

## Comments on Doctrine & Covenants 124

The text of this section is the first documented revelation received at Nauvoo, and is therefore the first formally documented in over two years, the last being July 1838. Excerpts from a letter written while Smith and the other were in Liberty Jail were later excerpted into D&C 121-123. A brief history of intervening events follows:

January 1838	Smith flees Kirtland permanently
March 1838	Smith arrives at Far West
July 1838	Far West conference, D&C 117-120
December 1838	Smith, et al. imprisoned in <a href="#">Liberty Jail</a>
March 1839	Letter written in Liberty Jail (D&C 121-123)
April 1839	Smith, et al., escape from Liberty Jail
May 1839	Smith purchases land at Commerce
July 1839	<a href="#">Mass healing from Malaria</a> at Nauvoo
August 1840	At funeral, Smith preaches <a href="#">baptism for dead</a>
January 1841	D&C 124

This section alternates between [well-structured text and unstructured or loosely structured statements to various individuals](#). When reviewing the text, it is clear that after a tumultuous two years, with Smith physically absent from the ecclesia, the Lord is directly addressing what needs to be done to organize both the ecclesia and the Church and get them back in order.

1 Verily, thus saith the Lord unto you, my servant Joseph Smith, I am well pleased with your offering and acknowledgments, which you have made; for unto this end have I raised you up, that I might show forth my wisdom through the weak things of the earth.

2 Your prayers are acceptable before me; and in answer to them I say unto you, that you are now called immediately to make a solemn proclamation of my gospel, and of this stake which I have planted to be a cornerstone of Zion, which shall be

polished with the refinement which is after the similitude of a palace. 3 This proclamation shall be made to all the kings of the world, to the four corners thereof, to the honorable president-elect, and the high-minded governors of the nation in which you live, and to all the nations of the earth scattered abroad. 4 Let it be written in the spirit of meekness and by the power of the Holy Ghost, which shall be in you at the time of the writing of the same; 5 For it shall be given you by the Holy Ghost to know my will concerning those kings and authorities, even what shall befall them in a time to come. 6 For, behold, I am about to call upon them to give heed to the light and glory of Zion, for the set time has come to favor her.

7 Call ye, therefore, upon them with loud proclamation, and with your testimony, fearing them not, for they are as grass, and all their glory as the flower thereof which soon falleth, that they may be left also without excuse-- 8 And that I may visit them in the day of visitation, when I shall unveil the face of my covering, to appoint the portion of the oppressor among hypocrites, where there is gnashing of teeth, if they reject my servants and my testimony which I have revealed unto them.

9 And again, I will visit and soften their hearts, many of them for your good, that ye may find grace in their eyes, that they may come to the light of truth, and the Gentiles to the exaltation or lifting up of Zion. 10 For the day of my visitation cometh speedily, in an hour when ye think not of; and where shall be the safety of my people, and refuge for those who shall be left of them? 11 Awake, O kings of the earth! Come ye, O, come ye, with your gold and your silver, to the help of my people, to the house of the daughters of Zion.

v1-11 The Lord is pleased with Joseph because he is doing what the Lord wants him to do (v. 1). Now, the Lord wants Joseph to write an inspired proclamation regarding Zion's cause to the leaders of all nations (v. 2-6), and also to make those leaders accountable (v. 7-8). The Lord says He will soften the hearts of the leaders of the earth so His people will have someplace to safely gather to.

This proclamation did not end up being completed until after Smith's death, although there were several stalled attempts to do so.

v7 "they are as grass", worldly power and glory is transient, whereas spiritual power is eternal. The language and symbolism is drawn from Isa. 40:6-8.

v8 They are to warn the rulers of the earth of the imminent Day

of the Lord, and make them accountable, cp D&C 29:8.

v11 Compare v. 26-27.

12 And again, verily I say unto you, let my servant Robert B. Thompson help you to write this proclamation, for I am well pleased with him, and that he should be with you; 13 Let him, therefore, hearken to your counsel, and I will bless him with a multiplicity of blessings; let him be faithful and true in all things from henceforth, and he shall be great in mine eyes; 14 But let him remember that his stewardship will I require at his hands.

15 And again, verily I say unto you, blessed is my servant Hyrum Smith; for I, the Lord, love him because of the integrity of his heart, and because he loveth that which is right before me, saith the Lord.

16 Again, let my servant John C. Bennett help you in your labor in sending my word to the kings and people of the earth, and stand by you, even you my servant Joseph Smith, in the hour of affliction; and his reward shall not fail if he receive counsel. 17 And for his love he shall be great, for he shall be mine if he do this, saith the Lord. I have seen the work which he hath done, which I accept if he continue, and will crown him with blessings and great glory.

18 And again, I say unto you that it is my will that my servant Lyman Wight should continue in preaching for Zion, in the spirit of meekness, confessing me before the world; and I will bear him up as on eagles' wings; and he shall beget glory and honor to himself and unto my name. 19 That when he shall finish his work I may receive him unto myself, even as I did my servant David Patten, who is with me at this time, and also my servant Edward Partridge, and also my aged servant Joseph Smith, Sen., who sitteth with Abraham at his right hand, and blessed and holy is he, for he is mine.

20 And again, verily I say unto you, my servant George Miller is without guile; he may be trusted because of the integrity of his heart; and for the love which he has to my testimony I, the Lord, love him. 21 I therefore say unto you, I seal upon his head the office of a bishopric, like unto my servant Edward Partridge, that he may receive the consecrations of mine house, that he may administer blessings upon the heads of the poor of my people, saith the Lord. Let no man despise my servant George, for he shall honor me.

v12-21 Various callings extended, some of which are to assist Joseph in the proclamation to the leaders of the earth.

22 Let my servant George, and my servant Lyman, and my servant John Snider, and others, build a house unto my name, such a one

as my servant Joseph shall show unto them, upon the place which he shall show unto them also. 23 And it shall be for a house for boarding, a house that strangers may come from afar to lodge therein; therefore let it be a good house, worthy of all acceptation, that the weary traveler may find health and safety while he shall contemplate the word of the Lord; and the corner-stone I have appointed for Zion. 24 This house shall be a healthful habitation if it be built unto my name, and if the governor which shall be appointed unto it shall not suffer any pollution to come upon it. It shall be holy, or the Lord your God will not dwell therein.

v22-24 The Lord instructs them to build a public boarding house. More on this subject is discussed in v. 56-61.

25 And again, verily I say unto you, let all my saints come from afar. 26 And send ye swift messengers, yea, chosen messengers, and say unto them: Come ye, with all your gold, and your silver, and your precious stones, and with all your antiquities; and with all who have knowledge of antiquities, that will come, may come, and bring the box-tree, and the fir-tree, and the pine-tree, together with all the precious trees of the earth; 27 And with iron, with copper, and with brass, and with zinc, and with all your precious things of the earth; and build a house to my name, for the Most High to dwell therein.

28 For there is not a place found on earth that he may come to and restore again that which was lost unto you, or which he hath taken away, even the fulness of the priesthood. 29 For a baptismal font there is not upon the earth, that they, my saints, may be baptized for those who are dead-- 30 For this ordinance belongeth to my house, and cannot be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me. 31 But I command you, all ye my saints, to build a house unto me; and I grant unto you a sufficient time to build a house unto me; and during this time your baptisms shall be acceptable unto me. 32 But behold, at the end of this appointment your baptisms for your dead shall not be acceptable unto me; and if you do not these things at the end of the appointment ye shall be rejected as a church, with your dead, saith the Lord your God. 33 For verily I say unto you, that after you have had sufficient time to build a house to me, wherein the ordinance of baptizing for the dead belongeth, and for which the same was instituted from before the foundation of the world, your baptisms for your dead cannot be acceptable unto me; 34 For therein are the keys of the holy priesthood ordained, that you may receive honor and glory. 35 And after this time, your baptisms for the dead, by those who are scattered abroad, are not acceptable unto me, saith the Lord. 36 For it is ordained that in Zion, and in her stakes, and in Jerusalem, those places which I have appointed for refuge, shall be the

places for your baptisms for your dead.

37 And again, verily I say unto you, how shall your washings be acceptable unto me, except ye perform them in a house which you have built to my name? 38 For, for this cause I commanded Moses that he should build a tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise, that those ordinances might be revealed which had been hid from before the world was. 39 Therefore, verily I say unto you, that your anointings, and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices by the sons of Levi, and for your oracles in your most holy places wherein you receive conversations, and your statutes and judgments, for the beginning of the revelations and foundation of Zion, and for the glory, honor, and endowment of all her municipalities, are ordained by the ordinance of my holy house, which my people are always commanded to build unto my holy name.

40 And verily I say unto you, let this house be built unto my name, that I may reveal mine ordinances therein unto my people; 41 For I deign to reveal unto my church things which have been kept hid from before the foundation of the world, things that pertain to the dispensation of the fulness of times.

v25-41 The Lord tells His people to gather together and bring all of their finest things to build a Temple (v. 25-27). There is presently no proper place to perform baptisms for the dead. Formerly the Lord permitted His people to perform these baptisms outside of a Temple because the people were too poor to build one. But, that is not the case anymore and the Lord will therefore curtail the performance of baptisms outside the Temple (v. 28-36). Additionally, a Temple is necessary more than just baptisms for the dead, they need to perform a whole host of other ordinances which they presently cannot perform because they have no Temple (v. 37-39). The Lord then tells them He wants to reveal things to them which are presently hidden (v. 40-41), but there must be a Temple to do this in.

Joseph commented on the necessity and purpose of gathering the Lord's people as being expressly for the purpose of building and using a Temple:

What was the object of gathering the Jews, or the people of God in any age of the world? ...

The main object was to build unto the Lord a house whereby He could reveal unto His people the ordinances of His house and the glories of His kingdom, and teach the people the way of salvation;

for there are certain ordinances and principles that, when they are taught and practiced, must be done in a place or house built for that purpose.

It was the design of the councils of heaven before the world was, that the principles and laws of the priesthood should be predicated upon the gathering of the people in every age of the world. Jesus did everything to gather the people, and they would not be gathered, and He therefore poured out curses upon them. Ordinances instituted in the heavens before the foundation of the world, in the priesthood, for the salvation of men, are not to be altered or changed. All must be saved on the same principles.

It is for the same purpose that God gathers together His people in the last days, to build unto the Lord a house to prepare them for the ordinances and endowments, washings and anointings, etc. One of the ordinances of the house of the Lord is baptism for the dead. God decreed before the foundation of the world that that ordinance should be administered in a font prepared for that purpose in the house of the Lord. (Joseph Smith, History of the Church, volume 5, pages 423-424)

v26 This verse is derivative of the Isaiah's references to the Gentiles rebuilding the Temple at Jerusalem, and can be seen as foreshadowing that eschatological Temple, cp. Isa. 45:14, Isa. 60:1-17.

v28 "the fulness of the Priesthood", referring to substance of v. 39.

v29-33 This section of text is the first explicit latter-day Scriptural reference to vicarious ordinance work, also cp. D&C 127:5-10, D&C 128. It is obvious the Church was practicing vicarious ordinance work previous to this time, but this is the first documented comment on it.

v29 Commenting on the doctrine of vicarious baptism Joseph Smith said:

I presume the doctrine of "baptism for the dead" has ere this reached your ears [the Twelve in England], and may have raised some inquiries in your

minds respecting the same. I cannot in this letter give you all the information you may desire on the subject; but aside from knowledge independent of the Bible, I would say that it was certainly practiced by the ancient churches; and St. Paul endeavors to prove the doctrine of the resurrection from the same, and says, "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" [1 Cor. 15:29.]

I first mentioned the doctrine in public when preaching the funeral sermon of Brother Seymour Brunson; and have since then given general instructions in the Church on the subject. The Saints have the privilege of being baptized for those of their relatives who are dead, whom they believe would have embraced the Gospel, if they had been privileged with hearing it, and who have received the Gospel in the spirit, through the instrumentality of those who have been commissioned to preach to them while in prison.

Without enlarging on the subject, you will undoubtedly see its consistency and reasonableness; and it presents the Gospel of Christ in probably a more enlarged scale than some have imagined it. But as the performance of this rite is more particularly confined to this place, it will not be necessary to enter into particulars; at the same time I always feel glad to give all the information in my power, but my space will not allow me to do it. (Joseph Smith, History of the Church, volume 4, page 231)

v30 "For this ordinance belongeth to my house, and cannot be acceptable to me", the ordinance not being performed in the Lord's House and the lack of a House to perform it in is what "cannot be acceptable to [the Lord]".

v31-35 Regarding vicarious baptisms on October 2, 1841 Joseph Smith said:

There shall be no more baptisms for the dead, until the ordinance can be attended to in the Lord's house; and the Church shall not hold another General Conference, until they can meet in said house. For thus saith the Lord! (Joseph Smith, History of the

Church, volume 4, page 426)

Subsequent to that a baptismal font was dedicated on November 8, 1841:

At five o'clock p.m., I attended the dedication of the baptismal font in the Lord's House. President Brigham Young was spokesman. (Joseph Smith, History of the Church, volume 4, page 446)

The font was then put into active use:

The Twelve met in council at President Young's, and at four o'clock, repaired to the baptismal font in the basement of the Temple. Elders Brigham Young, Heber C. Kimball and John Taylor baptized about forty persons for the dead; Elder Willard Richards, Wilford Woodruff, and George A. Smith confirming. These were the first baptisms for the dead in the font. (Joseph Smith, History of the Church, volume 4, page 454)

v32 "ye shall be rejected as a church, with your dead", the rebellious who fail to heed the Lord's command will be rejected. And if that is the whole ecclesia, so be it. Such was not an idle warning given the failure of the Church members in Missouri to build a Temple as commanded.

v36 "those places which I have appointed for refuge", i.e., Temples.

v38, 40-41 For a review of Old Testament references dealing with contemporary Temple liturgy, see:

<http://www.ldsgospeldoctrine.net/kn/random/ottemple.pdf>

v38-42 Regarding Temple ordinances Joseph Smith said:

What was the object of gathering the Jews, or the people of God in any age of the world? ...

The main object was to build unto the Lord a house whereby He could reveal unto His people the ordinances of His house and the glories of His kingdom, and teach the people the way of salvation; for there are certain ordinances and principles that,



when they are taught and practiced, must be done in a place or house built for that purpose.

It was the design of the councils of heaven before the world was, that the principles and laws of the priesthood should be predicated upon the gathering of the people in every age of the world. Jesus did everything to gather the people, and they would not be gathered, and He therefore poured out curses upon them. [Matt. 23:37-39.] Ordinances instituted in the heavens before the foundation of the world, in the priesthood, for the salvation of men, are not to be altered or changed. All must be saved on the same principles. [Latter-day Prophets and the Doctrine and Covenants, volume 4, page 269]

It is for the same purpose that God gathers together His people in the last days, to build unto the Lord a house to prepare them for the ordinances and endowments, washings and anointings, etc. One of the ordinances of the house of the Lord is baptism for the dead.... [Latter-day Prophets and the Doctrine and Covenants, volume 4, page 270]

v39 "memorials for your sacrifices by the sons of Levi", note these are "memorials for your sacrifices" and not sacrifices. Where other passages, such as D&C 13, are probably referring to literal sons of Levi offering literal sacrifices at the Temple in Jerusalem, the LDS Church is to perform "memorials for" these sacrifices and not the sacrifices.

"endowment of all her municipals", i.e., the endowment of all Zion's citizens. The term "municipals" is archaic English coming from the Latin "municipalis", which translates literally to "citizens of a free town".

42 And I will show unto my servant Joseph all things pertaining to this house, and the priesthood thereof, and the place whereon it shall be built. 43 And ye shall build it on the place where you have contemplated building it, for that is the spot which I have chosen for you to build it. 44 If ye labor with all your might, I will consecrate that spot that it shall be made holy.

45 And if my people will hearken unto my voice, and unto the voice of my servants whom I have appointed to lead my people, behold, verily I say unto you, they shall not be moved out of their place. 46 But if they will not hearken to my voice, nor unto the voice of these men whom I have appointed, they shall not be blest, because they pollute mine holy grounds, and

mine holy ordinances, and charters, and my holy words which I give unto them. 47 And it shall come to pass that if you build a house unto my name, and do not do the things that I say, I will not perform the oath which I make unto you, neither fulfil the promises which ye expect at my hands, saith the Lord. 48 For instead of blessings, ye, by your own works, bring cursings, wrath, indignation, and judgments upon your own heads, by your follies, and by all your abominations, which you practise before me, saith the Lord.

49 Verily, verily, I say unto you, that when I give a commandment to any of the sons of men to do a work unto my name, and those sons of men go with all their might and with all they have to perform that work, and cease not their diligence, and their enemies come upon them and hinder them from performing that work, behold, it behooveth me to require that work no more at the hands of those sons of men, but to accept of their offerings. 50 And the iniquity and transgression of my holy laws and commandments I will visit upon the heads of those who hindered my work, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord God. 51 Therefore, for this cause have I accepted the offerings of those whom I commanded to build up a city and a house unto my name, in Jackson county, Missouri, and were hindered by their enemies, saith the Lord your God. 52 And I will answer judgment, wrath, and indignation, wailing, and anguish, and gnashing of teeth upon their heads, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord your God. 53 And this I make an example unto you, for your consolation concerning all those who have been commanded to do a work and have been hindered by the hands of their enemies, and by oppression, saith the Lord your God. 54 For I am the Lord your God, and will save all those of your brethren who have been pure of heart, and have been slain in the land of Missouri, saith the Lord.

55 And again, verily I say unto you, I command you again to build a house to my name, even in this place, that you may prove yourselves unto me that ye are faithful in all things whatsoever I command you, that I may bless you, and crown you with honor, immortality, and eternal life.

v42-55 The Lord indicates He does want the Temple to be built where Joseph has been thinking about building it. And, if the Temple is built in a diligent manner the Lord will accept it as His (v. 42-44). The Lord informs them that if they do build His house and do as He says, then they will not be subject to their enemies as they were in Missouri (v. 45). But, if they fail to build His house, or build it and then fail to listen to Him, then they will be cursed (v. 46-48). The Lord does recognize there were those in Missouri who diligently tried to build a Temple (v. 49), and they shall be rewarded for it (v. 53-54).

Those who hindered them will be punished (v. 50-52). While the command to build a Temple in Missouri was rescinded, the Lord now tells them to try it again so they may obtain the blessings of the Temple (v. 55).

v48 While there were some diligent Saints, the general membership of the Church failed to obey the Lord's word (cf. D&C 64:1-7, D&C 121:33). This resulted in them being cursed and afflicted as they polluted the Lord's holy grounds per v. 46.

v50 Regarding the subject of this verse George Q. Cannon states:

The edict of exile [by Governor Boggs of Missouri] was made and enforced, and so far as the Saints were concerned, the deed ended there; but not so with the state of Missouri, for the wrong committed remained to plague and wreak its vengeance upon guilty and innocent alike. The demon conjured into power by the murderous and plundering element of that region, would not down. When there were no "Mormons" to persecute, the turbulent spirits of the border at times fell upon each other and at other times fell unitedly upon law-abiding, prosperous citizens. Missouri became deeply involved in the Kansas troubles, in which the lawless, mobocratic element took bloody part; and when the Civil War opened, the government of Missouri, from the executive office down, became a chaos. The man who occupied the place disgraced by Lilburn W. Boggs, was a secessionist, and fled from his capital to lead the state militia at Booneville against the Union troops. The national power triumphed, and the governor and his forces, among which were many of the old mobocrats, were utterly routed. The offices which had once been disgraced by cowards were now declared vacant by an arbitrary decree of a state convention in sympathy with the Republic, one and indivisible. The state was declared out of the Union by the secessionist governor, and then became the theater for a fratricidal strife which deluged it with blood.

On the 31st day of August, 1861, General John C. Fremont, then in command of the western department, declared martial law in the state of Missouri, and

proclaimed free the slaves of all persons who had taken up arms against the United States. It was a wonderful retribution that Missouri, in which the mob had declared as a pretext for their assaults upon the Saints that the latter were Abolitionists, should be the first state in which an edict of manumission went forth. It is also a wonderful retribution that the state in which the civil power had once been helpless to protect law-abiding citizens, should, only five months after the breaking out of the war, have its civil power abrogated and all its people placed under martial rule....

Poor Missouri atoned with rivers of blood and tears for her sin against herself in permitting the executive to usurp unlawful authority. The precedent of Boggs' exercise of power was handed down. In the day of the persecution of the Saints, a court had decided that belief in the Bible was treason against the government. The idea had moved with terrible momentum; for here we find in 1861 that, "even verbal opposition to the governor's assumption of authority was constituted treason."

It is true that with any kind of population Missouri must have taken part either for or against the Union; but it is also true that the existence within her boundaries of thousands of lawless wretches who loved plunder and rapine, largely increased her sufferings. The entire state was punished for permitting the massacre of the Saints to go unchecked and for encouraging the spirit of plunder by rewarding the mobocrats with money from the state treasury. Men learned to live by murder and rapine. It cost Missouri dearly to get rid of the evil, but happily for her much of the bad element was eliminated. Many of the old mobocrats suffered all the tortures which they had inflicted.

But Missouri largely purged herself of the vile element, and after the strife was ended better men and better sentiments came into the ascendency. Some of the men who had been averse to mobocratic violence against the Latter-day Saints believed that retribution would come. They lived to see the day of atonement and to participate in a local reconstruction and a restoration of better things. (George Q. Cannon,

Life of Joseph Smith, pages 295-299)

v52 "unto the third and fourth generation", cp. D&C 98:28-30.

56 And now I say unto you, as pertaining to my boarding house which I have commanded you to build for the boarding of strangers, let it be built unto my name, and let my name be named upon it, and let my servant Joseph and his house have place therein, from generation to generation. 57 For this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him. 58 And as I said unto Abraham concerning the kindreds of the earth, even so I say unto my servant Joseph: In thee and in thy seed shall the kindred of the earth be blessed. 59 Therefore, let my servant Joseph and his seed after him have place in that house, from generation to generation, forever and ever, saith the Lord. 60 And let the name of that house be called Nauvoo House; and let it be a delightful habitation for man, and a resting-place for the weary traveler, that he may contemplate the glory of Zion, and the glory of this, the corner-stone thereof; 61 That he may receive also the counsel from those whom I have set to be as plants of renown, and as watchmen upon her walls.

v56-61 The Nauvoo House is to be a pleasant and comfortable (v. 60) boarding house for strangers (v. 56) as well as a place to live for Joseph and his family (v. 56-59). Thus, the travelers can become well acquainted with the Lord's prophet and people.

Having Joseph stay at the Nauvoo House as well as any traveling strangers would give the travelers considerable opportunity to meet Joseph and see him at work first-hand. As the House was to be the preeminent place to stay in that region it would naturally attract travelers of status whom Joseph would have interest in conversing with.

Showing hospitality to strangers is a naturally Christian act as well.

v61 "plants of renown", a quotation from Ezek. 34:29, also cp. Isa. 60:21. The context of Ezek. 34:22-31 is the Lord protecting and nurturing His flock after they have been abused, which is obviously suggested by its use here.

62 Behold, verily I say unto you, let my servant George Miller, and my servant Lyman Wight, and my servant John Snider, and my servant Peter Haws, organize themselves, and appoint one of them to be a president over their quorum for the purpose of building that house. 63 And they shall form a constitution, whereby they

may receive stock for the building of that house.

64 And they shall not receive less than fifty dollars for a share of stock in that house, and they shall be permitted to receive fifteen thousand dollars from any one man for stock in that house. 65 But they shall not be permitted to receive over fifteen thousand dollars stock from any one man. 66 And they shall not be permitted to receive under fifty dollars for a share of stock from any one man in that house. 67 And they shall not be permitted to receive any man, as a stockholder in this house, except the same shall pay his stock into their hands at the time he receives stock; 68 And in proportion to the amount of stock he pays into their hands he shall receive stock in that house; but if he pays nothing into their hands he shall not receive any stock in that house. 69 And if any pay stock into their hands it shall be stock in that house, for himself, and for his generation after him, from generation to generation, so long as he and his heirs shall hold that stock, and do not sell or convey the stock away out of their hands by their own free will and act, if you will do my will, saith the Lord your God.

70 And again, verily I say unto you, if my servant George Miller, and my servant Lyman Wight, and my servant John Snider, and my servant Peter Haws, receive any stock into their hands, in moneys, or in properties wherein they receive the real value of moneys, they shall not appropriate any portion of that stock to any other purpose, only in that house. 71 And if they do appropriate any portion of that stock anywhere else, only in that house, without the consent of the stockholder, and do not repay fourfold for the stock which they appropriate anywhere else, only in that house, they shall be accursed, and shall be moved out of their place, saith the Lord God; for I, the Lord, am God, and cannot be mocked in any of these things.

v62-71 The Lord commands a body of four men to govern the construction of the Nauvoo house by forming a constitution (v. 62-63). The Lord requires a minimum investment of \$50 and a maximum investment of \$15000 per person (v. 64-66). No debt is allowed when purchasing stock (v. 67), and stock is issued proportionally to the amount invested (v. 68). Ownership of the stock can be transferred (v. 69). The Lord then warns the four who are governing the construction of the House not to use the money for any other purpose (v. 70). If they do spend the money for another purpose without the donator's consent then they must either pay back fourfold the amount or be cursed and removed from the board (v. 71).

It is notable the management of stock in the Nauvoo house is significantly different from that of the Kirtland Safety Society. No debt is permitted in purchase of shares, with

minimum and maximum purchases being delineated. Sales, transfer or inheritance of stock is at the owner's discretion, discouraging speculation that involves the Management. The stock is not legal tender, it is an investment with cash value assigned. Presumably, any profits from the Nauvoo house would go to the stockholders.

72 Verily I say unto you, let my servant Joseph pay stock into their hands for the building of that house, as seemeth him good; but my servant Joseph cannot pay over fifteen thousand dollars stock in that house, nor under fifty dollars; neither can any other man, saith the Lord.

73 And there are others also who wish to know my will concerning them, for they have asked it at my hands. 74 Therefore, I say unto you concerning my servant Vinson Knight, if he will do my will let him put stock into that house for himself, and for his generation after him, from generation to generation. 75 And let him lift up his voice long and loud, in the midst of the people, to plead the cause of the poor and the needy; and let him not fail, neither let his heart faint; and I will accept of his offerings, for they shall not be unto me as the offerings of Cain, for he shall be mine, saith the Lord. 76 Let his family rejoice and turn away their hearts from affliction; for I have chosen him and anointed him, and he shall be honored in the midst of his house, for I will forgive all his sins, saith the Lord. Amen.

77 Verily I say unto you, let my servant Hyrum put stock into that house as seemeth him good, for himself and his generation after him, from generation to generation.

78 Let my servant Isaac Galland put stock into that house; for I, the Lord, love him for the work he hath done, and will forgive all his sins; therefore, let him be remembered for an interest in that house from generation to generation. 79 Let my servant Isaac Galland be appointed among you, and be ordained by my servant William Marks, and be blessed of him, to go with my servant Hyrum to accomplish the work that my servant Joseph shall point out to them, and they shall be greatly blessed.

80 Let my servant William Marks pay stock into that house, as seemeth him good, for himself and his generation, from generation to generation. 81 Let my servant Henry G. Sherwood pay stock into that house, as seemeth him good, for himself and his seed after him, from generation to generation.

v72-81 Various persons given commands, all of which also receive a command to invest in the Nauvoo House. All, even the Prophet, are restricted to the minimum and maximum limits imposed on investing in the House.

v75 "as the offerings of Cain", Vinson Knight is being told that if he does the things outlined in v. 74-75 then his offering will not be rejected as was Cain's. The comments in v. 76 concerning his family suggest they had become hardened as a result of their afflictions. Thus, this statement in v. 75 is probably a warning that unless they repent and turn their hearts to the needy and to the work of the Lord they will end up like Cain.

82 Let my servant William Law pay stock into that house, for himself and his seed after him, from generation to generation. 83 If he will do my will let him not take his family unto the eastern lands, even unto Kirtland; nevertheless, I, the Lord, will build up Kirtland, but I, the Lord, have a scourge prepared for the inhabitants thereof.

84 And with my servant Almon Babbitt, there are many things with which I am not pleased; behold, he aspireth to establish his counsel instead of the counsel which I have ordained, even that of the Presidency of my Church; and he setteth up a golden calf for the worship of my people.

85 Let no man go from this place who has come here essaying to keep my commandments. 86 If they live here let them live unto me; and if they die let them die unto me; for they shall rest from all their labors here, and shall continue their works. 87 Therefore, let my servant William put his trust in me, and cease to fear concerning his family, because of the sickness of the land. If ye love me, keep my commandments; and the sickness of the land shall redound to your glory.

88 Let my servant William go and proclaim my everlasting gospel with a loud voice, and with great joy, as he shall be moved upon by my Spirit, unto the inhabitants of Warsaw, and also unto the inhabitants of Carthage, and also unto the inhabitants of Burlington, and also unto the inhabitants of Madison, and await patiently and diligently for further instructions at my general conference, saith the Lord.

89 If he will do my will let him from henceforth hearken to the counsel of my servant Joseph, and with his interest support the cause of the poor, and publish the new translation of my holy word unto the inhabitants of the earth. 90 And if he will do this I will bless him with a multiplicity of blessings, that he shall not be forsaken, nor his seed be found begging bread. 91 And again, verily I say unto you, let my servant William be appointed, ordained, and anointed, as counselor unto my servant Joseph, in the room of my servant Hyrum,

that my servant Hyrum may take the office of Priesthood and Patriarch, which was appointed unto him by his father, by blessing and also by right; 92 That from henceforth he shall hold the keys of the patriarchal blessings upon the heads of all my people, 93 That whoever he blesses shall be blessed, and



whoever he curses shall be cursed; that whatsoever he shall bind on earth shall be bound in heaven; and whatsoever he shall loose on earth shall be loosed in heaven. 94 And from this time forth I appoint unto him that he may be a prophet, and a seer, and a revelator unto my church, as well as my servant Joseph; 95 That he may act in concert also with my servant Joseph; and that he shall receive counsel from my servant Joseph, who shall show unto him the keys whereby he may ask and receive, and be crowned with the same blessing, and glory, and honor, and priesthood, and gifts of the priesthood, that once were put upon him that was my servant Oliver Cowdery; 96 That my servant Hyrum may bear record of the things which I shall show unto him, that his name may be had in honorable remembrance from generation to generation, forever and ever.

97 Let my servant William Law also receive the keys by which he may ask and receive blessings; let him be humble before me, and be without guile, and he shall receive of my Spirit, even the Comforter, which shall manifest unto him the truth of all things, and shall give him, in the very hour, what he shall say. 98 And these signs shall follow him--he shall heal the sick, he shall cast out devils, and shall be delivered from those who would administer unto him deadly poison; 99 And he shall be led in paths where the poisonous serpent cannot lay hold upon his heel, and he shall mount up in the imagination of his thoughts as upon eagles' wings. 100 And what if I will that he should raise the dead, let him not withhold his voice. 101 Therefore, let my servant William cry aloud and spare not, with joy and rejoicing, and with hosannas to him that sitteth upon the throne forever and ever, saith the Lord your God.

102 Behold, I say unto you, I have a mission in store for my servant William, and my servant Hyrum, and for them alone; and let my servant Joseph tarry at home, for he is needed. The remainder I will show unto you hereafter. Even so. Amen.

v82-102 These verses deal primarily with instructions given concerning William Law, but also tangentially comments on two others as well. William is counseled to invest in the House (v. 82) and to stay in Nauvoo (v. 83), unlike Almon Babbitt (v. 84). All those who intend to keep the commandments should stay at Nauvoo (v. 85) and the Lord will bless them (v. 86). William should trust in the Lord (v. 87), engage in preaching the gospel (v. 88), and support Joseph in his endeavors (v. 89). If he does these things he will be blessed (v. 90). William is also to take the office Counselor to Joseph so Hyrum (v. 91) may act as Patriarch (v. 92-96). The Lord then counsels William to be humble (v. 97) so that he may do great works, even like the ancient disciples (v. 98-100). The Lord then closes his calling to William telling him he should rejoice in it (v. 101). The

Lord then concludes this section of text by indicating He has separate callings for Joseph, Hyrum, and William (v. 102).

v84 This verse appears to be a parenthesis inserted into the text addressing Law. One would assume it is included to contrast Babbitt's conduct with Law's and apparently indicate Babbitt is one who should "go from this place" per v. 85. It might also be a warning to Law to not be like or associate with Babbitt.

v87 The "sickness of the land" is referring to "fever and ague" or malaria. Nauvoo was a swampland replete with mosquitos until the land was ditched and drained, so early on the people suffered considerably because of it.

v99 Compare Isa. 40:31.

103 And again, verily I say unto you, if my servant Sidney will serve me and be counselor unto my servant Joseph, let him arise and come up and stand in the office of his calling, and humble himself before me. 104 And if he will offer unto me an acceptable offering, and acknowledgments, and remain with my people, behold, I, the Lord your God, will heal him that he shall be healed; and he shall lift up his voice again on the mountains, and be a spokesman before my face. 105 Let him come and locate his family in the neighborhood in which my servant Joseph resides. 106 And in all his journeyings let him lift up his voice as with the sound of a trump, and warn the inhabitants of the earth to flee the wrath to come. 107 Let him assist my servant Joseph, and also let my servant William Law assist my servant Joseph, in making a solemn proclamation unto the kings of the earth, even as I have before said unto you. 108 If my servant Sidney will do my will, let him not remove his family unto the eastern lands, but let him change their habitation, even as I have said. 109 Behold, it is not my will that he shall seek to find safety and refuge out of the city which I have appointed unto you, even the city of Nauvoo. 110 Verily I say unto you, even now, if he will hearken unto my voice, it shall be well with him. Even so. Amen.

v103-110 Commands specific to Sydney Rigdon

v104 Regarding The subject of this verse Joseph Smith said:

This day Sidney Rigdon went to the meeting near the Temple, and stated to the congregation, that he was not upon the stand to renounce his faith in

Mormonism, as had been variously stated by enemies and licentious presses, but appeared to bear his testimony of its truth, and add another to the many miraculous evidences of the power of God; neither did he rise to deliver any regular discourse, but to unfold to the audience a scene of deep interest which had occurred in his own family. He had witnessed many instances of the power of God in this Church, but never before had he seen the dead raised; yet this was a thing that had actually taken place in his own family.

His daughter Eliza was dead. The doctor told him that she was gone; when, after a considerable length of time, she rose up in the bed and spoke in a very powerful tone to the following effect, in a supernatural manner: She said to the family that she was going to leave them (being impressed with the idea herself that she had only come back to deliver her message, and then depart again), saying the Lord had said to her the very words she should relate; and so particular was she in her relation, that she would not suffer any person to leave out a word or add one....

She said to her elder sister, Nancy, "It is in your heart to deny this work; and if you do, the Lord says it will be the damnation of your soul." In speaking to her sister Sarah, she said, "Sarah, we have but once to die, and I would rather die now, than wait for another time."

Elder Rigdon...closed by saying, as it regards his religion, he had no controversy with the world, having an incontrovertible evidence that, through obedience to the ordinances of the religion, he now believes the Lord had actually given back his daughter from the dead. No person need, therefore come to reason with him, to convince him of error, or make him believe another religion, unless those who profess it can show, through obedience to its laws, the dead have been, and can be, raised; if it has no such power, it would be insulting his feelings to ask him to reason about it; and if it had, it would be no better than the one he had; and so he had done with controversy; wherefore he dealt in facts and not in theory.

President Hyrum Smith spoke at great length and with great power. He cited Elder Rigdon's mind back to the revelation concerning him, that if he would move

into the midst of the city and defend the truth, he should be healed, etc.; and showed that what Elder Rigdon felt in regard to the improvement in his health was a fulfillment of the revelation. (History of the Church, volume 5, pages 121-123)

111 And again, verily I say unto you, let my servant Amos Davies pay stock into the hands of those whom I have appointed to build a house for boarding, even the Nauvoo House. 112 This let him do if he will have an interest; and let him hearken unto the counsel of my servant Joseph, and labor with his own hands that he may obtain the confidence of men. 113 And when he shall prove himself faithful in all things that shall be entrusted unto his care, yea, even a few things, he shall be made ruler over many; 114 Let him therefore abase himself that he may be exalted. Even so. Amen.

v111-114 Commands specific to Amos Davies.

115 And again, verily I say unto you, if my servant Robert D. Foster will obey my voice, let him build a house for my servant Joseph, according to the contract which he has made with him, as the door shall be open to him from time to time. 116 And let him repent of all his folly, and clothe himself with charity; and cease to do evil, and lay aside all his hard speeches; 117 And pay stock also into the hands of the quorum of the Nauvoo House, for himself and for his generation after him, from generation to generation; 118 And hearken unto the counsel of my servants Joseph, and Hyrum, and William Law, and unto the authorities which I have called to lay the foundation of Zion; and it shall be well with him forever and ever. Even so. Amen.

v115-118 Commands specific to Robert D. Foster.

119 And again, verily I say unto you, let no man pay stock to the quorum of the Nauvoo House unless he shall be a believer in the Book of Mormon, and the revelations I have given unto you, saith the Lord your God; 120 For that which is more or less than this cometh of evil, and shall be attended with cursings and not blessings, saith the Lord your God. Even so. Amen.

121 And again, verily I say unto you, let the quorum of the Nauvoo House have a just recompense of wages for all their labors which they do in building the Nauvoo House; and let their wages be as shall be agreed among themselves, as pertaining to the price thereof. 122 And let every man who pays stock bear his proportion of their wages, if it must needs be, for their support, saith the Lord; otherwise, their labors shall be accounted unto them for stock in that house. Even so. Amen.

v119-122 Non-believers not to invest in the Nauvoo House (v. 119-120). Laborers who build the Nauvoo house are to be paid for their labors, either in cash or stock (v. 121-122).

123 Verily I say unto you, I now give unto you the officers belonging to my Priesthood, that ye may hold the keys thereof, even the Priesthood which is after the order of Melchizedek, which is after the order of mine Only Begotten Son. 124 First, I give unto you Hyrum Smith to be a patriarch unto you, to hold the sealing blessings of my church, even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall notwithstanding the hour of temptation that may come upon you. 125 I give unto you my servant Joseph to be a presiding elder over all my church, to be a translator, a revelator, a seer, and prophet. 126 I give unto him for counselors my servant Sidney Rigdon and my servant William Law, that these may constitute a quorum and First Presidency, to receive the oracles for the whole church. 127 I give unto you my servant Brigham Young to be a president over the Twelve traveling council; 128 which Twelve hold the keys to open up the authority of my kingdom upon the four corners of the earth, and after that to send my word to every creature. 129 They are Heber C. Kimball, Parley P. Pratt, Orson Pratt, Orson Hyde, William Smith, John Taylor, John E. Page, Wilford Woodruff, Willard Richards, George A. Smith; 130 David Patten I have taken unto myself; behold, his priesthood no man taketh from him; but, verily I say unto you, another may be appointed unto the same calling. 131 And again, I say unto you, I give unto you a high council, for the corner-stone of Zion-- 132 Namely, Samuel Bent, Henry G. Sherwood, George W. Harris, Charles C. Rich, Thomas Grover, Newel Knight, David Dort, Dunbar Wilson--Seymour Brunson I have taken unto myself; no man taketh his priesthood, but another may be appointed unto the same priesthood in his stead; and verily I say unto you, let my servant Aaron Johnson be ordained unto this calling in his stead--David Fullmer, Alpheus Cutler, William Huntington. 133 And again, I give unto you Don C. Smith to be a president over a quorum of high priests; 134 which ordinance is instituted for the purpose of qualifying those who shall be appointed standing presidents or servants over different stakes scattered abroad; 135 And they may travel also if they choose, but rather be ordained for standing presidents; this is the office of their calling, saith the Lord your God. 136 I give unto him Amasa Lyman and Noah Packard for counselors, that they may preside over the quorum of high priests of my church, saith the Lord. 137 And again, I say unto you, I give unto you John A. Hicks, Samuel Williams, and Jesse Baker, which priesthood is to preside over the quorum of elders, which quorum is instituted for standing ministers; nevertheless

they may travel, yet they are ordained to be standing ministers to my church, saith the Lord. 138 And again, I give unto you Joseph Young, Josiah Butterfield, Daniel Miles, Henry Herriman, Zera Pulsipher, Levi Hancock, James Foster, to preside over the quorum of seventies; 139 which quorum is instituted for traveling elders to bear record of my name in all the world, wherever the traveling high council, mine apostles, shall send them to prepare a way before my face. 140 The difference between this quorum and the quorum of elders is that one is to travel continually, and the other is to preside over the churches from time to time; the one has the responsibility of presiding from time to time, and the other has no responsibility of presiding, saith the Lord your God. 141 And again, I say unto you, I give unto you Vinson Knight, Samuel H. Smith, and Shadrach Roundy, if he will receive it, to preside over the bishopric; a knowledge of said bishopric is given unto you in the book of Doctrine and Covenants. 142 And again, I say unto you, Samuel Rolfe and his counselors for priests, and the president of the teachers and his counselors, and also the president of the deacons and his counselors, and also the president of the stake and his counselors. 143 The above offices I have given unto you, and the keys thereof, for helps and for governments, for the work of the ministry and the perfecting of my saints. 144 And a commandment I give unto you, that you should fill all these offices and approve of those names which I have mentioned, or else disapprove of them at my general conference; 145 And that ye should prepare rooms for all these offices in my house when you build it unto my name, saith the Lord your God. Even so. Amen.

v123-145 Commands given pertaining to Church hierarchy and service. The commands are attended by a series of explanatory parenthetical comments.

v123-125 Regarding the subject of these verses John Taylor stated:

We have been asked, "Does not patriarch over the whole church" place Brother William Smith [William Smith was appointed Patriarch to the Church, but at a general conference held in Nauvoo, October 6, 1845, he was dropped as one of the Twelve Apostles and Patriarch to the Church and on Sunday, October 19, 1845, he was excommunicated, HC 7:458-59, 483] at the head of the whole church as president?

Answer. No. Brother William is not patriarch over the whole church, but patriarch to the church, and as such he was ordained. The expression "over the whole

church," is a mistake made by W. W. Phelps. He is patriarch to The Church of Jesus Christ of Latter-day Saints. The twelve are commanded to ordain evangelical ministers in all large branches of the church abroad, and who has charge over them? The patriarch? No. Those who ordained them. And to whom is committed the power and authority to regulate all the affairs of the churches abroad? And who has the charge of the whole priesthood here? Answer. The presidency of the church, and not the patriarch.

But does not the Doctrine and Covenants say:

"First, I give unto you Hyrum Smith to be a patriarch unto you to hold the sealing blessings of my church, even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall notwithstanding the hour of temptation that may come upon you." (D&C 124:124.)

Yes, but that is in regard to seniority not in regard to authority in priesthood, for it immediately follows, "I give unto you my servant Joseph to be a presiding elder over all my church, to be a translator, a revelator, a seer, and a prophet." (Ibid., 124:125.) In the Doctrine and Covenants we read "the duty of the President of the office of the high priesthood is to preside over the whole church, and to be like unto Moses." (Ibid., 107:91.) And from this it is evident that the president of the church, not the patriarch, is appointed by God to preside....

The president of the church presides over all patriarchs, presidents, and councils of the church; and this presidency does not depend so much upon genealogy as upon calling, order, and seniority. James and Joses were the brothers of Jesus, and John was his beloved disciple, yet Peter held the keys and presided over all the church. Brother William was in the quorum of the twelve yet he was not president of the twelve during his brother's lifetime, nor since; and if being ordained a patriarch would make him president of the church, it would have made Father Joseph Smith and Hyrum Smith presidents over the church instead of Joseph.

Brother William understands the matter, and were it not for the folly of some men there would be no necessity for these remarks.

A patriarch is what is termed in scripture an evangelist, and Brother William acts in that capacity, and God placed in the church "first apostles," not first evangelists, but the president stands in the same relationship to the church as Moses did to the children of Israel, according to the revelations. [Sec. 107:91.]

Again, who ordained Father Smith to the office of patriarch? His son Joseph, and Father Smith ordained Hyrum, and the twelve (of whom Brother William is one) ordained him. Who are appointed to ordain evangelical ministers? It is the duty of the Twelve, in all large branches of the church, to ordain evangelical ministers, as they shall be designated unto them by revelation. (D&C 107:39.) Can a stream rise higher than its fountain? No.... (Times and Seasons, volume 6, pages 921-22, June 1, 1845)

v124 The sealing blessings are the promises issued by the Patriarch, that when ratified by the Holy Spirit of Promise (one of the Holy Spirit's roles is to ratify authoritative ordinances, but the ultimate fulfilment in mortality would be to have your calling and election made sure which entails a personal visitation by the Lord Himself per D&C 130:3) seals you unto the day of redemption that one will not fall.

v130-132 Regarding the subject of these verses John Taylor stated on October 7, 1881:

The Doctrine and Covenants, in referring to the twelve, mentions their names and that of their president. It then mentions the names of the members of the high council that was then organized. And in speaking about David Patten, one of the twelve, it is written: [Sec. 124:130, quoted.] But his being dead made no difference in regard to his priesthood. He held it just the same in the heavens as on the earth. There is another man mentioned. Referring to the high council, it is stated: [Sec. 124:132, quoted.] Then there is something said concerning Joseph Smith, Sen., the father of the Prophet Joseph Smith, of whom it is said that he sitteth with Abraham, at his right hand. (See D&C 124:19.) Who was Abraham? A patriarch. Who was Father Joseph Smith? A patriarch. It is quite



fitting, therefore, that he should associate with Abraham, who was and is also a patriarch; and, perhaps, if we had the full details given, we should have an account of other patriarchs as well. But here is a place alluded to, where he went when he left this world.

I have now referred to men holding three different callings in the priesthood on the earth who are indicated as being provided for in their proper positions in the heavens. If the priesthood administers in time and in eternity, and if quorums of this kind are organized upon the earth, and this priesthood is not taken away, but continued with them in the heavens, we do not wish, I think, to break up the order of the priesthood upon the earth; and it would seem to be necessary that these principles of perpetuity or continuity should be held sacred among us. (Gospel Kingdom, 1943, pp. 184-85.)

v144 Regarding the subject of this verse Orson Pratt states:

In the Kirtland Temple when the authorities were presented before the people, they were called upon to vote by quorums. Not that it occurred always in that manner. That was the way Joseph ordained in the Temple; each Council voting separately, by standing upon their feet in order that their votes might be better known than they could be by keeping their seats. After one Quorum had voted for the highest authority of the Church, then another Quorum or Council would be called upon to give their vote, and so on, until all had voted for the different authorities, and then it was presented to all the Church male and female. Why? It is because God ordained, on the 6th day of April, 1830, as you can read in the Doctrine and Covenants, that all things in this Church should be done by common consent. This is the reason for the voting. [Sec. 20:65-66; 26:2.] Although the Lord may give a revelation upon the subject, although he might say, Let my servant Hyrum Smith be Patriarch; or let my servant Brigham Young be President of the Twelve Apostles; notwithstanding the Lord may give this by revelation, yet he himself was anxious to carry out the principle he had revealed a

long time before that; namely, that all this I have named may be brought before the General Conference to be sanctioned and approved, or not to be sanctioned. What! the people have a right to reject those whom the Lord names? Yes, they have this right, he gave it to them. "Let them be approved of or not approved of"; showing that he had respect to the people themselves, that they should vote and give their general voice to either sustain or not to sustain. I do not know why, only in the latter days the kingdom is in a little different circumstances upon the face of the earth, than it has been in during any former dispensation. We are living in a free Republican Government, wherein the people vote, and the Lord established this great American Government and gave the Constitution and he wished the people to have a voice in the officers named; he wished the people to exercise their agency; you may call it a democratic principle. Notwithstanding He himself may point out the persons, and call them by name, yet you may approve of them or disapprove of them at my General Conference. (Orson Pratt, Journal of Discourses, Volume 19 pages 118-119, October 5, 1877)

## **Historical Material Pertaining to Doctrine & Covenants 124**

The Saints left Missouri in November of 1838 as a result of Boggs' Extermination Order. This departure occurred after George M. Hinckle, commander of the Church's military forces, traitorously turned Smith over to the Missouri Militia.

The Saints were graciously taken in by the good people at Quincy, Illinois and temporarily stayed there until Smith escaped from Missouri and returned to them in April of 1839. With Smith's return the Church purchased lands under very favorable circumstances from non-members who were sympathetic to their troubles.

The first summer there was largely engaged in attempting to establish a town, but the efforts were waylaid by massive outbreaks of "fever and ague", or malaria, which swept the Saints as a result of their inhabiting a very swampy region ridden with mosquitos. The miraculous healing of literally hundreds occurred during that time.

The chastening experiences of Kirtland and Missouri purged the Church, resulting in a considerable number of apostasies. But, this left the remaining members better prepared for what the Lord would reveal. During the Nauvoo years Temple worship as we know it today had its origin.

The first excerpt below is a brief historical overview of the events that drove the Saints from Missouri to Illinois, the second is a historical commentary by B. H. Roberts which precedes Volume 4 of History of the Church and comments on the entrance of the Saints into Illinois, and the last is a lengthy historical review on important events occurring in Navuoo.

This section was first published in Times and Seasons, volume 2, number 15, pages 424-429, dated June 1, 1841. It was published in the Millennial Star, volume 2, number 5, pages 67-69, dated September, 1841. It was published in the Deseret News, volume 4, number 40, page 149, dated December 14, 1854. It was first published in the Doctrine and Covenants in the 1844 edition, pages 394-413.

### **Excerpt from The Life of Joseph Smith**

On Saturday, the 6th day of April, 1839, Judge King ordered the Prophet and his fellow-prisoners off to Gallatin, Daviess

County [Missouri]....

The day after their arrival at Gallatin, an examination of their case commenced before a drunken jury. Austin A. King, who acted here as the presiding judge, was as drunk as the jurymen. The same perjured testimony was invoked at this time as on previous occasions. Everything which was prejudicial to the prisoners, even when it was a patent falsehood, and even when, if true it could have had no relevancy to the case, was eagerly seized and applauded....

On the 11th of April, 1839, the grand jury brought in a bill against Joseph Smith, Hyrum Smith, Alexander McRae, Caleb Baldwin and Lyman Wight for "murder, treason, burglary, arson, larceny, theft and stealing." All of these counts were embodied in one indictment, and not one of them was sustained by any specific statement of circumstances. The language of the bill proves that the grand jury...had failed to find a definite charge which they could substantiate, and so included everything which they could think of....

After the mock examination in Gallatin the Prophet and his companions procured a change of venue to Boone County, for which place they departed on the 15th day of April, 1839, under charge of a strong guard. On the evening of the 16th, while pursuing their journey, all of the guards became intoxicated. It was a favorable moment for an escape, and the brethren seized the opportunity....

By this act the brethren took their change of venue from the state of Missouri to the state of Illinois. After indescribable hardships, traveling by night and suffering all manner of privations, they arrived in Quincy, Illinois, and met the congratulations of their friends and the embraces of their families....

It was on the 1st day of May that Joseph made the first purchase of lands in that locality [Commerce, Illinois]....

The material welfare of the Saints increased marvelously, the marshy wilderness on the Mississippi banks soon grew to be a solid resting place for their weary feet. The Twelve, on whom the burden of the exodus from Missouri had fallen, were now preparing for their mission to England....

On the 5th day of October, 1839, a general conference of The Church of Jesus Christ of Latter-day Saints was convened at Nauvoo, at which it was decided to establish a stake of Zion, and to organize a branch of the Church on the opposite side of the river in Iowa Territory, and officers were appointed to preside and officiate in the stake and over the branch....

Joseph and his companion [Judge Elias Higbee] reached Washington [D.C.] on the 28th day of November, 1839.... The Prophet determined that the cause of his people should be vigorously presented. He visited the leading men of the nation, including the President of the United States, Martin Van Buren. He had prepared for presentation to Congress, an eloquent memorial in which was plainly stated the crime of Missouri. Nothing was set down in malice; but the facts were all given in such a straightforward way that they formed apparently an irresistible argument....

Some members of Congress showed a great deal of interest in the Prophet, and the cause which he was pleading; but after the most earnest effort, the only result was to receive from Martin Van Buren the famous, almost infamous, reply:

YOUR CAUSE IS JUST, BUT I CAN DO NOTHING FOR YOU.

And in the sense of this answer, if not in its words, the Senate and House of Representatives coincided....

Becoming satisfied that there was little use for him to further press the claims of the Saints, Joseph departed from the nation's capital and returned to Nauvoo, reaching there on the 4th day of March, 1840....

Commerce was officially recognized as Nauvoo by the post office department on the 21st day of April, 1840. It was growing into the dignity of a town. In a year after the first settlement of the Saints there, two hundred and fifty houses had been built. The region was becoming more healthful; and the Saints were achieving prosperity....

On the 16th day of December, 1840, the charter of the city of Nauvoo, with charters of the Nauvoo Legion and the University of the City of Nauvoo, were signed by Governor Thomas Carlin, having previously passed both houses of the Legislative Assembly of the state of Illinois. (George Q. Cannon, Life of Joseph Smith, pages 285-330)

### **Excerpt from History of the Church**

Preliminary to a brief consideration of these several subjects, I desire to say a word as to the reception of the Latter-day Saints by the people of Illinois, and the conditions prevailing in that state at the time of their arrival. A knowledge of these conditions is necessary to the understanding of this whole Illinois period of the History of the Church. Much has been made of the hospitality which the people of Illinois extended to the Latter-day Saints at the time of their expulsion

from Missouri. A writer in the American Historical Magazine for July, 1906, says: "To the latter state [Illinois] they [the Saints] went in 1839, and were received with such open-armed hospitality as only a very generous and liberty-loving people can extend to those whom they honestly believe to be suffering from a wrongful oppression. The conduct of the Saints in five years turned this feeling of extraordinarily deep-seated sympathy, inducing great practical charities, into a feeling of very bitter hatred, threatening to break into mob violence." Far be it from me to depreciate the kindness of those who extended a helping hand to the Saints in the hour of their distress. Stripped and sorely wounded they fled from the violence of Missouri militia-mobs, and found for a time a peaceful asylum in Illinois. Many were the acts of disinterested kindness extended to them by the people in the western part of that state; and every such act I am sure was and is remembered, both by those who were the direct recipients of such acts of kindness and by their grateful descendants. But is responding to the calls of humanity so rare a thing in a Christian state, that it must needs be regarded as so exceptional in this case? Such was the condition of the Saints as they fled from Missouri, such the injustice to which they had been subjected in that state, that their situation would have appealed to the generosity of savages, how much more, then, to a civilized and Christian community! And then, speaking of this reception of the Saints en masse, by Illinois, and leaving out of consideration for the moment—since they have already been acknowledged—the individual acts of kindness bestowed upon the exiles, was this reception of the Saints by Illinois wholly disinterested? Were there not benefits which the Saints could bestow upon the state in return for the heartiness of the reception given? Would it not have been, under all the circumstances, the gravest of blunders for Illinois to have refused asylum to these exiles? Is it to be presumed that the public men of western Illinois were so blind to their own interests as not to see in these twelve or fifteen thousand people a mighty advantage to the state? It is true they were poor in this world's goods; but they were rich in labor-power, and their reputation for habits of sobriety and of industry had preceded them. Here were thousands of husbandmen seeking lands. Illinois had thousands of acres of unoccupied lands awaiting husbandmen. How shortsighted and unstatesman-like it would have been for the men of Illinois not to have welcomed these settlers into their state? With half an eye it is easy to see that the benefits of this reception of the exiled Mormons by

Illinois is not by any means a one-sided affair; and it would be doing an injustice to the intelligence of the people of that state to suppose they were blind to these advantages. This will more fully appear when other conditions are taken into account. Illinois has an area of 56,650 square miles; and at the time of the advent of the Saints in that state a white population of less than four hundred thousand,<sup>1</sup> as against a present population of five and a half millions.<sup>2</sup> It will be seen, then, that in 1839, the year of the advent of the Saints into that state, Illinois was very sparsely settled, and needed above all things for her development and prosperity, people to subdue her wilderness and cultivate her rich lands, especially people desirous of making homes, and becoming permanent citizens. Moreover, Illinois had recently launched an extensive system of internal improvements by state aid. This system included the construction of 1,300 miles of railroads in the state, besides provisions for the improvement of the navigation of the Kaskaskia, Illinois, Great and Little Wabash, and Rock rivers. Also the construction of a canal from Lake Michigan to the navigable waters of the Illinois river, a distance of more than one hundred miles (from Chicago to Peru). To carry out this system of internal improvements the state legislature of 1836-7 had appropriated the sum of \$12,000,000; and to raise the money state bonds were placed on the stock markets of the eastern states and in England. It is not my province here even to note the wisdom or unwisdom of this policy of wholesale state aid for these internal improvements; let the wisdom or unwisdom be what it may, these conditions emphasized Illinois' demand for population, and again makes it evident that it would have been the height of folly for the people of that state to do other than give hearty welcome to this body of population so rich in labor-power; so potent in wealth producing energy.

Another thing to be noted is the fact that about the time of the advent of the Saints into Illinois, political parties were just taking form in that state, and it is within the record of facts in the case, as well as of great likelihood, that a desire for obtaining political advantage was at least in the background of motives prompting the heartiness of the reception given to the Saints.

Illinois was admitted into the Union in 1818, but it is a matter of common knowledge that in the early years of her history as a state, her officers were elected not on any well defined political party principles, but chiefly on the strength of the personality of the candidates and the special things for

which they individually stood. Indeed, it was not until 1830 that anything like party lines were drawn in the state, and that it became a battle ground for the two great national parties, Whigs and Democrats. It was a committee from a Democratic party organization in Quincy, Illinois, that took the initiative in welcoming the Saints into the state, and strive how one may, it is difficult to think there was not some political advantage sought through this action. On the other hand, the Whigs were not slow to urge upon the incoming exiles that it was a Democratic state and a Democratic administration in that state which had not only permitted, but had really ordered their expulsion from Missouri, and that doubtless the injustice they had suffered was owing to Democratic ideas of the administration of government. Nor were there wanting those among the Saints who were willing to believe that such was the case. Indeed, Joseph Smith, the Prophet, found it necessary to gently reprove some of his people who were rapidly making the question of their expulsion from Missouri a political party question in Illinois. This effort to win the Saints to one political party or the other, continued to be a factor in their affairs so long as they remained at Nauvoo. It was owing to this rivalry for their support that doubtless made it possible for the Saints to obtain larger grants of power for their city government, and greater political privileges and influence in the State than otherwise could have been obtained by them. It also was this rivalry for their favor, as the events in this, but more especially in the succeeding volume will prove, that made them alternately fulsomely flattered and heartily disliked; fawningly courted, and viciously betrayed.

A knowledge of these circumstances, I say, is essential to the right understanding of the Nauvoo period of the Church's history. (B. H. Roberts, History of the Church, Introduction to Volume 4, pages xix-xxi)

#### **Excerpt from Revelations of the Prophet Joseph Smith**

After the Prophet was freed from his Missouri imprisonment (16 April 1839), immediate plans were made to locate the Saints at another gathering place. Upon viewing properties in Lee County, Iowa, and Hancock County, Illinois, Church land agents purchased thousands of acres of unimproved land in these two counties, and soon Nauvoo (Commerce) became the headquarters of the Church.

With the land problem temporarily solved, Joseph Smith



turned his attention to balancing accounts for wrongs suffered in Missouri. With others, the Prophet traveled to Washington, D.C., November 1839–March 1840, where he held audience with President Martin Van Buren, presented Congress with claims against the State of Missouri, and lobbied for redress of Missouri grievances. After achieving little or no success in the East, Joseph Smith returned to Nauvoo, where he began to build up and strengthen the Church. Section 124, the first known revelation since July 1838, was received about four weeks after the governor of Illinois had signed charters for the city of Nauvoo, the University of Nauvoo, the Nauvoo House Association, the Nauvoo Agricultural and Mechanical Association, and the Nauvoo Legion. The revelation had monumental importance to the Prophet and his associates because its fulfillment engaged nearly every waking moment of the Prophet's time until his death. Following is a discussion of the major topics contained in this "famous revelation."

The proclamation to the kings of the earth. (See verses 2-14, 16, and 107.) The revelation specified that Robert B. Thompson, the Prophet's scribe, was to help write the document, and that John C. Bennett should assist in its dissemination. However, Thompson's premature death and Bennett's apostasy precluded either contributing to the project. The Prophet first gave attention to the proclamation on 22 December 1841, when he "commenced giving instructions to the scribe [Willard Richards] concerning writing the proclamation to the kings of the earth," but it appears that other pressures took precedence: by 15 November 1843 the Prophet still spoke of the writing as a future work. On 21 November 1843 Joseph Smith directed Willard Richards, Orson Hyde, John Taylor and William W. Phelps to proceed with the writing, but again other demands hindered any significant progress. In January 1844 a branch of the Church was invited to donate means to forward the writing of the proclamation, and finally, in the spring of 1844, one of Joseph's scribes was able to proceed in earnest. William W. Phelps reported in 1863 that he was specially commissioned in May 1844 to write the "great proclamation" under the direction of the Prophet and that he had in his possession twenty-two manuscript pages that Joseph Smith had approved. He lamented, however, that the project was dropped after the martyrdom. In 1845 the Quorum of the Twelve Apostles essentially fulfilled the instructions of section 124 by publishing their proclamation to the kings of the world.

**The construction of the Nauvoo House.** (See verses 22-24, 56-82, 111-12, 117, and 119-22.) Before the reception of section 124, a bill had already been presented to the Illinois state legislature for the incorporation of an association to sell stock for the purpose of constructing a hotel in the city of Nauvoo. An act to incorporate the Nauvoo House Association, approved on 23 February 1841, named four trustees: George Miller, Lyman Wight, John Snyder, and Peter Haws. These men were duly authorized to sell \$150,000 worth of stock from which proceeds the hotel would be built. Each share was valued at \$50, and no stockholder could own more than 300 shares (i.e., \$15,000). Since the edifice was to be constructed on land donated by Joseph Smith, the Prophet and his heirs were to retain a set of rooms in the building for their use. Sale of spirituous liquors in the house was to be prohibited.

The Prophet considered the construction of the Nauvoo House just as urgent and sacred as the completion of the Nauvoo Temple. George Miller was appointed president of the association with John Snyder as secretary. Lucian Woodworth was the architect. The hotel was to be in the form of an "L" having a 120-foot front on each of two streets, a depth of 40 feet, and a height of three stories (exclusive of the basement). The construction was to be principally of brick, and the total cost of the project was estimated at from \$100,000 to \$150,000. Encouragement for the completion of the Nauvoo House came from the pulpit constantly. The cornerstone of the building was laid by Joseph Smith on 2 October 1841, and several records were deposited therein. Of particular note among these records was a manuscript copy of section 124 and a copy of the twenty-third issue of the Times and Seasons (1 April 1841) which printed the charter of the Nauvoo House Association. The Nauvoo House, situated as it was on the bank of the Mississippi River was intended to accommodate distinguished visitors in a facility "unrivaled in the western country." Joseph Smith envisioned the Nauvoo House as a means whereby the Saints could entertain "men of wealth, character and influence" and "teach them the truth."

On 20 March 1841 William Allred and Henry W. Miller were directed by revelation to buy stock in the house and serve as agents in the selling of stock. For nearly four years the trustees busily engaged themselves in selling stock and collecting donations from branches of the Church throughout the United States. In the summer of 1841 it was decided that the best plan for procuring lumber for the building of the temple and the Nauvoo House was to purchase sawmills located on the

Black River, a tributary of the Mississippi in Wisconsin. Trustees of the association in concert with members of the Temple committee spent untold hours in the pineries on the Black River 1841-44. Characterizing the work of these men, George Miller said, "Too much cannot be said in praise of these faithful brethren. They really performed wonders." Despite the efforts of the four trustees and their hired help, however, work progressed very slowly on the hotel because means were meager.

Recognizing that the project was an excessive burden for the members of the association, Joseph Smith, on 6 April 1843, directed the Twelve Apostles to take responsibility for collecting funds, and sent them to the East in the summer and fall of 1843 for that purpose. Ultimately the desire to finish the temple led to a decision (on 4 March 1844) to postpone completion of the Nauvoo House. The following year (on 7 April 1845) Wight and Snyder were released as trustees, and George A. Smith and Amasa M. Lyman were appointed in their place, and in the summer of 1845 William Weeks replaced Woodworth as architect. After these appointments, construction of the house resumed, and a large-scale effort was made to manufacture its bricks. On 18 August 1845 the Saints met at the Nauvoo House and dedicated the finished portion to the Lord; afterward the first brick was laid. During the next four weeks, work on the building progressed rapidly: the walls were laid up to the second story. However, on 16 September 1845, work on the house was once more discontinued, because Church leaders sensed a renewed urgency to complete the temple. Although the Saints intended at least to enclose the house, their exodus in the spring of 1846 precluded further progress.

With the settlement of the Prophet's estate and the liquidation of Mormon properties in Nauvoo, title to the Nauvoo House was retained by Emma Smith. Lewis C. Bidamon, Emma's second husband, later dismantled a large portion of the walls of the Nauvoo House down to the stonework of the basement and erected a two-story structure on the southwest corner of the original foundation. This building, known as the Riverside Mansion, was used as a residence by the family beginning in 1871. The lot and building are now owned by the Reorganized LDS Church.

**The construction of the Nauvoo Temple.** Prior to the reception of section 124, plans for the erection of a temple in Nauvoo had been disclosed by the Prophet. The official public announcement came at a general conference of the Church on 3

October 1840 in Nauvoo. At the meeting a temple committee, consisting of Reynolds Cahoon, Alpheus Cutler, and Elias Higbee, was appointed to supervise the construction of the sacred edifice. All three of this committee had worked on the Kirtland Temple. Cahoon, a veteran at this sort of work, had served as a member of the Kirtland Temple committee, and Cutler had had important responsibilities as master mason of the uncompleted temple at Far West, Missouri. Land for the temple, acquired from Daniel H. Wells, was located on the east bench of the new city, overlooking the Mississippi River. Grandest of all Nauvoo construction projects, the building of the temple would dominate the activities of the Mormon city for nearly five years. At the 3 October meeting the Prophet asked that work on the temple begin within ten days and that every tenth day be given to labor on the building. The construction plans of architect William Weeks won acceptance by Joseph Smith, and although the former would be recognized as the chief architect of the temple, his work was always subject to the latter's approval.

Excavation of the foundation began immediately, and on 12 October 1840 a quarry was opened on the outskirts of the city. Albert P. Rockwood, assisted by Charles Drury, supervised the stone-cutting from beginning to end. Work at the quarry often continued during the winter months. The walls of the temple consisted of solid blocks of cut limestone from four to six feet thick. The stones were roughly cut at the quarry, then dressed and polished at the temple site. Mostly uniform in size and shape, some of the stones were said to have weighed as much as two tons. William W. Player, a convert from England, had come to Nauvoo specifically to direct the stone setting. He began work on 8 June 1842 and continued as principal stone-setter until the last stone was set, on 24 May 1845. The stones were moved into place by means of specially made cranes. As many as three cranes were in use by 1844. One man, Moses Horn, was killed while blasting at the quarry on 14 March 1845.

The foundation of the temple was laid out by the temple committee in early February 1840, and digging of the basement began on 18 February. To better organize the donated labor, the city was divided into wards on 22 February 1841, and each ward was assigned a particular day for working on the building.

By 8 March 1841 workers began laying the foundation stones, and by 5 April 1841 the walls were five feet high and ready for the placing of the cornerstones. April 6, 1841, was a day of much festivity in Nauvoo. Anticipating the anniversary of the organization of the Church, the Prophet had given instructions

to have all things in readiness for the laying of the cornerstones. Great ceremony attended the placing of the four stones. The Nauvoo Legion paraded, bands played, a prayer of dedication was offered, and Sidney Rigdon delivered an able address to an estimated congregation of 10,000. The following day Joseph called for contributions of labor, money, and materials for the temple, and on 9 April he informed the elders that labor on the temple was as acceptable as preaching. The same day eight agents were appointed to collect funds for the building of the edifice.

Following the April conference, work on the temple progressed rapidly as the Saints began to give more liberally of their time and means. Although labor had been essentially donated up to that time, the increase in contributions allowed the temple committee to hire a number of skilled craftsmen on a permanent basis.

By July 1841 plans were under way to erect a pinewood baptistry in the basement of the temple. Plans drafted by Weeks for the font were approved, and work began on 8 August 1841. The font was constructed promptly and was dedicated on 8 November 1841 by Joseph Smith. The baptistry was approximately sixteen feet long, twelve feet wide, and seven feet high from the foundation, and the basin was four feet deep. Twelve life-sized wooden oxen, carved by Elijah Fordham, supported the font. Water for the baptistry was drawn from a thirty-foot well in the east end of the basement. In 1845 the wooden font was replaced with one of stone.

As has been mentioned elsewhere, timber for the temple interior was acquired from the forests of Wisconsin. Alpheus Cutler, Peter Haws, and others left Nauvoo to cut timber in the "pineries" on 25 September 1841. In late April of the following year, another company left to join the original group; a third party, consisting of some fifty men with keel boats and provisions, departed Nauvoo on 6 July 1842.

The first lumber reached the Mormon city on 4 August 1842, consisting of 100,000 board feet of sawed lumber, and 192,000 square feet of rough timber. Alpheus Cutler returned to Nauvoo on 13 August 1842 with a second raft containing 90,000 board feet and 288,000 square feet of timber. George Miller, Nauvoo House Association member, led another group to the Wisconsin pineries in late 1842. Their work yielded at least three loads of lumber in 1843 consisting of some 650,000 board feet of lumber and seventy thousand shingles. Two additional rafts, laden with 155,684 board feet of lumber, arrived in Nauvoo in

July 1844. One man, named Cunningham, was drowned while rafting logs in the summer of 1843.

The Nauvoo Temple, not unlike the Kirtland Temple, was of a high rectangular shape with double rows of windows and with a tower rising from the main body. The dimensions were imposing: 188 feet long by 88 feet wide, and from the basement to the tower the height was about 159 feet. The building was divided into four levels a basement, two almost identical stories, and an attic.

The basement was divided off into thirteen rooms six along either side, and one large room (100 feet by 50 feet) running through the center. The baptismal font was in the center of the main room, and at the east end was the well. [The Revelations of the Prophet Joseph Smith: D&C Section 124, page 248]

The first story, entered by the main entrance on the west, was not completed, but the plan was to divide it into fifteen rooms a large central auditorium (100 feet by 50 feet) with smaller rooms along each side. The ceiling was of an arched design, plastered and painted. Tiered pulpits, for the Melchizedek and Aaronic priesthoods, were located at either end of the hall. The second level, nearly identical in size, was intended to be a duplicate of the first.

Rising above the temple's massive limestone walls was the attic. The western section, called the "half-story," was more than eighty feet long and forty feet wide. Accessed by either of two large, circular staircases, the half-story was divided into a number of rooms. Passing the outer and inner courts, one could gain access to the Council Chamber, a long hall running the remaining length of the attic to the east. This hall was partitioned off for temple ordinance work. Along each side of the Council Chamber were six small rooms assigned to individuals or priesthood quorums.

On 13 December 1841 Willard Richards was appointed recorder of temple donations. His office was located in the "counting room" of the Prophet's red-brick store. Before this, Elias Higbee had occupied nearly all his time issuing receipts for donations. But earlier that year, when Joseph became sole Trustee-in-Trust for the Church, it was decided that all donations should come through his office.

Donors and amounts were logged into a special record book called the "Book of the Law of the Lord." The Saints were to contribute one tenth of all they possessed at the commencement of the temple construction, and one tenth of all increase from that time until its completion. On 10 February 1842 William

Clayton was called to assist Richards, and on 3 September 1842, after the latter's departure to the eastern states, the Prophet appointed Clayton official Temple Recorder. James Whitehead became Clayton's assistant on 11 June 1842. In the fall of 1842 it was agreed that the recorder's office should be moved to better accommodate the interests of the committee and the recorders. Accordingly, the temple committee directed the construction of a small brick recorder's office near the temple, and on 2 November 1842 Clayton moved his records and other materials into the new building. A new tithing office was opened in December 1844 at Parley P. Pratt's new store one block north of the temple.

Members of the temple committee commanded an important but rather thankless job. They had the enormous task of coordinating the entire work force. Although the number of workers fluctuated over a five year period, the committee would hire at least 1,221 men 885 of whom worked at least one month. Nor do these figures included the donated labor of literally hundreds of workers during the same period. Nearly always under attack, the committee was criticized by the employees for poor working conditions, lack of tools, insufficient wages, favoritism, unequal distribution of provisions, and misappropriation of funds. Members of the committee were several times summoned to Church courts to give testimony relative to their actions but were always exonerated.

On 8 June 1843 Elias Higbee died, leaving a vacancy in the committee. Jared Carter, a member of the temple committee at Kirtland, immediately applied for the position, but because he was rebellious, the Prophet chose his own brother, Hyrum, also one of the Kirtland temple committee.

In August 1844, after the Prophet's death, Bishops Newel K. Whitney and George Miller were appointed Trustees-in-Trust for the Church and accordingly were given general oversight of temple construction. By December of the same year, following an administrative reorganization among the Trustees and the temple committee, the bishops and their staff assumed greater responsibility over the project.

In December 1844, before the completion of the stonework, the Twelve and the Trustees decided to employ fifteen carpenters to prepare the timber works for the interior of the temple as soon as the stonework was finished. A makeshift shop was fixed up by weather-boarding the south side of the lower story.

After completion of the stonework in May 1845, attention was promptly given to the roof. By 13 August 1845 the last

shingle had been laid, and before the end of August Brigham Young reported that the dome and cap of the temple tower had been raised. The structure now being properly enclosed, the October 1845 general conference was held inside.

As the interior work continued feverishly, the attic story took precedence. On 26 November 1845 the painters finished their work, and on 30 November Brigham Young dedicated the attic for temple work. Immediately thereafter special furniture was obtained to prepare the attic for the administering of endowment ceremonies. Ordinance work began on 10 December 1845 and continued until 8 February 1846.

Although the Saints began to leave Nauvoo for the west in February 1846, construction workers continued to work on the temple interior until 1 May 1846, when it was publicly dedicated (though not totally completed). After the departure of most of the Mormon population in 1846, a committee unsuccessfully attempted to sell the temple, but concern for the sacred edifice ended on 9 October 1848, when it was completely destroyed by fire. The temple lot in Nauvoo is now owned by the Church.

**The Priesthood ordinances of the temple.** (See verses 28, 40-42, 55, 95, and 97). Whereas the term endowment has come to be known as the embodiment of certain priesthood ordinances performed in the temple, Kirtland usage of the term connoted, not the ordinances themselves, but rather the outpouring of the spirit upon those who had participated in the ordinances. (See discussion under section 108). In Nauvoo the temple ordinances (wherein the Saints performed washings, and anointings and received signs and tokens of the Holy Priesthood), were known as the "ancient order of the Priesthood" or simply as the "endowment," there being no particular attempt to distinguish between the ceremony and the spiritual outpouring. On 4 May 1842, before the completion of the temple, the Prophet initiated nine men into the ancient order. Though Joseph had expected to administer these sacred ordinances only after the temple was finished, yet a sense that he might not live to see its completion urged him to proceed earlier. By June 1844, just before his death, the Prophet had selected twenty-five males and thirty-two females to receive the ordinances of the endowment. After his death, but before the completion of the attic of the temple, another twenty also received the endowment. On 10 December 1845 endowment work commenced in the attic story of the temple. There, during the next eight weeks, nearly 5,600 members (males and females) participated in these ceremonies. Related



ordinances administered by the Prophet before the completion of the temple included eternal marriages, baptisms for the dead, and conferring the fulness of the priesthood. Approximately one hundred fifty people were eternally sealed to their companions under the direction of Joseph Smith beginning 5 April 1841. Baptisms for the dead commenced about 15 August 1840. Initially these ordinances were performed in the Mississippi River and local streams, but with few exceptions proxy baptisms were performed only in the temple baptistry after 21 November 1841. Some of these early baptisms were not properly recorded, but extant records indicate that at least 15,626 proxy baptisms were performed in Nauvoo (either in the baptistry or in rivers or streams). Of forty-four men and women who received the fulness of the Priesthood before the completion of the Nauvoo Temple, thirty-five received the blessing from Joseph Smith.

**The reorganization of priesthood quorums.** Apostasy, death, and other changes necessitated the reorganization of the various quorums and offices in the Church government at Nauvoo. The death of Patriarch Joseph Smith, Sr., in 1840 left a vacancy which was filled by his son, Hyrum (see verse 124). The latter also assumed the "same blessing, and glory, and honor, and priesthood" that Oliver Cowdery had held before his excommunication in 1838 (see verse 95). The vacancy left in the First Presidency by Hyrum Smith's new appointment was filled by William Law (verse 126). Brigham Young was named president of the Quorum of the Twelve Apostles (verse 127). (Although only eleven are named in the revelation, Lyman Wight was called to complete the quorum in April 1841.) The Nauvoo High Council had been organized on 6 October 1839 with William Marks as president. Seymour Brunson, one of the High Council, had died in August 1840, and the vacancy was filled by Aaron Johnson (verse 132). Oddly enough William Marks is not named in the revelation, though he was the president of the Nauvoo Stake. He selected Charles C. Rich and Austin Cowles as counselors on 29 March 1841. Samuel Rolfe, named president of the priests' quorum, chose Stephen Markham and Hezekiah Peck as his counselors on 21 March 1841. The presidencies of the teachers and deacons quorums were also appointed on 21 March 1841. The presidency of the former comprised Elisha Everett, James W. Huntsman, and James Hendricks; the presidency of the latter was Phinehas R. Bird, David Wood, and William W. Lane. (Lyndon W. Cook, *The Revelations of the Prophet Joseph Smith*)

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