

Brigham Young and subsequent apostles were not personal witnesses of Christ^[1]

The first apostles were charged by Oliver Cowdery with the “necessarity” duty of their being able to “bear testimony...that you have seen the face of God....Never cease striving until you have seen God face to face,” for “[y]our ordination is not full and complete till God has laid His hand upon you” (89).^[2]

In Snuffer’s view, the apostles and their successors failed in this charge, which “was rarely realized, and that failing gave rise to feelings of inadequacy among Apostles who were never able to obtain such a blessing” (243). (Snuffer relies here upon D. Michael Quinn’s *Mormon Hierarchy: Extensions of Power for* documentation, and his account suffers from some of the same flaws.^[3]

As a result, claims Snuffer:

The first phase of Mormonism was dominated by visions, angels, and direct involvement by God. Those experiences are still celebrated and taught. However, they are only used as a legitimizing credential for a demystified church. The current phase of Mormonism is missing the direct appearance or involvement of God, angels, and visions. There is a disconnect between the miraculous events upon which Mormonism is based, and current church events (47).

All of this is part of Snuffer’s view that “Mormonism has become increasingly less mystic, less miraculous, and even less tolerant of ‘gifts’ of the Spirit. Although it retains an emphasis on personal revelation, there is no continuing expectation of new scripture, new commandments, or Divine visitation” (45). Snuffer ignores all the documents that prove otherwise, including Elder Bruce R. McConkie’s extensive discussion of apostolic witness, where he not only quotes Cowdery with approval, but indicates that both the present-day Twelve and all Church members have the same privilege and duty.^[4]

Snuffer’s claims are simply false—and I do not mean false in the sense that I have a differing interpretation or reading of the history. They are false because

saved.”^[8]In a 1982 BYU devotional address, he taught that “when we've tried, really tried, and waited for what seemed never to be ours, then ‘the angels came and ministered unto him.’ For that ministration in your life I pray in the name of Jesus Christ.” “Angels and ministers of grace to defend us?” he asked in 1993 general conference, “They are all about us, and their holy sovereign, the Father of us all, is divinely anxious to bless us this very moment.”^[9]“Our defense,” he told a CES audience in 2000, “is in prayer and faith, in study and fasting, in the gifts of the Spirit, the ministration of angels, the power of the priesthood.”^[10]In 1993, he taught

May I suggest to you that one of the things we need to teach our students, and one of the things which will become more important in their lives the longer they live, is the reality of angels, their work, and their ministry. Obviously I speak here not alone of the angel Moroni, but also of those more personal ministering angels who are with us and around us, empowered to help us, and who do exactly that....

I believe we need to speak of and believe in and bear testimony to the ministry of angels more than we sometimes do. They constitute one of God’s great methods of witnessing through the veil, and no document in all this world teaches that principle so clearly and so powerfully and so often as does the Book of Mormon.^[11]

These are not the words of someone convinced angels are safely in the past, useful only for “legitimizing...a demystified church.” Snuffer is simply wrong.

“When we keep the covenants made,” by baptism and the sacrament, said Elder Dallin H. Oaks, “we are promised that we will always have His Spirit to be with us. The ministering of angels is one of the manifestations of that Spirit.”^[12]“Visions do happen,” he said, “Voices are heard from beyond the veil. I know this.”^[13] “I feel compelled, on this 150th anniversary of the Church, to certify to you that I know that the day of miracles has not ceased. I know that angels minister unto men,” said Boyd K. Packer.^[14]Elsewhere, he said, “The Lord reveals His will through dreams and visions, visitations, through angels, through His own voice, and through the voice of His servants.”^[15]

Snuffer declares that “unless there is a constant stream of revelation coming to the latter-day gentiles then they do not have the gift they claim” (342). This is certainly true. But, he then decides that this warning applies to the Church of Jesus Christ—and not to just some members of the Church, but to all those who are leaders as well. But, how does he know this?

He is not privy to the councils of Church leaders. And to maintain this stance he must dismiss repeated testimony that such revelation guides the Church.

Examples abound—Brigham Young: “Now, be sure to get the spirit of revelation, so that you can tell when you hear the true Shepherd's voice, and know him from a false one; for if you are the elect, it would be a great pity to have you led astray to destruction”;^[16] Joseph F. Smith: “Christ is the head of his Church and not man, and the connection can only be maintained upon the principle of direct and continuous revelation”;^[17] Marion G. Romney: “the guidance of this Church comes, not alone from the written word, but also from continuous revelation, and the Lord gives that revelation to the Church through His chosen leaders and none else”;^[18] Joseph Fielding Smith: “The remark is sometimes made by thoughtless and unobserving persons that the spirit of revelation is not guiding the Latter-day Saints now as in former times.... I say to you that there is revelation in the Church.... We have revelations that have been given, that have been written; some of them have been published; some of them have not”;^[19] James E. Faust: “I can testify that the process of continuous revelation comes to the Church very frequently. It comes daily”;^[20] and Gordon B. Hinckley:

there has been in the life of every [prophet and apostle I have known] an overpowering manifestation of the inspiration of God. Those who have been Presidents have been prophets in a very real way. I have intimately witnessed the spirit of revelation upon them.... Each Thursday, when we are at home, the First Presidency and the Twelve meet in the temple, in those sacred hallowed precincts, and we pray together and discuss certain matters together, and the spirit of revelation comes upon those present. I know. I have seen it.^[21]

On a fundamental level, Snuffer is engaged in a form of sign-seeking. He will

not sustain the prophets—and induces others to disregard them—because they will not satisfy his demand for the sensational. As Elder Oaks cautioned, “it is usually inappropriate to recite miraculous circumstances to a general audience that includes people with very different levels of spiritual maturity. To a general audience, miracles will be faith-reinforcing for some but an inappropriate sign for others.”^[22]

Snuffer also ignores the warning and witness given by President Kimball:

Expecting the spectacular, one may not be fully alerted to the constant flow of revealed communication. I say, in the deepest of humility, but also by the power and force of a burning testimony in my soul, that from the prophet of the Restoration to the prophet of our own year, the communication line is unbroken, the authority is continuous, and light, brilliant and penetrating, continues to shine. The sound of the voice of the Lord is a continuous melody and a thunderous appeal. For nearly a century and a half there has been no interruption.... Every faithful person may have the inspiration for his own limited kingdom. But the Lord definitely calls prophets today and reveals his secrets unto them as he did yesterday, he does today, and will do tomorrow: that is the way it is.^[23]

Elder Packer’s observation should be taken to heart: “There has come, these last several years, a succession of announcements that show our day to be a day of intense revelation, equaled, perhaps, only in those days of beginning, 150 years ago. But then, as now, the world did not believe.”^[24]

Modern examples—Theophany or Divine Visitation

I approach this section with some trepidation. Such matters are sacred, and Snuffer strikes me as far too glib in his criticism of leaders who do not measure up to his views about how apostles ought to undertake their witness. I have taken as my guide the statement of President Packer:

I made a rule for myself a number of years ago with reference to this subject [of keeping spiritual experiences sacred]. When someone relates a spiritual experience to me, personally or in a small, intimate group, I make it a rigid

rule not to talk about it thereafter. I assume that it was told to me in a moment of trust and confidence, and therefore I never talk about it. If, however, on some future occasion I hear that individual talk about it in public in a large gathering, or where a number of people are present, then I know that it has been stated publicly and I can feel free under the right circumstances to relate it. But I know many, many sacred and important things that have been related to me by others that I will not discuss unless I am privileged to do so under the rule stated above. I know that others of the Brethren have the same feeling.^[25]

I will, then, confine myself to published reports, though I am aware of other less-public accounts. A year after his call to the apostleship, Elder Packer said:

Occasionally during the past year I have been asked a question. Usually it comes as a curious, almost an idle, question about the qualifications to stand as a witness for Christ. The question they ask is, "Have you seen Him?"

That is a question that I have never asked of another. I have not asked that question of my brethren in the Quorum, thinking that it would be so sacred and so personal that one would have to have some special inspiration, indeed, some authorization, even to ask it.

There are some things just too sacred to discuss.^[26]

Elder Packer later expanded on these ideas, writing:

Though I have not asked that question of others, I have heard them answer it—but not when they were asked. I have heard one of my Brethren declare, "I know, from experiences too sacred to relate, that Jesus is the Christ." I have heard another testify, "I know that God lives, I know that the Lord lives, and more than that, I know the Lord." I repeat: they have answered this question not when they were asked, but under the prompting of the Spirit, on sacred occasions, when "the Spirit beareth record." (D&C 1:39.)

There are some things just too sacred to discuss: not secret, but sacred; not to be discussed, but to be harbored and protected and regarded with the

deepest of reverence.^[27]

Elsewhere, Elder Packer warned, “Do not mistake our reverent hesitation to speak glibly or too frequently of Him to mean that we do not know Him. Our brethren of Judah knew Him in ancient times, our brethren of Ephraim also. He is no stranger to His Saints, to His prophets and Apostles now.”^[28] And, he gave clear insight into the nature and burden of the modern apostleship:

We do not talk of those sacred interviews that qualify the servants of the Lord to bear a special witness of Him, for we have been commanded not to do so. But we are free, indeed, we are obliged, to bear that special witness... I am a witness to the truth that Jesus is the Christ, the Son of God, the Only Begotten of the Father; that He has a body of flesh and bone; that He knows those who are His servants here and that He is known of them. I know that He directs this Church now, as He established it then, through a prophet of God. In the name of Jesus Christ, amen.^[29]

Elder Packer referred again to such instructions: “I bear witness that the Lord lives, that Jesus is the Christ. This I know. I know that He lives. I know that He directs this Church. Sometimes I wish that there were the authorization to say more, say it plainer, but that is the way we say it—the same as a Primary child would say it, that He lives, that we know.”^[30] Elder Oaks made similar observations:

Why don't our talks in general conference and local meetings say more about the miracles we have seen? Most of the miracles we experience are not to be shared. Consistent with the teachings of the scriptures, we hold them sacred and share them only when the Spirit prompts us to do so... In bearing testimonies and in our public addresses we rarely mention our most miraculous experiences, and we rarely rely on signs that the gospel is true. We usually just affirm our testimony of the truthfulness of the restored gospel and give few details on how we obtained it.^[31]

Marion G. Romney likewise observed, “I don't know just how to answer people when they ask the question, ‘Have you seen the Lord?’ I think that the witness that I have and the witness that each of us [apostles] has, and the details of how

it came, are too sacred to tell. I have never told anybody some of the experiences I have had, not even my wife. I know that God lives. I not only know that he lives, but I know him.”^[32]

For those with ears to hear, the message is clear. The apostles speak and testify as they do by divine instruction. Who is Snuffer to gainsay them? Would he have them disobey God to satisfy standards which he has imposed?

Despite the cautions and commandments referred to by Elders Oaks and Packer, sacred manifestations have been reported throughout the post-Joseph Smith period of the Church. I include a selection below.

Modern visitations of Deity: Wilford Woodruff

- President W[ilford] Woodruff told some of the Saints that our Saviour had appeared unto him in the East Room in the Holy of Holies, & told him that He had accepted of the [Salt Lake] Temple & of the dedication services, & that the Lord forgave us His Saints who had assisted in any manner towards the erection and completion of the Temple—that our sins were forgiven us by the Lord Jesus Christ.... Pres[iden]t Woodruff said the House had been full of revelation, more so than he had ever witnessed at any dedication of the previous Temples and he had been present at all of them from Kirtland to this present one.^[33]
- I feel at liberty to reveal to this assembly this morning what has been revealed to me since we were here yesterday morning. If the veil could be taken from our eyes and we could see into the spirit world, we would see that Joseph Smith, Brigham Young and John Taylor had gathered together every spirit that ever dwelt in the flesh in this Church since its organization. We would also see the faithful apostles and elders of the Nephites who dwelt in the flesh in the days of Jesus Christ. In that assembly we would also see Isaiah and every prophet and apostle that ever prophesied of the great work of God. In the midst of these spirits we would see the Son of God, the Savior, who presides and guides and controls the preparing of the kingdom of God on the earth and in heaven.^[34]

We note that President Woodruff emphasized that he “felt at liberty” to disclose some of what he had seen by divine manifestation. Were he not at a temple dedication, he might well have been more reticent. Snuffer, by contrast, claims that “it was as if the church labored under Divine disapproval. It was as if the Lord’s ire was on display [given] nature’s reaction to the Salt Lake Temple dedication” (206). Snuffer does not accept Woodruff’s witness of divine approval, so he seeks to appeal to the weather for insight into the divine mind. [35]

- I know what the will of God is concerning this people, and if they will take the counsel we give them, all will be well with them.... Speaking of the administration of angels. I never asked the Lord in my life to send me an angel or to show me any miracle.... I have had the administration of angels in my day and time, though I never prayed for an angel. I have had, in several instances, the administration of holy messengers....The room was filled with light. A messenger came to me. We had a long conversation. He laid before me as if in a panorama, the signs of the last days, and told me what was coming to pass. I saw the sun turned to darkness, the moon to blood, the stars fall from heaven. I saw the resurrection day. I saw armies of men in the first resurrection, clothed with the robes of the Holy Priesthood. I saw the second resurrection. I saw a great many signs that were presented before me, by this personage; and among the rest, there were seven lions, as of burning brass, set in the heavens. He says, "That is one of the signs that will appear in the heavens before the coming of the Son of Man. It is a sign of the various dispensations.".... Now, I have had all these testimonies, and they are true. But with all these, I have never had any testimony since I have been in the flesh, that has been greater than the testimony of the Holy Ghost. That is the strongest testimony that can be given to me or to any man in the flesh. Now, every man has a right to that, and when he obtains it, it is a living witness to him....I know what awaits this nation. I know what awaits the Latter-day Saints. Many things have been shown to me by vision and by revelation. [36]

Modern visitations of Deity: George Q. Cannon

is closer to this Church and appears more often in holy places than any of us realize, excepting those to whom he makes personal appearance.^[45]

Elsewhere he said:

- I shall never forget my feelings of loneliness the Saturday night after I was told by the President of the Church that I was to be sustained the next day as a member of the Quorum of the Twelve Apostles. That was a sleepless night....

And then one of the Brethren, who arranged for Sunday evening radio programs, said, "Now you know that after having been ordained, you are a special witness to the mission of the Lord Jesus Christ. We want you to give the Easter talk next Sunday night."

The assignment was to bear testimony of the mission of the Lord concerning His resurrection, His life, and His ministry, so I went to a room in the Church Office Building where I could be alone, and I read the Gospels, particularly those that had to do with the closing days and weeks and months of the life of Jesus. And as I read, I realized that I was having a new experience.

It wasn't any longer just a story; it seemed as though I was actually seeing the events about which I was reading, and when I gave my talk and closed with my testimony, I said, "I am now the least of all my brethren and want to witness to you that I know, as I have never known before this call came, that Jesus is the Savior of this world. He lives and He died for us." Why did I know? Because there had come a witness, that special kind of a witness, that may have been the more sure word of prophecy that one must have if he is to be a special witness.^[46]

President Lee also addressed the very charge which Snuffer raises—that an apostle must be a personal witness of Christ's resurrection:

- May I bear my own testimony. Some years ago two missionaries came to me with what seemed to them to be a very difficult question. A young Methodist minister had laughed at them when they had said that apostles were necessary today in order for the true church to be upon the earth. They

said that the minister said, "Do you realize that when the apostles met to choose one to fill the vacancy caused by the death of Judas, they said it had to be one who accompanied with them and had been a witness of all things pertaining to the mission and resurrection of the Lord? How can you say you have apostles, if that be the measure of an apostle?"

And so these young men said, "What shall we answer?"

I said to them, "Go back and ask your minister friend two questions. First, how did the Apostle Paul gain what was necessary to be called an apostle? He didn't know the Lord, had no personal acquaintance. He hadn't accompanied the apostles. He hadn't been a witness of the ministry nor of the resurrection of the Lord. How did he gain his testimony sufficient to be an apostle? And the second question you ask him is, How does he know that all who are today apostles have not likewise received that witness?"

I bear witness to you that those who hold the apostolic calling may, and do, know of the reality of the mission of the Lord. To know is to be born and quickened in the inner man.^[47]

Modern visitations of Deity: Spencer W. Kimball

- "I know that God lives. I know that Jesus Christ lives," said...my predecessor, "for I have seen him." I bear this testimony to you brethren in the name of Jesus Christ. Amen.^[48]
- Brethren and Sisters, we come now to the close of this great conference. You have heard from most of the Brethren, as I have said and their testimonies have been inspiring. What they have told you is true. It has come from their hearts. They have this same testimony, and they know it is true. They are true servants sent to you from our Heavenly Father. I pray that you will be listening, that you will be remembering, that you will take these many truths with you to your homes and in your lives and to your families. Brethren and Sisters, I want to add to these testimonies of these prophets my testimony that I know that He lives. And I know that we may see him, and that we may be with him, and that we may enjoy his presence

Saints of Christ's regular appearances to church leaders, and the reality of His absence that creates distress (65).^[52]

Since this reading matches Snuffer's thesis, he apparently does not challenge it. But, just one page earlier, Snuffer has cited Heber J. Grant from fifteen years later:

I have never prayed to see the Savior, I know of men—Apostles—who have seen the Savior more than once. I have prayed to the Lord for the inspiration of his Spirit to guide me, and I have told him that I have seen so many men fall because of some great manifestation to them, they felt their importance, their greatness (64).^[53]

President Grant's 1926 letter says he knows of no one that has seen "the Lord"—and Snuffer reads this as a reference to Christ. Yet, this 1942 statement says that he has seen "so many men fall," because of pride in spiritual manifestations, and he knows of apostles who have had a Christ theophany more than once. If we put aside the possibility of Grant lying in one or both instances, there remain two options—either he has suddenly learned of such events in the intervening years, or his letter in 1926 refers to something else.^[54] I suspect that it refers to the Father, rather than to Christ as Snuffer mistakes it—Grant says he has prayed to "the Lord," and it seems unlikely that he was praying to Jesus, since LDS practice has always been to pray to the Father.^[55]

And, if apostles did not seek out and have such theophanies, why would Grant feel it necessary to explicitly pray to God and ask not to receive one, and also explain why he had done so? This evidence does not match *PTHG*'s picture of a leadership disinterested in heavenly gifts.

Grant described his sense of inadequacy on being called as an apostle:

There are two spirits striving with us always, one telling us to continue our labor for good, and one telling us that with the faults and failings of our nature we are unworthy. I can truthfully say that from October, 1882, until February, 1883, that spirit followed me day and night, telling me that I was

As I rode along alone, I seemed to see a council in heaven. The Savior was there; the Prophet Joseph was there; my father and others that I knew were there....

I can truthfully say that from February, 1883, until today I have never had any of that trouble, and I can bear my testimony that I know that God lives, that Jesus is the Christ, the Savior of the world and that Joseph Smith is a prophet of the living God; and the evil one does not try to persuade me that I do not know what I am talking about. I have never had one slight impression to the contrary. I have just had real, genuine joy and satisfaction in proclaiming the gospel and bearing my testimony of the divinity of Jesus Christ, and the divine calling of Joseph Smith, the prophet.^[67]

This experience was sufficient to silence Grant's self-doubts and the evil voices who questioned his suitability for the apostleship: we see once again his acute awareness of the perils of pride, and an anxious concern that others not misunderstand his intent. He did not have a "personal," (i.e., one on one) vision, but his experience sufficed. It is unfortunate that it does not satisfy Snuffer, who later tells us that Grant "would resist any effort to pursue a spiritual manifestation the remainder of his life" (247). This claim is plainly false, as the historical record shows—Snuffer is not giving us good history, and he is certainly not giving us unvarnished "truth."

For example, Grant described how, in response to his prayer, "the voice of the Lord from heaven" reassured his young daughter that "In the death of your Mamma the will of the Lord shall be done."^[68] Grant also reported a visionary dream in which his deceased wife came to claim his son's spirit during a mortal illness. This initially troubled him, but upon entering his son's sickroom, he felt the presence of his late wife. His living wife was in the same room, and identified the deceased wife's presence without Grant having said anything. Contrary to Snuffer's distortion of the record, spiritual manifestations were sought by Grant, and were "a sweet, peaceful, and heavenly influence in my home, as great as I have ever experienced in my life."^[69]

*PTHG*says that by Grant's day, "knowledge of Jesus Christ was not only

19th Century

George Q. Cannon

- "Elder George Q. Cannon, who was in the presidency of the Church at one time, said this: `I know that God lives. I know that Jesus lives; for I have seen him.'"^[70]
- "I know that Jesus lives; for I have seen Him."^[71]
- "I would not dare to tell all that the Lord has shown unto me."^[72]
- "I have been greatly favored of the Lord. My mind has been rapt in vision and have saw the beauties and Glory of God. I have saw and conversed with the Savior face to face. God will bestow this upon you."^[73]

Orson Hyde

- Orson Hyde testified:

In the month of February, 1848, the Twelve Apostles met at Hyde Park, Pottawattamie County, Iowa, where a small Branch of the Church was established.... We [Page 206]were in prayer and council, communing together; and what took place on that occasion? The voice of God came from on high, and spake to the Council. Every latent feeling was aroused, and every heart melted. What did it say unto us? "Let my servant Brigham step forth and receive the full power of the presiding Priesthood in my Church and kingdom." This was the voice of the Almighty unto us at Council Bluffs, before I removed to what was called Kaneshville. It has been said by some that Brigham was appointed by the people, and not by the voice of God. I do not know that this testimony has often, if ever, been given to the masses of the people before; but I am one that was present, and there are others here that were also present on that occasion, and did hear and feel the voice from heaven, and we were filled with the power of God. This is my testimony; these are my declarations unto the Saints—unto the members of

nothing about the higher blessings of the greater Priesthood? What are the blessings promised to the lesser Priesthood? They are not only to hold authority and administer in the name of the Lord in temporal things, and administer in certain outward ordinances; but there are privileges that the lesser Priesthood enjoy far exceeding those temporal administrations. They were to have the privilege of conversing with angels. Did you ever reflect or realize how great a privilege this is?

Is it not a great privilege to go before the Lord and receive the ministration of angels, and instructions from their mouths with regard to what should be spoken to the people? But very few of the lesser Priesthood who sit under the sound of my voice, or who are to be found upon the whole earth, have attained to this privilege. If the lesser Priesthood have not attained to it, let us inquire concerning those that hold still higher authority, concerning the Elders, Seventies, High Priests, the Twelve, the various Bishops, and the various authorities and presiding Elders over different Branches and settlements. Have they even attained to the blessings of the lesser Priesthood? No. With the exception of a very few individuals who may have come up to their privileges, who may have had the visions of eternity opened to them, and may have conversed with angels, and received instructions with regard to their callings and duties, and what they shall say to the people; but, with the exception of these few individuals, the others are away in the back grounds. And when we come to speak of the higher privileges, beyond that of receiving the administration of angels, you can scarcely find a man in all the Latter-day Kingdom that has come up to them. I have not. I speak it to my shame, and I speak it, as brother Gates spoke concerning himself, with shame, that I have not attained to the privileges that pertain to the higher Priesthood. What are these privileges? They are plainly laid down in the word of God. Those holding that Priesthood have the privilege not only of receiving the ministration of angels, but to have the heavens opened to them, and to behold the face of God . . . How many of us have gone forth and received our errand from the Lord by the voice of the Spirit of revelation, before we have ventured before the people to teach the things of the

My father went to his room in the Salt Lake Temple, dressed in his robes of the Priesthood, knelt at the sacred altar in the Holy of Holies in the House of the Lord and there plead to the Lord to spare President Woodruff's life, that President Woodruff might outlive him and that the great responsibility of Church leadership would not fall upon his shoulders. Yet he promised the Lord that he would devotedly perform any duty required at his hands. At this time he was in his eighty-sixth year.

Soon after this President Woodruff was taken to California where he died Friday morning at 6:40 o'clock September 2nd, 1898. President George Q. Cannon at once wired the information to the President's office in Salt Lake City. Word was forwarded to President Snow who was in Brigham City. The telegram was delivered to him on the street in Brigham. He read it to President Ruder Clawson, then President of Boxelder Stake, who was with him, went to the telegraph office and replied that he would leave on the train about 5:30 that evening. He reached Salt Lake City about 7:15, proceeded to the President's office, gave some instructions and then went to his private room in the Salt Lake Temple.

President Snow put on his holy temple robes, repaired again to the same sacred altar, offered up the signs of the Priesthood and poured out his heart to the Lord. He reminded the Lord how he plead for President Woodruff's life to be spared, that President Woodruff's days would be lengthened beyond his own; that he might never be called upon to bear the heavy burdens and responsibilities of the Church. "Nevertheless," he said, "Thy will be done. I have not sought this responsibility but if it be Thy will, I now present myself before Thee for Thy guidance and instruction. I ask that Thou show me what Thou

wouldst have me do.”

After finishing his prayer he expected a reply, some special manifestation from the Lord. So he waited,—and waited—and waited. There was no reply, no voice, no visitation, no manifestation. He left the altar and the room in great disappointment. Passing through the Celestial room and out into the large corridor a glorious manifestation was given President Snow which I relate in the words of his granddaughter, Allie Young Pond, now the wife of Elder Noah S. Pond, recently president of the Northern States Mission:

“One evening while I was visiting grandpa Snow in his room in the Salt Lake Temple, I remained until the door keepers had gone and the night-watchmen had not yet come in, so grand-pa said he would take me to the main front entrance and let me out that way. He got his bunch of keys from his dresser. After we left his room and while we were still in the large corridor leading into the celestial room, I was walking several steps ahead of grand-pa when he stopped me and said: ‘Wait a moment, Allie, I want to tell you something. It was right here that the Lord Jesus Christ appeared to me at the time of the death of President Woodruff. He instructed me to go right ahead and reorganize the First Presidency of the Church at once and not wait as had been done after the death of the previous presidents, and that I was to succeed President Woodruff.’

“Then grand-pa came a step nearer and held out his left hand and said: ‘He stood right here, about three feet above the floor. It looked as though He stood on a plate of solid gold.’

“Grand-pa told me what a glorious personage the Savior is and described His hands, feet, countenance and beautiful white robes, all

of which were of such a glory of whiteness and brightness that he could hardly gaze upon Him.

“Then he came another step nearer and put his right hand on my head and said: ‘Now, grand-daughter, I want you to remember that this is the testimony of your grand-father, that he told you with his own lips that he actually saw the Savior, here in the Temple, and talked with Him face to face.’”

During the June conference in 1919 at an M. I. A. officers’ meeting in the Assembly Hall I related the above testimony. President Heber J. Grant immediately arose and said:

In confirmation of the testimony given by Brother LeRoi C. Snow quoting the grand-daughter of Lorenzo Snow, I want to call attention to the fact that several years elapsed after the death of the Prophet Joseph before President Young was sustained as the president of the Church; after the death of President Young, several years elapsed again before President Taylor was sustained, and again when he died several years elapsed before President Woodruff was sustained.

After the funeral of President Wilford Woodruff, the apostles met in the office of the First Presidency and brother Francis M. Lyman said: “I feel impressed, although one of the younger members of the quorum, to say that I believe it would be pleasing in the sight of the Lord if the First Presidency of the Church was reorganized right here and right now. If I am in error regarding this impression, President Snow and the senior members of the council can correct me.”

select the same counselors that President Woodruff had, Presidents George Q. Cannon and Joseph F. Smith.^[79]

Orson F. Whitney

“One night I dreamed ... that I was in the Garden of Gethsemane, a witness of the Savior’s agony. ... I stood behind a tree in the foreground. ... Jesus, with Peter, James, and John, came through a little wicket gate at my right. Leaving the three Apostles there, after telling them to kneel and pray, He passed over to the other side, where He also knelt and prayed ... : ‘Oh my Father, if it be possible, let this cup pass from me; nevertheless not as I will but as Thou wilt.’

“As He prayed the tears streamed down His face, which was [turned] toward me. I was so moved at the sight that I wept also, out of pure sympathy with His great sorrow. My whole heart went out to Him. I loved Him with all my soul and longed to be with Him as I longed for nothing else.

“Presently He arose and walked to where those Apostles were kneeling—fast asleep! He shook them gently, awoke them, and in a tone of tender reproach, untinged by the least show of anger or scolding, asked them if they could not watch with Him one hour. ...

“Returning to His place, He prayed again and then went back and found them again sleeping. Again He awoke them, admonished them, and returned and prayed as before. Three times this happened, until I was perfectly familiar with His appearance—face, form, and movements. He was of noble stature and of majestic mien ... the very God that He was and is, yet as meek and lowly as a little child.

“All at once the circumstance seemed to change. ... Instead of before, it was after the Crucifixion, and the Savior, with those three Apostles, now stood together in a group at my left. They were about to depart and ascend into heaven. I could endure it no longer. I ran from behind the tree, fell at His feet, clasped Him around the knees, and begged Him to take me with Him.

Saints in both former and latter days have had to work upon—namely the principle of faith. Joseph Smith had to work by faith. It is true that he had a knowledge of a great many things, as the Saints in former days had, but in many things he had to exercise faith . . . When the members of Zion's Camp were called, many of us had never beheld each others' faces; we were strangers to each other and many had never seen the prophet. We had been scattered abroad, like corn sifted in a sieve, throughout the nation. We were young men, and were called upon in that early day to go up and redeem Zion, and what we had to do we had to do by faith. We assembled together from the various States at Kirtland and went up to redeem Zion, in fulfilment of the commandment of God unto us. God accepted our works as He did the works of Abraham. We accomplished a great deal, though apostates and unbelievers many times asked the question, "What have you done?" We gained an experience that we never could have gained in any other way. We had the privilege of beholding the face of the prophet, and we had the privilege of travelling a thousand miles with him, and seeing the workings of the Spirit of God with him, and the revelations of Jesus Christ unto him and the fulfilment of those revelations. And he gathered some two hundred Elders from throughout the nation in that early day and sent us broadcast into the world to preach the Gospel of Jesus Christ. Had I not gone up with Zion's Camp I should not have been here to-day, and I presume that would have been the case with many others in this Territory. By going there we were thrust into the vineyard to preach the Gospel, and the Lord accepted our labors. And in all our labors and persecutions, with lives often at stake, we have had to work and live by faith.^[83]

- I know what the will of God is concerning this people, and if they will take the counsel we give them, all will be well with them.... Speaking of the administration of angels. I never asked the Lord in my life to send me an angel or to show me any miracle.... I have had the administration of angels in my day and time, though I never prayed for an angel. I have had, in several instances, the administration of holy messengers....The room was filled with light. A messenger came to me. We had a long conversation. He

the voice from heaven, and we were filled with the power of God. This is my testimony; these are my declarations unto the Saints—unto the members of the kingdom of God in the last days, and to all people.

We said nothing about the matter in those times, but kept it still.^[85]

Brigham Young said of this:

- Brother Hyde, in his remarks, spoke about the voice of God at a certain time. I could tell many incidents relating to that circumstance, which he did not take time to relate. We were in his house, which was some ten or twelve feet square. The houses in the neighbourhood [Page 207]shook, or, if they did not, the people thought they did, for they ran together and inquired whether there had been an earthquake. We told them that the voice of God had reached the earth—that they need not be afraid; it was the power of God. This and other events have transpired to satisfy the people—you, and all who belong to the Church and kingdom of God upon the earth.^[86]
- I have flattered myself, if I am as faithful as I know how to be to my God, and my brethren, and to all my covenants, and faithful in the discharge of my duty, when I have lived to be as old as was Moses when the Lord appeared to him, that perhaps I then may hold communion with the Lord, as did Moses. I am not now in that position, though I know much more than I did twenty, ten, or five years ago. But have I yet lived to the state of perfection that I can commune in person with the Father and the Son at my will and pleasure? No, though I hold myself in readiness that he can wield me at his will and pleasure. If I am faithful until I am eighty years of age, perhaps the Lord will appear to me and personally dictate me in the management of his Church and people. A little over twenty years, and if I am faithful, perhaps I will obtain that favour with my Father and God.

I am not to obtain this privilege at once or in a moment. True, Joseph Smith in his youth had revelations from God. He saw and understood for himself. Are you acquainted with his life? You can read the history of it. I was acquainted with him during many years. He had heavenly visions; angels administered to him. The vision of his mind was opened to see and

been called, I am nowhere near their equal, save it be, perhaps, in the certainty of the witness we share. I feel compelled, on this 150th anniversary of the Church, to certify to you that I know that the day of miracles has not ceased. I know that angels minister unto men. I am a witness to the truth that Jesus is the Christ, the Son of God, the Only Begotten of the Father; that He has a body of flesh and bone; that He knows those who are His servants here and that He is known of them. I know that He directs this Church now, as He established it then, through a prophet of God. In the name of Jesus Christ, amen.^[101]

- Dreams and visions and visitations are not uncommon in the Church and are a part of all that the Lord has revealed in this dispensation. Thus a worthy Church member may be the recipient of a marvelous spiritual experience. I have come to know that these experiences are personal and are to be kept private. Recipients should ponder them in their heart and not talk lightly about them.^[102]
- I did not accept it [my spiritual witness] as a commission or a setting apart. It was a testimony, a witness, the witness. From that time to this, my challenge has not been with obedience, nor with resolution or diligence; it has been with restraint! The challenge has been to temper myself and bridle my impulsive Danish personality. It has been to keep sacred and keep private that which each of us must learn for one's own self. Such an experience is at once a light to follow and a burden to carry.^[103]
- Revelation continues with us today. The promptings of the Spirit, the dreams, and the visions and the visitations, and the ministering of angels all are with us now. And the still, small voice of the Holy Ghost “is a lamp unto [our] feet, and a light unto [our] path.” (Psalms 119:105 .) Of that I bear witness, in the name of Jesus Christ, amen.^[104]
- All teachers are, of course, themselves students. While as teachers there are some difficult questions that we can hardly attempt to answer, likewise as students there are some questions that we could not in propriety ask. One question of this type I am asked occasionally, usually by someone who

is curious, is, "Have you seen Him?" That is a question that I have never asked of another. I have not asked that question of my Brethren in the Council of the Twelve, thinking that it would be so sacred and so personal that one would have to have some special inspiration—indeed, some authorization—even to ask it.

Though I have not asked that question of others, I have heard them answer it—but not when they were asked. I have heard one of my Brethren declare, "I know, from experiences too sacred to relate, that Jesus is the Christ." I have heard another testify, "I know that God lives, I know that the Lord lives, and more than that, I know the Lord." I repeat: they have answered this question not when they were asked, but under the prompting of the Spirit, on sacred occasions, when "the Spirit beareth record." (D&C 1:39 .)

There are some things just too sacred to discuss: not secret, but sacred; not to be discussed, but to be harbored and protected and regarded with the deepest of reverence.^[105]

- "Have you seen Him?' That is a question that I have never asked of another. I have not asked that question of my brethren in the Quorum, thinking that it would be so sacred and so personal that one would have to have some special inspiration, indeed, some authorization, even to ask it.... I have come to know what the Prophet Alma meant:

"It is given unto many to know the mysteries of God; nevertheless they are laid under a strict command that they shall not impart only according to the portion of his word which he doth grant unto the children of men, according to the heed and diligence which they give unto him.

"And therefore, he that will harden his heart, the same receiveth the lesser portion of the word; and he that will not harden his heart, to him is given the greater portion of the word, until it is given unto him to know the mysteries of God until he know them in full." (Alma 12:9-10 .)

There are those who hear testimonies borne in the Church, by those in high station and by members in the wards and branches, all using the same words—"I know that God lives; I know that Jesus is the Christ," and come to

[In his journal, Marion G. Romney wrote:] I don't know just how to answer people when they ask the question, "Have you seen the Lord?" I think that the witness that I have and the witness that each of us has, and the details of how it came, are too sacred to tell. I have never told anybody some of the experiences I have had, not even my wife. I know that God lives. I not only know that he lives, but I know him.^[110]

George Albert Smith

Recalling a time of great sickness, President Smith said:

I became so weak as to be scarcely able to move. It was a slow and exhausting effort for me even to turn over in bed. One day, under these conditions, I lost consciousness of my surroundings and thought I had passed to the Other Side.... I saw a man coming towards me. I became aware that he was a very large man, and I hurried my steps to reach him, because I recognized him as my grandfather.

When Grandfather came within a few feet of me, he stopped. His stopping was an invitation for me to stop. Then—and this I would like the boys and girls and young people never to forget—he looked at me very earnestly and said:

“I would like to know what you have done with my name.”

Everything I had ever done passed before me as though it were a flying picture on a screen—everything I had done. Quickly this vivid retrospect came down to the very time I was standing there. My whole life had passed before me. I smiled and looked at my grandfather and said:

[Page 228]“I have never done anything with your name of which you need be ashamed.”

He stepped forward and took me in his arms, and as he did so, I became conscious again of my earthly surroundings. My pillow was as wet as though water had been poured on it—wet with tears of gratitude

wept as they spoke of it. All were certain they had witnessed a revelation from God.^[112]

Elder David B. Haight said of the same experience:

I would hope someday that our great-grandson Mark and others of our posterity would have similar spiritual experiences and that they would feel the spiritual power and influence of this gospel. I hope that Mark and others will have opportunities such as I had when I was in the temple when President Spencer W. Kimball received the revelation regarding the priesthood. I was the junior member of the Quorum of the Twelve. I was there. I was there with the outpouring of the Spirit in that room so strong that none of us could speak afterwards. We just left quietly to go back to the office. No one could say anything because of the powerful outpouring of the heavenly spiritual experience.

But just a few hours after the announcement was made to the press, I was assigned to attend a stake conference in Detroit, Michigan. When my plane landed in Chicago, I noticed an edition of the Chicago Tribune on the newsstand. The headline in the paper said, "Mormons Give Blacks Priesthood." And the subheading said, "President Kimball Claims to Have Received a Revelation." I bought a copy of the newspaper. I stared at one word in that subheading: claims. It stood out to me just like it was in red neon. As I walked along the hallway to make my plane connection, I thought, Here I am now in Chicago walking through this busy airport, yet I was a witness to this revelation. I was there. I witnessed it. I felt that heavenly influence. I was part of it. Little did the editor of that newspaper realize the truth of that revelation when he wrote, "Claims to Have Received a Revelation." Little did he know, or the printer, or the man who put the ink on the press, or the one who delivered the newspaper -- little did any of them know that it was truly a revelation from God. Little did they know what I knew because I was a witness to it.^[113]

Testament, Brigham Young University (8 August 2000), 1–2.

11. ↑Jeffrey R. Holland, “A Standard Unto My People,” CES Symposium on the Book of Mormon, Brigham Young University, 9 August 1994, 10–11.
12. ↑Dallin H. Oaks, “The Aaronic Priesthood and the Sacrament,” general conference, October 1998.
13. ↑Dallin H. Oaks, “Teaching and Learning by the Spirit,” Ensign (March 1997), 14.
14. ↑Boyd K. Packer, “A Tribute to the Rank and File of the Church,” Ensign (May 1980): 65. Snuffer also quotes Elder Packer’s talk “The Mantle is Far, Far Greater Than the Intellect”, 5th annual CES Religious Educator’s Symposium, 22 August 1981 (reproduced in *BYU Studies* 21/3 (Summer 1981): 259–278) as evidence that Packer advocates the view that “Though He did not appear, speak or send angels, God was not absent” (256 n. 318). As demonstrated by this and citations that will follow below, Snuffer distorts Elder Packer’s views—Elder Packer refers in the August 1981 talk to those to whom “the hand of the Lord may not be visible.” He does not deny that God speaks, appears, or sends angels, and in fact urges those who write history to be those who “believe that the successors to the Prophet Joseph Smith were and are prophets, seers, and revelators; that revelation from heaven directs the decisions, policies, and pronouncements that come from the headquarters of the Church” (p. 13 in on-line reprint).
15. ↑Boyd K. Packer, “Personal Revelation: The Gift, the Test, and the Promise,” general conference, October 1994.
16. ↑Brigham Young, “Source of True Happiness—Prayer, Etc.,” *Journal of Discourses* 6:45 (15 November 1857).
17. ↑Joseph F. Smith, *Gospel Doctrine: Selections from the Sermons and Writings of Joseph F. Smith*, edited by John A. Widtsoe (Salt Lake City, Utah: Deseret Book Co., 1919), 104–105.
18. ↑Marion G. Romney, *Conference Report* (April 1942): 17–18.
19. ↑Joseph Fielding Smith, *Doctrines of Salvation*, 3 vols. (Salt Lake City, Utah: Deseret Book, 1954–1956), 1:281–282.

20. ↑James E. Faust, "Come Out of the Darkness into the Light," CES Fireside for Young Adults (8 September 2002).
21. ↑Gordon B. Hinckley, *Teachings of Gordon B. Hinckley* (Salt Lake City, Utah: Deseret Book, 1997), 71, 555.
22. ↑Dallin H. Oaks, "Miracles," CES Fireside in Calgary, Canada, 7 May 2000, 3, italics added. Reprinted in "Miracles," *Ensign* (June 2001).
23. ↑Spencer W. Kimball, "Revelation: The Word of the Lord to His Prophets," general conference, April 1977.
24. ↑Packer, "A Tribute to the Rank and File of the Church," italics added.
25. ↑Boyd K. Packer, *Teach Ye Diligently* (Salt Lake City: Deseret Book, 1975), 326.
26. ↑Boyd K. Packer, "'The Spirit Beareth Record'," general conference, April 1971.
27. ↑Packer, *Teach Ye Diligently*, 86–87.
28. ↑Boyd K. Packer, "Scriptures," general conference, October 1982; reproduced in Boyd K. Packer, *Let Not Your Heart Be Troubled* (Salt Lake City: Bookcraft, 1991), 11.
29. ↑Packer, "Tribute to the Rank and File," 65, italics added.
30. ↑Boyd K. Packer, Address at Ricks College Faculty and Staff Dinner, 24 August 1988; cited in Boyd K. Packer, "I Have That Witness," in *Mine Errand from the Lord*, compiled by Clyde J. Williams (Salt Lake City, Utah: Deseret Book Co., 2008), chapter 28.
31. ↑Oaks, "Miracles," 3.
32. ↑Marion G. Romney, cited in F. Burton Howard, *Marion G. Romney: His Life and Faith* (Salt Lake City, Utah: Bookcraft, 1988), 222.
33. ↑Wilford Woodruff, in *Collected Discourses Delivered by: President Wilford Woodruff, His Two Counselors, the Twelve Apostles, and Others*, edited by Brian H. Stuy, 5 vol. (BHS Publishing, 1987–1992), 5:225.; citing John Lee Jones biography (no date) and Minutes of Salt Lake Temple dedication on 6–24 April 1893, 16th session, 13 April 1893.
34. ↑Woodruff in Stuy, *Collected Discourses* 3:274; citing third dedicatory

session and Archibald Bennett, *Saviors on Mount Zion*, 142–143.

35. ↑ Snuffer's claim betrays that fact that he has not spent much time in a semi-arid community heavily dependent upon irrigation agriculture. For such people, a thunderstorm is almost always occasion for rejoicing, as it waters crops or fills reservoirs.
36. ↑ Wilford Woodruff, "Administration of Angels," (3 March 1889); in Stuy, *Collected Discourses* 1:216–218.
37. ↑ George Q. Cannon, "Supporting Church Leaders," (6 October 1896), reported in *The Deseret Weekly* 53 (31 October 1896): 610; reproduced in Stuy, *Collected Discourses* 5:225.
38. ↑ Cannon, in Stuy, *Collected Discourses*, 3:277, citing twenty-first session of dedication, 15 April 1893.
39. ↑ Cannon, in Stuy, *Collected Discourses*, 3:285, citing Francis Asbury Hammond, *Journal*, 20 April 1893.
40. ↑ LeRoi C. Snow, "An Experience of My Father's," *Improvement Era* 33/11 (September 1933): 677.
41. ↑ Joseph F. Smith in Stuy, *Collected Discourses* 3:380, citing fifteenth session of Salt Lake Temple dedication (12 April 1893).
42. ↑ George Albert Smith and Preston Nibley, *Sharing the Gospel with Others* (Salt Lake City: Deseret Book Co., 1948), 111–112; also available in Leon R. Hartshorn, *Classic Stories from the Lives of Our Prophets* (Salt Lake City, Utah: Deseret Book Co., 1971), 239.
43. ↑ David O. McKay, *Conference Report* (April 1949): 182.
44. ↑ David O. McKay world tour diary, 10 May 1921; cited in Clare Middlemiss and David O. McKay, *Cherished Experiences from the Writings of President David O. McKay* (Salt Lake City: Utah, Deseret Book Co., 1955), 102; also available in Hartshorn, 286–287.
45. ↑ Harold B. Lee, "Everlasting Covenant," MIA conference address, 29 June 1969, 9–10; cited in *Living Prophets for a Living Church* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1973), 119; also in *Teachings of Harold B. Lee*, 11 and portion in *Ye Are the Light of the World* (Salt Lake City, Utah: Deseret Book, 1974), 10.

upon our Heavenly Father for assistance I assure you that I should feel almost like backing out—A knowledge, of grammer and orthography is necessary for a public speaker and one that has more or less writing to do,—I naturally dislike both of these studies and have not much faith in becoming proficient in either—Your inventory of my abilities is “way up.” I should like to have you get someone to accept of your ideas but think it would be a difficult task, I may have a little common sense—In fact I know that I have, I also know that my first ideas, impressions, or quickness to see a point which ever you see fit to call it, is not bad, but this really am[oun]ts to but very little when you are looking for a substantial leading man. Reasoning powers and depth of thought are the qualities that count—There is one thing that sustains me, however, & that is the fact that all powers, of mind or body, come from God and that He is perfectly able & willing to qualify me for His work provided I am faithful in doing my part—This I hope to be able to do faithfully....” – Heber J. Grant to Richard W Young, 16 November 1882, Grant Letterpress Copybook 5:62–63; cited in Walker, “Call to the Apostleship,” 172–173.

65. ↑Gibbons, 158.
66. ↑Grant, “Opening Conference Message,” 315; also in *Gospel Standards*, 195–196 and *Conference Report* (April 1941): 4–5.
67. ↑Grant, *Conference Report* (October 1942): 26.
68. ↑Heber J. Grant, “In the Hour of Parting,” *Improvement Era* 43/6 (June 1940): 363.
69. ↑Grant, “In the Hour of Parting,” 383.
70. ↑Spencer W. Kimball, *Ensign* (May 1974): 119; George Q. Cannon talk given on 6 October 1896, published in *Deseret News Semi-Weekly* (27 October 1896), *Deseret News Weekly* (31 October 1896), and later in *Gospel Truth* (vol. 1, iv, 1st edition, 1957, compiled by Jerreld L. Newquist).
71. ↑George Q. Cannon, “Supporting Church Leaders,” (6 October 1896), reported in *The Deseret Weekly* 53 (31 October 1896): 610; reproduced

University of Utah fireside, 9 December 1979. Published in *New Era* 10 (December 1980): 48 and *Ensign* (December 2001).

89. ↑ Ezra Taft Benson, "Jesus Christ: Our Savior, Our God ," *Ensign* (April 1991), 4; citing a talk given in San Diego, California on 21 December 1979.
90. ↑ Cited in G. Homer Durham, *N. Eldon Tanner: His Life and Service* (Salt Lake: Deseret Book, 1982), 254-256.
91. ↑ Henry B. Eyring, "Witnesses for God ," *Ensign* (November 1996), 30.
92. ↑ James E. Faust, *Conference Report* (April 1995), 83. See also James E. Faust, "Heirs of the Kingdom of God ," *Ensign* (May 1995), 61.
93. ↑ David B. Haight, "The Sacrament and the Sacrifice ," *Ensign* (November 1989), 59-60.
94. ↑ Spencer W. Kimball, "Strengthening the Family—the Basic Unit of the Church ," *Ensign* (May 1978), 45. (President Kimball misspoke the name--it should be George Q. Cannon, not John Taylor.)
95. ↑ Spencer W. Kimball, "The Cause is Just and Worthy ," *Ensign* (May 1974), 119.
96. ↑ Harold B. Lee, "Everlasting Covenant," MIA conference address, 29 June 1969, 9–10; cited in *Living Prophets for a Living Church* (Salt Lake City, Utah: The Church of Jesus Christ of Latter-day Saints, 1973), 119; also in *Teachings of Harold B. Lee*, 11 and portion in *Ye Are the Light of the World* (Salt Lake City, Utah: Deseret Book, 1974), 10.
97. ↑ Harold B. Lee, Joint Nottingham and Leicester Conference Nottingham Stake, England, 2 September 1973; cited in "Speaking for Himself—President Lee's Stories ," *Ensign* (February 1974), 18. Also in Leon R. Hartshorn, *Classic Stories from the Lives of Our Prophets* (Salt Lake City, Utah: Deseret Book Co., 1971), 337.
98. ↑ Harold B. Lee, *Stand Ye in Holy Places* (Salt Lake City, Utah: Deseret Book Co., 1974), 64–65.
99. ↑ Dallin H. Oaks, "Miracles," CES Fireside in Calgary, Canada, 7 May 2000, 3. See selections in "Miracles ," *Ensign* (June 2001).

100. ↑Dallin H. Oaks, "[Teaching and Learning by the Spirit](#) ," *Ensign* (March 1997), 14.
101. ↑Boyd K. Packer, "[A Tribute to the Rank and File of the Church](#) ," *Ensign* (May 1980), 65.
102. ↑Boyd K. Packer, *The Things of the Soul*(Salt Lake City: Bookcraft, 1997), 56, [Address given at Young Adults Church Education System broadcast 7 November 1993.
103. ↑Boyd K. Packer, cited in Lucile C. Tate, *Boyd K. Packer: A Watchman on the Tower*(Salt Lake City, Utah: Bookcraft, 1995), 60.
104. ↑Boyd K. Packer, "[Revelation in a Changing World](#) ," *Ensign* (November 1989), 16.
105. ↑Boyd K. Packer, *Teach Ye Diligently*(Salt Lake City: Deseret Book, 1975), 86–87.
106. ↑Boyd K. Packer, "'[The Spirit Beareth Record](#)' ," *Ensign* (June 1971), 87–88.
107. ↑Boyd K. Packer, "Jesus is the Christ," *Church News*(25 December 2010): 3.
108. ↑Boyd K. Packer, "[The Witness](#) ," *Ensign* (May 2014).
109. ↑Spencer W. Kimball, "[The Cause Is Just and Worthy](#) ," *Ensign* (May 1974).
110. ↑Marion G. Romney, cited in F. Burton Howard, *Marion G. Romney: His Life and Faith*(Salt Lake City, Utah: Bookcraft, 1988), 222.
111. ↑George Albert Smith and Preston Nibley, *Sharing the Gospel with Others*(Salt Lake City, Utah: Deseret Book Co., 1948), 111–112; also available in Leon R. Hartshorn, *Classic Stories from the Lives of Our Prophets*(Salt Lake City, Utah: Deseret Book Co., 1971), 239.
112. ↑Leonard J. Arrington, *Adventures of a Church Historian*(Urbana and Chicago: University of Illinois Press, 1998), 176-177
113. ↑David B. Haight, "[This Work Is True](#) ," *Ensign* (May 1996), 22.