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## Documented Visions of Joseph Smith

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## Documented Visions of Joseph Smith

The following collection of historical documents attempts to bring together all the known visions of Joseph Smith with the exception of various forms of visionary inspiration received as part of the translation of the words of the Bible, Book of Mormon, or Pearl of Great Price, which are too numerous to mention here. Synopses of visions are arranged chronologically. Listed first is the date, either exact or approximate, that Joseph Smith received the vision, followed by a close paraphrase of each vision taken from a document judged to be the most comprehensive account available. The source for this account follows each paraphrase. Some details in a paraphrase may derive from a second source, listed in the footnotes. Following each main source is the date when the document was written. Date spans indicate the period of time within which the vision was received, not the length of the vision. *Circa* before a date means the date is unknown but assumed based on historical evidence. Footnotes do not include every known account of each vision, but instead give some sources where readers can go to learn more. Because this collection depends on record keeping and the preservation of historical documents and because some manifestations are grouped here for the reader's convenience, this list should not be taken as an exhaustive compilation of Joseph Smith's visions.

### 1. SPRING 1820

God the Father, Jesus Christ, and many angels appeared to Joseph Smith. Main source: Joseph Smith (1839).<sup>1</sup>

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1. "History, circa June 1839–circa 1841 [Draft 2]," 3, Church History Library, The Church of Jesus Christ of Latter-day Saints, Salt Lake City, available on Church Historian's Press, *The Joseph Smith Papers*, <http://www.josephsmithpapers.org/paper-summary/history-circa-june-1839-circa-1841-draft-2/3>;

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Karen Lynn Davidson and others, eds., *Histories, Volume 1: Joseph Smith Histories, 1832–1844*, vol. 1 of the Histories series of *The Joseph Smith Papers*, ed. Dean C. Jessee, Ronald K. Esplin, and Richard Lyman Bushman (Salt Lake City: Church Historian's Press, 2012), 212–14; "History, 1834–1836," 120–21, Church History Library, available on Church Historian's Press, *The Joseph Smith Papers*, <http://www.josephsmithpapers.org/paper-summary/history-1834-1836/124>. Davidson and others, *Histories, Volume 1*, 115–16. The account of the vision in "History, circa June 1839–circa 1841" was canonized in Joseph Smith—History 1:1–20. See also Doctrine and Covenants 20:5. For other accounts of this vision prepared under Joseph Smith's direction, see "History, circa Summer 1832," 3, Church History Library, available on Church Historian's Press, *The Joseph Smith Papers*, <http://www.josephsmithpapers.org/paper-summary/history-circa-summer-1832/3>; Davidson and others, *Histories, Volume 1*, 12–13; Joseph Smith, "Church History," *Times and Seasons* 3 (March 1, 1842): 706–7, available on Church Historian's Press, *The Joseph Smith Papers*, <http://www.josephsmithpapers.org/paper-summary/church-history-1-march-1842/1>; Davidson and others, *Histories, Volume 1*, 492–94; "History, 1838–1856, Volume E-1 [1 July 1843–30 April 1844]," 1715, Church History Library, available on Church Historian's Press, *The Joseph Smith Papers*, <http://www.josephsmithpapers.org/paper-summary/history-1838-1856-volume-e-1-1-july-1843-30-april-1844/87>; Joseph Smith, "Latter Day Saints," in *An Original History of the Religious Denominations at Present Existing in the United States*, comp. I. Daniel Rupp (Philadelphia: James Y. Humphreys, 1844), 404–5, available on Church Historian's Press, *The Joseph Smith Papers*, <http://www.josephsmithpapers.org/paper-summary/latter-day-saints-1844/1>. For accounts written by those who claimed to hear Joseph rehearse this vision, see Levi Richards, Journal, June 11, 1843, 15–16, Church History Library, available on Church Historian's Press, *The Joseph Smith Papers*, <http://www.josephsmithpapers.org/paper-summary/levi-richards-journal-11-june-1843-extract/1>; David Nye White, "The Prairies, Nauvoo, Joe Smith, the Temple, the Mormons, &c.," *Pittsburgh Weekly Gazette*, September 15, 1843, 3, photocopy at Church History Library, available on Church Historian's Press, *The Joseph Smith Papers*, <http://www.josephsmithpapers.org/paper-summary/interview-21-august-1843-extract/1>; and Alexander Neibaur, Journal, May 24, 1844, Church History Library, available on Church Historian's Press, *The Joseph Smith Papers*, <http://www.josephsmithpapers.org/paper-summary/alexander-neibaur-journal-24-may-1844-extract/1>. For contemporaneous accounts prepared by Joseph Smith's close associates, see O. Pratt, *A[n] Interesting Account of Several Remarkable Visions, and The Late Discovery of Ancient American Records* (Edinburgh: Ballantyne and Hughes, 1840), 3–5, available on Church Historian's Press, *The Joseph Smith Papers*, <http://www.josephsmithpapers.org/paper-summary/appendix-orson-pratt-an-interesting-account-of-several-remarkable-visions-1840/3>; Orson Hyde, *Ein Ruf aus der Wüste, eine Stimme aus dem Schoose der Erde* (A Cry from the Wilderness, a Voice from the Dust of

## 2A–2E. SEPTEMBER 21–22, 1823

The angel Moroni appeared to Joseph Smith on five separate occasions. Main source: Joseph Smith (1839).<sup>2</sup>

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the Earth) (Frankfurt: n.p., 1842), 14–16, available on Church Historian’s Press, *The Joseph Smith Papers*, <http://www.josephsmithpapers.org/paper-summary/orson-hyde-ein-ruf-aus-der-wste-1842-extract/1>, English translation: <http://www.josephsmithpapers.org/paper-summary/orson-hyde-ein-ruf-aus-der-wste-a-cry-out-of-the-wilderness-1842-extract-english-translation/1>. See also Dean C. Jessee, “The Early Accounts of Joseph Smith’s First Vision,” *BYU Studies* 9, no. 3 (1969): 275–94, reprinted herein as “The Earliest Accounts of Joseph Smith’s First Vision”; and James B. Allen, “Eight Contemporary Accounts of Joseph Smith’s First Vision: What Do We Learn from Them?” *Improvement Era* 73 (April 1970): 4–13, reprinted herein as James B. Allen and John W. Welch, “Analysis of Joseph Smith’s Accounts of His First Vision.”

Many of the accounts listed in this appendix have been published previously, some of them with minor changes in spelling and punctuation, in Joseph Smith Jr., *History of The Church of Jesus Christ of Latter-day Saints*, ed. B. H. Roberts, 2d ed., rev., 7 vols. (Salt Lake City: Deseret Book, 1971) (hereafter cited as *History of the Church*). Primary source documents, when available, are cited first, followed by reprints in *History of the Church* and Joseph Smith—History in the Pearl of Great Price. References to *History of the Church* have been omitted when the same material appears in the Doctrine and Covenants or Pearl of Great Price.

2. “History, circa June 1839–circa 1841 [Draft 2],” 4–7; Davidson and others, *Histories, Volume 1*, 220–34; Joseph Smith—History 1:27–53. See also Doctrine and Covenants 2; 20:5–9; 27:5. For other accounts of this vision prepared under Joseph Smith’s direction, “History, circa Summer 1832,” 4–5; Davidson and others, *Histories, Volume 1*, 13–14; “History, 1834–1836,” 125–26; Davidson and others, *Histories, Volume 1*, 116–17; Smith, “Church History,” *Times and Seasons* 3 (March 1, 1842): 707; Davidson and others, *Histories, Volume 1*, 494–95; Smith, “Latter Day Saints,” 405; Davidson and others, *Histories, Volume 1*, 508–9. For contemporary accounts prepared by Joseph Smith’s close associates, Oliver Cowdery to W. W. Phelps, “Letter IV,” *Messenger and Advocate* 1 (February 1835): 78–80, available on “Mormon Publications: 19th and 20th Centuries,” *BYU Harold B. Lee Library Digital Collections*, <http://contentdm.lib.byu.edu/cdm/ref/collection/NCMP1820-1846/id/7058>; Oliver Cowdery to W. W. Phelps, “Letter VII,” *Messenger and Advocate* 1 (July 1835): 156–59; Oliver Cowdery to W. W. Phelps, “Letter VIII,” *Messenger and Advocate* 2 (October 1835): 198–99; Pratt, *Interesting Account*, 6–8, 10–12; Hyde, *Ein Ruf aus der Wüste*, 17–26. Context is provided by “Lucy Mack Smith, History, 1844–1845,” book 3, p. 10, through book 4, p. 2, Church History Library, available on Church Historian’s Press, *The Joseph Smith Papers*, <http://www.josephsmithpapers.org/paper-summary/lucy-mack-smith-history-1844-1845/40>.

3. SEPTEMBER 21–22, 1823

Joseph Smith saw the location of the plates from which the Book of Mormon was translated. Main source: Joseph Smith (1839).<sup>3</sup>

4. SEPTEMBER 21–22, 1823

Joseph Smith was shown the ancient inhabitants of “this country.” Main source: Joseph Smith (1842).<sup>4</sup>

5. SEPTEMBER 22, 1823–SEPTEMBER 22, 1827

Joseph Smith received many visits from God's angels. Main source: Joseph Smith (1842).<sup>5</sup>

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3. “History, circa June 1839–circa 1841 [Draft 2],” 6; Davidson and others, *Histories, Volume 1*, 226; Joseph Smith—History 1:42. Joseph Knight said Joseph Smith had a “vision” of the location. Joseph Knight, *Reminiscences*, 1, MS 3470, Church History Library, available on *Church History Library*, [https://dcms.lds.org/delivery/DeliveryManagerServlet?dps\\_pid=IE1276586](https://dcms.lds.org/delivery/DeliveryManagerServlet?dps_pid=IE1276586), image 2; Dean C. Jessee, “Joseph Knight’s Recollection of Early Mormon History,” *BYU Studies* 17, no. 1 (1976): 30–31.

4. Smith, “Church History,” *Times and Seasons* 3 (March 1, 1842): 707, 2; Davidson and others, *Histories, Volume 1*, 495; *History of the Church*, 4:537.

5. Smith, “Church History,” *Times and Seasons* 3 (March 1, 1842): 707; *History of the Church*, 4:537. The Doctrine and Covenants alludes to Joseph Smith’s experience with some of these angels. In 1842, Joseph described hearing the “voice” of “divers angels” from Adam “down to the present time, all declaring their dispensation, their rights, their keys, their honors, their majesty and glory, and the power of their priesthood” (D&C 128:20–21). The voices of Gabriel, Raphael, and Michael were among those Joseph heard (D&C 128:20). Several of the Prophet’s associates later made reference to some of these visits. See John Taylor, in *Journal of Discourses*, 26 vols. (Liverpool: F. D. Richards, 1855–86), 17:374 (April 8, 1875); 18:326 (December 31, 1876); 20:174–75 (April 8, 1879); 21:65 (January 4, 1880); 21:94 (April 13, 1879); 21:161–63 (December 7, 1879); 23:48–49 (April 9, 1882); Orson Pratt, in *Journal of Discourses*, 13:67 (December 19, 1869); 15:185 (September 22, 1872); George Q. Cannon, in *Journal of Discourses*, 13:47 (December 5, 1869); 23:362 (October 29, 1882); available on “Journal of Discourses,” *BYU Harold B. Lee Library Digital Collections*, <http://contentdm.lib.byu.edu/cdm/search/collection/JournalOfDiscourses3>.

## 6. SEPTEMBER 22, 1824

Joseph Smith saw the prince of darkness and his innumerable associates. Main source: Oliver Cowdery (1835).<sup>6</sup>

## 7A–7C. SEPTEMBER 22, 1824–SEPTEMBER 22, 1826

Joseph Smith met with Moroni at three annual intervals. Main source: Joseph Smith (1839).<sup>7</sup>

## 8. SEPTEMBER 22, 1826

Joseph Smith saw that he should take Emma Hale with him to the Hill Cumorah the following year. Main source: Joseph Knight (c. 1833–47).<sup>8</sup>

## 9. EARLY 1827

Moroni instructed Joseph Smith near the Hill Cumorah. Main source: Lucy Mack Smith (1845).<sup>9</sup>

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6. Cowdery to Phelps, “Letter VIII,” *Messenger and Advocate* 2 (October 1835): 198. See also “Lucy Mack Smith, History, 1845,” 87–89, Church History Library, available on Church Historian’s Press, *The Joseph Smith Papers*, <http://www.josephsmithpapers.org/paper-summary/lucy-mack-smith-history-1845/94>. Cowdery’s account began in the October 1834 issue of the *Messenger and Advocate* as a series of letters projected to give “a full history of the rise of the church of the Latter Day Saints.” O. Cowdery to W. W. Phelps, September 7, 1834 [Letter 1], printed in *Messenger and Advocate* 1 (October 1834): 13. Joseph offered his assistance at the beginning of the writing stage and later directed copying the letters into his journal. See Dean C. Jessee, ed., *The Papers of Joseph Smith*, 2 vols. (Salt Lake City: Deseret Book, 1989–92), 1:16–17.

7. “History, circa June 1839–circa 1841 [Draft 2],” 7; Davidson and others, *Histories, Volume 1*, 234; Joseph Smith—History 1:54. See also “Lucy Mack Smith History, 1844–1845,” book 4, p. 2–3.

8. Knight, *Reminiscences*, p. 1 [image 2]; Jessee, “Joseph Knight’s Recollection,” 31.

9. “Lucy Mack Smith History, 1845,” 104. Lucy’s account was published in 1853 but dictated in 1845. See Richard Lloyd Anderson, “Circumstantial Confirmation of the First Vision through Reminiscences,” *BYU Studies* 9, no. 3 (1969): 386–88. According to Lucy, the angel told Joseph that he had “not been engaged enough in the work of the Lord,” and that he “must be up and doing.”

10. SEPTEMBER 22, 1827

Moroni delivered the plates and sacred relics to Joseph Smith. Main source: Joseph Smith (1839).<sup>10</sup>

11. LATE 1827

Joseph Smith saw his “entire past history” through the Urim and Thummim. Main source: David Whitmer (1884).<sup>11</sup>

12A–12C. LATE 1827–EARLY 1828

At various times after receiving the plates, Joseph Smith saw when he or the plates were in danger. Main source: Lucy Mack Smith (1845).<sup>12</sup>

13. LATE 1827–EARLY 1828

Joseph Smith was shown the man who would assist him in translation, Martin Harris. Main source: Martin Harris (1859).<sup>13</sup>

14. 1827–1828

Joseph Smith was shown the location of a pin lost by Martin Harris. Main source: Martin Harris (1859).<sup>14</sup>

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10. “History, circa June 1839–circa 1841 [Draft 2],” 8; Davidson and others, *Histories, Volume 1*, 236; Joseph Smith—History 1:59. See also “Lucy Mack Smith History, 1844–1845,” book 5, pp. 6–12; Knight, *Reminiscences*, 1 [image 2]; and Jessee, “Joseph Knight’s Recollection,” 32–33.

11. David Whitmer, interview by the *St. Louis Republican*, July 16, 1884, as cited in Lyndon W. Cook, ed., *David Whitmer Interviews: A Restoration Witness* (Orem, Utah: Grandin Book, 1991), 150.

12. “Lucy Mack Smith History, 1845,” 111–17. Among the places Joseph Smith hid the plates from those intent on seizing them was beneath the floor of the local cooper’s shop. Martin Harris remembered Joseph Smith saying an angel warned him when the plates were no longer safe underneath the floor. See [Joel Tiffany], “Mormonism—No. II,” *Tiffany’s Monthly* 5 (August 1859): 167.

13. Tiffany, “Mormonism,” 169.

14. Tiffany, “Mormonism,” 164.



## 15. JUNE–JULY 1828

Moroni took the Urim and Thummim from Joseph Smith. Main source: Joseph Smith (1839).<sup>15</sup>

## 16. JUNE–JULY 1828

Moroni returned the Urim and Thummim to Joseph Smith. Main source: Joseph Smith (1839).<sup>16</sup>

## 17. SUMMER 1828

Moroni took the plates and, again, the Urim and Thummim from Joseph Smith. Main source: Joseph Smith (1839).<sup>17</sup>

## 18A–18I. SEPTEMBER 22, 1828

Moroni returned the plates and the Urim and Thummim, through which at least nine revelations were seen. Main source: Lucy Mack Smith (1844–45).<sup>18</sup>

## 19. MAY 15, 1829

John the Baptist appeared to Joseph Smith and Oliver Cowdery. Main source: Joseph Smith (1839).<sup>19</sup>

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15. “History, circa June 1839–circa 1841 [Draft 2],” 10; Davidson and others, *Histories, Volume 1*, 246; *History of the Church*, 1:21–22. This vision is implied; Joseph said he was required to give the plates up “in consequence of my having wearied the Lord in asking for the privilege of letting Martin Harris take the writings.”

16. “History, circa June 1839–circa 1841 [Draft 2],” 10; Davidson and others, *Histories, Volume 1*, 246; *History of the Church*, 1:21–22.

17. “History, circa June 1839–circa 1841 [Draft 2],” 11; Davidson and others, *Histories, Volume 1*, 252; *History of the Church*, 1:23; “Lucy Mack Smith History, 1844–1845,” book 7, p. 9.

18. “Lucy Mack Smith History, 1844–1845,” book 7, p. 9; “History, circa June 1839–circa 1841 [Draft 2],” 11; Davidson and others, *Histories, Volume 1*, 252; *History of the Church*, 1:23. From July 1828 to June 1829, Joseph Smith received at least nine revelations from the Urim and Thummim (D&C 3, 6, 7, 10, 11, 14, 15, 16, 17).

19. “History, circa June 1839–circa 1841 [Draft 2],” 17–18; Davidson and others, *Histories, Volume 1*, 294; Joseph Smith—History 1:68–73. See also Doctrine and Covenants 13; 27:7–8. All presently known primary source accounts of this event are published in Brian Q. Cannon and BYU Studies Staff, “Priesthood



20. CIRCA MAY–JUNE 1829

Satan appeared to Joseph Smith as an angel of light. Main source: Joseph Smith (1842).<sup>20</sup>

21. CIRCA MAY–JUNE 1829

Peter, James, and John appeared to Joseph Smith and Oliver Cowdery. Main source: Joseph Smith (1830).<sup>21</sup>

22. MAY–JUNE 1829

Joseph Smith saw David Whitmer en route from Fayette, New York, to Harmony, Pennsylvania. Main source: David Whitmer (1884).<sup>22</sup>

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Restoration Documents,” *BYU Studies* 35, no. 4 (1995–96): 175–96, reprinted herein as “The Earliest Accounts of the Restoration of the Priesthood.”

20. “Journal, December 1841–December 1842,” 200, Church History Library, available on Church Historian’s Press, *The Joseph Smith Papers*, <http://www.josephsmithpapers.org/paper-summary/journal-december-1841-december-1842/77>; Andrew H. Hedges, Alex D. Smith, and Richard Lloyd Anderson, eds., *Journals, Volume 2: December 1841–April 1843*, vol. 2 of the Journals series of *The Joseph Smith Papers*, ed. Dean C. Jessee, Ronald K. Esplin, and Richard Lyman Bushman (Salt Lake City: Church Historian’s Press, 2011), 149; Doctrine and Covenants 128:20. The date of the vision assumes the contiguity of Satan’s appearance with the appearance of Peter, James, and John, listed in this verse of scripture, and the placement of both events in Pennsylvania. See also note 6. The import of the Melchizedek Priesthood would seem to warrant some resistance from Satan, as was the case with the First Vision.

21. “Doctrine and Covenants, 1835,” section 50, p. 180, available on Church Historian’s Press, *The Joseph Smith Papers*, <http://www.josephsmithpapers.org/paper-summary/doctrine-and-covenants-1835/188>; Doctrine and Covenants 27:12–13. See also Joseph Smith—History 1:72 and Doctrine and Covenants 128:20. All presently known primary source accounts of this event are published in this volume in Cannon and BYU Studies Staff, “Earliest Accounts of the Restoration of the Priesthood.” For a discussion of the May–June 1829 date, see Larry C. Porter, “The Whitmer Log Home: Cradle of Mormonism,” *Religious Educator* 12, no. 3 (2011): 177–20; Larry C. Porter, “The Restoration of the Aaronic and Melchizedek Priesthoods,” *Ensign* 26 (December 1996): 30–47; and Larry C. Porter, “The Restoration of the Priesthood,” *Religious Studies Center Newsletter* 9, no. 3 (May 3, 1995): 1–12.

22. David Whitmer, interview by James H. Hart, March 10, 1884, in Cook, *David Whitmer Interviews*, 123. See also Cook, *David Whitmer Interviews*, 27, 41, 48–49, 114–15, 191, 213, 215.

## 23. MAY–JUNE 1829

Joseph Smith gave the plates to Moroni before proceeding to Fayette, New York. Main source: Lucy Mack Smith (1844–45).<sup>23</sup>

## 24. MAY–JUNE 1829

Joseph Smith, Oliver Cowdery, and David Whitmer saw Moroni along the road to Fayette, New York. Main source: David Whitmer (1886).<sup>24</sup>

## 25. MAY–JUNE 1829

Joseph Smith received the plates from Moroni after arriving in Fayette, New York. Main source: Lucy Mack Smith (1844–45).<sup>25</sup>

## 26. JUNE 1829

Joseph Smith, Oliver Cowdery, and David Whitmer saw an angel who showed them the plates and other sacred relics. Main source: Joseph Smith (1839).<sup>26</sup>

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23. “Lucy Mack Smith History, 1844–1845,” book 8, p. 10. Although Lucy did not name the angel, David Whitmer identified him as Moroni. See Cook, *David Whitmer Interviews*, 50, 181–82. David said the translation in Fayette occupied “about one month,” beginning on June 1, 1829, placing Moroni’s appearance around this date. Cook, *David Whitmer Interviews*, 62.

24. David Whitmer, interview by Edward Stevenson, February 9, 1886, in Cook, *David Whitmer Interviews*, 180–82. For other Whitmer accounts of this event, see Cook, *David Whitmer Interviews*, 13, 27, 41–42, 49–50, 213–16.

25. “Lucy Mack Smith History, 1844–1845,” book 8, p. 10.

26. “History, circa June 1839–circa 1841 [Draft 2],” 24–25; Davidson and others, *Histories, Volume 1*, 316–20; *History of the Church*, 1:54–55. See also Doctrine and Covenants 20:10; 128:20. Oliver Cowdery and David Whitmer testified of the vision in “The Testimony of Three Witnesses,” which appeared in the first edition of the Book of Mormon (1830) and in every edition thereafter. For David Whitmer’s testimony of the vision, see Cook, *David Whitmer Interviews*, 11, 15, 18–20, 25–26, 40–41, 63, 75–76, 86–87, 127, 166, 175–76, 181, 192–93, 197–98, 213, 229, 250–51. This vision was used by participants as a missionary tool to help convince listeners of the divinity of the Book of Mormon. William McLellin first heard the gospel preached in 1831 near Paris, Illinois, when David Whitmer “bore testimony to having seen an Holy Angel who had made known the truth of this record to him.” Jan Shipps and John W. Welch, eds., *The Journals of William E. McLellin, 1831–1836* (Provo, Utah: BYU Studies; Urbana: University of Illinois Press, 1994), 29.

## 27. JUNE 1829

Joseph Smith and Martin Harris saw an angel who showed them the plates and other sacred relics. Main source: Joseph Smith (1839).<sup>27</sup>

## 28. JUNE 1829

Moroni delivered the plates so that Joseph could show them to the Eight Witnesses. Main source: Lucy Mack Smith (1844–45).<sup>28</sup>

## 29. CIRCA JUNE 1829

Joseph Smith returned the plates to the angel. Main source: Lucy Mack Smith (1844–45).<sup>29</sup>

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27. “History, circa June 1839–circa 1841 [Draft 2],” 25; Davidson and others, *Histories, Volume 1*, 320; *History of the Church*, 1:55. See also Doctrine and Covenants 20:8–10; 128:20; and Cook, *David Whitmer Interviews*, 21, 64, 76. As one of the Three Witnesses, Martin Harris testified of this vision in “The Testimony of Three Witnesses,” printed in all editions of the Book of Mormon. Joseph Smith’s exultation immediately after his vision with the Three Witnesses is recorded in “Lucy Mack Smith History, 1844–1845,” book 8, p. 11.

28. “Lucy Mack Smith History, 1844–1845,” book 9, p. 1. Lucy said the site where the Eight Witnesses saw the plates was “a little grove where it was customary for the family to offer up their secret prayers.” Joseph went there because he “had been instructed” that “the plates would be carried there by one of the ancient Nephites.”

29. “Lucy Mack Smith History, 1844–1845,” book 9, p. 2. Lucy placed the timing of this meeting after the Eight Witnesses had handled the plates and had “returned to the house.” More descriptions of this vision can be found in Brigham Young, in *Journal of Discourses*, 19:38 (June 17, 1877); Wilford Woodruff, *Wilford Woodruff’s Journal, 1833–1898, Typescript*, ed. Scott G. Kenney, 9 vols. (Midvale, Utah: Signature Book, 1983–84), 6:508–9 (December 11, 1869). Heber C. Kimball called Joseph and Oliver’s experience a “vision” in which they “went into a cave in the hill Cumorah.” Heber C. Kimball, in *Journal of Discourses*, 4:105 (September 28, 1856). Oliver Cowdery’s brother-in-law David Whitmer heard Oliver recount his experience in the cave. P. Wilhelm Poulson asked David in 1878 where the plates were then, and David told him they were “in a cave, where the angel has hidden them up till the time arrives when the plates, which are sealed, shall be translated.” Cook, *David Whitmer Interviews*, 22. See also Edward Stevenson, *Reminiscences of Joseph the Prophet and the Coming Forth of the Book of Mormon* (Salt Lake City: By the author, 1893), 14–15, available on *Internet Archive*, <https://archive.org/stream/reminiscencesofj00stev#page/n17/>

## 30. AUGUST 1830

Joseph Smith received a revelation on the sacrament from a heavenly messenger. Main source: Joseph Smith (1839).<sup>30</sup>

## 31. JANUARY 1831

Joseph Smith and others saw by vision the growth of the Church. Main source: Sidney Rigdon (1844).<sup>31</sup>

## 32. JANUARY 1831

Joseph Smith saw Newel K. Whitney in vision. Main source: Orson F. Whitney (1885).<sup>32</sup>

## 33. JUNE 3–6, 1831

Joseph Smith saw God and Jesus Christ. Main source: Levi W. Hancock (before 1883).<sup>33</sup>

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mode/2up; and William H. Dame, Journal, January 14, 1855, typescript, L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University, Provo, Utah.

30. “History, circa June–October 1839 [Draft 1],” 23, Church History Library, available on Church Historian’s Press, *The Joseph Smith Papers*, <http://www.josephsmithpapers.org/paper-summary/history-circa-june-october-1839-draft-1/23>; Davidson and others, *Histories, Volume 1*, 428; *History of the Church*, 1:106. See also Doctrine and Covenants 27:1–4. Joseph said the “first paragraph” of the revelation now canonized as Doctrine and Covenants 27 was received “at this time,” that is, at the time the angel appeared in August 1830, near Harmony, Pennsylvania. The remainder of the revelation was received a month later. See Robert J. Woodford, “The Historical Development of the Doctrine and Covenants,” 3 vols. (Ph.D. diss., Brigham Young University, 1974), 1:393–94.

31. Sidney Rigdon, in General Church Minutes, April 6, 1844, Church History Library; “History, 1838–1856, Volume E-1,” 1952; *History of the Church*, 6:289.

32. O. F. Whitney, “Newel K. Whitney,” *Contributor* 6 (January 1885): 125, available on *Internet Archive*, <https://archive.org/stream/contributor0604eng#page/124/mode/2up>; *History of the Church*, 1:146n.

33. Levi Hancock, “Diary of Levi W. Hancock,” typescript, 48, Perry Special Collections.

### 34. JUNE 1831

By heavenly vision, Joseph Smith was commanded to travel to western Missouri and there designate the location for a temple and central gathering place of Zion. Main source: Joseph Smith (1835).<sup>34</sup>

### 35. JULY 1831

Joseph Smith and others were shown where the temple at Independence and the city of Zion would be located. Main source: Joseph Smith (1835).<sup>35</sup>

### 36. 1831

Joseph Smith identified the presence of Jesus Christ in a meeting of the Saints. Main source: Mary Elizabeth Rollins Lightner (1905).<sup>36</sup>

### 37. FEBRUARY 16, 1832

Joseph Smith and Sidney Rigdon saw the Son of Man on the right hand of God, events in the premortal life, and postmortal glories. Main source: Joseph Smith (1832).<sup>37</sup>

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34. Joseph Smith Jr., "To the Elders of the Church of Latter Day Saints," *Messenger and Advocate* 1 (September 1835): 179; *History of the Church*, 2:254. Joseph departed Kirtland for Missouri on June 19, 1831, after receiving a revelation on June 6 commanding him and Sidney Rigdon to "Journey to the land of Missorie" where "the land of your inheritance" should be revealed to them. "Revelation Book 1," 87, Church History Library, available on Church Historian's Press, *The Joseph Smith Papers*, <http://www.josephsmithpapers.org/paper-summary/revelation-book-1/73>; Robin Scott Jensen, Robert J. Woodford, and Steven C. Harper, eds., *Revelations and Translations, Volume 1: Manuscript Revelation Books*, vol. 1 of the Revelations and Translations series of *The Joseph Smith Papers*, ed. Dean C. Jessee, Ronald K. Esplin, and Richard Lyman Bushman (Salt Lake City: Church Historian's Press, 2011), 113–14; *History of the Church*, 1:177, 188; Doctrine and Covenants 52:3, 5. Joseph did not indicate whether this June 6 revelation is the same June vision mentioned in his 1835 letter to the elders.

35. Smith, "To the Elders," 179; *History of the Church*, 2:254. See also Doctrine and Covenants 52:3–5; 57:1–3.

36. Mary Elizabeth Rollins Lightner, in Karl Ricks Anderson, *Joseph Smith's Kirtland: Eyewitness Accounts* (Salt Lake City: Deseret Book, 1989), 112–13.

37. "Revelation Book 2," 11, Church History Library, available on Church Historian's Press, *The Joseph Smith Papers*, <http://www.josephsmithpapers.org/paper-summary/revelation-book-2/11>; Jensen, Woodford, and Harper, *Revelations and Translations, Volume 1*, 314–26; Doctrine and Covenants 76. Of this vision Joseph

## 38. MAY–JUNE 1832

Joseph Smith was shown the mode of travel he and Newel K. Whitney would take after leaving Greenville, Indiana. Main source: Joseph Smith (1839).<sup>38</sup>

## 39. MARCH 18, 1833

Joseph Smith identified the physical presence of God the Father and Jesus Christ in the School of the Prophets. Main source: Zebedee Coltrin (1883).<sup>39</sup>

## 40. JUNE 1833

Joseph Smith, Frederick G. Williams, and Sidney Rigdon viewed the plan for the Kirtland Temple. Main source: Truman O. Angell (1885).<sup>40</sup>

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later said: “I could explain a hundred fold more than I ever have, of the glories of the Kingdoms manifested to me in the vision, were I permitted, and were the people prepared to receive it.” “History, 1838–1856, Volume D-1 [1 August 1842–1 July 1843],” 1556, Church History Library, available on Church Historian’s Press, *The Joseph Smith Papers*, <http://www.josephsmithpapers.org/paper-summary/history-1838-1856-volume-d-1-1-august-1842-1-july-1843/199>; *History of the Church*, 5:402. Philo Dibble was present when Joseph and Sidney had the vision and later recounted the event in “Recollections of the Prophet Joseph Smith,” *Juvenile Instructor* 27 (May 15, 1892): 303–4, available on *Internet Archive*, <https://archive.org/stream/juvenileinstruct2710geor#page/302/mode/2up>.

38. “History, 1838–1856, Volume A-1 [23 December 1805–30 August 1834],” 215, Church History Library, available on Church Historian’s Press, *The Joseph Smith Papers*, <http://www.josephsmithpapers.org/paper-summary/history-1838-1856-volume-a-1-23-december-1805-30-august-1834/221>; *History of the Church*, 1:272.

39. Zebedee Coltrin, in “Salt Lake School of the Prophets Minute Book, 1883,” October 3, 1883, typescript, 56–57, Perry Special Collections. See also Zebedee Coltrin, in Utah Stake Minutes, Spanish Fork High Priest’s Quorum, February 5, 1870, Church History Library; “Minute Book 1” [Kirtland High Council Minutes], 17 (March 18, 1833), Church History Library, available on Church Historian’s Press, *The Joseph Smith Papers*, <http://www.josephsmithpapers.org/paper-summary/minute-book-1/21>; Gerrit J. Dirkmaat and others, eds., *Documents, Volume 3: February 1833–March 1834*, vol. 3 of the Documents series of *The Joseph Smith Papers*, ed. Ronald K. Esplin and Matthew J. Grow (Salt Lake City: Church Historian’s Press, 2014), 42; “History, 1838–1856, Volume A-1,” 281; and *History of the Church*, 1:334–35.

40. Truman O. Angell to John Taylor and Council, March 11, 1885, John Taylor Presidential Papers, Church History Library. Angell, who did much of the interior work on the Kirtland Temple, was informed by Frederick G. Williams,



41. DECEMBER 18, 1833

Joseph Smith saw Jehovah appear to Adam at Adam-ondi-Ahman. Main source: Patriarchal Blessing Book/Oliver Cowdery (1833).<sup>41</sup>

42. CIRCA FEBRUARY 1834

Joseph Smith saw the pattern and organization of Church councils. Main source: Joseph Smith (1834).<sup>42</sup>

43. APRIL 18, 1834

Joseph Smith, Oliver Cowdery, and Zebedee Coltrin saw Adam and Eve. Main source: Zebedee Coltrin (1870).<sup>43</sup>

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a member of the First Presidency and a participant in the vision. The First Presidency was given the vision in accordance with a promise given on June 1, 1833: "Let [the house] be built after the manner which I shall show unto three of you." "Revelation Book 2," 60; D&C 95:14; see also D&C 94:1–2. Orson Pratt confirmed that the plan came through a vision. *Journal of Discourses*, 13:357 (May 5, 1870); 14:273 (April 9, 1871). For more on the design of the Kirtland Temple, see Elwin C. Robison, *The First Mormon Temple: Design, Construction, and Historic Context of the Kirtland Temple* (Provo, Utah: Brigham Young University Press, 1997), 7–25.

41. Patriarchal Blessing Book 1 (1835), 9, Church History Library, available as "Blessing to Joseph Smith Sr. and Lucy Mack Smith, between circa 15 and 28 September 1835," on Church Historian's Press, *The Joseph Smith Papers*, <http://www.josephsmithpapers.org/paper-summary/blessing-to-joseph-smith-sr-and-lucy-mack-smith-between-circa-15-and-28-september-1835/1>; and Joseph Fielding Smith, *Life of Joseph F. Smith, Sixth President of The Church of Jesus Christ of Latter-day Saints* (Salt Lake City: Deseret News Press, 1938), 34–35. The blessing is signed "Oliver Cowdery, Clerk and Recorder."

42. "Minute Book 1," 29–30 (February 17, 1834); Dirkmaat and others, *Documents, Volume 3*, 437. See also "Minute Book 1," 27–28 (February 12, 1834); Dirkmaat and others, *Documents, Volume 3*, 429; "Minute Book 2" [Far West Record], 43 (July 3, 1834), Church History Library, available on Church Historian's Press, *The Joseph Smith Papers*, <http://www.josephsmithpapers.org/paper-summary/minute-book-2/45>; Matthew C. Godfrey and others, eds., *Documents, Volume 4: April 1834–September 1835*, vol. 4 of the Documents series of *The Joseph Smith Papers*, ed. Ronald K. Esplin, Matthew J. Grow, and Matthew C. Godfrey (Salt Lake City: Church Historian's Press, 2016), 90; *History of the Church*, 2:25–26, 122–24.

43. Zebedee Coltrin, in Utah Stake Minutes, Spanish Fork High Priest's Quorum, February 5, 1870, Church History Library. See also *History of the Church*, 2:50.



## 44. MAY–JUNE 1834

Joseph Smith saw land passed over by Zion’s Camp in a high state of cultivation. Main source: Nathan Tanner (1884).<sup>44</sup>

## 45. JUNE 1834

By vision, Joseph Smith was taught about Zelph, a Lamanite warrior. Main source: Wilford Woodruff (1834).<sup>45</sup>

## 46. CIRCA FEBRUARY 1835

Joseph Smith saw the postmortal condition of those who died in Zion’s Camp and the order of the priesthood. Main source: Joseph Smith (1835).<sup>46</sup>

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44. Nathan Tanner, “Reminiscences,” in George S. Tanner, *John Tanner and His Family* (Salt Lake City: Publishers Press, 1974), 382.

45. Woodruff, *Journal*, 1:10 (June 1834). See also “History, 1838–1856, Volume A-1,” 482–83; *History of the Church*, 2:79–80. This vision came after the Prophet and the other members of Zion’s Camp, including Woodruff, marching to Missouri, unearthed human remains from a burial mound located in Pike County, Ohio. For additional accounts of the vision, see Kenneth W. Godfrey, “The Zelph Story,” *BYU Studies* 29, no. 2 (1989): 31–56.

46. “History, 1838–1856, volume B-1 [1 September 1834–2 November 1838],” 564, Church History Library, available on Church Historian’s Press, *The Joseph Smith Papers*, <http://www.josephsmithpapers.org/paper-summary/history-1838-1856-volume-b-1-1-september-1834-2-november-1838/18>; *History of the Church*, 2:181–82. See also Doctrine and Covenants 107:93–97. Joseph Young recalled hearing Joseph Smith discuss this vision on February 8, 1835. “I have seen those men who died of the cholera in our camp,” Joseph Smith told Young and his brother, Brigham. “At this relation he [Joseph Smith] wept, and for some time could not speak,” said Joseph Young. When the Prophet regained his composure, Joseph Young believed the Prophet picked up where he left off, again relaying information he had received in vision. Addressing himself to Brigham, Joseph Smith continued: “I wish you to notify all the brethren living in the branches, within a reasonable distance from this place, to meet at a general conference on Saturday next.” The Prophet then told Brigham Young that he would be one of twelve special witnesses—the Quorum of the Twelve Apostles—who would be called at the conference to “open the door of the Gospel to foreign nations.” To Joseph Young the Prophet said, “The Lord has made you President of the Seventies.” *History of the Church*, 2:181n. See also Parley P. Pratt Jr., ed., *The Autobiography of Parley P. Pratt*, 4th ed. (Salt Lake City: Deseret Book, 1985), 97.

47. CIRCA 1835

Joseph Smith saw Christian martyrs' condition. Main source: Edward Stevenson (1893).<sup>47</sup>

48. JANUARY 21, 1836

Joseph Smith saw the celestial kingdom, some of its inhabitants, the Twelve in foreign lands, the Savior standing in their midst, the redemption of Zion, and many other things that the tongue of man cannot fully describe. Main source: Joseph Smith (1836).<sup>48</sup>

49. JANUARY 22–23, 1836

Visions of God attended Joseph Smith through the night. Main source: Joseph Smith (1836).<sup>49</sup>

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47. Stevenson, *Reminiscences of Joseph*, 6.

48. "Journal, 1835–1836," 136–39, Church History Library, available on Church Historian's Press, *The Joseph Smith Papers*, <http://www.josephsmithpapers.org/paper-summary/journal-1835-1836/137>; Dean C. Jessee, Mark Ashurst-McGee, and Richard L. Jensen, eds., *Journals, Volume 1: 1832–1839*, vol. 1 of the Journals series of *The Joseph Smith Papers*, ed. Dean C. Jessee, Ronald K. Esplin, and Richard Lyman Bushman (Salt Lake City: Church Historian's Press, 2008), 167–70; *History of the Church*, 2:380–82. Heber C. Kimball said Joseph saw "Father Adam" admit people one by one through the "gate of the Celestial City" and thereafter "conduct them to the throne" where "they were crowned Kings and Priests of God." Heber C. Kimball, in *Journal of Discourses*, 9:41 (March 17, 1861). See also Orson F. Whitney, *Life of Heber C. Kimball, an Apostle* (Salt Lake City: Kimball Family, 1888), 106, available on *Internet Archive*, <https://archive.org/stream/lifeofheberckimb00whitrich#page/106/mode/2up>. According to Joseph's journal for this period, others were present when Joseph had his vision, and some of them also had visions of the Savior and others. "Journal, 1835–1836," 138–39; Jessee, Ashurst-McGee, and Jensen, *Journals, Volume 1*, 170; see also Oliver Cowdery, *Diary, January–March 1836*, MS 3429, Church History Library, available on *Church History Library*, [https://dcms.lds.org/delivery/DeliveryManagerServlet?dps\\_pid=IE4802683](https://dcms.lds.org/delivery/DeliveryManagerServlet?dps_pid=IE4802683), image 11, published in Leonard J. Arrington, "Oliver Cowdery's Kirtland, Ohio, 'Sketch Book,'" *BYU Studies* 12, no. 4 (1972): 419.

49. "Journal, 1835–1836," 141; Jessee, Ashurst-McGee, and Jensen, *Journals, Volume 1*, 172; *History of the Church*, 2:383.

## 50. JANUARY 28, 1836

Joseph Smith saw a glorious vision in the Kirtland Temple. Main source: Joseph Smith (1836).<sup>50</sup>

## 51. JANUARY 28–29, 1836

Visions of the Lord attended Joseph Smith through the night. Main source: Joseph Smith (1836).<sup>51</sup>

## 52. MARCH 27, 1836

Joseph Smith beheld the Savior and many angels in the Kirtland Temple. Main source: Joseph Smith (1836).<sup>52</sup>

## 53. CIRCA MARCH 30, 1836

Joseph Smith saw John the Beloved in the Kirtland Temple. Main source: Heber C. Kimball (before 1888).<sup>53</sup>

## 54. APRIL 3, 1836

Joseph Smith and Oliver Cowdery saw Jesus Christ, Moses, Elijah, and Elias in the Kirtland Temple. Main source: Joseph Smith (1836).<sup>54</sup>

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50. “Journal, 1835–1836,” 144; Jessee, Ashurst-McGee, and Jensen, *Journals, Volume 1*, 174–75; *History of the Church*, 2:387. Immediately before Joseph’s vision, Zebedee Coltrin, one of the Seven Presidents of Seventy, saw the Savior “extended before him as upon the cross.” See also Harrison Burgess, “Sketch of a Well-Spent Life,” in *Labors in the Vineyard: Twelfth Book of the Faith-Promoting Series* (Salt Lake City: Juvenile Instructor Office, 1884), 67, available on *Internet Archive*, <https://archive.org/stream/laborsinvineyard00salt#page/66/mode/2up>. Burgess, writing years later, dated this vision to 1835. But the events Burgess described happened on January 28, 1836, according to Joseph Smith’s journal.

51. “Journal, 1835–1836,” 144; Jessee, Ashurst-McGee, and Jensen, *Journals, Volume 1*, 175; *History of the Church*, 2:387.

52. “Journal, 1835–1836,” 184; Jessee, Ashurst-McGee, and Jensen, *Journals, Volume 1*, 210, “History, 1838–1856, Volume B-1,” 3 [addenda], note J; *History of the Church*, 2:428. See also Whitney, *Life of Heber C. Kimball*, 103.

53. Whitney, *Life of Heber C. Kimball*, 104. See also “Journal, 1835–1836,” 189; Jessee, Ashurst-McGee, and Jensen, *Journals, Volume 1*, 215–16; *History of the Church*, 2:432.

54. “Journal, 1835–1836,” 191–93; Jessee, Ashurst-McGee, and Jensen, *Journals, Volume 1*, 219–222; *History of the Church*, 2:435.

55. APRIL–MAY 1836

Joseph Smith saw Frederick G. Williams's daughter and her family en route to Missouri. Main source: Caroline Barnes Crosby (before 1885).<sup>55</sup>

56. APRIL 6, 1837

Joseph Smith saw the future of Kirtland. Main source: Wilford Woodruff (1837).<sup>56</sup>

57. SUMMER 1837

Joseph Smith was blessed with glorious visions during an illness. Main source: Mary Fielding (1837).<sup>57</sup>

58. SEPTEMBER 1837

Joseph Smith was shown in vision the enlargement of Zion's borders. Main source: Mary Fielding (1837).<sup>58</sup>

59. MARCH 1838

Joseph Smith saw William Marks carried away by an angel. Main source: Joseph Smith (1838).<sup>59</sup>

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55. Caroline Barnes Crosby, *Memoirs*, as cited in Kenneth W. Godfrey, Audrey M. Godfrey, and Jill Mulvay Derr, eds., *Women's Voices: An Untold History of the Latter-day Saints, 1830–1900* (Salt Lake City: Deseret Book, 1982), 51.

56. Woodruff, *Journal*, 1:134 (April 6, 1837).

57. Mary Fielding to Mercy Thompson, July 1837, as cited in Dean C. Jessee, "The Spirituality of Joseph Smith," *Ensign* 8 (September 1978): 20, available as "Mary Fielding Smith Letters to Mercy F. Thompson, 1833–1848," *Church History Library*, [https://dcms.lds.org/delivery/DeliveryManagerServlet?dps\\_pid=IE3867933](https://dcms.lds.org/delivery/DeliveryManagerServlet?dps_pid=IE3867933), images 9–10.

58. Mary Fielding to Mercy Thompson and Robert Thompson, October 7, 1837, as cited in Godfrey, Godfrey, and Derr, *Women's Voices*, 67–68, available in "Mary Fielding Smith Letters to Mercy F. Thompson," images 24–27. In the letter, Fielding dated Joseph's vision to "soon before" his departure from Kirtland. He departed on September 27, 1836. "History, 1838–1856, Volume B-1," 228; *History of the Church*, 2:518.

59. "Journal, March–September 1838," 25–26, Church History Library, available on Church Historian's Press, *The Joseph Smith Papers*, <http://www.josephsmithpapers.org/paper-summary/journal-march-september-1838/11>; Jessee, Ashurst-McGee, and Jensen, *Journals, Volume 1*, 247; *History of the Church*,

## 60. MARCH–OCTOBER 1838

Joseph Smith saw Satan face to face. Main source: Heber C. Kimball (before 1869).<sup>60</sup>

## 61. BEFORE 1839

Joseph Smith was shown the pattern for the temple in Far West, Missouri. Main source: Thomas B. Marsh (1838).<sup>61</sup>

## 62. APRIL 11–12, 1839

Joseph Smith saw the means of escape from Liberty Jail and danger awaiting Stephen Markham. Main source: Joseph Smith (1845).<sup>62</sup>

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3:10–12. Joseph described the vision in a letter dated March 29, 1838, written from Far West, to Marks and his counselors in the stake presidency at Kirtland. In the letter, Joseph reported events from January 12, 1836, when he departed from Kirtland, through his arrival in Far West on March 14, to the end of that month. Joseph's statement that the vision took place "while on the road" apparently means during the eight weeks he was traveling from Ohio to Missouri. For dates of Joseph's journey, see "History, 1838–1856, Volume B-1," 780, 784; *History of the Church*, 3:1, 8.

60. Whitney, *Life of Heber C. Kimball*, 269–70. Heber C. Kimball died June 22, 1868.

61. Thomas B. Marsh to Wilford Woodruff, April 30, 1838, Wilford Woodruff Papers, Church History Library; see also Doctrine and Covenants 115:13–16.

62. "History, 1838–1856, Volume C-1 [2 November 1838–31 July 1842]," 918–19, Church History Library, available on Church Historian's Press, *The Joseph Smith Papers*, <http://www.josephsmithpapers.org/paper-summary/history-1838-1856-volume-c-1-2-november-1838-31-july-1842/100>; *History of the Church*, 3:316. By the time Joseph Smith was martyred, Willard Richards had written Joseph's history, under the Prophet's direction, through August 5, 1838. From that point, Thomas Bullock resumed the writing of the history in February 1845, and within two months he had completed through the year 1839. See Dean C. Jessee, "The Writing of Joseph Smith's History," *BYU Studies* 11, no. 4 (1971): 466–67. Bullock, who was not present with Joseph Smith at Liberty Jail or at the trial that immediately followed, relied on the testimonies of those who were—including Stephen Markham, the Prophet's bodyguard. Markham, present with the Prophet the first few days of the trial, April 9–12, 1839, informs Bullock's writing of Joseph's history for this time period. For evidence of this, see "History, 1838–1856, Volume C-1," 914–21; *History of the Church*, 3:309–19.

### 63. BEFORE JULY 2, 1839

Joseph Smith saw persecutions and judgments that would occur prior to the Second Coming. Main source: Joseph Smith (1845).<sup>63</sup>

### 64. BEFORE MARCH 4, 1840

By the visions of the Almighty, Joseph Smith saw the end of the United States if she disregards the cries of virtuous citizens. Main source: Joseph Smith (1845).<sup>64</sup>

### 65. AUGUST 6, 1842

Joseph gazed upon the valleys of the Rocky Mountains. Main source: Anson Call (c. 1854).<sup>65</sup>

### 66. AUGUST 15–16, 1842

Through dream and vision, Joseph was persuaded against traveling to the “Pine country.” Main source: Joseph Smith (1842).<sup>66</sup>

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63. “History, 1838–1856, Volume C-1,” 13 [addenda]; *History of the Church*, 3:391. Joseph mentioned the vision in a discourse dated July 2, 1839. The account in Joseph’s history was written by Thomas Bullock in 1845. See Jessee, “Joseph Smith’s History,” 467. Wilford Woodruff’s account of this discourse was not, apparently, the only source Bullock used in his compilation. Compare the account in “History, 1838–1856, Volume C-1,” 9–14 [addenda], with Andrew F. Ehat and Lyndon W. Cook, comps. and eds., *The Words of Joseph Smith: The Contemporary Accounts of the Nauvoo Discourses of the Prophet Joseph* (Orem, Utah: Grandin Book, 1991), 6–8.

64. “History, 1838–1856, Volume C-1,” 1023; *History of the Church*, 4:89. On March 4, 1840, Joseph returned to Nauvoo from Washington, D.C., after seeking unsuccessfully to obtain redress from President Martin Van Buren for losses the Saints suffered in Missouri. Thomas Bullock wrote this portion of the history in 1845. See Jessee, “Joseph Smith’s History,” 467.

65. Anson Call, Statement [c. 1854], Church History Library, available on *Church History Library*, [https://dcms.lds.org/delivery/DeliveryManagerServlet?dps\\_pid=IE6112345](https://dcms.lds.org/delivery/DeliveryManagerServlet?dps_pid=IE6112345); Anson Call, *Autobiography and Journal*, 22, Church History Library. See also *History of the Church*, 5:85n–86n; Brigham Young, in *Journal of Discourses*, 3:257–58 (March 16, 1856).

66. “Journal, December 1841–December 1842,” 174; Hedges, Smith, and Anderson, *Journals, Volume 2*, 108; *History of the Church*, 5:104. In a letter he wrote to Emma Smith while in exile from his enemies, Joseph mentioned the dream and vision. The “Pine country” was probably Joseph’s term for the region



## 67A–67C. BEFORE 1843

At least three times since 1834, an angel appeared to Joseph Smith and commanded him to enter into the practice of plural marriage. Main source: Joseph B. Noble (1869).<sup>67</sup>

## 68. BEFORE JANUARY 20, 1843

Joseph Smith dreamed that he was in the Illinois statehouse among enemies. Main source: Joseph Smith (1845–46).<sup>68</sup>

## 69. BEFORE APRIL 16, 1843

Joseph Smith saw in vision the resurrection of the dead. Main source: Wilford Woodruff (1843).<sup>69</sup>

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along the Black River of Wisconsin where the Saints obtained lumber for the Nauvoo Temple. See Dennis Rowley, “The Mormon Experience in the Wisconsin Pineries, 1841–1845,” *BYU Studies* 32, nos. 1–2 (1992): 119–48.

67. Joseph B. Noble [1869] and Mary Elizabeth Rollins Lightner [1905], as cited in Danel W. Bachman, “A Study of the Mormon Practice of Plural Marriage before the Death of Joseph Smith” (master’s thesis, Purdue University, 1975), 74. See also Eliza R. Snow Smith, *Biography and Family Record of Lorenzo Snow, One of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints* (Salt Lake City: Deseret News, 1884), 69–70; Benjamin F. Johnson to George F. Gibbs, April–October 1903, in E. Dale LeBaron, *Benjamin F. Johnson: Friend to the Prophets* (Provo, Utah: Grandin Book, 1997), 227.

68. “Journal, December 1842–June 1844; Book 1, 21 December 1842–10 March 1843,” 141–43, Church History Library, available on Church Historian’s Press, *The Joseph Smith Papers*, <http://www.josephsmithpapers.org/paper-summary/journal-december-1842-june-1844-book-1-21-december-1842-10-march-1843/149>; Hedges, Smith, and Anderson, *Journals, Volume 2*, 247; *History of the Church*, 5:254–55. Willard Richards and Thomas Bullock compiled this portion of the history during the winter months of 1845–46. Jessee, “Joseph Smith’s History,” 468.

69. Woodruff, *Journal*, 2:226–27 (April 16, 1843); “Journal, December 1842–June 1844; Book 2, 10 March 1843–14 July 1843,” 143–45, Church History Library, available on Church Historian’s Press, *The Joseph Smith Papers*, <http://www.josephsmithpapers.org/paper-summary/journal-december-1842-june-1844-book-2-10-march-1843-14-july-1843/153>; Hedges, Smith, and Anderson, *Journals, Volume 2*, 360; *History of the Church*, 5:361–62.



70. BEFORE MAY 19, 1843

Joseph Smith dreamed that writing and compiling the history of the Church must move forward. Main source: Joseph Smith (1854–56).<sup>70</sup>

71. BEFORE FEBRUARY 3, 1844

Joseph Smith saw himself in a dream swimming safely in troubled waters. Main source: Wilford Woodruff (1844).<sup>71</sup>

72. BEFORE FEBRUARY 5, 1844

Joseph Smith saw in vision the pattern for the Nauvoo Temple. Main source: Joseph Smith (1854–56).<sup>72</sup>

73. JUNE 1844

Joseph Smith saw in vision what would happen to the Saints if the *Nauvoo Expositor* press was not destroyed. Main source: George Laub (1845).<sup>73</sup>

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70. "History, 1838–1856, Volume D-1," 1553; *History of the Church*, 5:394. That portion of the history where Joseph's dream is recorded was completed under the direction of George A. Smith, who began his work on April 10, 1854, and finished in August 1856. Jessee, "Joseph Smith's History," 469–72.

71. Woodruff, *Journal*, 2:346–47 (February 3, 1844); "History, 1838–1856, Volume E-1," 1874–75; *History of the Church*, 6:194–95.

72. "History, 1838–1856, Volume E-1," 1876; *History of the Church*, 6:196–97. Joseph Smith mentions this vision under the date of February 5, 1844, in a conversation with William Weeks, an architect of the Nauvoo Temple. Weeks, who lived in Utah Territory during the time George A. Smith compiled this portion of the history, could have easily supplied Smith with the 1844 conversation. See J. Earl Arrington, "William Weeks, Architect of the Nauvoo Temple," *BYU Studies* 19, no. 3 (1979): 337–59. George A. Smith and Wilford Woodruff said that the clerks and historians who did this work were "eye and ear witnesses of nearly all the transactions recorded," and in cases where they were not, "had access to those who were." Jessee, "Joseph Smith's History," 473. The pretext to Weeks's recollection is a revelation, dated January 19, 1841, in which the Lord promised, "I will show unto my servant Joseph all things pertaining to this house" (D&C 124:42).

73. George Laub, *Journal*, in Eugene England, ed., "George Laub's Nauvoo Journal," *BYU Studies* 18, no. 2 (1978): 160.

74. BEFORE JUNE 13, 1844

Joseph Smith dreamed that he escaped a pit where his enemies had thrown him. Main source: Joseph Smith (1854–56).<sup>74</sup>

75. JUNE 26–27, 1844

Joseph Smith dreamed that his life was threatened. Main source: Joseph Smith (1854–56).<sup>75</sup>

76. DATE UNKNOWN

Joseph Smith saw the common progenitors of several early Church leaders. Main source: Heber C. Kimball (1856).<sup>76</sup>

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74. “History, 1838–1856, Volume F-1 [1 May 1844–8 August 1844],” 94, Church History Library, available on Church Historian’s Press, *The Joseph Smith Papers*, <http://www.josephsmithpapers.org/paper-summary/history-1838-1856-volume-f-1-1-may-1844-8-august-1844/100>; *History of the Church*, 6:461–62.

75. “History, 1838–1856, Volume F-1,” 177–78; *History of the Church*, 6:609–10.

76. Heber C. Kimball, in *Journal of Discourses*, 5:215–16 (September 6, 1856).