



Type: Book

---

## Praising the Prophet: Joseph Smith and the Restoration in History and Verse

Author(s): Sharon Price Anderson

Published: Orem, UT; Time Lines Etc., 2005

---

**Abstract:** The prophet Joseph Smith was an extraordinary man who performed a singular role in the Restoration of the gospel. This volume is not intended to be a comprehensive review of his life nor of the history of The Church of Jesus Christ of Latter-day Saints which he founded. Instead, it gives glimpses into many well-known and some not-so-familiar events that took place before and during Joseph Smith's lifetime. It includes a brief look into the lives of Joseph's grandfather Asael; his parents, Joseph Senior and Lucy Mack; and his wife, Emma. The martyrdom and a few subsequent occurrences are included as well.

Each featured event is approached from two very different points of views. The well-researched historical vignettes contain fascinating background information and details that may be unfamiliar to many readers. The poems provide a fresh perspective and give thought-provoking insights. Accompanying scriptures, as well as quotations and photos of four of Joseph's successors (those who knew him personally and labored with him as adults), add still another dimension to the work.

I trust that this small volume will be a valuable addition to the literature that celebrates the Restoration and honors Joseph Smith, the great Latter-day Prophet and Seer of the Lord who "has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it."

# *Praising the Prophet*

Joseph Smith and the Restoration  
in History and Verse

*Sharon Price Anderson*

The author's cover drawing is based on a C. R. Savage print of Joseph Smith. The print and photographs of the other Church Presidents (also part of the C. R. Savage collection) belonged to the author's great-grandfather, Brigham Young Hampton, and are used courtesy of the Church Archives of the Church of Jesus Christ of Latter-day Saints. The poem *Fourteen Is Young* first appeared in the February 2005 *Ensign*.

©2005 by Time Lines Etc.

All Rights Reserved. No part of this book may be reproduced in any form or by any means without permission in writing from the publisher, Time Lines Etc., 1615 S. Carterville Rd., Orem, UT 84097

ISBN 0-9765754-9-3

Library of Congress Control Number: 2005924786

Typesetting by Marco A. SantaMaría V.  
Printed in the United States of America

# Preface

---

The prophet Joseph Smith was an extraordinary man who performed a singular role in the Restoration of the gospel. This volume is not intended to be a comprehensive review of his life nor of the history of The Church of Jesus Christ of Latter-day Saints which he founded. Instead, it gives glimpses into many well-known and some not-so-familiar events that took place before and during Joseph Smith's lifetime. It includes a brief look into the lives of Joseph's grandfather Asael; his parents, Joseph Senior and Lucy Mack; and his wife, Emma. The martyrdom and a few subsequent occurrences are included as well.

Each featured event is approached from two very different points of view. The well-researched historical vignettes contain fascinating background information and details that may be unfamiliar to many readers. The poems provide a fresh perspective and give thought-provoking insights. Accompanying scriptures, as well as quotations and photos of four of Joseph's successors (those who knew him personally and labored with him as adults), add still another dimension to the work.

I trust that this small volume will be a valuable addition to the literature that celebrates the Restoration and honors Joseph Smith, the great Latter-day Prophet and Seer of the Lord who "has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it."<sup>1</sup>



*I gratefully acknowledge and  
dedicate this volume to*

---

— Joseph and Emma Smith, their progenitors, and all those early Saints (including many of my own ancestors) who, in the first years of the dispensation of the fullness of times, faithfully accepted the truths of the restored gospel and laid the foundation of The Church of Jesus Christ of Latter-day Saints,

— my husband Peter and each of our nine children, their spouses, and our grandchildren who fill my life with purpose and joy,

— my parents, Hampton and Marjorie Price, whose love of reading, writing, and learning gave me a thirst for knowledge and the desire to express worthwhile ideas in meaningful ways; also to my siblings, Kent and Kristie, whose caring and creativity have made a difference,

— those whose enthusiastic support, perceptive feedback, and technical assistance have encouraged me to proceed with this project: Joy Bischoff, Natalie Arhets, Mickey Cote, Diane Brownlee, Amy Hilton; editors Kent Chauncey, Judy Law, Janine Ruff, and Rebecca Clarke; poets Karen Gibson, Helen Beaman, Mary Boyack, Melody Newey, Lee Snell, Nadine Belliston, Nad and Markay Brown, and my other Word Weaver friends in the Provo-Orem chapter of the Utah State Poetry Society.



# Contents



Introduction . . . . .	1
Joseph Smith's Ancestry . . . . .	3
<i>Uncommon Man</i> . . . . .	5
Sharon, Vermont (23 December 1805) . . . . .	7
<i>Birthplace</i> . . . . .	8
Lucy Mack Smith . . . . .	10
<i>Where Lucy Goes</i> . . . . .	12
The Smith Family Moves to Palmyra (1816) . . . . .	14
<i>Whence This Stranger?</i> . . . . .	15
The First Vision (1820) . . . . .	17
<i>Fourteen Is Young</i> . . . . .	19
Moroni Delivers the Plates (22 September 1827) . . . . .	21
<i>Feast of Trumpets</i> . . . . .	22
Restoration of the Aaronic Priesthood (15 May 1829) . . . . .	24
<i>Near Harmony</i> . . . . .	26
Restoration of the Melchizedek Priesthood (1829) . . . . .	27
<i>Ordained</i> . . . . .	29
Organization of the Church (6 April 1830) . . . . .	31
<i>Fair as the Sun — Clear as the Moon</i> . . . . .	33
The Prophet Is Tarred and Feathered (24 March 1832) . . . . .	36
<i>Feathers Flying</i> . . . . .	38
Joseph's Mission to Canada (October 1833) . . . . .	40
<i>Who Will Listen?</i> . . . . .	42



Zion's Camp (1 May–5 July 1834) . . . . .	.43
<i>Marching to Missouri</i> . . . . .	45
Emma Entertains in Kirtland (29 October 1835) . . . . .	.47
<i>Emma's Table</i> . . . . .	48
Visions in the Kirtland Temple (3 April 1836) . . . . .	.50
<i>Keys in Kirtland</i> . . . . .	52
Adam-ondi-Ahman (19 May 1838) . . . . .	.55
<i>Northeast of Eden</i> . . . . .	57
Liberty Jail (November 1838–April 1839) . . . . .	.58
<i>In This Moment</i> . . . . .	60
Converts Gather from the British Isles (6 June 1840) . . . . .	.62
<i>Sailing from Liverpool</i> . . . . .	64
William W. Phelps Is Welcomed Back (22 July 1840) . . . . .	.66
<i>Brother William</i> . . . . .	68
Beginning the Nauvoo Temple (6 April 1841) . . . . .	.70
<i>Laying the Foundation,</i> <i>Reflections on the Sixth of April</i> . . . . .	72
Joseph and Emma's Children (6 February 1842) . . . . .	.74
<i>Small Graves</i> . . . . .	75
Joseph and Emma Sealed for Eternity (28 May 1843) . . . . .	.77
<i>Dear Emma</i> . . . . .	79
The Martyrdom (27 June 1844) . . . . .	.80
<i>Offering in June</i> . . . . .	82
Brigham Young Succeeds Joseph (8 August 1844) . . . . .	.85
<i>Mantle of the Prophet</i> . . . . .	87

The Work Continues . . . . .	.89
<i>On Nauvoo's Hill</i> . . . . .	. 91
Epilogue . . . . .	.94
<i>Focused on Eternity.</i> . . . .	.95
Endnotes . . . . .	.97
About the Author . . . . .	111



# Introduction



Two thousand years ago Jesus Christ, the Son of God, lived upon the earth. He came to bring salvation to those who believe on His name. He healed the sick, raised the dead, and established His Church. He suffered for the sins of all mankind and died upon a cross. Following His resurrection, He instructed and blessed His followers and then ascended into heaven. His Apostles continued to direct the affairs of His Church and preach the gospel. Although many heard and accepted the truth, Paul, the great missionary of the New Testament, prophesied, “For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.”<sup>2</sup> Persecution against the early Saints eventually resulted in the deaths of Apostles and other Church leaders. Before long the authority to act in God’s name was lost. With the Priesthood no longer on the earth, the ordinances were altered, doctrines were changed, and the world was plunged into a long dark night of apostasy.

Although the spiritual famine persisted for centuries, Biblical teachings still gave believers comfort and direction. As the word of God became more generally available, the accompanying spirit of liberty began to grow and spread. Eventually the new world was discovered and thirteen British colonies that would become the United States of America were settled. God was preparing the way for the founding of a free nation and for the latter-day Restoration of the gospel.



# Joseph Smith's Ancestry

---

Asael Smith was among those who lived while the momentous events preceding the Restoration of the gospel unfolded. As the grandfather of Joseph Smith, Jr., Asael was among those of whom Brigham Young spoke when he told about the Prophet and his progenitors.

The Lord had his eye upon him, and upon his father, and upon his father's father, and upon their progenitors clear back to Abraham, and from Abraham to the flood, from the flood to Enoch, and from Enoch to Adam. He has watched that family and that blood as it has circulated from its fountain to the birth of that man. He was foreordained in eternity to preside over this last dispensation.<sup>3</sup>

Asael was born in Topsfield, Massachusetts in 1744. He married Mary Duty in 1767. Their son Joseph, Sr., the third of their eleven children, would become father of the Prophet and would also serve as the first Church patriarch. President Joseph F. Smith, President George Albert Smith, and President Joseph Fielding Smith, as well as all seven of the Church patriarchs, are numbered among Asael's descendants.

Deeply spiritual, Asael wrote to his family, "Sure I am my Savior, Christ, is perfect, and never will fail in one circumstance. To him I commit your souls, bodies, estates, names, characters, lives, deaths and all—and myself, waiting

when he shall change my vile body and make it like his own glorious body.”<sup>4</sup>

Asael predicted that “God was going to raise up some branch of his family to be a great benefit to mankind.”<sup>5</sup> He “died in the fall of 1830, believing that his grandson Joseph was the long anticipated prophet and that he had heralded in a new religious age.”<sup>6</sup>

## Uncommon Man

---

In this promised land  
of Pilgrims and Puritans,  
Smiths are plentiful.

Under the watchful eye  
of the Almighty,  
Asael forges  
his family's future  
on the anvil  
of independence,  
industry, integrity.  
Like Israel of old,  
he nurtures beginnings  
of a vast posterity.  
For seven sons,  
four daughters,  
he fashions hinges  
of faith that will  
swing wide the doors  
of a new dispensation.

Anticipating descendants'  
preeminent call,  
he commits to Christ  
his children "... names,  
character, lives,  
deaths and all,"  
and lives to see the Seer.



Asael Smith, father,  
grandfather to Joseph,  
prophets, patriarchs—  
uncommon men.

*And thus prophesied Joseph, saying: Behold, that seer will the Lord bless; ... And his name shall be called after me; ... And he shall be like unto me; for the thing, which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation (2 Nephi 3:14–15).*

## Sharon, Vermont



Joseph Smith was born at the time of the winter solstice, 23 December 1805, in Sharon, Windsor County, Vermont. This township is located in the central part of the state, not far from New Hampshire. The area is known for granite quarries and berries. Vermont is also the largest producer of maple syrup in the United States. The White River, tributary to the Connecticut River, runs through the township. The Green Mountains, about 20 miles to the west, became famous during the American War for Independence when the fiercely patriotic Ethan Allen and his Green Mountain Boys took Fort Ticonderoga in May of 1775. Washington used the cannon taken from the fort to drive the British from Boston in 1776.

## Birthplace

---

Not far from summer green  
of Ethan Allen's mountains  
and granite quarries  
that will yield monuments  
to famous men,  
maples with bare branches,  
recently ablaze  
in crimson leaves,  
stand with torpid sap  
waiting for spring.

Where August berries  
will bleed purple and scarlet  
on hungry fingers,  
snow-buried farms  
and fields now sleep,  
dreaming of new grass  
and bleating lambs.  
White River ice  
reflects a feeble sun.  
Vermont lies frozen  
deep in weeks  
of wool-white winter.

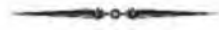
In the lowest rays of  
December's shortest days,  
a baby boy is born  
and Earth bends toward light.

*And Sharon shall be a fold of flocks (Isaiah 65:10).*



*The Lord raised up Joseph Smith .... He was ordained and appointed before he was born to come upon the stage of action in this age of God's mercy to man, ... to lay the foundation of this great and glorious dispensation .... — Wilford Woodruff<sup>7</sup>*

# Lucy Mack Smith



Lucy Mack (1775–1856) met Joseph Smith, Sr., (1771–1840) Senior while visiting in Tunbridge, Vermont. They were married the following year on 24 January 1796. Lucy’s life for the next twenty years can be chronicled by the various places they lived and the births of their children.

1. Child	<i>b.</i> in Tunbridge, VT	1797	<i>d.</i> 1797
2. Alvin	<i>b.</i> in Tunbridge, VT	1798	<i>d.</i> 1823
3. Hyrum	<i>b.</i> in Tunbridge, VT	1800	<i>d.</i> 1844
4. Sophronia	<i>b.</i> in Tunbridge, VT	1803	<i>d.</i> 1876
5. Joseph, Jr.	<i>b.</i> in Sharon, VT	1805	<i>d.</i> 1844
6. Samuel H.	<i>b.</i> in Tunbridge, VT	1808	<i>d.</i> 1844
7. Ephraim	<i>b.</i> in Royalton, VT	1810	<i>d.</i> 1810
8. William	<i>b.</i> in Royalton, VT	1811	<i>d.</i> 1893
9. Catherine	<i>b.</i> in Lebanon, NH	1812	<i>d.</i> 1900
10. Don Carlos	<i>b.</i> in Norwich, VT	1816	<i>d.</i> 1841
11. Lucy	<i>b.</i> in Palmyra, NY	1821	<i>d.</i> 1882

Six years after they were married, the Smiths moved from their Tunbridge farm to Randolph. While there, Lucy was diagnosed with tuberculosis and lay near death. Desiring to care for her husband and children, she prayed that the Lord would spare her life. She later recorded,

I made a solemn covenant with God that if He would let me live I would endeavor to serve him according to the best of my abilities. Shortly after this I heard a voice say to me, ‘... Let your

heart be comforted; ye believe in God, believe also in me.’<sup>8</sup>

The Smiths returned to Tunbridge for a short time and then moved to Royalton. Although they suffered severe financial setbacks, Lucy, true to her word, continued to examine the Bible and search for spiritual truth.

Joseph and Lucy next lived in Sharon and again in Tunbridge before returning to Royalton. In 1811 they moved their family to West Lebanon, New Hampshire. Here their children became ill with typhoid fever during an epidemic that claimed the lives of thousands. Although none of their children died as a consequence, Joseph suffered complications. The infection in his leg indicated that it would have to be amputated. Providentially, the Smiths were living near Hanover. At that time Nathan Smith, at nearby Dartmouth Medical College, was the only doctor in the entire United States who successfully operated for osteomyelitis. He performed an extremely painful, but successful, operation that made amputation unnecessary.

In April 1815 Mount Tambora in the Dutch East Indies erupted. The volcanic debris ejected into the atmosphere obscured the sun for months and affected weather patterns around the world. Between 6 June and 30 August, four killing frosts destroyed most of the crops in New England. This was the third year of successive crop failures in Norwich. The following year the Smiths moved to Palmyra, New York. Two years later the family purchased land in what would become the township of Manchester. The Lord had brought Lucy’s family to where they needed to be — near the Hill Cumorah, where in 1827 her son Joseph, Jr. would receive the gold plates.

## Where Lucy Goes

---

Lucy goes to *Tunbridge*  
and meets a tall, gentle man—  
Joseph. Friendship deepens.  
Wedding vows anchor affection.

In *Randolph*, stricken,  
Lucy pleads for life to comfort  
husband and young children,  
promises God devotion, service.  
*Tunbridge. Royalton.*  
Honorable payment of unjust debt  
leaves Smiths penniless.  
Where is salvation?  
*Sharon. Tunbridge.*  
Remove once more to *Royalton*.  
Bury baby Ephraim.  
Goodbye to friends. Pack again.

Dear husband dreams  
delicious fruit, felicitous family.  
Dreaded typhoid rages  
up the river valley leaving  
thousands dead, Smith children ill.  
In *West Lebanon*, Dartmouth doctors  
save son Joseph's leg.

*Norwich* crops fail, fail.  
Mount Tambora's ash  
obscures the sun, darkens  
prospects for prosperity.

In the year without a summer,  
four times frosts flatten fields—  
the final blow.

Ever-hopeful, Joseph  
looks for fertile, watered lands.  
Providence and Finger  
Lakes point to *Palmyra*.  
He sends for family.  
Faithfully, courageously,  
Lucy and eight children go.

*Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.* (Proverbs 3:5–6).



## The Smith Family Moves to Palmyra



At the time the Smith family moved from Vermont to Palmyra, the Mohawk Turnpike was the principle road that went west from New England to Buffalo, New York. Turnpikes were so called because a log or pike blocked the road. Once a toll was paid, the blockade was turned out of the way so travelers could proceed. The Mohawk Turnpike was named after one of the five Indian nations who between AD 1090 and 1450 formed the Iroquois Confederation in what later became western New York.

Joseph, Sr. hired a man named Caleb Howard to bring Lucy and their eight children from Norwich to Palmyra, but Howard proved to be unscrupulous. Once they were on their journey, he spent the money paid to him in drinking and gambling. When the company was joined by the Gates family, Mr. Howard would not allow young Joseph to ride. Instead, he made the lad walk so that Mr. Gates' daughters could accompany him in the wagon. In note "A" of Joseph's 1838 recital of the first vision, he told how on their way from Utica, New York the driver of the last sleigh knocked him down and left him behind. A stranger, however, came along, picked him up, and carried him to the town of Palmyra.<sup>9</sup>

## Whence This Stranger?

---

In woodlands where  
buckskin moccasins  
slipped silently through forests  
of the moose and deer,  
People of the Flint  
hunted muskrat, beaver before  
the white man came. Where  
keepers of the Eastern Door,  
confederate Iroquois, heard  
the partridge drum its wings,  
frontier-bound travelers  
pay the toll, turn the pike,  
ply the Mohawk Trail.

The Smiths move west as well.  
Three years ago doctors  
scraped infected bone  
from Joseph's leg. The  
ten-year-old still limps.  
Passage prepaid,  
he cripples his way  
through cold and snow,  
while Gates girls ride  
where he should have been.

Past Utica he awaits  
the company's last sleigh  
whose driver knocks him down,  
leaves him wallowing  
in weariness and blood.

But a form appears,  
picks up the lad,  
removing him from danger.  
He who will someday lift  
weak, wayfaring strangers  
is carried to Palmyra.

Who rescues the boy  
from death and pain?  
Where does he go?  
What is his name?

*Withhold not thou thy tender mercies from me, O LORD: let  
thy loving kindness and thy truth continually preserve me  
(Psalms 40:11).*

## The First Vision



The early 1800s brought great religious excitement to upstate New York. Joseph Smith, Jr. was confused by the claims of the various ministers of religion. He earnestly studied the Bible to find the truth, but was unable to conclude who was right and who was wrong. Recognizing his lack of wisdom, he decided to ask God which of all the churches he should join. He was fourteen years old when he went into the woods near his father's farm to pray.

The most well-known account of his prayer and the ensuing vision is found in Joseph Smith—History 1:14–20. Other versions give additional details. Of particular interest is Joseph's 1835 recital of the first vision to a visitor in Kirtland. Warren Cowdery recorded that Joseph related the following:

After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I made a fruitless attempt to pray; my tongue seemed to be swollen in my mouth, so that I could not utter. I heard a noise behind me like some person walking towards me. I sprang up on my feet and looked around, but saw no person or thing that was calculated to produce the noise of walking. I kneeled down again. Immediately I was seized upon by some power which entirely overcame me, and had such astonishing influence over me as to bind

my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment which I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such a marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me, and I was filled with the spirit of God.<sup>10</sup>

Joseph learned that God the Father and His Son Jesus Christ are two distinct personages with glorified bodies, that we are literally created in the image of God, and that He will answer the sincere prayers of those who ask in faith.

## Fourteen Is Young

---

Fourteen is young  
to yearn for wisdom,  
to study, ponder,  
and ask for answers  
that will change a world.  
But early in greening grove  
of a Palmyra spring,  
youthful limbs  
in outgrown homespun  
bend among fresh ferns  
unfolding on the forest floor.  
A voice speaks fervently,  
*Father.*

Evil, slithering  
through confusion  
of decaying leaves,  
strikes suddenly,  
binds the tongue,  
strangles the inquiry—  
*Which one... ?*  
Struggling against  
impending doom,  
the sinking supplicant  
prays more earnestly,  
*Father!*

Eternity opens.  
Descending light  
dispels the gloom.  
Believing eyes behold  
both the Father  
and the Son.

Fourteen is young  
to disturb the powers  
of darkness,  
to learn who God is,  
who we are, and  
what we may become.

*At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God (JS—H 1:13).*

## Moroni Delivers the Plates

---

In the Sacred Grove, Joseph was told to join none of the churches. He was informed that the gospel in its fullness would be made known to him in the future. Three and a half years after his first vision, he received another heavenly manifestation. As he prayed on the night of 21 September 1824, an angel named Moroni appeared and told him of an ancient scriptural record that was written on plates of gold and buried near Palmyra. The next day, as instructed, Joseph went to the place where the plates were hidden. Once a year for the next three years, Joseph returned to the same location to receive further instruction from Moroni. Finally, on 22 September 1827, Joseph received the gold plates, a portion of which would be translated and published as the Book of Mormon. Interestingly and significantly, on the very day that Moroni delivered the plates of gold to Joseph Smith, the Feast of Trumpets was celebrated by faithful Jews.

In ancient Israel a shofar, or ram's horn trumpet, was used to herald holy days. The Feast of Trumpets, described in Leviticus, marked the beginning of Israel's final harvest. It was observed at the beginning of the seventh month of the Judaic calendar which usually falls in our September. This is the season to harvest grapes and olives for wine and oil. This is also the month when figs and pomegranates are gathered. It was the time God set to remember His promises to regather Israel, a time for new revelation that would lead to a new covenant with Israel, and a time to prepare for the Millennium.<sup>11</sup>



# Feast of Trumpets

---

September 22nd 1827

Israel's seventh month  
begins anew.  
Shofars sound  
the final harvest.  
In slanting rays of  
dwindling days that  
turn toward darkness,  
Jacob's children gather grapes,  
pomegranates, figs  
from vineyards, trees.  
Amber oil flows  
abundantly.  
A voice of warning  
trumpets repentance  
across a fruitful land—  
*Remember the covenant.*  
*Prepare for judgment.*

This day Cumorah  
yields the word,  
truth preserved  
in leaves gold as  
September sun  
shining through  
autumn aspen.  
Joseph receives earth's  
precious bounty.

Moroni's trumpet  
proclaims the news—  
*Prepare the feast.*  
*Turn from sin.*  
*Begin the final*  
*gathering in!*

*Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation (Leviticus 23:24).*

## Restoration of the Aaronic Priesthood



As Joseph translated the record engraved on the plates of gold, Martin Harris, and later Oliver Cowdery, served as scribes. Oliver described this memorable time.

These were days never to be forgotten—to sit under the sound of a voice dictated by the inspiration of heaven, awakened the utmost gratitude of this bosom! Day after day I continued, uninterrupted, to write from his mouth, as he translated with the Urim and Thummim, or, as the Nephites would have said, ‘Interpreters,’ the history or record called ‘The Book of Mormon.’<sup>12</sup>

As the translation progressed, Joseph and Oliver decided to “inquire of the Lord respecting baptism for the remission of sins”<sup>13</sup> which was mentioned in the sacred record. On 15 May 1829, they went to the woods to pray. As they called upon the Lord, an angel appeared, laid his hands on their heads, and conferred upon them the Priesthood of Aaron. This priesthood, they were told, “holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins.”<sup>14</sup> As directed by the heavenly messenger, John the Baptist, Joseph baptized Oliver and then Oliver baptized Joseph. Joseph then ordained Oliver to the Aaronic Priesthood, after which Oliver ordained Joseph. Oliver described this marvelous event.

What joy! what wonder! what amazement! While the world was racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld, our ears heard, as in the ‘blaze of day’; yes, more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the center, and his words, ‘I am thy fellow-servant,’ dispelled every fear. We listened, we gazed, we admired! ‘Twas the voice of an angel from glory, ‘twas a message from the Most High! And as we heard we rejoiced, while His love enkindled upon our souls, and we were wrapped in the vision of the Almighty! Where was room for doubt? Nowhere; uncertainty had fled, doubt had sunk no more to rise, while fiction and deception had fled forever!<sup>15</sup>

The angel John, in restoring the authority to baptize, explained to Joseph and Oliver that he “acted under the direction of Peter, James and John who held the keys of the Melchizedek Priesthood, which Priesthood . . . would in due time be conferred.”<sup>16</sup>

## Near Harmony

---

Where the Susquehanna rolls  
to bay and ocean—  
birthplace of clouds—  
Pennsylvania approaches summer.  
Fields, plowed and planted,  
prepare for future harvest.

Near brown earth banks  
Joseph and Oliver  
bow in fervent prayer.  
In the brilliant beam of May,  
John, whom Jesus  
sought at Jordan,  
dispels deception,  
manifests God's will.  
Messiah-sent,  
this fellow servant  
ministers in glory.

Priesthood power bestowed  
transforms heart, mind, river, time.  
Cleansing baptismal waters  
flow like pure desire running  
continually to the fountain  
of righteousness and joy.

*... the veil was parted and the angel of God came down clothed with glory, and delivered the anxiously looked for message, and the keys of the Gospel of repentance. What joy! what wonder! what amazement! (JS—H 1:71 footnote)*

# Restoration of the Melchizedek Priesthood



Sometime between the restoration of the Aaronic Priesthood in mid-May and the end of June, Joseph and Oliver received the Melchizedek Priesthood, as promised, from the ancient Apostles, Peter, James and John.

While in mortality, these three had been the only Apostles present when the Savior raised the daughter of Jairus from the dead. They alone witnessed the events which transpired on the Mount of Transfiguration. While the others were told to tarry, these three were taken to a place in the Garden of Gethsemane where they beheld the agony of the Savior as He took upon himself the sins of the world. Following the crucifixion, they served as the presidency of the ancient Church. Because they held the necessary keys, they had the authority to restore the Melchizedek Priesthood in the new dispensation.

Although Joseph Smith did not publish specific information regarding the circumstances surrounding the restoration of the Melchizedek Priesthood, in an address given in Logan on 6 May 1882, Erastus Snow, a friend of the prophet, reported that this event took place

at a period when they were being pursued by their enemies and they had to travel all night, and in the dawn of the coming day when they were weary and worn who should appear to them but Peter, James and John, for the purpose of conferring upon them the Apostleship.<sup>17</sup>

Another secondhand account was related by Addison Everett in a letter written in 1881. Everett said that a few days before the martyrdom he overheard Joseph tell Hyrum about the appearance of Peter, James, and John. Everett recounted some of the details he overheard.

It was night and they traveled through brush and water and mud, fell over logs, etc., until Oliver was exhausted; then Joseph helped him along through brush and water, almost carrying him. They traveled all night, and just at the break of day Oliver gave out entirely and exclaimed, "O Lord! Brother Joseph, how long have we got to endure this thing?" They sat down on a log to rest and Joseph said that at that very time Peter, James, and John came to them and ordained them to the Apostleship. They had 16 or 17 miles to go to get back to Mr. Hales, his father-in-law's, but Oliver did not complain any more of fatigue.<sup>18</sup>

# Ordained

---

## I

Beginning in the mind of God  
thoughts frame words of power.  
The Author of Salvation  
appoints the Son.  
In holy order He creates worlds,  
directs and delegates His work.  
Angels, authorized,  
reveal truths to faithful men,  
righteous as the king of Salem.

## II

In the meridian of time  
the Chosen One calls fishermen  
to leave their nets in Galilee.  
Ordained, Peter, James, and John  
receive authority, see  
Jairus' daughter restored to life,  
witness transfiguration  
and Gethsemane.  
Speaking precious words,  
they proclaim the gospel  
of the living Christ,  
postpone apostasy's long night.

## III

Heavenly voices break dark silence.  
These three, Apostolic messengers,  
commit rights and keys,



oaths and covenants, mysteries.  
Greater than many waters,  
eternal as light, mightier than death,  
the priesthood called Melchizedek  
flows again through vibrant hands  
to heads of those now authorized  
to represent our Lord!

*And again, what do we hear? ... The voice of Peter, James, and John in the wilderness between Harmony, Susquehanna county, and Colesville, Broome county, on the Susquehanna river, declaring themselves as possessing the keys of the kingdom, and of the dispensation of the fulness of times (D&C 128:20)!*

# Organization of the Church

---

By the end of March 1830, the Book of Mormon was translated, published, and available for distribution. The next major event of the Restoration would be the organization of the Church. God revealed the precise day for this momentous event:

... being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh, it being regularly organized and established agreeable to the laws of our country, by the will and commandments of God, in the fourth month, and on the sixth day of the month which is called April—<sup>19</sup>

At the appointed time almost sixty people came to the home of Peter Whitmer, Sr. in Fayette, Seneca County, New York, to participate in the events of this day. Approximately one-third of those attending had traveled one hundred miles from Colesville in order to be present on this occasion.

According to the laws of the state of New York, six people were required to organize a religious society. Joseph Smith, Jr., Oliver Cowdery, Hyrum Smith, Peter Whitmer, Jr., Samuel H. Smith, and David Whitmer were the six men who laid the foundation of the latter-day kingdom of God. They were not fishermen, as several of the ancient Apostles had been, but were farmers, intimately acquainted with the earth and the process of preparing, planting, and harvesting. Even Oliver, a

school teacher who had served as scribe during the translation of the Book of Mormon, had also engaged in farming.

Following a prayer, those present raised their hands to show that they accepted Joseph and Oliver as spiritual leaders and teachers. These two brethren then ordained each other to the office of elder and administered the sacrament to those present. Those who had been previously baptized were confirmed members of the Church. Later in the day several others were baptized including Joseph's parents and Martin Harris. This was a time of teaching, testimony, joy and happiness for those who attended.

The world did not note this day of eternal significance, but the seed was planted and from this small beginning something great would grow: the Church and kingdom that would fulfill God's grand and glorious purposes in the latter-days.

Note: According to some sources the moon was full on the evening of 6 April 1830.<sup>20</sup>

## Fair as the Sun — Clear as the Moon

---

April's fair sun shines  
in a sapphire sky  
above forests, lakes, fields  
of Seneca County.

At this appointed hour  
no grand orations echo  
through marbled  
legislative chambers.  
Within log walls the Prophet,  
angel-taught, kneels,  
invoking heaven's blessing.

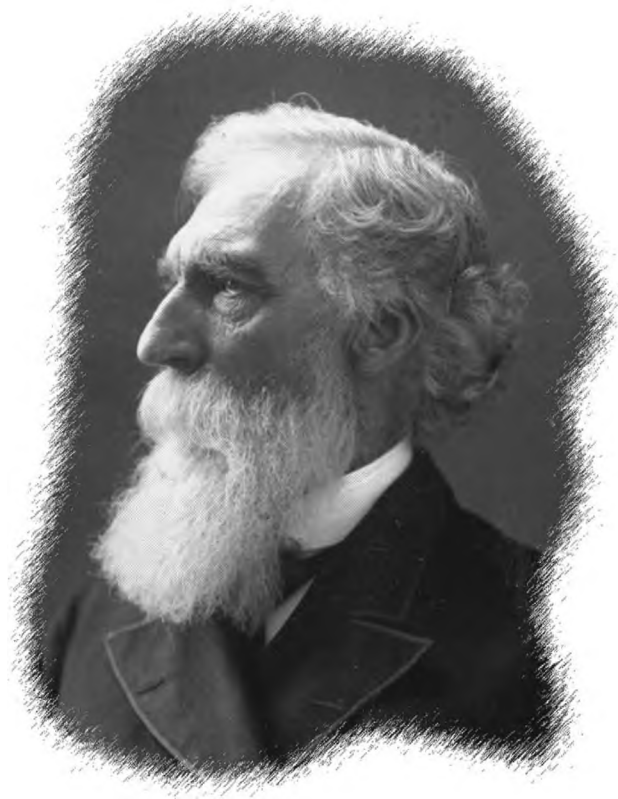
Witnesses acknowledge  
him elder, apostle, seer,  
translator of sacred records  
now printed, bound  
to confound the wise.

Mary Whitmer serves  
no sumptuous banquet for  
well-dressed, wealthy guests,  
but by her hearth  
in this small room  
sacramental emblems  
become the feast  
and the willing,  
membership confirmed,  
affirm the ancient order  
of the Apostolic Church.

New York headlines do not  
note this small assembly  
nor announce the news,  
as the Spirit moves across  
baptismal waters and  
teaches gospel truths, but

a marvelous work is begun,  
and when evening comes  
the clear moon rising full and white  
reflects the glory of this day  
across the fertile furrows  
of Peter Whitmer's Fayette farm.

*... by small and simple things are great things brought to pass;  
and small means in many instances doth confound the wise  
(Alma 37:6).*



*No man should be satisfied until he has secured a perfect assurance that this is the path of exaltation and glory; that Joseph Smith was a prophet of God.*

*—Lorenzo Snow <sup>21</sup>*

## The Prophet Is Tared and Feathered



Following the organization of the Church, persecution in New York increased. In December 1830, the Lord directed the members of the Church to assemble in Ohio. Early in 1831 Joseph and Emma Smith arrived in the Kirtland area. In September they and their adopted Murdock twins were invited to move into the John Johnson home. Here Joseph and Sidney Rigdon continued work on the translation of the Bible. They received the extraordinary vision recorded as Section 76 of the Doctrine and Covenants in February 1832. Sections 77 to 81 were given the following month. As the Lord continued to restore the truths of the gospel, evil men, hoping to keep God's work from moving forward, made plans to tar and feather the Prophet.

On the night of 24 March 1832 a mob broke into the room where Joseph was sleeping next to his infant son, Joseph Murdock, who was ill with the measles. They dragged the Prophet from the house and tried to pour acid into his mouth. In the struggle one of Joseph's teeth was chipped which caused him to speak with a slight lisp thereafter. The spilled acid killed the grass. Stripping Joseph, they tarred and feathered his naked body and then scattered, leaving him alone and unconscious.<sup>22</sup> When Joseph returned to the house hours later, Emma mistook the tar for blood and fainted.<sup>23</sup> The assault left scars on Joseph's face which he covered by combing his hair forward. Exposed to the cold night air, eleven-month-old Joseph Murdock became the first martyr of the Restoration when he died a few days later.

It is interesting that feathers, historically, have had special symbolic significance. Feathers have been used as a sign of royalty, truth, angelic power, and the presence of the Holy Ghost. Although Joseph's experience was painful and degrading, it seems that the malefactors, much like those who placed a crown of plaited thorns upon the Savior's head, unwittingly and symbolically alluded to his divine calling.



## Feathers Flying

---

In odious hours  
of this violated night a mob,  
cursing, thirsting for violence,  
bursts through the door.  
Evil burning in their eyes,  
they drag the father  
from his child's side,  
strangle cries for mercy.

Poison spilling from  
venomous vial  
sears March grass.  
Blood-dark tar, dredged  
from the pit of death,  
heated in the caldron of hate,  
besmeared exposed skin.  
Disdainful perpetrators  
shake out feathers,  
leave the man as dead,  
cloaked in black and white  
in chill of night.

God's word will henceforth  
hiss from the Prophet's mouth.  
Hair combed forward  
will half conceal scars,

but what can cover  
unrepented deeds of devilry?  
Brute cruelty remains below,  
while the one it seeks  
to silence will soar aloft  
on wings of truth  
in feathered flight.

*... they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; ... (Isaiah 40:31).*

## Joseph's Mission to Canada



Even before the Church was organized the Lord had instructed those who knew of the glorious events that were taking place to share the good news with others. In February 1831 He declared, "Ye shall go forth in the power of my Spirit, preaching my gospel, two by two, in my name, lifting up your voices as with the sound of a trump, declaring my word like unto angels of God."<sup>24</sup> During the Kirtland years, many of the brethren left their families and homes to share the story of the Restoration with family and friends, as well as with strangers.

Fourteen times between 1831 and 1838 the Prophet Joseph left Kirtland to preach the gospel. In the fall of 1833 he went to Upper Canada with Sidney Rigdon where he spoke to a group of people in the Nickerson home in Mount Pleasant. Lydia Bailey Knight who heard them speak described the experience.

... rumors of a new prophet and a "golden bible" had reached Mount Pleasant .... The Prophet commenced by relating the scenes of his early life. He told how the angel visited him, of his finding the plates and the translation of them, and gave a short account of the matter contained in the Book of Mormon. As the speaker continued his wonderful narrative, I was listening and watching him intently. I saw his face become white and a shining glow seemed to beam from every feature. The Prophet bore a faithful testimony

that the priesthood was again restored to the earth, and that God and His Son had conferred upon him the keys of the Aaronic and Melchizedek Priesthoods. He stated that the last dispensation had come....<sup>25</sup>

The following day Joseph preached again. Lydia continued,

The Prophet then arose and poured forth a golden stream of words, many of which were verily pearls without price .... With power he exhorted everyone who was present to seek for the truth of his and his companion's words from the source of all light, all truth, and all religion, and a knowledge of the truth of the same should surely follow.<sup>26</sup>

Then, as now, those who were seeking the truth recognized the Book of Mormon as the word of God and Joseph Smith as His prophet.

## Who Will Listen?

---

Declaring the Book  
that testifies  
Jesus is the Christ,  
the Eternal God,  
Joseph preaches  
treasured pages.

Prophetic words  
once etched in gold  
compass the truth,  
covenant the righteous,  
plant promises of peace.

Pointing the way  
to God's presence,  
ancient writings  
keystone His Church,  
scripture the past,  
purpose the future.  
They perish learning  
of the worldly-wise,  
kindle a faith  
that forever changes  
hearts and lives.

*And the Book of Mormon and the holy scriptures are given of me  
for your instruction; and the power of my Spirit quickeneth all  
things (D&C 33:16).*

## Zion's Camp

---

In June of 1831 the Lord directed Joseph to go to Missouri with Sidney Rigdon and twenty-eight other elders to preach the gospel and hold a conference of the Church.<sup>27</sup> On 20 July 1831 the Lord declared, "... this is the land of promise, and the place for the city of Zion .... Behold, the place which is now called Independence is the center place; and a spot for the temple is lying westward...."<sup>28</sup>

Thrilled to have Zion's location identified, large numbers of Saints began moving to Missouri. As they settled in Jackson County, religious, political, and social differences created feelings of animosity among the original settlers. In July 1833 violence erupted as a mob of some 400 men destroyed the home and printing office of William W. Phelps, and tarred and feathered Bishop Edward Partridge and Charles Allen. In the following weeks, crops were burned, homes destroyed, and many members of the Church severely beaten. By the end of the year the destitute Saints were driven from the county. Two months later the Lord told Joseph to organize a group of at least one hundred men to go from Kirtland to the land of Zion to help restore the Saints to their lands. The march of Zion's Camp began on 1 May 1834. Joseph led a group that would eventually number 207 men, 11 women, and 11 children to Clay County, where the Saints had found temporary refuge.

The march was very difficult, but the Lord protected them on their way. Wilford Woodruff reported,

The Lord delivered Zion's Camp from their enemies on the 19th of June, 1834, by piling up the

waters in Fishing River forty feet in one night, so our enemies could not cross. He also sent a great hailstorm, which broke them up and sent them seeking for shelter. James Campbell, who had threatened the life of the Prophet and his brethren, was drowned, with six others, the same night, after his threat.<sup>29</sup>

Zion's Camp was unable to return the displaced Saints to their homes, and members of the camp were formally discharged early in July. The expedition, however, was not a failure, for it prepared many future Church leaders for their callings. Nine of the original Twelve Apostles, the Seven Presidents of the Seventy and sixty-three other members of Seventy were called from among the faithful who marched with Joseph as members of Zion's Camp.<sup>30</sup>

## Marching to Missouri

---

Kirtland to Clay County,  
a thousand-mile sacrifice  
to rescue Zion—

Weeks of discomfort,  
hunger, thirst, cholera, heat  
test commitment.

With futile petitions  
and unused weapons,  
Israel's army of tens  
and fifties marches  
through uncertainty.

Joseph prays protection.

Storms of Providence  
gather blackness,  
hail heaven's fury.

Rising waters  
at Fishing River  
scatter mobs,  
stay the danger.

God fights their battles.

The company buries  
contention and complaint,  
consecrates their lives.



The faithful of this camp,  
obedient and seasoned,  
will firm the future  
of the Kingdom,  
certain that Zion will  
one day be redeemed.

*Therefore it is expedient in me that mine elders should wait for a little season, for the redemption of Zion. For behold, I do not require at their hands to fight the battles of Zion; for, as I said in a former commandment, even so will I fulfil—I will fight your battles (D&C 105:13–14).*

## Emma Entertains in Kirtland

---

Many times during the Restoration, Joseph and Emma relied on the generosity of others for their sustenance. In 1829, as Joseph and Oliver Cowdery worked on the translation of the Book of Mormon, they ran out of provisions and left to find work. When Joseph Knight learned of their need, he took lined paper, grain, potatoes, tea and a barrel of mackerel to Emma, who wept with gratitude.

Six years later Joseph and Emma were living in Ohio when a man named Michael H. Chandler brought some Egyptian mummies and rolls of papyrus to Kirtland so that Joseph could decipher the hieroglyphics. One of the rolls contained the writings of Abraham and would become the Book of Abraham. Another contained the writings of Joseph of Egypt.

As people learned about the artifacts they came to see them. On 29 October 1835, Bishop Edward Partridge, William Phelps, and Bishop Newel K. Whitney, along with Newel's wife and parents, saw the artifacts and then had dinner with Joseph and Emma. Joseph later dictated an account of the evening.

We were called to supper. While seated at table we indulged in a free interchange of thought, and Bishop Whitney observed . . . that perhaps in about one year from this time they might be seated together around a table on the land of Zion. My wife observed she hoped it might be the case, that not only they, but the rest of the company present, might be seated around her table on the land of promise.<sup>31</sup>

## Emma's Table

---

Barely staving off starvation,  
Emma has served  
scant meals, lean as fear.  
While Joseph translated  
words of gold, they survived  
days of poverty with  
mackerel and potatoes,  
generously provided.

This evening Emma  
entertains guests in Kirtland.  
Pleasant company partakes  
liberally of friendship,  
indulges in ideas and insights  
scrolling from antiquity.  
The delicious repast reaches  
into a future full of faith.  
A year from now, she hopes,  
they all might gather around  
her table in the land of Zion.

Emma does not consider  
persecution that could thin  
threadbare courage or foresee  
the struggle to feed her family  
and refugees fleeing from Far West.

She does not see privation's path  
that stretches to Nauvoo  
and beyond before reaching  
that promised place where  
she and her husband will  
someday preside as king and queen  
over a feast of fat things.

Tonight dark eyes sparkle.  
She smiles graciously.

*... thou art an elect lady, whom I have called... . And the office  
of thy calling shall be for a comfort unto my servant, Joseph Smith,  
Jun., thy husband, in his afflictions, with consoling words, in the  
spirit of meekness (D&C 25:3 & 5).*

## Visions in the Kirtland Temple



In December 1832 the Lord commanded the Saints to build the first temple of the latter days. The design of the building was revealed to the First Presidency in vision. Construction began on the Kirtland Temple in June of 1833. The Saints were so poor that even obtaining tools was a challenge. Most available men worked on the construction while the women knitted, spun and sewed to provide clothing for them. Those who worked on the temple by day guarded it from threatening mobs at night. Crushed china and glassware was added to stucco for the exterior walls so they would glisten.

The temple was dedicated on Sunday, 27 March 1836. The dedicatory prayer is found in section 109 of the Doctrine and Covenants. This was a day of marvelous spiritual manifestations. Many beheld glorious visions and saw angels. A noise like a mighty wind filled the temple and a bright light, like a pillar of fire, rested upon the temple.<sup>32</sup>

The next Sunday an afternoon worship service was held in the lower room of the temple. Following the administration of the sacrament, the canvas partition called the veil was lowered so Joseph and Oliver could pray in private. Joseph recorded that as they rose from prayer, “the veil was taken from our minds, and the eyes of our understanding were opened.”<sup>33</sup> The Lord, even Jehovah, appeared and accepted the temple, promising additional blessings. Other glorious visions followed. Moses appeared and conferred the keys of the gathering of Israel. Then Elias committed the “dispensation of the gospel of Abraham.”

Finally, Elijah stood before them and restored the sealing keys, declaring “the time has fully come... to turn the hearts of the fathers to the children, and the children to the fathers.”<sup>34</sup> During Passover, the Jews traditionally set a place for this Old Testament prophet, who is to return as forerunner of the Messiah, and the door is opened to admit him. In 1836 the Passover was celebrated on the weekend of 3 April. Elijah returned, to the Kirtland temple, “on Easter Sunday, the second day of Passover, the day of the presentation of the firstfruits of the harvest.”<sup>35</sup>

## Keys in Kirtland

---

Glittering with glassware  
gathered in poverty and  
willingly ground, these walls  
define a templed space,  
God's dwelling place.  
Where lately rushing winds  
and flaming pillar  
proclaimed His presence,  
Saints and angels sang.

In this Sabbath hour  
Joseph and Oliver rise  
from solemn, private prayer.  
Understanding opens and  
the Lord appears, standing  
on pavement gold as gleaming  
mercy seat of Israel's ark.  
Eyes burn with knowledge  
broad and deep as eternity.  
A voice like moving waters  
speaks approvingly.

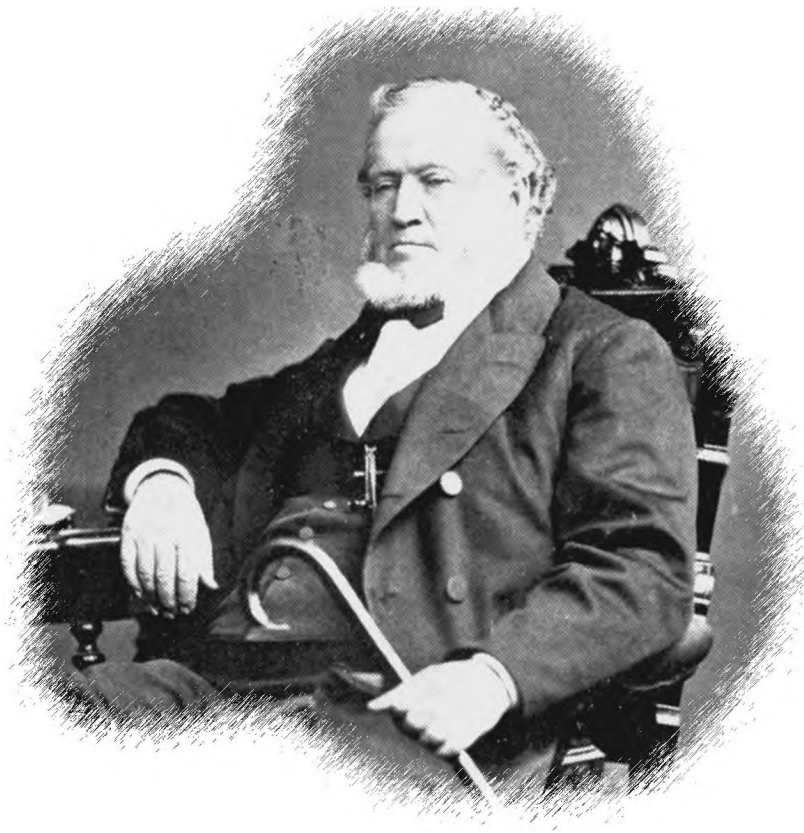
Other visions burst into view,  
revealing order and authority  
of bringing Israel home,  
committing covenants  
of Abraham and promised lands.

Prophets teach principles  
and words of power  
to unlock heaven's treasure—  
kingdoms, thrones,  
and precious stones.  
Hearts will turn to  
root and branch, sealed  
in never-ending increase.

From this day, with angelic armies  
we will sing and shout,  
rejoicing in keys received and  
blessings of exaltation's way!

*Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors (D&C 110:16).*





*I feel like shouting Hallelujah, all the time, when I think that I ever knew Joseph Smith, the Prophet whom the Lord raised up and ordained, and to whom he gave keys and power to build up the Kingdom of God on earth and sustain it. —Brigham Young<sup>36</sup>*

## Adam-ondi-Ahman

---

In 1833 when the Saints were forced to leave Jackson County, Missouri, they temporarily settled in Clay County. After it became clear that they would not be able to return to their property in and around Independence, they were asked to leave Clay County. By the end of 1836 two small counties, Daviess and Caldwell, were created out of the sparsely populated northern part of Ray County. They now had a place where they could settle, and the “Mormon problem” was considered resolved.

In March of 1838 the Prophet arrived from Kirtland to settle in Far West, Caldwell County. Several weeks later he went with others to explore areas to the north. Near Wight’s Ferry, Daviess County, he received the following revelation: “Spring Hill is named by the Lord Adam-ondi-Ahman, because, said he, it is the place where Adam shall come to visit his people, or the Ancient of Days shall sit, as spoken of by Daniel the prophet.”<sup>37</sup>

Earlier references made to Adam-ondi-Ahman seemed to denote a rather large geographical area;<sup>38</sup> however, the Lord made it clear that Adam-ondi-Ahman is also a specific valley and hill in this vicinity of northern Missouri. In May and June the area was surveyed, a city was laid out on an elevated piece of land, and stakes for the four corners of a temple block were set. Heber C. Kimball was among the three to five hundred men who were present on this occasion. He described the location in these words:

This elevated spot was probably from two hundred and fifty to five hundred feet above the level of Grand River, so that one could look east, west, north or south, as far as the eye could reach; it was one of the most beautiful places I ever beheld.

The Prophet Joseph called upon Brother Brigham, myself and others, saying, “Brethren, come, go along with me, and I will show you something.” He led us a short distance to a place where were the ruins of three altars built of stone, one above the other, and one standing a little back of the other, like unto the pulpits in the Kirtland Temple, representing the order of three grades of Priesthood; “There,” said Joseph, “is the place where Adam offered up sacrifice after he was cast out of the garden.” The altar stood at the highest point of the bluff. I went and examined the place several times while I remained there.<sup>39</sup>

## Northeast of Eden

---

The Prophet speaks and  
millennia melt away.  
We see the Valley of God  
as it used to be,  
as it will appear.

In the land where Adam  
dwelt, the Ancient of Days  
gathers a great posterity  
of patriarchs, priests, kings.  
Blessings flow like water  
from springs on gentle hills.

At the altar of obedience  
a righteous multitude  
honors their father,  
praises the Son,  
proclaims the joy of their  
redemption.  
Together they rejoice,  
for He will come  
to Adam-ondi-Ahman.

*Three years previous to the death of Adam, he called . . . his posterity who were righteous, into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing. And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the prince, the archangel (D&C 107:53–54).*

## Liberty Jail: Winter 1838–1839



Far West in Caldwell County became the headquarters of the Church in 1838, but the Saints would not remain there long. Anti-Mormon sentiment continued to grow in Missouri and, on 27 October 1838, Governor Lilburn W. Boggs issued his infamous extermination order, declaring that “The Mormons must be treated as enemies and must be exterminated or driven from the state.”<sup>40</sup> Three days later, approximately 240 armed men attacked the Saints at Haun’s Mill, killing at least seventeen people and wounding about thirteen. At Far West, anti-Mormon militia forces prepared to attack. On 31 October the Prophet Joseph and four others were betrayed and taken as prisoners by General Lucas. Later that night, Hyrum Smith and Amasa Lyman were also captured. Their lives were spared because the courageous General Alexander Doniphan refused to obey the illegal order of execution issued by General Lucas.

The prisoners were taken to Independence on 2 November. For two weeks they were chained together in a vacant house guarded by abusive guards, who one night were silenced by the majestic rebuke of the shackled, unarmed prophet. At the end of the month, following a thirteen day trial, Joseph and Hyrum Smith, Sidney Rigdon, Lyman Wight, Caleb Baldwin, and Alexander McRae were committed to the Liberty Jail where they would remain until the following April. The poorly heated jail was twenty-two feet square and had four-foot walls constructed of stone and lined with very thick timbers on the inside. The space between the stone and timbers was filled with loose stone.

The ceiling of the lower level, where the prisoners were confined for most of their imprisonment, was so low that several of the men could not stand upright. The entrance to the room, an opening in the floor above, was accessed by a rope ladder. The only daylight came from two slits in the walls. While Joseph and his brethren suffered in these cold and filthy conditions, faithful Saints were driven from the state. Finally, during the fourth month of imprisonment, the Lord revealed to the despairing Prophet wonderful spiritual truths which Joseph sent in a letter to the Church. Parts of his epistle comprise sections 121, 122, and 123 of the Doctrine and Covenants. Because of these glorious revelations, Liberty Jail has been called a prison-temple.<sup>41</sup>

In April Joseph and his companions were taken to Daviess County to be tried. When a change of venue was obtained, they were sent to Boone Country. The prisoners were allowed to escape on the way, because some of the officials involved in the case believed they could not be successfully prosecuted. By 1 May Joseph was in Illinois purchasing lands in a settlement called Commerce. Here the Saints would build the beautiful city of Nauvoo.

## In This Moment

---

Injustice presses upon  
the upright, bending their bodies.  
False accusations, thicker than  
timber, bricks and stone  
of four-foot walls, confine  
Joseph and his brethren  
to a single cell guarded  
by craftiness and corruption,  
while the oppressed, distressed,  
leave the mass grave  
of mangled martyrs,  
flee Caldwell County and  
Far West driven by the cold,  
exterminating breath of mobs.  
Emma, with children clinging  
to skirts, carries her babies  
across the frozen Missouri.

In this five-month moment  
of affliction, Joseph, enduring  
the weight of wickedness,  
waits for the hiding place  
of God to be revealed.  
From dungeon depths  
he pleads for justice, mercy.  
Foul, meager meals measure  
his longing to comfort  
suffering Saints. Encouragement

and counsel, penned and signed  
by precious candlelight,  
is passed through prison bars.  
Tenderness is refined.

Finally, the Almighty speaks  
patience, peace. *My Son* ....  
Knowledge will be  
poured out liberally,  
principalities, dominions,  
thrones set forth.  
Treachery will not triumph.  
Prisoners shall go free.

*...know thou, my son, that all these things shall give thee experience, and shall be for thy good (D&C 122:7).*



## Converts Gather from the British Isles



On 23 July 1837 the Twelve Apostles, specially commissioned to proclaim the gospel to all the world, were promised that an “effectual door” would be opened unto them.<sup>42</sup> In section 118 of the Doctrine and Covenants, they were instructed to depart from Far West on 26 April 1839 to go over the “great waters” to spread the gospel. Determined to keep the Lord’s commandment, seven of the Twelve, met in a brief conference at Far West in the moonlit hours of early morning on the appointed day. While those who threatened to take their lives slept, the Lord’s servants placed a large stone near the southeast corner of the temple site.

Although illness and other obstacles delayed their departure, by April of the following year, eight of the eleven members of the Quorum were in the British Isles preaching the gospel. Orson Hyde would later join them on his way to Palestine. These early missionaries experienced incredible success as they preached the restored gospel in many areas of Great Britain. Wilford Woodruff’s labors in 1840 included holding 230 meetings and baptizing 336 persons, 57 of them preachers.<sup>43</sup> From March to August he and others baptized almost eighteen hundred people as they labored in three counties.<sup>44</sup>

In June 1840, just one week after the first issue of the *Millennial Star* came off the press, a group of 41 saints under the leadership of John Moon sailed from Liverpool on the ship *Britannia*. John’s brother, Hugh, recorded details of their departure.

We left Penworthem to go to Liverpool and take shipping for America on the 30th day of May in the year 1840. We got all our luggage on board that night. We bought some more provisions the day after. June 2 [1840] ... We found Elder Brigham Young and Heber C. Kimball aboard. They had stretched a curtain across our cabin, and commenced blessing the company. They bid us walk in. They laid their hands on our heads and blessed us in the name of Jesus Christ. They showed us a map and gave us directions about the route we should take to Commerce (Nauvoo).<sup>45</sup>

Thus was officially launched the great migration of nearly 5,000 souls who, between 1840 and 1846, left the British Isles and came to settle with the Saints in and around Nauvoo. These immigrants would be a great strength to the Church during difficult times of apostasy and persecution. As faithful pioneers they would help relocate the Church in the West. By 1890 some 85,000 converts from England and other countries of the world had gathered to Zion.

## Sailing from Liverpool

---

This first European remnant,  
facing west, is blessed  
by Heber and Brigham.

Making their way  
through trunks,  
barrels, bundles, boxes  
cumbering the dock,  
emigrants speak words  
strange to sailors  
and merchants:  
*revelation, Mormon,*  
*Zion, Millennial Star.*

Before them lies  
the Atlantic,  
storms, sickness,  
Joseph and Nauvoo.

Singing hymns of  
Israel's gathering,  
they leave  
emerald pastures,  
rock-walled gardens,  
soot-blackened factories,  
coal mine disasters,  
village churches  
of somber stone—  
England, and  
loved ones they will  
never see again.

The *Brittania* glides  
down the River Mercey;  
her limp, white sails  
catch the wind.

*I, the Lord, give unto them a promise that I will provide for their families; and an effectual door shall be opened for them, from henceforth. And next spring let them depart to go over the great waters, and there promulgate my gospel, the fulness thereof, and bear record of my name (D &C 118:3–4).*

## William W. Phelps Is Welcomed Back into the Church

In 1831, after reading the Book of Mormon and talking with Sidney Rigdon, a man by the name of William W. Phelps went to Kirtland where he met Joseph, Jr. He joined the Church, established the *Evening and Morning Star*, served as one of the Prophet's scribes, and helped prepare the Church's first hymnal. Sadly, Brother Phelps was among those who, in the dark days of persecution, left the Church. In 1838, as the Saints were being driven from Far West, he turned against the Prophet. He was excommunicated in 1839, but in a letter dated 29 June 1840, he confessed to Joseph that he had not walked according to his holy anointing and asked forgiveness. "I have seen the folly of my way, and I tremble at the gulf I have passed .... I want to be saved if my friends will help me ...."<sup>46</sup>

Orson Hyde and John E. Page wrote to Joseph and his counselors in Brother Phelps' behalf saying, "former experience teaches [us] that you are workmen in the art of saving souls; therefore with greater confidence do we recommend [Brother Phelps] to your clemency and favorable consideration ...."<sup>47</sup>

Joseph's reply, written 22 July 1840, illustrates his Christlike love and compassion. Although he and others had suffered much because of William's false testimony, the Prophet freely forgave his repentant brother and magnanimously welcomed him back into the fold of God.

Our hearts were melted into tenderness and  
compassion when we ascertained your resolves ....  
I can assure you I feel a disposition to act on your

case in a manner that will meet the approbation of Jehovah, (whose servant I am), and agreeable to the principles of truth and righteousness which have been revealed; ... [T]he cup of gall, already full enough for mortals to drink, was indeed filled to overflowing when you turned against us— ... However, the cup has been drunk, the will of our Father has been done, and we are yet alive, ... [W]e say it is your privilege to be delivered from the powers of the adversary, be brought into the liberty of God's dear children, and again take your stand among the saints of the Most High, and by diligence, humility, and love unfeigned, commend yourself to our God, and your God, and to the church of Jesus Christ .... I shall be happy once again to give you the right hand of fellowship, and rejoice over the returning prodigal.—  
“Come on, dear brother, since the war is past, For friends at first, are friends again at last.”<sup>48</sup>

William W. Phelps went west with the Saints and became one of the first regents of the University of Deseret and a representative in the Utah legislature. He was the author of many of the most beloved hymns of the Latter-day Saints. Fifteen songs penned by him appear in the current hymn book. Thirteen of these hymns were included in the first book of hymns compiled by Emma Smith. Among them were *The Spirit of God, Now Let Us Rejoice, Redeemer of Israel, Now We'll Sing with One Accord, Come All Ye Saints of Zion, Gently Raise the Sacred Strain*, and *O God, the Eternal Father*. Following the martyrdom, Brother Phelps wrote his stirring tribute to Joseph the Prophet, *Praise to the Man*.

## Brother William

---

who sat in councils sweet and  
knew the Spirit's burning fire,  
but briefly strayed —

who saw visions and blessings,  
yet betrayed the truth  
and brewed a temporary cup  
of tribulation —

who, understanding common  
glories of Adam-ondi-Ahman,  
still wandered as a stranger  
in the wilderness of sin —

cry in the desert no more.

Repent. Return to Zion.  
Stand again among the Saints.  
In this redeeming hour  
feel the Savior's grace.

May He generously restore  
the loving light of His face,  
lift you up once more  
and faithful years increase.

Rejoice with us.  
With one accord, praise  
the goodness of our Lord.

*Come on, dear brother ...  
the war is past,  
For friends at first,  
are friends again at last!*

*If we confess our sins, he is faithful and just to forgive us our sins,  
and to cleanse us from all unrighteousness (1 John 1:9).*



## Beginning the Nauvoo Temple



While missionary work moved forward in the British Isles, the Saints in Nauvoo focused their attention on their growing city and the building of another temple. On 6 April 1841, the cornerstones for the temple were set in place. Architects, under the direction of the First Presidency, lowered the chief cornerstone at the southeast corner with President Joseph Smith pronouncing the following blessing:

This principal corner stone in representation of the First Presidency, is now duly laid in honor of the Great God; and may it there remain until the whole fabric is completed; and may the same be accomplished speedily; that the Saints may have a place to worship God, and the Son of Man have where to lay His head.<sup>49</sup>

The other three stones were lowered at the southwest, the northwest, and northeast corners with blessings offered by other priesthood brethren after each was set in place. Brigham Young explained why this procedure was followed.

At this side of the equator we commence at the south-east corner. We sometimes look for light, you know, brethren ... You will tell me you go to the east for light? So we commence by laying the stone on the south-east corner, because there is the most light.<sup>50</sup>

As portions of the temple were finished, they were dedicated and used. The baptismal font was dedicated on 8 November 1841. Two weeks later baptisms for the dead were performed there. On 4 May 1842 a few Saints received their endowments in the upper room of Joseph's red brick store. From 1842 to 1844, approximately ninety persons received endowments. The Twelve were given the keys of these temple ordinances with instructions to give the endowment in the temple to those who were worthy once it was completed.

## Laying the Foundation — Reflections on the Sixth of April

---

At the point of beginning,  
the scepter, firmly  
thrust into the earth, marks  
the planting of Alpha,  
the primal stone.  
The Prophet pronounces  
the blessing.

Walking westward  
on sun-mirrored path, we  
measure deliberate distances.  
Squarely turning right  
three times, we follow  
an undeviating course  
and return to the place  
where he began.

Here we write Omega  
and shout with joy.  
Counting a corner  
for each chamber  
of a compassed, pure heart,  
we seal level stones  
with charity's mortar  
to finish the sure foundation.

What will we build ...

A faith-framed legacy?  
A city called Zion?  
The first of unnumbered worlds?

*Thus saith the Lord your God, even Jesus Christ, the Great I AM, Alpha and Omega, the beginning and the end, the same which looked upon the wide expanse of eternity, and all the seraphic hosts of heaven, before the world was made; The same which knoweth all things, for all things are present before mine eyes; I am the same which spake, and the world was made, and all things came by me (D&C 38:1–3).*

## Joseph and Emma's Children



Joseph and Emma were devoted parents of eleven children, including the adopted Murdock twins. On 6 February 1842, the month before she was called to be the first president of the Relief Society, Emma gave birth to a stillborn son. Only five of their children would grow to adulthood: Julia (who was Joseph Murdock's twin), Joseph III, Frederick, Alexander, and their youngest, David Hyrum, who was born less than five months after the martyrdom. Frederick would die in 1862, and David Hyrum, due to mental instability, would be institutionalized a few years prior to Emma's death.

Julia, Joseph III, and Alexander were present with their stepfather, Lewis C. Bidamon, when Emma died 30 April 1879 at age 74. Her last words were, "Joseph! I am coming!" Years later, in a sermon given in 1903 at Bottineau, North Dakota, Alexander described the circumstances surrounding his mother's death. Emma's nurse had explained to them the meaning of Emma's statement. A few nights before, Emma had told the nurse about a dream in which Joseph had come to her. When he asked her to go with him, she put on her bonnet and shawl. Together they went into a beautiful mansion.<sup>51</sup>

As they went through the rooms, they came to the nursery where Emma saw a small child in a cradle. She recognized the infant as her babe Don Carlos, who had died, and sprang forward. Gathering up the child in her arms, she wept with joy over him. Once she regained her composure, Emma asked Joseph, "Where are the rest of my children?" Joseph, who stood by a personage of light, even Jesus Christ, replied, "Emma, be patient, and you shall have all your children."<sup>52</sup>

## Small Graves

---

In Harmony Joseph  
counts heavy losses: firstborn  
Alvin buried while Emma  
hovers on the brink of death,  
precious pages gone,  
Spirit withdrawn.

Finally the work resumes.  
With Emma ever at his side,  
Joseph translates, leads.  
The Church is organized.

Saints move to Kirtland  
where Thaddeus and Louisa,  
twins, hours old, next  
are laid to rest among others  
sleeping in the cemetery.  
Murdock babes fill  
Emma's empty arms  
until measles, mob and  
fatal chill take  
little Joseph's life.

Julia alone clings  
to her mother.

Surviving Missouri,  
Julia and three brothers  
gather round as Emma  
rocks beloved baby Carlos  
in beautiful Nauvoo.

His gift, a fourteen-month  
measure of joy.

His passing, the darkest,  
most difficult of all.

Within six months  
expectation ends.

A sixth small grave  
receives a son who  
never even cries.

Her sorrow multiplied,  
Emma turns to comfort  
others, offering relief.

Patiently she worships,  
teaches, sings,

and waits

to hold the little ones  
she cradles in her dreams.

*But behold, I say unto you, that little children are redeemed from  
the foundation of the world through mine Only Begotten; ...  
(D&C 29:46).*

## Joseph and Emma Sealed for Eternity

---

Emma, Joseph's beloved wife and devoted companion, was called an elect lady by the Lord. She stood by her husband as he translated the Book of Mormon, organized the Church, restored the fulness of the gospel, and led the Church through joys, trials, and persecutions of New York, Kirtland, Missouri, and Nauvoo.

In Joseph's letters to Emma, he often expressed his love for their children and especially for her. In a letter written in Liberty Jail and dated 4 April 1838, Joseph wrote, "I would gladly walk from here to you barefoot, and bareheaded, and half naked, to see you and think it great pleasure, and never count it toil."<sup>53</sup>

Jesse Nathaniel Smith, in speaking of the Prophet and his wife, said, "I knew that queenly woman, his wife, Emma Smith. I may say that I was greatly impressed with her personality. She was the fitting helpmate of such a man. I stood in awe of this lady ...."<sup>54</sup>

Benjamin Johnson observed that "... Emma, the wife of his youth, ... appeared the queen of his heart and of his home."<sup>55</sup>

Joseph and Emma were sealed together for eternity on 28 May 1843.<sup>56</sup> Surely they will enjoy the blessings described in section 132 of the Doctrine and Covenants.

And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise,



by him who is anointed, unto whom I have appointed this power and the keys of this priesthood; and it shall be said unto them — Ye shall come forth in the first resurrection ... and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths — ... and they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever.<sup>57</sup>

## Dear Emma

---

Elect daughter of God  
speaks comfort to Joseph,  
provider, protector,  
prophet-husband,  
as he swims deep water.

Companion in trouble,  
she magnifies the office  
of her calling,  
consoling his days.

Wife of his youth,  
enthroned in his heart  
she reigns supreme  
as queen of his hearth.

Lives entwined in  
meekness, virtue,  
affliction and delight  
they are sealed together,  
crowned with light,  
bound by love  
and priesthood power  
forever.

*In the celestial glory there are three heavens or degrees; And in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage]; ... (D&C 131:1–2).*

# The Martyrdom



Joseph had declared, “I shall not be sacrificed until my time comes; then I shall be offered freely.”<sup>58</sup> Although plans had been carefully laid many times by evil men to take the Prophet’s life, the Lord preserved Joseph Smith until his mission was accomplished. That mission included not only the organization and the building of the Church, but the restoration of the keys of the kingdom and all the temple ordinances. Joseph did not rest until the Quorum of the Twelve had received all of the keys necessary to carry on the work after his death. Then he and his brother, Hyrum, dual witnesses of the Restoration, sealed their testimony with their blood.

John Taylor, who with Willard Richards, survived the tragedy at Carthage jail, described the martyrdom. His account, which later became section 135 of the Doctrine and Covenants, includes the following:

Joseph Smith the Prophet, and Hyrum Smith the Patriarch ... were shot in Carthage jail, on the 27th of June, 1844, about five o’clock p.m., by an armed mob—painted black—of from 150 to 200 persons. Hyrum was shot first and fell calmly, exclaiming: I am a dead man! Joseph leaped from the window, and was shot dead in the attempt, exclaiming: O Lord my God! They were both shot after they were dead, in a brutal manner, and both received four balls ...

When Joseph went to Carthage to deliver himself up to the pretended requirements of the law,

two or three days previous to his assassination, he said: “I am going like a lamb to the slaughter; but I am calm as a summer’s morning; I have a conscience void of offense towards God, and towards all men. I SHALL DIE INNOCENT, AND IT SHALL YET BE SAID OF ME—HE WAS MURDERED IN COLD BLOOD.”<sup>59</sup>

## Offering in June

---

How calm can a  
summer morning be—  
knowing that the  
time is come, numbered  
years are done?

Somewhere  
near Carthage,  
bees and snapdragons,  
soothe the anxiety  
of this cicada-smooth  
afternoon.

Rabble-proud  
conspirators,  
faces smeared  
with guilt and grime  
black as their crime,  
scuffle jail stairs.  
In revel-rout  
they sweat, shout,  
discharge purulent  
threats and fatal balls.

Satisfied to see  
the slaughtered  
limp and lifeless,  
they disperse.

June swelters as  
brothers' blood,  
lamb-innocent,  
freely spilled,  
pools cold.

Bereaved, grieved  
voices cry through  
Illinois' darkest nights,  
*Hyrum, Joseph—*  
*Oh, Joseph!*

*...Thy days are known, and thy years shall not be numbered less;  
therefore, fear not what man can do, for God shall be with you  
forever and ever (D&C 122:9).*



*Joseph Smith ... was set apart ... to introduce the principles of life among the people, ... God selected him for that purpose, and he fulfilled his mission and lived honorably and died honorably. I know of what I speak, for I was very well acquainted with him ... and was with him when he died. —John Taylor<sup>60</sup>*

## Brigham Young Succeeds Joseph

---

During the seven months preceding the martyrdom, Joseph had finished everything necessary to lay the foundation of the Church and to prepare the Twelve to carry on the affairs of the kingdom in his absence. Upon Joseph's death the Quorum of the Twelve Apostles became the composite leader of the Church, but at the time most of them were in the eastern states on missions. As they received word of the martyrdom, they made their way back to Nauvoo.

On 3 August Sydney Rigdon, who had moved to Pennsylvania against revealed counsel, arrived in Nauvoo. For the next few days, he met with many of the Saints and told them it was the Lord's will that he be appointed guardian over the Church. By 6 August the Twelve had returned to Nauvoo and, on the morning of 8 August, a prayer meeting was held. Following a long speech delivered by Rigdon, Brigham Young stood to address those present. George Q. Cannon said that, as Brigham spoke, "it seemed in the eyes of the people as though it was the very person of Joseph which stood before them."<sup>61</sup> That which they saw and heard was accompanied by

... the convincing power of God, to their hearts, and they were filled with the Spirit and with great joy .... The people said one to another, "the spirit of Joseph rests upon Brigham;" they knew that he was the man chosen to lead them, and they honored him accordingly.<sup>62</sup>



Benjamin F. Johnson reported that “the spirit and mantle of Joseph was upon him.”<sup>63</sup> It was clear to those assembled that Brigham Young was the one chosen by the Lord to lead the Church. On 24 July 1901, Ezra T. Clark wrote his testimony of Joseph Smith, Brigham Young, and the divinity of the Lord’s work.

I heard Joseph preach many times, .... I knew him to be a prophet of God. I heard him prophesy many times and had seen his prophecies fulfilled, had also shook hands with him and he had blessed me and I have felt the influence and power of the Lord upon him and upon me, .... [W]hen the Saints held a conference [following the Martyrdom] and Brigham Young arose as leader of the Church, I want to bear record that he spoke as Joseph used to speak, and to all appearances, the same voice, the same gesture, the same stature, and I bear this record to all the world and to my children, and to my children’s children, and also bear record that this work is God’s work, and that it will roll on as it has done from that day to this.<sup>64</sup>

A solemn assembly was held on the afternoon of 8 August 1844, and the Saints unanimously sustained the Twelve as the First Presidency. Brigham Young, as the president of the Quorum, would lead the Church until the First Presidency was reorganized on 27 December 1847, with Brigham Young as President.

## Mantle of the Prophet

---

In tumultuous times  
questions tumble  
in troubled minds.  
*Who will lead us  
from persecution  
and the jaws of hell?  
Will a guardian fill  
the void of martyrdom?  
What of the Twelve?  
Who will harvest  
whitening fields?  
Will the stone  
still roll forth?*

In Nauvoo  
Saints assemble, and  
brethren prepared  
to bear the kingdom  
look to Brigham.  
Spirit-magnified,  
he speaks with Joseph's  
prophetic presence,  
voice, gesture, stature.

Witnesses testify:  
*He wears the mantle  
of the Seer.*

The covenant continues.  
Deserts will yet blossom,  
knowledge cover the earth.  
This people, prophet-led,  
hearkening to the Lord,  
will prosper in the power  
of His word.

*And Elisha ... took up also the mantle of Elijah that fell from him, and ... smote the waters, and said, Where is the LORD God of Elijah? and when he also had smitten the waters, they parted hither and thither and Elisha went over (2 Kings 2:12–14).*

## The Work Continues



As soon as the issue of succession was settled, the Quorum of the Twelve began to set the affairs of the Church in order. Church organization was expanded, missionary work continued, and efforts to complete the temple were intensified. Some Saints gave large sums of money for construction, while Relief Society sisters pledged to donate a penny each week so that glass and nails could be purchased. After the capstone was put in place in the spring of 1845, the roof was completed and work on the interior progressed quickly. On 10 December 1845, the first endowments were administered within the temple.

Brigham Young recorded that, in January 1846, he worked in the Temple “night and day, not taking more than four hours sleep, upon an average, per day, and going home but once a week.”<sup>65</sup> Delaying his February departure for the West, he continued to administer temple ordinances to the many Saints yearning to receive them. Temple records indicate that 5,615 received their endowments before leaving Nauvoo.

Fearing that the mobs would attempt to prevent the dedication, a small group of brethren met in private dedicatory ceremonies on 30 April 1846. Public services took place the next day. Due to rumors that federal troops planned the destruction of the Mormons, the Saints continued to evacuate Nauvoo as quickly as possible. By September all but five men and their families had left the city. The mob that entered Nauvoo looted the abandoned homes and desecrated the temple. In October 1848, an arsonist burned the interior of

the temple. A tornado destroyed three exterior walls in May 1850. The final wall was leveled in 1856.

Relocated in the valleys of the mountain west, the Church continued to grow in size and strength throughout the nineteenth century. By the end of the twentieth century, the Church, which was organized in 1830 with only six men, had close to 11 million members. Today increasing numbers of faithful Saints throughout the world acknowledge Jesus Christ as the Savior of the World, Joseph Smith as His Prophet, and the Book of Mormon as His word. We testify that the Church continues to be led by a living prophet. In recent years the Church has participated in a period of unprecedented temple building. Among the many temples completed since 2000 are those in Palmyra, New York; Winter Quarters, Nebraska; and Nauvoo, Illinois. The reconstructed Nauvoo Temple, dedicated 27–30 June 2002, with each of the other latter-day temples, stands as a witness that the work which the Prophet Joseph Smith commenced will continue to roll forth until all the purposes of God have been fulfilled.

## On Nauvoo's Hill

---

### I

Cradled in the curve  
of the Mississippi,  
Joseph's city of gathering  
grows from sultry swamps,  
muddy banks—mortar,  
nail, brick and rail.  
Thriving seven years  
on frontier's edge,  
it flourishes around  
a central plot where  
walls of white devotion  
rise above gardens, hotel,  
schools and shops  
until angel, knowledge,  
power, crown  
the temple tower.

### II

Exiled, the builders leave.  
Victims of villainy,  
they journey west.  
Desolation moans  
a solemn requiem  
through silent rooms,  
hollow streets,  
cemetery still,

while homeless children  
of a homeless God  
begin to build again.

Hands that turned wood,  
carved suns and stars,  
polished brass and glass,  
push wagon wheels,  
dig winter graves,  
farm desert sod.

Desecrated, dead,  
their offering lies  
on the altar-crest  
of Nauvoo's hill,  
inward parts  
consumed by flames.  
Whirlwind wasted,  
charred stones remain  
like scattered bones  
across some  
ancient battlefield,

### III

A vast posterity  
reaches east and west,  
preserved and prospered  
by promises bestowed  
on Nauvoo's hill.  
The spirit brooding on  
that holy ground  
turns hearts at last

to sound the story,  
resurrect the glory,  
exhume the buried  
beauty of the past.

We firm the footings,  
raise strong walls,  
reverently fashion  
suns and stars,  
replicate the temple tower,  
fully furnish rooms and halls.  
Trumpets call down  
heaven's power.

It is finished!

The fathers' work is done,  
the perfect pattern  
of their sacrifice  
embodied in new stone.

*Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside him there is no Savior .... His purposes fail not, ... (D&C 76:1 & 3).*



## Epilogue



It was the Prophet's desire that the Saints, hungering and thirsting after righteousness, would continue living by every word of God, making their "calling and election sure."<sup>66</sup> Accordingly, in June 1839 when Joseph attended a conference of the Twelve, he instructed them "at considerable length"<sup>67</sup> on various subjects, including faith, baptism, the gift of the Holy Ghost, and the doctrine of election. He taught,

... God hath not revealed anything to Joseph, but what He will make known unto the Twelve, and even the least Saint may know all things as fast as he is able to bear them, for the day must come when no man need say to his neighbor, Know ye the Lord; for all shall know Him (who remain) from the least to the greatest. How is this to be done? It is to be done by this sealing power, and the other Comforter spoken of, which will be manifest by revelation.<sup>68</sup>

## Focused on Eternity

---

The Prophet principles  
celestial laws.  
Expounding with charity,  
he urges us to  
ordinance our lives and  
seek another Comforter,  
the countenance of Christ.

Multiplying grace and peace,  
visioning a fulness,  
opening the Way,  
Joseph, seer of eternity,  
leads us line upon line  
to the perfect day.

*That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day. (D & C 50:24)*



# Endnotes



1. Doctrine & Covenants 135:3.
2. Acts 20:29.
3. *Journal of Discourses*, 26 vols. (London: Latter-day Saints' Book Depot, 1854–1886), vol. 7:289–290. Hereafter this reference will be cited JD.
4. Richard Lloyd Anderson, *Joseph Smith's New England Heritage* (Salt Lake City: Deseret Book Co., 1971), pp.124-25.
5. Church Educational System, *History of the Church in the Fulness of Times* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1989), p. 17. Hereafter this reference will be cited CES.
6. Ibid.
7. JD 24:51
8. Lucy Mack Smith, *History of Joseph Smith*, ed. Preston Nibley (Salt Lake City: Bookcraft, 1958), p. 14.
9. Joseph Smith, 1838 *Recital of the First Vision*, Note A, cited in Milton V. Backman, Jr., *Joseph Smith's First Vision* (Salt Lake City: Bookcraft, 1980), p 166.
10. Milton V. Backman, Jr., *Eyewitness Accounts of the Restoration* (Salt Lake City: Deseret Book Co., 1983), pp. 25–26.
11. Lenet Hadley Read, "The Golden Plates and the Feast of Trumpets," *Ensign*, January 2000, p. 25.
12. *Messenger and Advocate*, vol. 1 (October 1834), pp. 14–16.
13. JS—H 1:68.
14. Doctrine & Covenants 13:1.
15. *Messenger and Advocate*, vol. 1 (October 1834), pp. 14–16.
16. Pearl of Great Price, Joseph Smith—History 1:72.
17. JD 23:183–185.

18. Hyrum Andrus, *God, Man and the Universe* (Salt Lake City: Deseret Book, 1999), p. 105.
19. Doctrine & Covenants 20:1.
20. "Virtual Reality Moon Phase Pictures," <http://tycho.usno.navy.mil/vphase.html> or <http://tycho.usno.navy.mil/cgi-bin/vphase-post.sh>
21. Lorenzo Snow, *The Teachings of Lorenzo Snow*, edited by Clyde J. Williams (Salt Lake City: Bookcraft, 1984), p. 53.
22. Larry C. Porter and Susan Easton Black, eds., *The Prophet Joseph: Essays on the Life and Mission of Joseph Smith* (Salt Lake City: Deseret Book Co., 1988), p. 168.
23. Buddy Youngreen, *Reflections of Emma, Joseph Smith's Wife* (Orem, Utah: Grandin Book Co., 1982), p. 93.
24. Doctrine & Covenants 42:6.
25. Lydia Knight, "Lydia Knight's History," *Journal History*, October 29, 1833 (Salt Lake City, Utah: Church Historian's Library), pp.14–23.
26. Ibid.
27. Doctrine & Covenants 54.
28. Doctrine & Covenants 57:2–3.
29. Matthias F. Cowley, ed., *Wilford Woodruff, History of His Life and Labors* (Salt Lake City: Bookcraft, 1964), p. 42–43.
30. CES, p. 151.
31. Joseph Smith, *History of the Church of Jesus Christ of Latter-day Saints*, ed. B.H.Roberts 7 vols. (Salt Lake City: Deseret Book, 1874), vol. 2:294. Hereafter this reference will be cited HC.
32. HC 2:428.
33. Doctrine & Covenants 110:1.
34. Doctrine & Covenants 110:15
35. John Pratt, "The Restoration of Priesthood Keys on Easter 1836," *Ensign*, July 1985, pp. 55–64.
36. Brigham Young, *Discourses of Brigham Young*, selected and arranged by John A. Widtsoe (Salt Lake City: Deseret Book Co., 1954), p. 458.

37. Doctrine & Covenants 116:1.
38. Doctrine & Covenants 78:15–16; 107:53–57.
39. Orson F. Whitney, *Life of Heber C. Kimball* (Salt Lake City: Sevens and Wallis, 2nd ed. 1945), pp. 208-209.
40. HC 3:175.
41. B. H. Roberts, *A Comprehensive History of The Church of Jesus Christ of Latter-day Saints*, 6 vols. (Salt Lake City: Deseret News Press, 1930), 1:521.
42. Doctrine & Covenants 112:19.
43. CES, p. 230.
44. CES, p. 225.
45. Hugh Moon, *The Book of the Life of Hugh Moon*, typescript (L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University, Provo, Utah), p.3.
46. HC 4:141–142.
47. Ibid. 4:142–143.
48. Ibid. 4:163.
49. *Times and Seasons*, 2:377 (15 April 1841).
50. JD 1:33.
51. Alexander Hale Smith, “Sermon at Bottineau, N.D.,” given on 1 July 1903; reprinted in *Zion’s Ensign*, 31 December 1903, p. 7.
52. Ibid.
53. Joseph Smith, *The Personal Writings of Joseph Smith*, compiled and edited by Dean C. Jessee (Salt Lake City: Deseret Book Co., 1984), p. 425.
54. Jesse N. Smith, *Journal of Jesse Nathaniel Smith; the Life Story of a Mormon Pioneer, 1834–1906*, p. 454.
55. Benjamin F. Johnson, “Letter to Elder George F. Gibbs,” (BYU Special Collections), p. 4.
56. Andrew F. Ehat, *Joseph Smith’s Introduction of Temple Ordinances and the 1844 Mormon Succession Question*, Master’s Thesis, Brigham Young University, Provo (December, 1982), p. 63.

57. Doctrine & Covenants 132:19.
58. HC 5:259.
59. Doctrine & Covenants 135:1 & 4.
60. John Taylor, *The Gospel Kingdom: Selections from the Writings and Discourses of John Taylor*, selected, arranged, and edited, with an introduction by G. Homer Durham (Salt Lake City: Improvement Era, 1941), p. 353.
61. George Q. Cannon, *Gospel Truth: Discourses and Writings of President George Q. Cannon*, selected, arranged, and edited by Jerreld L. Newquist (Salt Lake City: Deseret Book Co., 1987), pp. 220–236.
62. Ibid.
63. Benjamin G. Johnson, *My Life's Review* (Provo: Grandin Book Company, 1997), p.93.
64. Ezra T. Clark, "Testimony," cited in J. Grant Stevenson, *The Stevenson Family History* (Provo: Published by the Author, 1955), p. 287–188.
65. HC 7:567.
66. 2 Peter 1:10
67. HC 3:379.
68. HC 3:380.



Sharon Price Anderson was born in California in 1946 and lived in Washington, Alabama, New York, Colorado and Germany before attending Brigham Young University where she met her husband Peter. After they were married, they spent a year on the Omaha Indian Reservation in Nebraska and then lived in Ventura County, California. Sharon graduated Magna Cum Laude from BYU in 1970. At that time, the

first three of their nine children were three years, two years, and one month old. Surprisingly, their ninth child was born 24 years later, two and a half months after their tenth grandchild. So far they have twenty-two grandchildren.

The Andersons lived in the California Mojave Desert from 1969 to 1995 and then moved back to Utah Valley. Here, doing business as Time Lines Etc., Sharon began writing and illustrating history curriculum materials for home-schooled children and other students of all ages.

Sharon's poems have appeared in the *Ensign*, *BYU Studies*, *Poetry Panorama*, *9-11 Poems for September 11th* and the 2005 edition of *Utah Sings* which is published every ten years by the Utah State Poetry Society. She has read her poetry at BYU Women's Conferences and has received numerous state and national awards.

Sharon has learned much from studying the gospel and from serving in the Church. Her callings have included ward and stake Primary president, seminary teacher, Cub Scout den leader, Relief Society counselor and teacher, teacher improvement coordinator, and temple preparation instructor. She currently teaches gospel doctrine in her ward.



