

# BETWEEN HEAVEN & EARTH

Spiritual Gifts & Heavenly  
Manifestations of Latter-day Prophets



GLENN T. H. KIMBALL

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# CHAPTER ONE

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## AN INTRODUCTION TO SPIRITUAL GIFTS AND PROPHETS

A “SPIRITUAL GIFT” (1 CORINTHIANS 12:1), LIKE THE TEMPLE, IS A link between heaven and earth. Individuals who have received their temple blessings are fully equipped and prepared to call down the blessings of heaven on their behalf and on behalf of others. Most people are familiar with the gifts that are listed in 1 Corinthians 12, Doctrine and Covenants 46, and Moroni 10. Among the many gifts mentioned in those three chapters are faith, testimony, knowledge and wisdom, revelation, teaching, healing, prophesying, interpreting and speaking in tongues, visions and dreams, beholding angels and ministering spirits, casting out evil spirits, and miracles.

While these gifts are the most discussed in the scriptures, they are not the only gifts available to the Saints. Hundreds more can be found throughout the standard works. Referring to spiritual gifts, Elder Bruce R. McConkie wrote, “In the fullest sense, they are infinite in number and endless in their manifestations.”<sup>1</sup> Essentially, a spiritual gift is any gift that one receives through the Spirit to serve the Saints, “[edify] the Church,” or “[fill] a particular need”<sup>2</sup> (see 1 Corinthians

14:12; Moroni 10:8; Doctrine and Covenants 46:16, 26). A gift of the Spirit may include anything that fits one of these categories; for example, an ability to make friends, a love and motivation for doing family history work, or even a unique ability to teach and motivate youth.

Gifts of the Spirit are available to “every man” (1 Corinthians 12:7) who “loves [the Lord] and keeps all [His] commandments” (Doctrine and Covenants 46:9) and who has received the gift of the Holy Ghost. The Prophet Joseph Smith taught that spiritual gifts “cannot be enjoyed without the gift of the Holy Ghost.”<sup>3</sup> The Lord has revealed that “to every man is given a gift by the Spirit of God. To some is given one, and to some is given another” (Doctrine and Covenants 46:11–12). Joseph Smith also indicated that “a man who has none of the gifts has no faith.”<sup>4</sup>

Women are also entitled to receive gifts of the Spirit, as Elder McConkie explained: “Where spiritual things are concerned, as pertaining to all of the gifts of the Spirit . . . [and] in all matters that pertain to godliness and holiness and which are brought to pass as a result of personal righteousness, in all these things men and women stand in a position of absolute equality before the Lord. He is no respecter of persons nor of sexes, and he blesses those men and those women who seek him and serve him and keep his commandments.”<sup>5</sup>

Although every faithful and unselfish Latter-day Saint receives at least one gift, is it possible to seek to obtain more than one gift? Paul answered this question when he told the Saints to “covet earnestly” (1 Corinthians 12:31) and be “zealous of spiritual gifts . . . that ye may excel to the edifying of the church” (1 Corinthians 14:12). Elder George Q. Cannon explained that the purposes of spiritual gifts are not only to serve others but also to help God’s children become like Him; therefore, “it is our *duty to pray for the gift* that will make us perfect.” “Have I imperfections?” asked Elder Cannon, “I am full of them. What is my duty? To pray to God to give me the gifts that will

correct these imperfections. If I am an angry man, it is my duty to pray for charity. . . . Am I an envious man? It is my duty to seek for charity, which envieth not. So with all the gifts of the Gospel. . . . For this purpose He gives these gifts and bestows them upon those who seek after them, in order that they may be a perfect people upon the face of the earth, notwithstanding their many weaknesses, because God has promised to give the gifts that are necessary for their perfection.”<sup>6</sup> Elder Cannon taught elsewhere, “We cannot be the people that God designs we should be, unless we seek after and obtain these spiritual gifts.”<sup>7</sup>

The Lord expects the Saints to use their gifts and talents to bless others. If one becomes prideful or complacent regarding their gifts and talents, the Lord will take them away. President Joseph F. Smith warned:

We have found occasionally that men blessed with some peculiar gift of the spirit have exercised it in an unwise, improper manner. For instance, brethren strongly gifted with the power of healing have visited far and near amongst the Saints (to the neglect sometimes of other duties), until it has almost become a business with them, and their visits to the homes of the Saints have assumed somewhat the character of those of a physician . . . and he himself has sometimes grown to so feel, and not that he was simply an instrument in the hands of God of bringing blessings to their house. This view is exceedingly unfortunate . . . and is apt to result in the displeasure of the Lord. It has sometimes ended in the brother . . . losing his power to bless and heal.<sup>8</sup>

Elder Bruce R. McConkie boldly taught that not only will prideful, selfish people lose their gifts and talents, but they will also receive strict judgment: “Each is called to serve Him with all his heart, might, mind, and strength. Nothing less will do. The gifts came from God and are to be used in his service. When the Lord returns . . . each servant who had many talents and who doubled them receives the

blessed benediction: ‘Well done, thou good and faithful servant. . .’ But the servant with little ability, who feared the Lord and hid his talent, is adjudged as wicked and slothful. . . . *Those who do not use their talents to save souls are damned.*”<sup>2</sup>

## MINISTERING ANGELS, VISIONS, AND DREAMS

This book deals with at least eight spiritual gifts concerning the prophets: inspired prayers (Doctrine and Covenants 46:28, 30), beholding angels and ministering spirits (Moroni 10:14), seeing visions and dreams (Articles of Faith 1:7; Joel 2:28), casting out evil spirits (Matthew 10:1; Mark 16:17), prophesying (1 Corinthians 12:10; Moroni 10:13), interpreting and speaking in tongues (Moroni 10:15–16; Doctrine and Covenants 46:24–25), healing the sick (1 Corinthians 12:9; Doctrine and Covenants 46:20), and raising the dead (3 Nephi 19:4; 4 Nephi 1:5). I would like to expound here, however, on two of these gifts because numerous accounts in this book deal with them. They are beholding angels and seeing visions and dreams. (Additional details about these two gifts are found throughout the book, especially in chapter five.)

Regarding angels, the prophet Moroni asked, “Have [angels] ceased . . . to minister unto the children of men?” “Behold I say unto you, Nay,” he answered, “For behold, they are subject unto him, to minister according to the word of his command, showing themselves unto them of strong faith and a firm mind in every form of godliness. And the office of their ministry is to call men unto repentance, and to fulfil and to do the work of the covenants of the Father, which he hath made unto the children of men, to prepare the way among the children of men, by declaring the word of Christ unto the chosen vessels of the Lord, that they may bear testimony of him” (Moroni 7:28–31). Moroni could have said the same regarding inspired visions and dreams.

The purpose of angels ministering to individuals and of people seeing inspired visions and dreams is to “bring to pass the immortality and eternal life of man” (Moses 1:39). Elder Wilford Woodruff taught, “The Lord never did nor ever will send an angel to anybody merely to gratify the desire of the individual to see an angel. The Lord sends an angel to perform a work that cannot be performed only by the administration of an angel.”<sup>10</sup> Again, one could say the same thing regarding inspired visions and dreams. Elder McConkie explained that an inspired dream “is a vision given to a person while he sleeps. All inspired dreams are visions, but all visions are not dreams. Visions are received in hours of wakefulness or of sleep and in some cases when the recipient has passed into a trance; it is only when the vision occurs during sleep that it is termed a dream.”<sup>11</sup> Using these terms interchangeably, Nephi wrote, “Behold, I have dreamed a dream; *or, in other words*, I have seen a vision” (1 Nephi 8:2).

Nevertheless, who does the Lord permit to see angels and visions? Elder McConkie indicated that every member of the Church is entitled to “get revelation from the Holy Ghost,” “entertain angels,” and “view the visions of eternity.”<sup>12</sup> Elder McConkie taught elsewhere that signs follow faith: “If there are no signs, there is no faith. Where there is faith, there will be the gifts of the Spirit; there will be the ministering of angels and the working of miracles.”<sup>13</sup> The Lord revealed that those who strip themselves of “jealousies and fears” and who are “sufficiently humble” might have the opportunity to see beyond the veil (Doctrine and Covenants 67:10). Elder Parley P. Pratt explained that to see an angel or discern things in the spirit world, “spiritual element must quicken a person in the flesh, the veil must be withdrawn, or the organs of sight, or of hearing, must be transformed, so as to be adapted to the spiritual sphere.”<sup>14</sup>

Many people have seen angels, visions, and dreams, but how can one know if these manifestations are from God, Satan, or even the product of imagination? Elder George A. Smith explained that a

manifestation is of God when the mind is “illuminated,” receives “vivid and pleasant impressions,” and is “happy and comfortable.”<sup>15</sup> Elder Smith also related an experience when he saw a dream but knew that it was not from God: “I remember once (when in Zion’s camp) I was very thirsty, hungry, and tired, that I dreamed when I was walking on the road I could see a loaf of bread, a bottle of milk, and a spring of water. It was one of the pleasantest dreams in the world, and I dreamed it while walking along the road. At the same time a great many dreams, as men consider, are no more or less than open vision, and a great many dreams are the result, perhaps, of fatigue—of overexercise—of overeating before retiring to rest, or some other cause.”<sup>16</sup>

President Spencer W. Kimball mentioned that revelations might come from dreams; however, “most of our dreams are flighty and have no meaning.”<sup>17</sup> President Wilford Woodruff counseled the Saints to disregard false manifestations unless their minds are enlightened and they feel that the manifestation has come from the Lord. Then, they must “pay attention to it.”<sup>18</sup> In 1913, the First Presidency issued a statement to the Saints concerning manifestations and revelations as follows:

When visions, dreams, tongues, prophecy, impressions or any extraordinary gift or inspiration, convey something out of harmony with the accepted revelations of the Church or contrary to the decisions of its constituted authorities, Latter-day Saints may know that it is not of God, no matter how plausible it may appear. Also, they should understand that directions for the guidance of the Church will come, by revelation, through the head.

All faithful members are entitled to the inspiration of the Holy Spirit for themselves, their families, and for those over whom they are appointed and ordained to preside. But anything at discord with that which comes from God through the head of the Church is not to be received as authoritative or reliable. In secular as well as spiritual affairs, Saints may receive Divine guidance and revelation affecting

themselves, but this does not convey authority to direct others, and is not to be accepted when contrary to Church covenants, doctrine or discipline, or to known facts, demonstrated truths, or good common sense. . . .

Be not led by any spirit or influence that discredits established authority, contradicts true scientific principles and discoveries, or leads away from the direct revelations of God for the government of the Church. The Holy Ghost does not contradict its own revealings. Truth is always harmonious with itself. Piety is often the cloak of error. The counsels of the Lord through the channel he has appointed will be followed with safety, therefore, O! ye Latter-day Saints, profit by these words of warning.<sup>19</sup>

Latter-day Saints generally do not maintain that receiving spiritual gifts is an exclusive right but that anyone can receive them. While it is true that those who have received the gift of the Holy Ghost may possess any or all the gifts, it is also true that the Lord inspires many good men and women to perform His work, whether they have been properly baptized or not. For example, Nephi saw in a vision that the Spirit of the Lord “came down and wrought upon” Christopher Columbus and many other explorers (1 Nephi 13:12–13). Columbus recorded occasions when angels appeared and conversed with him concerning his mission. Latter-day prophets have taught that the Lord inspired many of the founders of the United States.<sup>20</sup> Trevan Hatch cited hundreds of people—who lived shortly before and during Joseph Smith’s lifetime—who claimed to have seen visions, dreams, and angels. Many of these people—mostly from the Baptist, Methodist, Presbyterian, and other Protestant movements—believed that Christ’s Church, as well as revelation and spiritual gifts, would soon be restored.<sup>21</sup>

It is worth noting that while most Christians reject the idea of revelation in the last days, John Wesley (1703–1791), the founder of Methodism, believed that men continue to receive revelation through

visions, dreams, and angels. In 1739, Wesley penned in his journal the following: “What I have to say touching visions or dreams, is this: I know several persons in whom this great change was wrought in a dream, or during a strong representation to the eye of their mind, of Christ either on the cross or in the glory. This is the fact; let any judge of it as they please. And that such a change was wrought appears . . . from the whole tenor of their life, till then many ways wicked; from that time holy, just, and good.” Wesley also wrote that “God does now, as aforetime” speak to men “often in dreams or in visions . . . [and] if it be not so, I am found a false witness before God.”<sup>22</sup>

The Lord not only inspired Christopher Columbus and the Founding Fathers, but He also inspired and revealed certain things to inventors, Nobel Prize winners, US presidents, and many religious figures. For example, Captain Henry Bell recorded a manifestation he received in the 1630s. Apparently, Joseph Smith was not the only person commanded by an angelic messenger to translate a religious text. While in Germany, Henry Bell—a translator who worked for King James—discovered a work of Martin Luther called *Divine Discourses*, currently known as *The Table Talk of Martin Luther*. Bell learned that the emperor burned 80,000 copies of *Divine Discourses* several years prior to his arrival in Germany. The book contained theological discussions with German contemporaries who spoke out against the Catholic Church. Bell eventually found a copy of the book and desired to translate it into English but was unable to accomplish the task for several reasons.

Bell recorded a remarkable manifestation he received shortly after obtaining a copy of the book: “I being in bed with my wife one night, between twelve and one of the clock, she being asleep, but myself yet awake, there appeared unto me an ancient man, standing at my bedside, arrayed all in white . . . who taking me by my right ear, spake these words following unto me: ‘Sirrah! Will not you take time to translate that book which is sent unto you out of Germany? I will

shortly provide for you both place and time to do it' and then he vanished away out of my sight."<sup>23</sup> Bell eventually translated the book into English, which is widely read today.

Upon reading *The Table Talk of Martin Luther*, one learns that—like the Latter-day Saints—Luther believed in the premortal life, Satan, and angels who assist men and perform God's work:

An Angel is a spiritual creature created by God . . . for the service of Christendom and of the church. The acknowledgment of angels is needful in the church. . . . They are good spirits and not evil; and here evil spirits also be spoken of, *not created evil by God, but made so by their rebellion against God*, and their consequent fall; this hatred *began in Paradise*, and will continue and remain against Christ and his church to the world's end. . . .

The angels do minister unto us . . . in household and temporal policy, and in religion. . . . The angels are near to us . . . therefore *when the devil intends to hurt us, then the loving angels resist and drive him away*. . . . The devil is also near and about us, incessantly tracking our steps in order to deprive us of our lives, our saving health, and salvation. But the holy angels defend us from him, insomuch that he is not able to work us such mischief as willingly he would. *I believe that the angels are all up in arms, are putting on their harness, and girding their swords about them*. For the last judgment is nigh, and the angels prepare themselves for the combat, and to strike down [evil] into the bottomless pit.<sup>24</sup>

In 1865, President Abraham Lincoln recorded a fascinating and little-known experience that proved to be prophetic two weeks later when he was assassinated. Lincoln related that in his dream, "there seemed to be a death-like stillness about me. Then I heard subdued sobs, as if a number of people were weeping. I thought I left my bed and wandered downstairs. . . . It was light in all the rooms; every object was familiar to me. . . . I kept on until I arrived at the East Room, which I entered. There I met with a sickening surprise. Before me was a catafalque, on which rested a corpse wrapped in funeral

vestments. . . . ‘Who is dead in the White House?’ I demanded of one of the soldiers. ‘The president,’ was his answer. ‘He was killed by an assassin!’ Then came a loud burst of grief from the crowd.” Just then, Lincoln awoke and could not fall back to sleep.

Several months prior to his death, President Lincoln survived an assassination attempt while stationed at a soldier’s home. The assassin fired a gun at the president, but the bullet just missed his head and passed through his hat. Ward Hill Lamon, a bodyguard of the president, became worried about the president’s safety and even chastised him several times for going to the theater alone. On one occasion, Hill said to President Lincoln, “You are in danger. Tonight, as you have done on several previous occasions, you went unattended to the theatre. . . . You ought to know, that your life is sought after, and will be taken unless you and your friends are cautious.”

“Hill,” retorted Lincoln, “your apprehension of harm to me from some hidden enemy is downright foolishness. For a long time you have been trying to keep somebody—the Lord knows who—from killing me. Don’t you see how it will turn out? In this dream it was not me, but some other fellow, that was killed. It seems that this ghostly assassin tried his hand on someone else.”

Lamon’s constant badgering may have paid off. When President Lincoln went to Ford’s Theater to see the comedy “Our American Cousin” on the night of April 14, 1865, he took his wife and an officer named Major Henry R. Rathbone. Despite this protection, however, John Wilkes Booth rushed into the president’s box and shot Lincoln, who died nine hours later.<sup>25</sup>

Another example of an inspired manifestation was recorded by Otto Loewi, a German pharmacologist who won a Nobel Prize (in medicine) in 1936 for a discovery based on a dream. Loewi explained:

As far back as 1903, I discussed with Walter M. Fletcher from Cambridge, England, then an associate in Marburg, the fact that certain drugs mimic the augmentary as well as the inhibitory effects

of the stimulation of sympathetic and/or parasympathetic nerves on their effector organs. During this discussion, the idea occurred to me that the terminals of those nerves might contain chemicals, that stimulation might liberate them from the nerve terminals, and that these chemicals might in turn transmit the nervous impulse to their respective effector organs. At that time I did not see a way to prove the correctness of this hunch, and it entirely slipped my conscious memory until it emerged again in 1920.

The night before Easter Sunday of that year I awoke, turned on the light, and jotted down a few notes on a tiny slip of thin paper. Then I fell asleep again. It occurred to me at six o'clock in the morning that during the night I had written down something most important, but I was unable to decipher the scrawl. The next night at three o'clock, the idea returned. It was the design of an experiment to determine whether or not the hypothesis of chemical transmission that I had uttered seventeen years ago was correct. I got up immediately, went to the laboratory, and performed a simple experiment on a frog heart according to the nocturnal design. I have to describe briefly this experiment since its results became the foundation of the theory of chemical transmission of the nervous impulse.<sup>26</sup>

Niels Bohr, a Swedish physicist, also won a Nobel Prize in 1922 for a discovery he made concerning the composition of an atom. He made this discovery from a dream, in which he saw "a huge sun with fiery flames radiating in rays away from the center. Then he saw little suns radiating similar flames, arranged in an elliptical orbit intersecting with the large sun. Then he saw another elliptical orbit with little suns and flares intersecting the first two orbits, and finally, a third elliptical orbit with little flares also intersecting with all other orbits. After he awoke, he wrote it down."<sup>27</sup>

Elias Howe invented the sewing machine based on a dream he had in 1845. In his dream, a "tribe of savages" captured him. They took Howe to their king, who said, "Elias Howe, I command you on pain of death to finish this machine at once." "In the vision," wrote

one historian, “he saw himself surrounded by dark-skinned and painted warriors, who formed a hollow square about him and led him to the place of execution. Suddenly he noticed that near the heads of the spears which his guards carried, there were eye-shaped holes! He had solved the secret! What he needed was a needle with an eye near the point! He awoke from his dream, sprang out of bed, and at once made a whittled model of the eye-pointed needle, with which he brought his experiment to a successful close.”<sup>28</sup>

The Lord inspires many individuals through dreams, visions, and angelic appearances to advance His work and build up His kingdom, which includes medical, technological, and moral advancements and ideas. The Lord also communicates to righteous individuals, like Abraham Lincoln, through dreams to warn them of impending danger, or even to prepare them for death.

#### LATTER-DAY PROPHETS

Many people claim that God no longer appoints prophets to guide His people but that prophets and prophecies ceased with the rise and conquest of Alexander the Great (Judaism), the death of Jesus and his Apostles (Christianity), or the death of Muhammad (Islam). However, the Bible makes no such claim. God always did and will appoint righteous men and women to lead, warn, and prepare His people. Luke 1:70 and Acts 3:21 state that God has called prophets “since the world began.” Jesus taught that prophets would continue to teach and prophecy after Him (see Matthew 23:34; Luke 11:49; Acts 13:1). This prophecy was fulfilled in—among others—Paul, Mormon, Moroni, John the Revelator, the Three Nephites, and finally the prophets of the Restoration. In addition, we read in Joel that in the last days, God will “pour out [his] spirit upon all flesh; and your sons and your daughters shall prophesy” (Joel 2:28). The Apostle Paul, as shown above, stated that God’s people will possess many gifts of the

Spirit—the gift of prophecy included. Paul also reminded the Saints that Christ’s Church is “built upon the foundation of the apostles and prophets” (Ephesians 2:20). The fact that The Church of Jesus Christ of Latter-day Saints—the only religious group who claim to be the “only *true and living* church upon the face of the whole earth” (Doctrine and Covenants 1:30)—is also the *only* group to claim guidance from living prophets is quite a fascinating phenomenon in Christendom, especially considering the Bible’s teachings about prophets and prophecy in the last days.

A traditional “prophet” is one who speaks for God, including predictions of future or past events. A “seer,” like a prophet, not only speaks for God but also has the ability to see with spiritual eyes past, present, and future events. The Book of Mormon teaches that “a seer is greater than a prophet” because “a seer is a revelator and a prophet also. . . . A seer can know of things which are past, and also of things which are to come, and by them shall all things be revealed” (Mosiah 8:15–17). Another title usually connected with “prophet,” “seer,” and “revelator” is “apostle,” which comes from the Greek *apostolos*, meaning “one who is sent out.” The main duties of an Apostle in Jesus’s day and in modern times are to take the gospel message to the entire world and to testify of Christ (see Mark 3:14; John 15:16; Acts 1:21–26). Every member of the Quorum of the Twelve Apostles and First Presidency is an apostle, a prophet, a seer, and a revelator. The President of the Church is the senior Apostle. The primary functions of a prophet, seer, and revelator in this dispensation are to guide the Church—both administratively and spiritually—and to prepare God’s children for the Second Coming.

God, therefore, has bestowed upon the prophets, those who “watch over the church,” all the spiritual gifts (Doctrine and Covenants 46:27). In the early days of the Church when the original Twelve were called and ordained, Elder Heber C. Kimball reported that they were blessed with “many things,” including the “power to

heal the sick, cast out devils, raise the dead, give sight to the blind, have power to remove mountains, and all things should be subject to us through the name of Jesus Christ, and angels should minister unto us, and many more things too numerous to mention.”<sup>29</sup>

The following chapters illustrate how certain gifts of the Spirit have been displayed in the lives of several prophets of The Church of Jesus Christ of Latter-day Saints as well as how these gifts have assisted the Church through its leaders.

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  5. Bruce R. McConkie, “Our Sisters from the Beginning,” *Ensign*, Jan. 1979, 61.
  6. *Millennial Star* 56 (Apr. 23, 1894): 260–61; emphasis added.
  7. *Millennial Star* 62, no. 23 (June 7, 1900): 354.
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  9. Bruce R. McConkie, *The Millennial Messiah: The Second Coming of the Son of Man* (Deseret Book, 1982), 350; emphasis added.
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  13. Bruce R. McConkie, in Conference Report, Oct. 1953, 125.
  14. Parley P. Pratt, *Key to the Science of Theology* (Deseret Book, 1965), 127.
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  18. *Journal of Discourses*, 22:333–34.
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