

having established His Gospel upon it, after having commenced the work of salvation here, after having ordained men to the authority of the everlasting Priesthood 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 Peter, 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 proclaimed 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 assigned 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 ordaining men to preach that Gospel and administer its ordinances in the power and authority of the everlasting Priesthood, to preach to those spirits in prison. It did not take a great while to commence 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 privilege of receiving it in the spirit even as though they were in the flesh. Therefore 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 disobedient 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 commenced, 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 authority of the Holy Priesthood, and set them to the same labor that was commenced on the earth, the labor of preaching His everlasting Gospel to all the spirit world, to the millions of spirits who had died either in disobedience to the