

Joseph Smith, previous to his death, obtained from the Almighty a knowledge in regard to the condition of the dead. He was shown the condition they would occupy in the eternities which are to come. In one great vision it was revealed to him that there are three degrees of glory, the celestial, terrestrial, and telestial: that those who enter into the celestial kingdom are they who obeyed the laws of the celestial kingdom; that those who enter into the terrestrial kingdom are they who did not obey the celestial law but obeyed a lesser degree of law and therefore were only prepared to receive a lesser degree of glory; and that those who enter into the lowest degree of glory are those who are cast down for their sins and who must pay the penalty of the same, but all, except the sons of perdition, eventually will come out of their suffering and enter into a condition for which they are qualified. But over and above this the Prophet Joseph Smith saw that the Gospel of the Kingdom could be preached not only to people in the flesh, but to people out of the flesh; that when people depart this life they retain their identity; that they can be informed; that they can receive and reject; and he was also shown that the time must come when all shall hear the Gospel of the Lord Jesus Christ, because by that they shall be judged. The Apostle Peter says: "For this cause was the gospel preached also to them which are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." Everyone must hear the Gospel and be judged by it. It would not be just to judge anyone by that Gospel if they never heard it. "But," says someone, "that is a new idea altogether. The

idea in the Christian world is that there are two conditions to which the spirits of men go after death, namely, to heaven or to hell." That is the common idea, I know; but according to the doctrine which Joseph Smith taught, and which he learned by revelation from heaven, the time is to come when everybody will hear the Gospel of the Son of God, everyone will have the chance to bow the knee to King Emmanuel, and to do it understandingly.

Now, when we come to look into the Scriptures, we find that Jesus Christ on a certain occasion read in the Jewish Synagogue a passage out of the Book of Isaiah. You will find it in the 61st chapter of Isaiah. What is it? "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings to the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the Lord." This was a part of the mission of Christ. He was not only sent to preach good tidings to the meek, but it seems he had a mission to some that were in captivity. I will read a verse or two upon the same subject from the 42nd chapter of the Book of Isaiah: "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." In the 49th chapter of Isaiah, we find some remarks of the same kind: "That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves." I ask, were these predic-