

38. Matthew 16:19; see also Matthew 18:18; Doctrine and Covenants 132:46.
 39. Doctrine and Covenants 110:16.
 40. See Isaiah 24:22; 1 Peter 3:19; Alma 40:12–13; Doctrine and Covenants 38:5; 138:22, 30. Even the righteous spirits are spoken of as faithful “captives” awaiting deliverance from the bands of death (see D&C 138:18–19).
 41. Doctrine and Covenants 128:22.

Elder Alexander B. Morrison

Very early in Jesus’ ministry, two disciples came to Him and asked, “Master, . . . where dwellest thou?” Jesus’ brief yet profound reply, “Come and see,” provides the basis for my few poor remarks today (John 1:38–39).

Seek to know the Savior

“Come and see,” come seeking to know Him, and I promise you will find Him and see Him in His true character as the risen, redeeming Savior of the world. “Come and see,” and you will recognize Him as the Christ of the empty sepulchre, the conqueror of Calvary, who broke the bands of death and rose triumphant from the tomb to bring immortality to all and eternal life to the faithful. He is the “lamb without blemish and without spot,” foreordained in His messianic role “before the foundation of the world” (1 Peter 1:19–20). “He was wounded for our transgressions [and] bruised for our iniquities: . . . with his stripes we are healed” (Isaiah 53:5).

He will heal and strengthen you

“Come and see,” and in your coming lay your burdens at His feet. Give away all your sins that you might see and know Him (see Alma 22:18). “Come unto me, all ye that labour and are heavy laden,” He said, “and I will give you rest. Take my yoke upon you and learn of me . . . and ye shall find rest unto your souls” (Matthew 11:28–29).

Come unto Him, and He will take away your sins and heal your soul, though

it be sick with sin. He will replace hatred with love and selfishness with service. He will strengthen your shoulders to better bear your burdens and give you new courage and hope for the journey ahead.

He will teach you who you are

“Come and see,” and as you do so your eyes will be opened and you will *really* see, perhaps for the first time, who *you* are and who *He* is. You will come to see yourself as a child of God, of divine parentage, possessed of infinite capacities to grow spiritually and become more like Him. You will come to understand that God “hath made of one blood all nations of men for to dwell on all the face of the earth” (Acts 17:26), and you will see all men everywhere as your brothers and all women as your sisters, with all that implies in terms of sibling responsibility. You will see that “he denieth none that come unto him, black and white, bond and free, male and female; . . . and all are alike unto God” (2 Nephi 26:33).

You will find His Church

“Come and see,” and as you do so you will find His Church—The Church of Jesus Christ of Latter-day Saints. It is a church directed on earth by living prophets, seers, and revelators, but its head is no mortal man, but Jesus, the Lord God Omnipotent Himself. As you “come and see,” you will find a happy people—an optimistic and joyful people—who, while struggling to overcome the usual faults and foibles of humanity, yet strive to be

better, to do good to all men, to build the city of God wherein all may dwell together in righteousness. As you “come and see,” you will find a people with a deep and abiding concern for the poor and the needy, a people who reach out a helping hand to aid the widow and orphan, the sick and afflicted, the poor and oppressed. “Come and see” the fruits of gospel living. Taste them for yourself, and you will find them sweet and delicious. As you come to know “that when ye are in the service of your fellow [men] ye are only in the service of your God” (Mosiah 2:17), you will seek to wear out your life in the service of the Master.

“Come and see”

I finish where I began: Jesus’ statement “Come and see” provides both an invitation and a promise to all people everywhere. Come to Him; see Him as King of Kings and Lord of Lords; recognize in Him the great Messiah, who will come again with healing in His wings to set His people free (see Malachi 4:2; 2 Nephi 25:13; “Come, O Thou King of Kings,” *Hymns*, no. 59). He will wrap you about in the cloak of His redeeming love, and your life will be changed forever.

Of that I testify, as one of His servants, in the name of Jesus Christ, amen.

Elder Loren C. Dunn

Dedication of the Boston Temple

Just six days ago President Gordon B. Hinckley, accompanied by President Boyd K. Packer and Elder Neil L. Andersen and their wives, dedicated the Boston Massachusetts Temple. The dedication came at the end of an open house that saw over 83,000 people go through the temple. There were over 16,000 who attended the four sessions of the dedication, either at the temple or at nearby stake centers.

While every temple is important and offers the same ordinances necessary for eternal life, this dedication was, in many ways, historic. This is the first temple in a city recognized as the birthplace of freedom in what was then the New World. The city is also recognized as the early home of many of the first leaders and members of the Church. The dedication seemed to represent the coming together of the great heritage of America and the sacred roots of the restored gospel of Jesus Christ.

Some in attendance had previous ties to Boston and the surrounding area. Most were there because they live there and were rejoicing in the dedication of a tem-

ple in their midst. All were there as members of The Church of Jesus Christ of Latter-day Saints, “fellowcitizens with the saints, and of the household of God,” as President Hinckley said at the cornerstone ceremony, “built upon the foundation of the apostles and prophets,” with Jesus Christ Himself as “the chief cornerstone” (Ephesians 2:19–20).

There were native residents of the area who came, many with their children and grandchildren—three generations of worthy temple recommend holders.

In the dedicatory prayer of the Kirtland Temple, the Prophet Joseph Smith asked the Lord to break off the yoke of the persecutions of that day (see D&C 109:31–33, 47). While challenges still remain, we are seeing the yoke of misunderstanding and prejudice being broken in this era of temple building and open houses.

Mirrors in the sealing rooms

In the temple, in the sealing rooms, we find mirrors that are on opposite walls from each other. As a person looks in the mirror, he can see his reflection going