ, even so. Amen.


President Jedediah M. Grant's Visit
To The Spirit World

A short time before his death, brother Jedediah went to the world of spirits two nights in succession, and saw perfect order amongst them. He saw many of the Saints whom he was acquainted with, and saw his wife Caroline and his child that was buried on the route across the Plains, and dug up and eaten by the wolves. She said to him, "Here is my child; you know it was eaten up by the wolves, but it is here, and has taken no harm." It was the spirit of the child he saw. He came back to his body, but did not like to enter it again, for he saw that it was filthy and corrupt. He also told how his brethren and family felt, when he told them what he saw in the spirit world. He said that his friends felt like saying, "Well brother Grant, may be it is so, and may be it is not so; we do not know anything about it."

Brigham Young: *J.D.*, IV, 134.

I laid my hands upon him and blessed him, and asked God to strengthen his lungs that he might be easier, and in two or three minutes he raised himself up and talked for about an hour as busily as he could, telling me what he had seen and what he understood, until I was afraid he would weary himself, when I arose and left him.

He said to me, brother Heber, I have been into the spirit world two nights in succession, and, of all the dreads that ever came across me, the worst was to have to again return to my body, though I had to do it. But O, says he, the order and government that were there! When in the spirit world, I saw the order of righteous men and women; beheld them organized in their several grades, and there appeared to be no obstruction to my vision; I could see every man and woman in their grade and order. I looked to see whether there was any disorder there, but there was none; neither could I see any death nor any darkness, disorder or confusion. He said that the people he there saw were organized in family capacities; and when he looked at them he saw grade after grade, and all were organized and in perfect harmony. He would mention one item after another and say, "Why it is just as brother Brigham says it is; it is just as he has told us many a time."

That is a testimony as to the truth of what brother Brigham teaches us, and I know it is true, from what little light I have.

He saw the righteous gathered together in the spirit world, and there were no wicked spirits among them. He saw his wife; she was the first person that came to him. He saw many that he knew, but did not have conversation with any except his wife Caroline. She came to him, and he said that she looked beautiful and had their little child, that died on the Plains, in her arms, and said, "Mr. Grant, there is little Margaret; you know that the wolves ate her up, but it did not hurt her; here she is all right."
"To my astonishment," he said, "when I looked at families there was a deficiency in some, there was a lack, for I saw families that would not be permitted to come and dwell together, because they had not honored their calling here."

He asked his wife Caroline where Joseph and Hyrum and Father Smith and others were; she replied, "they have gone away, to perform and transact business for us." The same as when brother Brigham and his brethren left Winter Quarters and came here to search out a home; they came to find a location for their brethren.

He also spoke of the buildings he saw there, remarking that the Lord gave Solomon wisdom and poured gold and silver into his hands that he might display his skill and ability, and said that the temple erected by Solomon was much inferior to the most ordinary buildings he saw in the spirit world.

In regard to gardens, says brother Grant, "I have seen good gardens on this earth, but I never saw any to compare with those that were there. I saw flowers of numerous kinds, and some with from fifty to a hundred different colored flowers growing upon one stalk." We have many kinds of flowers on the earth, and I suppose those very articles came from heaven, or they would not be here.

After mentioning the things that he had seen, he spoke of how much he disliked to return and resume his body, after having seen the beauty and glory of the spirit world, where the righteous spirits are gathered together.

After speaking of the gardens and the beauty of every thing there, brother Grant said that he felt extremely sorrowful at having to leave so beautiful a place and come back to earth, for he looked up on his body with loathing, but was obliged to enter it again.

He said that after he came back he could look upon his family and see the spirit that was in them, and the darkness that was in them; and that he conversed with them about the Gospel, and what they should do, and they replied, "Well, brother Grant, perhaps it is so, and perhaps it is not," and said that was the state of this people, to a great extent, for many are full of darkness and will not believe me.


Vision Of James G. Marsh, Son Of Thomas B. Marsh
Of The Quorum Of Twelve Apostles

It seems that the Lord had respect unto this lover of righteousness; for when he was but about nine years of age, he had a remarkable vision, in which he talked with the Father and many of the ancient prophets face to face, and beheld the Son of God coming in his glory.

He said that the Lord showed him his own name written in the book of life in the mansions of Celestial glory, and he saw his own mansion there. And the Lord informed him that the righteous did not die, but fell asleep to rise again in the resurrection of the Just, although the world call it death; and to show him that there is no bitterness in the death of the righteous, he was permitted to see, in the vision, the departure of a young sister, in the church, who was the daughter of br. Hesekiah Peck, who was then living a neighbor to him,
but she died shortly after he had the vision. And he said that he saw
angels conduct her spirit to the celestial paradise.
He saw bloody wars among all people accompanied with earth-
quakes, pestilences and famines. And he saw all the cities of the
nations crumble and fall to rise no more.
He saw the church of Christ make ready to ascend on high, and
when they were ready Zion from above hove in sight, accompanied by the
Lord and all the holy prophets. The church on beholding them, arose
triumphantly and met them in the expanse above.

These are a few of the things which he related of his vision to
his parents, suffice it to say, he saw the beginning and end of all
things, and he never after appeared to be afraid of death. During his
illness, which lasted but four days, he constantly manifested a desire
to depart and be with the Lord.


Vision of President Heber J. Grant

I have been blessed with only two sons. One of them died at
five years of age and the other at seven.
My last son died of a hip disease. I had built great hopes
that he would live to spread the gospel at home and abroad and be an
honor to me. About an hour before he died I had a dream that his
mother, who was dead, came for him, and that she brought with her a
messenger, and she told this messenger to take the boy while I was
asleep. In the dream I thought I awoke, and I seized my son and
fought for him and finally succeeded in getting him away from the
messenger who had come to take him, and in so doing I dreamed that I
stumbled and fell upon him.

I dreamed that I fell upon his sore hip, and the terrible cries
and anguish of the child drove me nearly wild. I could not stand it,
and I jumped up and ran out of the house so as not to hear his distress.
I dreamed that after running out of the house I met Brother Joseph E.
Taylor and told him of these things.

He said: "Well, Heber, do you know what I would do if my wife
came for one of her children—I would not struggle for that child; I
would not oppose her taking that child away. If a mother who had been
faithful had passed beyond the veil, she would know of the suffering
and anguish her child may have to suffer. She would know whether that
child might go through life as a cripple and whether it would be better
or wiser for that child to be relieved from the torture of life. And
when you stop to think, Brother Grant, that the mother of that boy went
down into the shadow of death to give him life, she is the one who
ought to have the right to take him or leave him."

I said, "I believe you are right, Brother Taylor, and if she
comes again, she shall have the boy without any protest on my part."

After coming to the conclusion, I was waked by my brother,
B. F. Grant, who was staying that night with us.

He called me into the room and told me that my child was dying.

I went in the front room and sat down. There was a vacant
chair between me and my wife who is now living, and I felt the presence
of that boy's deceased mother, sitting in that chair. I did not tell
anybody what I felt, but I turned to my living wife and said: "Do you
feel anything strange?" She said: "Yes, I feel assured that Heber's
mother is sitting between us, waiting to take him away."

Now, I am naturally, I believe, a sympathetic man. I was
raised as an only child with all the affection that a mother could
lavish upon a boy. I believe that I am naturally affectionate and
sympathetic and that I shed tears for my friends—tears of joy for
their success and tears of sorrow for their misfortunes. But I sat by
the deathbed of my little boy and saw him die, without shedding a tear.
My loving wife, my brother, and I, upon that occasion experienced a
sweet, peaceful, and heavenly influence in my home, as great as I have
ever experienced in my life. And no person can tell me that every
other Latter-day Saint that has a knowledge of the gospel in his heart
and soul, can really mourn for his loved ones; only in the loss of
their society in this life.


**Visit of the Son of Apostle**

Marriner Wood Merrill

He once told me that he could not reconcile himself to the
death of his son Marriner, who had had charge of practically all his
financial affairs, as he gave so much of his time to the Temple, until
he received a manifestation in which Marriner seemed to be in the room
with him, although not seen, and he spoke to your father and said: "Pa,
I am where the Lord wants me to be, I am doing work of more importance
than I would be on earth, and it is not pleasing to the Lord for you
to grieve as you are doing over my death." He said this reconciled
him to his loss.

Heber J. Grant: Letter to Joseph F. Merrill, found in
*Marriner Wood Merrill and His Family*, p. 374.

**Vision Given Horatio Pickett**

While working here in the St. George Temple, I often thought
of the great expense and the time and labor necessary to support the
Temple, and to perform the necessary ordinances therein for the salva-
tion of the dead, and the question often arose in my mind: Do they
(the dead) know what is being done for them and do they appreciate the
sacrifice that is being made by their brethren and sisters in the
Temples for their benefit.

I often asked the Lord to give me sufficient of His Spirit that
I might have a better understanding of the Temple work than I had. One
day while at the font confirming, when a large list of women were being
baptised for, the thought again came into my mind: Do those people for
whom this work is being done, know that it is being done for them, and,
if they do, do they appreciate it? While this thought was running
through my mind I happened to turn my eyes toward the south-east corner
of the font room and there I saw a large group of women. The whole
south-east part of the room was filled; they seemed to be standing a
foot or more above the floor and were all intently watching the
baptizing that was being done; and as the recorder called a name, one of them—a rather tall, very slim woman, apparently about 35 years of age, gave a sudden start and looked at the recorder. Then her eyes turned to the couple in the water, closely watching the baptism; then her eyes followed the sister that was being baptized as she came up out of the water and was confirmed, and when the ordinance was completed the happy, joyous expression that spread over her countenance was lovely to behold.

The next one called seemed to be a younger woman, a little below the average height. She was of a nervous, emotional nature, could not keep still, seemed as though she wanted to jump into the water herself, and when the ordinance was finished she seemed to be overflowing with joy, turning from one to another of her companions as though she was telling them how happy she was.

The third was a large muscular-looking woman, not fleshy but bony, masculine build, very high forehead and intelligent countenance, hair streaked with gray and combed like elderly ladies used to wear their hair when I was a lad. She seemed to be of a more quiet, stoical nature than the others; no outward demonstration of what her feelings may have been, but there was a look in her eyes that seemed to say that she appreciated what was being done fully as much as the others did, and when the ceremony was finished she nodded her head slightly and moved her lips as though she might have said, "Amen".

Just as the work for her was finished there was a noise in President Cannon's office as though a book or something might have fallen to the floor which caused me to turn my eyes in that direction, and though I turned back instantly, the vision had faded and gone and with it also had gone all doubt and queries that may have been in mind on the subject. I was satisfied, and am still satisfied that our friends behind the veil know and realize what is being done for them and are anxiously waiting for their time to come.

I do not think it would be possible for any person to look into the faces of those women as I did and see the earnestness with which they were watching the proceedings, and the joy and happiness that shone in their faces as their names were called and the work done for them, and not feel as I do. This was not a night vision nor a dream but was about three o'clock on a bright, sunny afternoon while I was standing at the font assisting in the ordinances thereof.

Vision of Horatio Pickett, March 19, 1914 as quoted in N. B. Lundwall's The Vision, pp. 142-143.

Heber C. Kimball Dictates a Part of His History

The day that the history was to be bound and placed upon the market, one of the most wonderful events of my life took place. As I was giving the prisoners their breakfast, imagine my joy and satisfaction when I heard the voice of my father's spirit saying to me that he had something more to go into the history, and would give it to me as a reward for my faithfulness in helping to bring that work forth. As soon as I could get the prisoners to work, I took a pencil and pad, and father's spirit told me what to write. Under his dictation I wrote for about twenty minutes. I scribbled as fast as I could, and a minute or
two before I had finished, several prisoners who were doing janitor work came into the room, and father's spirit left. I undertook to complete the unfinished part but was unable to do so. Then I began to feel uneasy, fearing that Bishop Whitney would reject the communication. I went into the old Council Chamber and prayed to the Lord to prepare his mind to receive it. When he came to work that morning, I told him that I had just received a visit from father, and he had given me something more to go into the history. I handed him the communication. He read it over carefully and said "that is splendid." He completed the unfinished part, and corrected my mistakes. We decided to say nothing about it, and it went into the history in that form. This event was kept quiet until the spring of 1906, eighteen years later. At a High Priests meeting, held in the Brigham Young Memorial building at that time, I was called upon to speak. The moment I stood up it seemed to me as though my father was standing by my side. I was so filled with the Spirit of the Lord that I for the first time made this event public, Bishop Whitney being present at the time.


Vision Of The Patriots Given President Wilford Woodruff

I feel to say little else to the Latter-day Saints wherever and whenever I have the opportunity of speaking to them, than to call upon them to build these Temples now under way, to hurry them up to completion. The dead will be after you, they will seek after you as they have after us in St. George. They called upon us, knowing that we held the keys and power to redeem them.

I will here say, before closing, that two weeks before I left St. George, the spirits of the dead gathered around me, wanting to know why we did not redeem them. Said they, "You have had the use of the Endowment House for a number of years and yet nothing has ever been done for us. We laid the foundation of the government you now enjoy, and we never apostatized from it, but we remained true to it and were faithful to God." These were the signers of the Declaration of Independence, and they waited on me for two days and two nights. I thought it very singular that notwithstanding so much work had been done, and yet nothing had been done for them. The thought never entered my heart, from the fact, I suppose, that heretofore our minds were reaching after our more immediate friends and relatives, I straightway went into the baptismal font and called upon Brother McAllister to baptize me for the signers of the Declaration of Independence, and fifty other eminent men, making one hundred in all, including John Wesley, Columbus, and others; I then baptized him for every President of the United States except three; and when their cause is just, somebody will do the work for them.


Brigham Young Visited by Joseph Smith

One morning, while we were at Winter Quarters, Brother Brigham
Young said to me and the brethren that he had had a visitation the night previous from Joseph Smith. I asked him what he said to him. He replied that Joseph had told him to tell the people to labor to obtain the Spirit of God; that they needed that to sustain them and to give them power to go through their work in the earth.


Visions of Early Church Leaders Given
President Wilford Woodruff

I will here make a remark concerning my own feelings. After the death of Joseph Smith I saw and conversed with him many times in my dreams in the night season. On one occasion he and his brother Hyrum met me when on the sea going on a mission to England. I had Dan Jones with me. He received his mission from Joseph Smith before his death; and the prophet talked freely to me about the mission I was then going to perform. And he also talked to me with regard to the mission of the Twelve Apostles in the flesh, and he laid before me the work they had to perform; and he also spoke of the reward they would receive after death. And there were many other things he laid before me in his interview on that occasion. And when I awoke many of the things he had told me were taken from me, I could not comprehend them. I have had many interviews with Brother Joseph until the last 15 or 20 years of my life; I have not seen him for that length of time. But during my travels in the southern country last winter I had many interviews with President Young, and with Heber C. Kimball, and Geo. A. Smith, and Jedediah M. Grant, and many others who are dead. They attended our conference, they attended our meetings. And on one occasion, I saw Brother Brigham and Brother Heber ride in carriage ahead of the carriage in which I rode when I was on my way to attend conference; and they were dressed in the most priestly robes. When we arrived at our destination I asked Pres. Young if he would preach to us. He said, "No, I have finished my testimony in the flesh I shall not talk to this people any more. But (said he) I want you to teach the people—and I want you to follow this counsel yourself—that they must labor and so live as to obtain the Holy Spirit, for without this you cannot build up the kingdom; without the spirit of God you are in danger of walking in the dark, and in danger of failing to accomplish your calling as apostles and as elders in the church and kingdom of God. And, said he, Brother Joseph taught me this principle." And I will here say, I have heard him refer to that while he was living.

Wilford Woodruff: *J. D.*, XXI, 317-318.

Now I will give you a little of my experience in this line. Joseph Smith visited me a great deal after his death, and taught me many important principles. On one occasion he and his brother Hyrum visited me while I was in a storm at sea. I was going on my mission to preside in England. My companions were Brother Leonard W. Hardy, Milton Holmes, Dan Jones, and another brother, and my wife and two other women. We had been traveling three days and nights in a heavy gale, and were being driven backwards. Finally I asked my companions to come into the cabin with me, and I told them to pray that the Lord
would change the wind. I had no fears of being lost; but I did not like the idea of being driven back to New York, as I wanted to go on my journey. We all offered the same prayer, both men and women; and when we got through we stepped on to the deck and in less than a minute it was as though a man had taken a sword and cut that gale through, and you might have thrown a muslin handkerchief out and it would not have moved it. The night following this Joseph and Hyrum visited me, and the Prophet laid before me a great many things. Among other things he told me what the twelve apostles would be called to go through on the earth before the coming of the Son of Man, and what the reward of their labors would be; but all that was taken from me for some reason. Nevertheless it was most glorious, although much would be required at our hands.

Joseph Smith continued visiting myself and others up to a certain time, and then it stopped. The last time I saw him was in heaven. In the night vision I saw him at the door of the temple in heaven. He came to me and spoke to me. He said he could not stop to talk with me because he was in a hurry. The next man I met was Father Smith; he could not talk with me because he was in a hurry. I met half a dozen brethren who had held high positions on earth, and none of them could stop to talk with me because they were in a hurry. I was much astonished. By and by I saw the Prophet again and I got the privilege of asking him a question.

"Now," said I, "I want to know why you are in a hurry. I have been in a hurry all my life; but I expected my hurry would be over when I got into the kingdom of heaven, if I ever did."

Joseph said: "I will tell you, Brother Woodruff. Every dispensation that has had the priesthood on the earth and has gone into the celestial kingdom has had a certain amount of work to do to prepare to go to the earth with the Savior when he goes to reign on the earth. Each dispensation has had ample time to do this work. We have not. We are the last dispensation, and so much work has to be done, and we need to be in a hurry in order to accomplish it."

Of course, that was satisfactory, but it was new doctrine to me.


Passing of A. H. Cannon

One evening, as I fell asleep, I was much troubled with evil spirits that tried to afflict me; and while laboring to throw off these spirits and their influence, there was another spirit visited me that seemed to have power over the evil spirits, and they departed from me. Before he left he told me not to grieve because of the departure of Abraham Hoagland Cannon; for the Lord had called him to fill another important mission in the spirit world, as a pure and holy apostle from Zion in the Rocky Mountains—a labor which would not only prove a great benefit to his father's household, but to the Church and kingdom of God on the earth. I feel to name this, because it is true. I have become acquainted with many things in our history that I have marveled at. While in the St. George temple I had a son, who was in the north country, drowned. He had a warning of this. In a dream he was
notified how he would die. We had testimony of that after his death. I asked the Lord why he was taken from me. The answer to me was, "You are doing a great deal for the redemption of your dead; but the law of redemption requires some of your own seed in the spirit world to attend to work connected with this." That was a new principle to me; but it satisfied me why he was taken away. I name this, because there are a great many instances like it among the Latter-day Saints. This was the case with Brother Abraham Cannon. He was taken away to fulfill that mission. And where we have anything of this kind, we should leave it in the hands of God to reconcile.

Wilford Woodruff: *Millennial Star*, LVIII, 742.

Peter Maughan's Visit to Bishop Roskelley

Perhaps I may be permitted to relate a circumstance with which I am acquainted in relation to Bishop Roskelley, of Smithfield, Cache Valley. On one occasion he was suddenly taken very sick—near to death's door. While he lay in this condition, President Peter Maughan, who was dead, came to him and said: "Brother Roskelley, we held a council on the other side of the vail. I have had a great deal to do, and I have the privilege of coming here to appoint one man to come and help. I have had three names given to me in council, and you are one of them. I want to inquire into your circumstances." The Bishop told him what he had to do, and they conversed together as one man would converse with another. President Maughan then said to him: "I think I will not call you. I think you are wanted here more than perhaps one of the others." Bishop Roskelley got well from that hour. Very soon after, the second man was taken sick, but not being able to exercise sufficient faith, Brother Roskelley did not go to him. By and by this man recovered, and on meeting Brother Roskelley he said: "Brother Maughan came to me the other night and told me he was sent to call one man from the ward," and he named two men as had been done to Brother Roskelley. A few days afterwards the third man was taken sick and died. Now, I name this to show a principle. They have work on the other side of the vail; and they want men, and they call them.

Wilford Woodruff: *J.D.*, XXII, 334.

Phoebe Woodruff Visits the Spirit World

December 3rd found my wife very low. I spent the day in taking care of her, and the following day I returned to Eaton to get some things for her. She seemed to be gradually sinking and in the evening her spirit apparently left her body, and she was dead.

The sisters gathered around her body, weeping, while I stood looking at her in sorrow. The spirit and power of God began to rest upon me until, for the first time during her sickness, faith filled my soul, although she lay before me as one dead.

I had some oil that was consecrated for my anointing while in Kirtland. I took it and consecrated it again before the Lord for anointing the sick. I then bowed down before the Lord and prayed for the life of my companion, and I anointed her body with the oil in the
name of the Lord. I laid my hands upon her, and in the name of Jesus Christ I rebuked the power of death and the destroyer, and commanded the same to depart from her, and the spirit of life to enter her body. Her spirit returned to her body, and from that hour she was made whole; and we all felt to praise the name of God, and to trust in Him and to keep His commandments.

While this operation was going on with me (as my wife related afterwards) her spirit left her body, and she saw it lying upon the bed, and the sisters weeping. She looked at them and at me, and upon her babe, and, while gazing upon this scene, two personages came into the room carrying a coffin and told her they had come for her body. One of these messengers informed her that she could have her choice: she might go to rest in the spirit world, or, on one condition she could have the privilege of returning to her tabernacle and continuing her labors upon the earth. The condition was, if she felt that she could stand by her husband, and with him pass through all the cares, trials, tribulation and afflictions of life which he would be called to pass through for the gospel's sake unto the end. When she looked at the situation of her husband and child she said: "Yes, I will do it!"

At the moment that decision was made the power of faith rested upon me, and when I administered unto her, her spirit entered her tabernacle, and she saw the messengers carry the coffin out at the door.


Apostle Melvin J. Ballard Visited by His Son

You mothers worry about your little children. We do not perform sealings for them. I lost a son six years of age, and I saw him a man in the spirit world after his death, and I saw how he had exercised his own freedom of choice and would obtain of his own will and volition a companionship, and in due time to him, and all those who are worthy of it, shall come all of the blessings and sealing privileges of the house of the Lord. Do not worry over it. They are safe; they are all right.

Melvin J. Ballard: *Sermons and Missionary Services of Melvin J. Ballard*, 260.

Apostle Parley P. Pratt's Vision Of The Prophet Joseph Smith

Shall I speak my feelings, that I had on yesterday, while we were laying those Corner Stones of the Temple? Yes, I will utter them, if I can.

It was not with my eyes, not with the power of actual vision, but by my intellect, by the natural faculties inherent in man, by the exercise of my reason, upon known principles, or by the power of the Spirit, that it appeared to me that Joseph Smith, and his associate spirits, the Latter-day Saints, hovered about us on the brink of that foundation, and with them all the angels and spirits from the other world, that might be permitted, or that were not too busy elsewhere.

A Heavenly Manifestation Given Heber C. Hale

It is with humble and grateful spirit that I attempt to relate on this occasion, by request, a personal experience which is very sacred to me. I must of necessity be brief. Furthermore, there were certain things made known to me which I do not feel at liberty to relate here. Let me say by way of preface, that between the hours of 12 and 7:30 in the night of January 20, 1920, while alone in a room at the home of my friend, W. F. Rawson, in Carey, Idaho, this glorious manifestation was vouchsafed to me.

I was not conscious of anything that transpired during the hours mentioned, except what I experienced in this manifestation. I did not turn over in bed, nor was I disturbed by any sound, which indeed, is unusual for me. Whether it be called a dream, an apparition, a vision or a pilgrimage of my spirit into the world of spirits, I care not. I know that I actually saw and experienced the things related in this heavenly manifestation and that they are as real to me as any experience in my life. For me, at least, this is sufficient.

Of all the doctrines and practices of the church, the vicarious work for the dead has been the most difficult for me to comprehend and wholeheartedly accept. I consider this vision is the Lord's answer to the prayer of my soul on this and certain other questions.

I passed by a short distance from my body through a film into the world of Spirit. This was my first experience after going to sleep. I seemed to realize that I had passed through the change called death and I so referred to it in my conversation with the immortal beings with whom I immediately came into contact. I readily observed their displeasure at our use of the word "death" and the fear which we attach to it. They use another word in referring to the transition from mortality, which word, I do not now recall, and I can only approach its meaning, as the impression was left upon my mind by calling it a New Birth.

My first visual impression was the nearness of the world of spirit to the world of mortality. The vastness of this heavenly sphere was bewildering to the eyes of a spirit-novice. Many enjoyed unrestricted freedom as to both vision and action. The vegetation and landscape were beautiful beyond description. Not all green as here, but gold with varying shade of pink, orange and lavender, as the rainbow. A sweet calmness pervade everything. The people I met there I did not think of as spirits, but as men and women, self-thinking and self-acting individuals, going about important business in a most orderly manner. There was perfect order there and everybody had some thing to do and seemed to be about their business.

That the inhabitants of the spirit world are classified according to their lives of purity and their subserviency to the Father's will, was subsequently made apparent. Particularly was it observed that the wicked and unrepentant are confined to a certain district by themselves, the confines of which are as definitely determined and impassable as the line marking the division of the physical and spirit world; a mere film, but impassable until the person himself has changed. The world of spirit is the temporary abode of all spirits, pending the resurrection from the dead and the judgment. There was much activity within the different spheres, and appointed
ministers of salvation were seen coming from the higher to the lower
spheres in pursuit of their missionary appointments.

I had a very pronounced desire to meet certain of my kinsfolks
and friends, but I was at once impressed with the fact that I had
entered a tremendously great and extensive world, even greater than
our earth and more numerously inhabited. I could be in only one place
at a time and accordingly it would require many many years to search
out and converse with all those I had known and those whom I desired
to meet, unless they were especially summoned to meet me. All worthy
men and women were appointed to special and regular services under a
well organized plan of action directed principally toward preaching the
Gospel to the unconverted teaching those who seek knowledge, and
establishing family relationships and gathering genealogies for the
use and benefit of mortal survivors of their respective families, that
the work of baptism and the Sealing ordinances may be vicariously per-
formed for the departed in the temples of God upon the earth. The
authorised representatives of families in the world of spirit have
access to our Temple records and are kept fully advised of the works
done therein, but the vicarious work done here does not become
automatically effective there.

The recipients must first believe, repent, and accept Baptism
and confirmation, then certain consumating ordinances are performed,
effectualizing these saving principles in the lives of these regene-
rated beings. And so the great work is going on. They are doing there
a work which we can not do here, and we are doing a work here which
they can not do there -- both necessary -- each the complement of the
other; thus bringing about the salvation of all God's children, who
will be saved.

I was surprised to find there, no babies in arms. I met the
infant son of Orson W. Rawlins, my First Counselor. I immediately
recognised him as the baby who died a few years ago, and yet he seemed
to have the intelligence and in certain respects the appearance of an
adult, and was engaged in matters pertaining to his family and its
genealogy. My mind was quite contented on the point that mothers will
again receive into their arms their children who died in infancy and
be fully satisfied; but the fact remains that entrance into the world
of spirit is not an inhibition of growth, but the greatest opportunity
for development. Babies are adult spirits in infant bodies.

I presently beheld a mighty multitude of men, the largest I
have ever seen gathered in one place, whom I immediately recognised as
soldiers, the millions who had been slaughtered and rushed so savagely
into the world of spirit during the great war.

Among them moved calmly and majestically the great general in
supreme command. As I drew nearer, I received the kindly smile and
generous welcome of that great loving man General Richard W. Young.
There came to my soul the positive conviction that of all men living
or dead there is not one who is so perfectly fitted for the great
mission unto which he has been called. He commands immediately the
attention and respect of all the soldiers. He is at once a great
general and a great High Priest of God. No earthly field of labor to
which he could have been assigned can compare with it in importance
and extent. I passed from the scene to return later when I found
General Young and this vast army of men completely organised with
officers over successive divisions and all were seated and he was preaching the gospel in great earnestness to them. As I passed on I met my beloved mother. She greeted me most affectionately and expressed surprise at seeing me there and reminded me that I had not completed my allotted mission on earth. She seemed to be going somewhere and was in a hurry and accordingly took her leave with saying that she would see me again.

I moved forward covering an appreciable distance and consuming considerable time viewing the wonderful sights of landscapes, parks, trees and flowers, and meeting people, some of whom I know but many thousands of whom I did not recognize as acquaintances. I presently approached a small group of men standing in a path lined with spacious stretches of flowers, grasses and shrubbery, all of a golden hue, marking the approach to a beautiful building. This group was engaged in earnest conversation. One of their number parted from the rest and came walking down the path. I at once recognized my esteemed President Joseph F. Smith. He embraced me as a father would his son and after a few words of greeting quickly remarked "you have not come to stay," which I understood more as a declaration than as an interrogation. For the first time I became fully conscious of my uncompleted mission on earth, and as much as I would have liked to remain I at once asked President Smith if I might return. "You have expressed a righteous desire" he replied, "and I shall take the matter up with the authorities and let you know later."

We then returned and he led me towards a little group of men from whom he had just separated. I immediately recognized President Brigham Young and the Prophet Joseph Smith. I was surprised to find the former a shorter and heavier built man than I had expected; on the other hand I found the latter to be taller than I had expected to find him. Both they and President Smith were possessed of calm and holy majesty, which was at once both kind and kingly. President Smith introduced me to the others who greeted me warmly. We then returned our steps and President Smith took his leave, saying he would see me again.

From a certain point of vantage I was permitted to view this earth and what was going on. There were no limitations to my vision and I was astounded at this. I saw my wife and children at home. I saw President Heber J. Grant at the head of the great Church and kingdom of God and felt the divine power that radiated from God giving it light and truth, guiding its destiny. I beheld this nation, founded as it is upon correct principles and designated to endure, and beset by evil and sinister forces that seek to lead men astray, and thwart the purposes of God. I saw vessels sailing upon the ocean and scanned the battle scarred fields of France and Belgium. In a word, I beheld the whole world as if it were a panorama passing before my eyes. Then there came to me the unmistakable impression that this earth and the scenes and persons upon it are open to the vision of the spirits only when special permission is given or when they are assigned to special service here. This is particularly true of the righteous who are busily engaged in the service of the Lord and who can not be engaged in two fields of activity at the same time. The wicked and unrepentant spirits having still, like all the rest, their free agency and applying themselves to no useful or wholesome undertaking, seeking pleasure about their old haunts and exult in the sin and wretchedness of
degenerate humanity. To this extent they are still the tools of Satan. It is these idle, mischievous and deceptive spirits who appear as miserable counterfeits at spiritualistic seances, table dancing and ouija board operation. The noble and great ones do not respond to the call of the mediums and to every group of meddlesome inquirers. They would not do it in mortality; certainly they would not do it in their increased state of knowledge in the world of immortality. These wicked and unrepentant spirits as allies of Satan and his hosts, operating through willing mediums in the flesh, these three forces constitute an unholy trinity upon the earth and are responsible for all the sin, wickedness, distress and misery among men and nations.

I moved forward, feasting my eyes on the beauties of everything about me and glorying in the indescribable peace and happiness that abounded in every body and through every thing. The farther I went, the more glorious things appeared. While standing at a certain vantage point, I beheld a short distance a wonderfully beautiful temple, capped with golden domes, from which emerged a small group of men dressed in white robes, who paused for brief conversation. These were the first I had seen thus clad. The millions I had previously seen were dressed, of course, but dressed variously. The soldiers, for instance, were in uniform. In this little group of holy men my eyes centered upon one more splendid and holy than all the rest. While I thus gazed, President Joseph F. Smith parted from the others and came to my side. "Do you know him?" he inquired. I quickly answered "Yes, I know him." My eyes beheld my Lord and Savior. "It is true," said President Smith, and oh, how my soul thrilled with rapture. Unspeakable joy filled my heart. President Smith informed me that I had been given permission to return and complete my mission upon the earth, which the Lord had appointed me to fulfill, and then, with his hand upon my shoulder, uttered these memorable and significant words, "Brother Heber, you have a great work to do. Go forward with a prayerful heart and you shall be blessed in your ministry. From this on, never doubt that God lives, that Jesus Christ is his son, the Savior of the world, that the Holy Ghost is a God of Spirit and a messenger of the Father and the Son; never doubt the resurrection of the dead, the immortality of the soul, that the destiny of man is eternal progress. Never again doubt that the mission of the Latter-day Saints is to all mankind, both the living and the dead, and that the great work in the holy temples for the salvation of the dead has only begun. Know this, that Joseph Smith was sent of God, to usher in the gospel dispensation of the fullness of times, which is the last unto mortals upon the earth. His successors have all been called and approved of God; President Heber J. Grant is at this time the recognized and ordained head of the church of Jesus Christ upon the earth. Give him your confidence and support. Much you have seen and heard here you will not be permitted to repeat when you return." Thus saying, he bade me "Good bye and God bless you."

Quite a distance through various scenes, and passing innumerable people, I traveled, before I reached the sphere which I had entered. On my way I was greeted by many friends and relatives, certain of whom sent words of greeting and counsel, to their dear ones here, my mother being one of them. One other I will mention, I met Brother John Adamson, his wife, his son James and daughter Isabelle,
all of whom were killed by the hand of a foul assassin in their home at Carey, Idaho, in the evening of October 29, 1915. They seemed to divine that I was on my way back to mortality and immediately said, Brother Adamson speaking, "Tell the children that we are very happy and very busy, and that they should not mourn our departure, nor worry their minds over the manner by which we were taken. There is a purpose in it, and we have work here to do which requires our collective efforts, and which we could not do individually." I was at once made to know that the work referred to was that of genealogy, on which they were working in England and Scotland.

One of the grandest and most sacred things of Heaven is the family relationship. The establishment of a complete chain without any broken links brings a fullness of joy. Links wholly bad will be dropped out and either new links put in or the two adjoining links welded together. Men and women everywhere throughout the world are being moved upon by their departed ancestors to gather genealogies. These are the links for the chain. The ordinances of baptism, endowments and sealings performed in the temples of God by the living for the dead, are the welding of the links. Ordinances are performed in the spirit world effectualising in the individual recipients, the saving principles of the gospel vicariously performed here.

As I was approaching the place where I had entered, my attention was attracted toward a number of small groups of women, preparing what appeared to be wearing apparel. Observing my inquiring countenance, one of the women remarked: "We are preparing to receive Brother Phillip Worthington very soon (Phillip Worthington died January 22, 1920, of which President Hale was advised by telegram, and he returned to Boise and preached his funeral sermon on January 25). As I gasped his name in repetition, I was admonished, "If you knew the joy and the glorious mission that awaits him here, you would not ask to have him detained longer upon the earth." Then came flooding my consciousness this awful truth, that the will of the Lord can be done on earth as it is in heaven, only when we resign completely to His will and let His will be done in and through us. On account of the selfishness of men and the assertion of the personal will against the will of God, many persons who might have otherwise been taken in innocence and peace have been permitted to live and have passed a life of suffering and misery, or debauchery and crime and have lived to their own peril. Men, women and children are often called to missions of great importance on the other side, and some respond gladly while others refuse to go and their loved ones will not give them up. Also, many die because they have not faith to be healed. Others yet, live along and pass out of the world of mortals without any special manifestation or action of the Divine will. When a man is stricken ill, the question of prime importance is not, is he going to live or die. What matters whether we live or die, so long as the will of the Father is done. Surely we can trust him with God. Herein lies the special duty and privilege of administration by the holy priesthood, namely; it is given the elders of the church of Jesus Christ to divine the will of the Father concerning the one, upon whose head their hands are laid. If for any reason they are unable to presage the Father's will, then should continue to pray in faith for the afflicted one humbly conceding supremacy to the will of God, that his will may be done on
earth as it is in heaven.

To a righteous person, birth into a world of spirit is a glorious privilege and blessing. The greatest spirits in the family of the Father have not usually been permitted to tarry longer in the flesh than to perform a certain mission, then they are called to the world of spirit, where the field is greater and the workers fewer. This earthly mission may, therefore, be long or short, as the Father wills.

I passed quickly out where I had entered the world of spirit and immediately my body was quickened and I arose to ponder over and record the many wonderful things I had seen and heard.

Let me here and now declare to the world, that irrespective of what others may think or say, I do know of my own positive experience that God is the Father of the spirits of all men and that he lives; that Jesus Christ is his Son and savior of the world; that the spirit of man does not die, but survives the change called death and goes to the world of spirit; that the world of spirit is upon or near this earth; that man's individuality is not lost by death, nor is his progress inhibited; that spirits will literally take up their bodies again in the resurrection; that the principles of salvation are now being taught to the spirits and the great work of saving the Father's family among the living and the dead is in progress, and that comparatively few will ultimately be lost; that the gospel of Jesus Christ had again been established upon the earth with all of its keys, powers, authority and blessings, through the instrumentality of the prophet Joseph Smith; that this is the power that will not only save and exalt every one who yields obedience to its principles, but will ultimately save the world; that the burden of our mission is to save souls unto God, and that the work for the salvation of the dead is no less important than the work for the living.

Heber C. Hales: A Heavenly Manifestation (type written copy in possession of the writer.)

A Voice Of Instruction

During a mission to England, in 1880, I visited a city for the purpose of searching records in the interest of a dear friend, deceased, whose family temple work I had years before sacredly promised Elder Daniel H. Wells I would perform.

Cash was scarce with me, and as there were four parish churches in that city, each one having records, I was anxious to search them at the least possible expense. On making inquiry, it was ascertained that a certain law office had a full copy of all the church records.

Having made application there, the liberty was given to search the copies at forty shillings per parish, which meant in United States coin at least thirty-nine dollars for the four sets of records.

The work of searching was begun. The office closed on Saturday at one o'clock p.m. At that time I asked what I should pay for the time spent. Six shillings and eight pence was the reply. Paying the amount I left, but had walked only a short distance into the country when a voice said to me, "If you will go to each of the parish churches you shall search all of their records by paying the price of one at
On doing as directed, I found on completion of the search, having paid, without demur, all charged for the use of the four sets of records, that the cost, including the amount paid the lawyer, did not exceed the price asked for one set at the lawyer's office. Thus proving that the blessing asked of Brother Daniel H. Wells, his exaction of me, the word given by the wayside, together with ministers of the respective churches applied to for search of records, were all influenced by "those behind the veil in the accomplishment of the great vicarious work" now going on in the temples of our God.


**Raised From The Dead**

On Sunday the first of March, 1891, I was taken severely ill with the scarlet fever, and suffered very much for a week. It was on the morning of the 9th that I awoke with a feeling that I was going to die. As soon as I opened my eyes I could see some of my relatives from the other world. They were engaged in conversation, and when they disappeared I heard the most beautiful singing, far superior to anything I had ever heard before. I then asked my sister to assist me in getting ready to go into the spirit world. She combed my hair, washed me, and I brushed my teeth and cleaned my nails that I might be clean when going before my Maker. All this time, and for six hours, I could hear the singing still. I then bade my dear ones good-bye, and my spirit left my body.

For some time I could hear my parents and relatives weeping and mourning, which troubled me greatly. As soon, however, as I had a glimpse of the other world, my attention was drawn away from them to my relatives there, who all seemed pleased to see me. They were holding Sunday School, and Sister Eliza Snow was presiding. Everything was most lovely. Everybody was clothed in white. I saw so many of my departed friends and relatives, all of whom I have mentioned many times afterwards, and with many of them I conversed. One of my cousins told me that he was much grieved over the way some of the boys were conducting themselves on the earth. He could see them smoke, drink, and do many things that were wrong.

After having stayed with my departed friends what seemed to me but a very short time, yet it lasted several hours, I heard Apostle Lorenzo Snow administer to me, telling me that I must come back, as I had some work to do on the earth yet. I was loath to leave the heavenly place, but told my friends that I must leave them. The last I heard was the singing of the hymn, "Gladly meeting, kindly greeting," and while the beautiful strains died away I once more opened my eyes in this world of trouble and woe, and saw my beloved ones here. But for a long time afterwards I had a great desire to go back to the place of heavenly rest, where I dwelt so short a time.

Ella Jensen: *Young Woman's Journal*, IV, 164-165.

I could see people from the other world and hear the most delightful music and singing that I ever heard. This singing lasted for six hours, during which time I was preparing to leave this earth, and I could hear it all through the house. At ten o'clock my spirit
left my body. It took me some time to make up my mind to go as I
could hear and see the folks crying and mourning over me. It was
very hard for me to leave them, but as soon as I had a glimpse of the
other world I was anxious to go and all care and worry left me.

I entered a large hall. It was so long that I could not see
the end of it. It was filled with people. As I went through the
throng, the first person I recognised was my grandpa, H. P. Jensen,
who was sitting in one end of the room, writing. He looked up, seemed
surprised to see me and said: "Why! There is my granddaughter, Ella."
He was very much pleased, greeted me and, as he continued with his
writing, I passed on through the room and met a great many of my rela-
tives and friends. It was like going along a crowded street of a large
city where you meet many people, only a very few of whom you recognise.

The next one I knew was Uncle Hans Jensen with his wife, Mary
Ellen. They had two small children with them. On inquiring who they
were, he told me one was his own and the other was Uncle Will's little
girl. Some seemed to be in family groups. As there were only a few
whom I could recognise and who knew me, I kept moving on.

Some inquired about their friends and relatives on the earth.
Among the number was my cousin. He asked me how the folks were getting
along, and said it grieved him to hear that some of the boys were
using tobacco, liquor and many things that were injurious to them.
This proved to me that the people in the other world know to a
great extent what happens here on the earth.

The people were all dressed in white or cream, excepting
Uncle Hans Jensen, who had on his dark clothes and long rubber boots,
the things he wore when he was drowned in the Snake River in Idaho.

Everybody appeared to be perfectly happy. I was having a very
pleasant visit with each one that I knew. Finally I reached the end
of that long room. I opened a door and went into another room filled
with children. They were all arranged in perfect order, the smallest
ones first, then larger ones, according to age and size, the largest
ones in the back rows all around the room. They seemed to be convened
in a sort of Primary or Sunday School presided over by Aunt Eliza R.
Snow. There were hundreds of small children.

It was while I was standing listening to the children sing
"Gladly Meeting, Kindly Greeting" that I heard your father, President
Lorenzo Snow, call me. He said: "Sister Ella, you must come back, as
your mission is not yet finished here on earth." So I just spoke to
Aunt Eliza R. Snow and told her I must go back.

Returning through the large room, I told the people I was
going back to earth, but they seemed to want me to stay with them. I
obeyed the call, though it was very much against my desire, as such
perfect peace and happiness prevailed there, no suffering, no sorrow.
I was so taken up with all I saw and heard, I did hate to leave that
beautiful place.

This has always been a source of comfort to me. I learned by
this experience that we should not grieve too much for our departed
loved ones and especially at the time they leave us. I think we should
be just as calm and quiet as possible. Because, as I was leaving, the
only regret I had was that the folks were grieving so much for me. But
I soon forgot all about this world in my delight with the other.

For more than three hours my spirit was gone from my body. As
I returned I could see my body lying on the bed and the folks gathered about in the room. I hesitated for a moment, then thought, "Yes, I will go back for a little while." I told the folks I wanted to stay only a short time to comfort them.

Ella Jensen: Improvement Era, XXXII, 973-975.

Evil Spirits Encountered in Preston, England

Sunday, July 30th, about daybreak, Elder Isaac Russell (who had been appointed to preach on the obelisk in Preston Square, that day,) who slept with Elder Richards in Wilfred Street, came up to the third story, where Elder Hyde and myself were sleeping, and called out, "Brother Kimball, I want you should get up and pray for me that I may be delivered from the evil spirits that are tormenting me to such a degree that I feel I cannot live long, unless I obtain relief."

I had been sleeping on the back of the bed. I immediately arose, slipped off at the foot of the bed, and passed round to where he was. Elder Hyde threw his feet out, and sat up in the bed, and we laid hands on him, I being mouth, and prayed that the Lord would have mercy on him, and rebuked the devil.

While thus engaged, I was struck with great force by some invisible power, and fell senseless on the floor. The first thing I recollected was being supported by Elders Hyde and Richards, who were praying for me; Elder Richards having followed Russell up to my room. Elders Hyde and Richards then assisted me to get on the bed, but my agony was so great I could not endure it, and I arose, bowed my knees and prayed. I then arose and sat up on the bed, when a vision was opened to our minds, and we could distinctly see the evil spirits, who foamed and gnashed their teeth at us. We gazed upon them about an hour and a half (by Willard's watch). We were not looking towards the window, but towards the wall. Space appeared before us, and we saw the devils coming in legions, with their leaders, who came within a few feet of us. They came towards us like armies rushing to battle. They appeared to be men in the flesh, who were angry and desperate; and I shall never forget the vindictive malignity depicted on their countenances as they looked me in the eye; and any attempt to paint the scene which then presented itself, or portray their malice and emnity, would be vain. I perspired exceedingly, my clothes becoming as wet as if I had been taken out of the river. I felt excessive pain, and was in the greatest distress for some time, I cannot even look back on the scene without feelings of horror; yet by it I learned the power of the adversary, his emnity against the servants of God, and got some understanding of the invisible world. We distinctly hear those spirits talk and express their wrath and hellish designs against us. However, the Lord delivered us from them, and blessed us exceedingly that day.


Every circumstance that occurred at that scene of devils is just as fresh in my recollection at this moment as it was at the moment of its occurrence, and will ever remain so. After you were overcome by them and had fallen, their awful rush upon me with knives, threats imprecations and hellish grins, amply convinced me that they
were no friends of mine. While you were apparently senseless and lifeless on the floor and upon the bed (after we had laid you there), I stood between you and the devils and fought them and contended with them face to face, until they began to diminish in number and to retreat from the room. The last imp that left turned round to me as he was going out and said, as if to apologise, and appease my determined opposition to them, "I never said anything against you!" I replied to him thus: "It matters not to me whether you have or have not; you are a liar from the beginning! In the name of Jesus Christ, depart!" He immediately left, and the room was clear. That closed the scene of devils for that time.

Orson Hyde: Life of Heber C. Kimball, 145.

**Vision Of David Patten Kimball**

On the 4th of November, I took a very severe cold in a snow storm at Prescott, being clad in light clothing, which brought on pneumonia or lung fever. I resorted to Jamaica ginger and pepper tea to obtain relief and keep up my strength till I could reach home and receive proper care. On the 13th I camped in a canyon ten miles west of Prescott, my son Patten being with me. We had a team of eight horses and two wagons. That night I suffered more than death. The next night we camped at Mr. McIntyre's, about twenty miles farther on. I stopped there two nights and one day, during which time I took nothing to drink but pepper tea. On the 16th we drove to Black's ranch, twenty-eight miles nearer home, and were very comfortably located in Mr. Black's house.

About 11 p.m. I awoke and to my surprise saw some six or eight men standing around my bed. I had no dread of them but felt that they were my friends. At the same time I heard a voice which seemed to come from an eight square (octagon) clock on the opposite side of the house. It commenced talking and blackguarding, which drew my attention, when I was told to pay no attention to it. At this point I heard the most beautiful singing I ever listened to in all my life. These were the words, repeated three times by a choir: "God bless Brother David Kimball." I at once distinguished among them the voice of my second wife, Julia Merrill, who in life was a good singer. This, of course, astonished me. Just then my father commenced talking to me, the voice seeming to come from a long distance. He commenced by telling me of his associations with President Young, the Prophet Joseph and others in the spirit world, then inquired about his children, and seemed to regret that his family were so scattered, and said there would be a great reformation in his family inside of two years. He also told me where I should live, also yourself and others, and a great many other things. I conversed freely with father, and my words were repeated three times by as many different persons, exactly as I spoke them, until they reached him, and then his words to me were handed down in a like manner.

After all this I gave way to doubt, thinking it might be only a dream, and to convince myself that I was awake, I got up and walked out-doors into the open air.

I returned and still the spirit of doubt was upon me. To test
it further I asked my wife Julia to sing me a verse of one of her old
songs. At that, the choir, which had continued singing, stopped and
she sang the song through, every word being distinct and beautiful.
The name of the song was, "Does He Ever Think of Me."

My eyes were now turned toward the south, and there, as in a
large parquet, I beheld hundreds, even thousands, of friends and
relatives. I was then given the privilege of asking questions and did
so. This lasted for some time, after which the singing commenced
again, directly above me. I now wrapped myself in a pair of blankets
and went out-doors, determined to see the singers, but could see
nothing, though I could hear the voices just the same. I returned to
my couch and the singing, which was all communicative and instructive,
continued until the day dawned. All this time the clock I have
mentioned continued its cursing and blackguarding.

Mr. and Mrs. Black were up in due time and got breakfast. I
arose and made my toilet, plain as it was, and took breakfast with my
host and hostess. When my boy got ready to start, I went to pay my
bill, and to my surprise heard a voice say or communicate: "David
Kimball has paid his bill." When I got into the wagon, my guards,
or those who were around my bed during the night, were still with me.
My father had told me that he and President Young and others would
visit me the next night.

We drove on until about 11 a.m., when a host of evil spirits
made their appearance. They were determined to destroy me, but I had
power of mind to pay no attention to them, and let them curse all day
without heeding them any more than possible. Five times they made a
rush en masse to come into the wagon, the last one, where I was, but
were kept off by my friends (spiritual). About 2 p.m. I told my boy
to stop and we would water our horses. We used for this purpose bar-
rels that we had along with us. After this I walked to the west side
of my wagons, and looking to the east, I saw and heard the evil
spirits floating in the air and chanting curses upon Brigham Young. I
saw two other groups of the same kind, but did not hear them. Then I
looked to the south, and the whole atmosphere was crowded with fallen
spirits, or those who had not obtained bodies. Others who tried to
torture me were spirits who had lived upon the earth. Having seen so
many and being complimented by my guard for seeing so well, I became
a little timid and asked my spiritual friends if they had any help.
The answer was, "Yes, plenty." I now told my boy to drive on—he was
entirely oblivious of all that was taking place with me—and soon
after I was so exhausted that I fell into a troubled sleep and must
have slept quite a little while.

After I awoke I seemed to be left alone, and was lying on my
back, when, all at once, I saw an old man and two young girls. This
vision coming on me so suddenly, I was startled, and finding my guard
gone, I jumped out of the wagon and got up on the spring seat beside
my boy. But I could not get away from them. I was told in a coarse,
gruff voice that the devil was going to kill me, and that he would
follow me night and day until he destroyed me. I remembered the
promise father had made me the night before—that he intended to visit
me the next evening—and I nervied up and tried to pay no attention to
my persecutors, but I must confess I was frightened.

We arrived at Wickenburg just at sundown. The old man and the
girls were tormenting and tantalizing me all the way, but never coming very near to me. We got supper and I took a room at People's hotel and retired about 10 p.m. When everything was quiet my spirit friends, eight in number, returned and my tormentors were required to leave. Soon after, a glorious vision burst upon me. There were thousands of the Saints presented to me, many who had died at Nauvoo, in Winter Quarters, on the plains and in Utah.

I saw Brother Pugmire and many others whom I did not know were dead. When my mother came to me it was so real and I was so overjoyed that I exclaimed aloud. So powerful was this vision that I asked President Young, who seemed to be directing matters, three times to relieve me, or I would faint. A great many others passed in regular order; and I recognised nearly all of them, and was told the names of all I did not know. My father sat in a chair with his legs crossed and his hands clasped together, as we have often seen him. Those who passed along had hidden him from my view till then.

The scene vanished, and I was then taken in the vision into a vast building, which was built on the plan of the Order of Zion. I entered through a south door and found myself in a part of the building which was unfinished, though a great many workmen were busy upon it. My guide showed me all through this half of the house, and then took me through the other half, which was finished. The richness, grandeur and beauty of it defied description. There were many apartments in the house, which was very spacious, and they differed in size and the fineness of the workmanship, according to the merits on earth of those who were to occupy them. I felt most at home in the unfinished part, among the workmen. The upper part of the house was filled with Saints, but I could not see them, though some of them conversed with me, my father and mother, Uncle Joseph Young and others.

My father told me many things, and I received many reproofs for my wrong-doings. Yet he was loth to have me leave, and seemed to feel very badly when the time came for me to go. He told me I could remain there if I chose to do so, but I plead with him that I might stay with my family long enough to make them comfortable, to repent of my sins, and more fully prepare myself for the change. Had it not been for this, I never should have returned home, except as a corpse. Father finally told me I could remain two years, and to do all the good I could during that time, after which he would come for me; he mentioned four others that he would come for also, though he did not say it would be at the same time.

On the 18th of November, about noon, we left Wickenburg (which is twenty-two miles from Black's Ranch where we stopped the previous night) on our journey home. I was exhausted from what I had experienced, and could feel my mind fast giving away, but I had confidence that I would reach home alive. There were no Elders to administer to me and no kind friends to look after my wants except my son, who had all he could do in looking after eight horses and two wagons. As my mind wandered and grew weaker, I was troubled and led by influences over which I had no power, and my friends, the good spirits, had all left me.

We drove about twenty miles that afternoon, camping about eight miles from water, on the Salt River desert, which is about fifty miles across. During the fore part of the night I heard the horses
running as though they were frightened. My son was asleep, but I got up and put my overcoat across my shoulders and went out where they were and got them quieted down. I was about to return to the wagon, when the same old man with gray whiskers, who had tormented me before, stepped between me and the wagons. He had a long knife in his hand. I was frightened and fled, he pursuing me and telling me he was going to kill me. What I passed through I cannot describe, and no mortal tongue could tell. I wandered two days and three nights in the Salt River desert, undergoing the torments of the damned, most of the time, which was beyond anything that mortal could imagine.

When my mind was restored, and the fever which had raged within me had abated, I found myself lying on a bleak hill-top, lost in the desert, chilled, hungered, thirsty and feeble. I had scarcely any clothing on, was barefooted, and my body full of cactus from head to foot. My hands were a perfect mat of thorns and briars. This, with the knowledge that no one was near me, made me realise the awful condition I was in. I could not walk, I thought I would take my life, but had no knife or any thing to do it with. I tried to cut an artery in my arm with a sharp rock I had picked up, hoping I might bleed to death, but even this was denied me. The wolves and ravens were hovering around me, anxiously awaiting my death. I had a long stick and I thought I would dig a deep hole and cover myself up the best I could, so the wolves would not devour my body until I could be found by my friends.

On the night of the 21st, I could see a fire about twenty-five miles to the south, and felt satisfied that it was my friends coming after me. I knew the country where I was; I was about eight miles from houses where I could have got plenty of water and something to eat, but my strength was gone and my feet were so sore I could not stand up. Another long and dreary day passed, but I could see nothing but wolves and ravens and a barren desert covered with cactus, and had about made up my mind that the promise of two years' life made by my father, was not to be realised. While in this terrible plight, and when I had just about given up all hope, my father and mother appeared to me and gave me a drink of water and comforted me, telling me I would be found by my friends who were out searching for me and that I should live two years longer as I had been promised. When night came I saw another fire a few hundred yards from me and could see my friends around it, but I was so hoarse I could not make them hear. By this time my body was almost lifeless and I could hardly move, but my mind was in a perfect condition and I could realize everything that happened around me.

On the morning of the 23rd, at daylight, here they came, about twenty in all, two of my own sons, my nephew William, Bishop E. Pomeroy, John Lewis, John Blackburn, Wiley Jones and others, all friends and relatives from the Mesa, who had tracked me between seventy-five and one hundred miles. I shook hands with them, and they were all overjoyed to see me alive, although in such a pitiable plight. My own feelings I shall not undertake to describe.

Parley P. Pratt Visited By His Wife

After some days of prayer and fasting, and seeking the Lord on the subject, I retired to my bed in my lonely chamber at an early hour, and while the other prisoners and the guard were chatting and beguiling the lonesome hours in the upper apartment of the prison, I lay in silence, seeking and expecting an answer to my prayer, when suddenly, I seemed carried away in the spirit, and no longer sensible to outward objects with which I was surrounded. A heaven of peace and calmness pervaded my bosom; a personage from the world of spirits stood before me with a smile of compassion in every look, and pity mingled with the tenderest love and sympathy in every expression of the countenance. A soft hand seemed placed within my own, and a glowing cheek was laid in tenderness and warmth upon mine. A well known voice saluted me, which I readily recognized as that of the wife of my youth, who had for near two years been sweetly sleeping where the wicked cease from troubling and the weary are at rest. I was made to realize that she was sent to commune with me, and answer my question.

Knowing this, I said to her in a most earnest and inquiring tone: "Shall I ever be at liberty again in this life and enjoy the society of my family and the Saints, and preach the gospel as I have done?" She answered definitely and unhesitatingly, "Yes!" I then recollected that I had agreed to be satisfied with the knowledge of that one fact, but now I wanted more.

Said I: "Can you tell me how, or by what means, or when I shall escape?" She replied: "That thing is not made known to me yet." I instantly felt that I had gone beyond my agreement and my faith in asking this last question, and that I must be contented at present with the answer to the first.

Her gentle spirit then saluted me and withdrew.
Parley P. Pratt: Autobiography, 238-239.

Visitations From The Journals Of
John H. Thorpe

The diptheria epidemic was in Wellsville and it was spreading and there were two little children on our block who played together, there were two little girls and two boys, all about seven years of age. Sammie Mitton, a deaf and dumb boy, played with my brother and the neighbors two little girls, one Wm. Poppleton's daughter and one Daniel Walter's daughter. They all died the same week, Little pals.

One night while laying asleep in the loft of my Father's house, there was an open window in the gable of the house, and as I laid there looking out of the window who should come in at the window but my little brother David, and his playmate Sammie Mitton, and stood by my bed and talked to me. And I asked my brother several questions about the other side and if he and his playmates were all permitted to be together over there. And while talking Sammie Mitton spoke to me, and I said, "Why, Sammie, you are not deaf and dumb any more," and he said, "That belonged to the body, that didn't belong to the spirit," and he said he was alright now, and with that my brother said, "We will have to be going it will soon be morning," and with that they went out of
the window.

John H. Thorpe: Journals Ms. (The Journals are in the possession of the writer and in manuscript form.)

Emily Stoddard, my mother's pal, the wife of Johnnie Stoddard, was sick and they took her down to Salt Lake to the hospital, and she borrowed a pair of gold ear rings off my Mother and during the night she died and came to my Mother and told her that she never took her ear rings with her, but to go to the house and she would find them in a little crocheted sack on the mantel shelf, and for her to take the sack and the ear rings and to keep the sack to remember her by. So early in the morning my Mother went to their home, and when she got to the door she put up her finger for them to keep quiet and not say anything, so she walked over to the mantel shelf and picked up the little crocheted sack and told them, she says, "Emma died last night and came to me and told me that my ear rings was in this sac and that I should keep the sack to remember her by," and they just received a telegram telling she was dead. So she knew it before they did. Then for three nights following she came to my Mother and begged her to go with her, and it got on my Mother's nerves and she got me to go and crawl in the back of her bed as my Father was in Salt Lake City at the time, and the last night she told Emily that she mustn't come anymore as she could not leave her large family alone, and had to saty and take care of them, as it was getting on her nerves too much and she could not stand it.

John H. Thorpe: Ms. Journals

In the fall of 1885 I had a visit or a dream from Brother Leatham who was dead. I dreamed that I went to Brother Leatham's home to do some house cleaning, and after I went over one room I went through the other room to tell them I would come back and finish the job, and when I got in the room they were all sat around the stove crying, and their baby was very sick laying on the bed. And I told her that if the baby was left there it would surely die, and Sister Leatham said she knew it, but she couldn't do anything for it. I felt sorry for them, and when I went outside to the gate, who should I meet but Brother Leatham himself. I knew he was dead and he held out his hand and shook hands with me, and I felt his hand, I said, "Why Brother Leatham you have got your resurrected body," and he said, "Yes, I have got it." Then I told him that his family was in trouble, that they had a very sick baby and he said, "Yes, I know that, and the baby is going to die, and it is better that it should." He said, "I know that, but they don't know it." Then he took me by the arm and started to walk off with me up a path, and he said to me, "John, how would you like to go on a mission?" And I said, "If I am worthy I would like to go on one." And he said, "I have come to tell you that you are going to be called on a home mission right away, and then after you have finished that mission, you are going to be called on a mission a long, long ways from home." And I said, "Then if I am called I will go." And he said, "Yes, I know you will, and you will fill a faithful mission." So then he talked to me and wanted to know how all my folks was getting along, and I told him. So when we came to the end of the road he said, "Then I will have to be going," and he turned his back
to me and started off and I started the other way, and then I thought
I would like to have another look at him as that is the first resur-
rected being that I ever saw, but when I turned around he had disapp-
peared.

The very next week they was having a social, or dance, in
Wellsville and Sammie Mitton sent for me to come over and go to the
dance, so I got on a horse and rode over to Wellsville, and while
Sammie was getting ready for the dance, Mary Ann Leatham's little girl
came in and asked Brother Mitton if he would come over and administer
to their baby as she was very sick. So he asked me if I would go over
with him, and as soon as we got to the house, and opened the door,
there was my dream, just exactly as I had seen it. There was the
family around the stove crying, and there layed the sick baby on the
bed. So we administered to the baby, and as soon as we got outside,
I told Brother Mitton, "That baby is going to die," and he said, "How
do you know?" And I said, "Because Brother Leatham told me so," and
he said, "Brother Leatham told you?" and I said, "Yes." So I related
to him part of my dream, and before I got through telling him my dream
the little girl came after us and wanted us to go back, and so then
we went back. Sister Leatham said, "My faith is holding this baby and
making it suffer," and so she said, "If the Lord wants this baby, tell
him to take it," as she didn't want to see it suffer any longer. So
we dedicated the baby to the Lord. And as soon as we got through, the
baby passed away. And then Brother Mitton said, "Was that all the
dream?" And I told him, "No." So I related to him the last of it,
just as I have reported, and he said, "Every word of that is going to
come true."

While at a Cache Stake conference on the 7th of February, 1886,
I was called on a home mission with Aaron D. Thatcher, brother of Apostle
Moses Thatcher, to travel for twelve months, visiting all the settle-
ments in Cache Valley from Avon to Clarkston. Then came May 17th,
1889, then came my call to New Zealand. I just had a contract and was
plastering the Thatcher Bank and Opera House, so I turned it all over
to my brother Thomas, and he and the boys finished up the building.
When I got in Salt Lake City, Thomas Morgan, the main boss of the Salt
Lake Temple wanted me to stay and plaster there, I told him no, I had
a more important job than that, I was going to New Zealand on a mis-
sion. And they gave me a companion, Monroe Hexon from Southern Utah.
And Apostle Heber J. Grant set us both apart and gave us some valuable
instruction for our mission and said that we would be protected
against dangers, both seen and unseen, and fulfill faithfull missions
and return in safety.

John R. Thorpe: Ms. Journals

Vision Of Bishop Edward Hunter's Son

... The spirit of Bishop Edward Hunter's son (who died when a little
child) came to him, in the stature of full-grown manhood, and revealed
himself to his father, and said: "I am your son."

Bishop Hunter did not understand it. He went to my father and
said: "Hyrum, what does that mean? I buried my son—when only a
little boy, but he has come to me as a full-grown man—a noble,
A Voice Of Warning

I have a believing heart because of a simple testimony that came when I was a child. I think maybe I was around ten—maybe eleven—years of age. I was with my father out on a farm away from our home, trying to spend the day busying myself until father was ready to go home. Over the fence from our place were some tumble-down sheds which had attracted a curious boy, adventurous as I was. I started to climb through the fence and I heard a voice as clearly as you are hearing mine—"Don't go over there!"—calling me by name. I turned to look at father to see if he were talking to me, but he was way up at the other end of the field. There was no person in sight. I realised then, as a child, that there were persons beyond my sight and I had heard a voice. And when I hear and read these stories of the Prophet Joseph Smith, I, too, know what it means to hear a voice because I have heard from an unseen speaker.

Harold B. Lee: Divine Revelation, 7. (This address was given October 15, 1952, before the BYU studentbody.)

Activity In The Spirit World Shown In A Dream

My Father after the death of my Mother was living with his plural wife on South Main Street in a 3 or 4 roomed house. He came to me and said, "John, I am worried," and I said, "What about?" and he said, "There is another family moved into our house. They are dark complected small people and brought all their things, and they don't bother us any." So I thought something was wrong [sic] with father and got him to stay and sleep at our home and he seemed to be all right and went back home and the morning he told me that the people were still their [sic] but I could not see anything with father, but it was not long after that he took sick and died, and left me wondering what he saw, as I felt sure that he had seen something. So I asked the Lord about it and this is what I got. I dreamt [sic] that I left my home and went up on Main St. just before day light and looked all around and wondered what I was doing up their [sic] on the street. So I thought that I would go out to College Ward my old home and the fields were full of people working and I wondered what they were doing and then I went to Wallsville, or just east of Wallsville on the east side of the river where Tom Poppelton used to live, and I stopped by the road and looked at his farm, and looking at some harvesters cutting grain one self binder went around and cut one crop and took it off and their [sic]
was another crop left standing and then another machine came and cut that crop and as a lot of people that I knew that used to live in Walserville would speak to me as they passed, but I knew that they were all dead and so I knew that I was among the dead. And one man that I knew came up to me and put his hand on my shoulder and asked me what I was looking at and I told him about the grain and the two crops being grown on the same land and of two sets of harvesters and he looked at me and said, "Can't you understand that?" and I said, "No, that has got my goat," and he said, "One of them is a Spiritual crop and one is a temporal crop, they are both right here together. Don't you think we have to eat, or wear [sig] clothes or have houses to live in," and I said, "Yes, now I can see that all the intelligence [sig] we gain in this life we take it with us and put it all to use so their [sig] is not much difference between [sig] the spiritual and temporal," and I looked at him and said, "Then my Father was right for he did see another family in his house." So it opened my mind to a world of thought of the manufacturing of cloth machinery &c. So I was thankful to the Lord what He showed me in a dream.

John H. Thorpe: Ms. Journals

A Brother and Mother Seen in the Spirit World

I spoke at the funeral service of a mother in Logan only recently. That good mother, before she died, as she lay on the bed of illness, was wont to inquire about her brother. Nearly every night she would say, "How is he getting along?" mentioning his name, but, suddenly, one day that brother left his mortal existence almost instantly. That afternoon as the sister awoke from sleep, she made no inquiry as to the condition of her brother, didn't ask about him, but stated, "I have seen William and Mother together. How happy they seem. They wanted me to go with them, but I was not ready. How happy they will be."

She knew he was gone. Nobody had said a word to her, but a consciousness had come to her that her brother William was with her Mother, who had been dead for many years. The sister, however, was not quite ready. In two more days she, too, joined them. Her body was weakened by disease, suffering; her physical strength was wasted, but the spirit was responsive to another environment to which her loved ones, in the prime of physical life and health, were unresponsive.

David O. McKay: Gospel Ideals, 56.

A Father Greets His Son

I have seen one young man particularly responsive to that environment when he was dead to us who stood by ready to bless him, and his vocal chords could be used for he spoke, his lips seemed to say, and distinctly I heard him say, "Yes, Father, I recognise you. May I come back?" and at the conclusion of these words his cousin, Sister Bertha Wright, said, "Administer to him, Brother McKay."

I said, "It is too late, he is gone." But yet his heart was beating, his vocal chords were expressing words, but I was as conscious
and sure as that I am standing here, that he was unresponsive to us. He was responding to another environment to which we were unresponsive, to which we were dead. Not five minutes passed before his heartbeat stopped, and then we said he was dead. His spirit was free, even before the heartbeat stopped. His father had been dead for fifteen years.

PROPHETS, SEERS, AND REVELATORS OF THE CHURCH
OF JESUS CHRIST OF LATTER-DAY SAINTS
QUOTED IN THIS THESIS

Presidents Of The Church

JOSEPH SMITH, JR.  (Dec. 23, 1805–June 27, 1844)
Received the Melchizedek Priesthood from Peter, James, and
John in 1829; sustained April 6, 1830, as First Elder of the Church;
sustained January 25, 1832, as President of the High Priesthood.

BRIGHAM YOUNG  (June 1, 1801–Aug. 29, 1877)
Ordained an apostle Feb. 14, 1835; sustained Dec. 27, 1847, as
President of the Church.

JOHN TAYLOR  (Nov. 1, 1808–July 25, 1887)
Ordained an apostle Dec. 19, 1838; sustained Oct. 10, 1880, as
President of the Church.

WILFORD WOODRUFF  (Mar. 1, 1807–Sept. 2, 1898)
Ordained an apostle April 26, 1839; sustained April 7, 1889,
as President of the Church.

LORENZO SNOW  Apr. 3, 1814–Oct. 10, 1901)
Ordained an apostle Feb. 12, 1849; sustained Sept. 13, 1898,
as President of the Church.

JOSEPH F. SMITH  (Nov. 13, 1838–Nov. 19, 1918)
Ordained an apostle July 1, 1866; sustained Oct. 17, 1901, as
President of the Church.

HEBER J. GRANT  (Nov. 22, 1856–May 14, 1945)
Ordained an apostle Oct. 16, 1882; sustained Nov. 23, 1918, as
President of the Church.

DAVID O. McKay  (Sept. 8, 1873– )
Ordained an apostle April 9, 1906; sustained as Second Counsel-
lor in the First Presidency Oct. 6, 1934; also sustained as Second
Counselor to President George Albert Smith May 21, 1945; sustained
April 9, 1951, as President of the Church.

Counselors In The First Presidency

HEBER C. KIMBALL  (June 14, 1801–June 22, 1868)
Ordained an apostle Feb. 14, 1840; sustained Dec. 27, 1847, as
First Counselor in the First Presidency.

JEDEIDAH M. GRANT (Feb. 21, 1816-Dec. 1, 1856)
Set apart as one of the first seven Presidents of Seventy Dec. 2, 1845; sustained as Second Counselor in the First Presidency April 7, 1854.

GEORGE Q. CANNON (Jan. 11, 1827-Apr. 12, 1901)

JOHN R. WINDER (Dec. 11, 1821-Mar. 27, 1910)
Ordained a high priest Mar. 4, 1872; sustained Oct. 17, 1901, as First Counselor in the First Presidency.

ANTHON H. LUND (May 15, 1844-Mar. 2, 1921)
Ordained an apostle Oct. 7, 1889; sustained Apr. 7, 1910, as First Counselor in the First Presidency.

CHARLES W. PENROSE (Feb. 4, 1832-May 16, 1925)
Ordained an apostle July 7, 1904; sustained Mar. 10, 1921, as First Counselor in the First Presidency.

J. REUBEN CLARK, JR. (Sept. 1, 1871-Oct. 6, 1961)
Sustained as Second Counselor in the First Presidency Apr. 6, 1933; ordained an apostle Oct. 11, 1934 and set apart as First Counselor in the First Presidency; sustained as Second Counselor to President David O. McKay Apr. 9, 1951; called to be First Counselor to President David O. McKay June 13, 1959.

HUGH B. BROWN (Oct. 26, 1833-

The Twelve Apostles Of The Church

ORSON HYDE (Jan. 8, 1805-Nov. 28, 1878)
Ordained an apostle Feb. 15, 1835.

PARLEY P. PRATT (Apr. 12, 1807-May 13, 1857)
Ordained an apostle Feb. 21, 1835.

ORSON PRATT (Sept. 19, 1811-Oct. 3, 1881)
Ordained an apostle Apr. 26, 1835.

ERASTUS SNOW (Nov. 9, 1818-May 27, 1888)
Ordained an apostle Feb. 12, 1849.

FRANKLIN D. RICHARDS (Apr. 2, 1821-Dec. 9, 1899)
Ordained an apostle Feb. 12, 1849.
MOSES THATCHER (Feb. 2, 1842-Aug. 21, 1909) Ordained an apostle Apr. 9, 1879; dropped from the Twelve Apostles Apr. 6, 1896.


ORSON F. WHITNEY (July 1, 1855-May 16, 1931) Ordained an apostle Apr. 9, 1906.

JOSEPH FIELDING SMITH (July 19, 1876- ) Ordained an apostle Apr. 7, 1910.

JAMES E. TALMAGE (Sept. 21, 1862-July 27, 1933) Ordained an apostle Dec. 8, 1911.


HAROLD B. LEE (Mar. 28, 1899- ) Ordained an apostle Apr. 10, 1941.

MARK E. PETERSEN (Nov. 7, 1900- ) Ordained an apostle Apr. 20, 1944.

**Patriarchs To The Church**

HYRUM G. SMITH (July 8, 1879-Feb. 4, 1932) Ordained a high priest and Patriarch to the Church May 9, 1912.

ELDRED G. SMITH (Jan. 9, 1907- ) Ordained a high priest May 23, 1938; ordained and set apart as Patriarch to the Church Apr. 10, 1947.

Most of the above information was taken from The Latter-day Prophets and the Doctrine and Covenants by Roy W. Doxey.
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THE NATURE OF THE SPIRIT WORLD AS TAUGHT IN THE HOLY SCRIPTURES
AND BY THE PROPHETS, SEERS, AND REVELATORS OF THE CHURCH
OF JESUS CHRIST OF LATTER-DAY SAINTS

(149 pages)

An Abstract of the Thesis
Presented to the
Department of Graduate Studies in Religious Instruction
Brigham Young University

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts

by
Roger T. Ralphs
August, 1966
ABSTRACT

Purpose of Study

The purpose of the study is to compile the teachings found in the scriptures and in the discourses and writings of the Prophets, Seers, and Revelators of the Church of Jesus Christ of Latter-day Saints concerning the Spirit World.

Limitation

The thesis discusses only the post-mortal Spirit World prior to the resurrection. It excludes discussion of the Son of Perdition and the realms of Satan.

No attempt is made to establish the doctrine of the Church of Jesus Christ of Latter-day Saints concerning the Spirit World.

Findings

Some of the major findings of the writer follow:

1. At death, the body returns to the earth and the spirit passes into a new life in a world of spirits. The Spirit World is located upon this earth and is the spiritual counterpart of the physical.

2. There is association between spirits in the Spirit World.

3. Spiritual buildings, vegetation, and animals are also found there.

4. The Spirit World becomes, in a qualified sense, a place of bondage to both the righteous and the wicked because of their absence from their bodies, without which they cannot receive a fulness of joy.
and perfection.

5. The Spirit World is a place of instruction. Man's attitudes and personal characteristics of mortality continue with him into the Spirit World. If undesirable, these must be replaced through a process of development, change, and repentance.

6. If a person does not conform to law in mortality, he has that responsibility placed upon him in the Spirit World.

7. The righteous entering the Spirit World are no longer subject to the devil, his angels, or wicked spirits and are no longer troubled with physical ailments. Comprehension will be expanded and they will be intent on doing God's will.

8. The wicked entering the Spirit World are subject to the devil. Their misery is increased by disappointment and the suspense of judgment. They will eventually be delivered from their wretched state after they have paid the full penalty of their transgressions.

9. Most spirits go into the Spirit World, where they are segregated into their separate environments and domains.

10. At his death, Christ's spirit went into the Spirit World, where he organized a missionary system amongst the righteous by which the wicked could be taught the Gospel. This becomes the primary labor of the Priesthood behind the veil.

11. All the dead have free agency and the right to accept or reject the Gospel.

12. Ministering spirits often receive a commission to minister to man in mortality.

Conclusions

Some major conclusions drawn from this study are as follows:
1. Approximately one-third of the materials provided for this thesis were to be found in the scriptures. Two-thirds were found in statements by the Prophets, Seers, and Revelators which have not been accepted as official doctrine of the Church of Jesus Christ of Latter-day Saints.

2. The majority of statements were given between 1850 and 1920.

3. The teachings of other churches concerning the after-life condition of man are mainly nebulous. The Scriptures, Prophets, Seers, and Revelators of the Church of Jesus Christ of Latter-day Saints, on the other hand, have been informative, detailed, and to the point in their comments.

4. The source materials were in close agreement with one another.

APPROVED:

Chairman, Advisory Committee

Member, Advisory Committee

Chairman, Major Department