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." (D&C 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 make known unto them in mine own due time, and in the end they shall have 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 virtuous 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)


11. *The Revelations of the Prophet Joseph Smith, M&B*


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


Monday June 12th 1840.

At the office in the A.M. Coll. called at the office in morning for Captain Mclllin to
Dun Carey. Did not stay it. 9 or 10 o'clock a.m.
That is about 40 cents and
from Peterboro N H to
Lamphorn among whom was Josie Colas. So he was about one mile in.
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 anything 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 revealers; 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)  
   [OR: Sermon May 1844 - one wife]

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.

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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 (?)

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Emma Smith:

1. sealed to Joseph Smith, 28 May 1843 - July 1843 against it [D&C 132]

2. second anointing on 28 Sept. 1843

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William Law:

William Marks:

Don Carlos Smith:

Gannett Robinson:
References on civil marriages and priesthood marriages:

1. Danel W. Bachman, "A Study of the Mormon Practice of Plural Marriage Before the Death of Joseph Smith," thesis, Dec. 1975, pp. 100-03, 125-36. p. 125-6 Smith(?): "He that is called of God is not only a minister of the Law given by God but is also anointed to make Law according to their Authority." ("Words of the Prophets" - needs to be checked)

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 (?)] (Quoted by 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, LDS 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. Newel 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. some portions done in the Kirtland Temple - washing of body and sealings (washings and anointings)
   b. in Joseph Smith's store - secret signs, tokens and pentities
   c. men
   d. women
   e. maybe help in keeping plural marriages from being known

4. Making the Temple the Extantion 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

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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

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Plural Marriage —

revelation — early as summer of 1842

Brigham 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, 1847) — Location

(Smaid of Laban Leofhats — Oct. 15)

William Clayton 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 had said I intended to take Lydia he said...

I would not give [Lydia] to him. (Sale, p. 16)"

Lydia Mow —

Sale, p. 197
146 v. 8th
120 v.
116 v.
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. Dowmen, a Kirtland 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 beconformed 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 Goldswait Baily and Newell 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 1833. She moved to Kirtland 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 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.

Knight also

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\[\text{Benjar} \]

\[\text{John of Apostasy subject.} \]

\[\text{Jol chap. 26, ori account in t iat way.} \]

\[\text{measure.} \]
Journal

1842-43

So far as is known, no diary or journ-

nal, 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 frustrat-

ingly concise, and none of the four Nauvoo journals he kept for Joseph Smith

contains the introspection that characterizes Joseph's Kirtland diaries and

journals. Richards is also the only one of Joseph's scribes to have employed

shorthand in recording entries. Wherens Richards refers to Joseph Smith in

both the first person and third person, all entries, including those in ambig-

uous 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
At kept by Willard Richards/
{cover page}

December 21st 1842 President Joseph at his own house

attending a variety of business. Gave instructions about a com-


particular request that W[illard] Richards would act as his pri-

vate secre[tary and historian].

22[nd] Heard his correspondence with Gov[ernor] Carlin

as prepared for Gen[eral] Bennet. Recited in German to Elder

Hyde.

Bro[ther] Shearer asked the meaning of the little leave

in 3 measures of meal. Joseph said, "It alludes expressly to the

last days when there should be little faith on the earth and it

{page 1} leaven the whole world. Thare shall be 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 prin-

ciple. Three measures refers to the 3 in the grand Presidency;

confirming the oracles to a certain head on the principle of 3."

23[rd] I [Joseph] visited with Franklin [D. Richards] and

his wife.

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

innovation later gave way to the more popular versions created by Pittman and

Givigg. See Andrew F. Ehat, "Joseph Smith's Introduction of Temple Ordinances

and the 1844 Mormon Succession Question," M.A. thesis, Brigham Young

University, 1982, pp. 61-63.
his performing in the city thought[e] we had been imposed upon
enough by such kind of things. Interview with a Methodist Min-
ister about his God of no body or of parts.

9 1/2 [A.M.] mounted with staff, Band and about 12 la-
dies, 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[ree]
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 ex[er]cise that power for their good/. So help
me God."

7 1/2 to 11 1/2 eve in the court room over the store. At-
tend on a Mr. Vicker's performance of wire dancing, Leader-
main Magic, &c. {page 194}

{page left blank} {page 195}

Sunday, May 7th 1843 afternoon visited by several gent-
lemen concerning the plates which were dug out [of] a mound
near Quinn [Kinderhook, Pike County, Illinois]. Sent by W[ji-
lia]m 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
supersedes to stay Suit Thompson vs Dixon. {rest of page blank}
{page 197}

Tuesdays, May 9[th] 1843 Went with Emma and the whole
Woodruff, and a large co[mpany] on the "Maid of Iowa." Started
10 minutes before 8 o'clock /from Nauvoo Dock with salute of can-
nons/ to go up Skunk River. [There were] more than 100 in
this party. Dined on board. Called at Ft. Madison, Burlington,
and Shokokon. Had a very pleasant day and time. Returned[to
Nauvoo] about 8 o'clock. {rest of page blank} {page 198}

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.
begin to shew. Little Nauvoo started for the piney expect-
ing to receive provisions at Burlington. {page 199}

Thursday, April [May]/ 11th 6 A.M. Baptized [blank] Snow,
Louisa Berman, Sarah Alley, &c. Came out to see the new car-
rriage made by Mo'ore. [It's] ready for travelling (Emma went to
Quincy in [the] new carriage) on the Prairies.

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}

Friday, May 12[th] 1843 Purchased 1/2 of the Steamer
"Maid of Iowa" of Moffatt and Capt[ain] Jones. Commenced run-
ning 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 piney. Snow was about 2 1/2 feet
deep in the winter. {rest of page blank} {page 201}

Saturday, May 13[th] Joseph [Smith], [Wilford] Woodruff,
and Geo[rg]e A. Smith went to Lima /to Yelmores/. Brigham
[Young] to LaHarpe, Heber C. [Kimball] /and Or[son] Pratt/ to
Ramus to hold conferences concerning the [Nauvoo] House on
the Morrow. Dr. Samuel Bennet[t]'s wife's mother died very sud-
denly. {rest of page blank} {page 202}

Sunday, May 14[th] 1843 [blank] [Edward Brazier] was
drowned in the Mississippi River. The wind blew terribly from
S[outh] W[est] all day. Almon Babbit preached all the P.M. and
prevented [Heber C.] Kimball and Or[son] Pratt from executing
their mission. {rest of page blank} {page 203}

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 [Apos-
tles] 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 imme-
diately to Cincinnati and preach till they arrived. {rest of page blank}
{page 205}

Wednesday, May 17[th] [emry 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 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.

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

[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]

[several 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 page left blank] [page 220]

Tuesday, May 23d 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 Presid[en]t J[oseph] 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 Albatross 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 Sam[uel] 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, B[righam] Young, H[heber] C. Kimball, W[illard] Richards, and W[illiam] 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 up[on] 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. Ad- journed 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 pro- pered in collecting means to build the Nauvoo House. [Joseph and J. Adams <were married> were sealed for eternity to their wives]/ Adjournd to 9 o'clock Monday Morning [rest of page left blank] [page 226]

Monday, May 29th 1843 9 A.M. Met pursuant to ad- journament. Hyrum, Brigham, Willard, and Sis[ter] Thompson <were married> and Heber and Newel 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] / [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 as God gives in the most holy place. In his temple. Let them who are relying on this understanding of the words. 'Intercede for the sins of the world' (1 John 2:2) pray for the sins of the world. Let them who are relying on this understanding of the words. 'Intercede for the sins of the world' (1 John 2:2) pray for the sins of the world.

Monday, June 13, 1837 At the office in the A.M. P.M. on the Book of Mormon at 1 7/8 P.M. [entry page 253]

Joseph Adams was appointed Elder to locate the Book of Mormon. At 1 7/8 P.M. [entry page 253] and all in Judgement to call out the same.

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Joseph Adams was appointed Elder to locate the Book of Mormon. At 1 7/8 P.M. [entry page 253] and all in Judgement to call out the same.
Meeting adjourned on account of prospect of rain at about 1 P.M. Judge McBride and a lawyer from Missouri present at meeting. High Priests Quorum met in the store [and] ordained Brother [blank] [page 105]

Monday, September 23rd [Low]e[r]ing, wet day. Did not see the President. Heard he had conversation with a Missourian and Lorenzo Waston called for constitution of the United States. [rest of page blank] [page 106]

Tuesday, September 26th [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 Howe. [rest of page blank] [page 107]

Wednesday, September 27th [1843] 10 A.M. At home. Good feelings, gave Brother Phelps the privilege of occupying the small house near the store. [rest of page blank] [page 108]


Saturday, September 30th [1843] [entry left blank] [page 110]

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

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

1843-44


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

Wednesday/Tuesday, October 3rd [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, October 4th [1843] In the evening Mr. William Backenstos was married to Miss Clara M. Waston at the Mansion. I solemnized the marriage in presence of a select party. [rest of page blank] [page 114]

Wednesday, October 4th [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. Howe and N. Heep 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 5th [1843] 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 preaching, teaching, or promoting 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[iss][uri] Jail arrived at Nauvoo. [rest of page blank]  
{page 195}

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

Friday, December 15th 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. Levi 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, December 16th 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 repay  
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, &c. at 8 o'clock.

Prophecy before the City Council while discussing the  
Petition to Congress. Joseph [said,] "I prophesy 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 greasy spot."  
Warm foggy and muddy. [page 198]

Sunday, December 17th 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  
got 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 December 18th 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  
that threatened my life and for this I brought him to trial  
/before Robert D. Foster, Justice of the Peace/, immediately  
after the sentence of Esquire 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 company of individuals.

Lawyers Marr and Stiles spoke in behalf of the State,  
followed by William W. Phelps in a masterly speech in which he  
pourtrayed the enormity of the offense 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  
reporting that the mob were collecting at Warsaw. Also around Col[onel]  
Levi Williams [who was sought by the court as the principal  
in the kidnapping] and messengers had gone to M[issouri] 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 dis-  
charged Elliot./

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

Tuesday morning, December 19th 1843 At home. About  
9 o'clock a part of the co[pany] who went with Hosea Stout  
433
Related the Dream written on page 3d, Book /B/. Interpretation by O[rsen] 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 prophesy 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 shalt 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. Supped at Bro[ther] Johnson's. [We] expected to start for Carthage, but bad weather prevented [us]. [We] called another meeting by bell. [I] read Rev[ellations] 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] show 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 fulfil 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 B[enjamin] F. Johnson, the 144,000 seal[e]d 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 Jacob B. Backenato's. [Spend the] evening reading [the] /Book of Revelation with Elder Hyde and conversing with Esquire Backman. {rest of page blank} {page 46}"

April 4[th], Tuesday Spent 5 hours preaching to Esquire Backman, Chauncey Robinson, and the Backenatos. 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 5[th] 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. H[igh] Priests Quorum met in the store [and] ordained Bro[ther] [bles] [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 Howey. [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-
Confrence 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. Presient Rigdon Concurred in his remarks following Hyrum. 12 m[nutes] to 6 adjourned to 8 A.M. tomorrow. [rest of page blank] {page 76}

April 9th 1844, Tuesday 8 A.M. The Elders assembled at the stand ard 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 m[nutes] 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[iden]t of the U[nerit]ed S[tates].

Pres[iden]t 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 flour mill, smut machine, grain heads &c. &c. never preached mysteries &c.

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

20 m[nutes] 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 Pharoah 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.

To Jennetta Richards, June 23, 1842

Nauvoo June 23rd 1842

Sister Jennetta Richards;

Agreeable 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 imbrace 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 General 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 works of God in the Last Days I have formed a very strong Brotherly friendship and attachment for you in the bonds of the Gospole, 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 consolation 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
opportunity I therefore subscribe myself in haste your most
obedient Brother in the fulness of the Gospyle

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
Wednesday, July 12

Accord to Revelations in the first
in presence of Bishop. 1744 1745 4th " 2nd

By William Bell, Merchant
solicitor from Bromhold.

...after called in an interval...
None of the official or semi-official commentaries on Joseph Smith's revelations has pointed out the strong implication of these words that truth ultimately is relative, rather than absolute. But Joseph Smith's own teachings in connection with polygamy in 1842 explicitly denied that there were ethical absolutes: "That which is wrong under one circumstance, may be, and often is, right under another. God said, 'Thou shalt not kill;' at another time He said 'Thou shalt utterly destroy.' This is the principle on which the government of heaven is conducted — by revelation adapted to the circumstances in which the children of the kingdom are placed. Whatever God requires is right, no matter what it is, although we may not see the reason thereof till long after the events transpire." 47 Forty years later, Apostle Abraham H. Cannon gave some instructions about polygamy that indicated one dimension of this question: "It is good to always tell the truth, but not always to tell the whole of what we know." 48

If failure of full disclosure were the only manifestation of relative truth in the history of Mormon polygamy, the problem would be comparatively simple. But the situation has been compounded by Mormons giving specialized meaning to language that has a different (if not opposite) denotation in conventional usage and by instances of emphatic statements about historical events or circumstances which can be verified as contrary to the allegations. In 1886, a Deseret Evening News editorial presented a particularly significant argument in favor of a specialized approach to truth with regard to polygamy, and B. H. Roberts further popularized the argument in a biography of John Taylor published in 1892. Stating that the secret practice of polygamy was the context, both publications argued that if apostles (and by implication, any Latter-day Saints) were under a divine command or covenant of secrecy which one of the apostles violated by telling others, that those who maintained the sacred covenant of secrecy would be justified in, even obligated to, denouncing the disclosures as false. 49

III

The first significant and long-lasting manifestation of this problem in the history of Mormon polygamy occurred in 1835 when an official statement on marriage was included as Section 101 in the first printing of the Doctrine and Covenants, a collection of Joseph Smith's revelatory writings and statements. Verse 4 states, "Inasmuch as this church of Christ has been reproached with the crime of fornication, and polygamy: we declare that we believe, that one man should have but one wife; and one woman, but one husband, except in

48 Abraham H. Cannon, Diary, 14 Dec. 1881, University of Utah.
case of death, when either is at liberty to marry again." In later years several members of the Church who were prominent in the 1830s would affirm that prior to the canonization of this statement, Joseph Smith had already dictated a revelation authorizing plural marriage, had secretly explained that polygamy would one day become a practice of the Church, and had himself married his first plural wife. This article on marriage became the focal point for a number of polygamy denials during the next fifteen years.

Within a year after Joseph Smith began marrying plural wives himself and performing such ceremonies for others at Nauvoo, Illinois, these practices first were counterfeited and then publicly exposed by one of his counselors, John C. Bennett. On 1 August 1842, Apostle Parley P. Pratt published a rebuttal as an editorial: "But for the information of those who may be assailed by those foolish tales about the two wives [p. 73, "that God had given a revelation that men might have two wives"], we would say that no such principle ever existed among the Latter-day Saints, and never will," yet Pratt's autobiography later stated that Joseph Smith disclosed to him the revelation on celestial marriage in January 1840. Two months later twelve men and nineteen women signed affidavits that stated in part, "we know of no other rule or system of marriage than the one published in the Book of Doctrine and Covenants." (The signers included Apostle John Taylor and Apostle Wilford Woodruff (who had already been taught the doctrine of polygamy by Joseph Smith), Bishop Newel K. Whitney (who had performed a plural marriage ceremony the previous July for his own daughter and Joseph Smith in accordance with a revelation dictated by the Prophet on the occasion), Elizabeth Ann Whitney (who witnessed the plural ceremony), Sarah M. Cleveland (who had become Joseph Smith's plural wife early in 1842).
In later years several 1830s would affirm that he had already dictated a revealed revelation that polygamy had himself married his plural wife early in 1842), and Eliza R. Snow (who also married him on 29 June 1842). Almost exactly a year later, Joseph Smith, who had performed a ceremony for William Clayton and a plural wife who was now pregnant, reassured Clayton: "just keep her at home and brook it if they raise trouble about it and bring you before me I will give you an awful scouring & probably cut you off from the church and then I will baptize you & set you ahead as good as ever." At a meeting of the Nauvoo City Council in January 1844, Joseph Smith "spoke on spiritual wife System, and explained, The man who promises to keep the secret and does not keep it he is a liar, and not to be trusted," and a month later he and Hyrum Smith announced that they had excommunicated an elder for "preaching Polygamy, and other false and corrupt doctrines." The previous summer, Hyrum married three plural wives and read to the Nauvoo Stake High Council the revelation on the new and everlasting covenant of marriage and plurality of wives, which (according to William Clayton's diary) went by the code name "Priesthood," yet in March 1844, Hyrum Smith wrote that the claim "that a man having a certain priesthood, may have as many wives as he pleases...false doctrine, for there is no such doctrine taught; neither is there any such thing practised here" (italics in original); and in June 1844 Hyrum told the Nauvoo City Council and published his affirmation that the revelation he had read to the high council "had no reference to the present time." Although he had married more than thirty plural wives by May 1844, Joseph Smith told a Nauvoo congregation that he was accused of "having seven wives, when I can only find one." A month later the Prophet wrote a letter to two of his plural wives instructing them to join him as he fled Nauvoo. These denials never convinced the anti-Mormons, but they caused a good deal of confusion for many Latter-day Saints and ultimately provided the ammunition for more than a century of argument between the polygamous Mormons of Utah and the monogamist Reorganized Church. The conventional LDS historical explanation for these denials was that those involved were technically denying only any association with the corrupt "spiritual wifery" taught and practiced by John C. Bennett at Nauvoo in 1841-42, and there-


55 Nauvoo City Council Minutes, 3 Jan. 1844, LDS Church Archives; *Times and Seasons* 5 (1 Feb. 1844): 423. See discussion connected with note 49.


fore traditional Mormon apologists have followed the argument of Joseph F. Smith in 1886: "These seeming denials themselves are specific proofs of the existence of the true coin, the counterfeit of which they denounced." 59 The anti-polygamous Reorganized Church, however, accepted the statements at face value because they in fact went beyond denying association with Bennett's "spiritual wifery" to denying the practice of polygamy or any other form of marriage other than that contained in the 1835 Article on Marriage.60

Some elements of these Nauvoo denials obviously did not square with the historically verifiable practice of plural marriage during Joseph Smith's lifetime. In an effort to counter the Reorganized Church's use of these Nauvoo denials, Joseph Fielding Smith, an assistant in the Church Historian's Office since 1901, asserted in 1905: "I have copied the following from the Prophet's manuscript record of Oct. 5, 1843, and know it is genuine" and then quoted Joseph Smith's diary that he alleged concluded, "... and I have constantly said no man shall have but one wife at a time unless the Lord directs otherwise." The handwritten Nauvoo diary of Joseph Smith for 5 October 1843 actually ends: "No men shall have but one wife." 61

Even after the Mormons left Illinois in 1846 for territories where polygamy was not in legal jeopardy, these denials continued. In January 1850, the LDS Millennial Star in England printed a reply to anti-Mormons, which stated in part:

12th Lie — Joseph Smith taught a system of polygamy.
12th Refutation — The Revelations given through Joseph Smith, state the following... "We believe that one man should have one wife." Doctrine and Covenants, page 331.62

The editor of the Star at this time was Apostle Orson Pratt, who had temporarily left the Church in 1842 because his wife claimed that Joseph Smith had proposed spiritual marriage to her; subsequently converted to polygamy, Pratt, at the time of this 1850 denial, had already married four plural wives and fathered two polygamously published a pamphlet of lament: "We are accused of polygamy, and disgusted. He answered the supposed date in 1850, John Taylor already born him eight.

Unlike the situations authorized nor encourag Brigham Young told a person in 1851: "Some Deny it to deny it. I am perfectly aware that I have more than one wife of my own accord." 63 Yet officially end the secrecy that the Latter-day Saints

At this point, plural marriage. Although denials of although Brigham Young as a national and social support an ambiguity concerning the leadership of the Church.

The most public evidence involved the 1835 a published the full text of News, LDS Millennial St newly announced revelation, Covenants until 1876. In polygamy and defined the English language editions between 1852 and 1869 b. It would not have been a c editions, even if there was

60 A representative example is Russell F. Rathbone, Fundamental Differences Between the REORGANIZED CHURCH and the CHURCH IN UTAH (Independence, Mo.: Herald House, 1968), pp. 190-200.
61 Smith, Blood Attonement and the Origin of Plural Marriage, p. 55; Joseph Smith, Diary, 5 Oct. 1843, LDS Archives, microfilm at RLDS Archives. Elder Smith was actually quoting from the edited version of this diary that had appeared decades before in the Deseret News and LDS Millennial Star and more recently in HC 6:46. However, he presumably had access to the handwritten diary in the Church Historian's Office where he worked; and he claimed to be quoting "from the Prophet's manuscript record," not a published reference. For background, see Joseph Fielding Smith, Jr., and John J. Stewart, The Life of Joseph Fielding Smith, Tenth President of The Church of Jesus Christ of Latter-day Saints (Salt Lake City: Deseret Book Company, 1972), pp. 126-27, 134-35.

63 Thomas Edgar Lyon, "C of Chicago," 1922), pp. 34-44; Salt Lake City, hereafter G: F City: Utah Pioneers Book Publ
64 John Taylor, Three nigh Robertson, and Philip Custer, at day Saints, at Brown's addition: Salt Lake Endowment Ho and Salt Lake Endowment Ho Ancestors and Descendants," L 105-7; Curtis F. Bolson, Diary.
65 Wilford Woodruff, Diary.
Wednesday October 4th - 1843
Chile. Joseph was sworn before
Oliver Pope at the Mansion House
as an apostate - charging a fact in court
from Brigham Young - that said Young had
visited the family of the Prophet and
that he (Joseph) had left
Ezra Butterfield, said, it should not
be taken in matter of the city
with him - and in the evening the
Council of the Church adjourned
to Monday next - "James sends his
said. Towards night Joseph called
to direct a license for an American to be
given to N. Hopson, for the time's
1. days - for £5.13. greenback and
he was sworn to make due return to
the Treasurer.

Thursday October 5th
Morning went out with Brigham
Donatiello, to give 50. - - -
Went over to prison to see those
without some land - our at home
set up a store and trade it on the whole.
And gave instruction to try those claims
pounding shaving & shaving the women &
proving of ours on the line. Joseph forbids
the, and the future thing - No more
the time but the wife.
Lyndon W. Cook:

"In his last encounter with Joseph Smith, on 8 January 1844, William boldly declared that polygamy 'was of the Devil and that [Joseph] should put it down.'"

fn. 84 The Diary of Joseph Smith, kept by Willard Richards, 8 January 1844, briefly notes that Joseph "had an interview with Wm Law in the street," in front of William W. Phelps' house, but gives no particulars of what transpired.

fn. 85 ... At a special meeting of the Nauvoo City Council, 3 January 1844, Bishop Daniel Carn stated that he and William Law had had a "conversation about stories afloat on spiritual wives. he [Law] thought it was from the devil. - and we must put it down that he knew such a thing was in existence."

(Original Nauvoo City Council Minutes, 3 January 1844, Church Archives)

(BYU Studies Vol. 22, No. 1, p. 66)

"Mayor [Joseph Smith] said he had never preached the revelation in private as he had in public - had not taught it to the anointed [quorum] in the church in private which many confirmed"

(Nauvoo City Council Minutes, 10 June 1844, Church Archives...

(Ibid., p. 63, fn. 73)