having established His Gospel upon it, 

after having commenced the work of sal-

cation here, after having ordained men 
to the authority of the everlasting Priest-

hood which He held, the Priesthood of 

Melchizedek, after having done this and 

was slain by wicked men, suffered for 
the sins of humanity in the flesh, He 
then went, in the words that I have read 
in your hearing from this epistle of Pe-

ter, and preached to the spirits in prison 
which sometime were disobedient when 

once the long-suffering of God waited in 
the days of Noah. He went and pro-

claimed liberty to the captive; He went 
to open the prison doors to them that 
were bound. He alone could do this. 
No Prophet that preceded Him had the 
authority, for none of the Prophets that 
had preceded Him had this mission as-

signed them. It was His duty as the 
Son of God, as the Redeemer of the 
world, after, as I have said, committing 
the Gospel to men in the flesh, after or-

daining men to preach that Gospel and 
administer its ordinances in the power 
and authority of the everlasting Priest-

hood, to preach to those spirits in prison. 
It did not take a great while to com-

mence the work; for He was crucified on 
Friday, and was resurrected on Sunday; 
but in the interim, while His body laid 
in the tomb, His Spirit, as is correctly 
stated in one catechism—I believe that 
of the Episcopalians—"descended into 
hell," and, according to the mission that 
had been assigned Him, according to the 
revelation that God gave to Enoch before 
the floods descended upon the wicked 
world, according to the predictions of 
Isaiah, and according to the power and 
authority which He exercised as the Son 
of God He went and opened the prison 
doors to them that were bound, preached 
to them the everlasting Gospel, once 
more, and gave unto them the privi-

lege of receiving it in the spirit even as 
though they were in the flesh. There-
fore says Peter, "By which also He went 
and preached unto the spirits in prison; 
Which sometime were disobedient, when 

once the longsuffering of God waited in 
the days of Noah, while the ark was 
a preparing." Then he goes on and he 
says—after telling the Saints how they 
should live, how the wicked should act, 
and how they should be treated—he 
says: "For this cause was the gospel 
preached also to them that are dead, that 
they might be judged according to men 
in the flesh, but live according to God in the 
spirit."

Now, say some, "Oh, this means when 
men are dead in their sins. This is what 
Peter means—dead in their sins."

It does not mean any such thing. 
That is not the meaning of it. It means 
just what it says. It means that the 
Gospel shall be preached to them that 
are dead; that the Savior should carry 
the glad tidings of salvation to them, 
and not only to those who were dis-

obedient in the days of Noah, but to 
all the spirit world, to every soul of 
Adam's race that had up to that time 
died who had not received the Gospel 
in the flesh. He commenced the work 
there just as He did here. He com-

menced, as I have said, by preaching the 
Gospel, by revealing it to His disciples, 
by giving them the authority to preach 
it, and then He descended into Hades 
or hell, and He there, doubtless, chose 
His ministers, the men who had the au-

thority of the Holy Priesthood, and set 
them to the same labor that was com-

menced on the earth, the labor of preach-
ing His everlasting Gospel to all the 
spirit world, to the millions of spirits who 
had died either in disobedience to the