JOSEPH SMITH'S NAUVOO REVELATIONS ON HIS TEACHINGS

Jan. 19, 1841:
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." (D&C 124:42)

Dec. 2, 1841:
"And let my handmaid Nancy Marinda Hyde hearken to the council of my servant Joseph in all things whatsoever he shall teach unto her." (DHC 4:467)

c. June 28, 1842:
"... but, if you will take that which is not your own, or which I have not given you, you shall be rewarded according to your deeds; but no good thing will I withhold from them who walk uprightly before me, and do my will in all things; who still listen to my voice and to the voice of my servant whom I have sent; for I delight in those who seek diligently to know my precepts, and abide by the law of my kingdom; for all things shall be made known unto them in mine own due time, and in the end they shall havl joy." (Letter of Joseph Smith to Nancy Rigdon, Deseret News, Dec. 12, 1855; also in DHC.)

July 27, 1842:
"The thing that my servant Joseph Smith has made known unto you and your family and which you have agreed upon is right in mine eyes." (Revelation to Newel K. Whitney through Joseph the Seer, Revelation Collection, LDS Church Archives)

July 12, 1843:
"For I have conferred upon you the keys and power of the priesthood, wherein I restore all things, and make known unto you all things in due time. ... And let mine handmaid, Emma Smith, receive all those that have been given unto my servant Joseph, and who are virtous and pure before me..." (D&C 132:45, 52)
May 28, 1843:
Emma Smith was sealed to Joseph Smith - (Joseph Smith Diary, under date of May 28, 1843)

May 21, 1843:
"we have no claim in our eternal comfort in relation to Eternal things unless our actions & contracts & all things tend to this end"
(Joseph Smith Diary) In The Words of Joseph Smith, p. 205

"Our covenants here are of no force one with another except made in view of eternity"
(Franklin D. Richards "Scriptural Items") Ibid., p. 208.

Rev. July 12, 1843 - D&C 132

July 16, 1843:
"No man can obtain an eternal Blessing unless the contract or covenant be made in view of Eternity All contracts in view of this Life only terminate with this Life. ... Those who keep no eternal Law in this life or make no eternal contract are single & alone in the eternal world..."
(Franklin D. Richards "Scriptural Items") Ibid., p. 232.

"He showed that a man must enter into an everlasting covenant with his wife in this world or he will have no claim on her in the next."
(William Clayton Diary) Ibid., p. 233.

May 16, 1843 - private teachings:
"Except a man and his wife enter into an everlasting covenant and be married for eternity while in this probation by the power and authority of the Holy priesthood they will cease to increase when they die (ie. they will not have any children in the resurrection, but those who are married by the power & authority of the priesthood in this life & continue without committing the sin against the Holy Ghost will continue to increase & have children in the celestial glory....Prest. J.[Joseph] said that the way he knew in whom to confide, God told him in whom he might place confidence. He also said that in the celestial glory there was three heavens or degrees, and in order to obtain the highest a man must enter into this order of the priesthood and if he dont he cant obtain it. He man enter into the other but that is the end of his kingdom he cannot have increase."
Jan. 19, 1841:

"For I design 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." (D&C 124:41)

Revelation of July 12, 1843 on eternal and plural marriage:

"Wednesday July 12 Received a Revelation in the office in presence of Hyrum & Wm Clayton"
(Joseph Smith Diary)

"This A.M. I wrote a Revelation consisting of 10 pages on the order of the priesthood, showing the designs in Moses, Abraham, David and Solomon having many wives & concubines &c. After it was wrote Prests. Joseph & Hyrum presented it and read it to E[mma], who said she did not believe a word of it and appeared very rebellious."
(William Clayton Diary) In The Revelations of the Prophet Joseph Smith, p. 294.

"Joseph Smith III, for example, recorded: 'Visited James Whitehead [at Alton, Illinois] had chat with him. He says that he saw the Rev about 1 foolscap paper. Clayton copied it and it was this copy that mother burned.' (Joseph Smith III Diary, 20 April 1885, RLDS Library-Archives)."
(Ibid., p. 348, fn. 10)
"A few members failed to hear or accept the Prophet's Nauvoo teachings. Later, they resisted President Young's counsel to gather with the Saints in the American West and found themselves advocating a partial Mormonism. By rejecting such important additions as vicarious work for the dead and temple marriage, they became advocates of the doctrine as it was imperfectly understood in Kirtland, without the exalting ordinances of the Temple. Nauvoo was thus a parting of the ways for those who later formed the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters successively at Plano, Illinois; Lamoni, Iowa; and Independence, Missouri. Although this group accepted Joseph Smith and the Book of Mormon, their teachings turned gradually toward the prevailing Protestantism. The Reorganization lost much of the distinctiveness that continues to characterize the doctrines and practices of The Church of Jesus Christ of Latter-day Saints."

(Glen M. Leonard and T. Edgar Lyon, "The Nauvoo Years," The Ensign, Vol. 9, No. 9, September 1979, p. 14)
Studies on Plural Marriage being taught and practiced by Joseph Smith:

1. Andrew Jenson, "Plural Marriage," *The Historical Record* 6 (May 1887)


5. Fawn M. Brodie, *No Man Knows My History*, 1945


7. H. Michael Marquardt, *The Strange Marriages of Sarah Ann Whitney* ... (1973)


13. B. H. Roberts, Introduction to the History of the Church Vol. 5 on D&C 132


15. Revelation of July 12, 1843 - D&C 132


and set in judgment.

Monday June 12th, 1843.

at the office in the hotel.

Coll. called at the office from a
request for Catharine Mullins to
Sam Colyer. Did not do it, or

or 0. 2 or 1 — 0.5,

that is about 40 cents arrived

from Peterboro, New Hampshire

among whom was Peter Colby. He

had been absent one summer.
Gen. 25:1 Abraham took a wife, and her name was Keturah.
1 Chron. 1:32 Sons of Keturah, Abraham's concubine.

Gen. 35:22 Bilhah, his father's concubine.
Gen. 25:16 Concubine, which Abraham had.

Ex. 13:37 Abraham's concubine.
Gen. 25:16 Sons of the concubine.

Bible:
1. wife
2. two wives
3. Ex. 13:37

why
27 [April 1843]. At the Temple A.M. at 10 to H. C. Kimballs who was sealed up to the priesthood by the president. and M. to me.

Thur. 27 [April 1843]. A.M. at the Temple, at 10. m. married.


Wm. Clayton Jr
Letter of Joseph Smith to Nancy Rigdon
[Between April 9 and July 1, 1842] In History of the Saints (1842) by John C. Bennett and LDS History of the Church Vol. 5:134-5 (Under date of Aug. 27, 1842) [Willard Richards went on a mission 1 July 1842]

"Whatever God requires is right, no matter what it is ... So with Solomon: first he asked wisdom, and God gave it him, and with it every desire of his heart, even things which might be considered to all who understand the order of heaven only in part, but which in reality were right because God gave and sanctioned by special revelation." (DHC 5:135)

Epistle to Female Relief Society of Nauvoo Signed by Joseph Smith, Brigham Young, Hyrum Smith, Heber C. Kimball, Willard Richards and Vinson Knight: [Between March 17 and July 1, 1842]

"we do not want any one to believe any thing as coming from contrary to the old established morals & virtues & scriptural laws, regulating the habits, customs & conduct of society; and all persons pretending to be authorized by us, or having any permit, or sanction from us, are & will be liars & base imposters, & you are authorized, on the very first intimation of the kind to denounce them as such, & shun them as the flying fiery serpent, whether they are prophets, seers, or revelators: Patriarchs, twelve Apostles, Elders, Priests, Mayors ... shall be damned for such evil practices, and if you yourselves adhere to anything of the kind, you also shall be damned."
Statements made against Spiritual Wives:

1. Joseph Smith, Oct. 5, 1843 (Joseph Smith Diary, check W. Clayton's Diary)
   
2. Sign statements in October (?) 1842

3. Sermon at April 1844 conference by Hyrum Smith
   a. at first opposed plural marriage
   b. married
   c. appointed a Prophet to the Church in 1843

4. According to William Marks in June 1844 Joseph Smith was against it.

Hyrum Smith: (converted to it on 26 May 1843)

1. sealed to wife Mary, 29 May 1843
2. sealed to Mercy R. Thompson for time, 11 Aug. 1843 (others?)
3. Second anointing: Oct. 8, 1843 (?)

Emma Smith:

1. sealed to Joseph Smith, 28 May 1843 - July 1843 against it [D&C 137]
2. second anointing on 28 Sept. 1843

William Law:

William Marks:

Don Carlos Smith:

Eberdred Robinson:


Letter to Jemima Adeline, Jan 23, 1842.

According to your request, He will be able to teach you many things while you have never heard; you may have implicit confidence in the same. 1 Th 5:14.

July 14, 1843—Your letter cannot be sent on account of the present absence of the person to whom your letter is addressed. W. is present until the Tepee is completed.

Dec. 1843—It is my duty to...

Lord's letter Jan 6, 1844. (W. E. Adeline)

Note from husband in New York. (D. E. Adeline)
References on civil marriages and priesthood marriages:


2. Words of the Prophets:
"Judge Higbee would say that covenants either there or here must be made in view of eternity and the Covenant sealed on the fore heads of the Parents secured the children from falling that they shall all sit upon thrones as one with the God-head joint Heirs of God with Jesus Christ. This principle is revealed also through the covenant of Abraham and his children. This is also the blessing and consolation of the Mourners." [date (?)] (Funeral of Judge Higbee)


Other items:
1. A paper by Richard S. Van Wagoner (and Steve C. Walker?) dealing with Sarah Pratt, Polyandry etc. [Robert F. Smith was going over a copy, had copy on Oct. 1, 1983. To return to Van Wagoner.]

2. Letter of Jacob Scott to Mary Warnock, Jan. 6, 1844, RLDS Archives

The Temple - Capstone of Religion

Joseph Smith tried to put everything important under the Temple. Not all things were completed before his death.

Things which were mentioned in the scriptures were put under the Priesthood rather than being available to all as in the past. They would be available to all when things were put together.

Sources:
1. The Words of Joseph Smith
2. Chat - thesis - Temple Ordinances

[Temple Completed - dedicated by Orson Hyde - see Wilford Woodruff's Journal
[also comments in The Revelations of the Prophet Joseph Smith on Nauvoo Temple being completed.]

Items:
1. marriage - priesthood authority
   a. Article on Marriage - rather than public now in private
   b. Kirtland - marriage by priesthood [civil marriage]
   c. in Nauvoo taught that in the resurrection marriage not valid if not done by priesthood authority (and for time and all eternity)
   d. ceremony words of ceremony
      1. Newell K. Whitney - marriage of Sarah Ann Whitney to Joseph Smith
      2. Heber C. Kimball Journal
      3. Orson Pratt, The Seer - remains now the same

2. Having Eternal Life -
   a. Second Anointing
      1. men - the fulness of the Priesthood
      2. women - later into this same order
      3. sealed for Eternal Life by the Priesthood in the Temple
   b. Law of Adoption
      a. done in the lifetime of Joseph Smith?
      b. done away by W. Woodruff - BY & JT would have done the same if they were here

3. Endowment
   a. same portions done in the Kirtland Temple - washing of body and sealings (washings and anointings)
   b. in Joseph Smith's store - secret signs, tokens and pentalities
   c. men
   d. women
   e. maybe help in keeping plural marriages from being known

4. Making the Temple the Extentation of the Family - on earth and in heaven
   1. time - BY and Twelve as Leaders
   2. going across the plains - Exodus

Others in Nauvoo thought that Joseph Smith had fallen. What they read was in the scriptures not knowing in full that Joseph was putting this in his Temple concept. Read some of his public discourses in The Words of Joseph Smith on Temple etc.
The Importance of Celestial Marriage
By President Spencer W. Kimball

Marriage is perhaps the most vital of all decisions and has the most far-reaching effects, for it has to do not only with immediate happiness, but also with eternal joys. It affects not only the two people involved, but also their families, particularly their children and their children's children, down through the latest generations.

The question "whom shall I marry?" is an important one to ask, for the proper answer to this question brings a proper answer to many others. If you marry the proper "whom" and if you marry in the proper "where," then you will have an infinitely better chance of happiness throughout all eternity.

Therefore, the decision is not made on the spur of the moment. It is something you plan all your life. Certainly the most careful planning and thinking and praying and fasting should be done to be sure that of all decisions, this one is not wrong.

In true marriage there must be a union of minds as well as of hearts. Emotions must not wholly determine decisions, but the mind and the heart, strengthened by fasting and prayer and serious consideration, will give one a maximum chance of marital happiness.

Interfaith marriages
I have warned youth about the hazards of interfaith marriages—the sorrows and disillusionments which come from marrying out of the Church. But there seems to be a tendency on the part of many young people today to form their own opinions and their own conclusions to determine the right and the wrong of everything.

We are concerned and disturbed that many of the people are married by justices of the peace or bishops or ministers, when there are temples of God which guarantee that if there is righteousness there will be happiness forever and eternally.

It is very shortsighted for any girl to choose someone who cannot take her to the temple, or for any boy to go with a girl who cannot go to the temple with him. You cannot afford to take a chance on falling in love with someone who may never accept the gospel.

Yes, a small minority are finally baptized. Some good men and women have joined the Church after the interfaith marriage and have remained most devout and active. God bless them! We are proud of them and grateful for them. These are our blessed minority.

Others who do not join the Church are still kind, considerate, and cooperative, and permit the member spouse to worship and serve according to the Church pattern. God bless them also!

Many others join the Church ostensibly for the marriage, then fail to live the commandments. Many of them are later divorced. Others, though not divorced, continue to have friction, particularly in religious matters in the home.

The majority, however, do not join the Church. Surveys have indicated that only one of seven finally join the Church—the odds are against the others. And nearly half of those who marry out of the Church become inactive. As parents give up their religion, an increasing number of their children are brought up without any religion.

So you are taking a desperate chance if you say, "Well, maybe he will join after we are married. We will go ahead and try it and see." It is a pretty serious thing to take a chance on.

Frequently young people think, "Oh, that doesn’t matter. We’ll get along all right. We’ll adjust ourselves. My spouse will permit me to do as I please or I will make adjustments. We’ll both live and worship according to our own pattern." This is not broad-mindedness, but even if it were, to be broad-minded with the Lord’s eternal program is somewhat like being generous with other people’s money.

From addresses delivered 22 October 1976 at the Salt Lake Institute of Religion and 5 February 1978 at Ricks College, Rexburg, Idaho

THE ENSign/OCTOBER 1979 3
We encourage those who haven’t yet had the opportunity to marry, both men and women, to keep well-groomed, well-dressed, abreast of the times, attractive mentally, spiritually, physically, and morally, and then they can lean heavily upon the Lord’s promises for eventual fulfillment.

realized how great it is. No distance, no shortage of funds, no situation would ever keep you from being married in the holy temple of the Lord.

There is no bias nor prejudice in this doctrine. It is a matter of following a certain program to reach a definite goal. If you fail in following a program, you fail in attaining the goal. Even in college work, if you never registered properly, never attended your classes, never did the things which are required by the college, you would never receive your degree. Certainly you cannot expect the eternal program to be less exacting.

Unmarried young men and women

I am aware of some young men and women who seemingly have not been successful in total fulfillment. Some have been on missions; some have completed their education. And yet they have passed the period of their greatest opportunity for marriage. The time has passed, and while still attractive and desirable and efficient, they find themselves alone.

To you we say this: You are making a great contribution to the world as you serve your families and the Church and the world. You must remember that the Lord loves you and the Church loves you. To you women, we can only say we have no control over the heartbeats or the affections of men, but pray that you may find fulfillment. And in the meantime, we promise you that insofar as eternity is concerned, no soul will be deprived of rich and high and eternal blessings for anything which that person could not help, that the Lord never fails in his promises, and that every righteous person will receive eventually all to which the person is entitled and which he or she has not forfeited through any fault of his or her own. We encourage both men and women to keep themselves well-groomed, well-dressed, abreast of the times, attractive mentally, spiritually, physically, and especially morally, and then they can lean heavily upon the Lord’s promises for these heavenly blessings.

The importance of marriage

Honorable, happy, and successful marriage is surely the principal goal of every normal person. Marriage is designed of the Lord to make strong and happy homes and posterity. Anyone who would purposely avoid marriage is not only not normal, but is frustrating his own program.

I defend the term normal because the Lord set the norm himself by bringing together Adam and Eve, his first male and first female on this earth, and performing a holy marriage ceremony to make them husband and wife. They were quite different in their makeup, with different roles to play. Hardly had he performed the ceremony than he said to them: “Multiply, and replenish the earth, and subdue it: and have dominion” (Gen. 1:28).

It is normal to marry and normal and proper to bear children. Every person should want and plan to be married because that is what God in heaven planned for us. That is the way he worked it out.

If there is anyone who does not want to be married, who does not want a family, who says, “Oh, I am not going to get married; I do not believe it is necessary,” that is very, very shortsighted indeed.

It is disturbing to note how easily many people pass off this responsibility of marriage. Numerous people these days, as recorded in the magazines and newspapers, have sworn never to marry. They have found it much simpler and easier to live alone and have no responsibilities. That is why they will not ever grow big enough to become gods in eternity.

One young woman wrote us saying that the young man she occasionally dated was not interested in marriage. It seems to me that in our society young men have not much excuse for not finding a proper marriage partner. They have the option. They have the choice.

One young man, the president of an elders’ quorum, said he was too busy to marry. We are glad he is busy. But no man is too busy to take care of his marriage responsibilities—no man, whether he is an elders’ quorum president or anyone else.

Another young man had been promised in a patriarchal blessing that marriage would soon come, so he had let up in his efforts to get married. I would like to say that all the patriarchal blessings that you might get will never come to pass unless you do something about them yourselves.

One young man stated that he must get his education first. But it is not necessary for one to wait until he has completed his secular education before he marries. Many men have finished their education after their marriage, and their wives have been a great help to them.

One young man said that he expected to reach exaltation in the celestial kingdom as one of the Lord’s messengers, without having to marry. He does not understand. No one who rejects the covenant of celestial marriage can reach exaltation in the
Plural Marriage—
revelation—early as summer of 1842
Brighton Young to Miss M. Brotherton:

"...brother Joseph has a revelation from God that it
is lawful and right for a man to have two wives."

(Sangamo Journal, July 22, 1842) Location?

(Smi of Laben Leo flats—M, 15)

William Clayburn Journal,
Sept. 15, 1843

"President Joseph told me he had lately had
a new item of law revealed to him that a man could only
take 2 of a family except by express revelation and as
I said I had said I intended to take Lydia he said I
had not said I would not give (Lydia) to him. (Smi, p. 7).

Lydia Morris—
Smi p. 197; 196; 120; 116.
violated a restrictive interpretation of the Ohio marriage statute which refused to recognize the Mormon priesthood. The priesthood viewed this interpretation as unconstitutional and an imposition on their divine authority. J. C. Downen, a Kirktland justice of the peace, said that he married Mormon couples who were later remarried by the Prophet in church rites. This assertion remains unsubstantiated at present, but it is known that Joseph Smith exerted his authority over the civil law on at least two occasions in Ohio. These two marriages betoken similar exercises of authority in Nauvoo and they also illustrate the Prophet’s concern for ancient patterns and orders.

The first instance was the marriage of Lydia Goldthwaite Baily and Newel Knight. At the age of seventeen Lydia married Calvin Baily and bore him two children, but each died soon after birth. “Baily,” said Knight, “turned out to be a drunkard unworthy of a wife; letting her suffer and pine in sorrow, while he was carousing and spending even the avails [sic] of the last cow.” So Lydia left him and joined some friends in Canada where she accepted Mormonism in the fall of 1835. She moved to Kirktland in May 1835 and there met and fell in love with Knight who proposed marriage. Lydia recalled that Hyrum Smith wanted Seymour Brunson to officiate at the wedding because his authority as a minister had been accepted in southern Ohio. When Joseph Smith interfered, desiring to perform the wedding himself, Hyrum expressed concern about the danger this might create for the Prophet. Nevertheless, the marriage was solemnized by him on Tuesday, 23 November 1835. Knight wrote that “during the evening President Smith said many things relative to marriages anciently, which were yet to be revealed.”

Accounts of the wedding and Smith’s remarks relative to it illustrate this emphasis on the primacy of the priesthood and show that several of the elements of what would later be called “eternal marriage” were formulating in the Prophet’s mind. The Prophet wrote,

I then remarked that marriage was an institution of heaven, instituted in the garden of Eden; that it was necessary it should be solemnized by the authority of the everlasting priesthood. The ceremony was original with me, and in substance as follows — You covenant to be each other’s companions through life, and discharge the duties of husband and wife in every respect, to which they assented. I then pronounced upon them the blessings that the Lord conferred upon Adam and Eve in the garden of Eden, that is, to multiply and replenish the earth, with the addition of long life and prosperity.

9J. C. Downen, Statement, 2 January 1885, located in the Arthur B. Deming Collection, Chicago Historical Society. Downen’s caustic comments about spiritual wifery and polygamy in Kirktland seem to reflect the situation in Nauvoo better than we understand it to have been in Ohio, and he may have been confusing rumors of the Nauvoo period with his reminiscences of the Mormon era in Ohio. However, it is less likely that this would apply to his own actions in Kirktland.

10Newel Knight, “Sketch,” p. 5, Church Archives.

11Hib., p. 6.

12Joseph Smith, History of the Church, 2: 320. Note the similarity of this language to the reports of the plural marriage ceremony. See, Bennett, History of the Saints, p. 224, and Melissa Wells’s testimony, The Circuit Court, p. 314. These should be compared with the words used by N. K. Whitney, as he married his daughter to Joseph Smith, and which he said were given to him by revelation through Joseph Smith. These remarks appear to be blessings bestowed after the formal covenant making. Revelation to Newel K. Whitney through Joseph Smith, 27 July 1842, Church Archives, and partially published in H. Michael Marquardt, The Strange Marriages of Sarah Ann Whitney to Joseph Smith the Mormon Prophet, Joseph C. Kingsbury and Heber C. Kimball (Salt Lake City: Modern Microfilm Co., 1973), p. 25.
Journal

1842-43

So far as is known, no diary or journal, other than the "Book of the Law of the Lord," covers Joseph Smith's life from October 1839 to December 1842, when Willard Richards, the prophet's private secretary, began to keep the following journal. Although conscientious, Richards could be frustratingly concise, and none of the four Nauvoo journals he kept for Joseph Smith contains the introspection that characterizes Joseph's Kirkland diary and journals. Richards is also the only one of Joseph's scribes to have employed shorthand in recording entries. Whereas Richards refers to Joseph Smith in both the first person and third person, all entries, including those in ambiguous voice, describe Joseph's, rather than Richards's, activities. The original of the following journal, which is entirely in Richards's handwriting, is in the archives of the Historical Department, Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah.

President Joseph Smith's Journal 1843

As kept by Willard Richards

December 21st 1842 President Joseph at his own house attending a variety of business. Gave instructions about a communication to [General James A]rlington Bennet and made a particular request that [Willard] Richards should act as his private secret[ary] and historian.


Bro[ther] Shearer asked the meaning of the little leaven in 3 measures of meal. Joseph said, "It alludes expressly to the last days when there should be little faith on the earth and if [page 1] leaven the whole world. Therefore shall be safety [safety] in Zion and Jerusalem and the remnant whom the Lord shall call. It refers to the Priesthood. Truth springing up on a fix[e]d principle. Three measures refers to the 3 in the grand Presidency, confining the oracles to a certain head on the principle of 3."


24[th] P.M. Read and revised history. [Joseph] Walked with Sec[retary] Richards to see Sister Lyons who was sick. Her babe died 30 minutes before he arrived. Thence to Bro[ther] Sabin's to get some money for expenses to [go to] Springfield, having just borrowed $100 of Nehemiah Hatch.

In reply to the [page 2] question, "Do you want a wicked..."
his performing in the city thought we had been imposed upon enough by such kind of things. Interview with a Methodist Minister about his God of no body or of parts.

9 1/2 [A.M.] mounted with staff, Band and about 12 ladies, led by Emma and proceeded to the General Parade of the Legion east of My farm on the Prairie and had a good day of it except very high wind. Marched the Legion down Main St[reet] and disbanded about 2 o'clock P.M. after a short speech on the {page 193} Prairie.

There were 2 United States officers Present and General Swazey from Iowa. In my remark[s] told the Legion when we have petitioned those in power for assistance they have always told us they had no power to help us. "Damn such powers! When they give me power to protect the innocent I will never say I can do nothing. I will exercise that power for their good. So help me God."

7 1/2 to 11 1/2 eve in the court room over the store. Attend on a Mr. Vicker's performance of wire dancing, Legende- main Magic, &c. {page 194} [page left blank] {page 195}

Sundar, May 7th 1843 Forenoon visited by several gentlemen concerning the plates which were dug out of a mound near Quinib [Kinderhook, Pike County, Illinois]. Sent by William Smith to the office for Hebrew Bible and Lexicon. Mr. Vickers the wire dancer called.

A.M. Court of the 1st Presidency met and adjourned one week. 2 P.M. President not well, councillors acted. Evening preaching by Elder Hyde, text Luke 21[st] Chapter. {page 196}

Monday, May 8[th] Called at the office 7 A.M. with a superseded to stay Suit Thompson vs Dixon. [rest of page blank] {page 197}

Tuesday, May 9[th] 1843 Went with Emma and the whole family, Sidney Rigdon, J[ohn] Taylor, P[arker] P. Pratt, W[illford] Woodruff, and a large company on the "Maid of Iowa." Started 10 minutes before 8 o'clock from Nauvoo Dock with salute of cannon to go up Skunk River. [There were] more than 100 in this party. Dined on board. Called at Ft. Madison, Burlington, and Shokok. Had a very pleasant day and time. Returned to Nauvoo about 8 o'clock. [rest of page blank] {page 198}

Wednesday, May 10th 1833 [1843] 11 [A.M.] Court, Alford vs Gurney. [Joseph] came in office and gave instructions to Richards never to let the court room be occupied till $2.00 is received in advance. About this time blossoms of the apples &c. began to shew. Little Nauvoo Boat started for the pinery expecting to receive provisions at Burlington. {page 199}

10 A.M. [The] Twelve [Apostles] held a council in the President's office to send R[uben] Hedlock to England &c. [See Minutes] [rest of page blank] {page 200}

Tuesday, May 12[th] 1843 Purchased 1/2 of the Steamer "Maid of Iowa" of Moffatt and Capt[mate] Jones. Commenced running said boat between Nauvoo and Montrose as a ferry boat. Sunrise, Bishop George Miller arrived with a raft of 50,000 ft. of pine lumber from the north or pinery. Snow was about 2 1/2 feet deep in the winter. [rest of page blank] {page 201}


Monday, May 15[th] Joseph and the brethren and Emma returned towards night. [rest of page blank] {page 204}

Tuesday, May 16th 1843 To Carthage. The Twelve [Apostles] met at the office to see Mr. Brown but he did not appear and the Twelve voted that John E. Page be requested to repair immediately to Cincinnati and preach till they arrived. [rest of page blank] {page 205}

Wednesday, May 17th [entry left blank] {page 206}

Wednesday, May 17th Wrote Bro[ther] Page in behalf of the Quorum [of the Twelve Apostles]. [rest of page blank] {page 207}
and occupy [them] himself. Authorities come along and eject him from a stolen habitation.

Design of the Great God in sending us into this world and organizing us to prepare us for the Eternal World. I shall keep [my spirit] in my own bosom. We have no claim in our eternal comfort in relation to Eternal things [page 217] unless our actions and contracts and all things tend to this end.

After all this make your calling and election sure. If this injunction [on] would lay largely on those to whom it was spoken.

[Then] How much more there [is in this] to them of the 19[th] century.

1[st] Key — Knowledge in the power of Salvation.

2[nd] Key — Make his calling and Election sure.

3[rd] It is one thing to be on the mount and hear the excellent voice &c., &c. and another to hear the voice declare to you, “You have a part and lot in the kingdom.” [page 218]

[some lines left blank] Judge Adams arrived in Town. [page 219]

May 22[nd], Monday Called at the office 9 A.M. Delivered 3 letters one from [Philadelphia] Concerning Benjamin Winchester [which I discussed] with Clayton. This morning received a large hickory walking stick, silver head with the Motto "BEWARE" from [blank]. [rest of page left blank] [page 220]

Tuesday, May 23rd 1843 At home in conversation with Judge Adams and others. Rode out to see the sick at 8 A.M. The Twelve [Apostles] met at President [Joseph] Smith's office at 2 P.M. and ordained 4 Missionaries to the Sandwich Islands and set apart 2 to England. See minutes of Twelve [Apostles]. [rest of page left blank] [page 221]

Wednesday, May 24th 1843 Elder Addison Pratt, who was yesterday set apart for a mission to the Sandwich Islands presented the tooth of a whale, coral, Bones of an Albatros wing and skin of a foot, Jaw Bone of a porpoise, [and] tooth of a south sea seal as a beginning for a Museum in Nauvoo.

11 A.M. Court, Ferry vs Samuel Fuller. Decision Nonsuit. No notice having been given defendant. [page 222]

Thursday, May 25[th] 1843 [entry left blank] [page 223]

Friday, May 26th 1843 5 P.M. L. and Hiram and Judge Adams and Bishop Whitney, Brigham Young, Heber C. Kimball, William Richards, and William Law in council in upper room receiving instructions on the priesthood, the new and everlasting covenant [of celestial marriage], &c. &c. Adjourned to Sunday 5 P.M. [rest of page left blank] [page 224]


A tremendous rain storm all day commencing with thunder in the morning. Joseph instructed the Twelve [Apostles] to call upon the whole Philadelphia Church while in the council. [rest of page left blank] [page 225]

Sunday, May 28[th] Clouds and rain. Cold. 5 P.M. Adjourned council met in the upper room. Attended to ordinances and counselled and prayed that James Adams might be delivered from his enemies, that O[rin] P. Rockwell [be released from prison in Missouri], and [that] the Twelve [Apostles] be prospered in collecting means to build the Nauvoo House. [Joseph and J. Adams] were married] [were sealed for eternity to their wives] Adjourned to 9 o'clock Monday Morning [rest of page left blank] [page 226]

Monday, May 29th 1843 9 A.M. Met pursuant to adjournment. Hyrum, Brigham, Willard, and Sister Thompson were married] and Heber and Newell K. Whitney [were] present. Also Joseph and James Adams. Singing and prayer by Elder Brigham Young. Conversation and instruction &c. teaching concerning the things of God. Had a pleasant interview.

Woodworth complaint: People vs James Thompson for assault [in] /Mayor's Court [at] 2 P.M. Fines Thompson $300. Gave instructions to have the account of Lawrence estate made out. Sister from Quincy visiting them. Pleasant but cool after the rain as it has been every rain this season. James Adams gave a deed of some 11 or 12 [page 227] quarter Sections of land on the prairie to trustee in trust.

6 P.M. the Twelve [Apostles] met and sent a mission to
Gods have an ascendency over the angels. Angels remain angels. Some are resurrected to become Gods by such revelations as God gives in the most holy place, in his temple. Let them who are owing tithing pay it up and bring stone. What did Judge Highby say? . . . If those who {page 251} are owing would bring stone we could get the walls to the roof this fall or every as to let it down.

Closed about 12 [o'clock], Bro[ther] Cutler said they could go but little further till they had the arch stone of the windows and they wanted immediately help on almost everything. [He] spoke about 15 [minutes].

Joseph gave notice the [that] Mr. DeWolf would preach this P.M. at his/own/ request. Singing. [rest of page blank] {page 252}

2 1/2 P.M. /After singing/, Joseph introduced Elder DeWolf [an] Elder of the Episcopal Church, requesting the most profound attention of the congregation. The day was pleasant and the walls of the building were nearly full. Elder DeWolf read the 6th [chapter] of Hebrews and kneeling and prayed, dressed in the black gown, the common clerical robe of the English Church. Choir sung.

[ELDER DEWOLF: Heb[rews] 6:1, 2 The apostle speaks of the priesthood before the introduction of [the principles of the doctrine of Christ, saying that] their views should not [be] laying again the foundation of Repentance &c from Dead works,[s] works of Moses' law. Faith next. Next Baptism. You understand this doctrine. Plural number {page 253} [the doctrine of baptisms.] Baptism of water representation of that baptism which was to come. Holy Ghost raised from graves of ignorance. Water is significant figure. Fire of God's love, laying on of hand indication, sign, mark of the reception of the Holy Ghost. I perceive the doctrine of laying on of hand is perfectly understood here. Resurrection, Judgement day, resurrection previous into/and consummation of the earth.

I may never meet you all again this side of the eternal world, but I will appoint a meeting i.e., when the Lord Jesus shall descend with his angels to call the dead from their graves {page 254} and sit in Judgment.

Joseph gave [an] appointment for Elder Adams to lecture on the Book of Mormon at 5 1/2 P.M. [rest of page blank] {page 255}

Monday, June 12th 1843 At the office in the A.M. P.M. called at the office for a warrant for Catherine Mulliner vs John Edger. Did not obtain it.<[Joseph Smith] married to Rhoda Richards and Willard Richards married to Susan[nah Lee]. Liptrot> That is about 40 Saints arrived from Peterboro, New Hampshire, among whom was Father Coles who had been absent on a mission. [rest of page blank] {page 256}

Tuesday, June 13th 1843 Joseph, Emma, and the children started north to see her sister. [rest of page blank] {page 257}

Wednesday, June 14[th] [entry left blank] {page 258}

Thursday, June 15[th] [entry left blank] {page 259}

Friday, June 16[th] 10 P.M. [Judge] J[ames] Adams wrote from Springfield that Governor Ford told him that he was obliged to issue a writ for Joseph and that it would start tomorrow. This Adams sent by express. [rest of page blank] {page 260}

Saturday, June 17[th] Heard that Lyman Wight had arrived. The people against several individuals on complaint of Joseph for riot tried before Esquire Robinson. No cause of action. [rest of page blank] {page 261}

Sunday, June 18[th] Jud[ge] Adams' message arrived early in the evening and a few minutes past ten. Clayton and Markham started to inform Joseph. Water had been rising in the river 3 or 4 days and is now 3 or 4 inches above high water mark. [rest of page blank] {page 262}

Monday, June 19th The laborers held a meeting in the grove to investigate the price and principle of labor. [rest of page blank] {page 263}

Tuesday, June 20[th] [entry left blank]. {Page 264}

Wednesday, June 21[st] 1843 [entry left blank] {page 265}

Thursday, June 22[nd] Another meeting concerning wages &c. [rest of page blank] {page 266}

Friday, June 23[rd] Judge Adams arrived from Springfield. This morning 8 o'clock a bee to remove the timbers from the Temple to the grove [to construct a bower]. Joseph was taken by [Constable Harmon] Wilson [of Carthage, Illinois.] and [Sheriff Joseph] Reynolds [of Jackson County, Missouri], 12 miles to Dixon's Ferry then relieved by the citizens on Habeeus Corpus
ber]. Meeting adjourned on account of prospect of rain at about 1 P.M. Judge McBride and a lawyer from Missouri present at meeting. H[igh] Priests Quorum met in the store [and] ordained Bro[ther] [blank] [page 105].

Monday, September 25[th] Low[er]ing, wet day. Did not see the President. Heard he had conversation with a Missourian and Lorenzo Wassen called for constitution of the United States.

[rest of page blank] [page 106]

Tuesday, September 26[th] 1835 [1843] Tried a case of Dana vs. Leeches about 11 A.M. at old house. No cause of action. Called at store about 6 P.M. [and] directed a suit to commence Meddagh vs. Hovey. [rest of page blank] [page 107]

Wednesday, September 27[th] 10 A.M. At home. Good feelings, gave Bro[ther] Phelps the privilege of occupying the small house near the store. [rest of page blank] [page 108]


At 7 o'clock in the evening met at the Mansion's upper room with W[illiam] L[aw] [and] William M[ark]. Beurch Ale [Joseph Smith] was by common consent and unanimous voice chosen President of the quorum [of the anointed] and anointed [second anointing] and or[dained] to the highest and holiest order of the priesthood [as a king and priest] [and companion [as a queen and priestess]] [Present:] Joseph Smith, Hyrum Smith, Geo[rge] Miller, N[ewel]l K. Whitney, Willard Richards, [Uncle] John Smith, John Taylor, Amasa Lyman, Lucien Woodward, [John] M. Bernhisel, W[illiam] M. Law, W[illiam] M. Marks. President [Joseph Smith] led in prayer that his days might be prolonged, have dominion over his enemies, all the households be blessed and all the church and world. [page 109]

September 29[th] 1843, Friday [entry left blank] [page 110]

Saturday, September 30[th] 1843 [several lines left blank] Rained this forenoon, wind east. [several lines left blank] P.M. wind west, very strong and cold. [page 111]

October 1[st] 1843, Sunday Wat and cold. Went to meet-


Monday, October 2[nd] 1843 At home. [rest of page blank] [page 113]

Wednesday /Tuesday/, October 3[rd] 1843 At home. The brethren assembled with their wives to the amount of about 100 couples and dined at the Nauvoo Mansion as an "opening" to the house. A very pleasant day and all things passed off well. /See the Nauvoo Neighbor, Oct[ober] 4[th] 1843/ In the evening Mr. William Backenstos was married to Miss Clara M. Wassen at the Mansion. I solemnized the marriage in presence of a select party. [rest of page blank] [page 114]

Wednesday, October 4[th] 1843 A.M. Joseph was sworn before Alderman Phelps at the Mansion to an affidavit concerning a suit in court. Clayton and Joseph vs Rhodes. /Gave Phelps orders to take such steps as were necessary to procure arms &c. for the Legion/ P.M. Esquire [Justin] Butterfield arrived and Joseph spent the P.M. in riding about the city with him and in the evening chatting.

Council of the quorum [of the anointed] adjourned to Sunday eve[ning]. Hiram's child being sick. Towards night Joseph called to direct a license for an auction to be given E. Hovey and N. Heeper for the space of 10 days for $5.00. Granted accordingly and they were sworn to make due returns to the treasurer. [page 115]

Thursday, October 5[th] Morning rode out with Esquire Butterfield to farm &c. P.M. rode on prairie to shew some brethren some land. Eve[ning] at home. Walked up and down 5[ree]t with Scribe and gave instructions to try those who were teaching, teaching, or preaching the doctrine of plurality of wives on this Law. Joseph forbids it and the practice thereof. No man shall have but one wife. [rest of page blank] [page 116]

Friday, October 6th To special conference 11 1/2 [A.M.] So cold and windy few people [came] out. Gave notice President
cape from M[tis]o[uri] Jail arrived at Nauvoo. [rest of page blank]  {page 193}

Thursday, Dec[ember] 14th At home. [rest of page blank]  {page 196}

Friday, Dec[ember] 15[th] 1843 I [Joseph Smith] awoke this morning in good health, but was soon suddenly seized with a great dryness of the mouth and throat and sickness of the stomach, and vomited freely. My wife waited on me assisted by my scribe and Dr. L[evi] Richards, who administered to me herbs and mild drinks. I was never prostrated so low in so short a time before, but by evening was considerably revived. [several lines left blank] Very warm. {page 197}

Saturday, Dec[ember] 16[th] /This morning/ Considerably better. Arose at 10 and sat all day in the city Council which was held in my house for my accommodation. Passed an ordinance Regulating Merchants and grocers licences. Also “an ordinance concerning the landing of steam boats in Nauvoo” &c. Investigated the [petition to Congress for assistance to repeal mobs &c. The Mayor and council officially signed the Memorial to Congress for a redress of grievances. After council, had conversation with some of the Twelve [Apostles], [Theodore] Turley[e], &c. [at] 8 o’clock.

Prophecy before the City Council while discussing the Petition to Congress. Joseph [said,] “I prophecy by virtue of the Holy Priesthood vested in me in the name of Jesus Christ that if Congress will not hear our petition and grant us protection they shall be broken up as a government and God shall damn them. There shall nothing be left of them, not even a grease spot.” Warm foggy and muddy. {page 198}

Sunday, Dec[ember] 17[th] 1843 At home. [several lines left blank] 4 P.M. prayer meeting at the Store [in the] Assembly room. Samuel Harrison Smith [was] admitted. Returned home at 7. [several lines left blank]

King Follet, Constable of Hancock County, with 10 men went this P.M. to arrest John Elliot [one of the] Kidnapper[s] of Daniel Avery with warrant of Esquire Aaron Johnson. [several lines left blank]

River clear of ice below the city and as far as up as stone tavern &c. {page 199}

Monday Dec[ember] 18[th] At home. After Dinner, Con-

stable Follet returned with Elliot. Trial in the Assembly room for examination /before Aaron Johnson/. [Elliot was] found guilty of Kidnapping and bound over for trial to the Circuit Court in the sum of $3,000.

During the investigation testimony appeared to show Elliot had threatened my life and for this I brought him to trial /before R[obert] D. Foster, J[ustice] of the P[lace]/, immediately after the sentence of Esquire[e] Johnson. In testimony it appeared the prisoner had said in relation to myself “We will pop him over” as though he knew a plan had been laid to take my life by some body or col[mpany] of individuals.

Lawyers Marr and Stiles spoke in behalf of the State, followed by W[illiam] W. Phelps in a masterly speech in which he portrayed the enormity of the offence in its true colors. {page 200} I followed in a lengthy speech in which I was engaged when at about 10 o’clock 2 young men arrived as express from Warsaw stating that the Mob were collecting at Warsaw. Also around Col[one]l] Levi Williams [who was sought by the court as the principal in the kidnapping] and messengers had gone to M[tis]o[uri] to reinforce the mob.

/Before closing my speech I withdrew the action and told the court I would forgive Elliot and the 2 men who followed him from 4 1/2 miles below Warsaw [with the intent of recapturing him] and take them home [and] give them supper and lodging and breakfast and see that they were protected and the court discharged Elliot./

Esquire[e] Johnson [who had issued a writ for the arrest of Levi Williams] made a demand on me as Mayor for a detachment /posse/ to send to Hosea Stout’s assistance whom he had sent with a wanted this afternoon to apprehend Col[one]l Williams as being concerned in kidnapping Avery which demand I complied with. Gen[eral] Law, by my instruction, detached Col[one]l Markham with 1,000 men. Also an affidavit of Dr. Richards that the peace of the city was in danger. 1, as {page 201} commander of the Nauvoo Legion, installed Gen[eral] Law to have the troops in readiness to repel invasion and returned home to rest about 1 o’clock in the morning of the 19[th]. [rest of page blank]  {page 202}

Tuesday morning, Dec[ember] 19[th] 1843 At home. About 9 o’clock a part of the col[mpany] who went with Hosea Stout
Related the Dream written on page 3d, Book /B/. Interpretation by Of[son] Hyde: "Old man [is the] Government of these United States, who will be invaded by a foreign foe, probably England. U.S. Government will call on Gen[eral] Smith to defend probably all this western territory and offer him any amount of men he shall desire and put them under his command."

Joseph said,] "I prophecy in the Name of the Lord God that the commencement of bloodshed as preparatory to the coming of the Son of Man will commence in South Carolina. (It probably may come through the slave trade) This the voice declared to me while I was praying earnestly on the subject 25 December 1832. [page 40]

"I earnestly desired to know concerning the coming of the Son of Man and prayed, when a voice Said to me, "Joseph my son, if thou livest until thou art 85 years old thou shall see the face of the Son of Man. Therefore let this suffice and trouble me no more on this matter."

1 P.M. Attended meeting. Joseph read 5th Chapter of John's Revelation referring particularly to the 6th verse showing from that the actual existence of beasts in heaven. [It is] probable those were beast which had lived on another planet than ours. God never made use of the figure of a beast to represent the kingdom of heaven. Beast [with] 7 eyes [is the] Priesthood. [page 41]

This is the first time I have ever taken a text in Revelation. If the young Elders would let such things alone it would be far better. [I] then corrected Elder Hyde as in private.

Sopped at Bro[ther] Johnson's. [We] expected to start for Carthage, but had weather prevented [us]. [We] called another meeting by bell. [I] read Rev[elations] between Meetings with Elder Hyde and [was] expounding. During this time several come in and expressed fear that I had come in contact with the old serpent.

Meeting [at] 7 [o'clock] eve resumed the subject of the beast [and] showed very plainly that John's vision was very different from Daniel's Prophecy, [the] one referring to things existing in heaven. The other figure of things on 'which' be on the earth. [page 42]

Whatever principle of intelligence we attain unto in this life, it will rise with us in the revelation [resurrection]. If a person gains more knowledge and intelligence through his obedience and diligence than another he will have so much the advantage in the world to come.

There is a law irrevocably decreed in heaven before the foundation of the world upon which all blessings are predicated and when we obtain a blessing it is by obedience to the law upon which that blessing is predicated.

Again reverted to Elder Hyde's mistake &c. The Father has a body of flesh and bones as tangible as mans. [page 43] The Son also, but the Holy Ghost is a personage of spirit and a person cannot have the personage of the Holy Ghost in his heart. He may receive the gift of the Holy Ghost. It may descend upon him but not to tarry with him.

What is the meaning of the scripture, "He that is faithful over a few things shall be made ruler over Many? And he that is faithful over many things shall be made ruler over many more?"

What is the meaning of the Parable of the 10 talents? Also conversation with Nicodemus, "Except a man be born of water and of the spirit," I shall not tell you. [I] Closed by flagellating the audience [page 44] for their fears and called upon Elder Hyde to get up and fulfill his covenant to preach 3/4 of an hour, otherwise I will give you a good whipping.

Elder Hyde arose and said, "Brothers and Sister, I feel as though all had been said that can be said. I can say nothing but bless you."

To Benjam[in] F. Johnson, the 144,000 seal[ed] are the priests who are appointed to administer in the daily sacrifice. [rest of page blank] [page 45]

Monday, April 3d 1843 Miller's Day of Judgement has arrived, but is too pleasant for false prophets.

Dined at Joel Johnson's on a big Turkey. 2 P.M. Started for Carthage, arrived at 4 P.M. Staid at J[acob] B. Backenstos's. [Spent the] evening reading [the] 'Book of Revelation with Elder Hyde and conversing with Esqu[ire] Backman. [rest of page blank] [page 46]

April 4th[.], Tuesday Spent 5 hours preaching to Esqu[ire] Backman, Chauncey Robinson, and the Backenstos. Backman said, "Almost thou persuadest me to be a Christian." 2 P.M. [We] left [and] arrived at Nauvoo [at] 5 P.M. [rest of page blank] [page 47]

Wednesday, April 5th[.] 1843 Attended Municipal Courts
ber]. Meeting adjourned on account of prospect of rain at about 1 P.M. Judge McBride and a lawyer from Missouri present at meeting. High Priest Quorum met in the store [and] ordained Brother [blank] [page 105]

Monday, Sept[ember] 25[th] Low[e]ring, wet day. Did not see the President. Heard he had conversation with a Missourian and Lorenzo Wason called for constitution of the United States. [rest of page blank] [page 106]

Tuesday, September 26[th] 1835 [1843] Tried a case of Dana vs Leeches about 11 A.M. at old house. No cause of action. Called at store about 6 P.M. [and] directed a suit to commence Meddagh vs Hovey. [rest of page blank] [page 107]

Wednesday, September 27[th] 10 A.M. At home. Good feelings, gave Bro[ther] Phelps the privilege of occupying the small house near the store. [rest of page blank] [page 108]


Sept[ember] 29[th] 1843, Friday [entry left blank] [page 110]

Saturday, Sept[ember] 30[th] 1843 [several lines left blank] Rained this forenoon, wind east. [several lines left blank] P.M. wind west, very strong and cold. [page 111]

October 1[st] 1843, Sunday Wet and cold. Went to meet-
Concordance of the Twelve [Apostles] April 8, 1844
15 4 P.M. A large collection of Elders assembled at the stand. Addressed by Patriarch Hyrum Smith on Spiritual wife system. The first one we heard reporting such stories we will report him in the Time[s] and Seasons to come and give up his licence. He was decided against it in every form and spoke at length. President Rigdon Conferred in his remarks following Hyrum. 12 mi[nutes to] 6 adjourned to 8 A.M. tomorrow. [rest of page blank] [page 76]

April 9 [th] 1844, Tuesday 8 A.M. The Elders assembled at the stand and Amasa Lyman addressed the Elders. After which President Young spoke at considerable length on Elders preaching 1st principles alone when they go out.

Said the Prophet's declaration that all America was Zion was a perfect sweep stakes.

Referred to the building of the Temple and the branches around to send teams and provisions and work continually drawing stone and [seeing] to the election of Joseph.

11 minutes to 10 [A.M.] Hyrum referred to Joseph's proclamation concerning building up churches all over the land, also to the rights of franchise and the correct principles of electing good men for offices, especially [a] President, we want a Pres[ident] of the U[nited] S[tates].

President Young requested all who were in favor of electing Joseph to the Presidency to raise both hands which they [did] say 1,100 Elders and commenced clapping their hand[s] and gave many loud cheers. The opposite was called for and only one hand raised.

Elder Kimball spoke of a figure of the threshing mill, smut machine, grain heads &c. never preached mysteries &c.

President Young corrected Bro[ther] Kimball and told about the mystery of Amasa Lyman [and Joseph's] breeches. Must all[1] take thought for thy brother. [page 77]

20 minutes to 11 [A.M.] A call was made for those who would volunteer to go preaching to pass out on[to] the green. A great company walked out then returned to their seats on the right of the stand and the names of those who could go 6 months were first taken /then 3 months/ viz. &c. 244 which were read
PRIVATE WORDS OF JOSEPH SMITH DURING THE NAUVOO PERIOD OF LDS CHURCH HISTORY. NOT INCLUDED IN THE WORDS OF JOSEPH SMITH.

May 1, 1843: on six brass plates found -

Prest J. [Joseph] has translated a portion and says they contain the history of the person with whom they were found & he was a descendant of Ham through the loins of Pharaoh King of Egypt, and that he received his kingdom from the ruler of heaven & earth

(William Clayton Diary, May 1, 1843, typed copy)

May 23, 1843:

Prest. stated to me that he had had a little trouble with sis E. [Emma] he was asking E. [Eliza?] Partridge concerning Jackson conduct during Prest. absence & E [Emma] came up stairs. he shut to the door not knowing who it was and held it. She came to the door & called Eliza 4 times & tried to force open the door. Prest. opened it & told her the cause &c. She seemed much irritated. He says Jackson is rotten hearted.
To Jennetta Richards,
June 23, 1842

Perhaps Willard Richards's major contribution to the Church was the clerical assistance he gave Joseph Smith in keeping the Prophet's diary during the last two years of his life and the role he played in the compilation of the Prophet's history. Born in 1804 in Massachusetts, Willard Richards was baptized on the last day of 1836 by Brigham Young in Kirtland, Ohio. Six months later, he left with members of the Twelve on a proselyting mission to England. During the next four years, he labored as a missionary, published the Latter-day Saints' Millennial Star, was ordained an apostle, and met and married Jennetta Richards. While in England, Jennetta bore two sons, one of whom died there.

Returning to America in the summer of 1841, Willard left his family with relatives in Richmond, Massachusetts, and continued alone to Nauvoo, expecting to return for them after he was settled; but heavy ecclesiastical, civic and clerical responsibilities delayed his return to get his family for nearly a year. His departure on July 1, 1842, was probably motivated by a letter from Jennetta to Joseph Smith. The Prophet's response to that letter was written on June 23, 1842.

Nauvoo June 23rd 1842

Sister Jennetta Richards;

Agreable to your request, in the midst of all the bustle, and business of the day, and the care of all the Churches both at home and abroad, I now embrace a moment to address a few words to you thinking peradventure it may be a consolation to you to know that you too are remembered by me as well as all the saints. My hearts desire and pray to God is all the day long for all the saints and in an especial and particular manner for those whom he hath chosen and anointed to bear the heaviest burdens in the heat of the day among which number is your husband received a man in whom I have the most implicit confidence and trust you say I have got him so I have in the which I rejoice, for he has done me great good and taken a great burden off my shoulders since his arrival in Nauvoo never did I have greater intimacy with any man than with him may the blessings of Elijah crown his head forever and ever. we are about to send him in a few days after his dear family he shall have our pray's fervently for his safe arrival to their embraces and may God speed his Journey and return him quickly to our society, and I want you beloved Sister, to be a Genral in this matter, in helping him along, which I know you will he will be able to teach you many things which you never have heard you may have implicit confidence in the same, I have heard much about you by the twelve and in consequence of the great friendship that exists between your husband and me and the information they all have given me of your virtue and strong attachment to the truth of the work of God in the Last Days I have formed a very strong Brotherly friendship and attachment for you in the bonds of the Gospel. Although I never saw you I shall be exceedingly glad to see you face to face and be able to administer in the name of the Lord some of the words of Life to your consolations and I hope that you may be kept steadfast in the faith even unto the end, I want you should give my love and tender regard to Br Richards family and those who are friendly enough to me to enquire after me in that region of Country, not
having but little time to apportion to anyone & having stolen this opporportunity I therefore subscribe myself in haste your most obedient Brother in the fulness of the Gospel

Joseph Smith

P.S. Bro Richards having been with me for [p. 1] a long time can give you any information which you need and will tell you all about me. I shall be very anxious for his return he is a grate prop to me in my Labours.

Mrs. Jennetta Richards
Richmond
Massachusetts
April 17

May 1

June 15

July 22

Oct. 2

Dec. 10

Jan. 4

Feb. 1

Mar. 1

Apr. 10