

A SECOND ABREVIATED COMPILATION

1.

The Washing of the Apostles' Feet:

Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and he began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter; and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou needest not to wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord not my feet only, but also my hands and my head. Jesus saith to him, He that has washed his hands and his head, needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all. Now this was the custom of the Jews under their law; wherefore, Jesus did this that the law might be fulfilled. For he knew who should betray him; therefore said he, Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord;

and ye say well; for so I am. If I then, your Lord and Master, have washed you feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.

I.V. John 13: 1-17.

2.

Anointing and Sealing:

Now he which stablisheth us with you in Christ, and hath anointed us, is God. Who hath also sealed us, and given the earnest of the Spirit in our hearts.

I.V. 2 Corinthians 1: 21, 22.

3.

Calling and Election--Sealed by the Holy Spirit of Promise:

In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were sealed with that Holy Spirit of Promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

Ephesians 1: 13, 14.

4.

Knowing Christ:

Brethren, this is the testimony which we give of that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the

Word of life; (For the life was manifested, and we have seen it,
and bear witness, and show unto you that eternal life, which was with
the Father, and was manifested unto us;) that which we have seen
and heard declare we unto you, that ye also may have fellowship with us;
and truly our fellowship is with the Father, and with his Son Jesus Christ.

I.V. 1 John 1: 1-3.

5.

Kings and Priests unto God in Eternity:

Therefore, I, John, the faithful witness, bear record of the
things which were delivered me of the angel, and from Jesus Christ the
first begotten of the dead, and the Prince of the kings of the earth.
And unto him who loved us, be glory; who washed us from our sins
in his own blood, and hath made us kings and priests unto God, his
Father. To him be glory and dominion, for ever and ever. Amen.

I.V. Revelation 1: 5, 6.

Thou (Christ) art worthy to take the book, and to open the seals
thereof; for thou wast slain, and hast redeemed us to God by thy blood
out of every kindred, and tongue, and people, and nation; and hast made
us unto our God kings and priests; and we shall reign on the earth.

Revelation 5: 9, 10.

6.

A Man Anointed of the Holy Spirit Needeth Not That Any Man Teach Him:

But the anointing which ye have received of him abideth in you, and
ye need not that ~~any~~ man teach you; but as the same anointing teacheth
you of all things, and is truth, and is no lie, and even as it hath

taught you, ye shall abide in him.

1 John 2: 27.

7. February 16, 1832

Holy Spirit of Promise--Church of the Firstborn--Heirs of All Things
Priests and Kings--In Life are Gods:

And again we bear record--for we saw and heard, and this is the testimony of the gospel of Christ concerning them who shall come forth in the resurrection of the just--They are they who received the testimony of Jesus, and believed on his name and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given--that by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power; and who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true. They are they who are the church of the Firstborn. They are they into whose hands the Father has given all things--they are they who are priests and kings, who have received of his fulness, and of his glory; and are priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son. Wherefore, as it is written, they are gods, even the sons of God

D & C 76: 50- 58.

8. December 27, 1832

Initiation Rites For the School of the Prophets:

And again, the order of the house prepared for the presidency of the school of the prophets, established for their instruction in all things that are expedient for them, even for all the officers of the church, or in other words, those who are called to the ministry in the church, beginning at the high priests, even down to the deacons-- and this shall be the order of the house of the presidency of the school; He that is appointed to be president, or teacher, shall be found standing in his place, in the house which shall be prepared for him. Therefore, he shall be first in the house of God, in a place that the congregation in the house may hear his words carefully and distinctly, not with loud speech. And when he cometh into the house of God, for he should be first in the house--behold, this is beautiful, that he may be an example--let him offer himself in prayer upon his knees before God, in token or remembrance of the everlasting covenant. And when any shall come in after him, let the teacher arise, and, with uplifted hands to heaven, yea, even directly, salute his brother or brethren with these words: Art thou a brother or brethren? I salute you in the name of the Lord Jesus Christ, in token or remembrance of the everlasting covenant, in which covenant I receive you to fellowship, in a determination that is fixed, immovable, and unchangeable, to be your friend and brother through the grace of God in the bonds of love, to walk in all the commandments of God blameless, in thanksgiving, forever and ever. Amen. **** And ye shall not receive any among you into this school save he is clean from the blood of this generation; and he shall be received by the ordinance of the washing of feet, for unto this end was the ordinance of the washing of feet instituted.

And again, the ordinance of washing feet is to be administered by the president, or presiding elder of the church. It is to be commenced with prayer; and after partaking of bread and wine, he is to gird himself according to the pattern given in the thirteenth chapter of John's testimony concerning me. Amen.

D & C 88: 127-133, 138-141.

9. January 23, 1833

On the 23rd, we again assembled in conference; when, after much speaking, singing, praying, and praising God, all in tongues, we proceeded to the washing of feet (according to the practice recorded in the 13th chapter of John's Gospel), as commanded of the Lord. Each Elder washed his own feet first, after which I girded myself with a towel and washed the feet of all of them, wiping them with the towel with which I was girded. Among the number, my father presented himself, but before I washed his feet, I asked of him a father's blessing, which he granted by laying his hands upon my head, in the name of Jesus Christ, and declaring that I should continue in the Priest's office until Christ comes. At the close of the scene, Brother Frederick G. Williams, being moved upon by the Holy Ghost, washed my feet in token of his fixed determination to be with me in suffering, or in journeying, in life or in death, and to be continually on my right hand; in which I accepted him in the name of the Lord.

I then said to the Elders, As I have done so do ye; wash ye, therefore, one anothers's feet; and by the power of the Holy Ghost I pronounced them all clean from the blood of this generation; but if any of them should sin wilfully after they were thus cleansed, and sealed up unto eternal

life, they should be given over unto the buffetings of Satan until the day of redemption, Having continued all day in fasting, and prayer, and ordinances, we closed by partaking of the Lord's supper. I blessed the bread and wine in the name of the Lord, when we all ate and drank, and were filled; then we sung a hymn, and the meeting adjourned.

History of the Church, Vol. 1: 323, 324.

10. January 22, 1834

Those Who Are To Be Crowned Kings Must Make Their Calling and Election Sure:

In the 22nd chapter of Luke's account of the Messiah, we find the kingdom of heaven likened unto a king who made a marriage for his son. That this son was the Messiah will not be disputed, since it was the kingdom of heaven that was represented in the parable; and that the Saints, or those who are found faithful to the Lord, are the individuals who will be found worthy to inherit a seat at the marriage supper, is evident from the sayings of John in the Revelation where he represents the sound which he heard in heaven to be like a great multitude, or like the voice of mighty thunderings, saying, the Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honor to Him; for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: For the fine linen is the righteousness of the Saints (Rev. 19).

That those who keep the commandments of the Lord and walk in His statutes to the end, are the only individuals permitted to sit at this glorious feast, is evident from the following items in Paul's

last letter to Timothy, which was written just previous to his death,-- he says: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." No one who believes the account, will doubt for a moment this assertion of Paul which was made, as he knew, just before he was to take his leave of this world. Though he once, according to his own word, persecuted the Church of God and wasted it, yet after embracing the faith, his labors were unceasing to spread the glorious news: and like a faithful soldier, when called to give his life in the cause which he had espoused, he laid it down, as he says, with an assurance of an eternal crown. Follow the labors of this Apostle from the time of his conversion to the time of his death, and you will have a fair sample of industry and patience in promulgating the Gospel of Christ. Derided, whipped, and stoned, the moment he escaped the hands of his persecutors he as zealously as ever proclaimed the doctrine of the Savior. And all may know that he did not embrace the faith for honor in this life, nor for the gain of earthly goods. What, then, could have induced him to undergo all this toil? It was, as he said, that he might obtain the crown of righteousness from the hand of God. No one, we presume, will doubt the faithfulness of Paul to the end. None will say that he did not keep the faith, that he did not fight the good fight, that he did not preach and persuade to the last. And what was he to receive? A crown of righteousness. And what shall others receive who do not labor faithfully, and continue to the end? We

leave such to search out their own promises if any they have; and if they have any they are welcome to them, on our part, for the Lord says that every man is to receive according to his works. Reflect for a moment, brethren, and enquire, whether you would consider yourselves worthy a seat at the marriage feast with Paul and others like him, if you had been unfaithful? Had you not fought the good fight, and kept the faith, could you expect to receive? Have you a promise of receiving a crown of righteousness from the hand of the Lord, with the Church of the Firstborn? Here then, we understand, that Paul rested his hope in Christ, because he had kept the faith, and loved His appearing and from His hand he had a promise of receiving a crown of righteousness.

The Righteous Saints Will Be Crowned Kings For Eternity:

If the Saints are not to reign, for what purpose are they crowned? In an exhortation of the Lord to a certain Church in Asia, which was built up in the days of the Apostles, unto whom He communicated His word on that occasion by His servant John, He says, "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." And again, "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His Throne" (see Rev. 3). And again, it is written, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure" (1 John 3: 2, 3). How is it that these old Apostles should say so much on the subject of the coming of Christ?

He certainly had once come; but Paul says, To all who love His appearing, shall be given the crown: and John says, When He shall appear, we shall be like Him; for we shall see Him as He is. Can we mistake such language as this? Do we not offer violence to our own good judgment when we deny the second coming of the Messiah? When has He partaken of the fruit of the vine new with His ancient Apostles in His Father's kingdom, as He promised He would just before he was crucified? In Paul's epistle to the Philippians (3: 20,21) he says: "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." We find another promise to individuals living in the Church at Sardis who had not defiled their garments: "And they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels." John represents the sound which he heard from heaven, as giving thanks and glory to God, saying that the Lamb was worthy to take the book and to open its seals; because he was slain, and had made them kings and priests unto God: and they should reign on the earth (see Rev. 5). In the 20th chapter we find a length of time specified, during which Satan is to be confined in his own place, and the Saints reign in peace, all these promises and blessings we find contained in the law of the Lord, which the righteous are to enjoy: and we might enumerate many more places

where the same or similar promises are made to the faithful, but we do not deem it of importance to rehearse them here, as this epistle is now lengthy; and our brethren, no doubt, are familiar with them all.

Most assuredly it is, however, that the ancients, though persecuted and afflicted by men, obtained from God promises of such weight and glory, that our hearts are often filled with gratitude that we are even permitted to look upon them while we contemplate that there is no respect of persons in His sight, and that in every nation, he that feareth God and worketh righteousness, is acceptable with Him. But from the few items previously quoted we can draw the conclusion that there is to be a day when all will be judged of their works, and rewarded according to the same; that those who have kept the faith will be crowned with a crown of righteousness; be clothed in white raiment; be admitted to the marriage feast; be free from every affliction, and reign with Christ on the earth, where, according to the ancient promise, they will partake of the fruit of the vine new in the glorious kingdom with Him; at least we find such promises were made to the ancient Saints. And though we cannot claim these promises which were made to the ancients for they are not our property, merely because they were made to the ancient Saints, yet if we are the children of the Most High, and are called with the same calling with which they were called, and embrace the same covenant that they embraced, and are faithful to the testimony of our Lord as they were, we can approach the Father in the name of Christ as they approached Him, and for ourselves obtain the same promises. These promises, when obtained, if ever by us, will not be because Peter, John, and the

other Apostles, with the churches at Sardis, Pergamos, Philadelphia, and elsewhere, walked in the fear of God, and had power and faith to prevail and obtain them; but it will be because we, ourselves, have faith and and approach God in the name of His Son Jesus Christ, even as they did; and when these promises are obtained, they will be promises directly to us, or they will do us no good. They will be communicated for our benefit, being our own property (through the gift of God), earned by our own diligence in keeping His commandments and walking uprightly before Him. If not, to what end serves the Gospel of our Lord Jesus Christ, and why was it ever communicated to us? Teachings of the Prophet Joseph Smith, pp. 63- 66.

11. Thursday, November 12, 1835

The Prophets Discourse on the Ordinance of the Washing of the Feet:

*****This evening, at 6 o'clock, met with the Council of the Twelve, by their request. Nine of them were present. Council opened by singing and prayer. And I made some remarks as follows--

I am happy in the enjoyment of this opportunity of meeting with this Council on this occasion. I am satisfied that the Spirit of the Lord is here, and I am satisfied with all the brethren present; and I need not say that you have my utmost confidence, and that I intend to uphold you to the uttermost, for I am well aware that you have to sustain my character against the vile calumnies and reproaches of this ungodly generation, and that you delight in so doing.

Darkness prevail sat (sic) this time as it did at the time Jesus Christ was about to be crucified. The powers of darkness strove to

obscure the glorious Sun of righteousness (sic), that began to dawn upon the world, and was soon to burst in great blessings upon the heads of the faithful; and let me tell you, brethren, that great blessings await us at this time, and will soon be poured out upon us, if we are faithful in all things, for we are even entitled to greater spiritual blessings than they were, because they had Christ in person with them, to instruct them in the great plan of salvation. His personal presence we have not, therefore we have need of greater faith, on account of our peculiar circumstances; and I am determined to do all that I can to uphold you, although I may do many things inadvertently that are not right in the sight of God.

You want to know many things that are before you, that you may know how to prepare yourselves for the great things that God is about to bring to pass. But there is one great deficiency or obstruction in the way, that deprives us of the greater blessings; and in order to make the foundation of this Church complete and permanent, we must remove this obstruction, which is, to attend to certain duties that we have not as yet attended to. I supposed I had established this Church on a permanent foundation when I went to Missouri, and indeed I did so, for if I had been taken away, it would have been enough, but I yet live, and therefore God requires more at my hands. The item to which I wish the more particularly to call your attention to-night, is the ordinance of washing of feet. This we have not done as yet, but it is necessary now, as much as it was in the days of the Savior; and we must have a place prepared, that we may attend to this ordinance aside from the world.

We have not desired as much from the hand of the Lord through faith and obedience, as we ought to have done, yet we have enjoyed great blessings, and we are not so sensible of this as we should be. When or where has God suffered one of the witnesses or first Elders of this Church to fall? Never, and nowhere. Amidst all the calamities and judgments that have befallen the inhabitants of the earth, His almighty arm has sustained us, men and devils have raged and spent their malice in vain. We must have all things prepared, and call our solemn assembly as the Lord has commanded us, that we may be able to accomplish His great work, and it must be done in God's own way. The house of the Lord must be prepared, and the solemn assembly called and organized in it, according to the order of the house of God; and in it we must attend to the ordinance of washing of feet. It was never intended for any but official members. It is calculated to unite our hearts, that we may be one in feeling and sentiment, and that our faith may be strong, so that Satan cannot overthrow us, nor have any power over us here.

The endowment you are so anxious about you cannot comprehend now, nor could Gabriel explain it to the understanding of your dark minds; but strive to be prepared in your hearts, be faithful in all things, that when we meet in the solemn assembly, that is, when such as God shall name out of all the official members shall meet, we must be clean every whit. Let us be faithful and silent, brethren, and if God gives you a manifestation, keep it to yourselves; be watchful and prayerful, and you shall have a prelude of those joys that God will pour out on that day. Do not watch for iniquity in each other, if you do you will not get an endowment, for God will not bestow it on such. But if we are faithful, and live by

every word that proceeds forth from the mouth of God, I will venture to prophesy that we shall get a blessing that will be worth remembering, if we should live as long as John the Revelator; our blessings will be such as we have not realized before, nor received in this generation. The order of the house of God has been, and ever will be, the same, even after Christ comes; and after the termination of the thousand years it will be the same; and we shall finally enter into the celestial kingdom of God, and enjoy it forever.

You need an endowment, brethren, in order that you may be prepared and able to overcome all things; and those that reject your testimony will be damned. The sick will be healed, the lame made to walk, the deaf to hear, and the blind to see, through your instrumentality. But let me tell you, that you will not have power, after the endowment to heal those that have not faith, nor to benefit them, for you might as well expect to benefit a devil in hell as such as are possessed of his spirit, and are willing to keep it: for they are habitations for devils, and only fit for his society. But when you are endowed and prepared to preach the Gospel to all nations, kindreds, and tongues, in their own languages, you must faithfully warn all, and bind up the testimony, and seal up the law, and the destroying angel will follow close at your heels, and exercise his tremendous mission upon the children of disobedience; and destroy the workers of iniquity, while the Saints will be gathered out from among them, and stand in holy places ready to meet the Bridegroom when he comes.

I feel disposed to speak a few words more to you, my brethren, concerning the endowment: All who are prepared and are sufficiently pure to abide the presence of the Savior, will see Him in the solemn assembly.

The brethren expressed their gratification for the instruction I had given them. We then closed by prayer, when I returned home and retired to rest.

History of the Church, Vol. 2: 307-310.

12. March 27, 1836

From the Dedicatory Prayer of the Kirtland Temple:

*****Let the anointing of thy ministers be sealed upon them with power from on high.*****And let these, thine anointed ones, be clothed with salvation, and thy saints shout aloud for joy. Amen, and Amen.

D & C 109: 35, 80.

13. March 27, 1836

The Spirit of God Like a Fire is Burning:

The Spirit of God like a fire is burning!

The latter-day glory begins to come forth;

The visions and blessings of old are returning,

The angels are coming to visit the earth.

We'll sing and we'll shout with the armies of heaven--

Hosanna, hosanna to God and the Lamb!

Let glory to them in the highest be given,

Henceforth and forever: amen and amen.

The Lord is extending the Saints' understanding,

Restoring their judges and all as at first;

The knowledge and power of God are expanding;

The veil o'ver the earth is beginning to burst.

We'll sing and we'll shou (sic), etc.

We'll call in our solemn assemblies in spirit,
 To spread forth the kingdom of heaven abroad,
 That we through our faith may begin to inherit
 The visions and blessings and glories of God.

We'll sing and we'll shout, etc.

We'll wash and be washed, and with oil be anointed,
 Withal not omitting the washing of feet;
 For he that receiveth his penny appointed
 Must surely be clean at the harvest of wheat.

We'll sing and we'll shout, etc.

History of the Church, Vol. 2: 426.

14. 29th and 30th of March, 1836

Blessings Poured Out as a Consequence of Obedience to Attending Ordinances:

Soon after this, the word of the Lord came, through President Joseph Smith, Jun., that those who had entered the holy place, must not leave the house until morning, but send for such things as were necessary, and also, during our stay, we must cleanse our feet and partake of the Sacrament that we might be made holy before Him, and thereby be qualified to officiate in our calling, upon the morrow, in washing the feet of the Elders.

Accordingly we proceeded to cleanse our faces and our feet, and then proceeded to wash one another's feet. President Sidney Rigdon first washed President Joseph Smith, Junior's feet, and then, in turn, was washed by him; after which President Rigdon washed President Joseph Smith, Sen., and Hyrum Smith. President Joseph Smith, Jun., washed President Frederick G. Williams, and then President Hyrum Smith washed President David Whitmer's

and President Oliver Cowdery's feet. Then President David Whitmer washed President William W. Phelps' feet, and in turn President Phelps washed President John Whitmer's feet. The Bishops and their Counselors were then washed, after which we partook of the bread and wine. The Holy Spirit rested down upon us, and we continued in the Lord's House all night, prophesying (sic) and giving glory to God.

Wednesday, 30.--At eight o'clock, according to appointment, the Presidency, the Twelve, the Seventies, the High Council, the Bishops and their entire quorums, the Elders and all the official members in this stake of Zion, amounting to about three hundred, met in the Temple of the Lord to attend to the ordinance of washing of feet. I ascended the pulpit, and remarked to the congregation that we had passed through many trials and afflictions since the organization of the Church, and that this is a year of jubilee to us, and a time of rejoicing, and that it was expedient for us to prepare bread and wine sufficient to make our hearts glad, as we should not, probably, leave this house until morning; to this end we should call on the brethren to make a contribution. The stewards passed round and took up a liberal contribution, and messengers were despatched (sic) for bread and wine.

Tubs, water, and towels were prepared, and I called the house to order, and the Presidency proceeded to wash the feet of the Twelve, pronouncing many prophecies and blessings upon them in the name of the Lord Jesus; and then the Twelve proceeded to wash the feet of the Presidents of the several quorums. The brethren began to prophesy upon each other's heads, and upon the enemies of Christ, who inhabited Jackson county, Missouri; and continued prophesying, and blessing, and sealing them with

hosanna and amen, until nearly seven o'clock in the evening.

The bread and the wine were then brought in, and I observed that we had fasted all the day, and lest we faint, as the Savior did so shall we do on this occasion; we shall bless the bread, and give it to the Twelve, and they to the multitude.

History of the Church, Vol. 2: 429- 431.

15. March 20,25, 1839

Many Are Called and Elected, But Few are Chosen To Be Crowned For Eternity--
Few Are Chosen and Anointed Kings in Eternity:

see D & C 121: 26- 46.

16. June 27, 1839

The Prophet's Discourse on the Keys to the Mysteries of the Kingdom:
To Be Sealed Up unto Eternal Life is the Key to the Blessings of the
Second Comforter and Association (or the Blessings of Communion) with
the General Assembly and Church of the Firstborn:

see Teachings of the Prophet Joseph Smith, pp. 148- 151.

17. -- July 2, 1839 --

see Teachings of the Prophet Joseph Smith, pp. 156- 157.

18. January 19, 1841

Hyrum Smith Held the Sealing Blessings to the Church:

First, I give unto you Hyrum Smith to be a patriarch unto you, to hold the sealing blessings of my church, even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall notwithstanding the hour of temptation that may come upon you.

D & C 124: 124.

19. May 1, 1842

To Say One Knows God One Must Have Handled Something in the 'Holiest of Holies':

Sunday, May 1, 1842.--I preached in the grove, on the keys of the kingdom, charity, &c. The keys are certain signs and words by which

false spirits and personages may be detected from true, which cannot be revealed to the Elders till the Temple is completed. The rich can only get them in the Temple, the poor may get them on the mountain top as did Moses. The rich cannot be saved without charity, giving to feed the poor when and how God requires, as well as building. There are signs in heaven, earth and hell; the Elders must know them all, to be endowed with power, to finish their work and prevent imposition. The devil knows many signs, but does not know the sign of the Son of Man, or Jesus. No one can truly say he knows God until he has handled something, and this can only be in the holiest of holies.

History of the Church, Vol. 4: 608.

20. May 4, 1842

Highest Order of the Priesthood Revealed--Patriarchs, Priests and Kings:

Wednesday, 4.--I spent the day in the upper part of the store, that is in my private office***in council with General James Adams, of Springfield, Patriarch Hyrum Smith, Bishops Newel K. Whitney and George Miller, and President Brigham Young and Elders Heber C. Kimball and Willard Richards, instructing them in the principles and order of the Priesthood, attending to washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood, and so on to the highest order of the Melchizedek Priesthood, setting forth the order pertaining to the Ancient of Days, and all those plans and principles by which any one is enabled to secure the fullness (sic) of those blessings which have been prepared for the Church of the Firstborn, and come up and abide in the presence of the Eloheim in the eternal worlds. In this council was instituted the ancient order of things for the first time in these last days. And the communications

I made to this council were of things spiritual, and to be received only by the spiritual minded: and there was nothing made known to these men but what will be made known to all the Saints of the last days, so soon as they are prepared to receive, and a proper place is prepared to communicate them, even to the weakest of the Saints; therefore let the Saints be diligent in building the Temple, and all houses which they have been, or shall hereafter be, commanded of God to build; and wait their time with patience in all meekness faith, perseverance unto the end, knowing assuredly that all these things referred to in this council are always governed by the principle of revelation.

History of the Church, Vol. 5: 1, 2.

21. July 15, 1842

God Eventually is Going To Establish His Own Government:

See Teachings of the Prophet Joseph Smith, pp. 250 ("It has been the design of Jehovah, from the commencement....)--254(.....may receive an inheritance among those that are sanctified.").

22. December 30, 1842

The Rule of Christ in the Millennium:

While in conversation at Judge Adams' during the evening, I said, Christ and the resurrected Saints will reign over the earth during the thousand years. They will not probably dwell upon the earth, but will visit it when they please, or when it is necessary to govern it.

23. February, 1843

The Prophet Joseph Smith's Poetic Rendition of the Vision Concerning The Requirements for Exaltation in the Celestial Kingdom of Glory:

February 15, 1843

22

And again I bear record of heavenly things,
Where virtue's the value above all that is priz'd,
Of the truth of the gospel concerning the just,
That rise in the first resurrection of Christ.

Who receiv'd, and believ'd, and repented likewise,
And then were baptiz'd, as a man always was,
Who ask'd and receiv'd a remission of sin,
And honoured the kingdom by keeping its laws.

Being buried in water, as Jesus had been,
And keeping the whole of his holy commands,
They received the gift of the spirit of truth,
By the ordinance truly of laying on hands.

For these overcome, by their faith and their works,
Being tried in their life-time, as purified gold,
And seal'd by the spirit of promise to life,
By men called of God, as was Aaron of old.

They are they, of the church of the first-born of God,
And unto whose hands he committeth all things;
For they hold the keys of the kingdom of heav'n,
And reign with the Saviour, as priests and as kings.

They're priests of the order of Melchisedec,
Like Jesus (from whom is this highest reward),
Receiving a fulness of glory and light;
As written--they're God's, even sons of the Lord. ---

Times & Seasons, Vol. 4: 81- 85.

24. May 17, 1843

Salvation in Knowing You Are Sealed Up To Eternal Life:

The more sure word of prophecy means a man's knowing that he is sealed up unto eternal life, by revelation and the spirit of prophecy, through the power of the Holy Priesthood. It is impossible for a man to be saved in ignorance.

D. & C 131: 5, 6.

25. June 11, 1843

Consider This In Light of the Fact That the 2nd Anointing is the Highest Ordinance of the Temple:

next page

What was the object of gathering the Jews, or the people of God in any age of the world?*****The main object was to build unto the Lord a house whereby He could reveal unto His people the ordinances of His house and the glories of His kingdom, and teach the people the way of salvation; for there are certain ordinances and principles that, when they are taught and practiced, must be done in a place or house built for that purpose.

It was the design of the councils of heaven before the world was, that the principles and laws of the priesthood should be predicated upon the gathering of the people in every age of the world. Jesus did everything to gather the people, and they would not be gathered, and He therefore poured out curses upon them. Ordinances instituted in the heavens before the foundation of the world, in the priesthood, for the salvation of men, are not to be altered or changed. All must be saved on the same principles.

It is for the same purpose that God gathers together His people in the last days, to build unto the Lord a house to prepare them for the ordinances and endowments, washings and anointings, etc. One of the ordinances of the house of the Lord is baptism for the dead. God decreed before the foundation of the world that that ordinance should be administered in a font prepared for that purpose in the house of the Lord. "This is only your opinion, sir," says the sectarian.*****

If a man gets a fullness (sic) of the priesthood of God he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord.

There are a great many wise men and women too in our midst who are too wise to be taught; therefore they must die in their ignorance, and in the resurrection they will find their mistake. Many seal up the door of heaven by saying, So far God may reveal and I will believe.

All men who become heirs of God and joint heirs with Jesus Christ will have to receive the fulness of the ordinances of his kingdom; and those who will not receive all the ordinances will come short of the fullness (sic) of that glory, if they do not lose the whole.

A man of God should be endowed with wisdom, knowledge, and understanding, in order to teach and lead the people of God.

*****In the resurrection, some are raised to be angels, others are raised to become Gods.

These things are revealed in the most holy places in a Temple prepared for that purpose. Many of the sects cry out, "Oh, I have the testimony of Jesus; I have the spirit of God; but away with Joe Smith; he says he is a prophet; but there are to be no prophets or revelators in the last days." Stop, sir! The Revelator says that the testimony of Jesus is the spirit of prophecy; so by your own mouth you are condemned. But to the text. Why gather the people together in this place? For the same purpose that Jesus wanted to gather the Jews--to receive the ordinances, the blessings, and glories that God has in store for His Saints.

Teachings of the Prophet Joseph Smith, pp. 307, 308, 309,
311, 312.

26. July 12, 1843

The Conditions of the New and Everlasting Covenant: (commentary)

The expectation of exaltation must be sealed unto you by the Holy Spirit of Promise--that most holy ordinance: the 2nd Anointing must be sealed unto you by revelation and commandment through the medium of the One Anointed---Though you marry a wife in the Temple and the Marriage is sealed, yet it is not said unto you by the Anointed One: "Ye Shall Come Forth In the First Resurrection"--~~You~~ will not in the Resurrection be Prophets, Priests, Patriarchs, Kings or Gods--But if you know Christ in this world (mortality or the Spirit World), then from then on nothing but the Unpardonable Sin can keep you from exaltation. To sin against the Holy Ghost after receiving this Second Anointing, whereby you are sealed up unto Eternal Lives, is to shed innocent blood or assent unto the death of one of Christ's innocent ones, whom he had bought with a price.....

Now read D & C 132: 6,7, 19- 27.

27. August 27, 1843

Your Anointings and Sealings Must Be Unconditionally Guaranteed:

The anointing and sealing is to be called, elected and made sure.

Teachings of the Prophet Joseph Smith, p. 323.

28. January 14, 1844

Brigham Young and his wife receive their Second Anointings:

--14 (Sunday) --Preached in the city. In the evening attended prayer-meeting at the Assembly Room. My wife Mary Ann and I received our second anointing.

Manuscript History of Brigham Young, Watson, p. 158.

29. January 20, 1844

Heber C. Kimball and His Wife Receive Their Second Anointing:

--20--Met with the Quorum: Heber C. Kimball and his wife Vilate received their second anointing.

Manuscript History of Brigham Young, Watson, p. 158.

30. January 20, 1844

We Must Have All the Ordinances To Reign in the Kingdoms:

The question is frequently asked, "Can we not be saved without going through with all those ordinances? I would answer, No, not the fulness of salvation. Jesus said, There are many mansions in my Father's house, and I will go and prepare a place for you. House here named should have been translated kingdom; and any person who is exalted to the highest mansion has to abide a celestial law, and the whole law too.

Teachings of the Prophet Joseph Smith, p. 331 (italics in the original).

31. January 21, 1844

Parley P. Pratt Receives His Second Anointing:

--21 (Sunday)--I met in the Assembly Room with the Quorum, and administered to Parley P. Pratt his second anointing.

32. January 21, 1844

Parley P. Pratt Receives His Second Anointing Without a Queen--She not Being Sealed to Him as Yet:

On January 21st, Elder Woodruff records the fact that Apostle Parley P. Pratt had just received second anointings and that he had been instructed by the Prophet that it was his duty to have his wife sealed to him for eternity in order that his glory might be full.

Wilford Woodruff--His Life and Labors, Matthias F. Cowley, pp. 197,8.

33. January 25, 1844

Orson Hyde Received his Second Anointing:

--25--The Quorum met at my house: Orson Hyde received his second anointing.

Manuscript History of Brigham Young, Watson, p. 159.

34. January 26, 1844

Orson Pratt Receives His Second Anointing:

--26--The Twelve met at my house: Orson Pratt received his second anointing.

Manuscript History of Brigham Young, Watson, p. 159.

35. January 27, 1844

--27--We met at the Assembly Room: Willard Richards and his wife Jenetta were sealed and received their second anointing.

Manuscript History of Brigham Young, Watson, p. 159.

36. January 28, 1844

--28--The Quorum met in the Assembly Room. Wilford Woodruff and his wife Phebe W. were sealed and received their second anointing.

Manuscript History of Brigham Young, Watson, p. 159.

37. January 30, 1844

--30--The Quorum met at my house. John and Leonora Taylor were sealed and anointed. Ibid.

38. January 31, 1844

--31--I met with the Quorum at my house. George A. and Bathsheba W. Smith were anointed, having been sealed on the 20th inst. Ibid.

39. April 8, 1844

You Must Have Your Second Anointings To Reign on Celestial Thrones in the Eternities:

The declaration this morning is, that as soon as the Temple and baptismal font are prepared, we calculate to give the Elders of Israel their

washings and anointings, and attend to those last and more impressive ordinances, without which we cannot obtain celestial thrones. But there must be a holy place prepared for that purpose. There was a proclamation made during the time that the foundation of the Temple was laid to that effect, and there are provisions made until the work is completed, so that men may receive their endowments and be made kings and priests unto the Most High God, having nothing to do with temporal things, but their whole time will be taken up with things pertaining to the house of God. These (sic) must, however, be a place built expressly for that purpose, and for men to be baptized for their dead. It must be built in this central place; for every man who wishes to save his father, mother brothers, sisters and friends, must go through all the ordinances for each one of them separately, the same as for himself, from baptism to ordination, washing and anointings, and receive all the keys and powers of the Priesthood, the same as for himself.

Teachings of the Prophet Joseph Smith, pp. 362, 363.

40. January 19 & 20, 1846

Washing of the Feet Part of the Second Anointing:

On November 25, 1844 my sixth child, Susannah was born. On December 15, 1845 we received our endowments and on the 19th of January, 1846, in the Temple of the Lord at Nauvoo we received our second anointings and ordination and the next day, the 20th of January we attended to the last anointings, that of the feet.

Experiences in the Life of Rhoda Ann Fullmer, p. 7.
BYU Special Collections, typescript.

41. January 1, 1845

The Sealing Ordinances (including The Second Anointing) Conferred Upon the President of the Church are the Most Sacred of All:

This great and good man (Joseph Smith) was led, before his death, to call the Twelve together, from time to time, and to instruct them in all things pertaining to the kingdom, ordinances, and government of God.**** Said he, "I know not why; but for some reason I am constrained to hasten my preparations, and to confer upon the Twelve all the ordinances, keys, covenants, endowments, and sealing ordinances of the priesthood, and so set before them a pattern in all things pertaining to the sanctuary and the endowment therein."*****He proceeded to confer on elder Young, the President of the Twelve, the keys of the sealing power, as conferred in the last days by the spirit and power of Elijah, in order to seal the hearts of the fathers to the children, and the hearts of the children to the fathers, lest the whole earth should be smitten with a curse.

This last key of the priesthood is the most sacred of all, and pertains exclusively to the first presidency of the church, without whose sanction and approval or authority, no sealing blessing shall be administered pertaining to things of the resurrection (sic) and the life to come.

Millennial Star, Vol. 5: 151. written in New York, January 1st, 1845, pub. March 1845.

42. April 6, 1845

Full Redemption of the Lamanites Will Include Them Receiving Their Second Anointings in the Temple of the New Jerusalem:

To this city (New Jerusalem), and to its several branches or stakes, shall the Gentiles seek, as to a standard of light and knowledge; yea, the nations and their kings and nobles shall say--Come, and let us go up to the

Mount Zion, and to the temple of the Lord, where His holy Priesthood stand to minister more fully, and receive the ordinances of remission, and of sanctification, and redemption, and thus be adopted into the family of Israel, and identified in the same covenants of promise.

The despised and degraded son of the forest, who has wandered in dejection and sorrow, and suffered reproach, shall then drop his disguise and stand forth in manly dignity, and exclaim to the Gentiles who have envied and sold him--"I am Joseph; does my father yet live?" or, in other words, I am a descendant of that Joseph who was sold into Egypt. You have hated me, and sold me, and thought I was dead; but lo! I live and am heir to the inheritance, titles, honours, priesthood, sceptre, crown, throne, and eternal life and dignity of my fathers, who live for evermore.

He shall then be ordained, washed, anointed with holy oil, and arrayed in fine linen, even in the glorious and beautiful garments and royal robes of the high priesthood, which is after the order of the Son of God; and shall enter into the Holy of Holies, there to be crowned with authority and power which shall never end.

The spirit of the Lord shall then descend upon him like the dew upon the mountains of Hermon, and like refreshing showers of rain upon the flowers of Paradise.

His heart shall expand with knowledge, wide as eternity, and his mind shall comprehend the vast creations of his God, and his eternal purpose of redemption, glory, and exaltation, which was devised in heaven before the worlds were organized; but made manifest in these last days, for the fulness of the Gentiles, and for the exaltation of Israel.

He shall also behold his Redeemer, and be filled with His presence, while the cloud of His glory shall be seen in His temple.

Millennial Star Vol. 6, Appendix: pp. 9, 10; Written in New York
April 6, 1845.

43. May 24, 1845

Crowns in Eternity:

The next thing we will speak of will be the reward that will be bestowed upon the resurrected Saints. This is something upon which all inspired men have spoken and written; and it is a theme that rejoices the hearts of the Saints while contemplating it.

The Saints will not receive their crowns of glory until after their resurrection. When the curse in part shall be removed from the world; when wickedness and abomination shall be known no more in the land, then will the Saints come forth clothed with immortality, and be crowned with power and glory as a reward for all their labors. No person will be crowned with power in the eternal world, (we are to be kings and priests to God to all eternity,) unless they have been ordained thereto in this life, previous to their death, or by some friend acting as proxy for them afterwards, and receiving it for them. What is it to be kings and priests? It is to have honor, authority and dominion, having kingdoms to preside over, and subjects to govern, and possessing the ability ever to increase their authority and glory, and extend their dominion.

Orson Pratt in a funeral address....Times & Seasons, Vol. 6:
p. 920, publication date June 1st, 1845, see above
for the date of the funeral address.

44. January 14, 1846

John D. Lee Receives His Second Anointings:

Jan 14: 2 of my family came through the washings and anointings...we went into room No 1 where we being clothed in Priestly apparel--kneeled

over the alter(sic)—rather before the Holy Alter (sic) and over it the sacred the solemn covenant and sealing was entered into and ratified in the presence of 3 witnesses—From thus we were conducted to Room No 2 where we received our anointings

Journal of John D. Lee, under date given.

45. John D. Lee Reminiscence of His Second Anointings:

I was among the first to receive my washings and anointings, and even received my second anointing, which made me an equal in the order of the Priesthood, with the right and authority to build up the kingdom in all the earth, and power to fill any vacancy that might occur. I have officiated in all the different branches, from the highest to the lowest. There were about forty men who attained to that order in the Priesthood, including the twelve Apostles and the first presidency, and to them was intrusted the keeping of the records. I was the head clerk; Franklin D. Richards was my assistant clerk. My office was in room number one, at President Young's apartments.

I kept a record of all the sealings, anointings, marriages and adoptions. *****In the Temple I took three more wives--Martha Berry, Polly Ann Workman and Delethea Morris, and had all my family sealed to me over the altar, in the Temple, and six of them received their second anointings, that is, the first six wives did, but the last three we had not time to attend to.

Mormonism Unveiled, John D. Lee, pp. 169-171, 1881.

46. January 19, 1846

Norton Jacob Sealed Up Unto Everlasting Lives: see 48

Monday, the 19th (January 1846), went with my wife to the Temple in the

morning to attend to our sealing, but there was a council to be held, which put other business (first). *****

In the evening I went into the Holy of Holies with Emily, my wife, where, by President Brigham Young we were, according to the holy order of the Priesthood, sealed together for time and all eternity and sealed up unto eternal life and against all sin except the sin against the Holy Ghost. May God keep us faithful in his ordinances. Amen!

The Record of Norton Jacob, p. 15.
BYU Special Collections, Mor/M270.1/J151j

47. January 28, 29 (?) 1846

Second Anointings of Joseph C. Kingsbury:

I am daily under direction of the Trustees at the Temple Office and on Dec. 8, 1845 I received an Endowment in the upper room of the Temple in Nauvoo, the City of Joseph, also was sealed to Bishop Newel K. Whitney as his son on Jan. 27, 1846 and at the same time Dorcas Adelia Moore and Loenza A. Pond were sealed to him as daughters and the two daughters were sealed to me to be my wives for time and eternity by Pres. Brigham young (sic), and on 28th or 29th Jan. 1846 I received my Second Anointing with my two wives, under the hands of Pres. Orson Pratt in the North East Room in the upper part of the Temple in the City of Joseph...

Journal of Joseph C. Kingsbury.

48. February 6, 1846

Norton Jacob Receives His Second Anointings:

Friday (6th of February 1846)--The endowments were continued in the evening.

I again repaired to the House of the Lord with my father, Udney, my wife

Emily, my daughter Elsie P., and Miss Matilda Stoel. In the course of

the night my father, daughter, and Miss Matilda received their washing and anointing, and about 11 o'clock I with my wife Emily, received my second anointing (and) was ordained a King and Priest unto God in room no. 4. Op. Cit. p. 18.

49. November 8, 1852

Second Anointings and then the Sacrament:

Monday Nov 8 The day was dull in G.S.L. City. Pres. Heber C. Kimball Willard Richards, Thos. Bullock, Wm. C Staines, James Ure, James W. Cummings, Samuel L. Sprague, Wm. W. Phelps, each with a wife met in the Temple ^{room} [^] The brethren anointed (sic) each other. The wives were anointed (sic) by Sister Whitney and Snow; afterwards ^{all} [^] partook of cakes and wine. ^{Some} [^] Spoke in tongues, etc.

Journal History, 8 Nov 1852.

50. April 16, 1853

Letter Extract of the First Presidency:

Think not, O ye Elders of Israel! that your eternal heirship is won, and immutably secured, because you have attained to a portion of the Holy Priesthood, and a few of its initiating ordinances, while as yet your life and security of all your great and glorious blessings in hope and prospect, are as a vapour before the sun; as yet depending wholly on your meekness, faithfulness, and perseverance to the end, in everything good. Think not that you are legally entitled to even one wife, while you live on this earth unless you are sealed up to everlasting lives, by the will and decree of the Eternal Father, and a knowledge of the fact has been communicated to you, through the proper source, and not direct, to you in person. And consider that the blessings you have

hitherto received, through the mercies of Him who loveth you, even your Father in heaven, will all be wrested from you, like David's of old, should you err like him.*****

Pres. Brigham Young
 Pres. Heber C. Kimball
 Pres. Willard Richards

check next sheets Deseret News Weekly under date given....

51. December 18, 1857

Second Anointings in Nauvoo:

Friday, Dec. 18

Some of the Brethren inquired upon Pres. Young to make inquiries upon certain teachings of Joseph concerning the endowments. Elder Geo. A. Smith said that Joseph taught that but one king and priest could be anointed at one meeting in a private room dedicated by permission to anoint in, and but one person could be anointed in a day, but in the Temple several anointing could be anointed in a day, but at each meeting the meeting was dismissed and then came together again. Pres. Young said that Joseph taught him to take the quorum and anoint them kings and priests to God, and when he got through with that begin at the beginning again to administer for the dead. When the Temple is finished and a place duly prepared we should not be confined to any particular number in sealing and anointing. The rooms next to the east pulpit, or over it will be the place to attend to the second anointings. Under the pulpit in the west end will be the place to offer sacrifices; there will be an altar prepared for that purpose so that when any sacrifices are to be offered they should be offered there.

Journal History, Friday December 18, 1857
 (H.B.Y. 1857: 904).

52. December 11, 1869

The Saints to Adopt Joseph Smith as their God:

Some may think what I have said concerning ~~the~~ ~~period~~, but the period will come when the people will be willing to adopt Joseph Smith as their Prophet, Seer, Revelator and God, but not the Father of their spirits, for that was our Father Adam.

Taken from Brigham Young in School of the Prophets, Dec. 11th, 1869. See Journal History of B. Y. Ms. for 1869, p. 1313. See also Journal of Wilford Woodruff, same date.

53. December 25, 1874

Nauvoo Anointings:

Second anointing (sic) administered to B. Young in Nauvoo Temple by Joseph Smith; then B. Young gave it to 9 or the 12 and power to administer in ordinances of gospel for the dead. George A. Smith said S. Rigdon never received the 2nd anointing (sic).

St. George Stake Historical Record (# 97707) Vol. 3, p. 28, under date given above.

54. December 25, 1874

Prest. (George A.) Smith, on rising, ***** alluded to councils which had been held in Nauvoo, and to the fact of the Prophet Joseph calling the Twelve together, and, at a meeting called for that purpose, of Joseph and Hyrum the Patriarch administering to Brigham Young, then President of the Twelve Apostles, what is known as the Second Anointing, and instructing him to administer in like manner to his brethren of the Twelve, which he did to the nine of the Twelve who were then at home.*****

Brother George A. Smith, in the foregoing recital, incidentally remarked that Elder Sidney Rigdon had never received the Second Anointing,

nor the keys pertaining to baptism for the dead.

James G. Bleak, Clerk and Historian of the Southern Mission.

Friday, December 25, 1874.

Millennial Star Vol. 37: 66, Tuesday, February 2, 1875.

55. August 10, 1877

John D.T. McAllister Performing Second Anointings:

Second Anointing. Living 6 dead 2 total 8 Sealings and second anointings by myself.

John D. T. McAllister's Journal.

56. August 24, 1877

John D. T. McAllister's Wife Receives Her Second Anointings:

.....My wife Ann received her second anointings and acted with me for her Father and Mother in their second anointings.

John D. T. McAllister's Journal, p. 254 (49 typescript).

57. April 2, 1877

The Number of Second Anointings in the Saint George Temple Between January 9, 1877- March 31, 1877:

	Jan.	Feb.	Mar.	Total
No of Second Anointings	2.	73	52	127

Diary of L. John Nuttal, Vol. 1, p. 38 of typescript BYU Special Collections.

58. cSeptember 20th, 1877

Second Anointings done in the Saint George Temple:

ORDINANCE WORK DONE IN ST. GEORGE TEMPLE, UTAH,

from Jan. 9th, to Sept. 20th, 1877, inclusive, at which time ordinances were suspended for Conference, etc., at Salt Lake City.

(Second) Endowments	(living)179
"	" (dead)130

Millennial Star, Vol. 40: p. 44.

59. February 24, 1879

Second Anointing Statistics Left Out of Publication:

Brother Pymm states that he omitted from the figures he furnished, from which the foregoing is compiled, some portions of work done in the Temple in the years above mentioned.

Millennial Star, Vol. 41, p. 120.

60. May 22nd 1882

Letter of Mary E. R. Lightner and John D. T. McAllister to John Taylor:

President John Taylor

St George—May 22nd 1882

Dear Brother

Mrs Elizabeth Gilbert, (who is in her Eighty-second year) is here for the purpose of obtaining her Seccond (sic) Anointing (sic), Together with her husband, Algernon Sidney Gilbert , who Died when Zion's Camp went up to Missouri--My Brother Henry Rollins, Stands as Proxy for her husband--his uncle.

I also wish to know if the sealing of My Mother to Mr John M Burk, in Nauvoo can be changed. As she did not wish to be Sealed to him--But Brother Young told her to let it be so for the present, and it could be changed afterward, (or words to that effect)

Must her sealing remain as it was in Nauvoo? Or she be sealed to Joseph--For that is our Desire Henry desires to be adopted into Josephs Kingdom--

Respectfully

/s/ Mary E. Lightner

/s/ James A. Rollins

Dear President Taylor

as I understand you are well acquainted with Bro James H Rollins and his. Sister Mary E. who is the wife of Joseph the Prophet it does not require a great deal of writing from me he has had his Second Anointing. and can act for his uncle if approved. they are very much exercised about their Mother. he informs me it was understood when living at President Smith's that he was to be in his family. and would like his mother sealed to him.

Your Bro in the Gospel
John D T McAllister

St George
22 May/82

NB. please to answer by wire. If the Mother is to be sealed to Joseph.
Gilbert
please to say Henry Rolling [^] second, and all approved. If the Mother remains where she is. I will understand the usual form

JDTMA

note: This second page was a note attached to the M E Lightner Letter on the same sheet or letter she sent to President Taylor. She apparently left room for him to write his note.

BYU Special Collections
Mss 1132.
from a xerox of the original letter, 3 pages.

61. Henry Eyring Initiated Into The School of the Prophets, 1883:
Oct 11th we were invited to the endowment house, where we were told that a school of the Prophets would be organized and that only those who are willing to observe the word of wisdom and observe all other laws, God has given us, could be admitted. We were told to come again the next day, fasting and with our bodies washed clean.
Oct 12th 1883 was a day to be long remembered by all who partook of the

blessings that were then bestowed upon us.

Patriarch Zebedee Coltrin, who was the only surviving member of the school of the Prophets organized by the Prophet Joseph Smith at Kirtland washed the feet of President John Taylor and Prest Taylor in turn washed the feet of Zebedee Coltrin and then the feet of his Counselors, then of ten of the Apostles (Elders C C Rich and John H. Smith being absent the former sick, the later presiding in England) then the feet of Counselor D H. Wells (J W Young absent).

after that the remaining brethren were seated according to age and Prest Taylor washed the feet of twenty of the Presidents of Stakes, of Jno. B. Maiben Counselor to Prest Canute Peterson, of myself and of Geo Reynold private Secretary to Prest Taylor. The ceremony used by Prest Taylor was about as follows: "In the name of Jesus and by the authority of the holy priesthood I wash your feet in accordance with the pattern set by our Lord Jesus Christ when he washed his disciples feet and told them to wash each-others' feet, and also according to the pattern given by the Prophet Joseph Smith as an introductory ordinance to the School of the Prophets.

I pronounce you clean from the blood of this generation and say unto you, your sins are forgiven you and I seal upon you every blessing, gift, right and authority pertaining to this holy ordinance and I do it in the name of Jesus Christ our Lord. Amen."

After the washing of feet the Sacrament was administered, consisting of bread and wine. Of the latter we partook about one third of a Tumbler full each and of the former as much as our appetite would prompt us.

After the sacrament we retired to a lower room and on returning were saluted

by Pres't Taylor with the words prescribed in Section VII of the D. & C.
 Pres't Geo Q. Cannon in behalf of the members ansered the salutation,
 We were then dismissed by prayer.

December 24th 1883 A school of the Prophets was organized in the Temple with
 Erastus Snow Prest and Jno D T. McAllister Prest in his absence
 The ceremonies were the same as those in Salt Lake City. The following
 were initiated by the washing of feet, Prest Woodruff officiating.
 John Lytle, Henry Harriman, Henry W. Miller, Wm Fawcett, John Pymm,
 D D. McArthur, Charles Smith, Walter Granger, Marius Ensign, Chas A
 Terry, D H Cannon, Thos L. Terry, Marcus Funk, Geo H Crosby, Wm A Bringham,
 Chas N. Smith, Wilson D Pace, M. F. Farnsworth, W H Thompson, A P Winsor,
 S. R Woodward. There were present also: Prest Woodruff, E Snow Geo,
 Teasdale, J D T. McAllister and myself all of whom had received member-
 ship in S. L. City. The names of the Prests of Stakes who received
 membership in Salt Lake City are as follows:

Wm Budge	Prest of	Bear Lake	Stake
Jno R Murdock	"	Beaver	"
Wm B. Preston	"	Cache	"
Wm R. Smith	"	Davis	"
C.G. Larson	"	Emery	"
Wm Paxman	Prest of	Juab	Stake
L. John Nuttall	"	Kanab	"
Ira N. Hinkley	"	Millard	"
Willard G. Smith	"	Morgan	"
Jesse W. Crosby Jr	"	Panguitch	"
Thomas J. Jones	"	Parowan	"
Angus M. Cannon	"	Salt Lake	"
J. D T. McAllister	"	St George	"
W W. Cluff	"	Sunmit	"
Hugh S Gowens	"	Tooele	"
A. O. Smoot	"	Utah	"
Abram. Hatch	"	Wahsatch (sic)	"
Levi W. Shurtliff	"	Weber	"
Silas S. Smith	"	San Luis	"
Christopher Layton	"	St Joseph	"

Journal of Henry Eyring, BYU Special Collections,
Mor / M270.1 / Ey67 , pp. 51-54.

62. May 1, 1886

Letter of Zebedee Coltrin:

Logan May 1st 1886

President John Taylor may I ask a favor of You. I wish to have my father adopted to President Joseph Smith it was my Fathers wish when he was alive.

I am here to do some work and would be verymuch (sic) pleased to have this work done.

I also wish to give my Bro. Graham and his two wives their second anointing (sic).

No more at present - I am yours as ever
Your Bro. In the Gospel
Zebedee Coltrin

This letter was taken from the File no. Ms D747, Papers of Zebedee Coltrin, Church Archives, Church Office Building (old).

63. December 12, 1886

Letter of Eliza R. Snow:

"I think President Taylor will recollect a young English sister in Nauvoo by the name of Hannah Ells. She was sealed to Joseph the Prophet before his death. She died in Nauvoo in sister Sarah Kimball's house. I loved her very much--was present at her death. I have had endowments for her. Sister Zina is in Logan and will, with your permission, have second anointing for her."

Letter of Eliza R. Snow to President John Taylor
in the Eliza R. Snow Letter file in the CHO.

64. July 11, 25, 1887

Letters Concerning Ezra G. Williams Receiving His Second Anointings:

*****A letter was recd (July 11/87) from Bro E. G. Williams of Ogden, asking for 2nd anointings for himself and wives, living & dead, a letter was written to Prest Shurtliff & counselors asking for information as to this Brother.*****

Monday July 25, 1887*****A letter was received from Prest L. W. Shurtliff, Ogden, July 22, respecting the request of Brother Ezra G. Williams for 2nd anointings which was approved and Bro. William's letter was so endorsed for himself and wives living and dead.

Diary of L. John Nuttall, Vol. 2: 120, 125, BYU Special Collections typescript.

65. September 27, 1888 and February 19, 1889

Peter W. Conover of Provo Getting Cleared For Second Anointings:

*****I spoke to Prest Woodruff respecting Peter W. Conover (sic) of Provo obtaining his Second anointings. he told me to write to him informing him that he can have those blessings upon submitting his recommend properly signed-.

(September 27, 1888)

*****Pres Woodruff at my request signed a recommend for Peter W. Conover of Provo & his wives to receive their 2nd Anointings. I wrote a letter Bro. Conover enclosing his recommend -

(February 19, 1889)

Diary of L. John Nuttall, Vol. 2: 287, 360, BYU Special Collections typescript.

66. October 7, 1889

President Wilford Woodruff on Second Anointings:

Pres. Woodruff spoke in regard to second anointings and said the Presidents of Stakes were to be judges of who were worthy to receive them, but it was an ordinance of the eternal world which belonged particularly to old men.

Journal of Abraham H. Cannon, Vol. 9, p. 121.

67. November 6, 1891

Circular Letter of the First Presidency:

Dear Brethren:

It has been decided that it is no longer necessary for those going to the Temples to attend to ordinances therein to send their recommends to President Woodruff to be by him endorsed. The signatures of the Bishop and Stake President will be all that is required.

This decision applies to all ordinances attended to in the House of the Lord, except Second Anointings, which last named will still require the approval of the President of the Church before they can be administered. This being the decision, Bishops of Wards and Presidents of Stakes will see the increased necessity for care, so that no unworthy person will be recommended for ordinances in the Temples.

Your Brethren,
 Wilford Woodruff,
 George Q. Cannon,
 Joseph F. Smith

The First Presidency of the Church of
 Jesus Christ of Latter-day Saints

Messages of the First Presidency, Vol. III, P. 228.

68. February 15, 1892

Telegram to Karl G. Maeser Concerning His Second Anointings:

see next page for xerox copy.

69. March 22, 1892

Second Anointings of George Halliday:

March 22, 1892, I went with my wives, Sarah and Prudence to Manti Temple and received our Second Anointings (sic) under the hands of President A. H. Lund.

Diary of George Halliday, 1823-1900,
BYU Special Collections, pp. 145- 146.

70. April 6, 1893

The Holy of Holies of the Salt Lake Temple:

This room is reserved for the higher ordinances in the Priesthood relating to the exaltation of both living and dead.

The House of the Lord, James E. Talmage, 1968 ed., p. 163.

71. June 7, 1893

Abraham H. Cannon and His Wives Receive their Second Anointings:

WEDNESDAY, JUNE 7th, 1893. I spent the most of the day at the office where I found plenty to do in attending to the regular business which came to my attention. I went down home to dinner and thought I would try to do this every day, as I have no appetite to eat from a dinner basket on these warm days.---At 6 o'clock I went to the Temple where I met my folks, we having received permission from Pres. Woodruff to receive our second anointings. Father was there to perform the ceremony. Bro. Lyman was also there to be with his wife Susan D. Callister Lyman as she received this blessing. Father anointed and spoke the words, John D. T. McAllister held the horn, and Lorenzo Snow and John R. Winder were the witnesses. Sister Lyman was first anointed in the presence of us all, she thus being the first to receive this blessing in this building. I

then received mine, and my wives followed in the order of their marriages. I felt very much pleased to be thus favored. The ordinance of the washing of feet was explained by Bro. McAllister, after the anointings had been given.---I went to the President's office and spent a short time with Father talking business, and then took John Q. to his home before I went to my home. I was engaged in reading in the evening til time to retire.

Journal of Abraham H. Cannon, under date given.

72. March 19, 1894

Second Anointings of Benjamin Franklin and George Washington:

Sunday Even not very well & spent the day at home. I had a Dream in the night---I met with Benjamin Franklin. I thought he was on the Earth. I spent several hours with him And talked over our Endowments. He wanted some more work done for Him than had been done which I promised him He should have. I thought then he died and while waiting for burial I awoke. I thought very strange of my dream. I made up my mind to get 2d Anointing for Benjamin Franklin & George Washington.

Journal of Wilford Woodruff, March 19, 1894:

CHO / Ms / f / 115 / 1865-1898 Box / Volume 13, 1893-1897 / p. 68.

73. August 1894

Reference to Joseph Smith Giving Second Anointings:

There's Sister Bathsheba Smith, she and I both had our endowments under the hands of the Prophet Joseph Smith. I had my second anointings and sealings under his hands.

Reported by Susa Young Gates, Young Women's Journal, Vol. 5:
p. 513, August 1894: Prest. Wilford Woodruff speaking.

75. December 31, 1898

Totals To Year Ending December 31, 1898:

	<u>2nd Anointings</u>	
	<u>Living</u>	<u>Dead</u>
St George	1942	1425
Logan	1530	767
Manti	1019	526
G S Lake	1275	665

/s/ John D. T. McAllister President

/s/ M. F. Farnsworth Recorder

Manti Temple

excerpts of xerox of original. See last page of Appendix for a copy.

76. May 8, 1899

President Lorenzo Snow On Second Anointings:

The whole earth is the Lord's. The time will come when it will be translated and be filled with the spirit and power of God. The atmosphere around it will be the spirit of the Almighty. We will breathe that Spirit instead of the atmosphere that we now breathe. But now it is for us to make the preparation, that we may be worthy to be called into the house of the Lord and receive our second blessings. I do not want the presidents of Stakes to send any person to our Temples to receive the highest blessings that have ever been bestowed upon man since the world began, until it can be said of him, "He pays his full tithing." When you find an honest, faithful Latter-day Saint who is worthy of receiving His blessings, send him along. I do not care how fast they come. The time is now at hand when the Latter-day Saints can be greatly and abundantly blessed, so that they can make the preparation in its fulness.

Millennial Star, Vol. 61: p. 546, President Lorenzo Snow,
May 8, 1899, in St. George, Utah on Tithing Talk Tour.

77. April 14, 1900

Circular Letter of the First Presidency:

Salt Lake City, Utah, April 14th, 1900.

Prest. David H. Cannon, St. George.

Dear Brother:

During the lifetime of the late President Wilford Woodruff a rule was established by him not to permit a woman to be anointed to a man unless she had lived with him as a wife. This was a restriction of the rule in such cases which obtained during the lifetime of Presidents Brigham Young and John Taylor. After considering the matter we have concluded to restore the practice as expressed in the following, and which will govern in such cases in the future:

Any woman, who has been sealed to a man in life or by proxy, whether she has lived with him or not, shall have the privilege of being anointed to him inasmuch as he shall have had his second blessings.

Lorenzo Snow

George Q. Cannon

Joseph F. Smith

Messages of the First Presidency, Vol. III, James R. Clark.

78. 1902

Joseph F. Smith's Letter Book:

Second Blessings same as second anointings---Joseph B. Keeler.

Stake president can recommend someone who is dead and do it by proxy.

Stake presidents personally recommend them and personally responsible.

Worthiness, fitness, unshaken integrity, didn't matter whether in

presiding position or not, those who have gathered to Zion, those who

do have presiding positions ought to have them.

79. January 5, 1902

Letter by First Presidency to Pres. Thorn E. Bassett, Rexburg:

Only given to married men and their wives.

(v. 2, p. 7)

80. April 8, 1901

Conference Meeting For Priesthood Leadership:

*****After the opening exercises Prest Lorenzo Snow spoke upon the Subject of the giving of Second Anointings. He said that this blessing brought a person to a greater knowledge of the things pertaining to God and his purposes in the earth, that the glorious things of the kingdom were made clear to the understanding of man. Therefore it would be a very serious thing for a man to apostatize after he had received this great blessing. He warned the Presidents of Stakes that they should exercise great care when giving recommends (sic) to those of his stake to receive these great blessings and should know by their work their integrity and devotion to the cause of the Gospel, for the responsibility would rest upon them if any were recommended (sic) unworthily or that apostatized.

*****Prest. Jos. F. Smith then made a few remarks on the Subject of the Second Anointing. He said that it was the crowning blessing of and the highest gift to conferred by the Melchisedek (sic) Priesthood. Elders should do something to be worthy to receive this great blessing and their (sic) are many ways out of the ordinary routine (sic) duties by which a man could earn the good will of God to the obtaining of this blessing. Every man should be determined to place every thing on the altar even to the laying down of life itself for the gospel sake in order to be truly worthy of this blessing.

81. August 1, 1902.

Letter by First Presidency to Pres. C. R. Hakes, Mesa:

2nd Anointing (sic) Qualifications:

1. Integrity to the work beyond question; for it would be very "unfortunate" to apostatize afterwards.
2. Age to be considered, but need not be "old" before receiving it.
3. Chief qualifications are worthiness, fitness and unshaken integrity; need not be presiding men, but the presiding officers (Stake President, High Council, Pres. High Priests, etc.) should qualify.
4. Name of man and wife or wives (dead or alive) to be annointed (sic) to him to be placed on usual recommend.

(v. 2, p. 14)

82. Letter by First Presidency to Pres. S. L. Chipman, American Fork:
June 16, 1905::

Second anointing to those who have borne "the heat and burden of the day, and endured faithfully to the end."

(v. 2, p. 57)

83. March 14, 1907

Letter by First Presidency, to President Lewis Anderson, Manti:

1. Given only to couples (for the dead), who are faithful and lived together in life.
2. Given only to those who gather to Zion, non-gatherers to be handled on other side.

(v. 3, p. 49)

84. February 18, 1909

Do Not Boast of Second Blessings:

We cannot speak too emphatically on this subject to our brethren who are on missions, by way of caution against the infraction of their covenants, and in condemnation of those who do this for the purpose of impressing others with their self-importance when they boast of having received "the highest blessings," conveying the idea that they are more advanced in those things than some of their fellow laborers. "The secrets of the Lord are with them that fear him," and they who do not "fear him" sufficiently to keep to themselves that which was only intended for them and which they are forbidden to make known to others, prove themselves unworthy to receive the fulfillment of the promise of God, to "crown them with honor, immortality, and eternal life."

Millennial Star, Vol. 71: 105, Charles W. Penrose.

85. February 25, 1909

Letter by George F. Gibbs to Pres. F. S. Bramwell, LeGrande:

Only married men to be recommended for 2nd annointings (sic).

(v. 3, p. 144)

86. 1918

Circular Letter of First Presidency:

Bishops are not to issue recommends for second anointings: that is the province of Presidents of Stakes, under approval of the President of the Church, and the individuals selected must not be informed until after the issuance of such recommend. As a general rule, such recommends are issued only in behalf of those who have had endowments in lifetime, and have been sealed and lived together faithfully as husband and wife,

and who have been valiant in the defense of truth and active in all good works.

Joseph F. Smith

Check next page

Messages of the First Presidency, Vol. 5: 110-112.

87. August, 1931

From Joseph Fielding Smith's Way To Perfection:

Each person baptized into the Church is under obligation to keep the commandments of the Lord. He is under covenant, for baptism is a "new and an everlasting covenant." (D.C. 22: 1.) When he has proved himself by a worthy life, having been faithful in all things required of him, then it is his privilege to receive other covenants and to take upon himself other obligations which will make of him an heir, and he will become a member of the "Church of the Firstborn." Into his hands "the Father has given all things." He will be a priest and a king, receiving of the Father's fulness and of his glory. Is this worth having? It cannot be obtained without some effort. It cannot be obtained without knowledge of the things of God.*****And the fulness of these blessings can only be obtained in the temple of the Lord!

Way To Perfection, 1931 ed., p. 208.

88. Manti Temple Totals to May 28, 1938:

Higher Blessings.....3,550.

Manti Temple Golden Jubilee--1888-1938"

Lundwall manuscripts Roll # 1, p. 17 of the brochure handed out to the attenders of the celebration held on May 4, 1938.

89. April 1938

Statistical Report:

Totals all Temples to Dec. 31, 1936

Second Anointings (sic)

Living.....	14,777
Dead.....	6,208

and for 1937 (of the seven operating temples, viz., Salt Lake, Logan, Manti, St. George, Hawaia (sic), Alberta, Arizona) only the Salt Lake Temple had any second anointings:

Living.....	2
Dead.....	1

Genealogical and Historical Magazine of the Arizona Temple District, Vol. 14, No. 2, pp. 10, 11 (April 1938).

April 1939

Salt Lake Temple (only Temple giving Second Anointings):

Living.....	2
Dead.....	0

Genealogical and Historical Magazine of the Arizona Temple District, Vol. 15, No. 2, pp. 10, 11 (April 1939).

90. May 25, 1940

Not to Publish Second Anointing Statistics:

Mr. N.B. Lundwall

May 25, 1940

P.O. Box 2033

Salt Lake City, Utah

Dear Brother:

Regarding your proposed new book on "Temples of the Most High", I suggest that you confine your statistics to those which have already been approved by the General Authorities for publicity. Even some already published by the Arizona Temple, by Brother Frank T. Pomeroy, are now withheld from the general public. No statistics should be given out by any of the Temples until the items are first submitted to the First Presidency. Bishop Christiansen was right when he answered you to this effect.

Again thanking you for a copy of "The Vision", I remain

Sincerely yours,

/s/ David O. McKay

DOM:cm

Enclosures:- 2

Lundwall Microfilm Roll # 1.

91. 1968

Use of the Holy of Holies--1968:

The present description of the Holy of Holies in Talmage's, House of the Lord, in the updated appendix, "reflect(ing) the status of the temple in 1968"--the appendix uses the same description given in note # 70:

92. October, 1972

Joseph Smith bestowed upon the twelve apostles all the keys and authority and power that he himself possessed and that he had received from the Lord. He gave unto them every endowment, every washing and anointing, and administered unto them the sealing ordinances.

Ensign, December, 1972, Spencer W. Kimball, p. 34.

APPENDIX

The following items have poorer source documentation than the main body of the compilation:

1. August 7, 1888

Letter of John D. T. McAllister to Alonzo H. Russell:

Elder Alonzo H. Russell

Grafton

Dear Bro.,

Yourself and wives are approved for Second Anointing (sic).

Etc.

John D. T. McAllister

2. July 1948

Taken From A Fundamentalist Magazine With Source Unnamed:

There are in the Church two Priesthoods, namely, the Melchisedek and the Aaronic, including the Levitical Priesthood (D&C 107: 1). But there is additional Priesthood that has never been delegated to the Church. The Lord Himself handles this Priesthood and gives it to whom and when He pleases. Man does not call another man to this order, neither does man secure it by the request or selection of any man on earth. The call comes by messenger from heaven requesting designated individuals into the House of God (and is what is known to Latter-day Saints as the second anointing), preparatory to receiving the second comforter, which completes this ordination. Sometimes this Second Comforter is given while in the Temple. Often it does not come until years after, even just at death. But they who have had their second anointings can see the face of the Lord and live, even though being in the flesh, as one sees and talks to another.

Truth Magazine, Vol. 14: p. 34.

3. c1965

*****Brother Robert Bushman questioned Elder Harold B. Lee at a B.Y.U. faculty meeting (sometime before 1965) about second endowment and Elder Lee said there was no tie in with that and seeing Jesus. The second endowment is being done (inferred he had been called up to it). Pres. McKay called some up. He refused to associate the second endowment with seeing Jesus. He refused to comment on it.

4. December 8, 1966

In an interview with Elder Theodore Burton on December 8, 1966 he told Kenneth W. Godfrey that the complete Nauvoo temple book was in the Salt Lake Temple. He further stated that in this book was the full ceremony relative to giving second endowments. This ceremony is confidential and only given to a person when called by the First Presidency of the Church. He also stated that temple work is done differently today than it was then in that not as many people receive their second endowments. He further stated that he had not had his second endowment as yet but that his father and mother had had theirs before their deaths.

5. c1970

Statistics:

Paul F. Royall, general secretary of the Genealogical Society, across whose desk record of all temple endowments and other ordinances must pass, stated that 13 second anointings were done last year (1970).

8 April 1901:

Meeting of Presidency, Apostles & Church Officers --
Monday Apr. 8, 1901. Prest. Snow said that persons who are recommended for second anointings should be those who have made an exceptional record, that they are persons who will never apostatize. Prest. of Stakes assume a great responsibility when they recommend persons for second anointings. Now I wish to say a word in regard to going back to Jackson County. The time is nearer than many of us suppose. I want to impress upon the minds of all that they cannot go back to Jackson County unless they obey the law of tithing. Jos. Smith had a book in which all of the names of tithe payers was recorded which which was called the Book of the Law of the Lord. This Church as a Church will never go back to Jackson Co. till the people learn to observe the law of the Lord. I fear that some of the bishops do not fully believe in the law of tithing--Excellent remarks.

Bro. Jos. F. Smith said - No man receives a fullness of the Melchizedek Priesthood till he has received his second anointings. Men recommended for this sacred ordinances (sic) should be men of God whose faith and integrity are unquestioned.

Anthony W. Ivins "Journal"
Utah State Historical Society
under date given

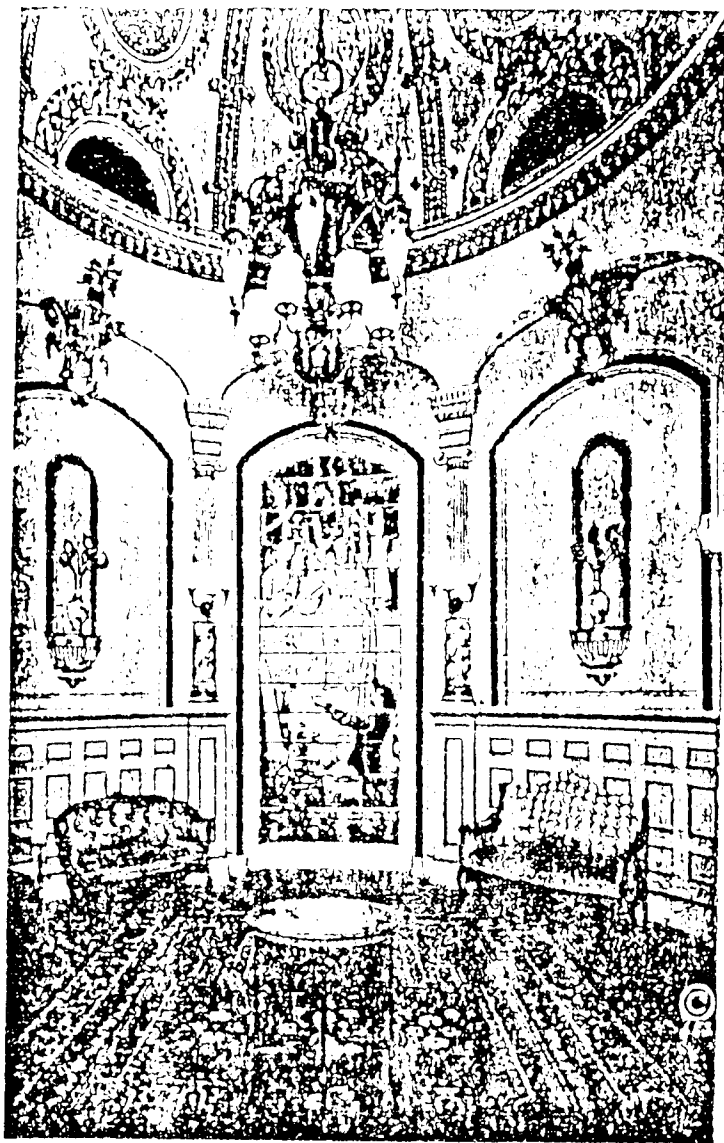


Photo by C. R. Savage Co. Photo Copyright by Joseph F. Smith, Trustee in Trust.
PLATE 27

PLATE 27.—THE HOLY OF HOLIES

This, the Holy of Holies of the Temple, is situated between the two sealing rooms already described; it is therefore the central of the three small rooms referred to as opening directly into the Celestial Room. It is the most elaborately finished of all the smaller apartments. A flight of six steps leads to the elevated floor of this room, and the portal is guarded by a pair of sliding doors, which in a measure correspond to the inner veil of the ancient sanctuaries.

The room is circular in form; and on the side opposite from the portal is a splendid art-window, picturing the visitation of the Eternal Father and His Son the Christ to the boy-prophet Joseph Smith. The event here delineated occurred in the early spring of 1820. (See "The Articles of Faith," I:12-14.)

Beneath the pictured scene is inscribed the forceful admonition of James, through the study of which the boy, Joseph Smith, was led to seek Divine aid:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5.)

And below appears the utterance of one of the Celestial Personages:

"This is my Beloved Son; hear Him."

See pages 192-194.

Talmage, James E., The House of the Lord, 1912 ed.
this plate was not in the Bookcraft lithographic
reprint.

Blank No. 1

THE DESERET TELEGRAPH COMPANY

1755

This Company TRANSMITS and DELIVERS messages only on conditions limiting liability, which have been accepted by the sender of the following message: Errors can be guarded against only by repeating a message three times in the sending station for confirmation, and the Company will not hold its self liable for errors and delays in transmission or delivery of UNREPEATED MESSAGES beyond amount received for sending the same.

SENT BY	LOCAL	REC'D BY
W.D. 11 Point		L

From President of the Church of Jesus Christ of Latter-day Saints, 1892.

Received at _____ on _____ A.M. 1892.

READ THE NOTICE AT THE TOP.

To Elder Wash G. Brown

Ephraim

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

has administered your record concerning

Geo Reynolds

Lines to all Principal Points in Utah.