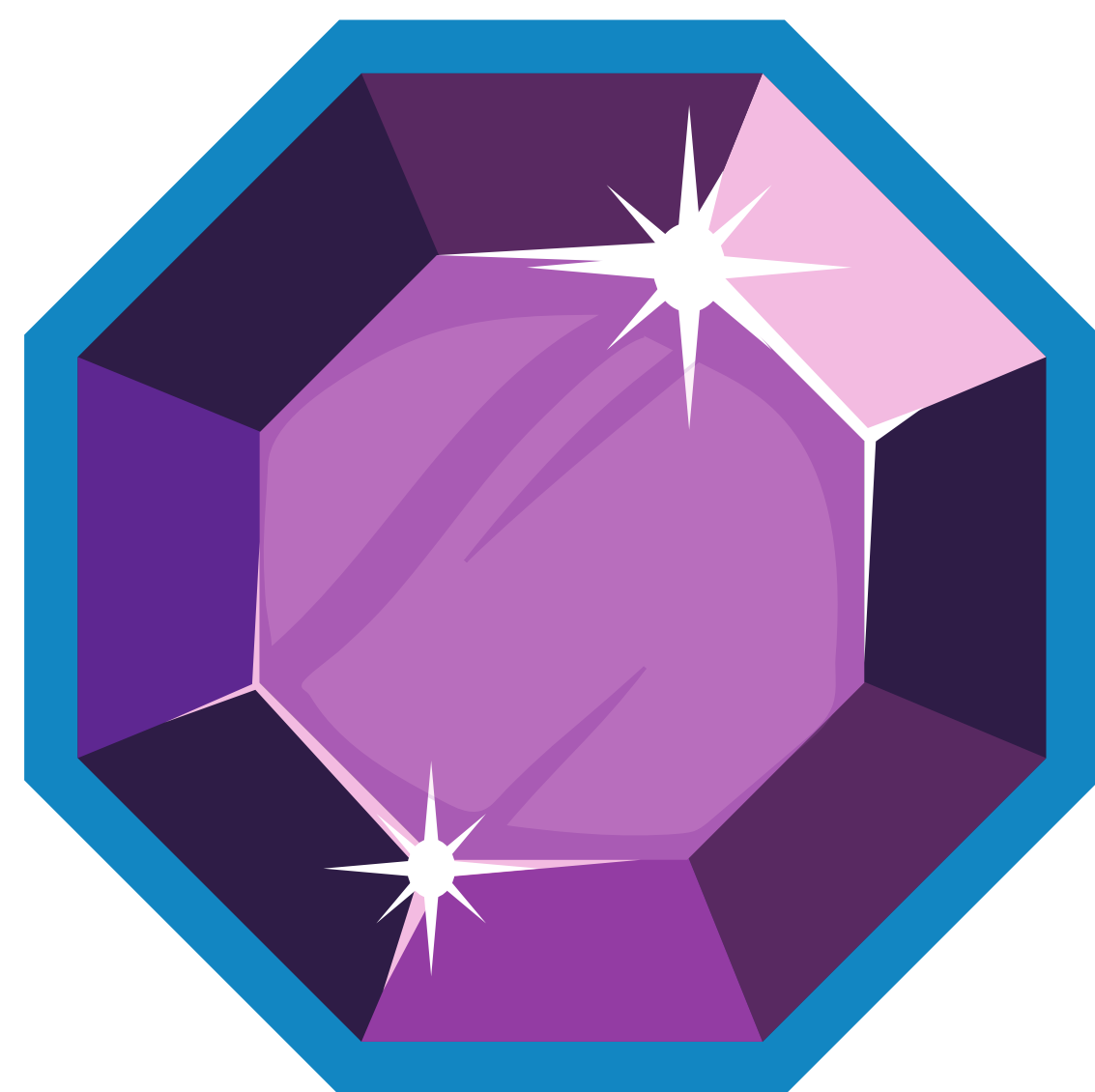
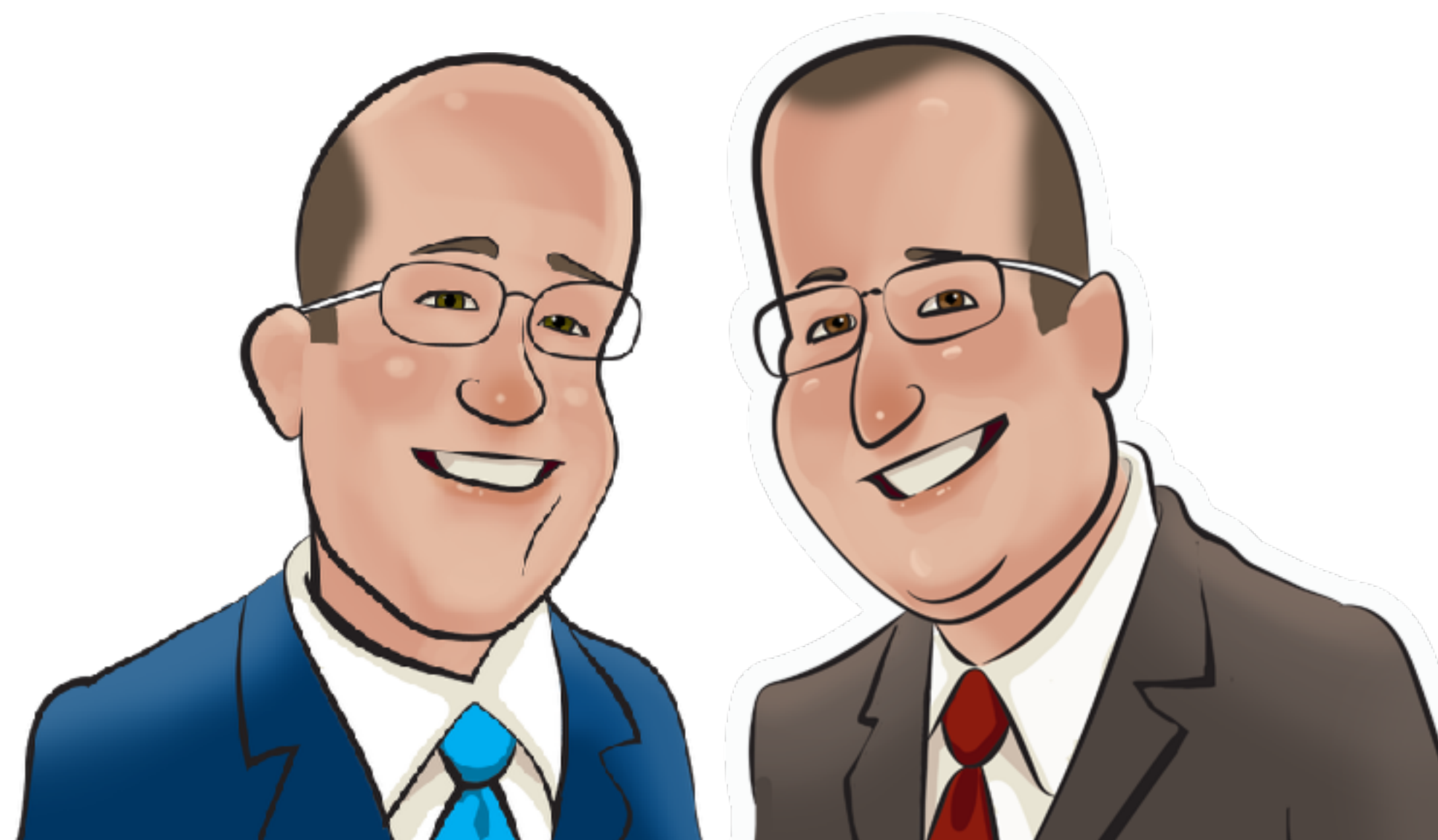


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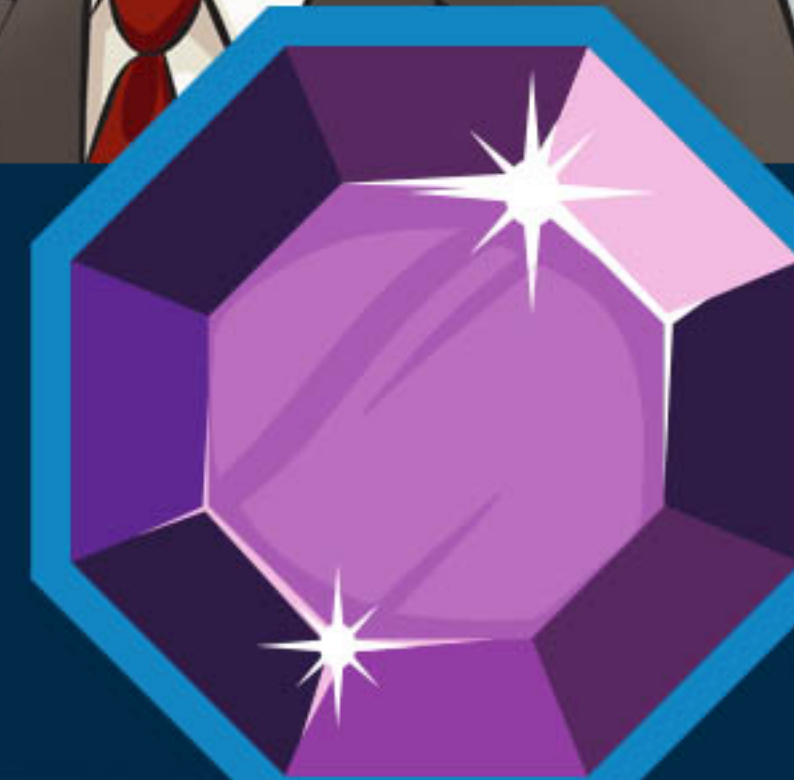
# Scripture GEMS





**Come Follow Me 2021**

**Ep. 7, D&C 12-13**





1828

1829

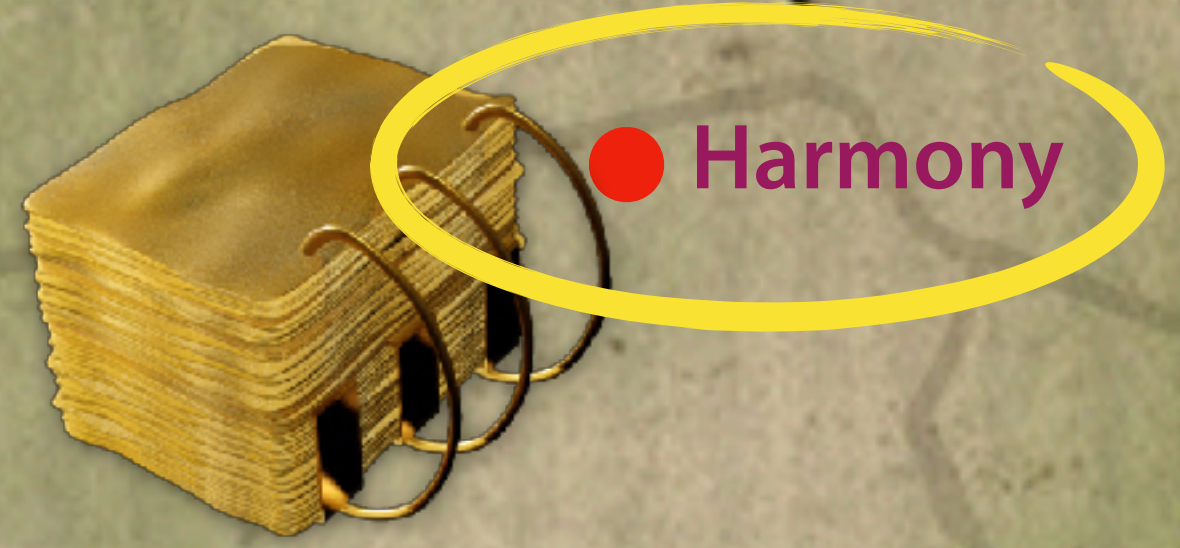
May

NEW YORK

● Palmyra  
● Manchester

Oliver Cowdery  
helping Joseph in  
Harmony

● Harmony



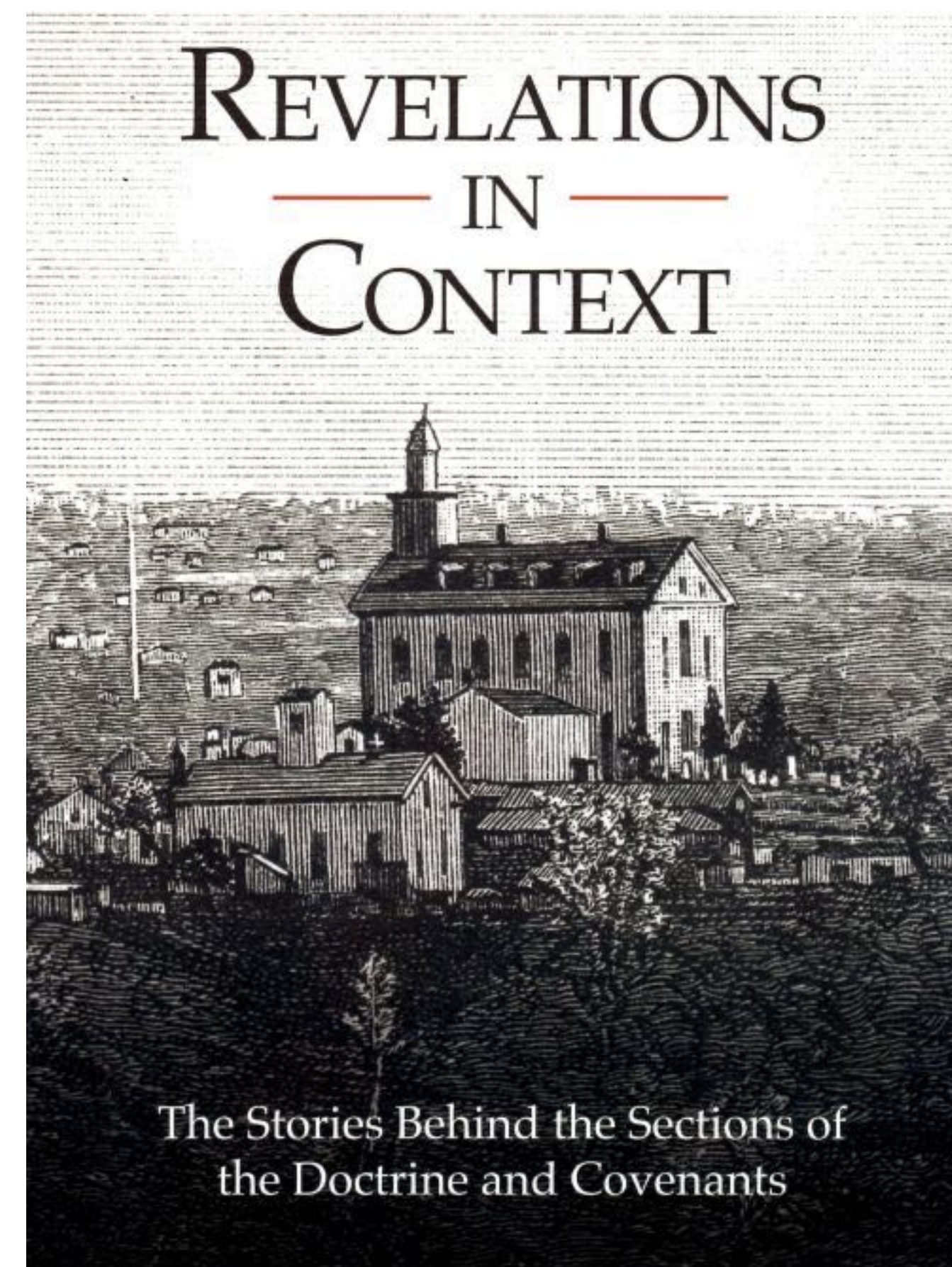
Kirtland ●  
Hiram ●

PENNSYLVANIA



**In the autumn of 1826, a prominent landowner in Colesville, NY by the name of Joseph Knight Sr. hired 20-year-old Joseph Smith as a laborer. Knight owned four farms, a grain mill, and two carding machines (which prepared wool, cotton, and other materials for spinning). His son Joseph Knight Jr. later wrote, “My father said Joseph [Smith] was the best hand he ever hired,” adding that Joseph told him and his father “that he had seen a vision, that a personage had appeared to him and told him where there was a gold book of ancient date buried, and if he would follow the directions of the Angel he could get it. ... My Father and I believed what he told us, I think we were the first after his father’s family.” ...**

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LAKE ONTARIO

ERIE CANAL

ROCHESTER

MANCHESTERA

ITHACA

FAVILL

ITHACA

ONEIDA LAKE

ERIE CANAL

ERIE CANAL

To ALBANY

GENESEE RIVER

SUSQUEHANNA RIVER

SUSQUEHANNA RIVER

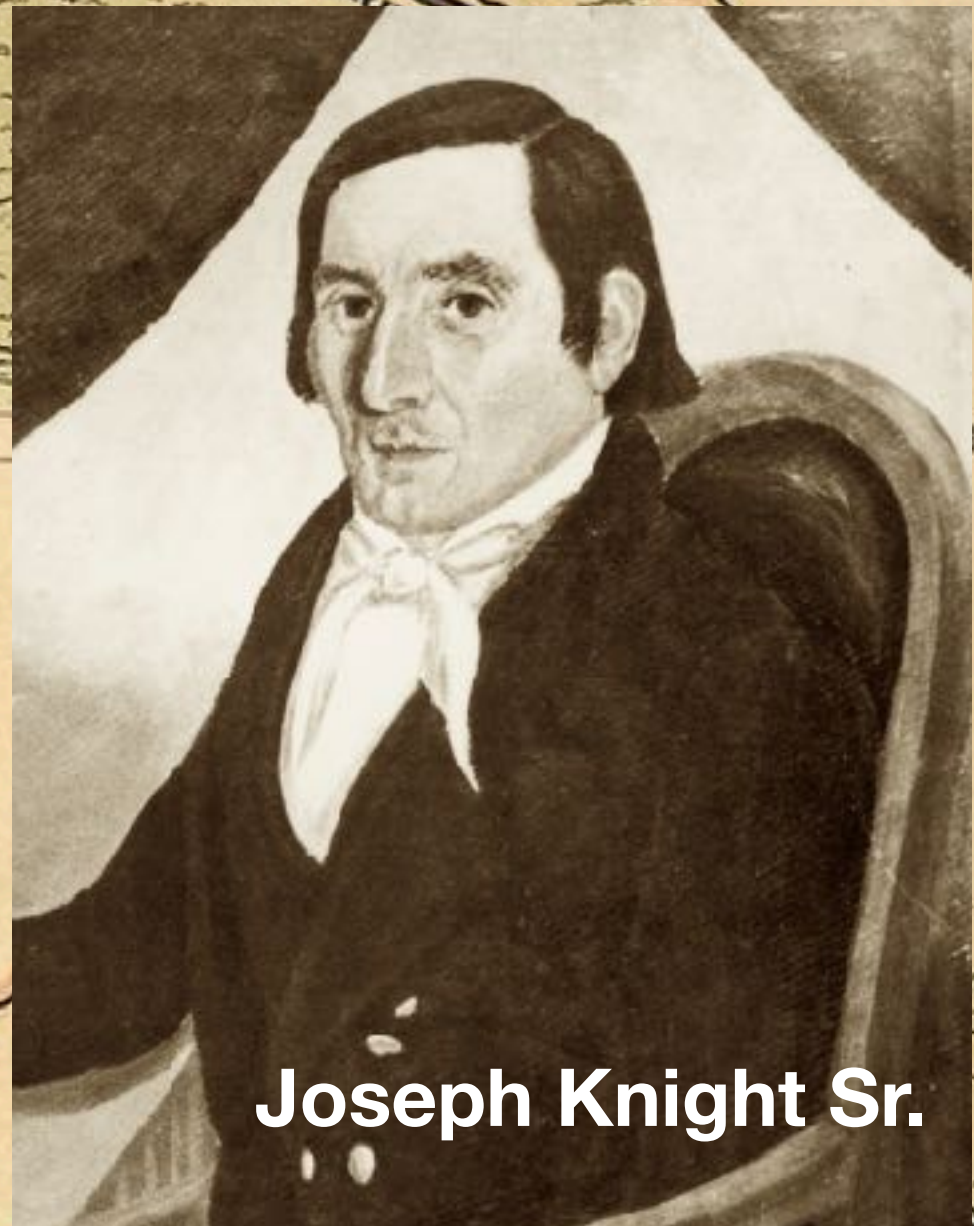
COLESVILLE

NEW YORK  
PENNSYLVANIA

HARMONY

TO PHILADELPHIA





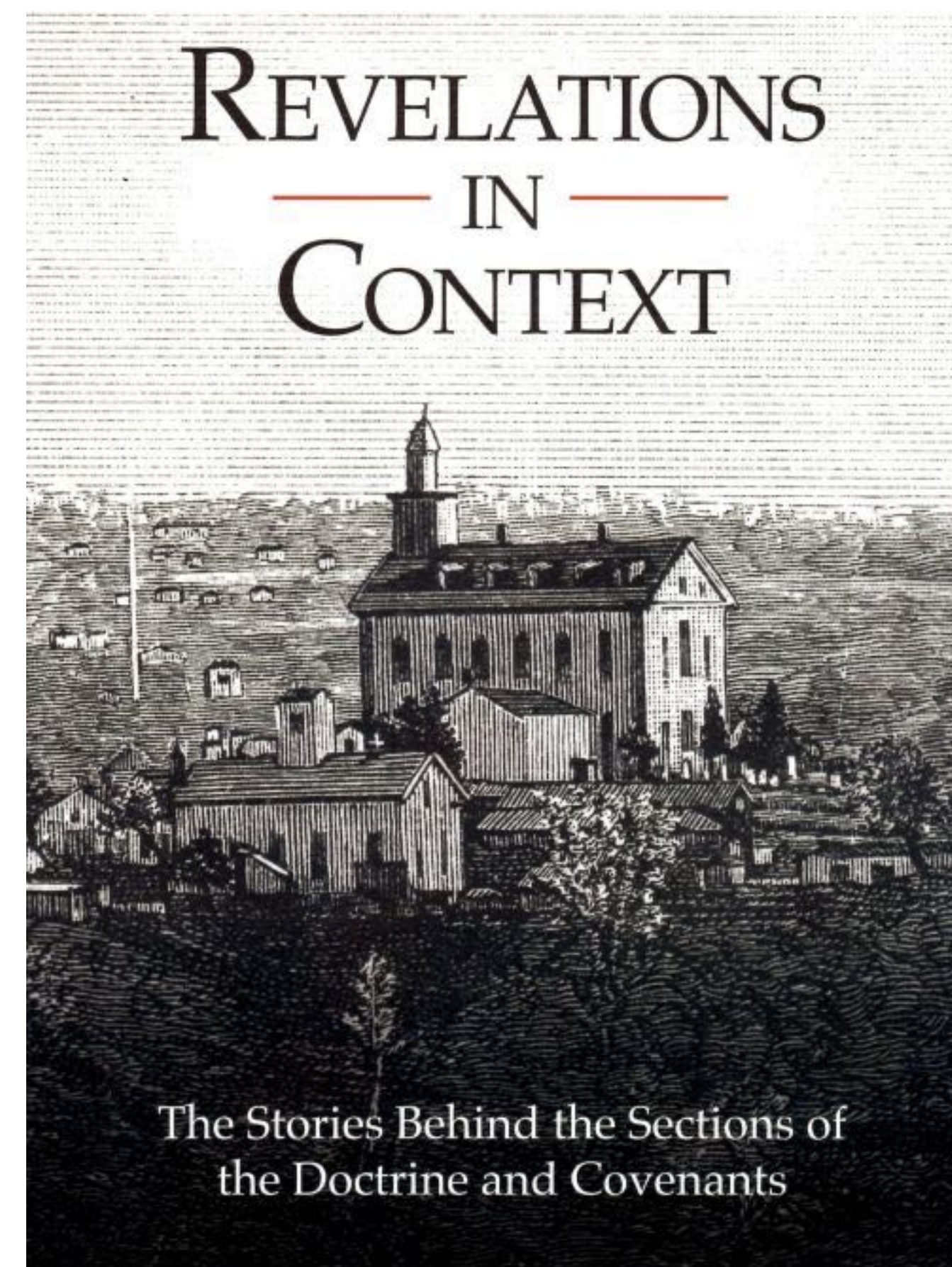
Joseph Knight Sr.





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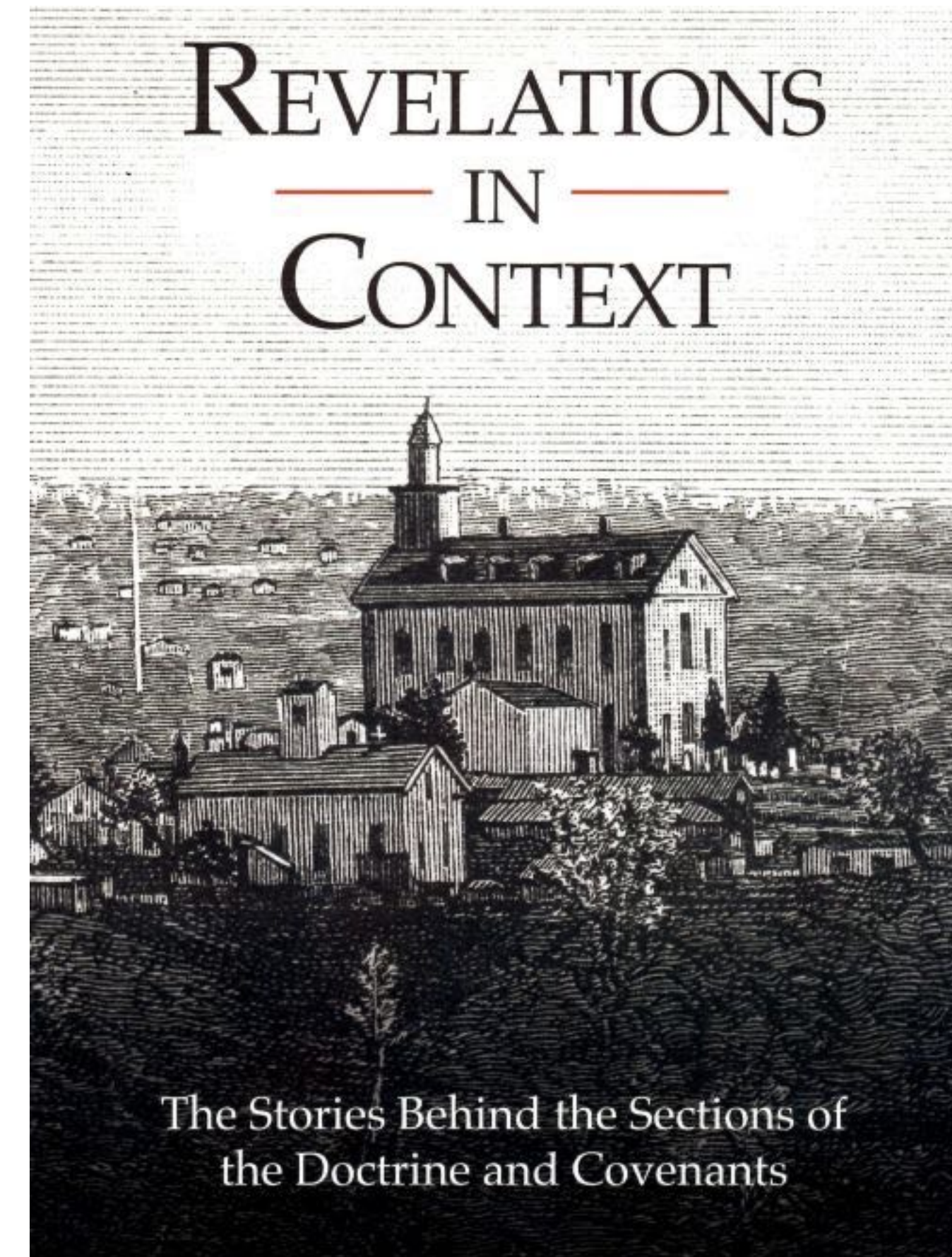


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was present at the Smith home, along with another friend of the Smiths, Josiah Stowell, in Manchester, New York, on September 22, 1827—the day Joseph obtained the golden plates and the Urim and Thummim. Knight became one of the first to hear about these artifacts when Joseph pulled him aside and told him that the Urim and Thummim was “marvelous” and enabled him to “see any thing.” He also said the plates, which appeared “to be Gold,” were “written in Characters” and he wanted them translated.

The translation took place in Harmony, Pennsylvania, where Joseph and his wife, Emma, had purchased a house and property from Emma’s parents. The Knights lived about 30 miles to the north, in Colesville, New York, and played a crucial role in the translation. Speaking of Joseph Knight Sr., Joseph wrote: “[He] very kindly and considerately brought us, a quantity of provisions, in order that we might not be interrupted in the work of translation.” Knight recalled providing “a Barral of Mackrel and some Lined paper for writing ... some nine or ten



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Home of Isaac  
and Elizabeth  
Hale



Home of Joseph and Emma in Harmony, PA

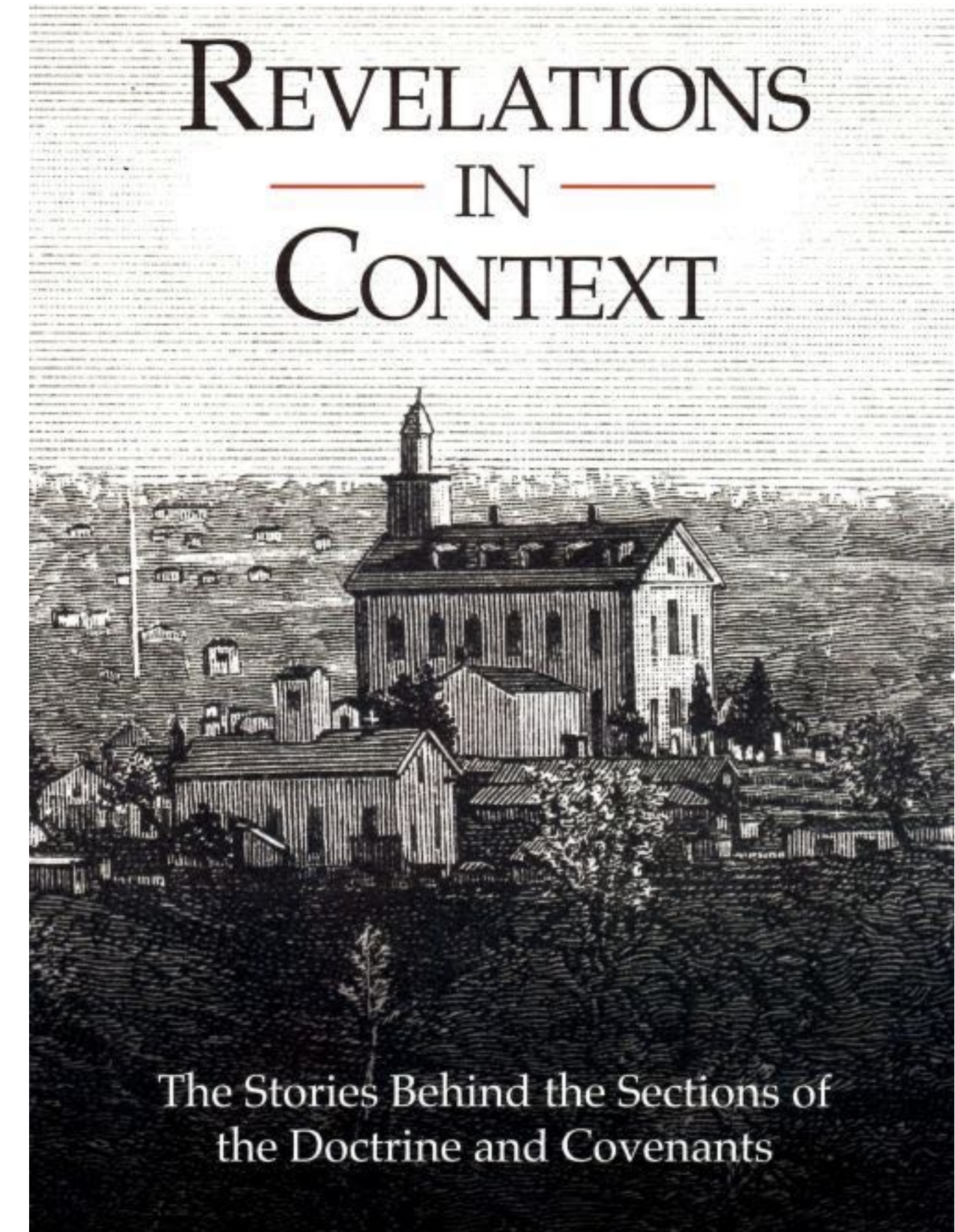




**Knight Sr., Joseph wrote: “[He] very kindly and considerately brought us, a quantity of provisions, in order that we might not be interrupted in the work of translation.” Knight recalled providing “a Barral of Mackrel and some Lined paper for writing ... some nine or ten Bushels of grain and some five or six Bushels taters [potatoes] and a pound of tea.”**

**Joseph Knight Jr. remembered that at one point during the translation Joseph needed \$50 (apparently to make a payment on the property he and Emma had purchased). “My Father could not raise it [the money],” Knight wrote. “He then came to me, the same day I sold my house lot and sent him [Joseph Smith] a one horse wagon.”**

**About this same time, Joseph Knight Sr. became “anxious to know his duty” in the Lord’s work. Joseph inquired of the Lord and received a revelation now known as Doctrine and Covenants 12.**



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# The Joseph Knight Family

By **Larry Porter**

They left their farms, their fortunes, and the graves of their loved ones behind as they followed the gospel's call.

*Author's original spelling has been retained, following standard historical practice. See reasons for spelling variations in "Nineteenth-Century Spelling," Ensign, Aug. 1975—including uncertain spelling conventions and spelling as an expression of personality.*

The year 1830 was not a popular time to affiliate with the Mormons, but when the Knights put their names on the records of the Church, they were there as permanently as if they had been carved in granite. **T**

Doctrine and Covenants

# The Knight Family:

Ever Faithful to the Prophet

By **William G. Hartley**

Joseph Smith spied aged Joseph Knight hobbling down a Nauvoo street. He quickly overtook his longtime friend from New York and handed the elderly man his cane, insisting that Brother Knight keep it and pass it on to a descendant named Joseph.<sup>1</sup> Their friendship had lasted nearly twenty years, dating to before the time Joseph Smith had received the Book of Mormon plates.

After the Smiths, the Joseph and Polly Knight family may be the second family of the Restoration. The Knights knew Joseph Smith and accepted his claims before Oliver Cowdery, Martin Harris, or David Whitmer knew him. The Knights also stood by Joseph Smith more steadfastly than did the Three and the Eight Witnesses and even some of the Smiths. **S**pecial type of witness, a family witness of



21 Seek not to <sup>a</sup>declare my word, but first seek to <sup>b</sup>obtain my <sup>c</sup>word, and then shall your tongue be loosed; then, if you desire, you shall have my <sup>d</sup>Spirit and my word, yea, the power of God unto you.

22 But I will not <sup>b</sup>my word among the <sup>c</sup>study men, for I will not bring forth among them that which I shall <sup>e</sup>give unto you, until you shall be as I am; and I shall <sup>e</sup>give unto you, and ye shall all be as I am.

23 Behold, I say unto you, <sup>b</sup>see ye that ye do all things to that which is just.

24 <sup>a</sup>Build upon my <sup>b</sup>rock, which is my <sup>c</sup>gospel;

25 Deny not the spirit of <sup>a</sup>revelation, nor the spirit of <sup>b</sup>prophecy, for wo unto him that <sup>c</sup>denieth these things;

26 Therefore <sup>a</sup>treasure up in your

**“Joseph Knight, Sen., ... has been faithful and true, and even-handed and exemplary, and virtuous and kind, never deviating to the right hand or to the left. ... He is a righteous man”**

*(Prophet Joseph Smith, “History of the Church,” 5:124.)*

the <sup>b</sup>sons of God, even to them that <sup>c</sup>believe on my name. Amen.

## SECTION 12

*Revelation given through Joseph Smith the Prophet to Joseph Knight Sr., at Harmony, Pennsylvania, May 1829. Joseph Knight believed the declarations of Joseph Smith concerning his possession of the Book of Mormon plates and the work of translation then in progress and several times had given material assistance to Joseph Smith and his scribe, which enabled them to continue translating. At Joseph Knight’s request, the Prophet inquired of the Lord and received the revelation.*

1–6, Laborers in the vineyard are to gain salvation; 7–9, All who desire and are qualified may assist in the Lord’s work.

<sup>a</sup>A GREAT and <sup>b</sup>marvelous work is about to come forth among the children of men.

2 Behold, I am God; give heed to

21a TG Missionary Work; Preaching.

b Alma 17:2 (2–3);

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23a JS—H 1:4.

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my <sup>a</sup>word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore, give heed unto my word.

3 Behold, the field is <sup>a</sup>white already to harvest; therefore, whoso desireth to reap let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God.

4 Yea, whosoever will thrust in his sickle and <sup>a</sup>reap, the same is <sup>b</sup>called of God.

5 Therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you.

6 Now, as you have asked, behold, I say unto you, keep my commandments, and seek to bring forth and establish the cause of <sup>a</sup>Zion.

7 Behold, I speak unto you, and also to all those who have desires to bring forth and establish this work;

8 And no one can assist in this work except he shall be <sup>a</sup>humble and full of <sup>b</sup>love, having faith, hope, and charity, being temperate in all things, whatsoever shall be <sup>c</sup>entrusted to his care.

9 Behold, I am the light and the life of the world, that speak these words, therefore give heed with your might, and then you are called. Amen.

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*The keys and powers of the Aaronic Priesthood are set forth.*

UPON you my fellow servants, in the name of Messiah I <sup>a</sup>confer the <sup>b</sup>Priesthood of Aaron, which holds the <sup>c</sup>keys of the ministering of

<sup>d</sup>angels, and of the gospel of <sup>e</sup>repentance, and of <sup>f</sup>baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the <sup>g</sup>sons of Levi do offer again an offering unto the Lord in <sup>h</sup>righteousness.

2a Heb. 4:12.

13 1a JS—H 1:69 (68–75).

f TG Baptism;



**“If the Lord was meek and lowly and humble, then to become humble one must do what He did in boldly denouncing evil, bravely advancing righteous works, courageously meeting every problem, becoming the master of himself and the situations about him and being near oblivious to personal credit. ...**

**“Humble and meek properly suggest virtues, not weaknesses. They suggest a consistent mildness of temper and an absence of wrath and passion. Humility suggests no affectation, no bombastic actions. It is not turbid nor grandiloquent. It is not servile submissiveness. It is not cowed nor frightened. No shadow or the shaking of a leaf terrorizes it.**

**“How does one get humble? To me, one must constantly be reminded of his dependence. On whom dependent? On the Lord. How remind one’s self? By real, constant, worshipful, grateful prayer.”**

*(Elder Spencer W. Kimball, “Humility,” Brigham Young University Speeches of the Year [Provo, 16 Jan. 1963], pp. 2–3.)*



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22 But now hold your <sup>a</sup>peace; study <sup>b</sup>my word which hath gone forth among the children of men, and also <sup>c</sup>study my word which shall come forth among the children of men, or that which is <sup>a</sup>now translating, yea, until you have obtained all which I shall <sup>e</sup>grant unto the children of men in this generation, and then shall all things be added thereto.

23 Behold thou art <sup>a</sup>Hyrum, my son; <sup>b</sup>seek the kingdom of God, and all things shall be added according to that which is just.

24 <sup>a</sup>Build upon my <sup>b</sup>rock, which is my <sup>c</sup>gospel;

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27 Behold, I speak unto <sup>a</sup>all who have good desires, and have thrust in their sickle to reap.

28 Behold, I am Jesus Christ, the <sup>a</sup>Son of God. I am the life and the <sup>b</sup>light of the world.

29 I am the same who came unto mine own and mine own <sup>a</sup>received me not;

30 But verily, verily, I say unto you, that as many as receive me, to them will I give <sup>a</sup>power to become the <sup>b</sup>sons of God, even to them that <sup>c</sup>believe on my name. Amen.

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f TG Baptism;



# Newly restored Joseph Knight Sr. ancestral home open in New York

By Deseret News | Jun 3, 2016, 5:00am MDT

Maren McInnes, For the Deseret News

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GRID VIEW



The newly restored Joseph Knight Sr. Ancestral Home in Nineveh, New York, is open for visitors. | Provided by Gordon Knight



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2a Heb. 4:12.

13 1a JS—H 1:69 (68–75).

f TG Baptism;



was also correct. I took the certificate and put it into my pocket, and was just leaving the house, when Mr. Anthon called me back, and asked me how the young man found out that there were gold plates in the place where he found them. I answered that an angel of God had revealed it unto him.

65 “He then said to me, ‘Let me see that certificate.’ I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying that there was no such thing now as ministering of <sup>a</sup>angels, and that if I would bring the plates to him he would translate them. I informed him that part of the plates were <sup>b</sup>sealed, and that I was forbidden to bring them. He replied, ‘I cannot read a sealed book.’ I left him and went to Dr. Mitchell, who sanctioned what Professor Anthon had said respecting both the characters and the translation.”

. . . . .

*Oliver Cowdery serves as scribe in translating the Book of Mormon—Joseph and Oliver receive the Aaronic Priesthood from John the Baptist—They are baptized, ordained, and receive the spirit of prophecy. (Verses 66–75.)*

66 On the 5th day of April, 1829, <sup>a</sup>Oliver Cowdery came to my house, until which time I had never seen him. He stated to me that having been teaching school in the neighborhood where my father resided, and my father being one of those who sent to the school, he went to board for a season at his house, and while there the family related to him the

circumstances of my having received the plates, and accordingly he had come to make inquiries of me.

67 Two days after the arrival of Mr. Cowdery (being the 7th of April) I commenced to translate the Book of Mormon, and he began to <sup>a</sup>write for me.

. . . . .

68 We still continued the work of translation, when, in the ensuing month (May, 1829), we on a certain day went into the woods to pray and inquire of the Lord respecting <sup>a</sup>baptism for the <sup>b</sup>remission of sins, that we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a <sup>c</sup>cloud of light, and having laid his <sup>d</sup>hands upon us, he <sup>e</sup>ordained us, saying:

*69 Upon you my fellow servants, in the name of Messiah, I confer the <sup>a</sup>Priesthood of <sup>b</sup>Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of <sup>c</sup>baptism by immersion for the remission of sins; and this shall never be taken again from the earth until the sons of <sup>d</sup>Levi do offer again an offering unto the Lord in <sup>e</sup>righteousness.*

70 He said this Aaronic Priesthood had not the power of laying on hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter; and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and that afterwards he should baptize me.

71 Accordingly we went and were baptized. I <sup>a</sup>baptized him first, and afterwards he baptized me—after

65a TG Angels, Ministering.  
b Isa. 29:11 (11–12);

Baptism, Essential;  
Baptism, Immersion.

69a TG Restoration of the  
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which I laid my hands upon his head and ordained him to the Aaronic Priesthood, and afterwards he laid his hands on me and ordained me to the same Priesthood—for so we were commanded.\*

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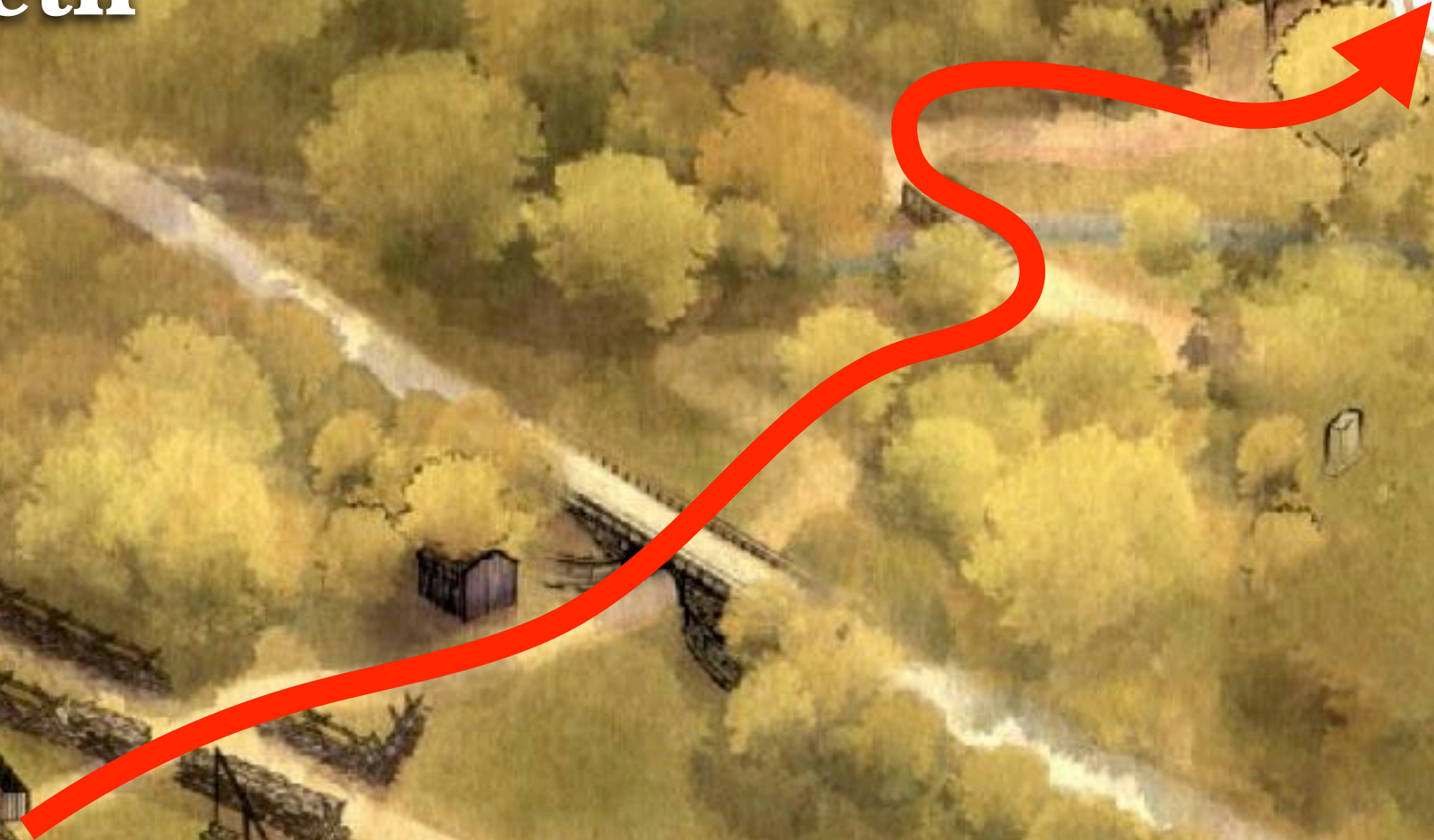
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Home of Isaac  
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Home of Joseph and Emma in Harmony, PA









**“Two different usages of the term keys are found in the revelations. One has reference to the directive powers whereby the Church or kingdom and all its organizations are governed, the keys of the kingdom being the powers of presidency. The other usage refers to the means provided whereby something is revealed, discovered, or made manifest”**

*(Elder Bruce R. McConkie, “Mormon Doctrine,” 2nd ed. [1966], 409–10).*

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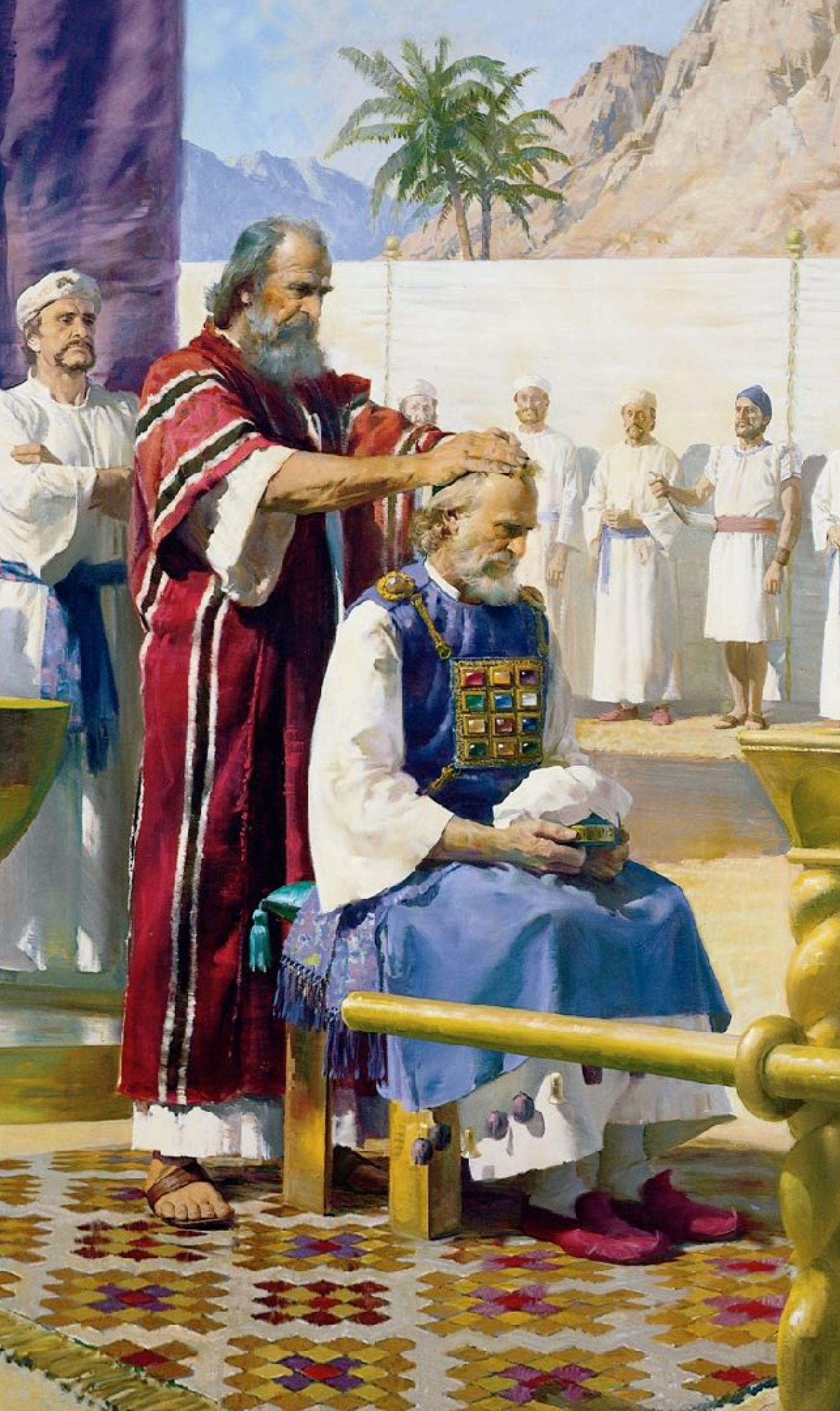
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**“After the children of Israel came out of Egypt and while they were sojourning in the wilderness, Moses received a commandment from the Lord to take Aaron and his sons and ordain them and consecrate them as priests for the people. (Ex. 28.) At that time the males of the entire tribe of Levi were chosen to be the priests instead of the firstborn of all the tribes, and Aaron and his sons were given the presidency over the Priesthood thus conferred. Since that time it has been known as the Priesthood of Aaron, including the Levitical Priesthood.”**

*(President Joseph Fielding Smith, “Church History and Modern Revelation,” 1:63.)*



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**“The word “angel” is used in the scriptures for any heavenly being bearing God’s message’ (George Q. Cannon, Gospel Truth, sel. Jerreld L. Newquist [1987], 54)...**

**“As a young holder of the Aaronic Priesthood, I did not think I would see an angel, and I wondered what such appearances had to do with the Aaronic Priesthood.**

**“But the ministering of angels can also be unseen. Angelic messages can be delivered by a voice or merely by thoughts or feelings communicated to the mind.”**

*(Elder Dallin H. Oaks, “The Aaronic Priesthood and the Sacrament,” Ensign, Nov. 1998, 39).*



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### Alma 32:23

“And now, he imparteth his word by  
angels unto men, yea, not only men but  
women also. Now this is not all; little  
children do have words given unto them  
many times, which confound the wise  
and the learned.”

“Perhaps more of us ...could literally, or  
at least figuratively, behold the angels  
around us if we would but awaken from  
our stupor and hear the voice of the  
spirit as those angels try to speak”.

(Elder Jeffrey R. Holland, “A Standard Unto My  
People”, 1994 CES Symposium, p. 12)



**“What does it mean that the Aaronic Priesthood holds [the key of] the ‘gospel of repentance and of baptism, and the remission of sins’? The meaning is found in the ordinance of baptism and in the sacrament. Baptism is for the remission of sins, and the sacrament is a renewal of the covenants and blessings of baptism. Both should be preceded by repentance. ...**

**“We cannot overstate the importance of the Aaronic Priesthood in this...**

**“Through the Aaronic Priesthood ordinances of baptism and the sacrament, we are cleansed of our sins and promised that if we keep our covenants we will always have His Spirit to be with us. I believe that promise not only refers to the Holy Ghost but also to the ministering of angels, for “angels speak by the power of the Holy Ghost; wherefore, they speak the words of Christ” (2 Ne. 32:3). So it is that those who hold the Aaronic Priesthood open the door for all Church members who worthily partake of the sacrament to enjoy the companionship of the Spirit of the Lord and the ministering of angels.”**

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**“These sacrifices, as well as every ordinance belonging to the Priesthood, will, when the Temple of the Lord shall be built, and the sons of Levi be purified, be fully restored and attended to in all their powers, ramifications, and blessings... It is not to be understood that the law of Moses will be established again with all its rites and variety of ceremonies; this has never been spoken of by the Prophets; but those things which existed prior to Moses’ day, namely, sacrifice, will be continued”**

*(Joseph Smith, History of the Church, 4:211–12).*





**... that “the law of sacrifice will have to be restored, or all things which were decreed by the Lord would not be restored.” If these offerings consist of blood sacrifices as the Levites practiced anciently, it will be only temporary. President Smith believed that “blood sacrifices will be performed long enough to complete the fulness of the restoration in this dispensation. Afterwards the sacrifice will be of some other character”**

*(Doctrines of Salvation, 1956, 3:93–94).*

*Articles from Doctrine and Covenants Central  
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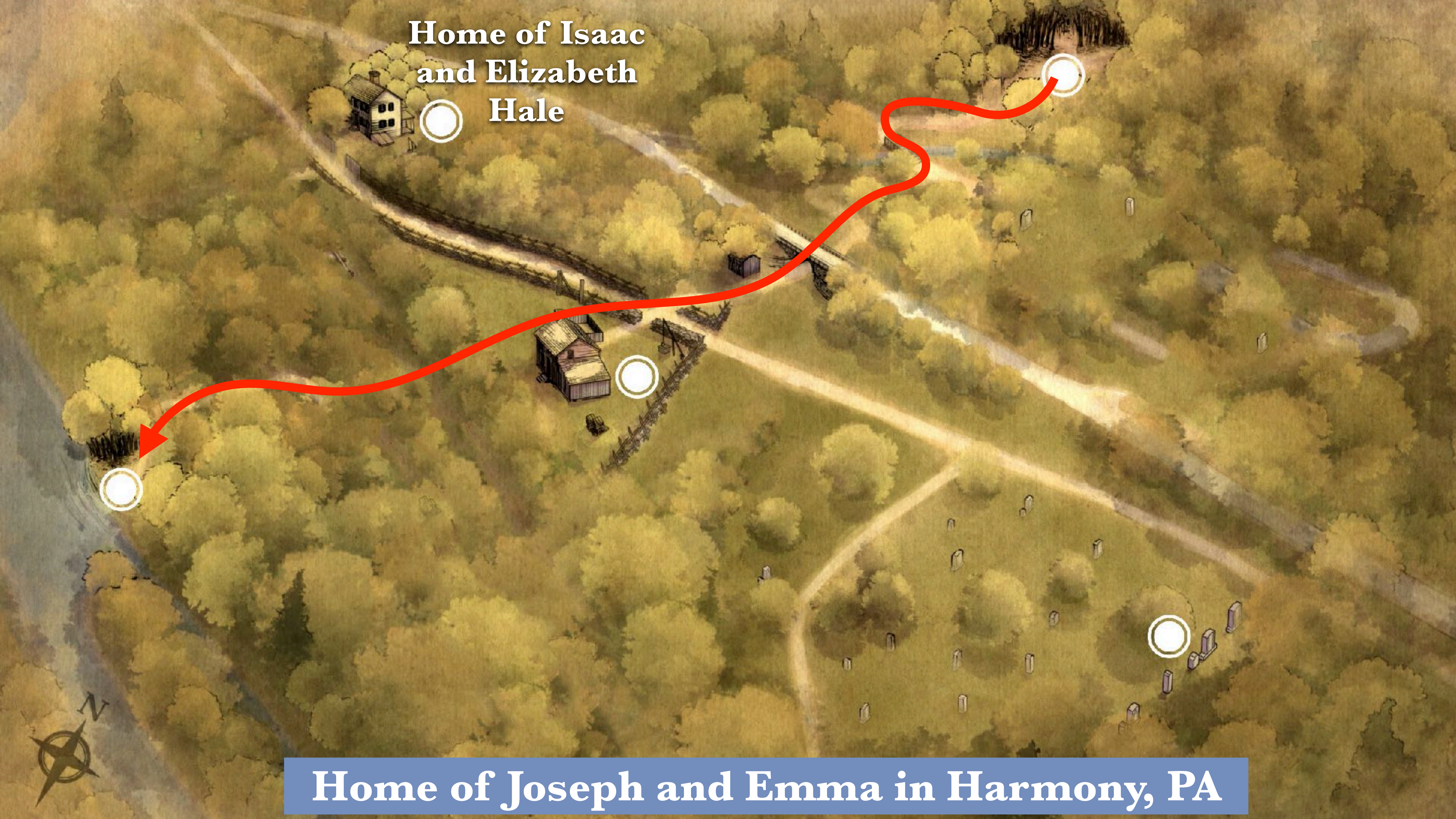
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prophesied concerning the rise of this Church, and many other things connected with the Church, and this generation of the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation.

74 Our minds being now enlightened, we began to have the <sup>a</sup>scriptures laid open to our understandings, and the <sup>b</sup>true meaning and intention of their more <sup>c</sup>mysterious passages revealed unto us in a manner which we never could attain to previously, nor ever before had thought of. In the meantime we were forced to keep secret the circumstances of having received the Priesthood and our having been baptized, owing to a spirit of persecution which had already manifested itself in the neighborhood.

75 We had been threatened with being mobbed, from time to time, and this, too, by professors of religion. And their intentions of mobbing us were only counteracted by the influence of my wife’s father’s family (under Divine providence), who had become very <sup>a</sup>friendly to me, and who were opposed to mobs, and were willing that I should be allowed to continue the work of translation without interruption; and therefore offered and promised us protection from all unlawful proceedings, as far as in them lay.

\* Oliver Cowdery describes these events thus: “These were days never to be forgotten—to sit under the sound of a voice dictated by the inspiration of heaven, awakened the utmost gratitude of this bosom! Day after day I continued, uninterrupted, to write from his mouth, as he translated with the Urim and Thummim, or, as the Nephites would have said, ‘Interpreters,’ the history or record called ‘The Book of Mormon.’

“To notice, in even few words, the interesting account given by Mormon and his faithful son, Moroni, of a people once beloved and favored of heaven, would supersede my present design; I shall therefore defer this to a future period, and, as I said in the introduction, pass more directly to some few incidents immediately connected with the rise of this Church, which may be entertaining to some thousands who have stepped forward, amid the frowns of bigots and the calumny of hypocrites, and embraced the Gospel of Christ.

Section 13

65a TG Angels, Ministering.  
b Isa. 29:11 (11–12);

Baptism, Essential;  
Baptism, Immersion.

69a TG Restoration of the  
Gospel.











was also correct. I took the certificate and put it into my pocket, and was just leaving the house, when Mr. Anthon called me back, and asked me how the young man found out that there were gold plates in the place where he found them. I answered that an angel of God had revealed it unto him.

65 “He then said to me, ‘Let me see that certificate.’ I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying that there was no such thing now as ministering of <sup>a</sup>angels, and that if I would bring the plates to him he would translate them. I informed him that part of the plates were <sup>b</sup>sealed, and that I was forbidden to bring them. He replied, ‘I cannot read a sealed book.’ I left him and went to Dr. Mitchell, who sanctioned what Professor Anthon had said respecting both the characters and the translation.”

. . . . .

*Oliver Cowdery serves as scribe in translating the Book of Mormon—Joseph and Oliver receive the Aaronic Priesthood from John the Baptist—They are baptized, ordained, and receive the spirit of prophecy. (Verses 66–75.)*

66 On the 5th day of April, 1829, <sup>a</sup>Oliver Cowdery came to my house, until which time I had never seen him. He stated to me that having been teaching school in the neighborhood where my father resided, and my father being one of those who sent to the school, he went to board for a season at his house, and while there the family related to him the

circumstances of my having received the plates, and accordingly he had come to make inquiries of me.

67 Two days after the arrival of Mr. Cowdery (being the 7th of April) I commenced to translate the Book of Mormon, and he began to <sup>a</sup>write for me.

. . . . .

68 We still continued the work of translation, when, in the ensuing month (May, 1829), we on a certain day went into the woods to pray and inquire of the Lord respecting <sup>a</sup>baptism for the <sup>b</sup>remission of sins, that we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a <sup>c</sup>cloud of light, and having laid his <sup>d</sup>hands upon us, he <sup>e</sup>ordained us, saying:

*69 Upon you my fellow servants, in the name of Messiah, I confer the <sup>a</sup>Priesthood of <sup>b</sup>Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of <sup>c</sup>baptism by immersion for the remission of sins; and this shall never be taken again from the earth until the sons of <sup>d</sup>Levi do offer again an offering unto the Lord in <sup>e</sup>righteousness.*

70 He said this Aaronic Priesthood had not the power of laying on hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter; and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and that afterwards he should baptize me.

71 Accordingly we went and were baptized. I <sup>a</sup>baptized him first, and afterwards he baptized me—after

which I laid my hands upon his head and ordained him to the Aaronic Priesthood, and afterwards he laid his hands on me and ordained me to the same Priesthood—for so we were commanded.\*

72 The <sup>a</sup>messenger who visited us on this occasion and conferred this Priesthood upon us, said that his name was John, the same that is called <sup>b</sup>John the Baptist in the New Testament, and that he acted under the direction of <sup>c</sup>Peter, James and John, who held the keys of the Priesthood of Melchizedek, which Priesthood, he said, would in due time be conferred on us, and that I should be called the first <sup>d</sup>Elder of the Church, and he (Oliver Cowdery) the second. It was on the fifteenth day of May, 1829, that we were ordained under the hand of this messenger, and baptized.

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prophesied concerning the rise of this Church, and many other things connected with the Church, and this generation of the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation.

74 Our minds being now enlightened, we began to have the <sup>a</sup>scriptures laid open to our understandings, and the <sup>b</sup>true meaning and intention of their more <sup>c</sup>mysterious passages revealed unto us in a manner which we never could attain to previously, nor ever before had thought of. In the meantime we were forced to keep secret the circumstances of having received the Priesthood and our having been baptized, owing to a spirit of persecution which had already manifested itself in the neighborhood.

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build up His Church, and especially when corruption had spread an uncertainty over all forms and systems practiced among men, without desiring a privilege of showing the willingness of the heart by being buried in the liquid grave, to answer a 'good conscience by the resurrection of Jesus Christ.'

"After writing the account given of the Savior's ministry to the remnant of the seed of Jacob, upon this continent, it was easy to be seen, as the prophet said it would be, that darkness covered the earth and gross darkness the minds of the people. On reflecting further it was as easy to be seen that amid the great strife and noise concerning religion, none had authority from God to administer the ordinances of the Gospel. For the question might be asked, have men authority to administer in the name of Christ, who deny revelations, when His testimony is no less than the spirit of prophecy, and His religion based, built, and sustained by immediate revelations, in all ages of the world when He has had a people on earth? If these facts were buried, and carefully concealed by men whose craft would have been in danger if once permitted to shine in the faces of men, they were no longer to us; and we only waited for the commandment to be given 'Arise and be baptized.'

"This was not long desired before it was realized. The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after we had called upon Him in a fervent manner, aside from the abodes of men, condescended to manifest to us His will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted and the angel of God came down clothed with glory, and delivered the anxiously looked for message, and the keys of the Gospel of repentance. What joy! what wonder! what amazement! While the world was racked and distracted, while millions were groping as the blind for the wall, and



test to us His will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted and the angel of God came down clothed with glory, and delivered the anxiously looked for message, and the keys of the Gospel of repentance. What joy! what wonder! what amazement! While the world was racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld, our ears heard, as in the ‘blaze of day’; yes, more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the center, and his words, ‘I am thy fellow-servant,’ dispelled every fear. We listened, we gazed, we admired! ’Twas the voice of an angel from glory, ’twas a message from the Most High! And as we heard we rejoiced, while His love enkindled upon our souls, and we were wrapped in the vision of the Almighty! Where was room for doubt? Nowhere; uncertainty had fled, doubt had sunk no more to rise, while fiction and deception had fled forever!

“But, dear brother, think, further think for a moment, what joy filled our hearts, and with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing?) when we received under his hand the Holy Priesthood as he said, ‘Upon you my fellow-servants, in the name of Messiah, I confer this Priesthood and this authority, which shall remain upon earth, that the Sons of Levi may yet offer an offering unto the Lord in righteousness!’

“I shall not attempt to paint to you the feelings of this heart, nor the majestic beauty and glory which surrounded us on this occasion; but you will believe me when I say, that earth, nor men, with the eloquence of time, cannot begin to clothe language in as interesting and sublime a manner as this holy personage. No; nor has this earth power to give the joy, to bestow the peace, or comprehend the wisdom which was contained in each sentence as they were delivered by the power of the Holy Spirit! Man may deceive his fellow-men, deception may follow deception, and the children of the wicked one may have power to seduce the foolish and untaught till naught but fiction





**“Now, for the first time in nearly 1700 years, there are mortal men on earth who can stand in the place of the Lord Jesus in ministering for the salvation of men. The hour is at hand when the gloom of sullen darkness will be pierced and the light of heaven again shine forth on our benighted planet.”**

*(April 1983 GC, Elder Bruce R. McConkie)*



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