



Latter-day Saint History: 1815–1846 Teacher Material

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Teacher Material

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Introduction to *Latter-day Saint History: 1815–1846* *Teacher Material* (Religion 341)

Our Purpose

The Objective of Seminaries and Institutes of Religion states:

“Our purpose is to help youth and young adults understand and rely on the teachings and Atonement of Jesus Christ, qualify for the blessings of the temple, and prepare themselves, their families, and others for eternal life with their Father in Heaven” (*Gospel Teaching and Learning: A Handbook for Teachers and Leaders in Seminaries and Institutes of Religion* [2012], 1).

To achieve our purpose, we teach students the doctrine and principles of the gospel as found in the scriptures and in the words of the prophets. The doctrine and principles are taught in a way that leads to understanding and edification. We help students fulfill their role in the learning process and prepare them to teach the gospel to others.

To accomplish these aims, you and the students you teach are encouraged to incorporate the following Fundamentals of Gospel Teaching and Learning as you study together:

- “Teach and learn by the Spirit.
- “Cultivate a learning environment of love, respect, and purpose.
- “Study the scriptures daily, and read the text for the course.
- “Understand the context and content of the scriptures and the words of the prophets.
- “Identify, understand, feel the truth and importance of, and apply gospel doctrine and principles.
- “Explain, share, and testify of gospel doctrine and principles” (*Gospel Teaching and Learning*, 10).

These Fundamentals of Gospel Teaching and Learning are intended to “encourage students to take an active role in their learning of the gospel and increase students’ ability to live the gospel and teach it to others” (*Gospel Teaching and Learning*, 10). The teaching suggestions provided in the lessons of this teacher material indicate ways to achieve these outcomes in your teaching.

In addition to incorporating and accomplishing the mentioned outcomes, you are to help students be faithful to the gospel of Jesus Christ and learn to discern truth from error. Students may have questions about the Church’s doctrine, history, or position on social issues. You can prepare students to address such questions by

helping them to apply the principles of acquiring spiritual knowledge and to develop doctrinal mastery. (See *Doctrinal Mastery Core Document* [2018].)

President M. Russell Ballard of the Quorum of the Twelve Apostles provided the following counsel to guide teachers as they seek to help students receive answers to their questions:



“For *you* to understand the doctrinal and historical content and context of the scriptures and our history, you will need to study from the ‘best books,’ as the Lord directed [see D&C 88:118]. The ‘best books’ include the scriptures, the teachings of modern prophets and apostles, and the best LDS scholarship available. Through your diligent efforts to learn by study and faith, you will be able to help your students learn the skills and attitudes necessary to distinguish between reliable information that will lift them up and the half-truths and incorrect interpretations of doctrine, history, and practices that will bring them down. . . .

“In teaching your students and in responding to their questions, let me warn you not to pass along faith-promoting or unsubstantiated rumors or outdated understandings and explanations of our doctrine and practices from the past. It is always wise to make it a practice to study the words of the living prophets and apostles; keep updated on current Church issues, policies, and statements through mormonnewsroom.org and LDS.org; and consult the works of recognized, thoughtful, and faithful LDS scholars to ensure you do not teach things that are untrue, out of date, or odd and quirky” (M. Russell Ballard, “The Opportunities and Responsibilities of CES Teachers in the 21st Century” [evening with a General Authority, Feb. 26, 2016]).

Unique Aspects of This Course

Latter-day Saint History: 1815–1846 (Religion 341) is different from other institute courses in several ways. It is not based on the sequential study of a scripture text (such as the Doctrine and Covenants), nor is it based on a thematic study of the Restoration (such as the Cornerstone course Foundations of the Restoration [Religion 225]). Rather, this course is a chronological study of the history of The Church of Jesus Christ of Latter-day Saints, beginning with key events leading up to the organization of the Church in 1830 and concluding with the dedication of the Nauvoo Temple in 1846.

Although this course is designed to help students study and appreciate the history of the Church, it is important to remember that the ultimate purpose of this course is to accomplish the Objective of Seminaries and Institutes of Religion. In other words, the intent of this course is not merely to engage students in an academic study of the Church’s history but to help them learn and apply the teachings of the gospel of Jesus Christ and become more like their Heavenly Father.

This teacher material is your primary resource to help you prepare and teach effective lessons. The lessons in the teacher material present historical information as found in *Saints: The Story of the Church of Jesus Christ in the Latter Days, Volume 1, The Standard of Truth, 1815–1846*; *The Joseph Smith Papers*; and various autobiographies, reminiscences, letters, and other primary sources created by individuals who took part in the early events of the Church’s history. The assigned student readings for this course are derived entirely from *Saints: Volume 1*.

Each lesson generally addresses the content from the corresponding student readings in *Saints: Volume 1*. However, in some cases, lessons will not address all events in the corresponding reading in *Saints: Volume 1* or may emphasize events that *Saints: Volume 1* does not address or only mentions in passing. As students read in *Saints: Volume 1* outside of class, they will follow several narrative strands simultaneously through multiple chapters. This will help them come to understand the general story line and breadth of Church history. In class, students will engage more deeply with firsthand historical accounts, scriptures, doctrine, and principles and have the opportunity to share their thoughts, experiences, and testimonies with one another. As students read outside of class and participate in class, they will benefit from both approaches.

Lesson Preparation

The Lord instructed that the truths of His gospel are to be taught as “directed by the Spirit,” which “shall be given . . . by the prayer of faith” (D&C 42:13–14). As you prepare each lesson, prayerfully seek the guidance of the Spirit.

As part of your preparation, study the assigned student readings for each lesson. This will help you become familiar with some of the historical information addressed in each lesson and can also help you anticipate and prepare to answer questions students may have about that information.

Next, carefully review the teacher material provided for each lesson. The teaching suggestions can help you and your students to incorporate many of the Fundamentals of Gospel Teaching and Learning into each lesson. For example, the Lord commanded those who teach His gospel to “teach the principles of my gospel” (D&C 42:12). In this course, doctrine and principles are primarily identified from the scriptures and words of latter-day prophets, although illustrated principles are also drawn from various historical sources. In addition to students being able to identify doctrine and principles, it is important that students understand them, feel their truth and importance through the witness of the Holy Ghost, and apply them in their lives.

You may choose to use all or some of the suggestions within a particular lesson, and you may adapt the suggested ideas according to the direction of the Spirit and the needs and circumstances of the students you teach. When adapting teaching suggestions or substituting ideas of your own, be sure to consider which fundamental outcome a particular teaching suggestion is intended to bring about, and select an alternative teaching idea that will bring about that same outcome.

As you plan each lesson, you may discover that you do not have enough time in a class period to use all the teaching suggestions in the teacher material. Seek the direction of the Spirit and prayerfully consider the needs of your students as you determine which portions of the lesson to emphasize in order to help students feel the truth and importance of gospel truths and apply them in their lives. If time is short, you may need to adapt other portions of the lesson by briefly summarizing an event or by guiding students to quickly identify a principle or doctrine before moving on to the next portion of the lesson.

When considering how to adapt lesson materials, be sure to follow this counsel from President Dallin H. Oaks of the First Presidency:



“President [Boyd K.] Packer has often taught, in my hearing, that we first adopt, then we adapt. If we are thoroughly grounded in the prescribed lesson that we are to give, then we can follow the Spirit to adapt it” (“A Panel Discussion with Elder Dallin H. Oaks” [Seminaries and Institutes of Religion satellite broadcast, Aug. 7, 2012]).

During your lesson preparation, you might choose to use the Notes tool on LDS.org or in the Gospel Library app for mobile devices. You can use this tool to mark scriptures, conference addresses, Church magazine articles, and lessons. You can also add and save notes for use during your lessons. To learn more about how to use this tool, see the Notes help page on LDS.org.

How This Teacher Material Is Organized

Religion 341 is designed as a one-semester course. This teacher material contains 28 lessons. Each lesson is intended to be taught during a 50-minute class session. If your class meets twice each week, you would teach one lesson for each class session. If your class meets only once each week for 90 to 100 minutes, it is recommended that you teach two lessons for each class session.

The lessons in this teacher material consist of the following features:

Introduction and Timeline

Each lesson begins with a brief introduction to the Church history events that will be studied in that lesson. In addition, each introduction is accompanied by a timeline. The timeline will provide you with a basic overview of Church history events pertinent to the lesson.

Student Readings

With the exception of lesson 1, the assigned student readings for each lesson are listed just after the introduction and timeline. Encourage students to prepare for each class by completing the student readings from *Saints: Volume 1* before coming to class. This will help students fulfill their role in the learning process. Many lessons provide suggestions of how you might follow up on the assigned student readings by inviting students to share what they learned. In addition, each lesson (with the exception of lesson 28) concludes with an invitation for students to prepare for the next class by completing the assigned student readings.

Suggestions for Teaching

The main body of each lesson contains guidance and ideas for how you might teach particular Church history events, including historical information, scripture references, questions, quotations, maps, images, diagrams, activities, and handouts. These ideas demonstrate how to incorporate the Fundamentals of Gospel Teaching and Learning into your teaching to help students deepen their conversion to the Lord and His gospel.

Contextual Summary

The historical information and teaching ideas presented in each lesson are generally divided into smaller segments. Each segment begins with a heading that

provides a contextual summary of the events addressed in that segment of the lesson.

Doctrine and Principles

In the body of each lesson, you will find key doctrine and principles in bold. These doctrine and principles are identified in the curriculum because they are key truths that can help students deepen their relationship with the Lord, or they are particularly applicable to the needs and circumstances of students today. President Henry B. Eyring of the First Presidency has counseled: “As you prepare a lesson, look in it for converting principles. . . . A converting principle is one that leads to obedience to the will of God” (“Converting Principles” [evening with a General Authority, Feb. 2, 1996], 1). Be aware that this teacher material does not attempt to identify all doctrine and principles that might be taught in a study of the Church’s history.

The teaching suggestions in this material provide students with many opportunities to identify doctrine and principles. The lessons may also suggest occasions when you as the teacher may choose to identify a doctrine or principle. As students identify truths that they discover, be careful not to suggest that students’ answers are wrong simply because the words they use to express them differ from those used in the material or because they identify a truth that is not mentioned in the curriculum. However, if a student’s statement could be more accurate or is doctrinally incorrect, kindly clarify or correct his or her understanding while maintaining an atmosphere of love and trust.

Teaching Helps

Teaching helps are included with the teaching suggestions throughout the lessons. These teaching helps explain the Fundamentals of Gospel Teaching and Learning and offer guidance on the effective use of various teaching methods, skills, and approaches. As you come to understand the principles contained in the teaching helps, look for ways to apply them consistently in your teaching.

Supplemental Teaching Ideas

Supplemental Teaching Ideas appear at the end of some lessons. These provide suggestions for teaching events, doctrine, and principles that may not be identified or emphasized in the main body of the lesson. They may also provide additional resources, such as videos portraying specific Church history events. You should not feel obligated to use these teaching ideas. Rather, you should make decisions about whether to use these suggestions based on the time available, the needs of your students, and the guidance of the Spirit.

Student Expectations for Graduation Credit

To receive credit toward institute graduation, students are required to attend at least 75 percent of classes, read the text for the course (*Saints: Volume 1*), and complete an Elevate Learning Experience.

Adapting Lessons for Those with Disabilities

As you prepare to teach, be mindful of students who have particular needs. Adjust activities and expectations to help them succeed. Seek ways to help them feel loved, accepted, and included. Foster a relationship of trust.

For more ideas and resources, consult the Disability Resources page at disabilities.lds.org and the Seminaries and Institutes of Religion policy manual section titled “Adapted Classes and Programs for Students with Disabilities.”

General Timeline of Church History Events: 1805–1846

1805

Joseph Smith was born.

1820

God the Father and His Son, Jesus Christ, appeared to Joseph Smith.

1823

The angel Moroni first appeared to Joseph Smith.

1827

Joseph Smith received the golden plates.

1829

Joseph Smith completed the Book of Mormon translation.

1829

The Aaronic and Melchizedek Priesthoods were restored.

1830

The Book of Mormon was published.

1830

The Church was organized.

1831

Kirtland, Ohio, became a gathering place for the Saints.

1831

The Lord designated Independence, Missouri, as the place for the city of Zion.

1833

The Saints in Jackson County, Missouri, were forced to leave the county.

1834

Joseph Smith led the camp of Israel (Zion's Camp) from Ohio to Missouri.

1835

The Quorum of the Twelve Apostles and the First Quorum of the Seventy were organized.

1836

The Kirtland Temple was dedicated.

1836

Priesthood keys were committed to Joseph Smith and Oliver Cowdery in the Kirtland Temple.

1838

Joseph Smith and other Church leaders moved to Far West, Missouri.

1838

Joseph Smith was imprisoned in Liberty Jail.

1839

The Saints in Missouri were forced to leave the state.

1839

Joseph Smith joined the Saints in Illinois and helped establish Nauvoo.

1840

Joseph Smith began teaching about baptisms for the dead.

1842

The Relief Society was organized.

1842

Joseph Smith presented the endowment ordinance in Nauvoo.

1843

Revelation on eternal marriage and plural wives (D&C 132) was recorded.

1844

Joseph and Hyrum Smith were assassinated.

1844

The Quorum of the Twelve Apostles was sustained to lead the Church.

1846

Many Saints began their journey to the Salt Lake Valley.

1846

The Nauvoo Temple was dedicated.

LESSON 1

Prelude to the Restoration

Introduction and Timeline

The Savior established His Church during His mortal ministry. After the Savior's death and Resurrection, the Apostles continued to direct the Church as guided by revelation. However, when the Apostles were killed, priesthood keys and authority were lost from the earth, and the original teachings of Jesus Christ and His Apostles were changed and distorted. These events led to a period called the Great Apostasy, a time when Christ's Church and the authority to administer it were not on the earth (see "Apostasy," Gospel Topics, topics.lds.org). During the Great Apostasy, the Lord prepared the way for His Church to be restored through events such as the European Renaissance, the Protestant Reformation, the translation of the Bible into English and other languages, and the establishment of religious liberty in the United States through its Constitution. Joseph Smith was born in a time and place that made it possible for the Lord to raise him up as the Prophet of the Restoration. The Lord magnified Joseph Smith to fulfill His divine purposes in restoring His gospel and Church to the earth.

Around 1450

German inventor Johannes Gutenberg developed movable type for printing, allowing books—including the Bible—to be widely available to the public.

1500–1611

New translations of the Bible in English and other languages became widely available.

1517–64

Martin Luther and other individuals in Europe called for religious reform.

1620–1750

Many European Protestants immigrated to North America to find religious freedom.

1787–91

Freedom of religion was established by the Constitution of the United States.

1805

Joseph Smith Jr. was born in Sharon, Vermont.

Note: Some dates are approximate.

Suggestions for Teaching

Cultivate a learning environment of love, respect, and purpose

When students know they are loved and respected by their teacher and other students, they are more likely to come to class ready to learn. The acceptance and love students feel from others can soften their hearts, reduce fear, and engender the desire and confidence to share experiences and feelings with their teacher and other class members.

God prepares the way for the Restoration of the gospel

Display the following statement by Elder Ronald A. Rasband of the Quorum of the Twelve Apostles, and invite a student to read it aloud:



“Elder Neal A. Maxwell once explained: ... ‘[God] does not do things by “coincidence” but ... by “divine design”’ [Neal A. Maxwell, “Brim with Joy” (Brigham Young University devotional, Jan. 23, 1996), 2, speeches.byu.edu]. ...

“Significant events unfold in the gospel and in the Church that further the kingdom of God on earth. They are not by accident but by God’s plan” (Ronald A. Rasband, “By Divine Design,” *Ensign or Liahona*, Nov. 2017, 55).

- What are examples of events that some may consider coincidental but that you believe occurred by divine design?

Invite students to look for principles in today’s lesson that illustrate God’s hand in moving His work forward on the earth and in the lives of His children.



Display a picture of the Savior ordaining His Apostles. Remind students that during the Savior’s mortal ministry, He called Apostles, gave them priesthood authority and keys, and established His Church.

Invite students to summarize how the Lord’s Church fell into apostasy. (If necessary, help students understand that before and “after the deaths of the Savior and His Apostles, men corrupted the principles of the gospel and made unauthorized changes in Church organization and priesthood ordinances. Because of this widespread apostasy, the Lord withdrew the authority of the priesthood from the earth” [“Apostasy,” *Gospel Topics*, topics.lds.org].)

- How does understanding that an apostasy occurred help us better understand the need for the Restoration?

Point out that during this period of widespread apostasy, God continued to inspire His children through the Light of Christ and the influence of the Holy Ghost (see D&C 84:46; see also “Statement of the First Presidency regarding God’s Love for

All Mankind," Feb. 15, 1978). This divine guidance inspired individuals to help bring about significant events and change that prepared the world for the latter-day Restoration of the gospel.

Divide students into pairs or small groups, and give each student a copy of the accompanying handout, "The Renaissance and the Reformation." Ask students to read the handout aloud in their groups, looking for examples of individuals and events inspired by God that helped prepare the way for the Restoration of the gospel.

The Renaissance and the Reformation



"Making the scriptures available and helping God's children learn to read them was the first step to the Restoration of the gospel. Originally the Bible was written in Hebrew and Greek, languages unknown to common people throughout Europe. Then, about 400 years after the Savior's death, the Bible was translated by Jerome into Latin. But still the scriptures were not widely available. ...

"... Through the influence of the Holy Ghost, an interest in learning began to grow in the hearts of people. This Renaissance or 'rebirth' spread throughout Europe. In the late 1300s, a priest named John Wycliffe initiated a translation of the Bible from Latin into English. ...

"While some were inspired to translate the Bible, others were inspired to prepare the means to publish it. By 1455 Johannes Gutenberg had invented a press with movable type, and the Bible was one of the first books he printed. For the first time it was possible to print multiple copies of the scriptures and at a cost many could afford. ...

"... In the early 1500s young William Tyndale enrolled at Oxford University. ... Through his studies, Tyndale developed a love for God's word and a desire that all God's children be able to feast on it for themselves.

"At about this time, a German priest and professor named Martin Luther identified 95 points of error in the church of his day, which he boldly sent in a letter to his superiors. In Switzerland, Huldrych Zwingli printed 67 articles of reform. John Calvin in Switzerland, John Knox in Scotland, and many others assisted in this effort. A reformation had begun.

"Meanwhile, William Tyndale believed a direct translation from Greek and Hebrew into English would be more accurate and readable than Wycliffe's translation from Latin. So Tyndale, enlightened by the Spirit of God, translated the New Testament and a portion of the Old Testament. His friends warned him that he would be killed for doing so, but he was undaunted. Once, while disputing with a learned man, he said, 'If God spare my life, ere many years I will cause a boy that driveth the plough shall know more of the scripture than thou dost' [quoted in S. Michael Wilcox, *Fire in the Bones: William Tyndale—Martyr, Father of the English Bible* (2004), 47].

"... Aware of the divisions within his own country, English King James I agreed to a new official version of the Bible. It has been estimated that over 80 percent of William Tyndale's translations of the New Testament and a good portion of the Old Testament ... were retained in the King James Version. In time, that version would find its way to a new land and be read by a 14-year-old plowboy named Joseph Smith" (Robert D. Hales, "Preparations for the Restoration and the Second Coming: 'My Hand Shall Be over Thee,'" *Ensign or Liahona*, Nov. 2005, 89–90).

After sufficient time, ask students to report what they found to the class.

- Why do you think making the scriptures available for God’s children to read was an important step to prepare the world for the Restoration of the gospel?

Display the following statement by Elder Robert D. Hales (1932–2017) of the Quorum of the Twelve Apostles, and invite a student to read it aloud. Ask the class to listen for additional events that prepared the way for the Restoration.



“Religious persecution in England . . . prompted [many] to seek freedom in new lands. Among them were the Pilgrims, who landed in the Americas in 1620. . . . Other colonists soon followed, including those like Roger Williams, founder and later governor of Rhode Island, who continued to search for Christ’s true Church. Williams said that there was no regularly constituted church of Christ on earth, nor any person authorized to administer any church ordinance, nor could there be until new Apostles were sent by the great Head of the church, for whose coming he was seeking.

“Over a century later, such religious feeling guided founders of a new nation on the American continent. Under God’s hand, they secured religious freedom for every citizen with an inspired Bill of Rights. Fourteen years later, on December 23, 1805, the Prophet Joseph Smith was born. The preparation was nearing its completion for the Restoration” (Robert D. Hales, “Preparations for the Restoration and the Second Coming: ‘My Hand Shall Be over Thee,’” *Ensign or Liahona*, Nov. 2005, 90).

- Why do you think religious freedom was necessary for the Restoration of the gospel?

Display the following statement by Elder Robert D. Hales, and invite a student to read it aloud:



“As a young man, Joseph ‘was called up to serious reflection’ [Joseph Smith—History 1:8] on the subject of religion. Because he was born in a land of religious freedom, he could question which of all the churches was right. And because the Bible had been translated into English, he could seek an answer from the word of God. . . . This humble farm boy was the prophet chosen by God to restore the ancient Church of Jesus Christ and His priesthood in these latter days” (Robert D. Hales, “Preparations for the Restoration and the Second Coming: ‘My Hand Shall Be over Thee,’” *Ensign or Liahona*, Nov. 2005, 90–91).

- What can we learn from the inspired events that occurred in the centuries leading up to the birth of the Prophet Joseph Smith? (After students respond, write the following truth on the board: **In His infinite wisdom, God prepared the way for the Restoration of the gospel.**)
- How does understanding God’s foresight and infinite wisdom, illustrated in His preparation for the Restoration, help you have greater faith in Him?

Church history illustrates that God performs His work through ordinary, imperfect people whom He inspires and magnifies

Remind students of William Tyndale’s statement to an educated clergyman: “If God spare my life, ere many years I will cause a boy that driveth the plough shall know more of the scripture than thou dost” (in Robert D. Hales, “Preparations for the Restoration,” 90). Explain that after sharing this statement from Tyndale, Elder Marcus B. Nash of the Seventy related the following account:



“In a curious parallel 300 years later, Nancy Towle, a famous itinerant preacher in the 1830s, visited Kirtland to personally observe the ‘Mormons.’ In conversing with Joseph Smith and other Church leaders, she sharply criticized the Church.

“According to Towle’s record, Joseph said nothing until she turned to him and demanded that he swear that an angel had shown him where to find the golden plates. He good-naturedly replied that he never swore at all! Failing to rattle him, she tried to belittle him. ‘Are you not ashamed, of such pretensions?’ she asked. ‘You, who are no more than any ignorant plough-boy of our land!’

“Joseph calmly responded, ‘The gift, has returned back again, as in former times, to illiterate fishermen’ [*Vicissitudes Illustrated, in the Experience of Nancy Towle, in Europe and America* (1833), 156, 157]” (Marcus B. Nash, “Joseph Smith: Strength Out of Weakness,” *Ensign*, Dec. 2017, 60).

- Based on what visiting preacher Nancy Towle said to Joseph Smith, why did she have difficulty believing that he saw an angel and was called of God to be a prophet?
- What message do you think the Prophet Joseph Smith conveyed by referring to “illiterate fisherman” in his response to Nancy Towle? (If necessary, point out that “illiterate fisherman” refers to the original Apostles of Jesus Christ, several of whom were humble fisherman.)

Invite two students to take turns reading 1 Corinthians 1:26–29 and Doctrine and Covenants 124:1 aloud. Ask the class to follow along, looking for what these passages teach that relates to the calling and prophetic mission of Joseph Smith.

- What did you find in these passages that relates to the calling and prophetic mission of Joseph Smith?
- Why do you think the Lord calls the “weak things of the earth” to perform His work (D&C 124:1)?

Display the following statement by Elder Neal A. Maxwell (1926–2004) of the Quorum of the Twelve Apostles, and invite a student to read it aloud. Ask the class to look for what Elder Maxwell taught using President Lorenzo Snow’s personal interactions with the Prophet Joseph Smith.



“Lorenzo Snow said that he had observed some imperfections in the Prophet Joseph Smith, but his reaction was that it was marvelous to see how the Lord could still use Joseph. Seeing this, Elder Lorenzo Snow—later President Snow—concluded that there might even be some hope for him!

“One of the great messages which flows from the Lord’s use of Joseph Smith as ‘a choice seer’ in the latter days is that there is indeed hope for each of us! The Lord can call us in our weaknesses and yet magnify us for His purposes” (Neal A. Maxwell, “A Choice Seer,” *Ensign*, Aug. 1986, 14).

- Why did observing imperfections in the Prophet Joseph Smith give Lorenzo Snow hope for himself?
- What principle can we identify from Elder Maxwell’s statement? (Students may identify a principle similar to the following: **The Lord calls weak and imperfect people and magnifies them to fulfill His purposes.**)
- How could this principle help someone who struggles with his or her faith because of the human failings they observe in current or past Church members and leaders?

Invite a student to read aloud the following statement by President M. Russell Ballard of the Quorum of the Twelve Apostles:



“Too many people think Church leaders and members should be perfect or nearly perfect. They forget that the Lord’s grace is sufficient to accomplish His work through mortals. Our leaders have the best intentions, but sometimes we make mistakes. This is not unique to Church relationships, as the same thing occurs in our relationships among friends, neighbors, and workplace associates and even between spouses and in families.

“Looking for human weakness in others is rather easy. However, we make a serious mistake by noticing only the human nature of one another and then failing to see God’s hand working through those He has called” (M. Russell Ballard, “God Is at the Helm,” *Ensign or Liahona*, Nov. 2015, 25).

- When have you seen the Lord inspire and magnify someone to do His work despite that person’s weaknesses and imperfections? (Consider sharing an example of your own. If necessary, caution students not to criticize others or share anything too personal or private.)

Explain to students that in this course they will study the history of the Latter-day Saints from the time of Joseph Smith’s boyhood to the dedication of the Nauvoo Temple in 1846. They will learn how ordinary and imperfect people accomplished God’s work as they received His grace and sought to do His will.

Display a copy of *Saints: The Story of the Church of Jesus Christ in the Latter Days, Volume 1, The Standard of Truth, 1815–1846*. Explain that all student readings will come from this resource. You may want to show students how to access this volume on LDS.org and in the Gospel Library app.

To provide a brief overview of the contents of *Saints: Volume 1*, display the “General Timeline of Church History Events: 1805–1846,” or provide it as a handout to each student. Point out some of the significant events on the timeline that students will learn about as they study this volume.

Encourage students to read all of *Saints: Volume 1* and to look for how the Lord worked through ordinary and imperfect men and women who put their faith in Him and strived to obey His will.

Invite students to prepare for the next class by reading chapters 1–2 of *Saints: Volume 1*.

Help students understand and fulfill course expectations

To earn credit for this course, a student must attend at least 75 percent of classes, complete the assigned readings, and complete an Elevate Learning Experience. Introduce the Elevate Learning Experience at the beginning of the course or as soon as a student enrolls and starts attending. Offer assistance, encouragement, and direction throughout the course. Make appropriate accommodations for those who have specific needs, disabilities, or other health-related conditions.

The Renaissance and the Reformation



“Making the scriptures available and helping God’s children learn to read them was the first step to the Restoration of the gospel. Originally the Bible was written in Hebrew and Greek, languages unknown to common people throughout Europe. Then, about 400 years after the Savior’s death, the Bible was translated by Jerome into Latin. But still the scriptures were not widely available. . . .

“ . . . Through the influence of the Holy Ghost, an interest in learning began to grow in the hearts of people. This Renaissance or ‘rebirth’ spread throughout Europe. In the late 1300s, a priest named John Wycliffe initiated a translation of the Bible from Latin into English. . . .

“While some were inspired to translate the Bible, others were inspired to prepare the means to publish it. By 1455 Johannes Gutenberg had invented a press with movable type, and the Bible was one of the first books he printed. For the first time it was possible to print multiple copies of the scriptures and at a cost many could afford. . . .

“ . . . In the early 1500s young William Tyndale enrolled at Oxford University. . . . Through his studies, Tyndale developed a love for God’s word and a desire that all God’s children be able to feast on it for themselves.

“At about this time, a German priest and professor named Martin Luther identified 95 points of error in the church of his day, which he boldly sent in a letter to his superiors. In Switzerland, Huldrych Zwingli printed 67 articles of reform. John Calvin in Switzerland, John Knox in Scotland, and many others assisted in this effort. A reformation had begun.

“Meanwhile, William Tyndale believed a direct translation from Greek and Hebrew into English would be more accurate and readable than Wycliffee’s translation from Latin. So Tyndale, enlightened by the Spirit of God, translated the New Testament and a portion of the Old Testament. His friends warned him that he would be killed for doing so, but he was undaunted. Once, while disputing with a learned man, he said, ‘If God spare my life, ere many years I will cause a boy that driveth the plough shall know more of the scripture than thou dost’ [quoted in S. Michael Wilcox, *Fire in the Bones: William Tyndale—Martyr, Father of the English Bible* (2004), 47].

“ . . . Aware of the divisions within his own country, English King James I agreed to a new official version of the Bible. It has been estimated that over 80 percent of William Tyndale’s translations of the New Testament and a good portion of the Old Testament . . . were retained in the King James Version. In time, that version would find its way to a new land and be read by a 14-year-old plowboy named Joseph Smith” (Robert D. Hales, “Preparations for the Restoration and the Second Coming: ‘My Hand Shall Be over Thee,’” *Ensign or Liahona*, Nov. 2005, 89–90).



LESSON 2

Joseph Smith's First Vision

Introduction and Timeline

In his youth, Joseph Smith sought to understand what he needed to do to receive salvation and which church he should join. While reading the Bible, he was inspired to ask God for direction. When Joseph Smith prayed in a grove of trees near his home, God the Father and Jesus Christ appeared and spoke to him. After experiencing this vision, Joseph Smith affirmed its truthfulness even when others chose not to believe him and persecuted him (see Joseph Smith—History 1:27).

December 23, 1805

Joseph Smith was born in Vermont.

Winter 1816–17

Joseph Smith's family moved to Palmyra, New York.

Circa January 1819

Joseph Smith's family moved to a farm in Manchester, New York.

Spring 1820

Joseph Smith saw and spoke with God the Father and His Son, Jesus Christ.

Student Readings

Saints: The Story of the Church of Jesus Christ in the Latter Days, Volume 1, The Standard of Truth, 1815–1846 (2018), chapters 1–2

Suggestions for Teaching

Help students fulfill their role in spiritual learning

Spiritual learning requires effort on the part of the learner. Elder David A. Bednar of the Quorum of the Twelve Apostles taught: "A learner exercising agency by acting in accordance with correct principles opens his or her heart to the Holy Ghost and invites His teaching, testifying power, and confirming witness" ("Seek Learning by Faith," *Ensign*, Sept. 2007, 64). You can help students fulfill their role in the learning process by inviting them to diligently study, ponder, teach, testify of, and act on divine truth.

Joseph Smith seeks to understand what he needs to do to receive salvation and which church he should join

Write the following phrase on the board: *War of words and tumult of opinions.*

- What thoughts or images does the phrase "war of words and tumult of opinions" bring to your mind?

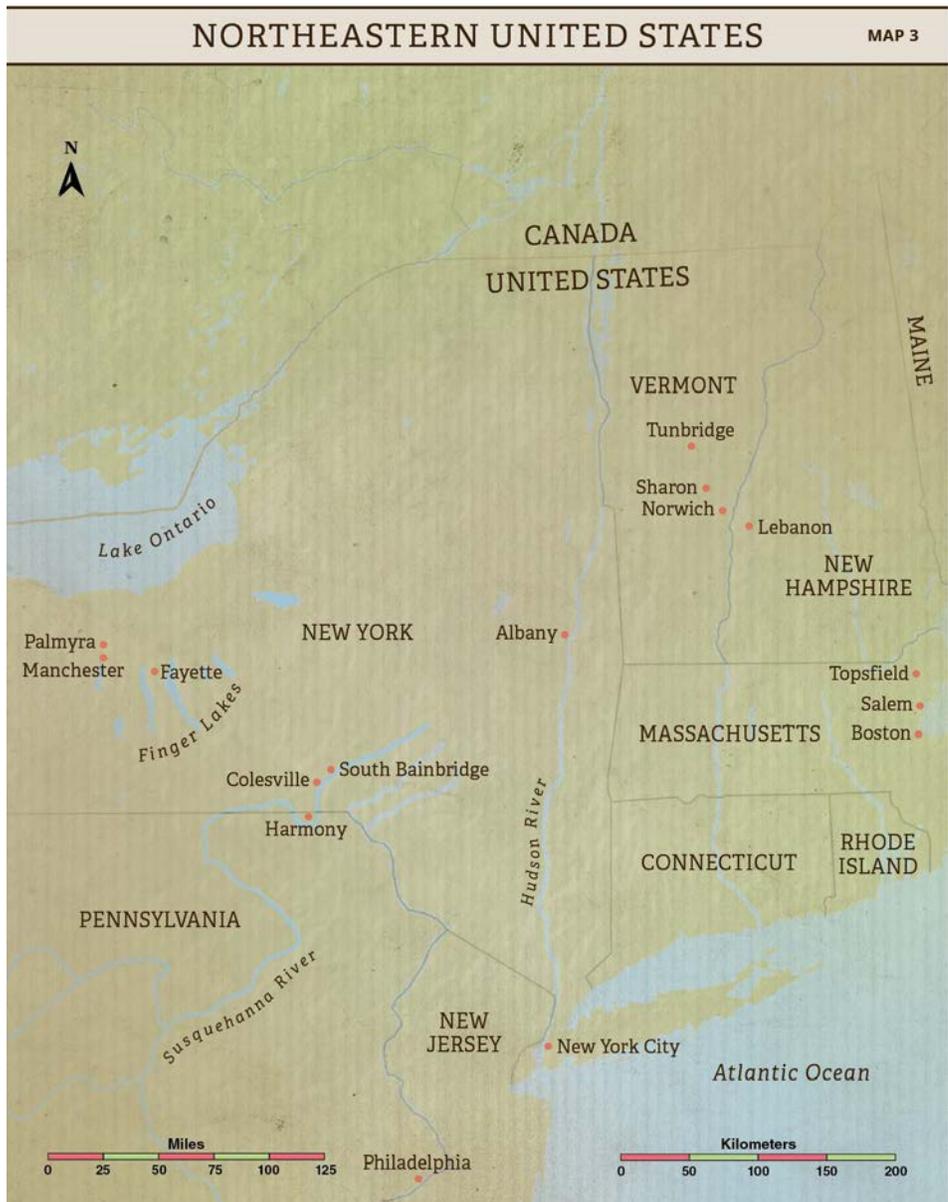
If necessary, explain that Joseph Smith used this phrase to describe the religious debates he witnessed when he was between the ages of 12 and 14 (see Joseph Smith—History 1:9–10).

- What are some examples of how people engage in wars of words and tumults of opinions in our day?

- How might these wars of words and opinions make it difficult to find or recognize truth?

Invite students to look for principles and doctrine as they study about Joseph Smith's search for truth that can help them find and recognize truth.

Display the accompanying map, "Northeastern United States."



Explain that when Joseph Smith was 11 years old, his family moved from Vermont to Palmyra, New York. A little over a year later, the Smiths arranged to purchase a hundred acres of forested land in Manchester, just south of Palmyra. The family prepared the land for farming and eventually built a log home on the property. (You may want to display an image of the Smith family's reconstructed log home.)

Explain that in the region where the Smith family lived, there was “unusual excitement on the subject of religion” during Joseph’s youth (Joseph Smith—History 1:5). Display the following statement that the Prophet Joseph Smith (1805–44) recorded in his 1832 history, and invite a student to read it aloud:



“At about the age of twelve years, my mind became seriously impressed with regard to the all-important concerns for the welfare of my immortal soul. ...

“... I pondered many things in my heart concerning the situation of the world of mankind, the contentions and divisions, the wickedness and abominations, and the darkness which pervaded the minds of mankind. My mind became exceedingly distressed, for I became convicted of my sins. ... I felt to mourn for my own sins and for the sins of the world” (“Joseph Smith’s Accounts of the First Vision,” Circa Summer 1832 History, josephsmithpapers.org).

Explain that Joseph’s concern for the welfare of his soul motivated him to attend meetings of various religious denominations during the next two years of his life.

- How did the claims of the various religious denominations contribute to Joseph’s confusion? (If necessary, you could also refer students to Joseph Smith—History 1:5–10.)

Follow up on assigned student readings

Create meaningful opportunities in class for students to share what they learned from the assigned student readings. Doing so can help motivate students to complete their assigned readings prior to class and come to class prepared to “teach one another” (D&C 88:77).

- Based on your reading of chapter 1 in *Saints: Volume 1*, how did Joseph’s search for truth among the various religious denominations lead him to have an important experience with the scriptures?

You may want to display the following statement by Elder B. H. Roberts (1857–1933) of the Seventy, and invite a student to read it aloud:



"The Reverend Mr. Lane of the Methodist church preached a sermon on the subject, 'What church shall I join?' He quoted [James 1:5]. ...

"The text made a deep impression on the mind of [Joseph Smith]. He read it on returning home, and pondered it deeply" (B. H. Roberts, *A Comprehensive History of the Church*, 1:52–53; see also *Saints: Volume 1*, 12–13).

Divide students into pairs or small groups. Ask them to study Joseph Smith—History 1:11–16 in their pairs or groups, looking for principles we can learn from Joseph Smith's experience that can help us in our search for truth. Invite students to consider marking what they find.

After students have had sufficient time to study and discuss verses 11–16, invite a few students to report a principle they identified. As they do so, consider asking them to explain how that principle can help us in our search for truth.

If students do not mention it, point out the following principle taught in James 1:5 (as recorded in Joseph Smith—History 1:11): **If we ask of God, He will give us the wisdom we seek.** Display the following statement by President Henry B. Eyring of the First Presidency, and invite a student to read it aloud:



"Human judgment and logical thinking will not be enough to get answers to the questions that matter most in life. We need revelation from God" (Henry B. Eyring, "Continuing Revelation," *Ensign or Liahona*, Nov. 2014, 70).

- What are some ways you have been blessed by knowing that you can ask of God and receive wisdom through revelation?

Encourage students to ask of God when they are in need of wisdom and revelation.

Heavenly Father and His Son, Jesus Christ, appear to Joseph Smith in answer to his prayer

Invite several students to take turns reading aloud from Joseph Smith—History 1:17–19. Ask the class to follow along, looking for how Joseph Smith's prayer was answered.

- What truths can we identify from verses 17–19? (Students may identify several truths, including the following: **God the Father and His Son, Jesus Christ, appeared to and spoke with Joseph Smith.** Write this truth on the board.)

Refer to the phrase "War of words and tumult of opinions" on the board.

- How can our knowledge of Joseph Smith's vision of Heavenly Father and Jesus Christ help us overcome the confusion resulting from the wars of words and tumults of opinions in our day?

Explain that in addition to the account of the First Vision recorded in 1838 and later published in Joseph Smith—History, the Prophet Joseph Smith also recorded an

account in his 1832 history, dictated an account for his journal in 1835, and dictated another account in 1842 in a letter addressed to a newspaper editor named John Wentworth. There are also five secondhand descriptions of the First Vision recorded by Joseph Smith's contemporaries (see "First Vision Accounts," Gospel Topics, topics.lds.org).

Display the following statement, and invite a student to read it aloud:

"The various accounts of the First Vision tell a consistent story, though naturally they differ in emphasis and detail. Historians expect that when an individual retells an experience in multiple settings to different audiences over many years, each account will emphasize various aspects of the experience and contain unique details. Indeed, differences similar to those in the First Vision accounts exist in the multiple scriptural accounts of Paul's vision on the road to Damascus and the Apostles' experience on the Mount of Transfiguration. Yet despite the differences, a basic consistency remains across all the accounts of the First Vision. Some have mistakenly argued that any variation in the retelling of the story is evidence of fabrication. To the contrary, the rich historical record enables us to learn more about this remarkable event than we could if it were less well documented" ("First Vision Accounts," Gospel Topics, topics.lds.org).

To help students further understand Joseph Smith's experience of seeing and speaking with Heavenly Father and Jesus Christ, divide the class into three groups, and give each student a copy of the accompanying handout, "Additional Accounts of the First Vision Given by Joseph Smith." Assign each group to study one of the accounts of the First Vision on the handout, looking for details that help them better understand what occurred during the First Vision. Invite students to consider marking details that stand out to them.

Additional Accounts of the First Vision Given by Joseph Smith

History, Circa Summer 1832



"I cried unto the Lord for mercy, for there was none else to whom I could go and obtain mercy. And the Lord heard my cry in the wilderness, and while in the attitude of calling upon the Lord, in the sixteenth year of my age, a pillar of light above the brightness of the sun at noonday came down from above and rested upon me. I was filled with the spirit of God, and the Lord opened the heavens upon me and I saw the Lord.

"And he spake unto me, saying, 'Joseph, my son, thy sins are forgiven thee. Go thy way, walk in my statutes, and keep my commandments. Behold, I am the Lord of glory. I was crucified for the world, that all those who believe on my name may have eternal life. Behold, the world lieth in sin at this time, and none doeth good, no, not one. They have turned aside from the gospel and keep not my commandments. They draw near to me with their lips while their hearts are far from me. And mine anger is kindling against

the inhabitants of the earth, to visit them according to their ungodliness and to bring to pass that which hath been spoken by the mouth of the prophets and apostles. Behold and lo, I come quickly, as it is written of me, in the cloud, clothed in the glory of my Father.'

"My soul was filled with love, and for many days I could rejoice with great joy."

Journal, November 9–11, 1835

"I called on the Lord in mighty prayer. A pillar of fire appeared above my head. It presently rested down upon me and filled me with joy unspeakable. A personage appeared in the midst of this pillar of flame, which was spread all around and yet nothing consumed. Another personage soon appeared, like unto the first. He said unto me, 'Thy sins are forgiven thee.' He testified unto me that Jesus Christ is the son of God. And I saw many angels in this vision."

"Church History," March 1, 1842 (Wentworth Letter)

"I retired to a secret place in a grove and began to call upon the Lord. While fervently engaged in supplication, my mind was taken away from the objects with which I was surrounded, and I was enwrapped in a heavenly vision and saw two glorious personages who exactly resembled each other in features and likeness, surrounded with a brilliant light which eclipsed the sun at noonday. They told me that all religious denominations were believing in incorrect doctrines and that none of them was acknowledged of God as his church and kingdom. And I was expressly commanded to 'go not after them,' at the same time receiving a promise that the fulness of the gospel should at some future time be made known unto me."

("Joseph Smith's Accounts of the First Vision," josephsmithpapers.org.)

After students have had sufficient time to study, invite students from each group to report what they found to the class.

- How do the details from the various accounts we have discussed help you better understand Joseph Smith's experience in the First Vision?
- Based on these accounts, how did the Savior's message help Joseph with his concerns about the welfare of his soul?

Invite students to ponder the following questions and consider recording their responses in their study journals:

- How have you come to know that Joseph Smith saw and spoke with Heavenly Father and Jesus Christ?
- How has your testimony of the First Vision affected your life?

Invite one or more students to share their responses with the class if they feel comfortable doing so.

Joseph Smith affirms the truthfulness of the First Vision

Explain that a preacher and others in Joseph Smith’s community rejected his testimony and persecuted him when he told them about the vision he had experienced (see Joseph Smith—History 1:21–23).

Invite a student to read Joseph Smith—History 1:24–25 aloud. Ask the class to follow along, looking for how Joseph Smith responded when people chose not to believe his testimony. Invite students to consider marking phrases that stand out to them.

- Which phrases in verses 24–25 stand out to you? Why?
- What principles can we learn from Joseph Smith’s example of remaining true to his testimony? (Students may identify principles such as the following: **The knowledge we receive from God is true even if the world rejects it. We can choose to remain true to our testimony even if we are hated and persecuted for doing so. We displease God and come under condemnation if we do not remain true to the testimony He has given us.**)

Point out that just as in Joseph Smith’s day, there are people today who seek to undermine the truthfulness of Joseph Smith’s testimony of the First Vision. Display the following statement by President Gordon B. Hinckley (1910–2008) concerning the First Vision, and invite a student to read it aloud.



“For more than a century and a half, enemies, critics, and some would-be scholars have worn out their lives trying to disprove the validity of that vision. Of course they cannot understand it. The things of God are understood by the Spirit of God. There had been nothing of comparable magnitude since the Son of God walked the earth in mortality. Without it as a foundation stone for our faith and organization, we have nothing. With it, we have everything.

“Much has been written, much will be written, in an effort to explain it away. ... But the testimony of the Holy Spirit, experienced by countless numbers of people all through the years since it happened, bears witness that it is true, that it happened as Joseph Smith said it happened” (Gordon B. Hinckley, “Four Cornerstones of Faith,” *Ensign*, Feb. 2004, 5).

- In what ways is Joseph Smith’s First Vision a “foundation stone” for our faith?
- What can we do that will help us remain true to our testimony of the First Vision?

Share your testimony of the truths you have discussed in this lesson. Encourage students to act on those truths.

Invite students to prepare for the next class by reading chapters 3–4 of *Saints: Volume 1*.

Additional Accounts of the First Vision Given by Joseph Smith

History, Circa Summer 1832



“I cried unto the Lord for mercy, for there was none else to whom I could go and obtain mercy. And the Lord heard my cry in the wilderness, and while in the attitude of calling upon the Lord, in the sixteenth year of my age, a pillar of light above the brightness of the sun at noonday came down from above and rested upon me. I was filled with the spirit of God, and the Lord opened the heavens upon me and I saw the Lord.

“And he spake unto me, saying, ‘Joseph, my son, thy sins are forgiven thee. Go thy way, walk in my statutes, and keep my commandments. Behold, I am the Lord of glory. I was crucified for the world, that all those who believe on my name may have eternal life. Behold, the world lieth in sin at this time, and none doeth good, no, not one. They have turned aside from the gospel and keep not my commandments. They draw near to me with their lips while their hearts are far from me. And mine anger is kindling against the

inhabitants of the earth, to visit them according to their ungodliness and to bring to pass that which hath been spoken by the mouth of the prophets and apostles. Behold and lo, I come quickly, as it is written of me, in the cloud, clothed in the glory of my Father.’

“My soul was filled with love, and for many days I could rejoice with great joy.”

Journal, November 9–11, 1835

“I called on the Lord in mighty prayer. A pillar of fire appeared above my head. It presently rested down upon me and filled me with joy unspeakable. A personage appeared in the midst of this pillar of flame, which was spread all around and yet nothing consumed. Another personage soon appeared, like unto the first. He said unto me, ‘Thy sins are forgiven thee.’ He testified unto me that Jesus Christ is the son of God. And I saw many angels in this vision.”

“Church History,” March 1, 1842 (Wentworth Letter)

“I retired to a secret place in a grove and began to call upon the Lord. While fervently engaged in supplication, my mind was taken away from the objects with which I was surrounded, and I was enwrapped in a heavenly vision and saw two glorious personages who exactly resembled each other in features and likeness, surrounded with a brilliant light which eclipsed the sun at noonday. They told me that all religious denominations were believing in incorrect doctrines and that none of them was acknowledged of God as his church and kingdom. And I was expressly commanded to ‘go not after them,’ at the same time receiving a promise that the fulness of the gospel should at some future time be made known unto me.”

(“Joseph Smith’s Accounts of the First Vision,” josephsmithpapers.org.)



LESSON 3

Obtaining the Record

Introduction and Timeline

Because Joseph Smith continued to affirm that he had seen a vision, he was persecuted during the three-year period that followed the First Vision. Joseph Smith later related that during this time, he “fell into many foolish errors” and “often felt condemned for [his] weakness and imperfections” (Joseph Smith—History 1:28–29). In response to Joseph’s prayer on the evening of September 21, 1823, the angel Moroni appeared and told Joseph that God had forgiven him and had a work for him to do (see Joseph Smith, “History, circa Summer 1832,” 4, josephsmithpapers.org). He also told Joseph that an ancient record written on golden plates was deposited in a hill near the Smith home. The following day, Joseph Smith viewed the plates, but Moroni forbade him to take them. During the next four years, the Lord prepared Joseph Smith for the time when he would be able to obtain the plates. On September 22, 1827, the Prophet received the plates from the angel Moroni.

September 21–22, 1823

The angel Moroni appeared to Joseph Smith five times.

1823–27

The Lord prepared Joseph Smith to obtain the golden plates.

November 19, 1823

Joseph Smith’s oldest brother, Alvin, died.

October 1825

Joseph Smith met Emma Hale in Harmony, Pennsylvania, while working for Josiah Stowell.

January 18, 1827

Joseph Smith and Emma Hale were married.

September 22, 1827

Joseph Smith received the golden plates from Moroni.

Student Readings

Saints: The Story of the Church of Jesus Christ in the Latter Days, Volume 1, The Standard of Truth, 1815–1846 (2018), chapters 3–4

Suggestions for Teaching

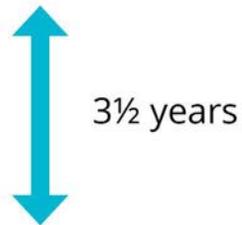
Teaching Church history

As you teach Church history, do so in a way that strengthens students’ faith that Jesus Christ has restored His Church to the earth in the last days. Help students see how Joseph Smith faithfully fulfilled his mission as prophet of the Restoration. Use divinely appointed sources (such as the scriptures and words of prophets), the provided course materials, and other reliable resources to help students see the unfolding of the Restoration from faith-filled perspectives.

The angel Moroni visits Joseph Smith

Display the accompanying diagram:

Spring 1820—Joseph Smith’s First Vision (age 14)



September 21, 1823—Joseph Smith’s first encounter with the angel Moroni (age 17)

- Based on your reading of chapter 3 of *Saints: Volume 1* and your knowledge of Joseph Smith’s life, what kinds of challenges did Joseph experience during the three and a half years between his First Vision and his first encounter with the angel Moroni?

Invite a student to read Joseph Smith—History 1:28 aloud. Ask the class to follow along, looking for words or phrases Joseph Smith used to describe some of the challenges and feelings he experienced during the three and a half years following the First Vision.

- What words or phrases in verse 28 describe some of the challenges and feelings Joseph Smith experienced as a young man?
- How might Joseph’s challenges be similar to challenges youth and young adults of the Church experience today?

Invite a student to read Joseph Smith—History 1:29 aloud. Ask the class to look for what Joseph Smith did to overcome the feelings of condemnation he had experienced. Ask students to report what they find.

Display the following accounts recorded by the Prophet Joseph Smith (1805–44), and invite a student to read them aloud. Ask the class to follow along, looking for how Joseph described his experience that night.



“When I was about 17 years old ... , after I had retired to bed, I had not been asleep but was meditating upon my past life and experience. I was very conscious that I had not kept the commandments, and I repented heartily for all my sins and transgression and humbled myself before Him whose eyes are over all things” (Joseph Smith, Journal, 1835–1836, 24, josephsmithpapers.org; spelling and punctuation standardized).

“I called again upon the Lord and he shewed unto me a heavenly vision, for behold an angel of the Lord came and stood before me, ... and he called me by name, and he said the Lord had forgiven me my sins” (Joseph Smith, in “History, circa summer 1832,” 4, josephsmithpapers.org; punctuation standardized).

- What do we learn from Joseph Smith—History 1:29 and from Joseph’s account that indicates that he was sincere about his repentance?
- Based on the angel Moroni’s response to Joseph’s plea, what principle can we learn about sincere repentance? (Students may identify a principle such as the following: **When we sincerely repent of our sins, the Lord will forgive us.** Write this principle on the board.)

To help students understand this principle, display the following statement by Elder Dale G. Renlund of the Quorum of the Twelve Apostles, and ask a student to read it aloud:



“The fact that we can repent is the good news of the gospel! Guilt can be ‘swept away.’ We can be filled with joy, receive a remission of our sins, and have ‘peace of conscience.’ We can be freed from feelings of despair and the bondage of sin. We can be filled with the marvelous light of God and be ‘pained no more.’ Repentance is not only possible but also joyful because of our Savior” (Dale G. Renlund, “Repentance: A Joyful Choice,” *Ensign or Liahona*, Nov. 2016, 124).

Invite students to think about a time when they felt that the Lord had forgiven them after they sincerely repented of their sins.

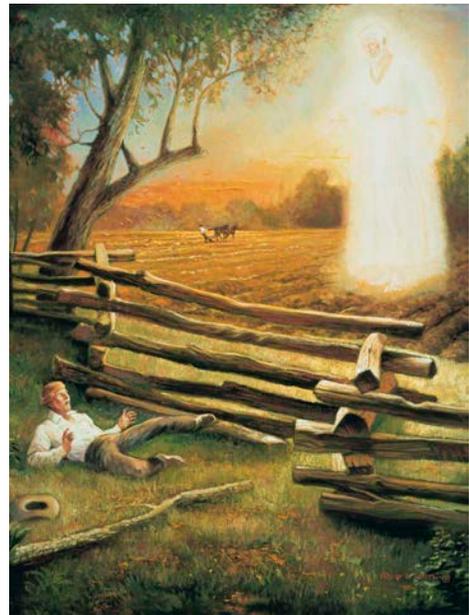
Encourage students to continue to sincerely repent and seek the Lord’s forgiveness as needed in their lives.



Display the accompanying pictures, and ask a student to summarize Moroni's first four visits to Joseph Smith on September 21–22, 1823. If needed, refer students to Joseph Smith—History 1:30–53.

- What were some of the instructions Moroni gave Joseph Smith during these visits?

Explain that during Moroni's second and third visits, he provided instruction that he did not give during his first visit. Invite a student to read Joseph Smith—History 1:44–46 aloud. Ask the class to follow along, looking for Moroni's additional instructions to Joseph.



- What additional information did Moroni give Joseph in these subsequent visits?
- Why do you think it was important for Joseph to be warned that he could have no other motive in obtaining the plates but to build the kingdom of God?

Inform students that after he told his father about the angel, Joseph went to the Hill Cumorah. Display the following statement by Oliver Cowdery, and invite a student to read it aloud. Ask the class to follow along, looking for what happened to Joseph Smith as he walked to the hill.



“Two invisible powers were operating upon his mind during his walk from his residence to Cumorah, and that the one urging the certainty of wealth and ease in this life, had so powerfully wrought upon him, that the great object so carefully and impressively named by the angel, had entirely gone from his recollection” (Oliver Cowdery, “Letter VIII,” *Latter Day Saints’ Messenger and Advocate*, Oct. 1835, 197).

Ask students to locate chapter 3 of *Saints: Volume 1*. Invite a few students to take turns reading aloud from page 25, starting with the paragraph that begins “Arriving at the hill ...” and concluding with the paragraph on page 26 that begins “Joseph turned and saw Moroni. ...” Ask students to follow along, looking for how Joseph Smith's thoughts and desires influenced his ability to receive the plates.

- In what ways had Joseph disobeyed the commandments of the Lord?

Explain that as Joseph learned that he could not obtain the plates and began to pray, the heavens were opened and he saw the glory of the Lord. He also saw the devil and his angels (see Oliver Cowdery, “Letter VIII,” 198). The contrast deeply impressed Joseph. Display the following statement by Joseph's mother, Lucy Mack Smith, who wrote about this experience, and invite a student to read it aloud. Ask the class to follow along, looking for what Joseph was shown.



“The angel showed him, by contrast, the difference between good and evil and the consequences which [would] follow both obedience and disobedience to the commandments of God, in such a striking and forcible manner that the impression was always bright in his recollection until the very end of his days. And in giving a relation of this circumstance, not long prior to his death, he remarked that ever afterwards he was willing to keep the commandments of God.

“... The angel furthermore told him that the time for the plates to be brought forth to the world had not yet come; that he could not take them from the place wherein they were deposited until he had learned to keep the commandments of God—not only willing, but able to do it” (Lucy Mack Smith, “Lucy Mack Smith, History, 1845,” 85, josephsmithpapers.org; spelling and punctuation standardized).

- What did Moroni show Joseph that had such a profound effect on him?
- What principle can we learn from this account of Joseph’s experience on the Hill Cumorah? (Students may give several correct responses, including the following: **Through His servants, the Lord can help us understand the consequences of our good and bad choices.** Write this principle on the board.)
- In what ways can it be helpful for us to understand the consequences of our choices?
- What are some examples in our day of how the Lord, through His servants, can help us understand the consequences of our choices? (Examples may include patriarchal blessings, counsel from local Church leaders, and warnings and teachings from General Authorities and Officers of the Church, particularly the living prophets, seers, and revelators.)

The Lord prepares Joseph Smith for the time when he will be able to obtain the golden plates

Explain that during the next four years, the Lord prepared Joseph in many ways to obtain the record and accomplish the work the Lord had called Him to do. Joseph returned to the hill every year on September 22 to be instructed by the angel Moroni. During this time, Joseph also received “many visits from the angels of God unfolding the majesty and glory of the events that should transpire in the last days” (*Teachings of Presidents of the Church: Joseph Smith* [2007], 59).

Help students understand that the next four years also brought changes in Joseph’s life, including his place of residence and work. Display the accompanying map, “The New York, Pennsylvania, and Ohio Area of the USA,” and ask students to locate Manchester, New York, and the village of Harmony, Pennsylvania (see also Church history map 3, “The New York, Pennsylvania, and Ohio Area of the USA”).



- According to your reading of *Saints: Volume 1*, why did Joseph Smith go to work for Josiah Stowell in Harmony, Pennsylvania? (Mr. Stowell employed Joseph to help him search for Spanish treasure he believed was buried in Harmony. Many people in the area held speculative beliefs about buried treasure and were engaged in similar pursuits in Joseph’s day.)

Point out that Joseph Smith eventually convinced Josiah Stowell to stop searching for the treasure (see Joseph Smith—History 1:56).

Display the accompanying image. Explain that during this important time of preparation, while Joseph was working for Josiah Stowell, he met Emma Hale. After courting for a little over a year, they were married on January 18, 1827. Emma Smith was a positive influence on Joseph. She played a very important role in the Restoration not only by supporting and assisting her husband in a variety of ways (see D&C 25:5–6) but also through her personal devotion and courage in the face of often severe trials.



Explain that after their wedding, Emma and Joseph moved into the home of Lucy and Joseph Smith Sr. in Manchester, New York. One evening in early January 1827, Joseph came home hours later than expected.

Display the following statement by Lucy Mack Smith, and invite a student to read it aloud. Ask the class to follow along, looking for what Moroni told Joseph Smith.



“On coming in, [Joseph] threw himself into a chair, apparently much exhausted. My husband . . . immediately exclaimed, ‘Joseph, why have you stayed so late? Has anything happened [to] you? We have been much distressed about you these three hours.’ As Joseph made no reply, he continued his interrogations until I finally said, ‘Now, Father . . . let him rest a moment—don’t trouble him now—you see he is home safe, and he is very tired, so pray wait a little.’ . . .

Presently [Joseph] smiled and said in a very calm tone, ‘I have taken the severest chastisement that I have ever had in my life.’ My husband, supposing it was from some of the neighbors, was

quite angry and observed, 'I would like to know what business anybody has to find fault with you!'

"'Stop, father, stop,' said Joseph, 'it was the angel of the Lord—as I passed by the hill Cumorah, where the plates are, the angel met me and said that I had not been engaged enough in the work of the Lord; that the time had come for the record to [be] brought forth; and that I must be up and doing and set myself about the things which God had commanded me to do'" (Lucy Mack Smith, "Lucy Mack Smith, History, 1845," pages 103–4, josephsmithpapers.org; spelling, capitalization, and punctuation standardized).

- What stands out to you in this rebuke Moroni gave to Joseph?
- What principle can we learn from Moroni's message to Joseph? (Students may identify a principle such as the following: **To receive the opportunities and blessings the Lord has in store for us, we must be actively engaged in His work.** Write this principle on the board.)
- What are some ways that we can be actively engaged in the Lord's work so we can qualify for the blessings and opportunities He has in store for us?

Joseph Smith obtains the golden plates

Invite a student to read Joseph Smith—History 1:59 aloud. Ask the class to follow along, looking for what happened during Joseph's fourth annual visit to the Hill Cumorah.

- According to the end of verse 59, what promise did Moroni give Joseph?
- Why would it be important for Joseph to know the Lord would help him protect the plates?

Explain that when Joseph was bringing the plates home, there were men hiding in the forest determined to take the plates from him. Although he was attacked three times on his way home, he escaped from his attackers each time and kept the plates safe. When he arrived home, his family was anxious to see him.

Invite a student to read aloud the following statement by Joseph's brother William. Ask the class to follow along, looking for what Joseph's father requested of him and how he responded.



"When the plates were brought in they were wrapped up in a tow frock. My father then put them into a pillow case. Father said, 'What, Joseph, can we not see them?' [Joseph replied:] 'No. I was disobedient the first time, but I intend to be faithful this time'" (William Smith, "The Old Soldier's Testimony," *The Saints' Herald*, vol. 31, no. 40 [Oct. 4, 1884], 643–44).

- How does Joseph's response illustrate that he was now prepared to receive the plates?

Review the principles listed on the board and ask:

- How do you think these principles may have prepared Joseph Smith to obtain the golden plates?

Display the following question, and invite students to record their answers in their study journals: *How might applying the principles we have discussed today help prepare you for the work God has in store for you?*

Encourage students to act on the principles you have discussed.

Invite students to prepare for the next class by reading chapters 5–6 of *Saints: Volume 1*.

LESSON 4

Translating the Book of Mormon

Introduction and Timeline

After Joseph Smith received the golden plates in September 1827, he faced the difficult task of translating and publishing the record. In December 1827, Joseph and Emma moved from Manchester, New York, to Harmony, Pennsylvania, so that the couple could escape increasing persecution and so that Emma, then pregnant, could give birth closer to her family. In February 1828, Martin Harris arrived in Harmony to assist the Prophet. By June, the Prophet had translated 116 pages with Martin Harris as his scribe. Martin asked for Joseph's permission to return to New York and show the manuscript pages to his wife and a few others, but the Lord forbade it. Because of Martin's continual pleading, Joseph asked the Lord twice more, and the Lord permitted Martin to take the manuscript if he agreed to certain conditions. However, through Martin's carelessness, the manuscript pages were taken by "wicked men" (D&C 10:8). Because of this mistake, Joseph Smith lost the gift to translate for a time. After the Prophet's gift was restored, the Lord sent Oliver Cowdery to assist him in the work of translation.

September 22, 1827

Joseph Smith received the golden plates from the angel Moroni.

December 1827

Joseph and Emma Smith moved to Harmony, Pennsylvania, where Joseph began translating the Book of Mormon in earnest.

February 1828

Martin Harris took a transcript of some characters copied from the golden plates to scholars in New York City.

June–July 1828

Martin Harris lost 116 pages Joseph Smith had translated from the Book of Mormon.

April 5, 1829

Oliver Cowdery arrived in Harmony, Pennsylvania, to assist Joseph Smith with the translation of the golden plates.

Student Readings

Saints: The Story of the Church of Jesus Christ in the Latter Days, Volume 1, The Standard of Truth, 1815–1846 (2018), chapters 5–6

Suggestions for Teaching

Pace lessons appropriately

Pace each lesson so you spend enough time on the most important elements. If you spend too much time on the first part of the lesson, you may feel forced to rush through the last part. As you prepare to teach, estimate how much time it will take to effectively teach each part of the lesson. Determine which parts will likely require the most time for students to discuss the doctrine and principles and share related experiences.

Martin Harris assists Joseph Smith in translating the Book of Mormon

Display the accompanying image. Explain that this image is a depiction of Joseph Smith receiving the golden plates in the early morning of September 22, 1827.

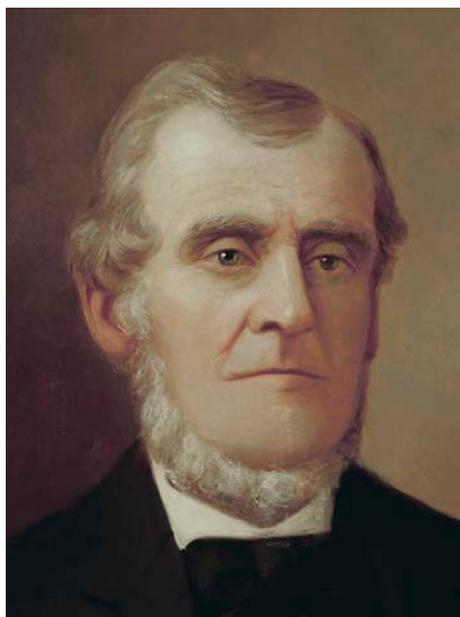
- Based on your reading of chapter 5 of *Saints: Volume 1*, what were some of the challenges Joseph Smith experienced after he received the plates from Moroni? (The persecution Joseph experienced “became more bitter and severe than before,” and many people attempted to steal the plates from him [Joseph Smith—History 1:60].)



Explain that because of this persecution and harassment, Joseph and Emma moved from Manchester, New York, to Harmony, Pennsylvania, in December 1827 (see Joseph Smith—History 1:60–61). This move also allowed Emma, who was expecting her first baby, to be near her family.

Display an image of Martin Harris. Explain that Martin Harris was a well-respected and prosperous farmer from Palmyra, New York, who was 22 years older than Joseph Smith. Martin was initially skeptical about what he heard concerning Joseph Smith and the golden plates.

Display the following statement, and invite a student to read it aloud. Invite the class to follow along, looking for what Martin Harris experienced that motivated him to assist in the Lord's work.



"I retired to my bedroom and prayed God to show me concerning these things, and I covenanted that if it was his work and he would show me so, I would put forth my best ability to bring it before the world. He then showed me that it was his work. ... He showed this to me by the still small voice spoken in the soul" (Martin Harris, in "Mormonism—No. II," *Tiffany's Monthly*, Aug. 1859, 170).

- What are some of the ways that Martin assisted in the Lord's work? (Make sure that the following are mentioned: He provided financial assistance to help Joseph and Emma move to Pennsylvania, he took a transcript of some characters copied from the golden plates to scholars in New York City, and he served as scribe while the Prophet translated a portion of the Book of Mormon from April–June 1828.)

Ask students to locate chapter 5 of *Saints: Volume 1*. Invite a few students to take turns reading aloud from page 51, starting with the paragraph that begins "One day, Martin ..." and concluding with paragraph that begins "After Martin left ...". Ask the class to follow along, looking for Martin's request to Joseph.

- Why do you think Joseph Smith persisted in asking the Lord the same question after having already received an answer?

Martin Harris loses the manuscript, and the Lord reprimands Joseph Smith

Explain that after Martin Harris left Harmony, Emma Smith gave birth to a son, who died shortly after being born. Emma also nearly died, and Joseph spent the next two weeks caring for her. After she began to regain her health, Emma expressed her concern about the manuscript. She urged Joseph to go to Palmyra to check on Martin.

Ask students to locate chapter 5 in *Saints: Volume 1*. Invite a few students to take turns reading aloud from pages 52–53, starting with the paragraph that begins

“Joseph took a stagecoach ...” and continuing through the end of the chapter. Ask the class to follow along, looking for what Joseph learned about the manuscript and how it affected him.



Instead of reading from chapter 5 of *Saints: Volume 1*, consider showing part of the video “The Work of God,” which depicts the reactions of Martin Harris and Joseph Smith following the loss of the 116 manuscript pages. Show the video from time code 6:52 to 8:35. This video is available on LDS.org.

- Why do you think Joseph felt that all was lost?

Explain that the next morning, Joseph said goodbye to his parents and left for Harmony. During the next two months, Joseph’s parents did not hear from him. They became increasingly worried about his welfare and decided to travel to Harmony to check on him.

Invite a student to read aloud the following statement by the Prophet Joseph Smith (1805–44). Explain that it is a record of what Joseph Smith shared with his mother regarding his return home following the loss of the manuscript.



“After I left you ... I commenced humbling myself in mighty prayer before the Lord, ... that if possible I might obtain mercy at [His] hands and be forgiven of all that I had done which was contrary to His will” (Joseph Smith, in Lucy Mack Smith, “Lucy Mack Smith, History, 1844–1845,” book 7, pages 8–9, josephsmithpapers.org; capitalization and punctuation standardized).

- What can we learn about Joseph Smith from this statement?

Explain that during this period of repentance, Joseph Smith received the revelation recorded in Doctrine and Covenants 3. Invite a student to read Doctrine and Covenants 3:5–8 aloud. Ask the class to follow along, looking for what the Lord told Joseph Smith.

- Which words or phrases in these verses stand out to you? (As students respond, invite them to explain why those words or phrases stand out to them.)
- According to verses 6–7, what led Joseph Smith to transgress “the commandments and the laws of God”? (After students respond, write the following principle on the board: **Fearing others more than fearing God can lead us to commit sin.** If necessary, explain to students that *fear* in this context can mean regard or respect.)
- In what ways did Joseph Smith fear Martin Harris more than he feared God?
- What are some examples of how fearing others more than fearing God can lead us to commit sin?

Invite a student to read Doctrine and Covenants 3:10 aloud. Ask the class to follow along, looking for what else the Lord told Joseph as he sought forgiveness.

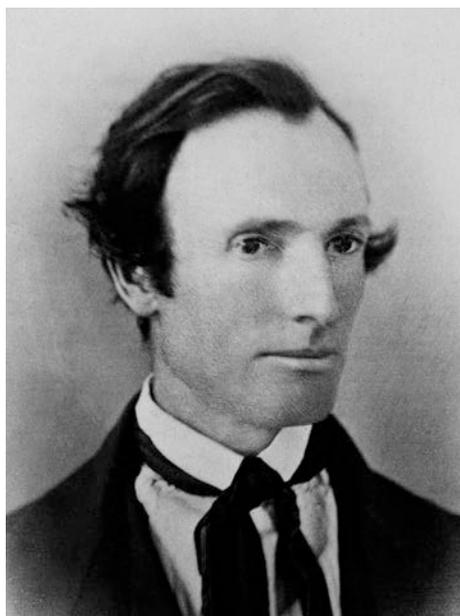
- If you had been in Joseph’s place, how might you have felt when the Lord revealed these words to you?

- What principle can we identify from the Lord’s counsel to Joseph in verse 10? (Students should identify a principle similar to the following: **God is merciful and will forgive us if we repent.**)
- Why do you think it is important for us to understand this principle?

Testify that when we sin, all is not lost because God is merciful and willing to forgive us if we repent.

The Lord sends Oliver Cowdery to assist the Prophet in translating the Book of Mormon

Explain that after Joseph Smith repented, Moroni returned the golden plates and the Urim and Thummim to the Prophet and told him that he could again translate. Instead of helping Joseph as scribe, Martin Harris remained in his home in Palmyra, distressed by his mistake and his wife’s actions to discredit the Prophet. Emma assisted Joseph as a scribe as he continued with the translation. However, Moroni had promised Joseph that the Lord would send him another scribe.



Display the accompanying image, and explain that it is a portrait of Oliver Cowdery. Remind students that Oliver was a schoolteacher who learned about the golden plates while living with Joseph Smith’s parents in Manchester.

Invite a student to read the following paragraphs aloud:

“Oliver prayed privately to know if what he had heard about the gold plates was true. The Lord showed him a vision of the gold plates and Joseph’s efforts to translate them. A peaceful feeling rested over him, and he knew then that he should volunteer to be Joseph’s scribe.

“Oliver told no one about his prayer. But as soon as the school term ended, he and Joseph’s brother Samuel set out on foot for Harmony, more than a hundred miles away” (*Saints: The Story of the Church of Jesus Christ in the Latter Days, Volume 1, The Standard of Truth, 1815–1846* [2018], 60).

- What stands out to you about how the Lord fulfilled His promise to send Joseph a scribe?

Explain that Joseph and Oliver began their work on the translation on April 7, 1829, two days after Oliver’s arrival in Harmony. Joseph and Oliver worked at a miraculous pace, finishing the translation by the end of June 1829. It is estimated that Joseph Smith completed the translation in “sixty-five or fewer working days,”

translating “an average of eight pages per day” (Russell M. Nelson, “A Treasured Testament,” *Ensign*, July 1993, 61).

Display the following statement by the Prophet Joseph Smith, and invite students to read it silently:



“I would inform you that I translated [the book], by the gift and power of God” (preface to the Book of Mormon [1830], iii).

- What did Joseph Smith testify concerning the translation of the Book of Mormon? (After students respond, write the following truth on the board: **Joseph Smith translated the Book of Mormon by the gift and power of God.**)

Display the following statement by Elder Neal A. Maxwell (1926–2004) of the Quorum of the Twelve Apostles, and invite a student to read it aloud:



“Many who read the Book of Mormon understandably desire to know more about its coming forth, including the actual process of translation. This was certainly so with faithful and loyal Hyrum Smith. Upon inquiring, Hyrum was told by the Prophet Joseph that ‘it was not intended to tell the world all the particulars of the coming forth of the Book of Mormon’ and that ‘it was not expedient for him to relate these things’ [in “Minutes, 25–26 October 1831,” Minute Book 2, 13, josephsmithpapers.org; capitalization standardized]. Thus what we do know about the actual coming forth of the Book of Mormon is adequate, but it is not comprehensive. ...

“Whatever the details of the process, it required Joseph’s intense, personal efforts along with the aid of the revelatory instruments” (Neal A. Maxwell, “By the Gift and Power of God,” *Ensign*, Jan. 1997, 39).

Invite a student to read Joseph Smith—History 1:34–35 aloud. Ask the class to follow along, looking for what Moroni taught Joseph Smith about the instruments that were with the golden plates.

- What did Moroni teach Joseph Smith about the instruments that were with the golden plates? (God had prepared the Urim and Thummim for the purpose of translating the plates. Explain that the Book of Mormon refers to the Urim and Thummim as “interpreters” [Alma 37:21, 24].)

Explain that Oliver Cowdery stated that by “looking through” the Urim and Thummim, Joseph “was able to read in English, the reformed Egyptian characters, which were engraven upon the plates” (“Book of Mormon Translation,” Gospel Topics, topics.lds.org). Some later historical accounts from individuals who were present while Joseph Smith translated, including Emma Smith and Martin Harris, indicate that Joseph sometimes used another instrument to translate the Book of

Mormon. This instrument was a small oval stone, referred to as a seer stone, that Joseph discovered several years before he obtained the golden plates. These accounts indicate that Joseph would place either the interpreters or the seer stone into a hat to block out light, which allowed him to better see the words that appeared on the instrument. (See “Book of Mormon Translation,” topics.lds.org; see also Richard E. Turley Jr., Robin S. Jensen, and Mark Ashurst-McGee, “Joseph the Seer,” *Ensign*, Oct. 2015, 51.)

Invite a student to read aloud the following statement by Elder Neal A. Maxwell:



“Of course, the real revelatory process involved Joseph’s mind and faith, which could not be seen by others in any case. ...

“Why do we not have more disclosure concerning the process of translation of the Book of Mormon? Perhaps the full process was not disclosed because we would not be ready to understand it, even if given. Perhaps, too, the Lord wanted to leave the Book of Mormon in the realm of faith, though it is drenched with intrinsic evidence. After all, Christ instructed Mormon, who was reviewing the Savior’s own teachings among the Nephites, not to record all of them on the plates because ‘I will try the faith of my people’ (3 Ne. 26:11). Perhaps the details of translation are withheld also because we are intended to immerse ourselves in the substance of the book rather than becoming unduly concerned with the process by which we received it” (Neal A. Maxwell, “By the Gift and Power of God,” *Ensign*, Jan. 1997, 40–41).

- Why do you think knowing that the Book of Mormon was translated by the gift and power of God is more important than knowing specific details about the translation process?

Avoid speculation

We should avoid speculating about details that the Lord has not revealed or that are not supported by reliable historical sources. If students desire to know more about the translation of the Book of Mormon, it is appropriate to point them to reliable sources of information, including the following: Russell M. Nelson, “A Treasured Testament,” *Ensign*, July 1993, 61–65; Neal A. Maxwell, “By the Gift and Power of God,” *Ensign*, Jan. 1997, 36–41; Richard E. Turley Jr., Robin S. Jensen, and Mark Ashurst-McGee, “Joseph the Seer,” *Ensign*, Oct. 2015; “Book of Mormon Translation,” *Gospel Topics*, topics.lds.org.

Give each student a copy of the accompanying handout, “The Book of Mormon Was Translated by the Gift and Power of God.” Invite students to read the paragraphs of the handout aloud in pairs or small groups and then discuss their answers to the questions on the handout.

The Book of Mormon Was Translated by the Gift and Power of God

Emma Smith, who assisted Joseph as a scribe as he translated the Book of Mormon, gave the following statement in an interview with her son, Joseph Smith III, a few months before she died. As

you read this statement, look for evidence that Emma believed that the Book of Mormon was translated by the gift and power of God.



"[Joseph Smith] had neither manuscript nor book to read from [as he was translating]. ...

"If he had had anything of the kind he could not have concealed it from me. ...

"Joseph Smith ... could neither write nor dictate a coherent and well-worded letter; let alone dictating a book like the Book of Mormon.

And, though I was an active participant in the scenes that transpired, ... it is marvelous to me, 'a marvel and a wonder,' as much so as to any one else. ...

"My belief is that the Book of Mormon is of divine authenticity—I have not the slightest doubt of it. I am satisfied that no man could have dictated the writing of the manuscripts unless he was inspired; for, when acting as [Joseph's] scribe, [Joseph] would dictate to me hour after hour; and when returning after meals, or after interruptions, he would at once begin where he had left off, without either seeing the manuscript or having any portion of it read to him. This was a usual thing for him to do. It would have been improbable that a learned man could do this; and, for one so ignorant and unlearned as he was, it was simply impossible" (Emma Smith, in "Last Testimony of Sister Emma," *Saints' Herald*, Oct. 1, 1879, 289–90; see also "Book of Mormon Translation," Gospel Topics, [topics.lds.org](https://www.topics.lds.org)).

- What words or phrases from Emma's statement support Joseph Smith's testimony that the Book of Mormon was translated by the gift and power of God?
- How can knowing that the Book of Mormon was translated by the gift and power of God influence the way we view and study the book?
- How have you come to know that the Book of Mormon was translated by the gift and power of God?

Conclude the lesson by sharing your testimony of the truthfulness of the Book of Mormon. Invite students to show their gratitude to God for the Book of Mormon by studying it daily and applying its teachings.

Invite students to prepare for the next class by reading chapter 7 of *Saints: Volume 1*.

The Book of Mormon Was Translated by the Gift and Power of God



Emma Smith, who assisted Joseph as a scribe as he translated the Book of Mormon, gave the following statement in an interview with her son, Joseph Smith III, a few months before she died. As you read this statement, look for evidence that Emma believed that the Book of Mormon was translated by the gift and power of God.

“[Joseph Smith] had neither manuscript nor book to read from [as he was translating]. . . .

“If he had had anything of the kind he could not have concealed it from me. . . .

“Joseph Smith . . . could neither write nor dictate a coherent and well-worded letter; let alone dictating a book like the Book of Mormon. And, though I was an active participant in the scenes that transpired, . . . it is marvelous to me, ‘a marvel and a wonder,’ as much so as to any one else. . . .

“My belief is that the Book of Mormon is of divine authenticity—I have not the slightest doubt of it. I am satisfied that no man could have dictated the writing of the manuscripts unless he was inspired; for, when acting as [Joseph’s] scribe, [Joseph] would dictate to me hour after hour; and when returning after meals, or after interruptions, he would at once begin where he had left off, without either seeing the manuscript or having any portion of it read to him. This was a usual thing for him to do. It would have been improbable that a learned man could do this; and, for one so ignorant and unlearned as he was, it was simply impossible” (Emma Smith, in “Last Testimony of Sister Emma,” *Saints’ Herald*, Oct. 1, 1879, 289–90; see also “Book of Mormon Translation,” Gospel Topics, topics.lds.org).

- What words or phrases from Emma’s statement support Joseph Smith’s testimony that the Book of Mormon was translated by the gift and power of God?
- How can knowing that the Book of Mormon was translated by the gift and power of God influence the way we view and study the book?
- How have you come to know that the Book of Mormon was translated by the gift and power of God?



LESSON 5

Restoration of the Priesthood and Witnesses of the Book of Mormon

Introduction and Timeline

On May 15, 1829, Joseph Smith and Oliver Cowdery went into the woods in Harmony, Pennsylvania, to ask the Lord how they “might obtain the blessings of baptism and of the Holy Spirit” (Oliver Cowdery, quoted in *Teachings of Presidents of the Church: Joseph Smith* [2007], 79). In response to their prayer, John the Baptist appeared and conferred the Aaronic Priesthood upon them. Sometime later, the Apostles Peter, James, and John conferred the Melchizedek Priesthood on Joseph and Oliver. As persecution intensified in Harmony, Pennsylvania, Joseph and Oliver traveled to Fayette, New York, where they stayed with the Peter Whitmer Sr. family and continued translating the Book of Mormon. In fulfillment of the Lord’s promise, the angel Moroni showed the golden plates to Oliver Cowdery, David Whitmer, and Martin Harris in Fayette. Later, Joseph Smith showed the golden plates to eight other men in Manchester, New York.

May 15, 1829

John the Baptist conferred the Aaronic Priesthood on Joseph Smith and Oliver Cowdery.

May–June 1829

Peter, James, and John conferred the Melchizedek Priesthood on Joseph Smith and Oliver Cowdery.

Early June 1829

Joseph Smith and Oliver Cowdery arrived at the home of Peter Whitmer Sr. in Fayette, New York, to continue translating the Book of Mormon.

June 1829

Moroni showed the golden plates to the Three Witnesses.

June 1829

Joseph Smith showed the golden plates to the Eight Witnesses.

Student Readings

Saints: The Story of the Church of Jesus Christ in the Latter Days, Volume 1, The Standard of Truth, 1815–1846 (2018), chapter 7

Suggestions for Teaching

The purpose of institute

The purpose of institute "is to help ... young adults understand and rely on the teachings and Atonement of Jesus Christ, qualify for the blessings of the temple, and prepare themselves, their families, and others for eternal life with their Father in Heaven" (*Gospel Teaching and Learning: A Handbook for Teachers and Leaders in Seminaries and Institutes of Religion* [2012], x). As you prepare lessons, prayerfully determine how you can help achieve this goal.

The Aaronic and Melchizedek Priesthoods are restored

Display the following question: *In what ways would your life be different if you did not have access to the power and blessings of the priesthood?*

Invite students to ponder their response to this question. Consider asking one or two students to share their response with the class if they feel comfortable doing so.

- Based on your reading of chapter 7 of *Saints: Volume 1*, what led Joseph Smith and Oliver Cowdery to pray and ask the Lord about priesthood authority?

If necessary, help students understand that as Joseph Smith and Oliver Cowdery translated the Book of Mormon in May 1829, they came to the account of the Savior's personal ministry among the Nephites. Joseph and Oliver learned that the Lord gave authority to His disciples to perform the ordinance of baptism for the remission of sins. This authority had since been lost from the earth because of apostasy.

Display the accompanying image, and explain that it shows a grove of trees near Joseph Smith's home in Harmony, Pennsylvania, the area where Joseph and Oliver went to pray.

Invite a student to read the following statement by Oliver Cowdery aloud. Ask the class to listen for what Oliver and Joseph specifically prayed for.



"Our souls were drawn out in mighty prayer ... to know how we might obtain the blessings of baptism and of the Holy Spirit, according to the order of God, and we diligently sought for the right of the fathers and the authority of the holy priesthood, and the power to administer in the same" (Oliver Cowdery, quoted in *Teachings of Presidents of the Church: Joseph Smith* [2007], 79–80).

Invite several students to take turns reading aloud from Joseph Smith—History 1:68–74. Ask the class to follow along, looking for how Joseph and Oliver’s prayer was answered.

- Based on these events and the words of John the Baptist, what truths can we identify about the Aaronic Priesthood? (Students may give several correct responses, including the following: **John the Baptist conferred the Aaronic Priesthood on Joseph Smith and Oliver Cowdery. The Aaronic Priesthood “holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins”** [Joseph Smith—History 1:69; see also D&C 13:1].)

Display the accompanying image, and explain that it shows a bank of the Susquehanna River near the location where Joseph Smith and Oliver Cowdery were baptized.



- What blessings did Joseph and Oliver experience immediately after they received the Aaronic Priesthood and were baptized by proper authority? (See Joseph Smith—History 1:73–74.)

Invite a student to read the following statement aloud. Ask the class to follow along, listening for what happened shortly after the restoration of the Aaronic Priesthood.

“[Joseph Smith and Oliver Cowdery] pressed forward in their work of translating the Book of Mormon. But the Prophet had not yet received an important blessing—one that was necessary before he could organize the Church, establish priesthood offices and quorums, and confer the gift of the Holy Ghost. He had to receive the Melchizedek Priesthood.

“As promised by John the Baptist, this blessing was given to Joseph and Oliver shortly after they received the Aaronic Priesthood. The ancient Apostles Peter, James, and John appeared to them in a secluded location near the Susquehanna River and conferred the Melchizedek Priesthood upon them. Joseph later declared that he heard ‘the voice of Peter, James, and John in the wilderness between Harmony, Susquehanna county, and Colesville, Broome county, on the Susquehanna river, declaring themselves as possessing the keys of the kingdom, and of the dispensation of the fulness of times!’ (D&C 128:20)” (*Teachings of Presidents of the Church: Joseph Smith* [2007], 101).

- Why was it essential for the Melchizedek Priesthood to be restored?

Invite a student to read Doctrine and Covenants 27:12–13 aloud. Ask the class to follow along, looking for what the Lord declared about the visit of Peter, James, and John to Joseph Smith and Oliver Cowdery.

- What did the Lord declare about the visit of Peter, James, and John to Joseph Smith and Oliver Cowdery? (If necessary, point out that the phrase “by whom I have ordained you” in verse 12 refers to the conferral of the Melchizedek

Priesthood. Help students identify the following truth: **Peter, James, and John conferred the Melchizedek Priesthood and the keys of the kingdom on Joseph Smith and Oliver Cowdery.**)

Point out that Joseph Smith and Oliver Cowdery repeatedly testified that Peter, James, and John conferred the Melchizedek Priesthood upon them, although they did not record the precise date that the event occurred. However, historical evidence suggests it occurred in May or June of 1829, with some evidence suggesting mid- to late May 1829 as a likely time frame (see Larry C. Porter, “The Restoration of the Aaronic and Melchizedek Priesthoods,” *Ensign*, Dec. 1996, 30–47; see also *The Joseph Smith Papers, Documents, Volume 1: July 1828–June 1831*, ed. Michael Hubbard MacKay and others [2013], xxxviii–xxxix).

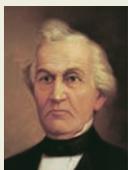
Invite students to take a moment to write down some of the ways they or their families have been blessed because of the restoration of the priesthood. Ask students to share what they wrote with a classmate. You may also want to briefly share your testimony of the restoration and importance of the Aaronic and Melchizedek Priesthoods.

Joseph Smith and Oliver Cowdery move to Fayette, New York, to continue translating the Book of Mormon

Explain that as Joseph Smith and Oliver Cowdery continued translating the Book of Mormon, people in Harmony, Pennsylvania, became increasingly hostile toward them. Oliver wrote his friend, David Whitmer, regarding his testimony of the work and the difficulties he and Joseph faced while translating. With the encouragement of his father, Peter Whitmer Sr., David invited Joseph and Oliver to live with them in Fayette, New York, while they completed the translation. When Joseph and Oliver (and later Emma) moved to the Whitmer home in Fayette, New York, it added pressure and stress on Mary Whitmer, David’s mother. She already had a busy house to run, and the newcomers added to her workload.

- Based on your reading of *Saints: Volume 1*, what experience did Mary have that eased her burden? (Moroni appeared to her and showed her the golden plates.)
- How do you think this sacred experience may have helped Mary endure her burdens and stress?

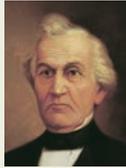
Display the following account by David Whitmer, who described a time when the Prophet lost his ability to translate. Invite a student to read this account aloud.



“One morning when [Joseph] was getting ready to continue the translation, something went wrong about the house and he was put out about it. Something that Emma, his wife, had done. Oliver and I went upstairs, and Joseph came up soon after to continue the translation, but he could not do anything. He could not translate a single syllable. He went downstairs, out into the orchard, and made supplication to the Lord; [he] was gone about an hour, [and then he] came back to the house, asked Emma’s forgiveness, and then came upstairs where we were and then the translation went on all right” (David Whitmer, quoted in B. H. Roberts, *A Comprehensive History of the Church*, 1:131).

- Why do you think Joseph was unable to translate while he was upset with Emma?

Display the following conclusion of David Whitmer’s account, and invite a student to read it aloud.



“[Joseph Smith] could do nothing save he was humble and faithful” (David Whitmer, quoted in B. H. Roberts, *A Comprehensive History of the Church*, 1:131).

- How might this account help strengthen your testimony that the Book of Mormon was translated by the gift and power of God?

The Three and Eight Witnesses see the golden plates and testify of the truthfulness of the Book of Mormon

Inform students that less than a month after Joseph Smith moved to Fayette, New York, “Oliver Cowdery, David Whitmer, and Martin Harris were moved upon by an inspired desire to be the three special witnesses” (D&C 17, section heading). They pled with the Prophet for the opportunity to be eyewitnesses of the golden plates. They had learned earlier from the translation of the Book of Mormon that three witnesses would be designated to see the plates (see 2 Nephi 27:12; Ether 5:2–4; see also D&C 5:11–15). The Prophet inquired of the Lord and received the revelation recorded in Doctrine and Covenants 17.

Invite several students to take turns reading aloud from Doctrine and Covenants 17:1–6. Ask the class to follow along, looking for what the Lord told these three men.

- According to verse 3, what responsibility would these men have after they saw the plates?
- Based on the Lord’s command in verse 3, what responsibility do we have after we have obtained a witness of the truth? (**After we obtain a witness of the truth, we have the responsibility to testify of the truth to others.** Write this principle on the board.)

Ask students to locate chapter 7 in *Saints: Volume 1*. Invite several students to take turns reading aloud from page 73, starting with the paragraph that begins “Later that day, Joseph led ...” and concluding with the paragraph on page 74 that begins “’Tis enough! ’Tis enough! ...” Ask the class to follow along, looking for the witness these three men received.

- In what ways did Oliver Cowdery, David Whitmer, and Martin Harris receive a confirming witness of the truthfulness of the Book of Mormon on this occasion?

Inform students that after this remarkable experience, Joseph Smith and the Three Witnesses returned to the Whitmer house. Invite a student to read aloud the following account written by the Prophet’s mother, Lucy Mack Smith:



"[Joseph and the Three Witnesses] returned to the house, ... [and] Mrs. Whitmer [and] Mr. Smith and myself were sitting in a bedroom. ... When Joseph came in he threw himself down beside me. 'Father! Mother!' said he. 'You do not know how happy I am: the Lord has caused the plates to be shown to [three] more besides me. [They] have also seen an angel and will have to testify to the [truth] of what I have said, for they know for themselves that I do not go about to deceive the people, and I do feel as though I was relieved of a dreadful burden which was almost too much for me to endure, ... and it does rejoice my soul that I am not any longer to be entirely alone in the world" (Lucy Mack Smith, "Lucy Mack Smith, History, 1844–1845," book 8, page 11, josephsmithpapers.org; capitalization and punctuation standardized).

- In what ways would Joseph Smith no longer be "entirely alone in the world"?
- Why do you think having three more witnesses was such a relief to Joseph?

Explain that in obedience to the Lord's command to "testify that [they] have seen [the plates]" (D&C 17:5), the Three Witnesses issued "The Testimony of Three Witnesses," which has been included in every published copy of the Book of Mormon since its publication in 1830. Later, each of these men was excommunicated from the Church because of personal apostasy. Eventually Oliver Cowdery and Martin Harris were rebaptized into the Church, but David Whitmer did not return to the Church.

Invite a student to read aloud the following statement by President Henry B. Eyring of the First Presidency:



"The Three Witnesses never denied their testimony of the Book of Mormon. They could not because they knew it was true. They made sacrifices and faced difficulties beyond what most people ever know. ... That they continued to affirm what they saw and heard in that marvelous experience, during long periods of estrangement from the Church and from Joseph, makes their testimony more powerful" (Henry B. Eyring, "An Enduring Testimony of the Mission of the Prophet Joseph," *Ensign or Liahona*, Nov. 2003, 90).

- How does knowing that the Three Witnesses continued to affirm their testimony even after they were excommunicated from the Church make their testimony more powerful?

Explain that eight other men were also appointed to see and bear testimony of the plates. Invite a student to summarize from their reading of *Saints: Volume 1* the experience of the Eight Witnesses. (If necessary, you could invite a student to read aloud "The Testimony of Eight Witnesses" at the beginning of the Book of Mormon.)

- How did the experience of the Eight Witnesses differ from the experience of the Three Witnesses?
- Why do you think the Lord provided two different kinds of experiences for the Three and Eight Witnesses? (Help students understand that if critics of the Church accused the Three Witnesses of imagining their vision, that would not

explain the tangible experience the Eight Witnesses had with the plates. On the other hand, if critics accused Joseph Smith of simply forging the golden plates to deceive the Eight Witnesses, that would not explain the divine manifestations the Three Witnesses experienced.)

Refer to the principle on the board: *After we obtain a witness of the truth, we have the responsibility to testify of the truth to others.*

Invite students to share experiences

In addition to sharing your testimony and experiences, give students opportunities to share their insights and understanding as well as personal experiences they have had with a doctrine or principle. They can also relate experiences they have witnessed in the lives of others. As students share, the Holy Ghost can testify of the truth of the doctrine or principle being discussed.

- How have you come to know that the Book of Mormon is true?
- What have you done recently to share your testimony of the Book of Mormon with others?

Encourage students to seek opportunities to share their testimony of the Book of Mormon with others.

Invite students to prepare for the next class by reading chapters 8–9 of *Saints: Volume 1*.

LESSON 6

Publishing the Book of Mormon and Organizing the Church

Introduction and Timeline

In June 1829, as the translation of the Book of Mormon neared completion, Joseph Smith and Martin Harris contracted with Egbert B. Grandin, a printer in Palmyra, New York, to publish the manuscript. Grandin began printing in the fall of 1829, and initial printed copies became available in March 1830. Soon thereafter, Joseph Smith organized the Church of Christ according to the Lord's commandment in Fayette, New York, on April 6, 1830 (see D&C 20:1). In late June 1830, Joseph Smith traveled to Colesville, New York, and baptized several believers. The Prophet then returned to Harmony, Pennsylvania, where he received several revelations. In September 1830, during the second conference of the Church, the Lord addressed Hiram Page's purported revelations and called Oliver Cowdery (and later a few others) to preach the gospel among the Lamanites, or American Indians (see D&C 28:8; see also D&C 30: 32). During their journey, the missionaries stopped in the Kirtland, Ohio, area, where they preached the gospel to then-pastor Sidney Rigdon and his congregation.

September 1829–March 1830

The Book of Mormon was printed in Palmyra, New York.

April 6, 1830

Joseph Smith organized the Church in Fayette, New York.

September 26–28, 1830

The second conference of the Church was held in Fayette, New York.

October 1830

Missionaries left for their mission to the Lamanites.

November 1830

Missionaries preached the gospel in Mentor and Kirtland, Ohio.

Student Readings

Saints: The Story of the Church of Jesus Christ in the Latter Days, Volume 1, The Standard of Truth, 1815–1846 (2018), chapters 8–9

Suggestions for Teaching

Invite all students to participate

Seek ways to appropriately invite all students to participate in class discussions. Some ways to do this include calling on students by name, rephrasing questions, listening carefully and asking

follow-up questions, positively acknowledging students' responses, and giving students time to reflect on a question and think of a response. Take care not to embarrass students by calling on them when they are not prepared to answer.

The Book of Mormon is published, and the Church is organized

Show students the accompanying image, and explain that the red brick building with the blue sign above the door is Grandin's printshop in Palmyra, New York, where the first copies of the Book of Mormon were printed.



Then display the next accompanying image, and explain that it shows a printing press inside Grandin's restored printshop.



- Based on your reading of chapter 8 of *Saints: Volume 1*, what obstacles did Joseph Smith face while seeking to publish the Book of Mormon?

If necessary, help students understand that because Joseph Smith didn't have the money needed to publish the Book of Mormon, Martin Harris mortgaged part of his farm as payment for the printing. Joseph and Martin made arrangements with Egbert Grandin to publish 5,000 copies of the Book of Mormon for \$3,000. In addition, a man named Abner Cole, who used the printshop at night to publish his newspaper, illegally printed excerpts from the Book of Mormon along with sarcastic commentary to mock and discredit the book. He desisted after Joseph Smith threatened to bring legal action against him for violating the book's copyright.

- In spite of this opposition, how did news of the Book of Mormon affect individuals such as Thomas Marsh and Solomon Chamberlin? (Both came to Grandin's printshop after hearing about the Book of Mormon. They received and studied some of the printed pages of the Book of Mormon, believed in the truthfulness of what they read, and shared it with others.)

Explain that although Joseph Smith translated the Book of Mormon in about 65 working days, it took nearly seven months for the first copies to be published; the published copies became available for sale March 26, 1830.

Invite a student to read aloud the following statement by President Ezra Taft Benson (1899–1994):



"A ... powerful testimony to the importance of the Book of Mormon is to note where the Lord placed its coming forth in the timetable of the unfolding Restoration. The only thing that preceded it was the First Vision. ...

"Think of that in terms of what it implies. The coming forth of the Book of Mormon preceded the restoration of the priesthood. It was published ... before the Church was organized. The Saints were given the Book of Mormon to read before they were given the revelations outlining such great doctrines as the three degrees of glory, celestial marriage, or work for the dead" (Ezra Taft Benson, "The Book of Mormon—Keystone of Our Religion," *Ensign*, Nov. 1986, 4).

- Why do you think it was important for the Book of Mormon to come forth before the Church was organized and before many other important events of the Restoration occurred?

Invite a student to read the following paragraph aloud:

As early as spring 1829, the Prophet Joseph Smith received revelations that discussed establishing a church (see D&C 10:53). Preparations for establishing the Church began in June 1829, when the Lord instructed Oliver Cowdery to help build up His Church by relying on the teachings of the Book of Mormon (see D&C 18:3–5). Subsequently, Oliver compiled a document that included details about ordinances, priesthood offices, and Church procedures as found in the Book of Mormon (see *The Joseph Smith Papers, Documents, Volume 1: July 1828–June 1831*, ed. Michael Hubbard MacKay and others [2013], 368–74). Possibly as early as summer 1829, the Lord also began to impart to Joseph Smith portions of the revelation recorded in Doctrine and Covenants 20.

Invite students to silently read the section heading for Doctrine and Covenants 20 and verses 1–4, looking for what the Lord revealed about the organization of His Church in the last days.

- What truths can we learn from the section heading and these verses about the organization of the Church? (Though students may identify several truths, ensure that they identify that **Joseph Smith organized the Church according to God's will.**)
- Why is it important to know that The Church of Jesus Christ of Latter-day Saints was organized according to the will of God?

To help students visualize the location where the Church was organized, consider displaying the accompanying image of the rebuilt Whitmer home in Fayette, New York. You could also show them 360-degree views of the home on history.lds.org.



Invite a student to read the following statement aloud. Ask the class to listen for how the Prophet Joseph Smith (1805–44) described the day the Church was organized.



“The Holy Ghost was poured out upon us to a very great degree—some prophesied, whilst we all praised the Lord, and rejoiced exceedingly. ...

“After a happy time spent in witnessing and feeling for ourselves the powers and blessings of the Holy Ghost, through the grace of God bestowed upon us, we dismissed with the pleasing knowledge that we were now individually members of, and acknowledged of God, ‘The Church of Jesus Christ,’ organized in accordance with commandments and revelations given by Him to ourselves in these last days, as well as according to the order of the Church as recorded in the New Testament” (*Teachings of Presidents of the Church: Joseph Smith* [2007], 138).

- According to this statement, how did the Holy Ghost affect those who were present on the day the Church was organized? (The Holy Ghost confirmed that the Lord’s Church was organized again upon the earth.)

Explain that after the meeting concluded, several individuals were baptized, including the Prophet’s parents. Invite a student to read aloud the following statement by Lucy Mack Smith, the Prophet’s mother:



“Joseph stood on the shore when his father came out of the water, and as he took him by the hand he cried out, ‘... I have lived to see my father baptized into the true church of Jesus Christ,’ and he covered his face in his father’s bosom and wept aloud for joy” (Lucy Mack Smith, quoted in *Teachings of Presidents of the Church: Joseph Smith* [2007], 90).

Explain that later that evening, individuals who had participated in the day’s events gathered in the Whitmer home. The Prophet stepped outside to be alone. Invite a student to read aloud the following statement by Joseph Knight Sr.:

“[The Prophet] appeared to want to get out of sight of everybody and would sob and cry and seemed to be so full that he could not live. Oliver and I went after him and came to him, and after a while he came in, but he was the most wrought upon that I ever saw any man. ... His joy seemed to be full” (Joseph Knight, *Joseph Knight reminiscences*, undated, Church History Library, Salt Lake City; spelling, capitalization, and punctuation standardized).

- Why do you think his parents’ baptism was such a joyful experience for the Prophet Joseph?

You may want to share your testimony that Joseph Smith organized the Church of Jesus Christ according to God’s will as well as your appreciation for blessings that are available because the Church was restored.

The newly organized Church faces opposition

Explain that on the day the Church was organized, the Lord promised the Saints protection against the “powers of darkness” if they would heed the Prophet’s words (D&C 21:6; see D&C 21:4–6). The Saints would need this protection against the increasing opposition they would experience.

- Based on your reading of chapter 9 of *Saints: Volume 1*, what are some ways members of the newly restored Church experienced opposition? (Students may mention that Newel Knight was attacked by the devil, mobs in Colesville tried to prevent the baptisms of new converts, Joseph Smith was arrested twice, and Hiram Page purported to receive revelations for the Church.)
- What problems might Hiram Page’s purported revelations have caused for the Church?

Explain that when the Prophet Joseph Smith learned about the revelations Hiram Page claimed to receive, Joseph spent most of the night in prayer, seeking the Lord’s guidance. The Lord’s answer to the Prophet’s prayer is recorded in Doctrine and Covenants 28.

Invite a student to read Doctrine and Covenants 28:2 aloud. Ask the class to follow along, looking for what the Lord taught about the role of the Prophet Joseph Smith within the Church. Ask students to report what they found.

Help students identify doctrine and principles

Studying Church history presents many opportunities to learn about events and revelations that illustrate and teach the doctrine and principles of the gospel. Learning how to identify doctrine and principles takes thoughtful effort and practice. Speaking of this effort, Elder Richard G. Scott (1928–2015) of the Quorum of the Twelve Apostles said: “Search for principles. Carefully separate them from the detail used to explain them” (“Acquiring Spiritual Knowledge,” *Ensign*, Nov. 1993, 86).

- What doctrine can we learn from this verse? (Using their own words, students should identify the following doctrine: **Only the President of the Church can receive revelation for the whole Church.**)
- Why would this doctrine be important for the early Church members to understand?
- Why is it important for us to understand and remember this doctrine today?

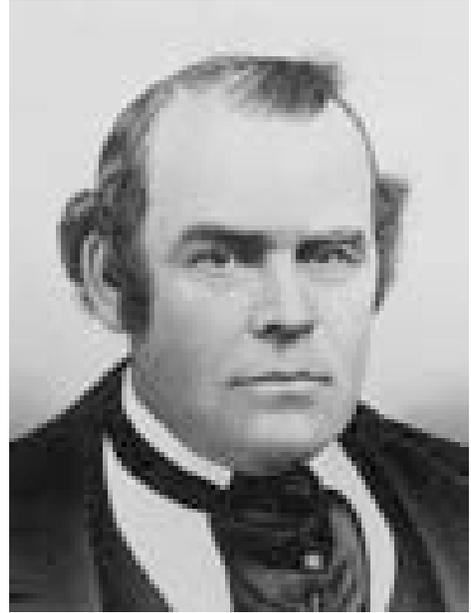
Missionaries preach the gospel in Ohio

Explain that in the revelation recorded in Doctrine and Covenants 28, the Lord instructed Oliver Cowdery to tell Hiram Page that Hiram had been deceived by Satan (see D&C 28:11). In addition, the Lord called Oliver Cowdery to proclaim the gospel of Jesus Christ to the Lamanites, or American Indians (see D&C 28:8–9). Over the next month, Peter Whitmer Jr., Parley P. Pratt, and Ziba Peterson were called to serve with Oliver (see D&C 30:5; 32:1–3).

Display an image of Parley P. Pratt.

- Based on your reading of chapter 9 of *Saints: Volume 1*, how did Parley P. Pratt learn about the restored gospel? (He met a Baptist deacon who had a copy of the Book of Mormon and allowed Parley to read it.)

Invite a student to read aloud the following statement by Parley P. Pratt (1807–57) of the Quorum of the Twelve Apostles. Ask the class to listen for how the Book of Mormon affected Parley.



"I opened [the Book of Mormon] with eagerness, and read its title page. I then read the testimony of several witnesses in relation to the manner of its being found and translated. After this I commenced its contents by course. I read all day; eating was a burden, I had no desire for food; sleep was a burden when the night came, for I preferred reading to sleep.

"As I read, the spirit of the Lord was upon me, and I knew and comprehended that the book was true, as plainly and manifestly as a man comprehends and knows that he exists" (*Autobiography of Parley P. Pratt*, ed. Parley P. Pratt Jr. [1938], 37).

- What stands out to you about Parley's experience of reading the Book of Mormon?
- Based on Parley P. Pratt's experience, what principle can we learn about what will happen as we earnestly study the teachings of the Book of Mormon? (After students respond, write the following principle on the board: **As we earnestly study its teachings, the Book of Mormon can convince us of the truth and convert us to the restored gospel of Jesus Christ.**)

Explain that as Oliver Cowdery, Parley P. Pratt, and their companions traveled to fulfill their mission to the American Indians, they stopped in Mentor and Kirtland, Ohio, to introduce people to the Book of Mormon. Their message was well received, and over a hundred people were baptized.

Write the following questions on the board:

- *What effect did the Book of Mormon have on Sidney and Phebe Rigdon?*
- *In what ways have you been blessed by studying the Book of Mormon?*

Divide students into small groups of two or three. Ask the class to locate chapter 9 of *Saints: Volume 1*. Ask them to read within their groups the account of Sidney and Phebe Rigdon's introduction to the gospel on pages 100–101, starting with the paragraph that begins "In the fall ..." and continuing through the end of the chapter. Then invite them to discuss in their groups their responses to the two questions on the board.

To conclude, you may want to invite a few students to testify of the power of the Book of Mormon in their lives. Encourage students to study the Book of Mormon each day so they can be continually blessed by its power.

Invite students to prepare for the next class by reading chapters 10–11 of *Saints: Volume 1*.

LESSON 7

Gathering to Ohio

Introduction and Timeline

In the fall of 1830, missionaries called to preach to the Lamanites stopped in the Kirtland, Ohio, area to share the restored gospel. In a short time, more than a hundred people, including Sidney Rigdon and many members of his congregation, were baptized. In December 1830, Joseph Smith received a revelation in which the Lord commanded the Saints living in New York to gather in Ohio (see D&C 37). Joseph Smith and his wife, Emma, traveled to Kirtland, arriving in February 1831. Prior to Joseph Smith's arrival, some of the Saints in Ohio had been deceived by false spiritual manifestations. Through revelation to the Prophet, the Lord helped the Saints discern and avoid deception (see D&C 46; 50).

October–November 1830

Oliver Cowdery, Parley P. Pratt, Ziba Peterson, and Peter Whitmer Jr. preached the gospel in northeastern Ohio for several weeks.

January 2, 1831

The third conference of the Church was held in Fayette, New York, and Joseph Smith announced the revelation commanding the Saints to gather in Ohio (see D&C 37–38).

February 4, 1831

Joseph and Emma Smith arrived in Kirtland, Ohio.

April–May 1831

Saints living in New York departed for Kirtland, Ohio.

Student Readings

Saints: The Story of the Church of Jesus Christ in the Latter Days, Volume 1, The Standard of Truth, 1815–1846 (2018), chapters 10–11

Suggestions for Teaching

The Lord commands the Saints to gather to Ohio

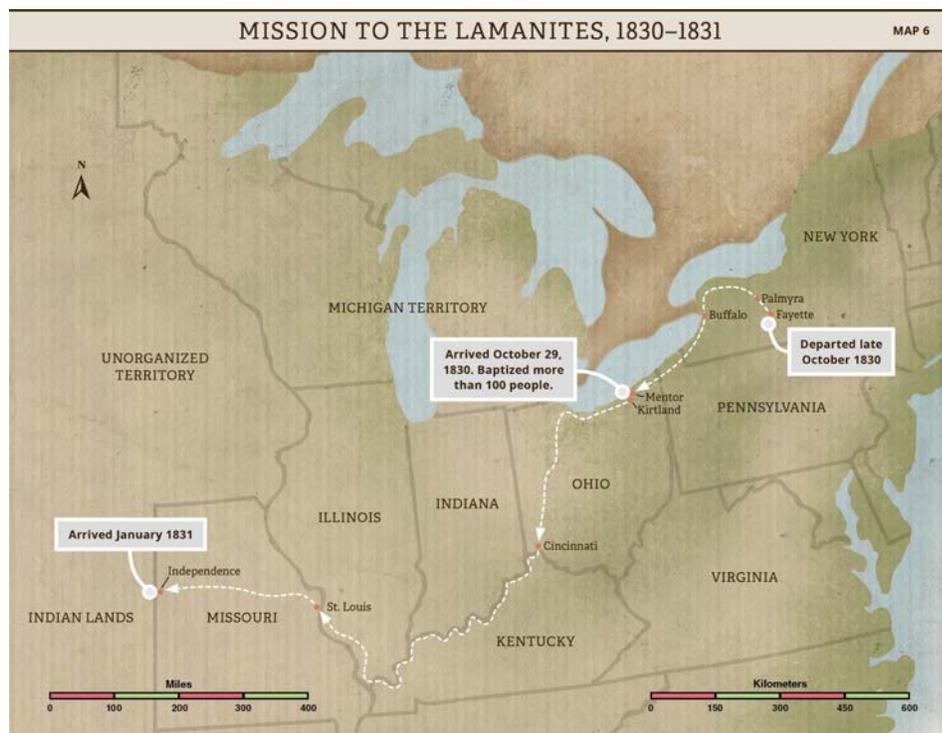
Write the following statement by President Thomas S. Monson (1927–2018) on the board:

“The great test of this life is obedience” (Thomas S. Monson, “Obedience Brings Blessings,” Ensign or Liahona, May 2013, 92).

- Why do you think obedience to the Lord is the great test of this life?

Ask students to think about some of the challenges they have faced or may face in obeying gospel principles and commandments. Invite them to look for a principle as they study about the gathering of the Saints to Ohio that can help encourage them to faithfully obey the Lord.

Display the map “Mission to the Lamanites, 1830–1831.”



Remind students that in the fall of 1830, Oliver Cowdery, Peter Whitmer Jr., Ziba Peterson, and Parley P. Pratt were called to preach the gospel to the Lamanites, or American Indians. On their way to the Indian lands west of Missouri, they stopped in Mentor and Kirtland, Ohio. During their stay, they shared the restored gospel with Parley’s friend and former minister, Sidney Rigdon, and with many others.

- Based on your reading of chapter 10 of *Saints: Volume 1*, how did these missionaries’ preaching in Ohio impact the newly organized Church? (More than 100 people were baptized. The growth of the Church in the Kirtland area prepared the way for the Saints to gather to Ohio.)

Explain that soon after the missionary success in Ohio, the Prophet Joseph Smith received two revelations that would impact the future of the Church. One was a revelation the Prophet received as he worked on his inspired translation of the Old Testament. The revelation, recorded in the Book of Moses, recounted how the ancient prophet Enoch gathered together a righteous people and built a city of holiness called Zion, which “in process of time, was taken up into heaven” (Moses 7:21). The revelation also indicated that before the Second Coming, the Lord’s people would again be gathered together and build another city of Zion (see Moses 7:62). In the other revelation, recorded in Doctrine and Covenants 37, the Lord commanded the Saints in New York to gather to Ohio (see D&C 37:3).

Ask students to divide into pairs and locate chapter 10 of *Saints: Volume 1*. Ask them to read aloud with their partner from page 109, starting with the paragraph that begins “At the end of December ...” and concluding with the paragraph on page 110 that begins “As the leader of ...” Ask students to look for how the Saints

in New York responded to the Lord’s revelations commanding them to gather to Ohio.

- What stands out to you about the various ways Church members reacted to the Lord’s commandment to gather to Ohio?
- How are these various reactions similar to ways we might respond to commandments and counsel given through the Lord’s prophets today?
- What sacrifices did the Saints make in order to gather to Ohio? (See D&C 38:37.)

Display the following statement by Newel Knight, and invite a student to read it aloud. Ask students to look for what Newel Knight and the Colesville Saints were willing to sacrifice in order to obey the Lord:

“In obedience to the commandment which had been given, I, together with the Colesville Branch, began to make preparations to go to Ohio. ...

“As might be expected, we were obliged to make great sacrifices of our property. ...

“Having made the best arrangements we could for the journey, we bade adieu to all we had held dear on this earth ... [and] we started the [early part] of April [1831] for Ohio” (Newel Knight autobiography and journal, circa 1846–1847, 28–29, Church History Library, Salt Lake City; spelling, capitalization, and punctuation standardized).

- What blessings did the Lord promise the Saints if they obeyed His commandment to gather to Ohio? (The Lord would give the Saints “greater riches” if they obeyed His commandment to gather to Ohio [D&C 38:18; see also D&C 38:19, 32]. This suggests that the Lord’s promised blessings were greater than the sacrifices the Saints were asked to make.)
- What principle can we learn from this account about how the Lord will bless us if we are willing to make sacrifices to obey Him? (Students may use different words, but make sure they identify a principle similar to the following: **If we sacrifice to obey the Lord, then He will provide blessings that are greater than the sacrifice we have made.** Write this principle on the board.)

Invite a student to read the following paragraph aloud:

The Saints did not fully understand the extent of the Lord’s promised blessings at the time they were commanded to gather to Ohio. In time, the fulfillment of the Lord’s promised blessings became evident: Shortly after arriving in Kirtland, the Prophet received the revelation recorded in Doctrine and Covenants 42, which sets forth the Lord’s law to help the Saints establish Zion. The Prophet received more than fifty other revelations in Ohio that contained direction from the Lord and precious gospel truths. The Saints were also “endowed with power from on high” (D&C 38:32) when they received an outpouring of spiritual gifts and manifestations during the construction, dedication, and use of the Kirtland Temple. Essential priesthood keys were restored in the Kirtland Temple, including the power to seal families for eternity.

- How are these blessings greater than the sacrifices the New York Saints made to obey the Lord?

Invite students to respond in writing

Inviting students to respond to a question in writing before sharing their thoughts with the class gives them time to formulate their ideas and receive impressions from the Holy Ghost. Students may be more inclined to share their thoughts when they have written them first, and what they share will often be more meaningful.

Display the following question, and invite students to ponder it and then write a response in their study journals: *What blessings have you received for choosing to sacrifice to obey the Lord?*

After sufficient time, invite a few students to share what they wrote with the class.

Testify that as we keep an eternal perspective, the blessings we receive for our sacrifices are always greater than anything that we give up (see Guide to the Scriptures, “Sacrifice,” scriptures.lds.org). Invite students to think about what sacrifices they may need to make to more faithfully obey a gospel principle or commandment. Encourage them to act on any promptings they may receive.

Joseph and Emma Smith arrive in Kirtland, Ohio

Explain that after receiving the Lord’s commandment to gather to Ohio, the Prophet felt “an urgent need to get to Kirtland” (*Saints: Volume 1*, 111). Willing to make sacrifices to obey the Lord, Joseph and Emma departed Fayette, New York, in the middle of winter, even though Emma was pregnant and still recovering from an extended illness. They arrived at the Newel K. Whitney Store in Kirtland on February 4, 1831.

Display a picture of the Whitney Store in Kirtland.



Explain that Newel K. Whitney was a prominent businessman, and he and his wife, Elizabeth Ann (known as Ann), were recent converts to the Church. Invite a student to read aloud from page 113 of *Saints: Volume 1*, starting with the paragraph that begins “On February 4, 1831, a sleigh ...” and concluding with the paragraph that begins “I am Joseph ...” Ask students to look for what occurred when Newel K. Whitney met the Prophet Joseph Smith.

- What do you find interesting or significant about the conversation between the Prophet and Newel K. Whitney?
- Based on what the Prophet said to Newel, what is one reason Joseph Smith had come to visit Newel and Ann in Kirtland?

Explain that some time before they were baptized, Newel and Ann Whitney had fervently prayed for guidance from the Lord and received a powerful spiritual

manifestation. Invite a student to read aloud the following account by Ann Whitney:



“It was midnight—my husband and I were in our house at Kirtland, praying to the Father to be shown the way when the Spirit rested upon us and a cloud overshadowed the house. . . . A solemn awe pervaded us. We saw the cloud and felt the Spirit of the Lord. Then we heard a voice out of the cloud saying, ‘Prepare to receive the word of the Lord, for it is coming’” (Elizabeth Ann Whitney, in Andrew Jenson, *Latter-day Saint Biographical Encyclopedia* [1901], 1:223; see also “Newel K. Whitney: A Man of Faith and Service,” Museum Treasures series, Mar. 25, 2015, history.lds.org).

Explain that the Lord’s promise that His word was coming may have been partly fulfilled when the missionaries first proclaimed the restored gospel in the Kirtland area. In addition, Ann remarked to her husband that she believed the Prophet’s arrival at their home in Kirtland fulfilled this promise. While staying with the Whitneys, the Prophet received the revelations recorded in Doctrine and Covenants 41–44. (See Elizabeth Ann Smith Whitney, “A Leaf from an Autobiography,” *Woman’s Exponent*, Sept. 1, 1878, 7:51; see also Jenson, *Latter-day Saint Biographical Encyclopedia*, 1:224.)

- What do these accounts teach you about Joseph Smith? (Students may give several correct responses, including the following: **Joseph Smith was an inspired Prophet of God.**)
- What do these accounts reveal about Newel and Ann Whitney?
- What principle can we learn from these accounts about one way God answers our prayers for divine guidance? (After students respond, write the following principle on the board: **As we pray for divine guidance, God may show us the way through His chosen servants.**)

To help students understand this principle, explain that Heavenly Father may answer our prayers and desire for guidance as we study the scriptures and the teachings of Church leaders, listen intently to general conference, and seek counsel from local Church leaders.

Joseph Smith receives revelation to help the Saints discern false spiritual manifestations and avoid deception

Explain that not long after the Prophet Joseph Smith (1805–44) arrived in Kirtland, he observed that “some strange notions and false spirits had crept in among” newly baptized Church members (Manuscript History of the Church, vol. A-1, p. 93, josephsmithpapers.org). Some had misunderstandings regarding the influence and workings of the Holy Ghost.

Invite two students to take turns reading aloud the following statements by John Whitmer and John Corrill, two early Church members. Ask the class to listen for examples of behaviors that occurred among some early converts in Kirtland.



“Some had visions and could not tell what they saw, some would fancy to themselves that they had the sword of Laban, and would wield it [like a soldier on horseback], some would act like an Indian in the act of scalping, some would slide or scoot ... [on] the floor, with the rapidity of a serpent. ... Thus the devil blinded the eyes of some good and honest disciples” (John Whitmer, in *The Joseph Smith Papers, Histories, Volume 2: Assigned Histories, 1831–1847*, ed.

Karen Lynn Davidson and others [2012], 38; capitalization standardized).

“[Some of the early converts] conducted themselves in a strange manner, ... sometimes running out into the fields, getting on stumps of trees and there preaching as though surrounded by a congregation, all the while so completely absorbed in visions as to be apparently insensible to all that was passing around them” (John Corrill, in *The Joseph Smith Papers: Histories, Volume 2, Assigned Histories, 1831–1847*, ed. Karen Lynn Davidson and others [2012], 143; punctuation standardized).

- What do you think the danger or harm could be to the Church if such behaviors continued among the Saints?

Explain that the Prophet Joseph Smith inquired of the Lord regarding these behaviors and received the revelation recorded in Doctrine and Covenants 50. Invite a student to read Doctrine and Covenants 50:2–3 aloud. Ask the class to follow along, looking for what the Lord revealed about these strange spiritual manifestations.

- What did the Lord teach the Saints regarding these spiritual manifestations?
- What are some ways the adversary seeks to deceive Church members today?

Display the following statement by the Prophet Joseph Smith regarding the “strange notions” and “false spirits” among the Saints, and invite a student to read it aloud:



“With a little caution, and some wisdom, I soon assisted the brethren and sisters to overcome them. ... The false spirits were easily discerned and rejected by the light of revelation” (Joseph Smith, in *Manuscript History of the Church*, vol. A-1, p. 93, josephsmithpapers.org).

Write doctrine and principles on the board

Write the truths discovered in class on the board, or invite students to write them in their study journals or mark them in their scriptures. This will help the class focus on the principles they are working to understand, believe, and apply as they continue their discussion.

- What principle can we learn from the Prophet’s statement about what will help Latter-day Saints discern falsehood and deception? (After students respond,

write the following principle on the board: **Through the light of revelation, we can discern falsehood and deception.**)

To help students understand this principle, invite a student to read aloud the following statement by President James E. Faust (1920–2007) of the First Presidency:



“There is ... an ample shield against the power of Lucifer and his hosts. This protection lies in the spirit of discernment through the gift of the Holy Ghost. This gift comes undeviatingly by personal revelation to those who strive to obey the commandments of the Lord and to follow the counsel of the living prophets” (James E. Faust, “The Great Imitator,” *Ensign*, Nov. 1987, 35–36).

- Why do you think obeying the commandments and the counsel of living prophets helps us receive and use the gift of discernment?
- What else can we do to invite the light of revelation so that we can discern falsehood and deception? (See D&C 50:21–23, 29–32, 35.)

Conclude the lesson by sharing your testimony of the principles taught in this lesson and encouraging students to act on these principles. Invite students to prepare for the next class by reading chapter 12 of *Saints: Volume 1*.

LESSON 8

The Place for the City of Zion

Introduction and Timeline

In the Book of Mormon and through revelations given to the Prophet Joseph Smith, the Lord imparted truths concerning the city of Zion in the last days. During the summer of 1831, Joseph Smith and other Saints traveled from Ohio to Jackson County, Missouri, which the Lord designated the “center place” for the city of Zion and its temple (D&C 57:3). After the land for the city of Zion and the place for the temple site were dedicated, Joseph Smith, Sidney Rigdon, Oliver Cowdery, and some of the elders returned to Ohio while others, such as Bishop Edward Partridge, remained in Missouri to help establish Zion.

June–July, 1831

Joseph Smith and other Saints traveled from Ohio to Jackson County, Missouri.

July 20, 1831

The Lord designated Independence, Missouri, as the center place of Zion where a temple will be built.

August 2, 1831

The land of Zion was consecrated and dedicated for the gathering of the Saints.

August 3, 1831

A temple site in Independence, Missouri, was dedicated.

August 9, 1831

Joseph Smith and others departed Missouri to return to Ohio.

Student Readings

Saints: The Story of the Church of Jesus Christ in the Latter Days, Volume 1, The Standard of Truth, 1815–1846 (2018), chapter 12

Suggestions for Teaching

Adapting teaching suggestions

You may choose to use all or some of the teaching suggestions within each lesson, and you may adapt suggestions according to the direction of the Spirit and the needs and circumstances of the students you teach. When adapting teaching suggestions or substituting them with your own ideas, consider the intended outcome of each teaching suggestion, and select an alternative teaching idea that will bring about that same outcome.

The Lord reveals truths about the city of Zion in the last days

Write the following question on the board: *What is Zion?*

Invite students to discuss their responses to this question in groups of two or three. Then ask one or more students to report their responses to the entire class. If necessary, help students understand that Zion refers to “the pure in heart” (D&C 97:21). Zion also refers to “a place where the pure in heart live” (Guide to the Scriptures, “Zion,” scriptures.lds.org).

Ask a student to read the following paragraph aloud:

Even before the Church was organized, the Prophet Joseph Smith received several revelations in which the Lord instructed individuals to “seek to bring forth and establish the cause of Zion” (D&C 6:6; 11:6; 12:6; see also D&C 14:6). Because prophecies about Zion (also called the New Jerusalem) are found in the Bible, the concept of Zion was not new to these individuals (see Isaiah 33:20; 52:1, 8; Revelation 21:1–4). After the Book of Mormon was published, the Saints discovered additional prophecies about Zion. They learned that the righteous would gather together and build the city of Zion and that the Lord would be in their midst. They also learned that the city of New Jerusalem would be built upon the American continent. (See 3 Nephi 21:20–25; Ether 13:1–11.) Joseph Smith received a revelation in September 1830 in which the Lord directed Oliver Cowdery to “go unto the Lamanites, and preach my gospel unto them; and ... cause my church to be established among them” (D&C 28:8). The Lord also indicated in this revelation that the site for the city of Zion would be “among the Lamanites” (in *The Joseph Smith Papers, Documents, Volume 1: July 1828–June 1831*, ed. Michael Hubbard MacKay and others [2013], 186).

Remind students that in February 1831, Joseph and Emma Smith moved from New York to Kirtland, Ohio. In March 1831, the Prophet received another revelation regarding Zion. Invite several students to take turns reading aloud from Doctrine and Covenants 45:64–71. Ask the class to look for what the Saints learned about the city of Zion.

- What stands out to you in these verses?
- What truth can we learn from these verses about what the city of Zion will be like? (Summarize students’ responses by writing the following truth on the board: **The city of Zion will be a place of peace and safety, and the glory of the Lord will be there.**)
- Why might these details about the city of Zion have increased the excitement and anticipation of the early Saints?

Help students understand doctrine and principles

After students identify doctrine and principles, you can help them analyze the doctrine and principles so that students can better understand their meaning. To understand a gospel doctrine or principle means that students comprehend the doctrine or principle, its relationship with other truths in the Lord’s plan, and in what circumstances it might be applied in their lives.

Invite a student to read the following statement by the Prophet Joseph Smith (1805–44) aloud. Ask the class to listen for what he taught about the establishment of Zion in the latter days.



“The building up of Zion is a cause that has interested the people of God in every age; it is a theme upon which prophets, priests and kings have dwelt with peculiar delight; they have looked forward with joyful anticipation to the day in which we live; and fired with heavenly and joyful anticipations they have sung and written and prophesied of this our day; but they died without the sight; we are the favored people that God has made choice of to bring about the Latter-day glory; it is left for us to see, participate in and help to roll forward the Latter-day glory.

“Anyplace where the Saints gather is Zion, which every righteous man will build up for a place of safety for his children.

“There will be here and there a Stake [of Zion] for the gathering of the Saints. . . . There your children shall be blessed, and you in the midst of friends where you may be blessed. . . .

“... The time is soon coming, when no man will have any peace but in Zion and her stakes”
(*Teachings of Presidents of the Church: Joseph Smith* [2007], 186).

- According to this statement by the Prophet Joseph Smith, where will individuals be able to enjoy the blessings of Zion? (Be sure students understand that the blessings of Zion, including peace and safety, will be available not only in the city of Zion but also in the stakes of Zion established throughout the world.)

Explain that in a Church conference held in June 1831, the Lord revealed more information about the city of Zion. In this revelation, now recorded in Doctrine and Covenants 52, the Lord commanded Joseph Smith, Sidney Rigdon, Bishop Edward Partridge, and 25 other missionaries to travel to Missouri, where the next Church conference would be held and the site for the city of Zion would be revealed (see D&C 52:1–5; see also Matthew McBride, “Ezra Booth and Isaac Morley,” in *Revelations in Context*, ed. Matthew McBride and James Goldberg [2016], 130–31, or history.lds.org). In subsequent revelations, three additional missionaries were also called to travel to Missouri (see D&C 53:5; 55:5–6).

The Prophet Joseph Smith and other Church members travel to Missouri

Display the map “Some Important Locations in Early Church History.”



Invite students to locate Colesville, New York, and Kirtland, Ohio, on the map.

- Based on your reading of chapter 12 of *Saints: Volume 1*, what happened to the Saints from Colesville after they arrived in Ohio? (They lived for a short time on Leman Copley’s farm in Thompson, Ohio, until Leman evicted them. The Lord then revealed that the Colesville Saints were to journey to the land of Zion in Missouri and settle there.)

Invite students to locate Independence, Missouri, on the map “Some Important Locations in Early Church History.”

Ask a student to read aloud the following account by Newel Knight, one of the Colesville Saints, concerning the condition of his mother, Polly Knight, during their journey to Missouri:

“[We] took passage on [a steamer] ... for Independence. My mother’s health was very poor and had been for a considerable length of time. Yet she would not consent to stop traveling; her only or her greatest desire was to set her feet upon the land of Zion and to have her body interred in that land. I went on shore and bought lumber to make a coffin in case she should die before we arrived at our place of destination, so fast did she fail” (Newel Knight, *Newel Knight autobiography and journal*, circa 1846–1847, Church History Library, Salt Lake City; spelling, capitalization, and punctuation standardized).

- What do we learn about Polly Knight’s faith from this account?

Ask students to locate chapter 12 of *Saints: Volume 1*. Invite a few students to take turns reading aloud from page 128, starting with the paragraph that begins “Shortly after the Colesville Saints ...” and concluding with the paragraph on page 129 that begins “But when they reached the town ...” Ask the class to follow along, looking for how some of the Saints reacted when they arrived in Independence, Missouri.

- Why were some of the Saints discouraged when they arrived in Independence, Missouri?
- How might you have reacted if you had anticipated a large settlement of converts and instead found a frontier village with few members?

The Lord appoints Independence, Missouri, as the center place for the city of Zion

Invite a student to read the section heading for Doctrine and Covenants 57 and verses 1–3 aloud. Ask the class to follow along, looking for the Prophet’s questions about Zion and the Lord’s response.

- What did the Lord reveal about Zion?
- How might this revelation have helped those who were discouraged by what they found in Independence?

Display the accompanying image of Bishop Edward Partridge.

Ask a student to read the following paragraph aloud:

Bishop Edward Partridge made the journey to Missouri assuming that he would soon return to his family in Ohio. However, on July 20, Joseph Smith received a revelation that instructed Bishop Partridge to remain and settle in Independence to fulfill his role as bishop (see D&C 57:7, 14–15). Shortly after this revelation, Edward Partridge and the Prophet Joseph Smith had a disagreement regarding the land to be purchased for the Saints in Missouri. Bishop Partridge felt that other parcels of land were better. On



August 1, 1831, the Prophet Joseph Smith received the revelation recorded in Doctrine and Covenants 58. In this revelation, the Lord instructed Edward to repent and stand in his office as bishop in Missouri (see D&C 58:14–18).

- Based on your reading of chapter 12 of *Saints: Volume 1*, how did Edward Partridge ultimately respond to the Lord’s direction that he and his family settle in Missouri? (Edward Partridge faithfully obeyed this commandment, even though it required his family to make significant sacrifices to join him in Missouri.)

Explain that in the revelation recorded in Doctrine and Covenants 58, the Lord gave additional instructions and promises to those who would help build Zion. Invite a student to read Doctrine and Covenants 58:2–4 aloud. Ask the class to follow along, looking for some of the Lord’s promises.

- What truths can we learn from these verses? (Students may identify several truths, including the following: **If we remain faithful in tribulation, then blessings will follow. We cannot behold with our natural eyes the design of God in bringing forth the glory of Zion.** Write these truths on the board.)
- How do you think these truths may have helped the Saints in their efforts to build Zion in Jackson County, Missouri?

Divide students into pairs or small groups, and give each student a copy of the accompanying handout, “‘After Much Tribulation Come the Blessings’ (D&C 58:4).” Invite students to read the handout aloud in their pairs or groups and then discuss their answers to the questions at the end of the handout.

“After Much Tribulation Come the Blessings” (D&C 58:4)

The Colesville Branch, including Polly Knight and her son Newel, arrived in Jackson County, Missouri, in time to participate in the dedication of the land of Zion for the gathering of the Saints. Newel Knight recalled:

“On the second day of August, Brother Joseph Smith Jr., the Prophet of God, assisted the Colesville Branch to lay the first log as a foundation for ... Zion in Kaw Township, twelve miles west of Independence. The log was carried by twelve men, in honor of the twelve tribes of Israel. At the same time, through prayer, the land of Zion was consecrated and dedicated for the gathering of the Saints by Elder Sidney Rigdon. This was truly a season of joy and rejoicing to all the Saints [who] witnessed it. ...

“On the third day of August the spot for the temple, a little west of ... Independence, was dedicated” (Newel Knight autobiography and journal, circa 1846–1847, Church History Library, Salt Lake City; spelling, capitalization, and punctuation standardized).

Elders who attended the dedication had different reactions to the event:

“Some of the elders, like Reynolds Cahoon, saw exciting possibilities in these symbolic beginnings. ‘There my mortal eyes beheld grate and marvilous things,’ he wrote, ‘such as my eyes once never even contemplated of seeing in this world.’ But Ezra Booth was unimpressed by the meager start. It was ‘a curiosity,’ he said, ‘but not worth going to Missouri to see’” (Matthew McBride, “Ezra Booth and Isaac Morley,” in *Revelations in Context*, ed. Matthew McBride and James Goldberg [2016], 132–33, or history.lds.org).

On August 7, four days after the site for the temple was dedicated, Polly Knight died. Her son Newel described the circumstances of her death:

“She quietly fell asleep, in death rejoicing in the new and everlasting covenant of the gospel and praising God that she had lived to see the land of Zion and that her body would rest in peace, after suffering as she had done from the persecution of the wicked” (Newel

Knight autobiography and journal, circa 1846–1847, Church History Library, Salt Lake City; spelling, capitalization, and punctuation standardized).

- Why do you think Polly Knight’s feelings concerning the dedication of the land of Zion were so different from the feelings of Ezra Booth?
- What blessings came to Polly Knight because she remained faithful during tribulation? (See D&C 59:1–2, which the Lord revealed on the day of Polly’s funeral.)
- What experiences have helped you come to know that the Lord will bless those who remain faithful in tribulation?

After students have had sufficient time to complete the handout activity, display the accompanying image. Explain that it is a picture of the Missouri River and that the Prophet Joseph Smith and others camped on the banks of this river at a place called McIlwaine’s Bend while traveling back to Ohio in August 1831.



- Based on your reading of chapter 12 of *Saints: Volume 1*, what challenges did Joseph Smith, Oliver Cowdery, Sidney Rigdon, and other elders experience during their journey back to Ohio? (Some canoes nearly capsized because of the powerful currents and submerged trees within the Missouri River.)
- How did Ezra Booth and some of the other elders react to these challenges? (They initially criticized their leaders. Later, as they camped on the banks of the river, most of the men were reconciled through discussion and apologies, but Ezra Booth remained critical of Joseph Smith and others.)

You may want to conclude by reviewing the truths discussed in this lesson. Share your testimony that as members of the Lord’s Church today, we have the opportunity and responsibility to establish Zion wherever we live and that the Lord will bless us as we remain faithful in tribulation. Invite students to act on these truths.

Encourage students to prepare for the next class by reading chapters 13–14 of *Saints: Volume 1*.

“After Much Tribulation Come the Blessings” (D&C 58:4)

The Colesville Branch, including Polly Knight and her son Newel, arrived in Jackson County, Missouri, in time to participate in the dedication of the land of Zion for the gathering of the Saints. Newel Knight recalled:

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“Some of the elders, like Reynolds Cahoon, saw exciting possibilities in these symbolic beginnings. ‘There my mortal eyes beheld grate and marvilous things,’ he wrote, ‘such as my eyes once never even contemplated of seeing in this world.’ But Ezra Booth was unimpressed by the meager start. It was ‘a curiosity,’ he said, ‘but not worth going to Missouri to see’ ” (Matthew McBride, “Ezra Booth and Isaac Morley,” in *Revelations in Context*, ed. Matthew McBride and James Goldberg [2016], 132–33, or history.lds.org).

On August 7, four days after the site for the temple was dedicated, Polly Knight died. Her son Newel described the circumstances of her death:

“She quietly fell asleep, in death rejoicing in the new and everlasting covenant of the gospel and praising God that she had lived to see the land of Zion and that her body would rest in peace, after suffering as she had done from the persecution of the wicked” (Newel Knight autobiography and journal, circa 1846–1847, Church History Library, Salt Lake City; spelling, capitalization, and punctuation standardized).

- Why do you think Polly Knight’s feelings concerning the dedication of the land of Zion were so different from the feelings of Ezra Booth?
- What blessings came to Polly Knight because she remained faithful during tribulation? (See D&C 59:1–2, which the Lord revealed on the day of Polly’s funeral.)
- What experiences have helped you come to know that the Lord will bless those who remain faithful in tribulation?



LESSON 9

Revelations and Persecutions in Ohio

Introduction and Timeline

The Prophet Joseph Smith returned from Missouri to Kirtland, Ohio, in August 1831. In October 1831, Ezra Booth began publishing letters criticizing the Prophet and the Church. During a Church conference held in Hiram, Ohio, in November 1831, Joseph Smith and other elders of the Church discussed plans to publish a volume called the Book of Commandments, which would contain the revelations the Lord had given the Prophet up to that time. In February 1832, while Joseph Smith and Sidney Rigdon continued working on the translation of the Bible, they had a vision of Heavenly Father, Jesus Christ, and the three kingdoms of glory (see D&C 76). About a month later, Joseph and Sidney were brutally attacked, beaten, tarred, and feathered by a mob.

October 13, 1831

Ezra Booth began publishing letters criticizing the Prophet and the Church.

November 1–2, 1831

At a Church conference, Joseph Smith and other elders of the Church discussed plans to publish the Book of Commandments.

February 16, 1832

Joseph Smith and Sidney Rigdon received a vision of Heavenly Father, Jesus Christ, and the three kingdoms of glory (see D&C 76).

March 24–25, 1832

Joseph Smith and Sidney Rigdon were tarred and feathered by an angry mob in the middle of the night.

Student Readings

Saints: The Story of the Church of Jesus Christ in the Latter Days, Volume 1, The Standard of Truth, 1815–1846 (2018), chapters 13–14

Suggestions for Teaching

Help students to acquire spiritual knowledge

“God has promised to reveal truth to our minds and hearts through the Holy Ghost if we diligently seek Him (see D&C 8:2–3). ... Heavenly Father has taught us how to acquire spiritual knowledge. ... The following three principles can guide us as we seek to learn and understand eternal truth and resolve questions or issues: [1] Act in faith. [2] Examine concepts and questions with an eternal perspective. [3] Seek further understanding through divinely appointed sources” (*Doctrinal Mastery Core Document* [2018], 3–4). Help students understand these principles throughout the course by exemplifying them in your teaching.

Joseph Smith returns to Ohio and holds a conference to discuss publishing revelations he has received

Ask the following question:

- What would you say to help someone who felt troubled after learning about Joseph Smith’s weaknesses or had questions about some of his teachings?

Invite students to look for truths during today’s lesson that can be helpful when they or those they know have questions about the teachings or actions of Joseph Smith and other prophets of God.

Remind students that in June 1831, the Lord commanded the Prophet Joseph Smith to go to Missouri, where the location of the city of Zion would be revealed (see D&C 52:3–4). Some Church members—including Bishop Edward Partridge and Ezra Booth—were critical of Joseph Smith and the Lord’s instructions concerning the land of Zion. On a few occasions, disagreements led to quarrels between some of these men and the Prophet (see D&C 64:1–7; see also *The Joseph Smith Papers, Documents, Volume 2: July 1831–January 1833*, ed. Matthew C. Godfrey and others [2013], 61–62).

Invite a student to read the following paragraph aloud:

“Shortly after his return to Ohio, Ezra Booth parted ways with the Church in a very public fashion. Because his experience did not match his expectations of how Zion should look or how Joseph Smith should behave, he first wavered and then abandoned his faith. Beginning that October, the *Ohio Star*, a newspaper located in Ravenna, Ohio, began publishing a series of letters Booth penned, heavily criticizing Joseph Smith and the Church” (Matthew McBride, “Ezra Booth and Isaac Morley,” in *Revelations in Context*, ed. Matthew McBride and James Goldberg [2016], 134, or history.lds.org).

- Based on your reading of chapter 13 of *Saints: Volume 1*, how did Ezra Booth’s published letters contribute to Church leaders’ decision to publish the Lord’s revelations?

If needed, explain that in one of the letters Ezra Booth published, he accused Joseph Smith “of making false prophecies and hiding his revelations from the public” (*Saints: Volume 1*, 141). Perhaps to refute this claim and to respond to requests from Church members who were eager to study the revelations, “Joseph proposed publishing the revelations in a book” (*Saints: Volume 1*, 141).

Display the accompanying image, and explain that it is a photograph of John and Elsa Johnson’s home in Hiram, Ohio, about thirty miles southeast of Kirtland.

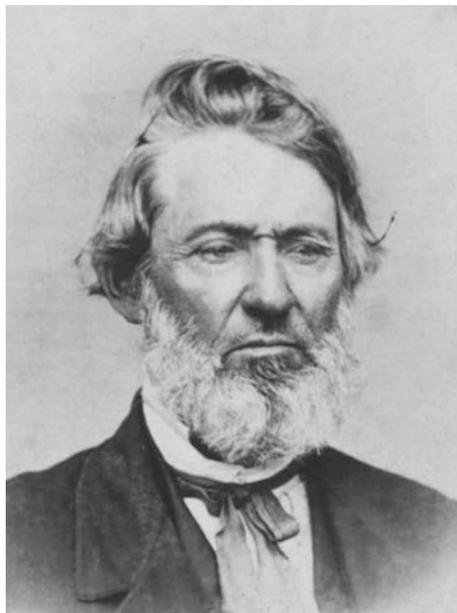
Explain that when Joseph Smith returned from Missouri, he and his family lived in this home as guests of the Johnsons. In early November 1831 Joseph Smith convened a conference of



elders at the Johnson home to discuss the publication of the revelations. One of the elders in attendance was William E. McLellin.

Display the accompanying image of William E. McLellin.

- Based on your reading of chapter 13 of *Saints: Volume 1*, how had William McLellin come to know the truthfulness of the restored gospel and of the divine calling of the Prophet Joseph Smith? (William studied and prayed about the Book of Mormon and received a testimony of its truthfulness. Later, through a revelation to the Prophet Joseph Smith, the Lord provided the answers to five questions William had privately asked the Lord [see D&C 66, section heading]. This experience further strengthened William’s testimony.)



Remind students that although William McLellin and others who attended the meeting had received testimonies that God spoke through the Prophet Joseph Smith, there were differing opinions about publishing the revelations.

Ask students to locate chapter 13 of *Saints: Volume 1*. Invite a few students to take turns reading aloud from page 141, starting with the paragraph that begins “The council talked the matter over ...” and concluding with the paragraph on page 142 that begins “After Joseph spoke ...” Ask the class to look for what happened at the meeting.

Explain that the Lord’s preface is now recorded in section 1 of the Doctrine and Covenants.

- In the setting of the conference, what is the significance of the Lord’s declaration that “whether by mine own voice or by the voice of my servants, it is the same” (D&C 1:38)?
- Why were some of the elders reluctant to bear testimony of the truthfulness of the revelations?

Ask students to divide into pairs or small groups, and give each student a copy of the accompanying handout, “‘A Testimony of the Truth of These Commandments’ (D&C 67:4).” Invite them to follow the instructions on the handout and discuss their answers to the questions on the handout.

“A Testimony of the Truth of These Commandments” (D&C 67:4)

Read Doctrine and Covenants 67:4–9 together, looking for how the Lord responded to the elders’ concern about the revelations the Prophet Joseph Smith had received.

- According to verse 5, what had the elders been focusing on? How did this affect the way they viewed the revelations the Prophet had received?
- What did the Lord invite the elders to do?

Read the following statement from Joseph Smith’s history about what happened after Joseph received the revelation recorded in Doctrine and Covenants 67:

“[William] E. McLellin, as the wisest man in his own estimation, having more learning than sense, endeavored to write a commandment like unto one of the least of the Lord’s, but failed; it was an awful responsibility to write in the name of the Lord. The elders, and all present, that witnessed this vain attempt of a man to imitate the language of Jesus Christ, renewed their faith in the fulness of the gospel and in the truth of the commandments and revelations which the Lord had given to the church through my instrumentality; and the elders signified a willingness to bear testimony of their truth to all the world” (Manuscript History of the Church, vol. A-1, p. 162, josephsmithpapers.org).

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- How can believing these truths help us exercise greater faith in the words of living prophets?

After sufficient time, ask students to report the truths they identified. After they respond, write the following truth on the board: **God reveals truth through His prophets despite their weaknesses and imperfections.**

Invite a student to read aloud the following statement by the Prophet Joseph Smith (1805–44). Before the statement is read, explain that the Prophet made this declaration about six weeks before his death.



“I never told you I was perfect; but there is no error in the revelations which I have taught” (*Teachings of Presidents of the Church: Joseph Smith* [2007], 522).

- In what ways is this testimony by the Prophet Joseph Smith meaningful to you?

Invite a few students to share their testimony of the truth written on the board. You may also want to share your testimony of this truth.

As Joseph Smith and Sidney Rigdon continue translating the Bible, they receive a vision of Heavenly Father, Jesus Christ, and the three degrees of glory

Explain that Joseph Smith and Sidney Rigdon continued translating the New Testament while living in John and Elsa Johnson’s home in Hiram, Ohio. As they worked, it became clear that “many important points touching the salvation of man had been taken from the Bible, or lost before it was compiled” (*Teachings: Joseph Smith*, 217). While meditating on the changes they were inspired to make in John 5:29 concerning the doctrine of resurrection, Joseph Smith and Sidney Rigdon received the marvelous vision recorded in Doctrine and Covenants 76 (see D&C 76:15–19).

Show students the accompanying image of a room in the Johnson home. Explain that this is where the revelation recorded in Doctrine and Covenants 76 was received.



Invite a student to read aloud the following account by Church member Philo Dibble:



“During the time that Joseph and Sidney were in the spirit and saw the heavens open, there were other men in the room, perhaps twelve, among whom I was one during a part of the time—probably two-thirds of the time,—I saw the glory and felt the power, but did not see the vision. ...

“Joseph would, at intervals, say: ‘What do I see?’ ... Then he would relate what he had seen or what he was looking at. Then Sidney replied, ‘I see the same.’

Presently Sidney would say ‘what do I see?’ and would repeat what he had seen or was seeing, and Joseph would reply, ‘I see the same.’ ...

“Joseph sat firmly and calmly all the time in the midst of a magnificent glory, but Sidney sat limp and pale, apparently as limber as a rag, observing which, Joseph remarked, smilingly, ‘Sidney is not used to it as I am’” (Philo Dibble, in “Recollections of the Prophet Joseph Smith,” *Juvenile Instructor*, May 1892, 303–4).

- What stands out to you in this account?
- Based on your reading of chapter 14 of *Saints: Volume 1*, how did the truths revealed in the vision differ from traditional beliefs about heaven and hell? (In the vision, the Lord revealed that all people except the sons of perdition will eventually be saved in a kingdom of glory [see D&C 76:30–38, 43–44].)

Invite a student to read aloud the following statement by President Brigham Young (1801–77). Ask the class to listen for how some Church members reacted when they learned about the vision:



"When God revealed to Joseph Smith and Sidney Rigdon that there was a place prepared for all, according to the light they had received . . . , it was a great trial to many, and some apostatized because God was not going to send to everlasting punishment heathens and infants, but had a place of salvation, in due time, for all, and would bless the honest and virtuous and truthful, whether they ever belonged to any church or not. It was a new doctrine to this generation, and many stumbled at it" (*Teachings of Presidents of the Church: Brigham Young* [1997], 292).

- How does this statement illustrate the difficulty some people face when learning truths that run contrary to their beliefs or assumptions?

Invite a student to read the following statement aloud. Ask the class to listen for how President Young personally felt when he first learned about the vision.



"My traditions were such, that when the Vision came first to me, it was directly contrary and opposed to my former education. I said, Wait a little. I did not reject it; but I could not understand it" (Brigham Young, in *Journal of Discourses*, 6:281).

- What stands out to you about President Young's response to the vision?

Invite a student to read aloud the following statements by President Young. Ask the class to listen for how he found answers to his questions.



"I [had] to think and pray, to read and think, until I knew and fully understood it for myself" (Brigham Young, in *Journal of Discourses*, 6:281).

"I can truly say that, in my estimation, no other revelation so glorious was ever given" (Brigham Young, in *Journal of Discourses*, 8:153).

- What principles can we learn from President Young's account? (Students may identify several principles, including the following: **If we seek to further understand rather than reject the words that the Lord reveals through His prophets, in time He will confirm their truth to us.** Write this principle on the board.)
- Why do you think this principle is important for us to know and apply?

Invite a student to read aloud the following statement by President Henry B. Eyring of the First Presidency:



"Sometimes we will receive counsel that we cannot understand or that seems not to apply to us, even after careful prayer and thought. Don't discard the counsel, but hold it close. If someone you trusted handed you what appeared to be nothing more than sand with the promise that it contained gold, you might wisely hold it in your hand awhile, shaking it gently. Every time I have done that with counsel from a prophet, after a time the gold flakes have begun to appear and I have been grateful" (Henry B. Eyring, "Finding Safety in Counsel," *Ensign*, May 1997, 26).

Help students feel the truth and importance of doctrine and principles

After students identify and understand gospel doctrine and principles, they often will not apply them until they feel the truth and importance of them through the Spirit and sense some degree of urgency to incorporate those truths in their own lives. You can help students feel the truth and importance of doctrine and principles by inviting them to reflect on past experiences that have strengthened their testimony of those truths.

- When has the Lord confirmed to you the truth of something taught by His prophets after you patiently sought greater understanding? What did you learn from your experience?

Invite students to ponder if there is anything the Lord has revealed through His prophets that they may be struggling to understand. Invite students to write down ways they will seek greater understanding from the Lord.

The Prophet Joseph Smith and Sidney Rigdon are beaten, tarred, and feathered

Explain that opposition to the revelation on the three degrees of glory contributed to the increasing hostility that Ezra Booth and other former Church members directed toward the Prophet Joseph Smith and Sidney Rigdon.

Ask one or more students to summarize what they learned from their reading of chapter 14 of *Saints: Volume 1* concerning the experiences of Joseph Smith and Sidney Rigdon when they were attacked, beaten, tarred, and feathered.



Rather than asking students to summarize this account, you could show part of the film *Joseph Smith: The Prophet of the Restoration*. Show the movie from time code 26:06 to 28:13, which portrays the attack on Joseph Smith. This film is available on LDS.org.

- What feelings do you think you might have had if you experienced the type of opposition that Emma and Joseph experienced?

Invite a student to read the following paragraphs aloud. Ask the class to listen for what the Prophet Joseph Smith recalled concerning what happened after the attack and during the following morning, which was the Sabbath:



"My friends spent the night in scraping and removing the tar, and washing and cleansing my body; so that by morning I was ready to be clothed again.

"... The people assembled for meeting at the usual hour of worship, ... and among them came also the mobbers. ... With my flesh scarified and defaced, I preached to the congregation as usual, and in the afternoon of the same day baptized three individuals" (*Teachings of Presidents of the Church: Joseph Smith*

[2007], 229).

- Based on this account, what can we learn from the example of the Prophet Joseph Smith?

Invite a student to read aloud the following statement by President Wilford Woodruff (1807–98):



"Although [Joseph] had the whole world to contend against and the treachery of false friends to withstand, although his whole life was a scene of trouble and anxiety and care, yet, in all his afflictions, his imprisonments, the mobbings and ill treatment he passed through, he was ever true to his God" (Wilford Woodruff, in *Teachings of Presidents of the Church: Joseph Smith* [2007], 229).

Conclude by sharing your testimony of the Prophet Joseph Smith's calling as a prophet of God. Encourage students to follow the Lord's prophets and to seek to understand and live according to their words.

Invite students to prepare for the next class by reading chapter 15 of *Saints: Volume 1*.

“A Testimony of the Truth of These Commandments” (D&C 67:4)

Read Doctrine and Covenants 67:4–9 together, looking for how the Lord responded to the elders’ concern about the revelations the Prophet Joseph Smith had received.

- According to verse 5, what had the elders been focusing on? How did this affect the way they viewed the revelations the Prophet had received?
- What did the Lord invite the elders to do?

Read the following statement from Joseph Smith’s history about what happened after Joseph received the revelation recorded in Doctrine and Covenants 67:

“[William] E. McLellin, as the wisest man in his own estimation, having more learning than sense, endeavored to write a commandment like unto one of the least of the Lord’s, but failed; it was an awful responsibility to write in the name of the Lord. The elders, and all present, that witnessed this vain attempt of a man to imitate the language of Jesus Christ, renewed their faith in the fulness of the gospel and in the truth of the commandments and revelations which the Lord had given to the church through my instrumentality; and the elders signified a willingness to bear testimony of their truth to all the world” (Manuscript History of the Church, vol. A-1, p. 162, josephsmithpapers.org).

Write one or more truths we can learn from these events: _____

- How can believing these truths help us exercise greater faith in the words of living prophets?



LESSON 10

Joseph Smith Travels between Ohio and Missouri, Continues Translating the Bible, and Moves to Kirtland

Introduction and Timeline

In obedience to the Lord's command, on April 1, 1832, the Prophet Joseph Smith and others left for Missouri to conduct Church business (see D&C 78:9). When Joseph Smith returned from Missouri in June 1832, he again resided in Hiram, Ohio, and worked on the translation of the Bible. In September 1832, Joseph Smith and his family moved into rooms above the Newel K. Whitney Store in Kirtland, Ohio. The upper rooms of the store served as Church headquarters until February 1834. During this time, the Prophet Joseph Smith continued his translation of the Bible and received additional revelations that guided the Church in its development.

April–June, 1832

The Prophet Joseph Smith traveled to and from Missouri.

July 1832

Joseph Smith completed his initial translation of the New Testament and resumed his translation of the Old Testament.

September 12, 1832

Joseph Smith established his residence and Church headquarters in the Whitney Store in Kirtland, Ohio.

February 2, 1833

Joseph Smith completed his translation and review of the New Testament.

July 2, 1833

Joseph Smith finished his translation of the Old Testament.

Student Readings

Saints: The Story of the Church of Jesus Christ in the Latter Days, Volume 1, The Standard of Truth, 1815–1846 (2018), chapter 15

Suggestions for Teaching

In obedience to the Lord’s command, Joseph Smith travels to and from Missouri

Display the accompanying picture, and explain that it depicts Emma Smith holding her adopted daughter, Julia, the night Joseph Smith was tarred and feathered.

- Based on your reading of *Saints: Volume 1*, what happened to Julia’s twin brother, Joseph? (The baby, who had been sick, died not long after the night Joseph Smith was tarred and feathered. Exposure to the cold air during the attack likely contributed to the baby’s death.)

Remind students that on April 1, 1832, three days after his son’s death and seven days after he was tarred and feathered, Joseph Smith obeyed the Lord’s commandment to travel 800 miles from Ohio to Missouri to “sit in council with the saints” in Jackson County (D&C 78:9).



Invite a student to read aloud the following paragraph about the Prophet’s journey back to Ohio:

On May 6, 1832, the Prophet Joseph Smith, Sidney Rigdon, and Bishop Newel K. Whitney began their journey back to Ohio by stagecoach. When they were near Greenville, Indiana, the horses became frightened. Fearing for their lives, some of the passengers jumped out of the stagecoach. Joseph jumped successfully, but as Newel jumped, his foot got caught in the wheel, and his leg and foot were broken in several places. Sidney continued the journey back to Kirtland with the news of the accident while Joseph stayed in Greenville with Newel, whose injury was so severe that he was unable to get out of bed for several weeks. (See Manuscript History of the Church, vol. A-1, p. 215–16, josephsmithpapers.org.)

Divide the class into three or more groups. Give each of the groups one of the accompanying handouts about what happened while the Prophet was in Greenville. Ask the groups to read their handout together and discuss their responses to the questions on their handout.

Handout 1: The Prophet's Prayers

During his stay in Greenville, the Prophet Joseph Smith visited a grove outside of town nearly every day to pray and meditate. Joseph described in a letter to his wife, Emma, some of what he thought and felt as he meditated and prayed:



"I have called to mind all the past moments of my life and am left to mourn and shed tears of sorrow for my folly in suffering the adversary of my soul and to have so much power over me as he has had in times past. But God is merciful and has forgiven my sins. ...

"... I am prepared to go at his call. I desire to be with Christ. I count not my life dear to me [except] to do his will" (*Teachings of Presidents of the Church: Joseph Smith* [2007], 243–44).

- What lessons can we learn from Joseph Smith's example?
- In what ways does this letter show that Joseph Smith was willing to do whatever God commanded him?

Handout 2: A Priesthood Blessing

During his stay in Greenville, the Prophet Joseph Smith may have been poisoned in some manner. One night he began vomiting so violently that his jaw became dislocated. Joseph pushed his jaw back in place with his hands and quickly made his way over to Bishop Newel K. Whitney's bed. Newel gave Joseph a priesthood blessing, and Joseph was healed instantly. (See *Teachings of Presidents of the Church: Joseph Smith* [2007], 240.) Joseph Smith's history includes the following statement of gratitude: "Thanks be to my Heavenly Father for his interference in my behalf at this critical moment, in the name of Jesus Christ; Amen" (Manuscript History of the Church, vol. A-1, p. 215, josephsmithpapers.org; capitalization standardized).

- What can we learn from this account about Joseph Smith's relationship with God?
- When have you felt Heavenly Father intervene to help you in critical moments?

Handout 3: Leaving Greenville

After about four weeks of caring for Bishop Newel K. Whitney in Greenville, the Prophet Joseph Smith felt that they needed to leave and finish traveling back to Ohio. However, the severity of Newel's injury would make the trip difficult. Joseph Smith's history states:



"I went into [Newel's] room after a walk in the grove and told [Newel] if he would agree to start for home in the morning, we would take a wagon to the river, about four miles, and there would be a ferryboat in waiting which would take us quickly across, where we would find a [horse] which would take us directly to the landing, where we should find a boat in waiting, and we [would go] up the river before 10 o'clock and have a prosperous journey home. He took courage and told me he would go. We started the next morning and found everything as I had told him" (Manuscript History of the Church, vol. A-1, p. 215, josephsmithpapers.org; spelling, capitalization, and punctuation standardized).

- If you were in Newel's place, what thoughts might you have had about the Prophet after this experience?
- What has strengthened your conviction that the words of the Lord's prophets will be fulfilled?

After sufficient time, ask a student from each group to summarize the event they read about in their handout for the class.

- What did you learn about Joseph Smith's character from these accounts?
- What principles or truths can we learn from these accounts? (Students may identify several principles or truths, including the following: **We can strengthen our relationship with Heavenly Father by taking time to pray and meditate. Through faith in the Lord and the power of the priesthood, we can be healed. The words of the Lord's prophets will be fulfilled.**)

Joseph Smith returns to Hiram, Ohio, and continues his translation of the New Testament

Explain that after Joseph Smith returned to Hiram, Ohio, in June 1832, he continued his translation of the New Testament. Joseph Smith "was commanded by God to make the translation and regarded it as part of his calling as a prophet" (Guide to the Scriptures, "Joseph Smith Translation (JST)," scriptures.lds.org; see also D&C 35:17–20; Manuscript History, vol. A-1, p. 175).

Write the following truth on the board: **The Lord commanded Joseph Smith to make an inspired translation of the Bible.**

To help students understand one of the purposes of the Joseph Smith Translation, invite a student to read 1 Nephi 13:28–29, 34 aloud. Ask the class to look for what

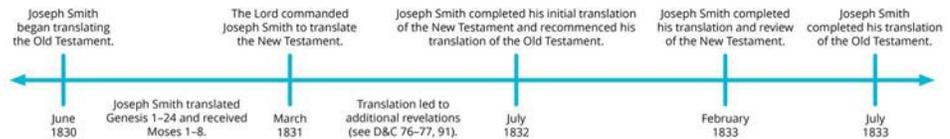
Nephi saw in his vision about the Bible and how it relates to Joseph Smith’s translation of the Bible.

- How does Nephi’s vision help us understand one of the purposes of the Joseph Smith Translation of the Bible? (One purpose of the Joseph Smith Translation of the Bible is to restore “plain and precious parts of the gospel” [1 Nephi 13:34]. See also Moses 1:23, 40–41.)

Invite a student to read the following paragraph aloud:

The Prophet Joseph Smith did not “translate” the Bible in the traditional sense of the word. He did not study ancient languages in order to translate original texts into English. Rather, the Joseph Smith Translation is “a revision or translation of the King James Version of the Bible in English” (Guide to the Scriptures, “Joseph Smith Translation (JST),” scriptures.lds.org). The revisions may represent several different types of changes, including “restoration of original text, harmonization of contradictions within the Bible itself, and inspired commentary” by the Prophet Joseph Smith (“Translation and Historicity of the Book of Abraham,” Gospel Topics, topics.lds.org; see also Robert J. Matthews, *“A Plainer Translation”: Joseph Smith’s Translation of the Bible: A History and Commentary* [1985], 253).

Display the accompanying timeline, and explain that Joseph Smith began translating the Bible in June 1830. From June 1830 to March 1831, the Prophet translated Genesis 1–24. The book of Moses in the Pearl of Great Price is an excerpt of that translation. Assign each student one or more chapters from the book of Moses. Ask them to review the chapter headings, looking for truths that were restored through the Prophet Joseph Smith.



- What truths did the Prophet restore that are found in the book of Moses? (The Prophet restored important truths concerning God’s relationship with humankind, including His work and glory to bring to pass our immortality and eternal life, the premortal existence, the Creation, the Fall of Adam and Eve, and the Atonement of Jesus Christ. He also restored truths concerning Enoch and his people, Noah and the Flood, and the last days and end of the world.)
- According to the timeline, when did the Lord command the Prophet to begin translating the New Testament?

Explain that as the Prophet Joseph Smith translated the New Testament, he received additional revelations, such as Doctrine and Covenants 76, 77, and 91. The Prophet completed his initial translation of the New Testament in July 1832 and then resumed his translation of the Old Testament. He completed his translation of the Old Testament in July 1833, although he made some additional corrections and refinements later. He finished refining his translation of the New Testament in February 1833.

Testify that Joseph Smith’s translation of the Bible is an important part of the Restoration because it restored many truths necessary for our salvation (see D&C 35:20).

Joseph Smith and his family move back to Kirtland, Ohio

Display the accompanying map, “The New York, Pennsylvania, and Ohio Area of the United States.” Explain that in September 1832, the Prophet and his family moved from Hiram, Ohio, back to Kirtland and lived in the Whitney Store.



Show a picture of the Whitney Store, and explain that the Smith family lived here and that Joseph Smith used some of the upper rooms in the store as Church headquarters for the next 17 months. In the fall of 1832, several new converts, including Brigham Young, came to Kirtland to meet the Prophet.



Invite a student to read aloud the following statement by President Brigham Young (1801–77):



“We went to [Joseph’s] father’s house and learned that [Joseph] was in the woods, chopping. We immediately repaired to the woods, where we found the Prophet, and two or three of his brothers, chopping and hauling wood. Here my joy was full at the privilege of shaking the hand of the Prophet of God, and received the sure testimony, by the Spirit of prophecy, that he was all that any man could believe him to be, as a true Prophet. He was happy to see us, and bid us welcome. We soon returned to his house, he accompanying us.

“In the evening a few of the brethren came in, and we conversed together upon the things of the kingdom. He called upon me to pray; in my prayer I spoke in tongues. As soon as we arose from our knees the brethren flocked around him, and asked his opinion concerning the gift of tongues that was upon me. He told them it was the pure Adamic language. Some said to him they expected he would condemn the gift brother Brigham had, but he said, ‘No, it is of God, and the

time will come when brother Brigham Young will preside over this Church.' The latter part of this conversation was in my absence" ("History of Brigham Young," *Millennial Star*, July 1863, 439).

- What stands out to you in this account?
- What do you think it means that Brigham Young received a sure testimony "by the Spirit of prophecy" that Joseph Smith was a prophet? (If necessary, help students understand that "the Spirit of prophecy" is a manifestation of the Holy Ghost [see Alma 5:47].)

Write the following principle on the board: **We can come to know by the power of the Holy Ghost that Joseph Smith was a prophet of God.**

Explain that although we do not have the opportunity to meet Joseph Smith in this life as Brigham Young did, we can still receive a testimony that he was a prophet. Invite a student to read aloud the following statement by Elder Neil L. Andersen of the Quorum of the Twelve Apostles:



"A testimony of the Prophet Joseph Smith can come differently to each of us. It may come as you kneel in prayer, asking God to confirm that he was a true prophet. It may come as you read the Prophet's account of the First Vision. A testimony may distill upon your soul as you read the Book of Mormon again and again. It may come as you bear your own testimony of the Prophet or as you stand in the temple and realize that through Joseph Smith the holy sealing power was restored to the earth. With faith and real intent, your testimony of the Prophet Joseph Smith will strengthen" (Neil L. Andersen, "Joseph Smith," *Ensign or Liahona*, Nov. 2014, 30).

- What has helped you come to know that Joseph Smith was a prophet of God?

Questions that invite reflection and testimony

After students understand a doctrine or principle, you can ask questions that cause them to reflect on past spiritual experiences related to that doctrine and principle. These questions can lead students to feel more deeply the truthfulness and significance of that doctrine or principle in their lives. Many times, those feelings engender a stronger desire in the hearts of students to live a gospel principle more faithfully.

Share your testimony about how you have come to know Joseph Smith was a prophet. Invite students to do what is needed to receive or strengthen their testimony that Joseph Smith was a prophet of God.

Display the accompanying image of one of the upper rooms in the Whitney Store, where the School of the Prophets was held from January to April 1833.



- Based on your reading of chapter 15 of *Saints: Volume 1*, what were some of the revelations the Prophet Joseph Smith received while he lived at the Whitney Store? (The Prophet received a revelation on the priesthood [see D&C 84]; a prophecy of war, including the United States Civil War [see D&C 87]; the commandment to build a temple in Ohio and establish the School of the Prophets [see D&C 88]; and the revelation known as the Word of Wisdom [see D&C 89].)

Conclude the lesson by testifying of the truths you have discussed. Encourage students to follow any promptings they may have received to act on these truths.

Invite students to prepare for the next class by reading chapters 16–17 of *Saints: Volume 1*.

Handout 1: The Prophet's Prayers



During his stay in Greenville, the Prophet Joseph Smith visited a grove outside of town nearly every day to pray and meditate. Joseph described in a letter to his wife, Emma, some of what he thought and felt as he meditated and prayed:



"I have called to mind all the past moments of my life and am left to mourn and shed tears of sorrow for my folly in suffering the adversary of my soul and to have so much power over me as he has had in times past. But God is merciful and has forgiven my sins. . . .

". . . I am prepared to go at his call. I desire to be with Christ. I count not my life dear to me [except] to do his will" (*Teachings of Presidents of the Church: Joseph Smith* [2007], 243–44).

- What lessons can we learn from Joseph Smith's example?
- In what ways does this letter show that Joseph Smith was willing to do whatever God commanded him?

Handout 2: A Priesthood Blessing

During his stay in Greenville, the Prophet Joseph Smith may have been poisoned in some manner. One night he began vomiting so violently that his jaw became dislocated. Joseph pushed his jaw back in place with his hands and quickly made his way over to Bishop Newel K. Whitney's bed. Newel gave Joseph a priesthood blessing, and Joseph was healed instantly. (See *Teachings of Presidents of the Church: Joseph Smith* [2007], 240.) Joseph Smith's history includes the following statement of gratitude: "Thanks be to my Heavenly Father for his interference in my behalf at this critical moment, in the name of Jesus Christ; Amen" (Manuscript History of the Church, vol. A-1, p. 215, josephsmithpapers.org; capitalization standardized).

- What can we learn from this account about Joseph Smith's relationship with God?
- When have you felt Heavenly Father intervene to help you in critical moments?



Handout 3: Leaving Greenville



After about four weeks of caring for Bishop Newel K. Whitney in Greenville, the Prophet Joseph Smith felt that they needed to leave and finish traveling back to Ohio. However, the severity of Newel's injury would make the trip difficult. Joseph Smith's history states:

"I went into [Newel's] room after a walk in the grove and told [Newel] if he would agree to start for home in the morning, we would take a wagon to the river, about four miles, and there would be a ferryboat in waiting which would take us quickly across, where we would find a [horse] which would take us directly to the landing, where we should find a boat in waiting, and we [would go] up the river before 10 o'clock and have a prosperous journey home. He took courage and told me he would go. We started the next morning and found everything as I had told him" (Manuscript History of the Church, vol. A-1, p. 215, josephsmithpapers.org; spelling, capitalization, and punctuation standardized).

- If you were in Newel's place, what thoughts might you have had about the Prophet after this experience?
- What has strengthened your conviction that the words of the Lord's prophets will be fulfilled?

LESSON 11

Persecution in Jackson County

Introduction and Timeline

On July 20, 1833, citizens from Jackson County, Missouri, confronted Church leaders and demanded that the Saints close their printing office and store and leave Jackson County. Church leaders would not consent to leave the county, so a mob destroyed the Church's printing office and tarred and feathered Bishop Edward Partridge and Church member Charles Allen. Three days later, a mob threatened further violence and, under duress, local Church leaders signed a document promising that the Saints would leave the county by the following spring. After receiving news of the dire circumstances in Jackson County, Joseph Smith sent word to the Missouri Saints not to sell their lands. In late October and early November 1833, mobs violently drove the Saints from their homes and lands in Jackson County. Most of the displaced Saints fled across the Missouri River into neighboring Clay County.

July 20, 1833

Local citizens demanded that the Saints leave Jackson County.

July 23, 1833

Threatened with violence by a mob, the Saints agreed to leave the county.

October 20, 1833

Church leaders announced their intent to stay and defend themselves legally against physical attack.

Late October and early November 1833

Mobs attacked the Saints' settlements and violently expelled them from Jackson County.

Student Readings

Saints: The Story of the Church of Jesus Christ in the Latter Days, Volume 1, The Standard of Truth, 1815–1846 (2018), chapters 16–17

Suggestions for Teaching

Teach for conversion

Elder Neal A. Maxwell (1926–2004) taught, "Our gospel teaching must underscore, as never before, the verity, the relevancy, and the urgency of the restored gospel of Jesus Christ. This triad of teaching objectives is keenly important because their force will hasten full conversion" ("Those Seedling Saints Who Sit before You" [address given at the Church Educational System Symposium, Aug. 19, 1983], 2).

A Jackson County mob demands that the Saints leave Jackson County

Write the following sentence on the board: *The Mormons must leave!*

Explain that on July 20, 1833, a group of citizens from Jackson County demanded that the Mormons close their printing office and store and leave the county.

- How would you feel if a similar demand were made of Church members where you live? Would you leave? Why or why not?
- Based on your reading of chapter 16 of *Saints: Volume 1*, what were some of the reasons the citizens of Jackson County demanded that the Saints leave? (The local residents and the Saints clashed over religious beliefs and differing views on slavery. Jackson County residents were concerned about the growing number of Latter-day Saints in the area and saw them “as threats to their property and their political power” [*Saints: Volume 1*, 174].)

Remind students that the Jackson County citizens refused to give Church leaders in Missouri sufficient time to consult with Church leaders in Ohio and with the local Saints about what they should do. A mob of about 500 people then formed with the intent of forcing the Saints to agree to leave the county.

- What did the mob do to harass and intimidate the Saints? (They destroyed the Church printing office and the home of William W. Phelps and scattered the unbound pages of the Book of Commandments into the street. They also tarred and feathered Bishop Edward Partridge and Charles Allen.)

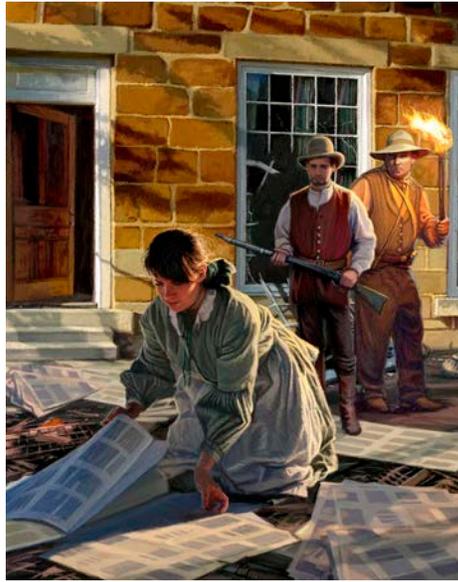
Invite a student to read the following statement by Bishop Edward Partridge aloud:



“Before tarring and feathering me, I was permitted to speak. I told them that the Saints had had to suffer persecution in all ages of the world; that I had done nothing which ought to offend anyone; that if they abused me, they would abuse an innocent person; that I was willing to suffer for the sake of Christ; but to leave the country, I was not then willing to consent to it. ...

“... I bore my abuse with so much resignation and meekness that it appeared to astound the multitude, who permitted me to retire in silence, many looking very solemn, their sympathies having been touched as I thought; and as to myself, I was so filled with the Spirit and love of God, that I had no hatred towards my persecutors or anyone else” (Manuscript History of the Church, vol. A-1, p. 327–28, josephsmithpapers.org; spelling, capitalization, and punctuation standardized).

Display the accompanying image of Vienna Jaques, and explain that she was a Church member who was present when Bishop Partridge was abused by the mob. Invite a student to read the following account aloud:



“Sister [Jaques] was picking some of [the scattered revelations] up, and while doing so, a mobber came along and remarked to her, ‘Madam, this is only a prelude to what you have to suffer,’ and said, ‘There goes your Bishop, tarred and feathered.’ She looked . . . and saw him going along, encircled in a bright light, surpassing the brightness of the sun. She exclaimed, ‘Glory to God! For he will receive a crown of glory for tar and feathers’ ” (Vienna Jaques, Statement, Feb. 22, 1859, Church History Library, Salt Lake City; spelling, capitalization, and punctuation standardized).

- What stands out to you in these two accounts?

Explain that later that year the Lord revealed to the Prophet Joseph Smith important truths regarding the afflictions Church members were experiencing. Invite a student to read Doctrine and Covenants 101:35 aloud. Ask the class to follow along, looking for a truth similar to what Sister Jaques said about Bishop Partridge’s suffering.

- What does the Lord promise in this verse? (After students respond, write the following principle on the board: **Those who suffer persecution for Christ’s name and endure in faith will partake of the Lord’s glory.**)
- How did Edward Partridge exemplify what it means to endure persecution in faith?
- When have you seen someone endure persecution in faith?

Explain that as violence and chaos spread through Independence, some of the Saints took refuge in the woods and nearby settlements. One of them was William E. McLellin.

Ask students to locate chapter 17 of *Saints: Volume 1*. Invite a few students to take turns reading aloud from page 182, starting with the paragraph that begins “Alone and afraid . . .” and concluding with the paragraph on page 183 that begins “‘I believe you’ . . .” Ask the class to follow along, looking for how William’s faith was tested.

- What truths can we learn from this account about how to strengthen the faith of others? (Students may give several responses, including the following: **When we have questions and experience difficulty, listening to the testimonies of others can strengthen our faith. We can help strengthen the faith of others by sharing our testimony with them.**)
- What opportunities do we have to be strengthened by the testimonies of others?

Display the following questions:

When have you helped strengthen the faith of someone by sharing your testimony with him or her?

When have you been strengthened by the testimony someone has shared with you?

Ask students to write down their answers to one or both of the questions. As time permits, invite one or two students to share what they wrote with the class.

Help students apply gospel doctrine and principles

If a gospel doctrine or principle is learned but not applied, learning is not complete. Application takes place when a person accepts a truth in his or her heart and mind and then acts according to that truth. Invite students to act upon spiritual promptings they receive to apply the gospel truths they learn.

Encourage students to seek opportunities to share their testimony with others.

The mob compels Church leaders in Missouri to sign an agreement to leave Jackson County

Explain that the violence against the Saints in Jackson County continued after the initial attack. Invite a student to read aloud the following paragraphs describing what happened on July 23, 1833, three days after Bishop Edward Partridge was tarred and feathered.

“Large companies of the mob rode into Independence bearing red flags, threatening death and destruction to the Mormons. . . . Seeing the determination of the mob, [Edward Partridge, John Corry, John Whitmer, William W. Phelps, Sidney Gilbert, and Isaac Morley] offered their lives, provided that would satisfy [the mob] . . . ; they would not agree to this, but said that everyone should die for themselves or leave the county. At that time, the most, if not all, of our people in Jackson [County] thought they would be doing wrong to resist the mob, even by defending themselves. . . .

“With these views, [local Church leaders] . . . thought it best to agree to leave the county, upon the terms agreed upon, [namely]: that those elders should go themselves, and also use their influence, with the society, to have one half of them leave the county by the first of January, and the other half by the first of April, 1834; hoping that before either of those dates would expire, providence would kindly open the way for them, to still live there in peace. The mob party agreed

to not molest the saints, during the time agreed upon for them to stay" ("A History, of the Persecution, of the Church of Jesus Christ, of Latter Day Saints in Missouri," *Times and Seasons*, Dec. 1839, 18–19, josephsmithpapers.org; spelling and punctuation standardized).

- Why did Church leaders agree to leave Jackson County?

Explain that after Church leaders in Missouri agreed to the demands imposed on the Saints, Oliver Cowdery traveled to Kirtland, Ohio, to inform the Prophet Joseph Smith of the developments. While Oliver was still traveling, Joseph Smith and other Church leaders in Kirtland sent a letter dated August 6, 1833, to Church leaders in Missouri. This letter contained a transcription of the revelations known today as Doctrine and Covenants 94, 97, and 98. When Oliver arrived in Kirtland on August 9 and related news of the attacks in Missouri, Joseph Smith was deeply troubled. On August 18 Joseph Smith sent another letter in which he counseled the Saints not to abandon or sell their property in Jackson County. In October 1833, Church leaders in Missouri hired attorneys to seek legal means for the Saints to keep their property. These actions infuriated the Missouri citizens, who determined to expel the Saints by force. (See *The Joseph Smith Papers, Documents, Volume 3: February 1833–March 1834*, ed. Gerrit J. Dirkmaat and others [2014], 228–237, 258–69, 333.)

Missouri mobs drive the Saints from Jackson County

Display the accompanying image, and explain that during the end of October and the first part of November 1833, the Saints were repeatedly attacked. Although they took some defensive measures, they were driven from Jackson County.

Display the accompanying map of Missouri, and explain that most of the Saints who lived in Jackson County fled across the Missouri River into Clay County.



C. C. A. Christensen (1831–1912), *Saints Driven from Jackson County Missouri*, circa 1878, tempera on muslin, 77¼ x 113 inches. Brigham Young University Museum of Art, gift of the grandchildren of C. C. A. Christensen, 1970.



Divide the class into small groups, and give each group a copy of the accompanying handout, “‘They Who Suffer Persecution for My Name’ (D&C 101:35).” Ask students to read the handout together in their groups and discuss their responses to the question on the handout.

“They Who Suffer Persecution for My Name” (D&C 101:35)

Parley P. Pratt wrote about the tribulations of the Saints who were expelled from Jackson County, Missouri:



“Companies of ruffians were ranging the county in every direction; bursting into houses without fear, ... frightening women and children, and threatening to kill them if they did not flee immediately. ...

“... Women and children fled in every direction. One party of about one hundred and fifty fled to the prairie, where they wandered for several days, mostly without food; and nothing but the open firmament [sky] for their shelter. Other parties fled towards the Missouri River. During the dispersion of women and children, parties were hunting the men, firing upon some, tying up and whipping others, and some they pursued several miles” (*Autobiography of Parley P. Pratt*, ed. Parley P. Pratt Jr. [1938], 101–2).

Lyman Wight, a Church leader in Missouri, later said of the Saints’ experience:



“I saw one hundred and ninety women and children driven thirty miles across the prairie, with three decrepit men only in their company, in the month of Nov[ember], the ground thinly crusted with sleet, and I could easily follow on their trail by the *blood that flowed from their lacerated feet* ... on the stubble of the burnt prairie” (Lyman Wight, in “Trial of Joseph Smith,” *Times and Seasons*, July 15, 1843, 264).

Parley P. Pratt wrote about the Saints who waited to cross the Missouri River to flee from Jackson County into Clay County:



"The shore began to be lined on both sides of the ferry with men, women and children; goods, wagons, boxes, provisions, etc., while the ferry was constantly employed. . . . Hundreds of people were seen in every direction, some in tents and some in the open air around their fires, while the rain descended in torrents. Husbands were inquiring for their wives, wives for their husbands; parents for children, and children for parents. . . . The scene was indescribable, and, I am sure, would have melted the hearts of any people on the earth, except our blind oppressors, and a blind and ignorant community" (*Autobiography of Parley P. Pratt*, ed. Parley P. Pratt Jr. [1938], 102).

- If you had been among these Saints, what thoughts or feelings do you think you might have had?

Explain that although the Saints experienced severe persecution, they also witnessed miracles because of their faith in the Lord. For example, after Philo Dibble was shot by members of a mob, he was miraculously healed after receiving a priesthood blessing from Newel Knight (see *Saints: Volume 1*, 189–90, 192–93).

Invite a student to read aloud the following statement by Mary Elizabeth Rollins Lightner, one of the Saints who was forced to flee Jackson County. Ask the class to listen for another miracle some of the Saints experienced.

"While we were camped on the banks of the Missouri River waiting to be ferried over, [we] found there was not money enough to take [everyone] over. One or two families must be left behind, and the fear was that if left, they would be killed. So, some of the brethren by the name of Higbee thought they would try and catch some fish, [and thinking that] perhaps the ferryman would take them, they put out their lines in the evening; it rained all night and most of the next day, [and] when they took in their lines they found two or three small fish, and a catfish that weighed 14 pounds. On opening it, what was their astonishment to find three bright silver half dollars, just the amount needed to pay for taking their team over the river. This was considered a miracle, and caused great rejoicing among us" (Mary Elizabeth Rollins Lightner, "Mary Elizabeth Rollins Lightner," *Utah Genealogical and Historical Magazine*, July 1926, 197).

- Why do you think this was such a meaningful experience for the Saints who were forced to flee from Jackson County?

To conclude, refer to the principle you wrote on the board earlier in the lesson: *Those who suffer persecution for Christ's name and endure in faith will partake of the Lord's glory.* Share your testimony of this principle, and encourage students to endure whatever persecution they may experience with faith in the Savior.

Invite students to prepare for the next class by reading chapters 18–19 of *Saints: Volume 1*. Encourage them to look for what the Lord instructed Church members in Ohio and other states to do to help the suffering Saints in Missouri.

“They Who Suffer Persecution for My Name” (D&C 101:35)

Parley P. Pratt wrote about the tribulations of the Saints who were expelled from Jackson County, Missouri:



“Companies of ruffians were ranging the county in every direction; bursting into houses without fear, . . . frightening women and children, and threatening to kill them if they did not flee immediately. . . .

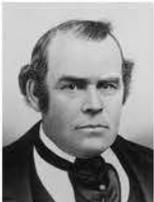
“ . . . Women and children fled in every direction. One party of about one hundred and fifty fled to the prairie, where they wandered for several days, mostly without food; and nothing but the open firmament [sky] for their shelter. Other parties fled towards the Missouri River. During the dispersion of women and children, parties were hunting the men, firing upon some, tying up and whipping others, and some they pursued several miles” (*Autobiography of Parley P. Pratt*, ed. Parley P. Pratt Jr. [1938], 101–2).

Lyman Wight, a Church leader in Missouri, later said of the Saints’ experience:



“I saw one hundred and ninety women and children driven thirty miles across the prairie, with three decrepit men only in their company, in the month of Nov[ember], the ground thinly crusted with sleet, and I could easily follow on their trail by the *blood that flowed from their lacerated feet* . . . on the stubble of the burnt prairie” (Lyman Wight, in “Trial of Joseph Smith,” *Times and Seasons*, July 15, 1843, 264).

Parley P. Pratt wrote about the Saints who waited to cross the Missouri River to flee from Jackson County into Clay County:



“The shore began to be lined on both sides of the ferry with men, women and children; goods, wagons, boxes, provisions, etc., while the ferry was constantly employed. . . . Hundreds of people were seen in every direction, some in tents and some in the open air around their fires, while the rain descended in torrents. Husbands were inquiring for their wives, wives for their husbands; parents for children, and children for parents. . . . The scene was indescribable, and, I am sure, would have melted the hearts of any people on the earth, except our blind oppressors, and a blind and ignorant community” (*Autobiography of Parley P. Pratt*, ed. Parley P. Pratt Jr. [1938], 102).

- If you had been among these Saints, what thoughts or feelings do you think you might have had?

LESSON 12

The Camp of Israel

Introduction and Timeline

On February 24, 1834, Joseph Smith received a revelation from the Lord commanding him to organize a group of volunteers to assist the suffering Saints in Missouri (see D&C 103). The more than 200 volunteers were known as the Camp of Israel (later Zion's Camp) and marched approximately 900 miles to help the Missouri Saints reclaim their lands. After the camp arrived in Missouri, the Lord revealed to Joseph Smith that the time for Zion's redemption had not yet come, and the camp disbanded (see D&C 105:9–11). About six months after returning to Kirtland, Joseph Smith organized the Quorum of the Twelve Apostles and the Quorum of the Seventy. Eight members of the Twelve and each member of the Seventy had marched with the Camp of Israel.

February 24, 1834

Joseph Smith received a revelation commanding him to organize the Camp of Israel (see D&C 103).

May–July 1834

Joseph Smith led the Camp of Israel on their march to Missouri.

June 22, 1834

The Lord revealed that Zion would not be redeemed at this time (see D&C 105), and the Camp of Israel began to disband.

August 1834

Joseph Smith returned to Kirtland, Ohio.

February 14, 1835

Joseph Smith organized the Quorum of the Twelve Apostles.

February 28–March 1, 1835

Joseph Smith organized the Quorum of the Seventy.

Student Readings

Saints: The Story of the Church of Jesus Christ in the Latter Days, Volume 1, The Standard of Truth, 1815–1846 (2018), chapters 18–19

Suggestions for Teaching

Improving as a teacher

As you desire to improve and consistently work to teach in a way that is pleasing to our Heavenly Father, He will inspire you in your preparation, strengthen your relationships with students, magnify your efforts, and bless you with His Spirit. He will help you see how you can progress as you strive to teach in a way that leads students to understand and rely on the teachings and Atonement of Jesus Christ.

The Lord commands Joseph Smith to organize the Camp of Israel

Before class, write the following question on the board: *What are some ways we might be invited to serve the Lord in circumstances that may be inconvenient or difficult?*

Ask students to share their responses to this question. Write their responses on the board.

Invite students to look for principles and doctrine in today's lesson that can help them when they are invited to serve the Lord in inconvenient or difficult circumstances.

Display the accompanying map of Missouri.



Remind students that in the fall of 1833, the Saints in Jackson County, Missouri, were violently driven from their lands and homes, and most found temporary refuge across the Missouri River in Clay County, Missouri.

Invite a student to read the following paragraph aloud:

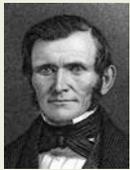
As Church leaders appealed to local and state officials for help, they were informed that the governor of Missouri, Daniel Dunklin, was willing to call out the state militia to escort the Saints back to their lands in Jackson County. However, the Saints would need to provide their own armed force to protect Church members once their land had been restored. On February 24, 1834, the Prophet Joseph Smith received the revelation recorded in Doctrine and Covenants 103, in which the Lord commanded him to organize a group of volunteers to march to the aid of the suffering Saints in Missouri. Shortly after receiving the revelation, Joseph Smith, Sidney Rigdon, Parley P. Pratt, and other Church leaders traveled throughout the branches of the Church to find recruits. These volunteers formed the Camp of Israel (later known as Zion's Camp) and intended to help the Missouri Saints reclaim their lands and prevent further attacks against them once the state militia had been discharged. (See *The Joseph Smith Papers, Documents, Volume 3: February 1833–March 1834*, ed. Gerrit J. Dirkmaat and others [2014], 458–59; *The Joseph Smith Papers, Documents, Volume 4: April 1834–September 1835*, ed. Matthew C. Godfrey and others [2016], xix–xxi.)

- What thoughts or feelings do you think you might have had if you were called to join the Camp of Israel? Why?

Ask students to locate chapter 18 of *Saints: Volume 1*. Invite a few students to take turns reading aloud from page 197, starting with the paragraph that begins “In April 1834 ...” and concluding with the paragraph on page 199 that begins “Once assembled ...” Ask the class to follow along, looking for reasons why joining the Camp of Israel was difficult for some of the Saints.

- In what ways did the call to go to Missouri test the faith of some Saints?

Invite a student to read aloud the following statement by President Wilford Woodruff (1807–98). Ask the class to listen for why President Woodruff accepted the invitation to join the Camp of Israel.

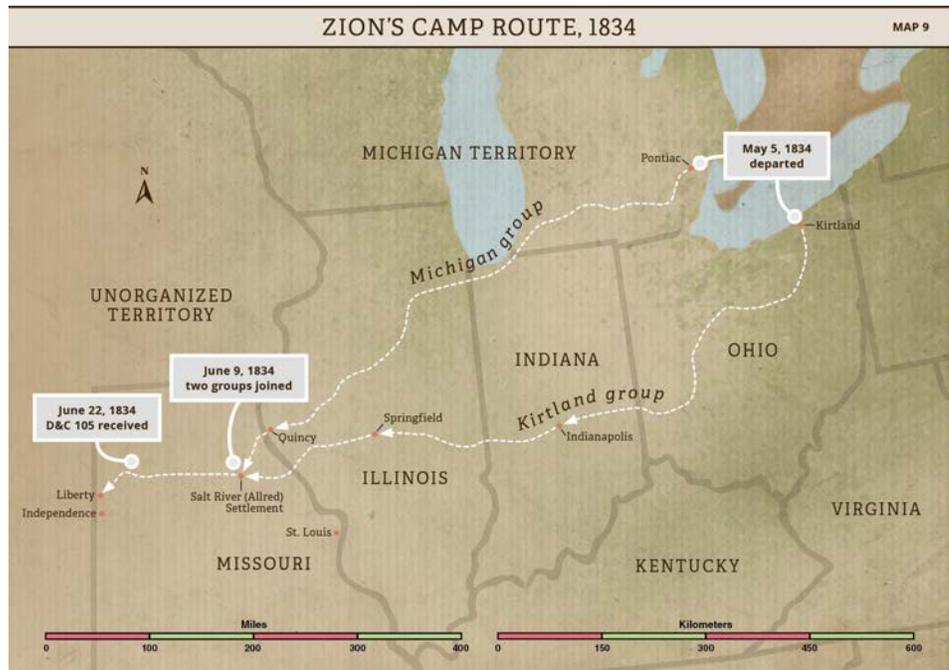


“I was called to take my life in my hands and go up to Missouri, and a little handful of us went up to redeem our brethren. We certainly had to go by faith. My neighbors called upon and pled with me not to go; said they—‘Do not go, if you do you will lose your life.’ I said to them—‘If I knew that I should have a ball [shot] through my heart the first step I took in the State of Missouri I would go.’ ... That is the way I felt in those days with regard to the work of God, and that is the way I feel today. I am after salvation and eternal life, and I do not want anything to stand between me and that which I am in pursuit of” (Wilford Woodruff, in *Journal of Discourses*, 17:246; spelling standardized).

- What principles can we learn from this statement by President Woodruff? (Students may identify several principles, including the following: **Obeying the Lord’s invitations to serve Him requires us to exercise faith in Him and helps us progress toward eternal life.** Write this principle on the board.)
- In what ways do these invitations to serve the Lord require us to exercise faith in Him?
- Why might it be helpful to view the Lord’s invitations to serve Him as opportunities for us to progress toward salvation and eternal life?

The Camp of Israel marches to Missouri

Display the accompanying map, “Zion’s Camp Route, 1834,” of the route taken by the Camp of Israel.



Explain that while Joseph Smith led a group of volunteers from Kirtland, Ohio, to Missouri, Hyrum Smith and Lyman Wight led another group from Michigan Territory and joined the Prophet's group on June 9, 1834. Altogether, the Camp of Israel consisted of more than 200 men, accompanied by approximately 12 women and 10 children. (See *The Joseph Smith Papers, Documents, Volume 4: April 1834–September 1835*, xx.)

Invite a student to read the following four paragraphs aloud:

Many members of Zion's Camp were eager to take part in the expedition and viewed the experience positively. However, they encountered many hardships as well. The group traveled over 900 miles on rough terrain. Most traveled on foot. They suffered from heat, humidity, rain, mud, broken equipment, sickness, sore and bloody feet, and food and water shortages. One participant, Nathan Baldwin, recalled:

"In crossing these large fields of the woods, we sometimes suffered for want of water; not being accustomed to such a country, we had not prepared for it. Sometimes we drank dew gathered from the grass by scooping a dish suddenly through the grass, which was laden with drops that would fall into the dish and, on being strained, was ready for use" (Nathan Bennett Baldwin, *Account of Zion's Camp, 1832*, 11–12, Church History Library, Salt Lake City; spelling and punctuation standardized).

George A. Smith, who was 16 years old when he marched with the Camp of Israel, later recorded:



“We suffered much from thirst and were compelled to drink water from Sloughs [swamps] which were filled with living creatures—here I learned to strain Wiggers [possibly mosquito larvae] with my teeth” (Memoirs of George A. Smith, circa 1860–1882, 19–20, Church History Library, Salt Lake City; spelling standardized).

- How might you have responded to these conditions if you had been part of the Camp of Israel?

Invite a student to read aloud the following account by George A. Smith. Ask the class to listen for how some camp members reacted to the circumstances of the march.



“The Prophet Joseph took a full share of the fatigues of the entire journey. In addition to the care of providing for the Camp and presiding over it, he walked most of the time and had a full proportion of blistered, bloody, and sore feet, which was the natural result of walking from 25 to 40 miles a day in a hot season of the year. But during the entire trip he never uttered a murmur or complaint, while most of the men in the Camp complained to him of sore toes, blistered feet, long drives, scanty supply of provisions, poor quality of bread, bad corn dodger [corn bread], frowsy [spoiled] butter, strong honey, maggoty bacon and cheese, etc. Even a dog could not bark at some men without their murmuring at Joseph. If they had to camp with bad water, it would nearly cause rebellion. Yet we were the Camp of Zion, and many of us were prayerless, thoughtless, careless, heedless, foolish, or devilish, and yet we did not know it. Joseph had to bear with us and tutor us like children. There were many, however, in the Camp who never murmured and who were always ready and willing to do as our leader desired” (George A. Smith, in *Teachings of Presidents of the Church: Joseph Smith* [2007], 287–88).

- Why do you think members of the camp responded so differently to the same circumstances?

Explain that in addition to experiencing hardships on the journey, many members of the Camp of Israel also acknowledged that the Lord’s angels and His presence were with them, fulfilling a promise He gave in the revelation that initiated the expedition (see D&C 103:20; *Teachings: Joseph Smith*, 288–89).

Invite a student to read aloud the following statement by President Wilford Woodruff:



“Notwithstanding our enemies were continually breathing threats of violence, we did not fear, neither did we hesitate to prosecute our journey, for God was with us, and His angels went before us, and the faith of our little band was unwavering. We know that angels were our companions, for we saw them” (Wilford Woodruff, in *Teachings of Presidents of the Church: Joseph Smith* [2007], 288–89).

- Based on your reading of chapter 18 of *Saints: Volume 1*, what discouraging news did Parley P. Pratt and Orson Hyde deliver to the Camp of Israel after they arrived in Missouri? (They informed the Camp of Israel that Governor Daniel Dunklin would not call out the state militia to help the Saints return to their lands.)
- What did the Camp of Israel decide to do after hearing this news? (They decided to continue on their journey with the hope of helping “the exiled Saints in Clay County ... negotiate a compromise with the people of Jackson County” [*Saints: Volume 1*, 203].)

Display the accompanying image, and explain that it is a picture of the Fishing River in Missouri.



Ask students to locate chapter 18 of *Saints: Volume 1*. Invite a few students to take turns reading aloud from page 203, starting with the paragraph that begins “The Camp of Israel cut across ...” and concluding with the paragraph on page 204 that begins “The rivers remained swollen ...” Ask the class to follow along, looking for evidence that God was watching over the Camp of Israel.



Instead of reading about the miracle at Fishing River from *Saints: Volume 1*, consider showing the video “Zion’s Camp” (18:43) from time code 8:01 to 13:04. This video is available on LDS.org.

- In what ways did God protect and bless the Camp of Israel?
- What truths can we learn from the experiences of members of the Camp of Israel? (Students may identify several truths, such as the following: **As we place our faith in God, He can deliver us from difficult and uncertain situations. If we are faithful, we may see the Lord’s blessings during our trials.**)

The Camp of Israel disbands

Explain that three days after the storm, on June 22, 1834, the Lord revealed to Joseph Smith that the “elders should wait for a little season for the redemption of Zion” (D&C 105:9), indicating that the Camp of Israel should not continue with its intended mission of helping the Saints reclaim their lands in Jackson County. This revelation came after Governor Dunklin refused to provide militia support for the Saints and it became clear that there would be battle and bloodshed if the Saints attempted to enter Jackson County. Soon after the revelation, the Camp of Israel began to disband.

Invite a student to read Doctrine and Covenants 105:9–13, 18–19 aloud. Ask the class to follow along, looking for what the Lord said about the faithful members of the Camp of Israel. Ask a few students to report what they found.

- How might verse 19 have helped members of the Camp of Israel understand the Lord’s purposes for the expedition?

Explain that after hearing the revelation, many camp members accepted it as the word of the Lord, but some became angry that they had not had the chance to fight. Heber C. Kimball (1801–68), a member of the Camp of Israel who later served in the Quorum of the Twelve Apostles and the First Presidency, recorded that before the members of the camp had entered Missouri, the Prophet Joseph Smith had warned them “that there would be a scourge come upon the camp in consequence of the fractious and unruly spirits that appeared among them, and they would die like sheep with the rot; still if they would repent and humble themselves before the Lord, the scourge in a great measure might be turned away” (in Orson F. Whitney, *Life of Heber C. Kimball* [1888], 61–62).

Two days after the revelation recorded in Doctrine and Covenants 105 was received, the camp experienced an outbreak of cholera. As a result, 68 people, including the Prophet Joseph Smith, suffered from the sickness, and 13 members of the camp and two other Latter-day Saints who were living in Clay County died (see Whitney, *Life of Heber C. Kimball*, 76; *The Joseph Smith Papers, Documents, Volume 4: April 1834–September 1835*, 72, note 334). After the surviving camp members recovered, most returned to their homes by August 1834.

Invite a student to read the following statement by Elder David A. Bednar of the Quorum of the Twelve Apostles.



“Because of the failure to reestablish the Saints on their lands in Jackson County, Zion’s Camp was considered by some an unsuccessful and unprofitable endeavor. A brother in Kirtland—one who lacked the faith to volunteer to go with the camp—met Brigham Young on his return from Missouri and asked, ‘Well, what did you gain on this useless journey to Missouri with Joseph Smith?’ ‘All we went for,’ promptly replied Brigham Young. ‘I would not exchange the experience I gained in that expedition for all the wealth of Geauga County,’ the county in which Kirtland was then located [Brigham Young, in B. H. Roberts, *A Comprehensive History of the Church*, 1:370–71]” (David A. Bednar, “On the Lord’s Side: Lessons from Zion’s Camp,” *Ensign*, July 2017, 29).

- What might Brigham Young have meant when he replied that the camp had gained “all we went for”? (They had accomplished what the Lord desired for them to accomplish.)

Invite a student to read the following statement by President Wilford Woodruff aloud. Ask the class to listen for what he said about his experience with the Camp of Israel.



“We gained an experience that we never could have gained in any other way. We had the privilege of beholding the face of the Prophet, and we had the privilege of traveling a thousand miles with him, and seeing the workings of the Spirit of God with him, and the revelations of Jesus Christ unto him and the fulfillment of those revelations” (Wilford Woodruff, in *Teachings of Presidents of the Church: Joseph Smith* [2007], 283).

Explain that on February 14, 1835, several months after camp members returned to Ohio, the Prophet Joseph Smith organized the Quorum of the Twelve Apostles. Two weeks later, he organized the Quorum of the Seventy. You might want to ask students if they can recall the names of those who were called to serve in the Quorum of the Twelve Apostles (see *Saints: Volume 1*, 215–16).

Invite a student to read the following statement by Elder David A. Bednar. Ask the class to follow along, looking for the role that marching in the Camp of Israel played in preparing the newly called Church leaders for their service.



“Interestingly, eight of the brethren called into the Quorum of the Twelve Apostles in 1835, as well as all of the Seventies called at that same time, were veterans of Zion’s Camp. At a meeting following the call of the Seventies, the Prophet Joseph Smith declared:

“Brethren, some of you are angry with me, because you did not fight in Missouri; but let me tell you, God did not want you to fight. He could not organize his kingdom with twelve men to open the gospel door to the nations of the earth, and with seventy men under their direction to follow in their tracks, unless he took them from a body of men who had offered their lives, and who had made as great a sacrifice as did Abraham’ [Joseph Smith, in Joseph Young Sr., *History of the Organization of the Seventies* (1878), 14; see also *History of the Church*, 2:182]. ...

“The experiences gained by the volunteers in the army of the Lord also were a preparation for larger, future migrations of Church members. More than 20 of the Zion’s Camp participants became captains and lieutenants in two great exoduses—the first but four years in the future, involving the removal of 8,000 to 10,000 people from Missouri to Illinois; and the second, 12 years in the future, the great western movement of approximately 15,000 Latter-day Saints from Illinois to the Salt Lake and other Rocky Mountain valleys. As a preparatory training, Zion’s Camp was of immense value to the Church” (David A. Bednar, “On the Lord’s Side: Lessons from Zion’s Camp,” *Ensign*, July 2017, 30).

- What principle can we learn from the march of Zion’s Camp about how the Lord prepares us to accomplish His work? (Students should identify a principle similar to the following: **The Lord gives us experiences that help prepare us to accomplish His work.**)
- Why do you think it is important for us to understand this principle?
- How have you seen the Lord prepare you or someone you know to accomplish His work?

Review the truths that have been discussed in this lesson. Invite the students to write in their study journals something they will commit to do because of what they have learned or felt in class. Consider inviting a few students to share their response with the class.

Invite students to prepare for the next class by reading chapters 20–21 of *Saints: Volume 1*.

LESSON 13

The Kirtland Temple

Introduction and Timeline

In December 1830, the Lord commanded the Saints to gather to Ohio (see D&C 37), and He later promised that there they would be “endowed with power from on high” (D&C 38:32). In December 1832, the Lord commanded the Saints to build “a house of God”—a temple—in Kirtland (D&C 88:119). By June 1833 they had made little progress and were rebuked by the Lord (see D&C 95:1–3). After being rebuked, the Saints immediately began working on the temple, which required great effort and sacrifices. On January 21, 1836, the Prophet Joseph Smith received a vision of the celestial kingdom in the nearly completed temple. The Prophet dedicated the temple on March 27 (see D&C 109), and on April 3, the Lord appeared in the temple and accepted it as His house (see D&C 110:7). Moses, Elias, and Elijah also appeared and committed priesthood keys to Joseph Smith and Oliver Cowdery.

December 1832

The Lord commanded the Saints to build a temple (see D&C 88:119).

Early June, 1833

The Saints had begun construction on the Kirtland Temple.

January 21, 1836

Joseph Smith received a vision of the celestial kingdom (see D&C 137).

March 27, 1836

Joseph Smith dedicated the Kirtland Temple.

April 3, 1836

Jesus Christ accepted the Kirtland Temple, and Moses, Elias, and Elijah committed priesthood keys to Joseph Smith and Oliver Cowdery.

Student Readings

Saints: The Story of the Church of Jesus Christ in the Latter Days, Volume 1, The Standard of Truth, 1815–1846 (2018), chapters 20–21

Suggestions for Teaching

Prepare each lesson with your students in mind

As you prepare to teach, consider what outcomes you hope will occur in your students’ lives as a result of the lesson. President Thomas S. Monson (1927–2018) reminded Church members: “The goal of gospel teaching ... is not to ‘pour information’ into the minds of class members. ... The aim is to inspire the individual to think about, feel about, and then do something about living gospel principles” (in Conference Report, Oct. 1970, 107).

The Saints in Kirtland respond to the commandment to build a house of God

Show the accompanying image, and explain that it is a picture of the Kirtland Temple. Explain that the Lord commanded the Saints to build the Kirtland Temple in the revelation recorded in Doctrine and Covenants 88:1–126, which the Prophet Joseph Smith received in December 1832.



Invite a student to read Doctrine and Covenants 88:119 aloud. Ask the class to listen for how the Lord described the “house,” or temple, that He commanded them to build.

- What stands out to you in this description of the “house” the Saints were commanded to build?

Explain that in June 1833—six months after the Saints in Ohio were commanded to build a house of God—they had made little progress toward building the temple.

Invite a student to read Doctrine and Covenants 95:3, 8, 11–14 aloud. Ask the class to follow along, looking for what the Lord said about their effort.

- In verse 3, what did the Lord say about the Saints’ lack of progress in building the temple?
- What principle can we identify from verse 11 based on the Lord’s promise to His Saints? (After students respond, write the following principle on the board: **As we keep the commandments, we will have power to accomplish the Lord’s will.**)
- In verses 13–14, what did the Lord promise to do that would help the Saints build the temple?

Invite a student to read the following two paragraphs aloud. Ask the class to listen for how the Lord fulfilled His promise.

“A few days [after the revelation recorded in Doctrine and Covenants 95 was received], the Lord fulfilled His promise, giving Joseph Smith and his counselors in the First Presidency a remarkable vision in which they saw detailed plans for the temple. Frederick G. Williams, the Second Counselor in the First Presidency, later recalled: ‘Joseph [Smith] received the word of the Lord for him to take his two counselors, [Frederick G.] Williams and [Sidney] Rigdon, and come before the Lord, and He would show them the plan or model of the house to be built. We went upon our knees, called on the Lord, and the building appeared within viewing distance, I being the first to discover it. Then all of us viewed it together. After we had taken a good look at the exterior, the building seemed to come right over us’ [Frederick G. Williams, quoted by Truman O. Angell, in Truman Osborn Angell, *Autobiography 1884*, 14–15, Church Archives, The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah]” (*Teachings of Presidents of the Church: Joseph Smith* [2007], 271).

“One fundamental question settled by this vision was the matter of what materials to use in building the house. Lucy Mack Smith remembered a council meeting in which it was decided that a frame building would be too expensive; a log house was proposed instead. Joseph Smith reminded them ‘that they were not making a house for themselves or any other man but a house for God.’ He said, ‘And shall we, brethren, build a house for Our God of logs? No, brethren, I have a better plan than that. I have the plan of the house of the Lord given by himself.’ Lucy remembered Joseph saying that this plan would show them ‘the difference between our calculations and his Ideas.’ The brethren were ‘delighted’ when Joseph described the full plan, which envisioned a stone structure. [Lucy Mack Smith, “Lucy Mack Smith, History, 1844–1845,” book 14, page 1, josephsmithpapers.org; punctuation standardized.]” (Lisa Olsen Tait and Brent Rogers, “A House for Our God,” in *Revelations in Context*, ed. Matthew McBride and James Goldberg [2016], 167, or history.lds.org).

- According to these accounts, how did the Lord fulfill His promise to help the Saints accomplish His will?

Display the accompanying image of the construction of the Kirtland Temple. Explain that “in the summer of 1833, there were only 150 members of the Church living in the [Kirtland] area,” and they faced many obstacles as they strived to build the temple (Lisa Olsen Tait and Brent Rogers, “A House for Our God,” 169).



Divide the class into small groups of two or three students. Give each of the groups one of the accompanying handouts about the difficulties that the Saints faced in building the temple and some ways that they overcame those difficulties. Ask the groups to read their handout together and discuss their responses to the question on the handout.

Handout 1: Facing “Poverty and Distress”

President Heber C. Kimball (1801–68) of the First Presidency, who was then serving as a member of the Quorum of the Twelve Apostles, wrote about his return to Kirtland following his mission to the eastern United States:



“When I got to Kirtland the brethren were engaged in building the house of the Lord. . . . The church was in a state of poverty and distress, in consequence of which it appeared almost impossible that the commandment [to build the temple] could be fulfilled” (“Extract from the Journal of Elder Heber C. Kimball,” *Times and Seasons*, Jan. 15, 1845, 771).

In January 1835, Church member John Tanner arrived in Kirtland from New York. He came because of a prompting he received:

"He received an impression by dream or vision of the night, that he was needed and must go immediately to the Church in the West. ..."

"On his arrival in Kirtland, he learned that at the time he received the impression that he must move immediately to the Church, the Prophet Joseph and some of the brethren had met in prayer-meeting and asked the Lord to send them a brother or some brethren with means to assist them to lift the mortgage on the farm upon which the temple was being built.

"The day after his arrival in Kirtland, ... [he was] informed that the mortgage of the before mentioned farm was about to be foreclosed. Whereupon he loaned the prophet two thousand dollars and took his note on interest, with which amount the farm was redeemed" ("Sketch of an Elder's Life," *Scraps of Biography* (1883), 12; see also *Our Heritage: A Brief History of The Church of Jesus Christ of Latter-day Saints* [1996], 34).

- In what ways does this account illustrate the principle taught in Doctrine and Covenants 95:11?

Handout 2: "Men, Women, and Even Children, Worked with Their Might"



"The spring and summer of 1834 were difficult seasons for construction on the temple because most of the men in the community went with Joseph Smith to Missouri in the Camp of Israel [Zion's Camp], hoping to aid the Saints who had been driven by mob violence from their homes. With the men gone, women carried on the labor. Some did masonry, others drove cattle and hauled rock, and still others sewed, spun, and knit to make clothing for workers" (Lisa Olsen Tait and Brent Rogers, "A House for Our God," in *Revelations in Context*, ed. Matthew McBride and James Goldberg [2016], 170, or history.lds.org).

Sister Eliza R. Snow (1804–87), who later served as General President of the Relief Society, lived in Kirtland while the temple was being built and described the Saints' faith and sacrifices:



"The Saints were few in number, and most of them very poor; and, had it not been for the assurance that God had spoken, and had commanded that a house should be built to his name, ... an attempt towards building that Temple, under the then existing circumstances, would have been, by all concerned, pronounced preposterous. ...

"With very little capital except brain, bone and sinew, combined with unwavering trust in God, men, women, and even children, worked with their might[,] ... all living abstemiously [sparingly] as possible, so that every cent might be [used for] the grand object" (Eliza R. Snow, in *Eliza R. Snow: An Immortal* [1957], 54, 57).

- In what ways does this account illustrate the principle taught in Doctrine and Covenants 95:11?

After sufficient time, ask a student from a group that studied handout 1 and a student from a group that studied handout 2 to summarize the information on their handouts for the class. Invite them to explain how the Saints overcame difficulties they faced as they obeyed the commandment to build the temple. Then ask the class:

- When have you received power to accomplish the Lord's will while keeping His commandments?

Joseph Smith dedicates the Kirtland Temple unto the Lord

Explain that by January 1836, the Prophet Joseph Smith and others began using the completed portions of the temple.

Ask students to locate chapter 21 of *Saints: Volume 1*. Invite a few students to take turns reading aloud from page 233, starting with the paragraph that begins "On the afternoon of January 21 ..." and concluding with the paragraph on page 235 that begins "Filled with the Spirit ..." Ask the class to look for what the Lord revealed to the Prophet in the temple.

- How do these revelations concerning little children and those who died without a knowledge of the gospel help us better understand Heavenly Father's justice, mercy, and love?

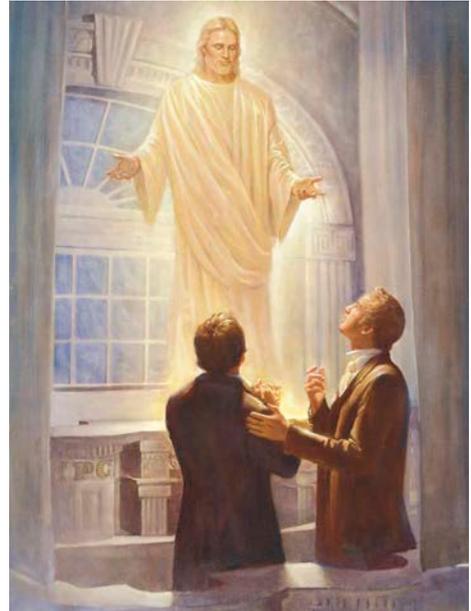
Explain that on March 27, 1836, the Saints gathered to the Kirtland Temple for its dedication. The Lord had revealed a dedicatory prayer to Joseph Smith, Oliver Cowdery, and others the day before, and they had it printed for the dedication (see D&C 109, section heading).

Invite a student to read Doctrine and Covenants 109:22 aloud. Ask the class to listen for what the Prophet Joseph Smith prayed for in the dedicatory prayer.

- Based on verse 22, what blessings can we receive as we worship the Lord in the temple? (After students respond, write the following principle on the board: **As we worship the Lord in the temple, we can be armed with His power, take His name upon us, receive His glory, and have angels watch over us.**)

- Based on your reading of chapter 21 of *Saints: Volume 1*, what were some of the spiritual manifestations the Saints experienced before, during, and after the Kirtland Temple dedication? (If necessary, explain that many felt a great outpouring of the Spirit, some saw a bright cloud and a pillar of fire over the temple, some saw the Savior, and some saw angels.)

Display the accompanying image. Explain that on Sunday, April 3, 1836—one week after the dedication of the Kirtland Temple—the Savior appeared to the Prophet Joseph Smith and Oliver Cowdery in the temple and accepted it as His house (see D&C 110:1–8).



Invite a student to read aloud the following statement by President James E. Faust (1920–2007) of the First Presidency. Ask the class to listen for who else appeared to Joseph Smith and Oliver Cowdery on that occasion.



“Moses appeared and gave the Prophet Joseph Smith and Oliver Cowdery the keys of the gathering of Israel. After this, Elias appeared and committed the gospel of Abraham, that in ‘our seed all generations after us should be blessed’ [D&C 110:12]. After this, Elijah the prophet appeared and gave to them the keys of this dispensation, including the sealing power, to bind in heaven that which is bound on earth within the temples [see D&C 110:13–16]. Thus, prophets of previous gospel dispensations presented their keys to the Prophet Joseph Smith in this, the ‘dispensation of the fulness of times’ spoken of by the Apostle Paul to the Ephesians [Ephesians 1:10]” (James E. Faust, “The Restoration of All Things,” *Ensign or Liahona*, May 2006, 62).

- In what ways are we blessed today by the priesthood keys committed to Joseph Smith and Oliver Cowdery in the Kirtland Temple? (For example, students may mention that the sealing power restored by Elijah binds or seals righteous spouses and family members to one another for eternity.)

Refer to the principle on the board: “As we worship the Lord in the temple, we can be armed with His power, take His name upon us, receive His glory, and have angels watch over us.” Invite a student to read aloud the following statement by Elder Joseph B. Wirthlin (1917–2008) of the Quorum of the Twelve Apostles. Ask the class to listen for what kind of power we can receive as we worship the Lord in the temple.



“In the house of the Lord, faithful Church members can be endowed ‘with power from on high’ [D&C 95:8], power that will enable us to resist temptation, honor covenants, obey the Lord’s commandments, and bear fervent, fearless testimony of the gospel to family, friends, and neighbors” (Joseph B. Wirthlin, “Cultivating Divine Attributes,” *Ensign*, Nov. 1998, 27).

Invite students to ponder how they have been blessed with power as they have worshipped in the temple. Invite a few students to share their thoughts with the class. (Remind them not to share anything too personal or sacred.) You may also want to share an experience and your testimony.

Encourage students to worship the Lord in the temple as often as their circumstances allow so that they can be armed with His power.

Invite students to prepare for the next class by reading chapters 22–23 of *Saints: Volume 1*.

Handout 1: Facing “Poverty and Distress”

President Heber C. Kimball (1801–68) of the First Presidency, who was then serving as a member of the Quorum of the Twelve Apostles, wrote about his return to Kirtland following his mission to the eastern United States:



“When I got to Kirtland the brethren were engaged in building the house of the Lord. . . . The church was in a state of poverty and distress, in consequence of which it appeared almost impossible that the commandment [to build the temple] could be fulfilled” (“Extract from the Journal of Elder Heber C. Kimball,” *Times and Seasons*, Jan. 15, 1845, 771).

In January 1835, Church member John Tanner arrived in Kirtland from New York. He came because of a prompting he received:

“He received an impression by dream or vision of the night, that he was needed and must go immediately to the Church in the West. . . .

“On his arrival in Kirtland, he learned that at the time he received the impression that he must move immediately to the Church, the Prophet Joseph and some of the brethren had met in prayer-meeting and asked the Lord to send them a brother or some brethren with means to assist them to lift the mortgage on the farm upon which the temple was being built.

“The day after his arrival in Kirtland, . . . [he was] informed that the mortgage of the before mentioned farm was about to be foreclosed. Whereupon he loaned the prophet two thousand dollars and took his note on interest, with which amount the farm was redeemed” (“Sketch of an Elder’s Life,” *Scraps of Biography* (1883), 12; see also *Our Heritage: A Brief History of The Church of Jesus Christ of Latter-day Saints* [1996], 34).

- In what ways does this account illustrate the principle taught in Doctrine and Covenants 95:11?



Handout 2: “Men, Women, and Even Children, Worked with Their Might”



“The spring and summer of 1834 were difficult seasons for construction on the temple because most of the men in the community went with Joseph Smith to Missouri in the Camp of Israel [Zion’s Camp], hoping to aid the Saints who had been driven by mob violence from their homes. With the men gone, women carried on the labor. Some did masonry, others drove cattle and hauled rock, and still others sewed, spun, and knit to make clothing for workers” (Lisa Olsen Tait and Brent Rogers, “A House for Our God,” in *Revelations in Context*, ed. Matthew McBride and James Goldberg [2016], 170, or history.lds.org).

Sister Eliza R. Snow (1804–87), who later served as General President of the Relief Society, lived in Kirtland while the temple was being built and described the Saints’ faith and sacrifices:



“The Saints were few in number, and most of them very poor; and, had it not been for the assurance that God had spoken, and had commanded that a house should be built to his name, . . . an attempt towards building that Temple, under the then existing circumstances, would have been, by all concerned, pronounced preposterous. . . .

“With very little capital except brain, bone and sinew, combined with unwavering trust in God, men, women, and even children, worked with their might[,] . . . all living abstemiously [sparingly] as possible, so that every cent might be [used for] the grand object” (Eliza R. Snow, in *Eliza R. Snow: An Immortal* [1957], 54, 57).

- In what ways does this account illustrate the principle taught in Doctrine and Covenants 95:11?

LESSON 14

Apostasy in Kirtland

Introduction and Timeline

By mid-1836, Church leaders in Kirtland, Ohio, faced looming debt as a result of the construction of the Kirtland Temple, the purchase of land for newly arriving Saints, and financial setbacks in establishing Zion in Missouri. Church leaders established the Kirtland Safety Society, an institution similar to a bank, in anticipation that it would become a source of much-needed revenue. However, it did not succeed. Less than a year after opening, the Kirtland Safety Society closed, in large part because of opposition from some non-Mormon citizens as well as a difficult economic climate related to a nationwide financial panic. Beginning in late 1836, a spirit of apostasy and faultfinding grew in the Church, and in 1837 it continued to spread among many of the Saints, including some Church leaders. Though most Church members responded with faith during this difficult period, others openly opposed Joseph Smith—and some even called him a fallen prophet.

Early January 1837

The Kirtland Safety Society opened for business.

May 1837

Widespread financial panic in the United States intensified, causing many banks and businesses to collapse.

Summer 1837

Joseph Smith resigned from his position as treasurer of the Kirtland Safety Society.

Late summer 1837

The Kirtland Safety Society closed.

December 1837

Many dissenters in Ohio, including some Church leaders, were excommunicated.

January 12, 1838

Directed by revelation, Joseph Smith and Sidney Rigdon departed Kirtland and moved to Missouri.

Student Readings

Saints: The Story of the Church of Jesus Christ in the Latter Days, Volume 1, The Standard of Truth, 1815–1846 (2018), chapters 22–23

Note: Although the student readings for this lesson are chapters 22–23 of *Saints: Volume 1*, this lesson includes information from chapters 24–25 of *Saints: Volume 1*.

Suggestions for Teaching

Establish relevance and purpose

Beginning a lesson with a relevant question, situation, or problem can prompt students to search the course material for gospel principles and doctrine that give them guidance and direction.

After the Saints in Kirtland, Ohio, experience a season of prosperity, they are warned of their sins

Display the following statement by President Brigham Young (1801–77), and explain that he described the condition of the Church in Kirtland, Ohio, in 1837:



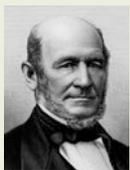
“The knees of many of the strongest men in the Church faltered” (Brigham Young, in *Teachings of Presidents of the Church: Joseph Smith* [2007], 317).

- Based on your reading of chapters 22–23 of *Saints: Volume 1*, what may have led Brigham Young to make this statement?
- What are some reasons a Church member today might waver in his or her faith and testimony?

Invite students to look for principles during today’s lesson that can help us remain faithful to the Lord and His Church in difficult times.

Explain that in the months after the dedication of the Kirtland Temple in the spring of 1836, Kirtland continued to grow rapidly as converts gathered to be with the main body of Saints. Farms were purchased and new homes and businesses were constructed. During the summer of 1836, members of the Quorum of the Twelve Apostles served missions in the northeastern United States and in Canada.

Invite a student to read aloud the following account by President Heber C. Kimball (1801–68) of the First Presidency. Heber C. Kimball was a member of the Quorum of the Twelve Apostles when he returned to Kirtland from his mission in October 1836:



“We were very much grieved ... on our arrival in Kirtland, to see the spirit of speculation [a willingness to participate in business ventures with unusual risk] that was prevailing in the Church. Trade and traffic seemed to engross the time and attention of the Saints. ... Some men, who, when I left, could hardly get food to eat, I found on my return to be men of supposed great wealth; in fact everything in the place seemed to be moving in great prosperity, and all seemed determined to become rich” (Heber C. Kimball, in Orson F. Whitney, *The Life of Heber C. Kimball* [1888], 111).

- Why do you think Heber C. Kimball was “grieved” when he returned to Kirtland?

Invite a student to read aloud the following statement by Sister Eliza R. Snow (1804–87), who later served as General President of the Relief Society. Eliza described what she observed happening during this same period of time in Kirtland, Ohio:



"Many who had been humble and faithful to the performance of every duty—ready to go and come at every call of the Priesthood—were getting haughty in their spirits, and lifted up in the pride of their hearts. As the Saints drank in the love and spirit of the world, the Spirit of the Lord withdrew from their hearts" (Eliza R. Snow, in *Teachings of Presidents of the Church: Joseph Smith* [2007], 317; see also Eliza R. Snow Smith, *Biography and Family Record of Lorenzo Snow* [1884], 20).

- What were some of the Saints in Kirtland doing that led them to lose the Spirit of the Lord?

Explain that Wilford Woodruff kept notes and recollections of what occurred during Church meetings held in late 1836 and early 1837.

Display the following accounts by President Wilford Woodruff (1807–98) from his personal records of Church meetings. Divide students into pairs, and ask them to read the accounts together. Ask students to look for messages that were repeated in these meetings.



December 11, 1836: "I went up to the house of God to worship and oh, what a meeting. May it be printed upon my heart as a memorial forever. For on this day the God of Israel sharply reproved this stake of Zion [in Kirtland] through the prophets and apostles for all our sins and backslidings and also a timely warning that we may escape the Judgments of God that otherwise will fall upon us" (*Wilford Woodruff's Journal*, ed. Scott G. Kenney [1983], 1:111; spelling and capitalization standardized).

January 10, 1837: "I met in the House of the Lord with the Quorum of the Seventies. ... We had a spiritual meeting. Elder Brigham Young, one of the Twelve, gave us an interesting exhortation and warned us not to murmur against Moses (or) Joseph or the heads of the Church" (*Wilford Woodruff's Journal*, 1:121; spelling, capitalization, and punctuation standardized).

February 19, 1837: "Joseph returned to Kirtland, and this morning arose in the stand. ... When he arose he said, 'I am still the President, Prophet, Seer, Revelator and Leader of the church of Jesus Christ.['] ... He reproved the people sharply for their sins, darkness and unbelief; the power of God rested upon him, and bore testimony that his sayings were true" ("History of Wilford Woodruff (from His Own Pen)," *Deseret News*, July 14, 1858, 85).

April 9, 1837: "[President] Smith spoke in the afternoon, and said in the name of the Lord that the judgments of God would rest upon those men who had professed to be his friends ... but had turned traitors to him, and the interests of the kingdom of God, and had given power into the hands of our enemies against us" ("History of Wilford Woodruff," 86).

After sufficient time, ask:

- What messages were repeated in these meetings?
- Based on what Wilford Woodruff observed, what principles can we learn about the role of living prophets and apostles? (Students may identify one or more of the following principles: **The Lord warns us of danger through prophets and apostles. When we heed the warnings given by the Lord's prophets and apostles, we will escape God's judgments.**)

Display the following statement by President Henry B. Eyring of the First Presidency, and ask a student to read it aloud:



“Because the Lord is kind, He calls servants to warn people of danger. That call to warn is made harder and more important by the fact that the warnings of most worth are about dangers that people don’t yet think are real” (Henry B. Eyring, “A Voice of Warning,” *Ensign*, Nov. 1998, 32).

- What are some warnings given by the Lord’s servants in our day?

The Kirtland Safety Society closes



Display the accompanying image, and explain that it is an example of currency from the Kirtland Safety Society.

Invite a student to read the following paragraph aloud:

In Kirtland, Joseph Smith and other Church leaders established a company called the Kirtland Safety Society, an institution similar to a bank, in hopes that it would help newly arriving members purchase land for homes and help generate revenue to pay the Church’s debts, including debt incurred from building the Kirtland Temple. However, the Kirtland Safety Society collapsed less than a year after it opened because of opposition from some non-Mormon citizens as well as economic difficulties related to a nationwide financial panic. Many investors lost their money, with Joseph Smith sustaining the greatest losses. Even though the Kirtland Safety Society was not funded by the Church, some Saints considered it a Church bank and blamed Joseph Smith for their financial problems.

Explain that a spirit of criticism led some of the Saints to oppose the Lord’s prophet. Invite students to locate chapter 24 of *Saints: Volume 1*. Ask a student to read aloud from page 279, starting with the paragraph that begins “By the end of June ...” and concluding with the paragraph on page 280 that begins “Parley’s words pained Mary ...”

Explain that Elder Parley P. Pratt had recently returned from a mission to Canada, where he taught and baptized John Taylor and his wife, Leonora. While John Taylor was visiting Kirtland, Parley approached John and expressed doubts concerning the Prophet Joseph Smith.

Divide students into small groups, and give them copies of the accompanying handout, “John Taylor’s Response to Parley P. Pratt.” Ask each group to read John Taylor’s response to Parley Pratt and discuss their answers to the questions on the handout.

John Taylor’s Response to Parley P. Pratt

Read the following response by John Taylor, then a recent convert, to Parley P. Pratt, who had taught and baptized John a year earlier but was now speaking out against the Prophet Joseph Smith:



“I am surprised to hear you speak so, Brother Parley. Before you left Canada you bore a strong testimony to Joseph Smith being a Prophet of God, and to the truth of the work he has inaugurated; and you said you knew these things by revelation, and the gift of the Holy Ghost. You gave to me a strict charge to the effect that though you or an angel from heaven was to declare anything else I was not to believe it. Now Brother Parley, it is not man that I am following, but the Lord. The principles you taught me led me to Him, and I now have the same testimony that you then rejoiced in. If the work was true six months ago, it is true today; if Joseph Smith was then a prophet, he is now a prophet” (*Teachings of Presidents of the Church: John Taylor* [2001], 77).

- Why was John Taylor’s testimony of the restored gospel unaffected when Parley P. Pratt shared his doubts about the Prophet Joseph Smith?
- What principles can we learn from John Taylor’s reply that would help those who may struggle with questions, doubts, or concerns?

After sufficient time, invite a few students to share the principles they identified. It may be helpful to summarize their responses by writing the following principle on the board: **Relying on the spiritual witnesses that we have already received can help us during moments of difficulty or doubt.**

Display the following statement by Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles, and ask a student to read it aloud:



“In moments of fear or doubt or troubling times, hold the ground you have already won, even if that ground is limited. . . . When those moments come and issues surface, the resolution of which is not immediately forthcoming, *hold fast to what you already know and stand strong until additional knowledge comes*” (Jeffrey R. Holland, “Lord, I Believe,” *Ensign* or *Liahona*, May 2013, 93–94).

- What can we do to remember past spiritual witnesses when we face difficult circumstances?

Ask students to think of an experience when their testimony provided courage and strength during a troubling time. Invite them to take a moment to write about that experience in their study journals. Students could also record what they will do to remember and rely upon their testimony when they experience difficulties in the future. You may want to invite a few students to share what they wrote with the class, if they feel comfortable doing so.

Apostasy in Kirtland intensifies

Display the accompanying image of the interior of the Kirtland Temple.



Explain that in 1837, the spirit of dissension and apostasy spread among many of the Saints, including the Three Witnesses of the Book of Mormon and members of the Quorum of the Twelve Apostles.

Invite students to locate chapter 25 of *Saints: Volume 1*. Ask a student to read aloud from page 288, starting with the paragraph that begins “Joseph traveled that same summer ...” and concluding with the paragraph on pages 288–289 that begins “The temple erupted in chaos ...”

- How does this event compare with the Church meetings that took place in conjunction with the temple dedication just one year earlier, in the spring of 1836?
- How does this event show that some of the Saints had failed to heed the warning given by prophets and apostles?

Display the following statement by Brigham Young about a meeting in which some Church leaders discussed how to remove Joseph Smith as President of the Church and replace him. Invite a student read the statement aloud, and ask the class to listen for how Brigham Young responded to the dissenters.



“On a certain occasion several of the Twelve, the witnesses to the Book of Mormon, and others of the Authorities of the Church, held a council in the upper room of the Temple. The question before them was to ascertain how the Prophet Joseph could be deposed, and David Whitmer appointed President of the Church. Father John Smith, brother Heber C. Kimball and others were present, who were opposed to such measures. I rose up, and in a plain and forcible manner told them that Joseph was a Prophet, and I knew it, and that they might rail and slander him as much as they pleased, [but] they could not destroy the appointment of the Prophet of God; they could only destroy their own authority, cut the thread that bound them to the Prophet and to God, and sink themselves to hell” (Brigham Young, in “History of the Church,” *Juvenile Instructor*, Mar. 1871, 37; punctuation standardized).



Instead of inviting a student to read the statement by Brigham Young, consider showing part of the video “If They Harden Not Their Hearts” (11:20), which depicts Brigham Young in the Kirtland Temple bearing testimony of the Prophet Joseph Smith’s divine calling. Show the video from time code 3:01 to 4:03. This video is available on LDS.org.

- What does it mean that people cannot “destroy the appointment of the Prophet of God?”
- What happens to those who choose to “cut the thread that [binds] them to the Prophet and to God?” (Answers given by students could be summarized into a principle, such as: **Those who cut themselves off from the Lord’s prophet will lose the blessings of the restored gospel.**)

Invite a student to read the following statement by President Henry B. Eyring aloud:



“There will be times, as there were in the days of Kirtland, when we will need the faith and the integrity of a Brigham Young to stand in the place the Lord has called us to, loyal to His prophet and to the leaders He has put in place” (Henry B. Eyring, “The Lord Leads His Church,” *Ensign or Liahona*, Nov. 2017, 84).

Bearing testimony

You should bear testimony of the specific truths you teach in each lesson, not just of the general truth of the gospel. When you testify, remember this counsel from Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles:

“Bear your witness from the depths of your soul. It will be the most important thing you say to them in the entire hour. ...

“... If we will testify of the truths that we have taught, God will confirm to our hearts and to the hearts of our students the message of the gospel of Jesus Christ” (“Teaching and Learning in the Church,” *Ensign*, June 2007, 104–5).

Conclude by sharing your testimony of the truths you have discussed, and encourage students to act on those truths.

Invite students to prepare for the next class by reading chapters 24–25 of *Saints: Volume 1*.

John Taylor's Response to Parley P. Pratt

Read the following response by John Taylor, then a recent convert, to Parley P. Pratt, who had taught and baptized John a year earlier but was now speaking out against the Prophet Joseph Smith:



"I am surprised to hear you speak so, Brother Parley. Before you left Canada you bore a strong testimony to Joseph Smith being a Prophet of God, and to the truth of the work he has inaugurated; and you said you knew these things by revelation, and the gift of the Holy Ghost. You gave to me a strict charge to the effect that though you or an angel from heaven was to declare anything else I was not to believe it. Now Brother Parley, it is not man that I am following, but the Lord. The principles you taught me led me to Him, and I now have the same testimony that you then rejoiced in. If the work was true six months ago, it is true today; if Joseph Smith was then a prophet, he is now a prophet" (*Teachings of Presidents of the Church: John Taylor* [2001], 77).

- Why was John Taylor's testimony of the restored gospel unaffected when Parley P. Pratt shared his doubts about the Prophet Joseph Smith?
- What principles can we learn from John Taylor's reply that would help those who may struggle with questions, doubts, or concerns?



LESSON 15

The First Mission to Great Britain

Introduction and Timeline

Acting under inspiration, in early June 1837 the Prophet Joseph Smith called Elder Heber C. Kimball of the Quorum of the Twelve Apostles to serve a mission to England. Accompanied by fellow Apostle Orson Hyde and five other missionaries, Heber landed in Liverpool, England, in mid-July. After seeking the Lord's guidance, the missionaries felt inspired to travel to Preston, England, where they found great success in preaching the gospel. Shortly before their first baptisms in England, the missionaries experienced a confrontation with the forces of the adversary. They also faced opposition from leaders of other churches. However, through the assistance and power of the Spirit, the missionaries converted between fifteen hundred and two thousand people and established branches of the Church in Preston and in the surrounding towns and villages.

Early June 1837

Through revelation to Joseph Smith, the Lord called Heber C. Kimball to serve a mission to England.

July 19 or 20, 1837

Heber C. Kimball and Orson Hyde, accompanied by five other missionaries, arrived in Liverpool, England.

July 30, 1837

The first converts in England were baptized.

August 6, 1837

The first branch of the Church in England was organized in Preston.

May 22, 1838

Heber C. Kimball returned to Kirtland, Ohio, from his mission to England.

Student Readings

Saints: The Story of the Church of Jesus Christ in the Latter Days, Volume 1, The Standard of Truth, 1815–1846 (2018), chapters 24–25

Suggestions for Teaching

The Lord calls Heber C. Kimball to proclaim the gospel in England

Using images

Images, including maps and charts, can help students visualize the people, places, events, and objects they are studying about in Church history. Be sure that your use of images reinforces rather than detracts from the purpose of the lesson.

Display the accompanying images of the exterior and interior of the Kirtland Temple.

Invite a student to read aloud the following statements by President Heber C. Kimball (1801–68) of the First Presidency, then a member of the Quorum of the Twelve Apostles:



"[In early June 1837], ... the Prophet Joseph came to me, while I was seated in front of the stand, above the sacrament table ... [in the Kirtland Temple], and, whispering to me, said, 'Brother Heber, the Spirit of the Lord has whispered to me: "Let my servant Heber go to England and proclaim my Gospel, and open the door of salvation to that nation"' " (Heber C. Kimball, in Orson F. Whitney, *Life of Heber C. Kimball* [1888], 116; punctuation standardized).

"The idea of being appointed to such an important office and mission was almost more than I could bear up under; I felt my weakness and unworthiness and was nearly ready to sink under the task ... , and I could not help exclaiming: O Lord, I am a man of 'stammering tongue' and altogether unfit for such a work. How can I go to preach in that land, which is so famed throughout christendom for [learning], knowledge, and piety?" (*Journal of Heber C. Kimball*, ed. R. B. Thompson [1840], 10; punctuation standardized).

- Why did Heber feel "unfit" to preach the gospel as a missionary in England?
- Why might we sometimes feel inadequate to fulfill a calling or assignment from the Lord and His servants?

Explain that in addition to Heber's feelings of inadequacy, challenging circumstances in Kirtland at the time of his mission call may have also made it difficult for Heber to leave to preach the gospel abroad.

- Based on your reading of chapters 24–25 of *Saints: Volume 1* and what we discussed in lesson 14, what conditions existed in Kirtland, Ohio, in 1837 that may have made it especially difficult for Heber to serve a mission at this time? (If necessary, remind students of the financial crisis that had affected the Saints in Kirtland and the apostasy of many Church members, including some Church leaders, who had openly opposed Joseph Smith's leadership.)

Invite a student to read the following statement by the Prophet Joseph Smith (1805–44) aloud:



"In this state of things ... God revealed to me that something new must be done for the salvation of His Church" (*Teachings of Presidents of the Church: Joseph Smith* [2007], 327).

Explain that God revealed that Joseph Smith was to send missionaries to proclaim the gospel in England.

- How do you think sending missionaries to England at this difficult time could have helped bring salvation to the Lord's Church? (If necessary, explain that President Spencer W. Kimball taught that missionary work is the lifeblood of the Church: "If there were no converts, the Church would shrivel and die" ["When the World Will Be Converted," *Ensign*, Oct. 1974, 4].)

Display the following statement by President Heber C. Kimball, and invite a student to read it aloud. Ask the class to look for what helped Heber have the faith to accept his mission call.



"Feeling my own weakness and unfitness for such an undertaking, I was led to cry mightily to the Lord for wisdom and for that comfort and support which I so much needed. ...

"... I endeavored to put my trust in God, believing that he would assist me in publishing the truth, give me utterance, and that he would be a present help in the time of need" (*Journal of Heber C. Kimball*, ed. R. B. Thompson [1840], 15).

- What helped Heber have the faith to serve his mission, despite his fears and feelings of inadequacy?
- What are some principles we can learn from Heber's faith and example? (Students may identify several principles, but make sure they identify a principle similar to the following: **If we trust in the Lord despite our fears and inadequacies, He will support us with His power and qualify us to do His work.** Write this principle on the board.)

Ask students to look for evidence throughout the rest of the lesson that God supported and assisted Heber during his mission.

Explain that less than two weeks after receiving his mission call, Heber left for England. One of his acquaintances, Robert B. Thompson, described what he witnessed in the Kimball home on the day Heber departed. Invite a student to read the following account aloud:

“I unconsciously entered the [Kimball] house, the door being partly open. When I entered, I felt struck with the sight which presented itself to my view. I would have retired, thinking that I was intruding, but I felt riveted to the spot. [Heber] ... had been pouring out his soul to [God, pleading] ... that He ... would supply the wants of his companion and little ones in his absence. He then ... laid his hands upon them, individually, leaving a father’s blessing upon [them], and commending them to the care and protection of God, while he should be engaged in preaching the gospel in distant lands. While thus engaged, his voice was almost lost in the sobs of those around, who tried in vain to suppress them. ... He was obliged to stop at intervals, while the big tears started down his cheeks. ... I was not stoic enough to refrain, ... [and] I wept, and mingled my tears with theirs; at the same time, I felt thankful that I had the privilege of contemplating such a scene. Nothing, thought I, could induce that man to tear himself from ... his partner and children who are so dear to him—nothing but a sense of duty and love to God, and attachment to his cause” (Robert B. Thompson, in *Journal of Heber C. Kimball*, ed. R. B. Thompson [1840], v–vi; spelling and punctuation standardized).

Invite students to imagine being in the place of Heber, his wife, Vilate, or one of their children, and ask:

- What challenges could this mission to England represent for you and your family?

Missionaries proclaim the gospel and establish the Church in Preston, England, and the surrounding towns

Display the accompanying map. Explain that Heber, accompanied by Orson Hyde, Willard Richards, Joseph Fielding, John Goodson, Isaac Russell, and John Snider, traveled by ship from New York to Liverpool, England, arriving in mid-July 1837.



Divide students into groups of two or three. Give each group a copy of the accompanying handout, “Calling on the Lord for Direction,” and ask them to read the handout and discuss their answers to the questions on the handout in their groups.

“Calling on the Lord for Direction”

Read the following statement by President Heber C. Kimball (1801–68) of the First Presidency, then a member of the Quorum of the Twelve Apostles, and discuss the questions that follow.



“The time we were in Liverpool was spent in council, and in calling on the Lord for direction, so that we might be led to places where we should be most useful in proclaiming the gospel, and in establishing, and spreading his kingdom; while thus engaged, the spirit of the Lord, the mighty power of God was with us, and we felt greatly strengthened, and a determination to go forward, come life or death, honor or reproach, was manifest by us all. ...

“Feeling led by the spirit of the Lord to go to Preston ... we started for that place” (*Journal of Heber C. Kimball*, ed. R. B. Thompson [1840], 15–16).

- How does this account illustrate the principle “If we trust in the Lord despite our fears and inadequacies, He will support us and qualify us to do His work”?
- What additional principles can we learn from these missionaries’ efforts to seek the Lord’s direction?

Invite a few students to report their groups' responses to the questions with the class. Use students' responses to the second question on the handout to write a principle on the board similar to the following: **As we seek guidance from the Lord, He will direct us through the Spirit to know how to accomplish His work.**

Ask students to locate chapter 24 of *Saints: Volume 1*. Invite a few students to take turns reading aloud from page 281, starting with the paragraph that begins "The missionaries to England had landed ..." and concluding with the paragraph on page 282 that begins "Preaching was James's livelihood ..." Ask the class to follow along, looking for one way the Lord had prepared for the gospel to be preached in Preston.

Explain that after the missionaries preached from Reverend Fielding's pulpit in Vauxhall Chapel, many members of Reverend Fielding's congregation favorably received the missionaries' message.

Display the following statement by President Heber C. Kimball, and invite a student to read it aloud:



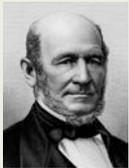
"The [Reverend] Mr. Fielding, who had kindly invited us to preach in his chapel, knowing that quite a number of his members believed our testimony and that some were wishful to be baptized, shut his doors against us and would suffer us to preach no more in his chapel. ...

"... However, his congregation did not follow his example, they having for some time been praying for our coming, and ... they were in a great measure prepared for the reception of the gospel. ... Having now no public place to preach in, we began to preach in private houses, which were opened in every direction" (*Journal of Heber C. Kimball*, ed. R. B. Thompson [1840], 17, 18; punctuation standardized).

- How does this account illustrate that the Lord inspired the missionaries to go to Preston?

Explain that about a week after arriving in Preston, the missionaries prepared to baptize a number of people who had accepted the restored gospel. Early in the morning on the day these first baptisms in England were to take place, the missionaries experienced a harrowing encounter with the forces of the adversary.

Invite a student to read the following account by President Heber C. Kimball aloud:



"About daybreak, Brother Russel[!] ... called upon us [Heber C. Kimball and Orson Hyde] to rise and pray for him, for he was ... afflicted with evil spirits. ... We immediately arose and laid hands upon him and prayed that the Lord would have mercy on his servant and rebuke the devil; while thus engaged, I was struck with great force by some invisible power and fell senseless on the floor. ... [A vision was opened to our minds and we] could distinctly see the evil spirits who foamed and gnashed their teeth upon us. ... I perspired exceedingly, and my clothes were as wet as if I had been taken out of the river. ... By [this experience] I learned the power of the adversary [and] his enmity against the servants of God and got some understanding of the invisible world. However, the Lord delivered us from the wrath of our spiritual enemies and

blessed us exceedingly that day, and I had the pleasure ... of baptizing nine individuals" (*Journal of Heber C. Kimball*, ed. R. B. Thompson [1840], 19; spelling and punctuation standardized).

- Why do you think that the adversary and his hosts manifested themselves at this particular time?

Invite a student to read aloud the following account of a discussion Heber C. Kimball had with the Prophet Joseph Smith regarding Heber's encounter with the adversary. Ask students to listen for a principle that the Prophet taught Heber.



"Years later, narrating the experience of that awful morning to the Prophet Joseph, Heber asked him what it all meant, and whether there was anything wrong with him that he should have such a manifestation.

"'No, Brother Heber,' he replied, 'at that time you were nigh unto the Lord; there was only a veil between you and Him, but you could not see Him. When I heard of it, it gave me great joy, for I then knew that the work of God had taken root in that land. It was this that caused the devil to make a struggle [against] you.'

"Joseph then related some of his own experience, in many contests he had had with the evil one, and said: 'The nearer a person approaches the Lord, a greater power will be manifested by the adversary to prevent the accomplishment of His purposes'" (*Orson F. Whitney, Life of Heber C. Kimball* [1888], 145–46).

- What did the Prophet suggest was a reason why the power of the adversary was directed against the missionaries in England?
- What principle can we identify from the missionaries' encounter with the adversary and the Prophet's teachings regarding this? (Students should identify a principle similar to the following: **The adversary will work against us as we seek to draw near to the Lord and do His will.**)

To help students further understand this principle, invite a student to read aloud the following statement by Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles:



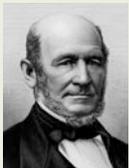
"Before great moments, certainly before great spiritual moments, there can come adversity, opposition, and darkness. Life has some of those moments for us, and occasionally they come just as we are approaching an important decision or a significant step in our lives" (Jeffrey R. Holland, "Cast Not Away Therefore Your Confidence," *Ensign*, March 2000, 7).

- What are examples of spiritual moments, important decisions, and significant steps in our lives when we may face opposition from the adversary?
- How can it be helpful in these moments to remember that the adversary opposes our efforts to draw near to the Lord and do His will?

- What guidance and counsel has the Lord given to help us resist or overcome such opposition? (If necessary, refer students to Doctrine and Covenants 10:5; 1 Nephi 15:24; and 3 Nephi 18:18.)

Explain that after having been in Preston just over a week, the missionaries felt inspired to visit surrounding areas as well. Willard Richards and John Goodson found success in preaching the gospel in Bedford, and Isaac Russell and John Snider labored in Alston. Joseph Fielding and Orson Hyde worked with Heber C. Kimball in and around Preston. Despite opposition from several ministers, the missionaries were led by the Spirit to the homes of those prepared to receive the truth.

Invite a student to read aloud the following account by President Heber C. Kimball:



"I went and performed the mission according to the words of the Prophet of the living God and was gone eleven months and two days from Kirtland, ... in which time there were about two thousand souls added to the church and kingdom of God, with the help of Elder[s] Willard Richards, Orson Hyde, and Joseph Fielding. ...

"God had blessed and prospered me exceedingly. ... I was poor and weak and did not know but a little in regard to this work in the latter days: my knowledge was in proportion to my experience. At the same time I knew enough, by the help of the Holy Ghost, to confound the wise and to bring to naught the foolish things of this world. God has taken just such weak instruments as myself to bring to pass his great purposes" (Heber C. Kimball, "Sermon," *Deseret News*, Dec. 2, 1857; spelling and punctuation standardized).

Refer to the first principle you wrote on the board. Invite students to think about a time when the Lord supported them with His power and qualified them to do His work as they put their trust in Him. Ask a few students to share their experience with the class. Consider sharing an experience of your own.

Encourage students to trust the Lord, seek His guidance, and believe that He will support and direct them in accomplishing His work. Ask students to write in their study journals what they will do to increase their trust in the Lord and to better seek His guidance.

Invite students to prepare for the next class by reading chapters 26–28 of *Saints: Volume 1*.

“Calling on the Lord for Direction”

Read the following statement by President Heber C. Kimball (1801–68) of the First Presidency, then a member of the Quorum of the Twelve Apostles, and discuss the questions that follow.



“The time we were in Liverpool was spent in council, and in calling on the Lord for direction, so that we might be led to places where we should be most useful in proclaiming the gospel, and in establishing, and spreading his kingdom; while thus engaged, the spirit of the Lord, the mighty power of God was with us, and we felt greatly strengthened, and a determination to go forward, come life or death, honor or reproach, was manifest by us all. . . .

“Feeling led by the spirit of the Lord to go to Preston . . . we started for that place” (*Journal of Heber C. Kimball*, ed. R. B. Thompson [1840], 15–16).

- How does this account illustrate the principle “If we trust in the Lord despite our fears and inadequacies, He will support us and qualify us to do His work”?
- What additional principles can we learn from these missionaries’ efforts to seek the Lord’s direction?



LESSON 16

The Saints Gather in Northern Missouri

Introduction and Timeline

On January 12, 1838, the Lord instructed the Prophet Joseph Smith and Sidney Rigdon to leave Kirtland, Ohio, and relocate to Far West, Missouri. After the Prophet arrived at Far West, he approved a recent council decision to replace the stake presidency in Missouri, which consisted of David Whitmer, John Whitmer, and William W. Phelps. These three men were later excommunicated for disobedience and rebellion against Church leadership. Oliver Cowdery, then serving as Assistant President of the Church, was also later excommunicated for his disobedience and rebellion. In the spring and summer of 1838, Joseph Smith received important revelations about the name of the Church and gathering places for the Saints, including Adam-ondi-Ahman (see D&C 115–16).

January 12, 1838

Joseph Smith and Sidney Rigdon fled Kirtland, Ohio, to relocate to Far West, Missouri.

March 14, 1838

Joseph Smith arrived at Far West, Missouri.

April 12, 1838

Oliver Cowdery was excommunicated for disobedience and rebellion.

May 19, 1838

Joseph Smith selected a site for a Latter-day Saint settlement that was subsequently revealed to be Adam-ondi-Ahman (see D&C 116).

Student Readings

Saints: The Story of the Church of Jesus Christ in the Latter Days, Volume 1, The Standard of Truth, 1815–1846 (2018), chapters 26–28

Suggestions for Teaching

Joseph Smith flees Kirtland, Ohio, for Far West, Missouri

Display the accompanying image of the Kirtland Temple. Explain that in a revelation given to the Prophet Joseph Smith in September 1831, the Lord said that He would “retain a strong hold in the land of Kirtland, for the space of five years” (D&C 64:21). From January to April 1836, about four and a half years after that revelation was given, the Saints in Kirtland had marvelous spiritual experiences, including the dedication of the Kirtland Temple in March 1836.



- What changed for the Saints in Kirtland during the latter half of 1836 and throughout 1837? (The Kirtland Saints faced increasing opposition from individuals in the community who were not Church members and from dissenters within the Church.)

Invite a student to read aloud the following statement by President Brigham Young (1801–77) and the statement recorded in Joseph Smith’s history:



“On the morning of December 22nd [1837], I left Kirtland in consequence of the fury of the mob and the spirit that prevailed in the apostates, who had threatened to destroy me because I would proclaim, publicly and privately, that I knew, by the power of the Holy Ghost, that Joseph Smith was a Prophet of the Most High God, and had not transgressed and fallen as apostates declared” (Brigham Young, “History of Brigham Young,” *Millennial Star*, Aug. 1863, 518).

“A new year dawned upon the church in Kirtland in all the bitterness of the spirit of apostate Mobocracy; which continued to rage and grow hotter and hotter until Elder [Sidney] Rigdon and myself were obliged to flee from its dea[d]ly influence” (Manuscript History of the Church, vol. B-1, p. 780, josephsmithpapers.org).

- How do these statements help us understand the extent to which conditions had changed in Kirtland from 1836 through the end of 1837?

Explain that Joseph Smith and Sidney Rigdon’s decision to flee Kirtland was prompted by a revelation the Lord gave on January 12, 1838. (This revelation is not recorded in the Doctrine and Covenants.) Invite a student to read aloud the following portion of that revelation:

“Thus saith the Lord, Let the presidency of my Church take their families as soon as it is practicable and a door is open for them and move on to the west as fast as the way is made plain before their faces, and let their hearts be comforted, for I will be with them[.] ...

“Let all your faithful friends arise with their families also and get out of this place and gather themselves together unto Zion” (in “Journal, March–September 1838,” 53, josephsmithpapers.org; spelling and punctuation standardized).

Clearly identify doctrine and principles

As doctrine and principles are identified, it is important that they are clearly and simply stated. Elder B. H. Roberts (1857–1933) of the Seventy said: “To be known, the truth must be stated and the clearer and more complete the statement is, the better opportunity will [the] Holy Spirit have for testifying to the souls of men that the work is true” (*New Witnesses for God* [1909], 2:vii; see also James E. Faust, “What I Want My Son to Know before He Leaves on His Mission,” *Ensign*, May 1996, 41). One way to help make truths clear to students is to write identified principles or doctrine on the board.

- Based on what the Lord told the Prophet Joseph Smith, what principle can we learn about heeding the Lord’s counsel? (After students respond, write the following principle on the board: **As we heed the Lord’s counsel, He will be with us.**)

Display the accompanying map, “Some Important Locations in Early Church History,” and explain that Joseph Smith and Sidney Rigdon obeyed the Lord’s command and left Kirtland the same night they received this revelation. After riding their horses all night, Joseph and Sidney stopped and waited until their families could join them. They then resumed their journey to Far West, Missouri.



Invite a student to read aloud the following account recorded in Joseph Smith's history, which describes what happened as the Prophet and his family traveled to Far West:

"The weather was extremely cold, and we were obliged to secrete ourselves in our wagons sometimes to elude the grasp of our pursuers, who continued their race more than 200 miles from Kirtland armed with pistols, ... seeking our lives. They frequently crossed our track; twice they were in the houses where we stopped. Once we tarried all night in the same house with them, with only a partition between us and them, and heard their oaths, and imprecations [curses], and threats concerning us if they could catch us, and late in the evening they came in our room and examined us, but decided we were not the men. At other times we passed them in the Streets, and gazed upon them and they on us, but they knew us not" (Manuscript History of the Church, vol. B-1, p. 780, josephsmithpapers.org; spelling and punctuation standardized).

- How does this account illustrate the Lord's promise that He would be with the First Presidency and their families as they traveled?
- When have you felt that the Lord was with you as you have obeyed His commandments?

Joseph Smith arrives in Far West, Missouri, and sets the Church in order

Invite a student to read aloud the following description by the Prophet Joseph Smith of what happened when the Prophet and his family finally neared Far West in March 1838:



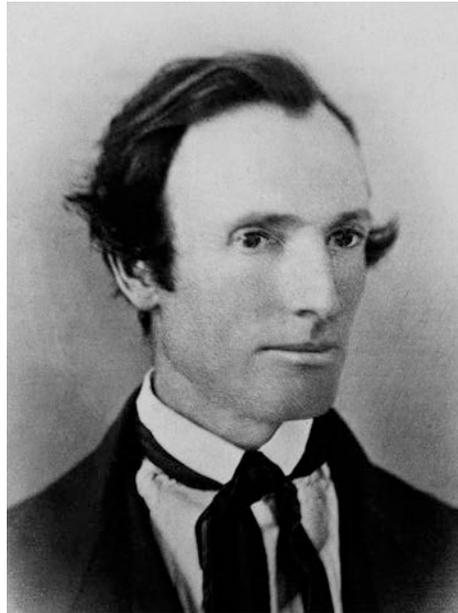
"When within eight miles of the city of Far West we were met by an escort of brethren from the city ... who received us with open arms and warm hearts and welcomed us to the bosom of their society. On our arrival in the city we [were] greeted on every hand by the Saints who bid us welcome ... to the land of their inheritance" ("Letter to the Presidency in Kirtland, 29 March 1838," in "Journal, March–September 1838," 23–24, josephsmithpapers.org; spelling, capitalization, and punctuation standardized).

- If you had been in Joseph Smith's position, what thoughts or feelings might you have had after leaving the hostilities of Kirtland and arriving in Far West?

Explain that even though Joseph Smith was treated better by Church members in Far West, there were still some serious problems within the Church that he needed to address.

- Based on your reading of chapter 26 of *Saints: Volume 1*, what decisions did Oliver Cowdery, John Whitmer, and William W. Phelps make that affected their standing in the Church? (Each of these men, who were serving as leaders in the Church, had chosen to sell lands in Missouri for personal profit after they had consecrated those lands to the Lord. They also found fault with the leadership of the Church and exhibited a spirit of rebellion.)

Display the accompanying image of Oliver Cowdery. Invite a student to read Doctrine and Covenants 23:1 aloud. Ask the class to follow along, looking for a warning the Lord gave to Oliver Cowdery in 1830. Before the verse is read, explain that this warning was given eight years before Church leaders reviewed Oliver Cowdery's standing in the Church. Ask students to report what they find.



- What principle can we learn from verse 1 about what pride leads to? (After students respond, write the following principle on the board: **If we give in to pride, it will lead us into temptation.**)

Invite a student to read the following statement by President Ezra Taft Benson (1899–1994) aloud. Ask the class to listen for what he taught about pride.



"Most of us think of pride as self-centeredness, conceit, boastfulness, arrogance, or haughtiness. All of these are elements of the sin, but the heart, or core, is still missing.

"The central feature of pride is enmity—enmity toward God and enmity toward our fellowmen. *Enmity* means 'hatred toward, hostility to, or a state of opposition.' It is the power by which Satan wishes to reign over us.

"Pride is essentially competitive in nature. We pit our will against God's. When we direct our pride toward God, it is in the spirit of 'my will and not thine be done.' ...

"Our will in competition to God's will allows desires, appetites, and passions to go unbridled. (See Alma 38:12; 3 Ne. 12:30.)

"The proud cannot accept the authority of God giving direction to their lives. (See Hel. 12:6.)" (*Teachings of Presidents of the Church: Ezra Taft Benson* [2014], 232).

- How might this statement help us better understand the principle we identified from Doctrine and Covenants 23:1?

Write the following questions on the board:

In what ways does it appear that pride led Oliver Cowdery into temptation?
What are some ways pride can lead individuals into temptation in our day?

Divide students into groups of two or three, and ask them to locate chapter 26 of *Saints: Volume 1*. Invite students to take turns reading aloud in their groups from

page 305, starting with the paragraph that begins “On April 12, Edward Partridge ...” and concluding with the paragraph on page 306 that begins “Oliver had turned away ...” Encourage students to discuss their answers to the questions on the board with their group members.

After students have had sufficient time to discuss their responses to the questions on the board, invite a student to read aloud the following statement by President Wilford Woodruff (1807–98) and the subsequent paragraph. Ask the class to listen for what happened to Oliver Cowdery after he left the Church.



“I have seen Oliver Cowdery when it seemed as though the earth trembled under his feet. I never heard a man bear a stronger testimony than he did when under the influence of the Spirit. But the moment he left the kingdom of God, that moment his power fell” (*Teachings of Presidents of the Church: Wilford Woodruff* [2004], 105).

On October 21, 1848, after more than a decade of separation, Oliver Cowdery rejoined the Saints in Council Bluffs, Iowa. In a conference held that day, Oliver bore heartfelt testimony of the truthfulness of the Book of Mormon and the restoration and authority of the priesthood. While in Council Bluffs, Oliver also testified to George A. Smith and Orson Hyde that “Joseph Smith had fulfilled his mission faithfully before God until death” (George A. Smith, “Letters to the Editor,” *Millennial Star*, Jan. 1849, 14). After humbly petitioning the presiding authorities to rejoin the Church, Oliver Cowdery was rebaptized in Council Bluffs, Iowa.

- What blessings did Oliver Cowdery lose when he renounced his membership in the Lord’s Church?
- In what ways did Oliver Cowdery eventually show that he had repented of his pride?

Encourage students to evaluate their lives and repent of any feelings of pride they may have.

The Lord reveals the location of Adam-ondi-Ahman, and the Saints experience further conflicts with other Missouri citizens

Invite a student to read the following paragraph aloud:

In April 1838, the Prophet received the revelation recorded in Doctrine and Covenants 115. In this revelation, the Lord designated the official name of the Church, commanded the Saints to build a temple in Far West, and directed the Saints to establish more stakes in the surrounding regions. On May 18, 1838, Joseph Smith and several other Church leaders left Far West and traveled north, looking for other possible places for the Saints to settle in Missouri. The next day they arrived at the home of Lyman Wight, who had secured property in an area called Spring Hill. While visiting this region, the Prophet received the revelation recorded in Doctrine and Covenants 116.

Invite a student to read Doctrine and Covenants 116:1 aloud. Ask the class to listen for what the Lord revealed about this land.

Display the accompanying image, and explain that it is a photograph of Adam-ondi-Ahman, “the land where Adam dwelt” (D&C 117:8). Shortly before his death, Adam gathered his righteous posterity in this place and gave them a blessing. While Adam and his posterity were gathered there, “the Lord appeared unto them,” and Adam “predicted whatsoever should befall his posterity unto the latest generation” (D&C 107:54, 56).



- If you had been present when the Prophet Joseph Smith received the revelation identifying the land of Adam-ondi-Ahman, what feelings do you think you might have had?
- In Doctrine and Covenants 116:1, what does it mean that “Adam shall come to visit his people” in Adam-ondi-Ahman? (Prior to the Second Coming of Jesus Christ, Adam and his righteous posterity, which includes Saints of all dispensations, will assemble in Adam-ondi-Ahman to meet with the Savior [see Daniel 7:9–10, 13–14; Matthew 26:29; D&C 27:5–18; 107:53–57].)

Explain that although the Saints in northern Missouri experienced blessings, such as the revelations the Prophet received and the growing settlements they established, they also experienced increasing conflict with other Missouri citizens.

- Based on your reading of chapters 27–28 of *Saints: Volume 1*, what conflicts occurred between Church members and others during the summer and early fall of 1838? (In June, Sidney Rigdon publicly condemned those who had dissented from the Church. In July, Sidney warned that Church members would defend themselves against their enemies. In August, a brawl occurred as Church members were attacked in Gallatin, Missouri, when they tried to vote. In October, mobs forced the Saints living in DeWitt, Missouri, to abandon their homes.)

Invite a student to read the following paragraphs aloud:

“Joseph Smith believed that opposition from Church dissidents and other antagonists had weakened and ultimately destroyed their community in Kirtland, Ohio, where only two years before they had completed a temple at great sacrifice. By the summer of 1838, Church leaders saw the rise of similar threats to their goal of creating a harmonious community in Missouri.

“At the Latter-day Saint settlement of Far West, some leaders and members organized a paramilitary group known as the Danites, whose objective was to defend the community against dissident and excommunicated Latter-day Saints as well as other Missourians. Historians generally concur that Joseph Smith approved of the Danites but that he probably was not briefed on all their plans and likely did not sanction the full range of their activities” (“Peace and Violence among 19th-Century Latter-day Saints,” *Gospel Topics*, [topics.lds.org](https://www.lds.org/topics)).

- How might the Saints' experiences of being expelled from Jackson County, Missouri, and Kirtland, Ohio, have affected their responses to the opposition they faced in northern Missouri?

Invite students to prepare for the next class by reading chapters 29–31 of *Saints: Volume 1*. Encourage them to look for the various ways that Church members responded to the increasing tension and violence they faced.

LESSON 17

Increasing Conflict in Missouri

Introduction and Timeline

In 1838, tensions rose between the Saints and other citizens of Missouri. On October 27, 1838—two days after a battle between a group of Saints and the Missouri militia at Crooked River—Governor Lilburn W. Boggs issued an extermination order to drive the Saints from the state. Three days after the extermination order was issued, mobs attacked the settlement at Hawn’s Mill and killed seventeen Saints. Meanwhile, a large force of the state militia besieged the town of Far West. On October 31, George Hinkle, commander of the Saints’ militia at Far West, betrayed the Prophet Joseph Smith and other Church leaders into the hands of the state militia. The next day, the Saints were forced to deliver up their weapons, and the state militia plundered Far West. State militia members took the Prophet and other Church leaders as prisoners and transported them to Independence and then to Richmond, Missouri.

October 25, 1838

A group of Saints and the Missouri militia battled at Crooked River.

October 27, 1838

Governor Boggs signed an order to exterminate the Saints from Missouri.

October 30, 1838

A mob massacred seventeen Saints at Hawn’s Mill.

October 30–November 6, 1838

The Missouri militia laid siege to Far West.

October 31, 1838

George Hinkle betrayed the Prophet and other Church leaders to the state militia.

November 1838

Joseph Smith and other Church leaders were held captive, first in Independence and then in Richmond, Missouri.

Student Readings

Saints: The Story of the Church of Jesus Christ in the Latter Days, Volume 1, The Standard of Truth, 1815–1846 (2018), chapters 29–31

Suggestions for Teaching

Use class time wisely

When class begins on time and students perceive that there is no time to waste, they will feel a sense of purpose. Beginning class on time is an effective way to help students make more of their learning experiences.

Tensions rise between the Saints and other citizens of Missouri

Display the following paragraph, and invite a student to read it aloud:

Elder David W. Patten of the Quorum of the Twelve Apostles once told the Prophet Joseph Smith that “he had asked the Lord to let him die the death of a martyr, at which the Prophet, greatly moved, expressed extreme sorrow, ‘for,’ said he to David, ‘when a man of your faith asks the Lord for anything, he generally gets it’ ” (Lycurgus A. Wilson, *Life of David W. Patten: The First Apostolic Martyr* [1900], 53). On the day of David W. Patten’s funeral, the Prophet remarked, “There lies a man that has done just as he said he would—he has ‘laid down his life for his friends’ ” (in *Manuscript History of the Church*, vol. B-1, addenda, note Z, p. 10, josephsmithpapers.org).

- Based on your reading of chapter 29 of *Saints: Volume 1*, what circumstances led to David W. Patten’s death? (On October 25, 1838, David W. Patten led a group of Mormon militia to rescue two or three Church members who were being held hostage by a group of Missourians who had driven Saints from the area. In the battle that ensued—called the battle of Crooked River—David was shot in the abdomen. He died later that night.)

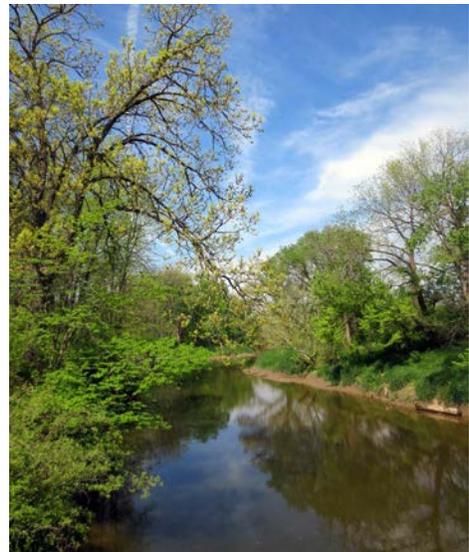
Show the accompanying image of Crooked River, and explain that in addition to Elder David W. Patten, two Latter-day Saints and one Missourian were killed in the battle that occurred near the river.

Invite a student to read the following paragraph aloud:

In the weeks before the battle of Crooked River, mobs had raided and burned homes of Latter-day Saints in Missouri, and vigilante groups of Saints, seeking supplies to care for those who had been driven from their homes, had looted and burned stores belonging to other Missouri citizens. Governor

Lilburn W. Boggs received exaggerated reports of these lootings and also heard false accounts of the Saints killing fifty or sixty Missourians at the battle of Crooked River. In addition, Governor Boggs received an affidavit from Thomas B. Marsh and Orson Hyde, who falsely testified that Joseph Smith “intended to overrun the state, the nation, and ultimately the world” (*Saints: Volume 1*, 346). On October 27, 1838, Governor Boggs signed an executive order stating that “the Mormons must be treated as enemies, and must be exterminated or driven from the State, if necessary, for the public good” (*Manuscript History*, vol. B-1, p. 842).

- How did the circumstances in Missouri during the summer and fall of 1838 make it difficult for the Saints to defend themselves, their rights, and their property? (The Saints’ efforts to defend themselves from mob violence seemed to only lead to greater tensions and persecutions.)



A mob massacres Saints at Hawn's Mill

Display the accompanying map, "The Missouri, Illinois, and Iowa Area of the United States," and invite students to locate Hawn's Mill, Missouri. Explain that on October 30, 1838, an armed mob of more than 200 men on horseback descended on the settlement of Saints at Hawn's Mill (see *The Joseph Smith Papers, Documents, Volume 6: February 1838–August 1839*, ed. Mark Ashurst-McGee and others [2017], 269).



- Based on your reading of chapter 30 of *Saints: Volume 1*, what happened to Church members at Hawn's Mill? (Seventeen Saints were killed and more than twelve others were wounded. The surviving Saints were eventually forced to abandon their homes and property.)

To help students understand what one family experienced at Hawn's Mill, invite a student to read aloud the following account by Amanda Smith. Before the account is read, explain that Amanda was traveling to Far West, Missouri, with her husband and children. They stopped at Hawn's Mill on October 28 and were staying there when the massacre happened.



"When the firing had ceased, I went back to the scene of the massacre. ...

"... Emerging from the blacksmith shop was my eldest son [Willard], bearing on his shoulders his little brother, Alma.

"'Oh! my Alma is dead!' I cried, in anguish.

"'No, mother, I think Alma is not dead. But father and brother Sardius are [dead]!' ...

"But I could not weep then. ...

"The entire hip joint of my wounded boy had been shot away. Flesh, hip bone, joint and all had been ploughed out. ...

"We laid little Alma on a bed in our tent and I examined the wound. It was a ghastly sight. I knew not what to do. ...

"Yet was I there, all that long, dreadful night, with my dead and my wounded, and none but God as our physician and help.

“‘Oh my Heavenly Father,’ I cried, ‘what shall I do? Thou seest my poor wounded boy and knowest my inexperience. Oh, Heavenly Father, direct me what to do!’” (Amanda Smith, in Edward W. Tullidge, *The Women of Mormondom* [1877], 122–24; spelling and punctuation standardized).

Display the accompanying image, and explain that it is a picture of Amanda Smith in her later years.

- What stands out to you about how Amanda Smith reacted in this difficult situation?

Invite a student to continue reading Amanda Smith’s account. Ask the class to listen for how the Lord answered Amanda’s prayers.



“I was directed as by a voice speaking to me.

“The ashes of our fire [were] still smoldering. ... I was directed to take those ashes and make a lye and put a cloth saturated with it right into the wound. ... Again and again I saturated the cloth and put it into the [wound]. ...

“Having done as directed I again prayed to the Lord and was again instructed as distinctly as though a physician had been standing by speaking to me.

“Nearby was a slippery-elm tree. From this I was told to make a ... poultice [moist material made from herbs or other substances] and fill the wound with it.

“... The poultice was made, and the wound, which took fully a quarter of a yard of linen to cover, ... was properly dressed. ...

“I removed the wounded boy to a house ... and dressed his hip; the Lord directing me as before. I was reminded that in my husband’s trunk there was a bottle of balsam [a solution of plant substances sometimes used in medicine]. This I poured into the wound, greatly soothing Alma’s pain.

“‘Alma, my child,’ I said, ‘you believe that the Lord made your hip?’

“‘Yes, mother.’

“‘Well, the Lord can make something there in the place of your hip, don’t you believe he can, Alma?’

“‘Do you think that the Lord can, mother?’ inquired the child, in his simplicity.

“‘Yes, my son,’ I replied, ‘he has shown it all to me in a vision.’

“Then I laid him comfortably on his face, and said: ‘Now you lay like that, and don’t move, and the Lord will make you another hip.’

“So Alma laid on his face for five weeks, until he was entirely recovered—a flexible gristle having grown in place of the missing joint and socket, which remains to this day a marvel to physicians” (Amanda Smith, in Edward W. Tullidge, *The Women of Mormondom* [1877], 124, 128; spelling standardized; see also *Saints: The Story of the Church of Jesus Christ in the Latter Days, Volume 1, The Standard of Truth, 1815–1846* [2018], 354–55, 378–79).

Invite a student to read aloud the following statement by President James E. Faust (1920–2007) of the First Presidency about Amanda’s treatment of her son’s wound:



“The treatment was unusual for that day and time, and unheard of now, but when we reach an extremity, like Sister Smith, we have to exercise our simple faith and listen to the Spirit as she did” (James E. Faust, “The Shield of Faith,” *Ensign*, May 2000, 19).

- What principles can we learn from Amanda Smith’s example? (Students may identify several principles, including the following: **As we exercise faith in the Lord, we can receive His guidance and help.** Write this principle on the board.)
- What are some ways we can receive the Lord’s guidance and help as we exercise faith in Him?
- When have you received guidance and help from the Lord as you exercised faith in Him?

Invite a student to read aloud the following statement by President Henry B. Eyring of the First Presidency. Ask the class to listen for what he taught about the tragedy at Hawn’s Mill.



“When tensions ran high in northern Missouri in the fall of 1838, the Prophet Joseph Smith called for all the Saints to gather to Far West for protection. Many were on isolated farms or in scattered settlements. He specifically counseled Jacob Hawn, founder of a small settlement called ‘Hawn’s Mill.’ A record of that time includes this: ‘Brother Joseph had sent word by Hawn, who owned the mill, to inform the brethren who were living there to leave and come to Far West, but Mr. Hawn did not deliver the message’ (Philo Dibble, “Early Scenes in Church History,” in *Four Faith Promoting Classics* [1968], 90). ... [Later] the Prophet recorded the sad truth that innocent lives could have been saved at Hawn’s Mill had his counsel been received and followed” (Henry B. Eyring, “Finding Safety in Counsel,” *Ensign*, May 1997, 24–25; “Haun” in the original has been updated to “Hawn” to reflect recent research).

Explain that although Jacob Hawn wasn’t a Church member, he was appointed to seek Joseph Smith’s counsel on whether the Saints should remain at Hawn’s Mill.

- What can we learn from Jacob Hawn’s decision to disregard prophetic counsel?

The Missouri militia besieges Far West and takes Church leaders prisoner

Refer again to the map used earlier in the lesson, “The Missouri, Illinois, and Iowa Area of the United States,” and invite students to locate Far West, Missouri.

Effective teacher presentation

To prepare students to take an active role in the learning process, you will sometimes need to present relevant information while students listen. For example, you may need to briefly explain, clarify, and illustrate certain concepts throughout a lesson so that students more clearly understand the context of what is being discussed. This will help them fulfill their role as learners more effectively.

Explain that while the massacre at Hawn’s Mill was happening, a state militia marched toward Far West, intending to subdue the Saints while awaiting further orders from the governor. Although the Saints were outnumbered five to one, they were determined to defend their families and homes. Joseph Smith asked George Hinkle, the leader of the Saints’ forces, to meet with militia members to find a peaceful resolution. Under a flag of truce, George met with leaders of the Missouri militia to discuss a way to end the conflict. The militia leaders had received notice of the governor’s extermination order, and General Samuel Lucas, one of the Missouri militia leaders, explained to George that his soldiers would carry out the order unless the Saints turned over their leaders, surrendered their weapons, and left the state.

- What did George Hinkle decide to do in these circumstances? (He secretly arranged to betray Joseph Smith and other Church leaders into the hands of the Missouri militia.)

Inform students that after Joseph Smith was taken captive, the Missouri militia confiscated the weapons of the Mormon militia, plundered Far West, and terrorized the Saints.

Ask students to locate chapter 31 of *Saints: Volume 1*. Invite a few students to take turns reading aloud from page 363, starting with the paragraph that begins “At the town square . . .” and concluding with the paragraph on the same page that begins “I’m more satisfied . . .” Ask the class to follow along, looking for what happened as the Missouri militia plundered Far West.

- What principles can we learn from Heber C. Kimball’s courageous response? (Students may identify several principles. After they respond, write the following principle on the board: **We can stay true to God and His prophets even when those around us do not.**)

Write the following question on the board: *What do you think of Joseph Smith now?*

- Have you ever been in a situation in which someone spoke against the Prophet Joseph Smith? How did you respond?
- What helps you remain true to God and the prophets He has called to lead us today?

The Prophet Joseph Smith and other Church leaders are tried and imprisoned

Briefly explain that the Missouri militia took Joseph Smith and other Church leaders from Far West to Jackson County for public display. The prisoners were then taken to a log cabin in Richmond to await trial, where they were chained together and forced to sleep on the floor.

Divide the class into small groups, and give each group a copy of the accompanying handout, “Dignity and Majesty.” Invite each group to read the handout and discuss together their answers to the question on the handout.

“Dignity and Majesty”

Elder Parley P. Pratt (1807–57) of the Quorum of the Twelve Apostles related the following regarding what happened while he was imprisoned with the Prophet Joseph Smith in Richmond, Missouri:



“In one of those tedious nights we had lain as if in sleep till the hour of midnight had passed, and our ears and hearts had been pained, while we had listened for hours to the obscene jests, the horrid oaths, the dreadful blasphemies and filthy language of our guards, Colonel Price at their head, as they recounted to each other their deeds ... , which they had committed among the ‘Mormons’ while at Far West and vicinity. They even boasted of defiling by force wives, daughters and virgins, and of shooting or dashing out the brains of men, women and children.

“I had listened till I became so disgusted, shocked, horrified, and so filled with the spirit of indignant justice that I could scarcely refrain from rising upon my feet and rebuking the guards; but had said nothing to Joseph, or anyone else. ... On a sudden he arose to his feet, and spoke in a voice of thunder, or as the roaring lion, uttering, near as I can recollect, the following words:

“SILENCE, ye fiends of the infernal pit. In the name of Jesus Christ I rebuke you, and command you to be still; I will not live another minute and hear such language. Cease such talk, or you or I die THIS INSTANT!”

“He ceased to speak. He stood erect in terrible majesty. Chained, and without a weapon; calm, unruffled and dignified as an angel, he looked upon the quailing guards, whose weapons were lowered or dropped to the ground; whose knees smote together, and who, shrinking into a corner, or crouching at his feet, begged his pardon, and remained quiet till a change of guards. ...

“... I have tried to conceive of kings, of royal courts, of thrones and crowns; and of emperors assembled to decide the fate of kingdoms; but dignity and majesty have I seen but *once*, as it stood in chains, at midnight, in a dungeon in an obscure village of Missouri”

(*Autobiography of Parley P. Pratt*, ed. Parley P. Pratt Jr. [1938], 210–11; spelling standardized).

- What do you learn about Joseph Smith from this account?



Rather than having students review the handout “Dignity and Majesty,” you could show a portion of the movie *Joseph Smith: The Prophet of the Restoration*. Show the movie from time code 39:15 to 41:12, which portrays Joseph Smith’s response to his guards. Ask students to discuss what stands out to them in the video. This video is available on LDS.org.

Conclude the lesson by sharing your testimony of the truths you have discussed in today’s lesson. Encourage students to act on those truths.

Invite students to prepare for the next class by reading chapter 32 of *Saints: Volume 1*.

“Dignity and Majesty”

Elder Parley P. Pratt (1807–57) of the Quorum of the Twelve Apostles related the following regarding what happened while he was imprisoned with the Prophet Joseph Smith in Richmond, Missouri:



“In one of those tedious nights we had lain as if in sleep till the hour of midnight had passed, and our ears and hearts had been pained, while we had listened for hours to the obscene jests, the horrid oaths, the dreadful blasphemies and filthy language of our guards, Colonel Price at their head, as they recounted to each other their deeds . . . , which they had committed among the ‘Mormons’ while at Far West and vicinity. They even boasted of defiling by force wives, daughters and virgins, and of shooting or dashing out the brains of men, women and children.

“I had listened till I became so disgusted, shocked, horrified, and so filled with the spirit of indignant justice that I could scarcely refrain from rising upon my feet and rebuking the guards; but had said nothing to Joseph, or anyone else. . . . On a sudden he arose to his feet, and spoke in a voice of thunder, or as the roaring lion, uttering, near as I can recollect, the following words:



“*SILENCE, ye fiends of the infernal pit. In the name of Jesus Christ I rebuke you, and command you to be still; I will not live another minute and hear such language. Cease such talk, or you or I die THIS INSTANT!*”

“He ceased to speak. He stood erect in terrible majesty. Chained, and without a weapon; calm, unruffled and dignified as an angel, he looked upon the quailing guards, whose weapons were lowered or dropped to the ground; whose knees smote together, and who, shrinking into a corner, or crouching at his feet, begged his pardon, and remained quiet till a change of guards. . . .

“. . . I have tried to conceive of kings, of royal courts, of thrones and crowns; and of emperors assembled to decide the fate of kingdoms; but dignity and majesty have I seen but *once*, as it stood in chains, at midnight, in a dungeon in an obscure village of Missouri” (*Autobiography of Parley P. Pratt*, ed. Parley P. Pratt Jr. [1938], 210–11; spelling standardized).

- What do you learn about Joseph Smith from this account?

LESSON 18

The Expulsion of the Saints from Missouri

Introduction and Timeline

On December 1, 1838, the Prophet Joseph Smith, Hyrum Smith, Sidney Rigdon, Lyman Wight, Alexander McRae, and Caleb Baldwin were transferred to the Clay County jail, later known as Liberty Jail, in Liberty, Missouri, while awaiting trial for false charges of treason. Meanwhile, the Saints in northern Missouri suffered extreme difficulties as a result of persecution. Although the Saints were told they could remain in Missouri until spring, local mobs forced most of the Saints to evacuate the state by February 1839. With Joseph Smith and the other members of the First Presidency in jail and no agreed-upon destination for relocation, the exiled Saints spent the remaining winter and early spring scattered along the Mississippi River in both Iowa and Illinois. Many found temporary refuge in Quincy, Illinois, after having been received kindly by local citizens.

December 1, 1838

Joseph Smith and five other Church members were imprisoned in Liberty Jail.

January 16, 1839

In a letter from Liberty Jail, the First Presidency appointed the Quorum of the Twelve Apostles to temporarily manage Church affairs.

January 26, 1839

A Church committee was formed to help the poor evacuate from Missouri.

February 1839

Most Saints began to evacuate from Missouri.

February 27, 1839

A committee of citizens of Quincy, Illinois, passed a resolution to provide assistance and employment to the Saints.

Student Readings

Saints: The Story of the Church of Jesus Christ in the Latter Days, Volume 1, The Standard of Truth, 1815–1846 (2018), chapter 32

Suggestions for Teaching

Using hymns

Music, especially Church hymns, can play a significant role in helping students feel the Holy Ghost's influence in their gospel learning experience. To help provide additional insights during a lesson, you could select a hymn to sing at the beginning of class that relates to the lesson material. For example, in preparation for this lesson, you could have students sing several verses (particularly verse 7) of "How Firm a Foundation" (*Hymns*, no. 85).

Saints in Missouri are forced to evacuate

Display the accompanying map, “The Missouri, Illinois, and Iowa Area of the United States,” and invite students to locate Far West, Missouri. Remind the students of the extermination order issued by Missouri governor Lilburn W. Boggs on October 27, 1838, which led to mobs attacking and pillaging Far West and other Mormon settlements in northern Missouri. Also remind students that during this time, the Prophet Joseph Smith, his counselors in the First Presidency, and other Church members were captured and imprisoned in Richmond and Liberty, Missouri.



- Based on your reading of chapter 32 of *Saints: Volume 1*, what were some of the specific challenges the Saints in northern Missouri faced after being expelled from their homes? (The Saints didn't know where to go, they lacked food and supplies, and some had been injured during skirmishes with the Missouri militia or attacks by mobs.)
- If you had been among the Saints who were forced to flee Missouri at that time, what thoughts or feelings do you think you might have had? Why?
- While the Prophet Joseph Smith was confined in Liberty Jail, whom did he appoint to lead the Saints' evacuation from Missouri? (The Quorum of the Twelve Apostles, with Brigham Young as its president.)

Ask students to locate chapter 32 of *Saints: Volume 1*. Invite a few students to take turns reading aloud from page 376, starting with the paragraph that begins “Already Brigham had enlisted ...” and concluding with the paragraph on page 377 that begins “The exodus out of Missouri ...” Ask the class to follow along, looking for what Brigham Young admonished the Saints to do as they prepared to evacuate Missouri.

- Based on Brigham Young's proposal, what principle can we learn about the responsibility we have as disciples of Jesus Christ? (Students should identify a principle similar to the following: **As disciples of Jesus Christ, we have a responsibility to help the poor and needy.**) Write this principle on the board.

Discuss examples of how gospel principles could be applied

Discussing examples of how gospel principles could be applied can give students ideas of ways to apply those principles in their everyday lives. However, be careful not to be too prescriptive in assigning specific applications for students.

- What are some ways we can fulfill our responsibility to help the poor and needy today?

Display the accompanying image, and explain that it is a picture of Amanda Smith, one of the thousands of Saints who were forced to flee from Missouri.

- Why was it especially difficult for Amanda Smith and her family to comply with the evacuation demanded by the extermination order? (If necessary, remind the students that Amanda had lost her husband and one of her sons in the Hawn’s Mill massacre. Through miraculous spiritual guidance, she was led to know how to heal her six-year-old son, Alma, who had been shot in the hip. She was still waiting for Alma’s hip to heal when other Saints began evacuating Missouri.)



Invite a student to read aloud the following account by Amanda Smith. Ask the class to listen for how Amanda exercised faith while she remained at Hawn’s Mill, waiting for Alma to be healthy enough to evacuate.



“I cannot leave the tragic story without relating some incidents of those five weeks when I was a prisoner with my wounded boy in Missouri, near the scene of the massacre, unable to obey the order of extermination.

“All the Mormons in the neighborhood had fled out of the State, excepting a few families of the bereaved women and children. ...

“In our utter desolation, what could we women do but pray? Prayer was our only source of comfort; our Heavenly Father our only helper. ...

“One day a mobber came from the mill with the captain’s [order]:

“‘The captain says if you women don’t stop your ... praying he will send down a posse and kill every ... one of you!’ ...

“Our prayers were hushed in terror. We dared not let our voices be heard in the house in supplication. I could pray in my bed or in silence, but I could not live thus long. ...

"I could bear it no longer. I pined to hear once more my own voice in petition to my Heavenly Father.

"I stole down into a corn-field, and crawled into a [bundle of cornstalks]. It was as the temple of the Lord to me at that moment. I prayed aloud and most fervently.

"When I emerged from the corn a voice spoke to me. It was a voice as plain as I ever heard one. It was no silent, strong impression of the spirit, but a *voice*, repeating a verse of the saint's hymn:

*That soul who on Jesus hath leaned for repose,
I cannot, I will not desert to its foes;
That soul, though all hell should endeavor to shake,
I'll never, no never, no never forsake!*

"From that moment I had no more fear. I felt that nothing could hurt me" (Amanda Smith, in Edward W. Tullidge, *The Women of Mormondom* [1877], 129–30).

- What can we learn from Amanda's example that can help us during our times of trial and affliction? (Students may identify a variety of principles, including the following: **As we fervently pray during our afflictions, the Lord will comfort and strengthen us.** Write this principle on the board.)

Invite a few students to take turns reading aloud from page 379 of *Saints: Volume 1*, starting with the paragraph that begins "The words strengthened ..." and concluding with the paragraph on the same page that begins "Ignoring him ...". Ask the class to follow along, looking for how the Lord further strengthened Amanda and her family following her prayer. Invite students to report what they found.

- When have you experienced comfort or strength from the Lord as you have fervently prayed during your afflictions?

Exiled Saints find temporary refuge in Quincy, Illinois

Refer again to the map "The Missouri, Illinois, and Iowa Area of the United States," and invite students to locate Quincy, Illinois. Explain that between January and March 1839, most of the approximately 8,000 to 10,000 Saints living in northern Missouri abandoned or sold their lands, homes, and the majority of their belongings as they evacuated the state. Many found temporary refuge across the Mississippi River in Quincy, Illinois, a city about 170 miles (275 kilometers) from Far West. These refugees endured difficult circumstances on their winter journey, including hunger, freezing temperatures, rain, snow, and mud.

- How might the sudden arrival of the Saints have caused difficulties for the residents of Quincy, Illinois?

Explain that in late February 1839, citizens of Quincy gathered in the courthouse to hear reports by a committee appointed to investigate the circumstances of the Latter-day Saint refugees. Invite a student to read the following portion of the committee's resolution aloud. Ask the class to listen for what the citizens of Quincy decided to do.

“The strangers recently arrived here from the State of Missouri, known by the name of the Latter Day Saints, are entitled to our sympathy and kindest regard, and ... we recommend to the Citizens of Quincy, to extend to them all the kindness in their power to bestow, as persons who are in affliction. ...

“... We recommend to all the citizens of Quincy, that in all their intercourse with the strangers, that they ... be particularly careful not to indulge in any conversation or expressions calculated to wound their feelings, or in any way to reflect upon those, who by every law of humanity, are entitled to our sympathy and commiseration” (*Quincy Argus*, Mar. 16, 1839, [1]; spelling standardized; see also Manuscript History of the Church, vol. C-1, p. 889, josephsmithpapers.org).

- If you were in the place of the Latter-day Saint refugees, what would be your feelings toward the residents of Quincy?

Explain that notwithstanding the charitable assistance provided by the Quincy residents, the large influx of Saints relocating to Quincy resulted in many Saints crowding into tents, sheds, huts, and dugouts for shelter during the winter and spring of 1839.

Divide students into small groups, and give them the accompanying handout, “The Hendricks Family in Quincy, Illinois.” Ask students to read the handout together and discuss their responses to the questions on the handout.

The Hendricks Family in Quincy, Illinois

Read the following account of the Hendricks family as told by Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles:





"Amidst the terrible hostilities in Missouri that would put the Prophet in Liberty Jail and see thousands of Latter-day Saints driven from their homes, Sister Drusilla Hendricks and her invalid husband, James, who had been shot by enemies of the Church in the Battle of Crooked River, arrived with their children at a hastily shaped dugout in Quincy, Illinois, to live out the spring of that harrowing year.

"Within two weeks the Hendrickses were on the verge of starvation, having only one spoonful of sugar and a saucerful of cornmeal remaining in their possession. . . . Drusilla made mush out of it for James and the children, thus stretching its contents as far as she could make it go. When that small offering was consumed by her famished family, she washed everything, cleaned their little dugout as thoroughly as she could, and quietly waited to die.

"Not long thereafter the sound of a wagon brought Drusilla to her feet. It was their neighbor Reuben Allred. He said he had a feeling they were out of food, so on his way into town he'd had a sack of grain ground into meal for them.

"Shortly thereafter Alexander Williams arrived with two bushels of meal on his shoulder. He told Drusilla that he'd been extremely busy but the Spirit had whispered to him that 'Brother Hendricks' family is suffering, so I dropped everything and came [running]' [Drusilla Doris Hendricks, "Historical Sketch of James Hendricks and Drusilla Doris Hendricks," Church Archives, Salt Lake City, 14-15]" (Jeffrey R. Holland, "A Handful of Meal and a Little Oil," *Ensign*, May 1996, 31).

- What principles can we learn from this account?

Read the following statement by President Thomas S. Monson (1927–2018):



"The sweetest experience I know in life is to feel a prompting and act upon it and later find out that it was the fulfillment of someone's prayer or someone's need" (Thomas S. Monson, in William R. Walker, "Follow the Prophet," *Ensign*, Apr. 2014, 40).

- When have you acted on a prompting from the Holy Ghost and been led to help someone in need?

After sufficient time, ask a few students to report what they learned from the handout. Students may identify a principle such as the following: **When we act on promptings from the Holy Ghost, we can be led to help those in need.** Consider sharing your testimony of this principle.

Invite students to think of individuals they know who may be in need. Invite them to prayerfully seek and act on inspiration from the Holy Ghost to help those people. You might encourage students to write down the spiritual promptings they receive so that they can remember to follow up on those promptings.

Encourage students to prepare for the next class by reading chapter 33 of *Saints: Volume 1*. Ask students to look for lessons they can learn from the Prophet Joseph Smith and other Church leaders as they suffered in Liberty Jail.

The Hendricks Family in Quincy, Illinois

Read the following account of the Hendricks family as told by Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles:



“Amidst the terrible hostilities in Missouri that would put the Prophet in Liberty Jail and see thousands of Latter-day Saints driven from their homes, Sister Drusilla Hendricks and her invalid husband, James, who had been shot by enemies of the Church in the Battle of Crooked River, arrived with their children at a hastily shaped dugout in Quincy, Illinois, to live out the spring of that harrowing year.

“Within two weeks the Hendrickses were on the verge of starvation, having only one spoonful of sugar and a saucerful of cornmeal remaining in their possession. . . . Drusilla made mush out of it for James and the children, thus stretching its contents as far as she could make it go. When that small offering was consumed by her famished family, she washed everything, cleaned their little dugout as thoroughly as she could, and quietly waited to die.

“Not long thereafter the sound of a wagon brought Drusilla to her feet. It was their neighbor Reuben Allred. He said he had a feeling they were out of food, so on his way into town he’d had a sack of grain ground into meal for them.



“Shortly thereafter Alexander Williams arrived with two bushels of meal on his shoulder. He told Drusilla that he’d been extremely busy but the Spirit had whispered to him that ‘Brother Hendricks’ family is suffering, so I dropped everything and came [running]’ [Drusilla Doris Hendricks, “Historical Sketch of James Hendricks and Drusilla Doris Hendricks,” Church Archives, Salt Lake City, 14–15]” (Jeffrey R. Holland, “A Handful of Meal and a Little Oil,” *Ensign*, May 1996, 31).

- What principles can we learn from this account?

Read the following statement by President Thomas S. Monson (1927–2018):



“The sweetest experience I know in life is to feel a prompting and act upon it and later find out that it was the fulfillment of someone’s prayer or someone’s need” (Thomas S. Monson, in William R. Walker, “Follow the Prophet,” *Ensign*, Apr. 2014, 40).

- When have you acted on a prompting from the Holy Ghost and been led to help someone in need?

LESSON 19

Experiences in Liberty Jail and Far West

Introduction and Timeline

On December 1, 1838, the Prophet Joseph Smith, Hyrum Smith, Sidney Rigdon, Lyman Wight, Alexander McRae, and Caleb Baldwin were transferred to the Clay County jail, later known as Liberty Jail, in Liberty, Missouri. While the Prophet and his associates suffered in jail, the Saints were forced to leave the state of Missouri as a result of Governor Boggs's extermination order. On April 16, 1839, while the prisoners were being transferred to another location, they were allowed to escape, and they rejoined the Saints and their families in Illinois. Two days after the Prophet's escape, Brigham Young and other members of the Quorum of the Twelve Apostles began traveling to Far West, Missouri, to obey the Lord's command to lay the cornerstone for a temple (see D&C 115:11–12).

December 1, 1838

Joseph Smith and five others were transferred to Liberty Jail.

January–April 1839

The Saints evacuated from Missouri.

April 16, 1839

Joseph Smith and his companions were allowed to escape.

April 26, 1839

Apostles and other Church members laid the southeast cornerstone for the Far West temple.

Student Readings

Saints: The Story of the Church of Jesus Christ in the Latter Days, Volume 1, The Standard of Truth, 1815–1846 (2018), chapter 33

Suggestions for Teaching

Encourage students to study the scriptures daily

Few things teachers do will have a more powerful and long-lasting influence for good in the lives of students than helping them learn from and love the scriptures and encouraging students to study the scriptures daily. In addition to inviting students to complete the assigned readings from *Saints: Volume 1*, encourage them to study the scriptures each day—particularly the Book of Mormon.

The Prophet Joseph Smith and five other brethren suffer in Liberty Jail

Display the accompanying image of Joseph Smith in Liberty Jail, and write the following question on the board: “O God, where art thou?” (D&C 121:1).



- Based on your reading of chapter 33 of *Saints: Volume 1*, what circumstances led the Prophet Joseph Smith to ask this question? (If necessary, remind students that Joseph Smith and five other brethren had been separated from their families and imprisoned in inhumane conditions while other Saints had been robbed of their property, driven from their homes, abused, and in some cases killed.)

Invite a student to read aloud the following statement by Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles. Ask the class to listen for how Elder Holland described Joseph Smith’s question.



“That is a painful, personal cry—a cry from the heart, a spiritual loneliness we may all have occasion to feel at some time in our lives” (Jeffrey R. Holland, “Lessons from Liberty Jail” [Brigham Young University fireside, Sept. 7, 2008], 5, speeches.byu.edu).

Invite students to think about times when they or someone they know has experienced pain, spiritual loneliness, or other afflictions. Ask students to look for truths during today’s lesson that can help them when they and those they love experience afflictions.

Remind students that Joseph Smith and several other brethren were taken prisoner by the Missouri militia in Far West on October 31, 1838. The militia marched the men from Far West to Independence and then to Richmond, Missouri. In Richmond, Joseph Smith and the other brethren were brought before Judge Austin A. King, who offered to free those who would “renounce [their] religion and forsake the Prophet” (Justin R. Bray, “Within the Walls of Liberty Jail,” in *Revelations in Context*, ed. Matthew McBride and James Goldberg [2016], 257, or history.lds.org). Each of them refused the offer. During the preliminary hearing, Judge King decided to hold Joseph Smith and the other brethren, several of them Church leaders, as prisoners while they awaited trial on charges of treason. On December 1, 1838, the Prophet Joseph Smith, Hyrum Smith, Caleb Baldwin, Sidney Rigdon, Lyman Wight, and Alexander McRae were taken to the jail in Liberty, Missouri. (See Bray, “Within the Walls of Liberty Jail,” 256–63, or history.lds.org.)

Display the accompanying photograph of Liberty Jail, taken about forty years after the Prophet was imprisoned there. Explain that this is close to how the jail would have appeared when Joseph Smith and five other brethren were imprisoned there.



Invite a student to read aloud the following statement by Elder Jeffrey R. Holland regarding Liberty Jail:



“The jail, one of the few and certainly one of the more forbidding of such structures in that region, was considered escape proof, and it probably was. It had two stories. The top or main floor was accessible to the outside world only by a single small, heavy door. In the middle of that floor was a trapdoor through which prisoners were then lowered into the lower floor or dungeon. The outside walls of the prison were of rough-hewn limestone two feet thick, with inside walls of 12-inch oak logs. These two walls were separated by a 12-inch space filled with loose rock. Combined, these walls made a formidable, virtually impenetrable barrier four feet thick” (Jeffrey R. Holland, “Lessons from Liberty Jail” [Brigham Young University fireside, Sept. 7, 2008], 2, speeches.byu.edu).

Display the accompanying image, and explain that it is a photograph of a reconstruction of the interior of Liberty Jail, including the dungeon area where the prisoners were kept.



Divide students into groups of two or three, and give them copies of the accompanying handout, “Conditions in Liberty Jail.” Invite them to read the handout and discuss in their groups their responses to the question on the handout.

Conditions in Liberty Jail



“I daresay that until [Joseph Smith’s] martyrdom five and a half years later, there was no more burdensome time in Joseph’s life than this cruel, illegal, and unjustified incarceration in Liberty Jail. ...

“The food given to the prisoners was coarse and sometimes contaminated, so filthy that one of them said they ‘could not eat it until [they] were driven to it by hunger’ [Alexander McRae, quoted in B. H. Roberts, *A*

Comprehensive History of the Church, 1:521]. On as many as four occasions they had

poison administered to them in their food, making them so violently ill that for days they alternated between vomiting and a kind of delirium, not really caring whether they lived or died. In the Prophet Joseph's letters, he spoke of the jail being a 'hell, surrounded with demons ... where we are compelled to hear nothing but blasphemous oaths, and witness a scene of blasphemy, and drunkenness and hypocrisy, and debaucheries of every description' [in *The Joseph Smith Papers, Documents, Volume 6: February 1838–August 1839*, ed. Mark Ashurst-McGee and others (2017), 361; spelling and punctuation standardized].

"... 'Pen, or tongue, or angels,' Joseph wrote, could not adequately describe 'the malice of hell' that he suffered there [Letter to Emma Smith, 4 April 1839, in *Personal Writings of Joseph Smith*, rev. ed., comp. Dean C. Jessee (2002), 463, 464; spelling and capitalization standardized]. And all of this occurred during what, by some accounts, was considered then the coldest winter on record in the state of Missouri" (Jeffrey R. Holland, "Lessons from Liberty Jail" [Brigham Young University fireside, Sept. 7, 2008], 1–3, speeches.byu.edu).

"The four-month confinement in Liberty Jail ... took a heavy physical toll on the prisoners. Sunlight barely crept through two small, iron-barred windows that were too high to see through, and long hours in the darkness caused the men's eyes to strain. ... While a small fire was allowed, without a chimney to channel the smoke, the prisoners' eyes became even more irritated. Their ears ached, their nerves trembled, and Hyrum Smith even went into shock at one point. ...

"Perhaps most disheartening to the remaining prisoners was the idea of Latter-day Saint families, including their own, scattered, destitute, and driven throughout the state of Missouri" (Justin R. Bray, "Within the Walls of Liberty Jail," in *Revelations in Context*, ed. Matthew McBride and James Goldberg [2016], 259, or history.lds.org).

- If you had been in Liberty Jail, how might these conditions have affected you physically, emotionally, and spiritually?

After students have had sufficient time to review the handout, display the following statement by Elder Jeffrey R. Holland, and invite a student to read it aloud:



"Most of us, most of the time, speak of the facility at Liberty as a 'jail' or a 'prison'—and certainly it was that. But Elder Brigham H. Roberts, in recording the history of the Church, spoke of the facility as a temple, or, more accurately, a 'prison-temple' [see B. H. Roberts, *A Comprehensive History of the Church*, chapter 38 heading, 1:521]" (Jeffrey R. Holland, "Lessons from Liberty Jail" [Brigham Young University fireside, Sept. 7, 2008], 3, speeches.byu.edu).

- Considering everything Joseph Smith and the other prisoners experienced in Liberty Jail, in what ways do you think the jail could be likened to a temple? (The jail was a place where the Prophet Joseph Smith drew close to the Lord and received revelation.)

Explain that the Prophet Joseph Smith dictated two letters to the Saints in March 1839 that contained some of the revelations he received. Portions of these letters are included in Doctrine and Covenants 121–23.

Invite a student to read Doctrine and Covenants 121:7–9 aloud, and invite another student to read Doctrine and Covenants 122:7–9 aloud. Ask the class to look for what the Lord revealed to Joseph Smith about adversity.

- What principles can we identify from the Lord’s promises to Joseph Smith regarding his afflictions? (Students may identify several principles, including the following: **If we endure our afflictions well, all that we suffer will give us experience and be for our good.** Write this principle on the board.)

Asking questions that help students understand doctrine and principles

Questions can help students better understand the meaning of doctrine and principles. Questions that encourage students to think about a principle in a modern context, or that invite students to explain their understanding of a principle, are particularly helpful.

- What do you think it means to endure our afflictions well?

Display the following statement by Elder Jeffrey R. Holland, and invite a student to read it aloud. Ask the class to listen for what Elder Holland taught about how our afflictions can give us experience and be for our good if we endure them well.



“You can have sacred, revelatory, profoundly instructive experience with the Lord in *any* situation you are in. Indeed, let me say that even a little stronger: You can have sacred, revelatory, profoundly instructive experience with the Lord *in the most miserable experiences of your life*—in the worst settings, while enduring the most painful injustices, when facing the most insurmountable odds and opposition you have ever faced.

“... Man’s extremity is God’s opportunity, and if we will be humble and faithful, if we will be believing and not curse God for our problems, He can turn the unfair and inhumane and debilitating prisons of our lives into temples—or at least into a circumstance that can bring comfort and revelation, divine companionship and peace. ...

“... When suffering, we may in fact be nearer to God than we’ve ever been in our entire lives. *That* knowledge can turn every such situation into a would-be temple” (Jeffrey R. Holland, “Lessons from Liberty Jail” [Brigham Young University fireside, Sept. 7, 2008], 3–4, 6, speeches.byu.edu).

- What stands out to you in this statement by Elder Holland?
- How does choosing to be humble, faithful, and believing help prepare our hearts to receive revelation from the Lord regardless of our circumstances?
- When have you felt that a particular affliction has given you helpful experience and been for your good? (Remind students not to share anything that is too sacred or personal. You may also want to share an experience.)

Ask students to think about an affliction they may be experiencing. After sufficient time, invite them to write a plan describing what they will do to endure that affliction well.

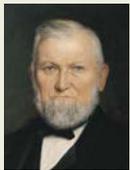
Explain that in April 1839, while being escorted to Boone County, Missouri, Joseph Smith and his companions were allowed to escape. They made their way to Quincy, Illinois, where they rejoined their families.

Apostles travel back to Far West and fulfill the Lord's commandment

Ask students to locate chapter 33 of *Saints: Volume 1*. Invite a few students to take turns reading aloud from page 386, starting with the paragraph that begins "While Joseph wrestled ..." and concluding with the paragraph on page 387 that begins "He wanted the apostles in Quincy ..."

- If you had to decide whether or not to return to Far West, what do you think you would choose to do? Why?

Invite a student to read aloud the following statement by President Wilford Woodruff (1807–98). Ask the class to listen for how the Apostles responded to the Lord's command.



"The Twelve Apostles were called by revelation to go to Far West ... to lay the foundation of the cornerstone of the Temple. ... The Missourians had sworn by all the Gods of eternity that if every other revelation given through Joseph Smith were fulfilled, that should not be. ... The general feeling in the Church, so far as I know, was that, under the circumstances it was impossible to accomplish the work; and the Lord would accept the will for the deed. ... When President Young asked the question of the Twelve, 'Brethren, what will you do about this?' The reply was: 'The Lord has spoken and it is for us to obey.' We felt that the Lord God had given ... the commandment and we had faith to go forward and accomplish it, feeling that it was His business whether we lived or died in its accomplishment" (Wilford Woodruff, "Discourse," *Deseret News*, Dec. 22, 1869, 543).

- What principles can we learn from the example of these Apostles? (Students may identify several principles, including the following: **We can choose to obey the Lord's commandments regardless of the circumstances. As we place our trust in the Lord, we can accomplish what He has commanded.**)

Explain that early in the morning on the appointed day of April 26, 1839, Brigham Young and four other Apostles, accompanied by other Church members, walked to the temple site in Far West. Alpheus Cutler, who was to be the master workman of the temple, rolled a large stone to the southeast corner of the temple lot. The small group sang hymns and prayed. In addition, Wilford Woodruff and George A. Smith were ordained as Apostles to fill vacancies in the Quorum of the Twelve. As the small group of Saints prepared to depart Far West, Theodore Turley stopped at the home of his old friend, Isaac Russell, who had apostatized from the Church and remained in Far West. Isaac was astounded that Theodore was in Far West with members of the Twelve and that the Lord's prophecy given through Joseph Smith had been fulfilled (see Manuscript History of the Church, vol. C-1, addenda, 26 April 1839, second of two entries, p. 14).

Conclude by testifying of the truths you have discussed in this lesson, and encourage students to act on those truths.

Invite students to prepare for the next class by reading chapters 34–35 of *Saints: Volume 1*.

Conditions in Liberty Jail



"I daresay that until [Joseph Smith's] martyrdom five and a half years later, there was no more burdensome time in Joseph's life than this cruel, illegal, and unjustified incarceration in Liberty Jail. . . .

"The food given to the prisoners was coarse and sometimes contaminated, so filthy that one of them said they 'could not eat it until [they] were driven to it by hunger' [Alexander McRae, quoted in B. H. Roberts, *A Comprehensive History of the Church*, 1:521]. On as many as four occasions they had poison administered to them in their food, making them so violently ill that for days they alternated between vomiting and a kind of delirium, not really caring whether they lived or died. In the Prophet Joseph's letters, he spoke of the jail being a 'hell, surrounded with demons . . . where we are compelled to hear nothing but blasphemous oaths, and witness a scene of blasphemy, and drunkenness and hypocrisy, and debaucheries of every description' [in *The Joseph Smith Papers, Documents, Volume 6: February 1838–August 1839*, ed. Mark Ashurst-McGee and others (2017), 361; spelling and punctuation standardized].

". . . 'Pen, or tongue, or angels,' Joseph wrote, could not adequately describe 'the malice of hell' that he suffered there [Letter to Emma Smith, 4 April 1839, in *Personal Writings of Joseph Smith*, rev. ed., comp. Dean C. Jessee (2002), 463, 464; spelling and capitalization standardized]. And all of this occurred during what, by some accounts, was considered then the coldest winter on record in the state of Missouri" (Jeffrey R. Holland, "Lessons from Liberty Jail" [Brigham Young University fireside, Sept. 7, 2008], 1–3, speeches.byu.edu).

"The four-month confinement in Liberty Jail . . . took a heavy physical toll on the prisoners. Sunlight barely crept through two small, iron-barred windows that were too high to see through, and long hours in the darkness caused the men's eyes to strain. . . . While a small fire was allowed, without a chimney to channel the smoke, the prisoners' eyes became even more irritated. Their ears ached, their nerves trembled, and Hyrum Smith even went into shock at one point. . . .

"Perhaps most disheartening to the remaining prisoners was the idea of Latter-day Saint families, including their own, scattered, destitute, and driven throughout the state of Missouri" (Justin R. Bray, "Within the Walls of Liberty Jail," in *Revelations in Context*, ed. Matthew McBride and James Goldberg [2016], 259, or history.lds.org).

- If you had been in Liberty Jail, how might these conditions have affected you physically, emotionally, and spiritually?



LESSON 20

Nauvoo the Beautiful

Introduction and Timeline

After the Prophet Joseph Smith and his fellow prisoners were allowed to escape captivity in Missouri in April 1839, they crossed the Mississippi River and reunited with the Saints in Quincy, Illinois. Soon after their arrival, Joseph traveled north to visit and arrange the purchase of land on the banks of the Mississippi River in Illinois and Iowa Territory. As the Saints gathered there, they transformed the swampy land on the Illinois side into a beautiful city they called Nauvoo. During this time, Joseph Smith sought redress from the federal government for the Saints' sufferings in Missouri. As Nauvoo developed, the Saints received approval from the state of Illinois for a city charter that provided political and religious freedoms beyond what they had in Missouri. Also during this time, the Prophet Joseph Smith first taught the doctrine of baptism for the dead.

April 22, 1839

The Prophet arrived in Quincy, Illinois, after escaping captivity.

April 30, 1839

Church agents purchased land in Commerce, Illinois.

July 22, 1839

Joseph Smith and others healed many people afflicted with malaria.

November 29, 1839

The Prophet met with United States president Martin Van Buren to plead for reparations.

August 15, 1840

Joseph Smith first taught the doctrine of baptism for the dead.

Student Readings

Saints: The Story of the Church of Jesus Christ in the Latter Days, Volume 1, The Standard of Truth, 1815–1846 (2018), chapters 34–35

Suggestions for Teaching

Present interesting, relevant, and edifying lessons

When teachers consistently prepare and present interesting, relevant, and edifying lessons, students develop an expectation that they will learn something valuable each time they attend class. Speaking of students' desires to be nourished spiritually, President Boyd K. Packer (1924–2015) of the Quorum of the Twelve Apostles taught: "They must learn something to want to return. They will come willingly, even eagerly, to a class ... in which they are fed" (*Teach Ye Diligently*, rev. ed. [1991], 182).

The Saints settle in Illinois and Iowa

Write the following phrase on the board: *A beautiful place and a place of rest.*

- What are some places you would describe as beautiful or a place of rest?



Display the accompanying map, “The Missouri, Illinois, and Iowa Area of the United States,” and invite students to locate Quincy, Illinois. Explain that in April 1839, soon after the Prophet Joseph Smith escaped captivity and joined the Saints in Quincy, Illinois, he and other Church members traveled 50 miles north to Commerce, Illinois. Based on negotiations that began while Joseph Smith was still in prison, they began purchasing land in and around Commerce both on the east side of the Mississippi River and on the west side in Iowa Territory. By August they had purchased a considerable amount of land for the gathering of the Saints. In April 1840, the Prophet Joseph Smith changed the name of the city of Commerce to Nauvoo.

Invite a student to read aloud the following statement by Joseph Smith and his counselors:

“The name of our city (Nauvoo,) is of Hebrew origin, and signifies a beautiful situation, or place, carrying with it, also, the idea of *rest*” (Joseph Smith, Sidney Rigdon, and Hyrum Smith, “A Proclamation, to the Saints Scattered Abroad,” *Times and Seasons*, Jan. 15, 1841, 273–74, josephsmithpapers.org).

- Considering what Joseph Smith and the Saints endured in Missouri, how might the meaning of the name *Nauvoo* be an expression of hope for the future?

Explain that as the Saints began to gather to this area in the summer of 1839, they labored diligently to clear the land along the Mississippi riverbank. However, hundreds of Saints were bitten by mosquitoes and became seriously ill with malaria.

Ask students to locate chapter 34 of *Saints: Volume 1*. Invite a few students to take turns reading aloud from page 402, starting with the paragraph that begins “On the morning of Monday, July 22 ...” and concluding with the paragraph on page 403 that begins “Later that evening ...” Ask the class to follow along, looking for the help the Saints received from the Lord.

- What stands out to you in this account?

Invite a student to read aloud the following statement by President Wilford Woodruff (1807–98), who related another event that occurred that day.



“A man [who was not a Latter-day Saint], knowing of the miracles which had been performed, came to [Joseph Smith] and asked him if he would not go and heal two twin children of his, about five months old, who were both lying sick nigh unto death.

“They were some two miles from Montrose [a town across the river from Nauvoo].

“The Prophet said he could not go; but, after pausing some time, he said he would send some one to heal them; and he turned to me and said: ‘You go with the man and heal his children.’

“[Joseph] took a red silk handkerchief out of his pocket and gave it to me, and told me to wipe their faces with the handkerchief when I administered to them, and they should be healed. . . .

“I went with the man, and did as the Prophet commanded me, and the children were healed” (Wilford Woodruff, *Leaves from My Journal* [1882], 65).

- What principle can we identify from the account from *Saints: Volume 1* and the statement by President Woodruff? (Students may identify several principles, including the following: **As we exercise faith in Jesus Christ, we can be healed by the power of the priesthood.** Write this principle on the board.)

Display the accompanying image of the red silk handkerchief that Joseph Smith gave Wilford Woodruff, and explain that President Woodruff “kept this handkerchief as a reminder of this great experience and of Joseph’s compassion toward the sick, including those who were not of his faith” (Heidi Bennett, “A Day of God’s Power,” Museum Treasures series, Sept. 18, 2015, history.lds.org). Wilford described that day of healing as “a day of God’s power” (Wilford Woodruff, *Leaves from My Journal* [1882], 62).



Explain that although many people were healed from malaria that day, others continued to suffer from malaria and other illnesses over the next year, and some died. For example, Bishop Edward Partridge died from an illness in May 1840, as did Joseph Smith Sr. in September 1840.

- Why do you think some people were healed at that time while others perished?

Use the words of prophets

Reading the words of prophets can help students further understand the doctrine and principles they identify. President J. Rueben Clark (1871–1961) of the First Presidency taught that those who

serve in the First Presidency and Quorum of the Twelve Apostles “possess a special gift; they are sustained as prophets, seers, and revelators, which gives them a special spiritual endowment in connection with their teaching of the people. They have the right, the power, and authority to declare the mind and will of God to his people, subject to the over-all power and authority of the President of the Church” (“When Are Church Leaders’ Words Entitled to Claim of Scripture?” *Church News*, July 31, 1954, 9).

To help students further understand the principle on the board, invite a student to read aloud the following statement by President Dallin H. Oaks of the First Presidency:



“As we exercise the undoubted power of the priesthood of God and as we treasure His promise that He will hear and answer the prayer of faith, we must always remember that faith and the healing power of the priesthood cannot produce a result contrary to the will of Him whose priesthood it is. . . .

“As children of God, knowing of His great love and His ultimate knowledge of what is best for our eternal welfare, we trust in Him. The first principle of the gospel is faith in the Lord Jesus Christ, and faith means trust. . . . We do all that we can for the healing of a loved one, and then we trust in the Lord for the outcome” (Dallin H. Oaks, “Healing the Sick,” *Ensign* or *Liahona*, May 2010, 50).

- Why do you think it is important to exercise faith in Jesus Christ even though we may not receive the outcome we desire?

Share your testimony that as we exercise faith in Jesus Christ, we can be healed by the power of the priesthood according to the Lord’s will.

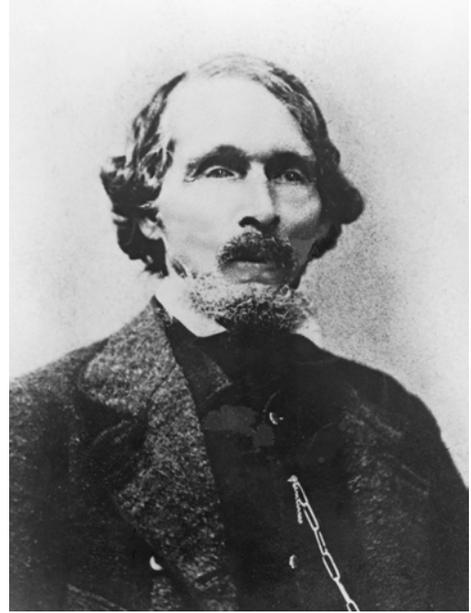
The Saints build the city of Nauvoo and seek redress from the United States government

Explain that over time the Saints transformed the land in and around Nauvoo into a “situation [that was] very pleasant” (Mary Fielding Smith, in Edward W. Tullidge, *The Women of Mormondom* [1877], 256). As Saints continued to make a new home in Illinois and Iowa, the Prophet Joseph Smith traveled to Washington, D.C., the capital of the United States.

- Based on your reading of chapter 34 of *Saints: Volume 1*, why did Joseph Smith travel to Washington, D.C., in October 1839? (Joseph Smith met with leaders in the United States government, including President Martin Van Buren, seeking redress for the Saints’ losses in Missouri.)
- How did President Van Buren respond to Joseph Smith’s request? (He told Joseph, “I can do nothing for you” [*The Joseph Smith Papers, Documents, Volume 7: September 1839–January 1841*, ed. Matthew C. Godfrey and others (2018), 260].)
- If you had been with the Prophet Joseph, what thoughts or feelings might you have had after hearing this response from the president of the United States? Why?

Explain that Joseph Smith and Church member Elias Higbee also tried petitioning members of the United States Congress. Although many were sympathetic to their cause, the Saints did not receive any assistance.

Display the accompanying image of William W. Phelps. Explain that about four months after the Prophet returned from Washington, D.C., he received a letter from William W. Phelps. Divide students into groups of two or three, and give each group a copy of the accompanying handout, “William W. Phelps: ‘I Am as the Prodigal Son.’” Invite the groups to read the handout together and answer questions on the handout.



William W. Phelps: “I Am as the Prodigal Son”

“In late 1838, William W. Phelps, who had been a trusted Church member, was among those who bore false testimony against the Prophet and other Church leaders, leading to their imprisonment in Missouri. In June 1840, Brother Phelps wrote to Joseph Smith, pleading for forgiveness” (*Teachings of Presidents of the Church: Joseph Smith* [2007], 396).

Read the following statement by William W. Phelps from his letter to the Prophet:



“Brother Joseph[,]

“... I am as the prodigal Son ... : I have been greatly abased and humbled. ...

“I know my situation, you know it, and God knows it, and I want to be saved if my friends will help me. ... I have done wrong and I am Sorry. The beam is in my own eye.

“... I ask forgiveness in the name of Jesus Christ of all the saints[,] for ... I want your fellowship” (in *The Joseph Smith Papers, Documents, Volume 7: September 1839–January 1841*, ed. Matthew C. Godfrey and others [2018], 304–5).

- Knowing that William’s false testimony had caused so much suffering for the Saints, how do you think you might have responded to William’s request for forgiveness and fellowship?

The Prophet Joseph Smith replied in a letter to William W. Phelps:



"It is true, that we have suffered much in consequence of your behavior—the cup of gall, already full enough for mortals to drink, was indeed filled to overflowing when you turned against us. ...

"However, the cup has been drunk, the will of our Father has been done, and we are yet alive. ...

"Believing your confession to be real, and your repentance genuine, I shall be happy once again to give you the right hand of fellowship, and rejoice over the returning prodigal.

"Your letter was read to the Saints last Sunday, and ... it was unanimously resolved, that W. W. Phelps should be received into fellowship.

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

(*Teachings of Presidents of the Church: Joseph Smith* [2007], 398).

- What does Joseph Smith's response indicate about his character?
- How do you think William might have felt knowing that the Saints unanimously received him back in full fellowship?



Instead of distributing the handout, you could show the video "Required to Forgive" (7:52), which depicts William W. Phelps's role in the early Church and his plea to the Prophet for forgiveness. This video is available on LDS.org. After students finish watching the video, ask the questions from the handout.

After students have finished reviewing the handout, explain that William W. Phelps later wrote the lyrics to the hymn "Praise to the Man" (*Hymns*, no. 27).

- What principles can we learn from the Prophet Joseph Smith's response to William W. Phelps's letter? (Students may identify several principles, including the following: **We can choose to forgive others even when their actions have seriously hurt us and others we love. As we choose to forgive others, we extend love and mercy to them.** Write these principles on the board.)
- In what ways have you or someone you know been blessed by choosing to forgive another person?

Invite students to think of someone they may need to forgive. Encourage them to follow Joseph Smith's example by choosing to forgive that person.

The Prophet Joseph Smith teaches the doctrine of baptism for the dead

Explain that as Saints moved to the Nauvoo area, they worked with the Illinois government to gain protection for their community. They had success in 1840, when the legislature of Illinois passed an act incorporating the city of Nauvoo. This law authorized the creation of a city government and established certain laws designed to protect the citizens. In addition to helping build up and establish

Nauvoo, during this time the Prophet continued to teach the Saints truths regarding salvation. On August 15, 1840, at the funeral of Church member Seymour Brunson, the Prophet first publicly taught the doctrine of baptism for the dead.

Invite several students to take turns reading the following accounts aloud. Ask the class to listen for what the Prophet Joseph Smith taught about the doctrine of baptism for the dead and how the Saints responded. (The following accounts are adapted from Susan Easton Black, "A Voice of Gladness," *Ensign*, Feb. 2004, 34–39.)

Account 1.

"According to Simon Baker, who was present [at Seymour Brunson's funeral], the Prophet began by testifying that the 'gospel of Jesus Christ brought glad tidings of great joy.' He read most of 1 Corinthians 15 and explained that 'the Apostle was talking to a people who understood baptism for the dead, for it was practiced among them' [Simon Baker, in *Journal History of The Church of Jesus Christ of Latter-day Saints*, Aug. 15, 1840]" (*Teachings of Presidents of the Church: Joseph Smith* [2007], 403).

"He noted that Paul's words were evidence that a living person could be baptized vicariously for a deceased person, extending the benefits of baptism to those who were dead in body but whose spirits lived on.

"Joseph said God's plan of salvation was designed to save all those who were willing to obey the law of God, including the countless people who had died never knowing about Jesus Christ or His teachings" (*Saints: Volume 1*, 421).

Account 2. Wilford Woodruff wrote:



"Joseph Smith himself ... went into the Mississippi river one Sunday night after meeting, and baptized a hundred. I baptized another hundred. The next man, a few rods from me, baptized another hundred. We were strung up and down the Mississippi, baptizing for our dead" (Wilford Woodruff, "Discourse," *Deseret Weekly*, Apr. 25, 1891, 554).

"Why did we do it? Because of the feeling of joy that we had, to think that we in the flesh could stand and redeem our dead" ("Discourse by President Wilford Woodruff," *Millennial Star*, May 1894, 324).

Account 3. After hearing the Prophet address the Saints in October 1840, Vilate Kimball wrote a letter to her husband, Heber, who was serving a mission in England:



"President Smith has opened a new and glorious subject of late which has caused quite a revival in the church. ... He says it is the privilege of this church to be baptized for all their kinsfolks that have died before this Gospel came forth. ... By so doing we act as agents for them, and give them the privilege of coming forth in the first resurrection. He says they will have the Gospel preached to them in Prison. ... Since this order has been preached here, the waters have been

continually troubled. During conference there were sometimes from eight to ten elders in the river at a time baptizing” (Vilate Kimball, in Janiece Johnson and Jennifer Reeder, *The Witness of Women* [2016], 181).

Account 4. After hearing about the doctrine of baptism for the dead, many Saints sent letters to relatives seeking names of deceased family members. For example, Jonah Ball wrote the following to a relative:

“I want you [to] send me a list of fathers relations his parents & Uncles & their names, also Mothers. ... I am determined to do all I can to redeem those I am permitted to” (Jonah R. Ball letters to Harvey Howard, Shutesbury, Massachusetts, 1842–43, Church History Library, Salt Lake City).

Sally Randall wrote:

“Write me the given names of all of our connections that are dead as far back as grandfathers and grandmothers at any rate. I intend to do what I can to save my friends” (Sally Randall letters, 1843–1852, Church History Library, Salt Lake City).

- What can we learn from these accounts? (As students respond, write the truths they learned on the board. If necessary, help them identify a truth similar to the following: **We can help redeem our ancestors who have died without the gospel by performing baptisms for the dead.**)
- Why was this doctrine so significant to Latter-day Saints at that time?
- In what ways have you been blessed as you have helped your deceased ancestors be baptized and receive other saving ordinances?

Review the truths you have written on the board throughout the lesson, and share your testimony of them. Invite students to consider how they might apply these truths more fully in their lives.

Invite students to prepare for the next class by reading chapter 36 of *Saints: Volume 1*.

William W. Phelps: “I Am as the Prodigal Son”

“In late 1838, William W. Phelps, who had been a trusted Church member, was among those who bore false testimony against the Prophet and other Church leaders, leading to their imprisonment in Missouri. In June 1840, Brother Phelps wrote to Joseph Smith, pleading for forgiveness” (*Teachings of Presidents of the Church: Joseph Smith* [2007], 396).

Read the following statement by William W. Phelps from his letter to the Prophet:



“Brother Joseph[,]

“ . . . I am as the prodigal Son . . . : I have been greatly abased and humbled. . . .

“I know my situation, you know it, and God knows it, and I want to be saved if my friends will help me. . . . I have done wrong and I am Sorry. The beam is in my own eye.

“ . . . I ask forgiveness in the name of Jesus Christ of all the saints[,] for . . . I want your fellowship”

(in *The Joseph Smith Papers, Documents, Volume 7: September 1839–January 1841*, ed.

Matthew C. Godfrey and others [2018], 304–5).

- Knowing that William’s false testimony had caused so much suffering for the Saints, how do you think you might have responded to William’s request for forgiveness and fellowship?

The Prophet Joseph Smith replied in a letter to William W. Phelps:



“It is true, that we have suffered much in consequence of your behavior—the cup of gall, already full enough for mortals to drink, was indeed filled to overflowing when you turned against us. . . .

“However, the cup has been drunk, the will of our Father has been done, and we are yet alive. . . .

“Believing your confession to be real, and your repentance genuine, I shall be happy once again to give you the right hand of fellowship, and rejoice over the returning prodigal.

“Your letter was read to the Saints last Sunday, and . . . it was unanimously resolved, that W. W.

Phelps should be received into fellowship.

“ ‘Come on, dear brother, since the war is past,
For friends at first, are friends again at last’ ”

(*Teachings of Presidents of the Church: Joseph Smith* [2007], 398).

- What does Joseph Smith’s response indicate about his character?
- How do you think William might have felt knowing that the Saints unanimously received him back in full fellowship?



LESSON 21

Joseph Smith Practices Plural Marriage in Nauvoo, and British Converts Gather with the Saints in America

Introduction and Timeline

Beginning in 1840, British Saints left their homes to gather with the Saints in America. In April 1841, in obedience to the Lord's commands, the Prophet Joseph Smith resumed the practice of plural marriage by being sealed to Louisa Beaman in Nauvoo. (In the mid-1830s, Joseph Smith had married a plural wife, Fanny Alger, in Kirtland, Ohio.) On October 24, 1841, Orson Hyde dedicated the Holy Land for the gathering of the children of Abraham.

June 6, 1840

The first group of British converts departed from England to join the Saints in America.

April 5, 1841

Joseph Smith was sealed to Louisa Beaman.

April 20, 1841

Brigham Young and six other members of the Quorum of the Twelve Apostles departed from their missions in the British Isles to return to Nauvoo, Illinois.

October 24, 1841

Orson Hyde dedicated the Holy Land.

Student Readings

Saints: The Story of the Church of Jesus Christ in the Latter Days, Volume 1, The Standard of Truth, 1815–1846 (2018), chapter 36

Suggestions for Teaching

Introducing less well-known or controversial topics

President M. Russell Ballard of the Quorum of the Twelve Apostles taught: "You should be among the first, outside your students' families, to introduce authoritative sources on topics that may be less well-known or controversial so your students will measure whatever they hear or read later against what you have already taught them. ... Before you send them into the world, inculcate your students by providing faithful, thoughtful, and accurate interpretation of gospel doctrine, the scriptures, our history, and those topics that are sometimes misunderstood" ("The Opportunities and Responsibilities of CES Teachers in the 21st Century" [address to Church Educational System religious educators, Feb. 26, 2016], broadcasts.lds.org).

In obedience to the Lord's commands, Joseph Smith practices plural marriage in Nauvoo

Note: Lesson 24 also has material on the practice of plural marriage.

Explain that possibly as early as 1831, when the Prophet Joseph Smith was working on the inspired translation of the Old Testament, he had asked Heavenly Father why some ancient prophets and Israelite kings practiced plural marriage (see D&C 132:1; see also Genesis 16:2; 25:6; 29:28; Exodus 21:10; 1 Samuel 25:43). Under this practice, one man is married to more than one living wife.

Invite a student to read Doctrine and Covenants 132:34–38 aloud. Ask the class to follow along, looking for what the Lord revealed to Joseph Smith concerning the principle of plural marriage. (Before the verses are read, you may need to explain that Abraham was first married to Sarah and that Hagar was Sarah's servant.)

- What did the Lord reveal to the Prophet Joseph Smith about the principle of plural marriage? (The Lord commanded men and women anciently to practice the principle of plural marriage. If needed, explain that the word *concubine* in the Old Testament refers to a woman who is legally married to a man but has a lower social status than a wife. Concubines were not part of the practice of plural marriage in our dispensation.)

Explain that the Prophet Joseph Smith also knew that the scriptures recorded times when the practice of plural marriage was not acceptable to the Lord. For example, some Nephites tried to excuse their sexual transgressions by referring to the scriptural accounts of David and Solomon, who took many wives (see Jacob 2:23–24; see also D&C 132:38–39). The prophet Jacob condemned these Nephites for their unauthorized practice of plural marriage.

Invite a student to read Jacob 2:27–30 aloud. Ask the class to follow along, looking for what Jacob declared about the Lord's standard of marriage.

- According to these verses, how would you summarize the Lord's standard of marriage? (After students respond, write the following truth on the board: **Marriage between one man and one woman is God's standard unless He commands otherwise.** [See also D&C 49:15–16.]
- According to verse 30, what is one reason the Lord has at times instituted plural marriage? (The Lord has instituted plural marriage at times to provide further opportunities for His people to raise up righteous children unto Him.)

Explain that sometime after the Lord revealed the principle of plural marriage to Joseph Smith, He commanded the Prophet to live this principle as part of the latter-day restoration of "all things" (D&C 132:40, 45; see also Acts 3:19–21; D&C 132:46–50). Individuals close to Joseph Smith reported that he had told them an angel of God appeared to him as many as three times between 1834 and 1842, commanding him to live the principle of plural marriage (see "Plural Marriage in Kirtland and Nauvoo," Gospel Topics, [topics.lds.org](https://www.lds.org/topics)).

- What would have made this commandment difficult to follow?

Invite a student to read aloud the following statement by Sister Eliza R. Snow (1804–87), who was sealed to the Prophet Joseph Smith and later served as the second General President of the Relief Society. Ask the class to listen for what Eliza

reported about a conversation between the Prophet Joseph Smith and her brother Lorenzo Snow.



“The Prophet Joseph unbosomed his heart [to Lorenzo Snow], and described the trying mental ordeal he experienced in overcoming the repugnance of his feelings, the natural result of the force of education and social custom, relative to the introduction of plural marriage. He knew the voice of God—he knew the commandment of the Almighty to him was to go forward—to set the example, and establish ... plural marriage. He knew that he had not only his own prejudices and prepossessions to combat and to overcome, but those of the whole Christian world stared him in the face; but God, who is above all, had given the commandment, and He must be obeyed. Yet the Prophet hesitated and deferred from time to time, until an angel of God stood by him with a drawn sword, and told him that, unless he moved forward and established plural marriage, his Priesthood would be taken from him and he should be destroyed! This testimony he not only bore to my brother, but also to others—a testimony that cannot be gainsayed [contradicted]” (Eliza R. Snow, *Biography and Family Record of Lorenzo Snow* [1884], 69–70).

- According to Eliza R. Snow, what made it difficult for the Prophet to obey the commandment to practice plural marriage?
- Based on Eliza’s statement, why was the Prophet willing to obey the command to practice plural marriage?

Use approved materials

Seminary and institute curriculum materials are provided as the main resources to help you prepare and teach effective lessons. You may use additional resources, such as teachings by the First Presidency and the Quorum of the Twelve Apostles, Church magazines, Gospel Topics essays, and other trustworthy sources, to support students’ understanding of lesson material. Choose lesson resources wisely so that lessons can build students’ faith and testimonies. Be wary of unreliable sources of information, especially if such sources speculate on or sensationalize lesson topics or teach ideas that have not been clearly established by the Church.

Invite a student to read the following paragraph aloud:

“Fragmentary evidence suggests that Joseph Smith acted on the angel’s first command by marrying a plural wife, Fanny Alger, in Kirtland, Ohio, in the mid-1830s. Several Latter-day Saints who had lived in Kirtland reported decades later that Joseph Smith had married Alger, who lived and worked in the Smith household, after he had obtained her consent and that of her parents. Little is known about this marriage, and nothing is known about the conversations between Joseph and Emma regarding Alger. After the marriage with Alger ended in separation, Joseph seems to have set the subject of plural marriage aside until after the Church moved to Nauvoo, Illinois” (“Plural Marriage in Kirtland and Nauvoo,” Gospel Topics, topics.lds.org).

- Based on your reading of chapter 36 of *Saints: Volume 1*, how did the Prophet Joseph Smith introduce the principle of plural marriage to Saints in Nauvoo? (Joseph Smith taught the principle of plural marriage privately to certain

individuals in the fall of 1840. Eventually, he proposed to a woman named Louisa Beaman. Louisa accepted the proposal and was sealed to Joseph Smith in April 1841.)

Invite a student to read aloud the following account by Lucy Walker. Ask the class to listen for Lucy’s description of how she received a testimony of the principle of plural marriage before being sealed to the Prophet Joseph Smith:

“When the Prophet Joseph Smith first mentioned the principle of plural marriage to me I felt indignant and so expressed myself to him, because my feelings and education were averse to [against] anything of that nature. But he assured me that this doctrine had been revealed to him of the Lord, and that I was entitled to receive a testimony of its divine origin for myself” (Lucy Walker Kimball, affidavit, December 17, 1902, Church History Library, Salt Lake City).

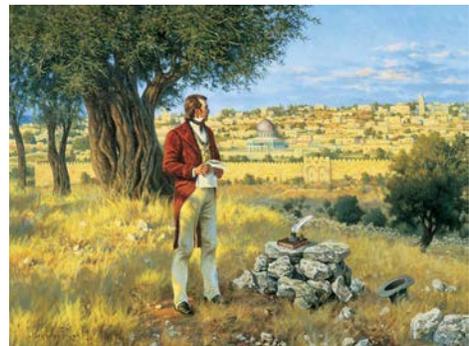
“Oh, how earnestly I prayed for these words to be fulfilled. It was near dawn after another sleepless night. While on my knees in fervent supplication, my room became filled with a holy influence. To me it was in comparison like the brilliant sunshine bursting through the darkest cloud.

“The words of the Prophet were indeed fulfilled. My soul was filled with a calm sweet peace that I never knew. Supreme happiness took possession of my whole being and I received a powerful and irresistible testimony of the truth of ... [plural marriage]” (Lucy Walker Kimball, biographical sketch, undated, 11, Church History Library, Salt Lake City; spelling and punctuation standardized).

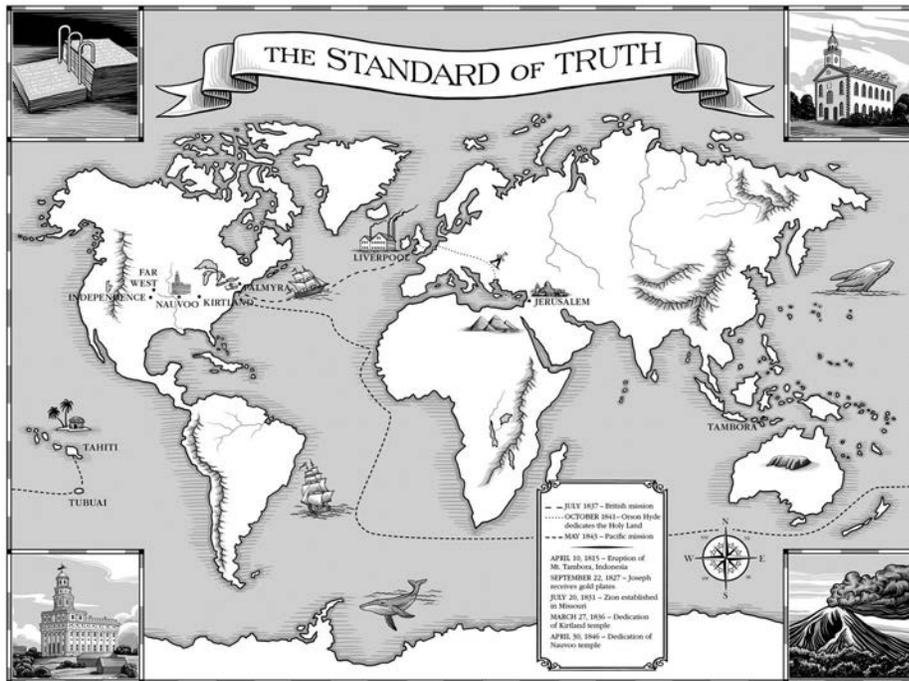
- How might Lucy Walker’s experience help someone today increase his or her faith that Joseph Smith and the early Saints acted according to God’s commandments with regard to the practice of plural marriage?

Orson Hyde dedicates the Holy Land, and British converts gather with the Saints in Nauvoo

Display the accompanying image. Explain that in response to a call issued by the Prophet Joseph Smith, Elder Orson Hyde of the Quorum of the Twelve Apostles traveled to the Holy Land and dedicated it on October 24, 1841, for the return of Abraham’s descendants. The entire journey took him over two and a half years to accomplish.



- Based on your reading of chapter 36 of *Saints: Volume 1*, what did Orson Hyde pray for as he dedicated the Holy Land? (He prayed for the fulfillment of prophecies that the Lord would give Abraham’s descendants the Holy Land as an everlasting inheritance and would remember their seed forever [see Orson Hyde, “Interesting News from Alexandria and Jerusalem,” *Millennial Star*, Jan. 1842, 133–34].)



Display the accompanying map. Explain that while Orson Hyde was beginning his journey to the Holy Land, other members of the Quorum of the Twelve Apostles were fulfilling missions in the British Isles. As the Apostles labored in different regions, they found many people prepared to receive the restored gospel. For example, in and around Herefordshire, England, nearly 1,800 people were baptized within a year. As a result of this remarkable mission, Church membership in the British Isles increased from nearly 1,500 in January 1840 to 5,814 by April 1841, when most of the Apostles departed the British Isles for Nauvoo, Illinois.

Invite a student to read aloud the following statement by the First Presidency in 1840. Ask the class to listen for the guidance the First Presidency gave to Church members at this time.

“The work which has to be accomplished in the last days is one of vast importance, and will call into action the energy, skill, talent, and ability of the Saints, so that it may roll forth with that glory and majesty described by the prophets: and will consequently require the concentration of the Saints, to accomplish works of such magnitude and grandeur.

“The work of the gathering spoken of in the scriptures, will be necessary to bring about the glories of the last dispensation. ...

“To those who feel thus interested, and can assist in this great work, we say let them come to this place [Nauvoo]” (“To the Saints Scattered Abroad,” *Times and Seasons*, Oct. 1840, 178–79, josephsmithpapers.org).

- Based on this statement, what truth can we learn about why the Lord gathers His people? (After students respond, write the following truth on the board:

The Lord gathers His people and calls them to use their talents and energy to build His kingdom.)

- How does the gathering of Saints who have different gifts and abilities help the Lord build His kingdom?

Display the accompanying image, and explain that that it is an example of the type of ship Church members used in the mid- to late 1800s to travel from Europe to America in response to the First Presidency’s instruction for the Saints to gather together. In June 1840, John Moon led the first group of converts from the British Isles to gather with the Saints in Nauvoo.



- What kinds of challenges would have accompanied the choice to gather with the Saints in America?

Invite two students to read aloud the following accounts by Robert Crookston and Priscilla Staines, both of whom were British Latter-day Saints. Ask the class to listen for reasons the British converts were willing to gather with the Saints in America.

“We had to sell everything at a great sacrifice. But we wanted to come to Zion and be taught by the Prophet of God. We had the spirit of gathering so strongly that Babylon had no claim on us” (Robert Crookston, autobiography, circa 1900, 5, Church History Library, Salt Lake City).

“I left the home of my birth to gather to Nauvoo. I was alone. It was a dreary winter day on which I went to Liverpool. The company with which I was to sail were all strangers to me. When I arrived at Liverpool and saw the ocean that would soon roll between me and all I loved, my heart almost failed me. But I had laid my idols all upon the altar. There was no turning back. I remembered the words of the Saviour: ‘He that leaveth not father and mother, brother and sister, for my sake, is not worthy of me,’ and I believed his promise to those who forsook all for his sake; so I thus alone set out for the reward of everlasting life, trusting in God” (Priscilla Staines, in Edward W. Tullidge, *The Women of Mormondom* [1877], 288; punctuation standardized).

- What stands out to you in these accounts?

Remind students that the Lord has instructed us in recent years through His prophets to gather with the Saints in the country in which we live (see Russell M. Nelson, “The Gathering of Scattered Israel,” *Ensign* or *Liahona*, Nov. 2006, 81).

- How can we help build the Lord’s kingdom by gathering with His Saints wherever we live? (As we meet together, we can strengthen, inspire, and help one another to accomplish the Lord’s work.)

Testify of the importance of using our talents and energy to build the kingdom of God in this final dispensation. Invite students to think about what talents or gifts

they have been blessed with. Ask them to think about what they will do to use those talents and gifts to help build the kingdom of God where they live.

Encourage students to prepare for the next class by reading chapter 37 of *Saints: Volume 1*.

LESSON 22

Joseph Smith Organizes the Relief Society and Administers the Temple Endowment

Introduction and Timeline

The Prophet Joseph Smith organized the Female Relief Society of Nauvoo on March 17, 1842. Emma Smith was called to serve as the first president of the organization, a fulfillment of revelation given years earlier (see D&C 25:7). On May 4, 1842, the Prophet Joseph Smith first administered the temple endowment to nine Church leaders in the upper room of his Red Brick Store.

March 17, 1842

The Female Relief Society of Nauvoo was organized.

May 4, 1842

Joseph Smith introduced the temple endowment to nine Church leaders.

September 28, 1843

Emma Smith received the temple endowment.

Student Readings

Saints: The Story of the Church of Jesus Christ in the Latter Days, Volume 1, The Standard of Truth, 1815–1846 (2018), chapter 37

Suggestions for Teaching

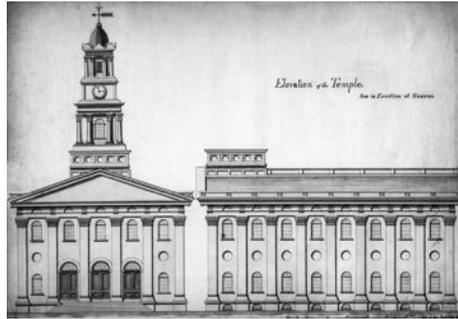
Adopting and adapting lesson material

You may choose to use all or some of the suggestions within a particular lesson, and you may adapt the suggested ideas according to the direction of the Spirit and the needs and circumstances of the students you teach. President Dallin H. Oaks of the First Presidency taught: “President [Boyd K.] Packer has often taught, in my hearing, that we first adopt, then we adapt. If we are thoroughly grounded in the prescribed lesson that we are to give, then we can follow the Spirit to adapt it” (“A Panel Discussion with Elder Dallin H. Oaks” [Seminaries and Institutes of Religion satellite broadcast, Aug. 7, 2012]).

The Prophet Joseph Smith organizes the Relief Society

Display the accompanying image.

Explain that in a revelation given to the Prophet Joseph Smith in January 1841, the Lord commanded the Saints to build a temple in Nauvoo (see D&C 124:25–28). William Weeks, who was chief architect of the Nauvoo Temple, made this sketch in 1841 in preparation for the construction of the temple.



- Based on your reading of chapter 37 of *Saints: Volume 1*, how did two Latter-day Saint women propose to contribute to the building of the temple? (“Margaret [Cook] noticed that many [temple construction] workers lacked adequate shoes, trousers, and shirts. She suggested to Sarah [Kimball] that they work together to provide new shirts for the workers. Sarah said she could supply the materials for the shirts if Margaret did the sewing. They could also enlist the help of other women in Nauvoo and organize a society to direct the work” [*Saints: Volume 1*, 447–48].)
- What did these discussions and efforts ultimately lead to? (The organization of the Relief Society.)

Divide students into groups of two or three, and give them copies of the accompanying handout, “Organization of the Relief Society.” Ask students to read the handout in their groups and mark details about the organization of the Relief Society that stand out to them. Invite them to discuss their responses to the questions on the handout in their groups.

Organization of the Relief Society

Sarah M. Kimball invited about twelve women to meet in her home to discuss how they could contribute to the building of the Nauvoo Temple. A summary of that event is found in the following excerpt from *Daughters in My Kingdom*:



Joseph Smith's Red Brick Store in Nauvoo, Illinois

“In that era, it was a popular practice for women to form their own organizations, often with constitutions and bylaws—sets of rules to govern the organizations. The women who met at Sarah Kimball’s home decided to establish a constitution and bylaws, and Eliza R. Snow accepted the responsibility to write them. Then the women asked Joseph Smith to

review them and give his opinion of them. After the Prophet read them, he said they were 'the best he had ever seen. "But," he said, "this is not what you want. Tell the sisters their offering is accepted of the Lord, and he has something better for them than a written constitution. I invite them all to meet with me and a few of the brethren ... next Thursday afternoon, and I will organize the women under the priesthood after the pattern of the priesthood"' [Sarah M. Kimball, "Auto-biography," *Woman's Exponent*, Sept. 1, 1883, 51]. ...

"That next Thursday, on March 17, 1842, twenty women assembled on the upper floor of a building, often called 'the red brick store,' where Joseph Smith had an office and a business to support his family. They met under the direction of Joseph Smith and two members of the Quorum of the Twelve Apostles, Elders John Taylor and Willard Richards.

"Rather than pattern a Latter-day Saint women's organization after the women's societies that were prevalent and popular at that time, the Prophet Joseph Smith organized them in a divinely inspired and authorized manner. ...

"... The Prophet Joseph Smith declared, 'The Church was never perfectly organized until the women were thus organized' [*Teachings of Presidents of the Church: Joseph Smith* (2007), 451]. Sister Eliza R. Snow, [who later served as] the second Relief Society general president, reiterated this teaching. She said: 'Although the name may be of modern date, the institution is of ancient origin. We were told by our martyred prophet that the same organization existed in the church anciently' [Eliza R. Snow, "Female Relief Society," *Deseret News*, Apr. 22, 1868, 1; punctuation standardized]" (*Daughters in My Kingdom* [2017], 11–12, 7).

- What stands out to you about how the Relief Society was organized?
- Based on the statements in this handout, what truths can we learn about Relief Society?

After sufficient time, ask students to report the truths they identified. They may mention several truths, including the following: **Relief Society is of ancient origin and is a divinely inspired part of the Restoration of the Church of Jesus Christ. The Relief Society is organized under the priesthood and after the pattern of the priesthood.**

- In what ways do you think Relief Society is an essential part of the restored Church of Jesus Christ?
- What do you think it means that the Relief Society is organized under the priesthood and after the pattern of the priesthood?

To help students understand what it means that the Relief Society is organized under the priesthood and after the pattern of the priesthood, invite a student to read aloud the following statement by President Dallin H. Oaks of the First Presidency:



"In an address to the Relief Society, President Joseph Fielding Smith, then President of the Quorum of the Twelve Apostles, said this: 'While the sisters have not been given the Priesthood, it has not been conferred upon them, that does not mean that the Lord has not given unto them authority. ... A person may have authority given to him, or a sister to her, to do certain things in the Church that are binding and absolutely necessary for our salvation, such as the work that our sisters do in the House of the Lord. They have authority given unto them to do some great and wonderful things, sacred unto the Lord, and binding just as thoroughly as are the blessings that are given by the men who hold the Priesthood' [Joseph Fielding Smith, "Relief Society—an Aid to the Priesthood," *Relief Society Magazine*, Jan. 1959, 4].

"In that notable address, President Smith said again and again that women have been given authority. To the women he said, 'You can speak with authority, because the Lord has placed authority upon you.' He also said that the Relief Society '[has] been given power and authority to do a great many things. The work which they do is done by divine authority.' And, of course, the Church work done by women or men, whether in the temple or in the wards or branches, is done under the direction of those who hold priesthood keys. Thus, speaking of the Relief Society, President Smith explained, '[The Lord] has given to them this great organization where they have authority to serve under the directions of the bishops of the wards ... , looking after the interest of our people both spiritually and temporally' [Joseph Fielding Smith, "Relief Society—an Aid to the Priesthood," 4, 5].

"Thus, it is truly said that Relief Society is not just a class for women but something they belong to—a divinely established appendage to the priesthood" (Dallin H. Oaks, "The Keys and Authority of the Priesthood," *Ensign or Liahona*, May 2014, 50–51).

- How might these statements help us better understand that the Relief Society is organized under the priesthood and after the pattern of the priesthood?

Ask students to locate chapter 37 of *Saints: Volume 1*. Invite a few students to take turns reading aloud from page 449, starting with the paragraph that begins "After everyone sang ..." and concluding with the paragraph on page 451 that begins "'Each member should be ...'" Ask the class to follow along, looking for what occurred and was discussed on the day the Relief Society was organized.

- What stands out to you in this account?
- What are some ways women of Relief Society have done "something extraordinary" to bless you or someone you know?

Invite a student to read the following paragraph aloud:

"Sisters in Nauvoo clamored to join the Relief Society. They were excited to give temporal and spiritual aid in an organized, authorized way. They also recognized the unparalleled opportunity to be taught by a prophet in preparation for higher spiritual knowledge and the blessings of the temple. They loved being unified with one another and with their priesthood brethren in these great causes. ...

"... The sisters were blessed to be taught by the Prophet Joseph Smith in six of their meetings. As he taught, they felt rich outpourings of the Spirit. ...

"Joseph Smith taught principles that helped Relief Society sisters 'relieve the poor' and 'save souls'—foundational principles upon which the society was built. ... Since the early meetings of

Relief Society, sisters have applied the Prophet's teachings in their effort to increase faith and personal righteousness, strengthen families and homes, and seek out and help those in need" (*Daughters in My Kingdom* [2017], 15–17).

Consider inviting several students to share their testimony of Relief Society as a divinely inspired part of the Savior's Church. Encourage the sisters to be actively engaged in Relief Society in their branches, wards, districts, and stakes.

The Prophet Joseph Smith administers the temple endowment in Nauvoo

Display the accompanying image, and explain that it is a photograph of the upper room of the reconstructed Red Brick Store in Nauvoo, Illinois. On May 4, 1842, long before the completion of the Nauvoo Temple, the Prophet Joseph Smith introduced the temple endowment to a small group of Church leaders in the upper room of his Red Brick Store, which had been



arranged in preparation for the endowment ceremony. Although we do not know exactly when the Prophet Joseph Smith received an understanding of the temple endowment, we do know that he received it by revelation (see Russell M. Nelson, "Personal Preparation for Temple Blessings," *Ensign*, May 2001, 33).

Invite a student to read the following account aloud. Ask the class to listen for how Joseph Smith's history described the ordinance of the endowment that he administered on May 4, 1842:



"I spent the day in the upper part of the store, ... in council with General James Adams, of Springfield, Patriarch Hyrum Smith, Bishops Newel K. Whitney and George Miller, and President Brigham Young and Elders Heber C. Kimball and Willard Richards, instructing them in the principles and order of the Priesthood, attending to washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood, and so on to the highest order of the Melchizedek Priesthood, setting forth the order pertaining to the Ancient of Days, and all those plans and principles by which anyone is enabled to secure the fullness of those blessings which have been prepared for the Church of the First Born, and come up and abide in the presence of the Eloheim in the eternal worlds. In this council was instituted the ancient order of things for the first time in these last days.

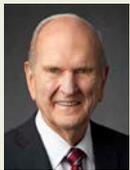
"And the communications I made to this council were of things spiritual, and to be received only by the spiritually minded: and there was nothing made known to these men but what will be made known to all the Saints of the last days, so soon as they are prepared to receive, and a proper place is prepared to communicate them, even to the weakest of the Saints; therefore let the Saints be diligent in building the Temple, and all houses which they have been, or shall hereafter be, commanded of God to build" (*Teachings of Presidents of the Church: Joseph Smith* [2007], 414).

- What do you find interesting or significant in this account?

Explain that the word *Eloheim* (more commonly transliterated *Elohim*) is a Hebrew word that means “God” or “gods.” In this context, the term “the Eloheim” includes Heavenly Father and Jesus Christ (see Guide to the Scriptures, “Elohim,” scriptures.lds.org).

- What does the phrase “come up and abide in the presence of the Eloheim in the eternal worlds” teach us about the purpose of the ordinance of the temple endowment? (After students respond, write the following truth on the board: **The temple endowment prepares us to enter into and abide the presence of Heavenly Father and Jesus Christ.**)

Invite a student to read aloud the following statement by President Russell M. Nelson:



“In the temple we receive an endowment, which is, literally speaking, a gift. In receiving this gift, we should understand its significance and the importance of keeping sacred covenants. Each temple ordinance ‘is not just a ritual to go through, it is an act of solemn promising’ [Gordon B. Hinckley, *Teachings of Gordon B. Hinckley* (1997), 638].

“The temple endowment was given by revelation. Thus, it is best understood by revelation, prayerfully sought with a sincere heart [see Moroni 10:4–5]. President Brigham Young said, ‘Your endowment is, to receive all those ordinances in the house of the Lord, which are necessary for you, after you have departed this life, to enable you to walk back to the presence of the Father, ... and gain your eternal exaltation’ [*Discourses of Brigham Young*, sel. John A. Widtsoe (1941), 416]. ...

“... Obedience to temple covenants qualifies us for eternal life, the greatest gift of God to man [see D&C 14:7]. Eternal life is more than immortality. Eternal life is exaltation in the highest heaven—the kind of life that God lives” (Russell M. Nelson, “Personal Preparation for Temple Blessings,” *Ensign*, May 2001, 33).

- How might this statement help us understand the importance of receiving the temple endowment and honoring the covenants we make in the temple?

Explain that during the two years before his death in June 1844, the Prophet Joseph Smith introduced temple ordinances “to several dozen men and women, who met together often to pray and to participate in temple ceremonies as they awaited completion of the Nauvoo Temple in December 1845” (“Joseph Smith’s Teachings about Priesthood, Temple, Women,” Gospel Topics, topics.lds.org). Emma Smith received the temple endowment on September 28, 1843. She was the first woman to receive the endowment and subsequently assisted other sisters to receive the same ordinance (see *The First Fifty Years of Relief Society*, ed. Jill Mulvay Derr and others [2016], xxviii, 9–10).

- What are some ways you have been blessed by temple ordinances and performing temple ordinances for your ancestors?

Testify that the temple endowment prepares us to be in the presence of Heavenly Father and Jesus Christ. Encourage students to worship the Lord in the temple as often as their time and circumstances allow.

Invite students to prepare for the next class by reading chapters 38–39 of *Saints: Volume 1*.

Organization of the Relief Society



Joseph Smith's Red Brick Store in Nauvoo, Illinois

Sarah M. Kimball invited about twelve women to meet in her home to discuss how they could contribute to the building of the Nauvoo Temple. A summary of that event is found in the following excerpt from *Daughters in My Kingdom*:

“In that era, it was a popular practice for women to form their own organizations, often with constitutions and bylaws—sets of rules to govern the organizations. The women who met at Sarah Kimball’s home decided to establish a constitution and bylaws, and Eliza R. Snow accepted the responsibility to write them. Then the women asked Joseph Smith to review them and give his opinion of them. After the Prophet read them, he

said they were ‘the best he had ever seen. “But,” he said, “this is not what you want. Tell the sisters their offering is accepted of the Lord, and he has something better for them than a written constitution. I invite them all to meet with me and a few of the brethren . . . next Thursday afternoon, and I will organize the women under the priesthood after the pattern of the priesthood”’ [Sarah M. Kimball, “Auto-biography,” *Woman’s Exponent*, Sept. 1, 1883, 51]. . . .

“That next Thursday, on March 17, 1842, twenty women assembled on the upper floor of a building, often called ‘the red brick store,’ where Joseph Smith had an office and a business to support his family. They met under the direction of Joseph Smith and two members of the Quorum of the Twelve Apostles, Elders John Taylor and Willard Richards.

“Rather than pattern a Latter-day Saint women’s organization after the women’s societies that were prevalent and popular at that time, the Prophet Joseph Smith organized them in a divinely inspired and authorized manner. . . .

“. . . The Prophet Joseph Smith declared, ‘The Church was never perfectly organized until the women were thus organized’ [*Teachings of Presidents of the Church: Joseph Smith* (2007), 451]. Sister Eliza R. Snow, [who later served as] the second Relief Society general president, reiterated this teaching. She said: ‘Although the name may be of modern date, the institution is of ancient origin. We were told by our martyred prophet that the same organization existed in the church anciently’ [Eliza R. Snow, “Female Relief Society,” *Deseret News*, Apr. 22, 1868, 1; punctuation standardized]” (*Daughters in My Kingdom* [2017], 11–12, 7).

- What stands out to you about how the Relief Society was organized?
- Based on the statements in this handout, what truths can we learn about Relief Society?

LESSON 23

The Wentworth Letter, the Book of Abraham, and Increasing Opposition in Illinois

Introduction and Timeline

In response to a request by John Wentworth, a Chicago newspaper editor, Joseph Smith oversaw the writing of a letter that outlined the Church's history and beliefs. That letter, later known as the Wentworth Letter, was published in the March 1, 1842, issue of the Church periodical *Times and Seasons*. In March and May 1842, Joseph Smith's translation of the book of Abraham was also published in issues of the *Times and Seasons*. In May 1842, John C. Bennett was excommunicated from the Church for committing adultery with numerous women. John C. Bennett retaliated against the Church and the Prophet through a series of written attacks, including a false accusation that Joseph Smith had instigated an assassination attempt on former Missouri governor Lilburn W. Boggs. After Lilburn W. Boggs requested that Joseph Smith be extradited to Missouri, the Prophet was forced to spend several months in hiding to avoid being arrested and taken to Missouri for trial. While in hiding, Joseph Smith wrote two letters to the Saints that included additional instructions regarding baptism for the dead (see D&C 127–28). The Prophet eventually gave himself up to authorities and was discharged from arrest.

March 1842

The Wentworth Letter was published in the *Times and Seasons*.

March and May 1842

The book of Abraham was published in the *Times and Seasons*.

May 6, 1842

An unknown assailant attempted to assassinate former Missouri governor Lilburn W. Boggs.

May 11, 1842

John C. Bennett was excommunicated for adultery.

August–December 1842

Joseph Smith spent time in hiding to avoid arrest on false charges connected to the assassination attempt on Lilburn W. Boggs.

January 6, 1843

Joseph Smith was discharged from arrest.

Student Readings

Saints: The Story of the Church of Jesus Christ in the Latter Days, Volume 1, The Standard of Truth, 1815–1846 (2018), chapters 38–39

Note: Although the student readings for this lesson are chapters 38–39 of *Saints: Volume 1*, this lesson includes information from chapter 37 of *Saints: Volume 1*.

Suggestions for Teaching

The Prophet Joseph Smith publishes the Wentworth Letter

Display the accompanying image, and explain that it is an image of John Wentworth, who was the editor of the *Chicago Democrat* newspaper in 1842. John Wentworth requested that Joseph Smith provide him with a sketch or summary of the history and faith of the Latter-day Saints (see *Teachings of Presidents of the Church: Joseph Smith* [2007], 437).

- If you were asked to give a summary of the history and faith of the Latter-day Saints, what events and beliefs would you include? Why?

Explain that in answer to John Wentworth's request, the Prophet Joseph Smith responded with what has come to be known as the Wentworth Letter, which he published in March 1842 in the Church's newspaper, the *Times and Seasons*.



Invite a student to read the following two paragraphs aloud. Ask the class to listen for what the Prophet Joseph Smith included in the Wentworth Letter.

"The Wentworth Letter has immense value to Latter-day Saints. It is an original account by Joseph Smith testifying of his sacred call from God, his visions, and his ministry and teachings. It recounts the rise and growth of the Church and the persecutions of the Saints. It contains a prophetic declaration of the Church's future success in the earth under the protective hand of the Great Jehovah. It also contains several important details not found elsewhere in the Prophet's teachings, including a description of the gold plates and a sketch of the contents of the Book of Mormon. Significantly, it is the first time that Joseph Smith himself published an account of his First Vision.

"Concluding with the 13 declarations of Church doctrine now called the Articles of Faith, it stands as a powerful witness of the divine calling of the Prophet Joseph Smith" (*Teachings of Presidents of the Church: Joseph Smith* [2007], 437).

Explain that the Wentworth Letter is published in full in *The Pearl of Great Price Student Manual* (2017), which is available in the Gospel Library App.

Invite a student to read aloud the following excerpt from the Wentworth Letter. Ask the class to listen for what Joseph Smith prophesied about the work of the Lord.



“The Standard of Truth has been erected; no unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished, and the Great Jehovah shall say the work is done” (*Teachings of Presidents of the Church: Joseph Smith* [2007], 444).

Write the following truth on the board: **No unhallowed hand can stop the work of God from progressing.**

- What do you think it means that “no unhallowed hand” can stop the work of God from progressing? (If necessary, help students understand that the phrase “unhallowed hand” refers to the efforts of individuals who are not appointed or authorized by God.)
- What examples from Church history illustrate this truth?
- What experiences have helped you come to know that no unhallowed hand can stop the work of God from progressing?

Testify that God’s work of salvation—which is accomplished through The Church of Jesus Christ of Latter-day Saints—will continue to progress until it has spread throughout the entire earth.

The Prophet Joseph Smith's translation of the book of Abraham is published



Display the accompanying image, and explain that it is a photograph of the papyrus fragment from which facsimile number 1 in the book of Abraham was taken. Explain that in 1835, while the Saints were gathered in Kirtland, Ohio, “an entrepreneur named Michael Chandler arrived at Church headquarters ... with four mummies and multiple scrolls of papyrus.” At that time, Michael Chandler was “touring with ancient Egyptian artifacts and charging visitors a fee to see them.” (“Translation and Historicity of the Book of Abraham,” Gospel Topics, topics.lds.org.)

Invite a student to read aloud the following statement from Joseph Smith's history:

“Some of the Saints at Kirtland, purchased the Mummies and Papyrus ... and I, with [W. W.] Phelps and [Oliver] Cowdery, as scribes, commenced ... the translation of some of the characters or hieroglyphics, and much to our joy found that one of the rolls contained the writings of Abraham; another the writings of Joseph of Egypt” (Manuscript History of the Church, vol. B-1, p. 596, josephsmithpapers.org).

- Why do you think the Saints would have been joyful and excited when these writings were discovered?

Invite a student to read the following two paragraphs aloud:

“Joseph Smith worked on the translation of the book of Abraham during the summer and fall of 1835, by which time he completed at least the first chapter and part of the second chapter. His journal next speaks of translating the papyri in the spring of 1842, after the Saints had relocated

to Nauvoo, Illinois” (“Translation and Historicity of the Book of Abraham,” Gospel Topics, topics.lds.org).

“John Taylor and Wilford Woodruff began publishing the prophet’s translation of the book of Abraham in the March 1842 issues of the *Times and Seasons*. As the Saints read the record, they were thrilled to discover new truths about the creation of the world, the purpose of life, and the eternal destiny of God’s children. They learned that Abraham had possessed a Urim and Thummim and had spoken with the Lord face-to-face. They read that the earth and everything in it had been organized from existing materials to bring about the exaltation of the Father’s spirit children” (*Saints: The Story of the Church of Jesus Christ in the Latter Days, Volume 1, The Standard of Truth, 1815–1846* [2018], 446).

- In what ways does the book of Abraham provide further evidence of Joseph Smith’s calling as a prophet of God?

Joseph Smith and the Saints experience increasing opposition in Illinois

Display the accompanying image, and explain that it is an image of John C. Bennett.



Asking questions related to student readings

Asking students to share details about what they read can help you cover the course materials with more variety and motivate students to complete their assigned readings. Asking questions that relate to a specific portion of the lesson can help students’ responses to remain focused on the material being covered in class.

- Based on your reading of chapters 35 and 38 of *Saints: Volume 1*, what positions did John C. Bennett hold in Nauvoo? (He was the mayor of Nauvoo and major general of the Nauvoo Legion, a local militia unit. He also served as an Assistant President in the First Presidency.)

Display the following statement by President James E. Faust (1920–2007) of the First Presidency. Invite a student to read it aloud.



“Some people wear masks of decency and outward righteousness but live lives of deception, believing that . . . they can live a double life and never be found out” (James E. Faust, “The Enemy Within,” *Ensign*, Nov. 2000, 46).

- In what ways does this statement relate to the actions of John C. Bennett? (If necessary, remind students that John secretly seduced several women in Nauvoo and committed adultery with them. He manipulated and lied to these women by “calling his practice ‘spiritual wifery’ . . . [and] assuring them that Joseph [Smith] approved of such behavior” [*Saints: Volume 1*, 457]).

Explain that on May 11, 1842, John C. Bennett was excommunicated for adultery.

- Based on your reading of chapters 38–39 of *Saints: Volume 1*, what did John C. Bennett do after he was excommunicated? (If necessary, explain that he began writing letters to a popular newspaper in Illinois accusing the Prophet of various crimes and sins.)

Display the accompanying image of former Missouri governor Lilburn Boggs. Explain that in May 1842, he was wounded in an assassination attempt. Enemies of the Prophet, including John C. Bennett, falsely accused Joseph Smith of planning the attack. Lilburn Boggs asked his successor, Missouri governor Thomas Reynolds, to request that Illinois officials arrest the Prophet and extradite him to Missouri to stand trial. Illinois officials complied with the request and sought to arrest Joseph Smith. Believing his life was in danger, the Prophet went into hiding in early August 1842. On August 31, the Prophet came out of hiding temporarily to accompany his wife Emma to a Relief Society gathering.



Invite a student to read the following statement by the Prophet Joseph Smith (1805–44) aloud. Ask the class to listen for what the Prophet said at the Relief Society gathering about the opposition and persecution he was facing.



"Great exertions have been made on the part of our enemies to carry me to Missouri and destroy my life; but the Lord has hedged up their way, and they have not, as yet, accomplished their purpose. God has enabled me to keep out of their hands. ...

"... My feelings at the present time are that, inasmuch as the Lord Almighty has preserved me until today, He will continue to preserve me, by the united faith and prayers of the Saints, until I have fully accomplished my mission in this life, and so firmly established the dispensation of the fullness of the priesthood in the last days, that all the powers of earth and hell can never prevail against it" (*Teachings of Presidents of the Church: Joseph Smith* [2007], 522, 531).

- What did the Prophet Joseph Smith teach about why his enemies were unsuccessful?
- How does the Prophet's teaching illustrate the truth that no unhallowed hand can stop the work of God from progressing?

Explain that on September 3, 1842, the Prophet was at home when two armed men and an Illinois sheriff came into his house to arrest him and take him to Missouri. The Prophet escaped unnoticed and hid in the home of his friend Edward Hunter. While in hiding there, Joseph wrote two letters containing instructions on baptism for the dead. These letters are recorded in Doctrine and Covenants 127–28.

Write the following scripture reference and questions on the board:

Doctrine and Covenants 128:19, 22

- *Knowing the hardships Joseph Smith was experiencing during this time of his life, what words or phrases from these verses stand out to you?*
- *What principle can we identify from these verses about what can happen when we remember the glorious cause of the gospel?*

Divide students into groups of two or three. Invite them to read Doctrine and Covenants 128:19, 22 together and discuss their responses to the questions on the board. After sufficient time, invite a few students to report their responses to the class. Students may identify a principle such as the following: **Remembering the glorious cause of the gospel can give us courage to move forward in faith during difficult times.** Write this principle on the board.)

Invite students to think of experiences from their lives in which remembering the glorious cause of the gospel gave them courage to move forward in faith during difficult times. Invite several students to share their experiences with the class.

Questions that encourage application

Invite students to respond to questions that encourage application. These types of questions can play a vital role in helping students see how the truths being discussed apply in both their current situations and consider how they may apply in the future.

Write the following question on the board, and invite students to record their responses in their study journals:

- *What will you do to better remember the glorious cause of the gospel to help you move forward in faith during difficult times?*

Explain that Joseph Smith knew he could not effectively lead the Church and care for his family while remaining in hiding. In December 1842, he surrendered and was taken to Springfield, Illinois, for trial. After lawyers finished opposing arguments, Judge Nathaniel Pope ruled that there was no evidence that Joseph had been in Missouri at the time of Governor Boggs’s attempted assassination and that Joseph must be released (see “Court Ruling, 5 January 1843,” Appendix 1, Document 11, 127–39, josephsmithpapers.org).

Conclude by bearing testimony of the truths identified in the lesson, and encourage students to act on those truths.

Invite students to prepare for the next class by reading chapters 40–41 of *Saints: Volume 1*.

LESSON 24

Doctrinal Developments in Nauvoo

Introduction and Timeline

While visiting Benjamin and Melissa Johnson at their home in Ramus, Illinois, on May 16, 1843, the Prophet Joseph Smith taught that entering into the new and everlasting covenant of marriage is required for exaltation (see D&C 131:1–4) and then sealed the couple for eternity. About two weeks later, Joseph and Emma Smith were sealed for eternity in Joseph Smith’s Red Brick Store in Nauvoo, Illinois. During this time, Joseph also continued to obey the Lord’s commandment to practice plural marriage. Emma consented to several of Joseph’s plural marriages but struggled to accept the practice. At that time, revelation that Joseph Smith had previously received from the Lord concerning plural marriage had not yet been recorded. Hyrum Smith, believing that he could convince Emma that plural marriage was of God, asked Joseph to record a revelation on plural marriage. On July 12, 1843, Joseph Smith dictated the revelation now recorded in Doctrine and Covenants 132, which explains principles of eternal marriage and the practice of plural marriage.

May 16, 1843

While visiting Ramus, Illinois, Joseph Smith taught that eternal marriage is required for exaltation (see D&C 131).

May 28, 1843

Joseph and Emma Smith were sealed for eternity.

Late June, 1843

Officers attempted to arrest Joseph Smith and take him to Missouri to be tried on false charges.

July 12, 1843

Joseph Smith dictated a revelation on eternal marriage and the practice of plural marriage (see D&C 132).

Student Readings

Saints: The Story of the Church of Jesus Christ in the Latter Days, Volume 1, The Standard of Truth, 1815–1846 (2018), chapters 40–41

Suggestions for Teaching

Joseph Smith declares that eternal marriage is essential for exaltation

Explain that most Christian religions, both in Joseph Smith’s time and today, believe in one of two concepts about heaven. One view is that after death a righteous person becomes an angel who worships God but does not experience family relationships. This belief holds that earthly relationships are temporal and end at death. The other view is that in addition to worshipping God, those who die maintain relationships with family members and friends. (See Jed Woodworth,

“Mercy Thompson and the Revelation on Marriage,” in *Revelations in Context*, 282, ed. Matthew McBride and James Goldberg [2016], or history.lds.org.)

Invite a student to read aloud the following paragraph summarizing what Phebe Woodruff and her husband, Wilford, communicated in 1843 while he was serving a mission:

“While Wilford was away, Phebe had written to him, asking if he thought their love would ever be divided in eternity. He responded with a poem expressing his hope that their love would thrive beyond the tomb” (*Saints: The Story of the Church of Jesus Christ in the Latter Days, Volume 1, The Standard of Truth, 1815–1846* [2018], 509–10).

- Why do you think many people, like Phebe and Wilford Woodruff, have desired that their relationships last beyond this life?

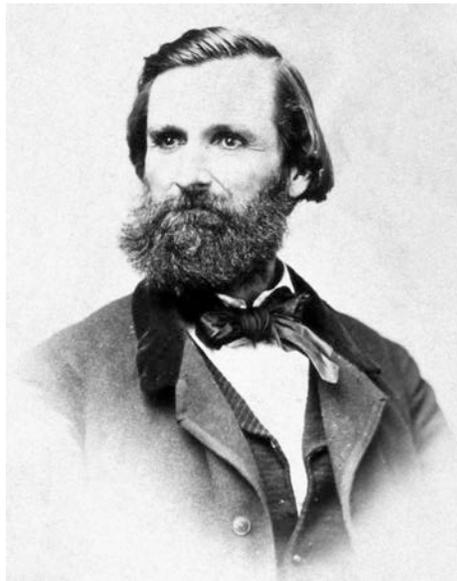
Invite students to look for principles and doctrine during this lesson that can help them better understand truth about marriage relationships beyond this life.

Be sensitive to students’ experiences and feelings

Some students may have difficulty talking about eternal marriage. This subject may be difficult for them if their parents are divorced, if one or both of their parents are not members of the Church, if they are part of blended families, if they are concerned that they may never marry, or for a variety of other reasons. As you teach the doctrine of eternal marriage, be sensitive to the needs and concerns of these students.

Display the accompanying image of Benjamin F. Johnson. Explain that Benjamin and his wife, Melissa, had been married for nearly 17 months when the Prophet Joseph Smith visited them at their home in Ramus, Illinois, in May 1843.

Display the following account by Benjamin F. Johnson, and invite a student to read it aloud.





"In the evening [Joseph Smith] called me and my wife to come and sit down, for he wished to marry us according to the Law of the Lord. I thought it a joke, and said I should not marry my wife again, unless she courted *me*, for I did it all the first time. He chided my levity, told me he was in earnest, and so it proved, for we stood up and were sealed" (Benjamin F. Johnson, *My Life's Review* [1947], 96).

- If Benjamin had better understood what the Prophet was referring to, how might he have reacted differently?

Explain that William Clayton, a scribe for Joseph Smith, recorded the Prophet's teachings to the Johnsons about eternal marriage (see Matthew McBride, "Our Hearts Rejoiced to Hear Him Speak," in *Revelations in Context*, ed. Matthew McBride and James Goldberg [2016], 279–80, or history.lds.org). Some of those teachings are recorded in Doctrine and Covenants 131:1–4.

Invite a student to read Doctrine and Covenants 131:1–4 aloud. Ask the class to follow along, looking for what the Prophet Joseph Smith taught about eternal marriage.

- What principle can we identify from verses 1–2 about the significance of eternal marriage in Heavenly Father's plan of salvation? (Students should identify the following principle: **In order to obtain the highest degree of the celestial kingdom, we must enter into the new and everlasting covenant of marriage.**)

Explain that in this context the word *new* means that the covenant was newly restored in our dispensation; the word *everlasting* means that the covenant, including its blessings, is eternal. We enter into the new and everlasting covenant of marriage today when we receive the marriage sealing ordinance in the temple.

- How can knowing this truth impact the way we view marriage?

Invite a student to read aloud the following statement by Elder Parley P. Pratt (1807–57) of the Quorum of the Twelve Apostles, who learned of the doctrine of eternal marriage as early as 1839. Ask the class to follow along, looking for words or phrases that show how Elder Pratt felt after learning that marriage relationships can be eternal.



"It was from [Joseph Smith] that I learned that the wife of my bosom might be secured to me for time and all eternity; and that the refined sympathies and affections which endeared us to each other emanated from the fountain of divine eternal love. It was from him that I learned that we might cultivate these affections, and grow and increase in the same to all eternity; while the result of our endless union would be an offspring as numerous as the stars of heaven, or the sands of the sea shore. . . .

"I had loved before, but I knew not why. But now I loved—with a pureness—an intensity of elevated, exalted feeling, which would lift my soul from the transitory things of this grovelling sphere and expand it as the ocean. . . . In short, I could now love with the spirit and with the understanding also" (*Autobiography of Parley P. Pratt*, ed. Parley P. Pratt Jr. [1938], 297–98).

- How did learning the doctrine of eternal marriage influence Elder Pratt?

Explain that the Prophet Joseph Smith knew that once the Nauvoo Temple was completed, the sealing ordinance would be available to all worthy Church members. Prior to the completion of the temple, the Lord authorized Joseph to teach the doctrine of eternal marriage to a few faithful Church members and seal them together. On May 28, 1843, Joseph and Emma Smith were sealed for eternity in an upper room of the Red Brick Store in Nauvoo.

Joseph Smith dictates revelation on eternal and plural marriage

Helping students answer difficult questions

Students will be asked difficult questions about the Church throughout their lives. Providing students with accurate information and helping them locate trustworthy sources can help them think about and explain challenging topics truthfully. Allowing students to discuss and practice answering difficult questions in a faith-filled environment builds their confidence in having gospel conversations with others.

Explain that in addition to teaching about eternal marriage, the Prophet Joseph Smith also continued to teach some Church members about plural marriage. Remind students that Joseph reluctantly obeyed the Lord's commandment to practice plural marriage after repeated warnings from an angel (see "Plural Marriage in Kirtland and Nauvoo," *Gospel Topics*, topics.lds.org; see also lesson 21). Joseph's practice of plural marriage was difficult for himself and for his wife Emma. Emma consented to several of Joseph's plural marriages but struggled to accept the practice. In July 1843, the Prophet's brother Hyrum volunteered to speak with Emma to try to convince her of the truthfulness of the principle of plural marriage. At that time, revelation that Joseph Smith had previously received from the Lord concerning plural marriage had not yet been recorded (see William Clayton, affidavit, Salt Lake City, Utah Territory, Feb. 16, 1874, in Affidavits about Celestial Marriage, Church History Library, Salt Lake City).

Ask the students to locate chapter 41 of *Saints: Volume 1*. Invite a few students to take turns reading aloud from page 502, starting with the paragraph that begins "On the morning of ..." and concluding with the paragraph on page 503 that begins "When Joseph finished ..." Ask the class to follow along, looking for what the Lord revealed about the covenant of marriage. Explain that this revelation is recorded in Doctrine and Covenants 132.

- What is required for a marriage to continue after death? (A couple must be married by the proper priesthood authority, their covenant must be sealed by the Holy Spirit of Promise, and they must remain faithful to their covenants [see D&C 132:19]).
- What blessings does the Lord promise those who fulfill these requirements? (They will receive the blessings of exaltation, which include becoming like God and having an eternal increase [see D&C 132:19–20].)
- According to this revelation given to the Prophet Joseph Smith, what are some reasons why the Lord has commanded plural marriage? (To raise up children in

righteous families and bring about their exaltation [see D&C 132:63]. Point out that other reasons for plural marriage mentioned in the revelation include to “restore all things” [see D&C 132:40, 45] and to provide a way for the Saints to be proven or tried, even as Abraham [see D&C 132:51].)

Invite a few students to take turns reading aloud from page 504 of *Saints: Volume 1*, starting with the paragraph that begins “Hyrum returned ...” and concluding with the paragraph that begins “Joseph and Emma wept ...” Ask the class to follow along, looking for how Emma responded when Hyrum presented the revelation to her.

- Why do you think it is important that we refrain from judging Emma Smith for her reaction to the practice of plural marriage?

Display the following recollection by Helen Mar Kimball Whitney, who was sealed to the Prophet, and invite a student to read it aloud:

“The Prophet said that the practice of [plural marriage] would be the hardest trial the Saints would ever have to test their faith” (Helen Mar Whitney, “Scenes and Incidents in Nauvoo,” *Woman’s Exponent*, Nov. 1, 1881, 83).

Explain that plural marriage was a difficult commandment for most to obey, and the Prophet Joseph Smith promised those who were asked to live it that if they sought a spiritual confirmation that plural marriage was commanded by God, they would receive one.

Divide students into small groups, and give them copies of the accompanying handout, “Testimonies That Plural Marriage Was Commanded by God.” This handout contains accounts by Phebe Woodruff, Zina Diantha Huntington Young, and Lorenzo Snow, all of whom were affected by the commandment to practice plural marriage. Ask students to read the accounts together and discuss their responses to the questions on the handout.

Testimonies That Plural Marriage Was Commanded by God

As you read these accounts, look for what these individuals did that helped them receive spiritual confirmation that plural marriage was commanded by God.



“When the principle of polygamy was first taught I thought it the most wicked thing I ever heard of; consequently I opposed it to the best of my ability, until I became sick and wretched. As soon, however, as I became convinced that it originated as a revelation from God through Joseph, and knowing him to be a prophet, I wrestled with my Heavenly Father in fervent prayer, to be guided aright at that all-important moment of my life. The answer came. Peace was given to my mind. I knew it was the will of God” (Phebe

Woodruff, in Edward W. Tullidge, *The Women of Mormondom* [1877], 413; punctuation standardized).



"I searched the scripture and by humble prayer to my Heavenly Father, I obtained a testimony for myself that God had required that order [of plural marriage] to be established in his church. I made a greater sacrifice than to give my life, for I never anticipated again to be looked upon as an honorable woman by those I dearly loved. [How] could I compromise conscience [and] lay aside the sure testimony of the spirit of God for the Glory of this world?" (Zina Diantha Huntington Young, autobiographical sketch, Zina Card Brown Family Collection, Church History Library, Salt Lake City; spelling and punctuation standardized).



"I was personally acquainted with Joseph Smith, the Prophet, during twelve or fourteen years, by whom I was first taught this doctrine, and knew him to be a man of truth and honor. But then, I am not dependent on his word for my knowledge of plural marriage; the Lord gave me a divine testimony confirming His teachings, which no man can give nor take away" (Lorenzo Snow, in Eliza R. Snow, *Biography and Family Record of Lorenzo Snow* [1884], 405).

- What are some faithful steps that these individuals took when they learned about plural marriage?
- How did having a witness that Joseph Smith was an inspired prophet influence these individuals to obey this commandment?
- How might these experiences be helpful for someone who has questions about whether Joseph Smith was acting as an inspired prophet of God when he implemented the practice of plural marriage?

After students have finished their discussion, invite a few students to share their responses to the questions on the handout.

- What principle can we learn from these individuals about what we can do when we face difficult questions about the Church's teachings or history? (Students may say something similar to the following: **As we prayerfully seek the Lord's guidance, He will bless us with assurances that will help us to move forward with faith.**)

Invite a student to read the following statement by Elder Neil L. Andersen of the Quorum of the Twelve Apostles aloud:



"Faith never demands an answer to every question but seeks the assurance and courage to move forward, sometimes acknowledging, 'I don't know everything, but I do know enough to continue on the path of discipleship'" (Neil L. Andersen, "Faith Is Not by Chance, but by Choice," *Ensign or Liahona*, Nov. 2015, 66).

- How could this statement be helpful for a person who has questions about the practice of plural marriage in the early Church?

Explain that the practice of plural marriage was eventually discontinued in response to a revelation given to President Wilford Woodruff (see Official Declaration 1). Although we are not asked to live the law of plural marriage today, it is important that we receive an assurance that Joseph Smith was following the will of the Lord when he obeyed and taught this difficult commandment.

Invite a student to read the following statement by Elder Neil L. Andersen aloud:



"Questions concerning the Prophet Joseph Smith are not new. ... To those of faith who, looking through the colored glasses of the 21st century, honestly question events or statements of the Prophet Joseph from nearly 200 years ago, may I share some friendly advice: For now, give Brother Joseph a break! In a future day, you will have 100 times more information than from all of today's search engines combined, and it will come from our all-knowing Father in Heaven. Consider the totality of Joseph's life—born in poverty and given little formal education, he translated the Book of Mormon in less than 90 days. Tens of thousands of honest, devoted men and women embraced the cause of the Restoration. At age 38, Joseph sealed his witness with his blood. I testify that Joseph Smith was a prophet of God. Settle this in your mind, and move forward!" (Neil L. Andersen, "Faith Is Not by Chance, but by Choice," *Ensign or Liahona*, Nov. 2015, 66).

- Why do you think it is important for us to settle in our minds that Joseph Smith was an inspired prophet of God?
- What are some things we can do to strengthen our faith in the prophetic calling and mission of Joseph Smith?
- How has your testimony and assurance of Joseph Smith's prophetic mission helped you to move forward with faith when you have faced difficult questions?

Testify that Joseph Smith was an inspired prophet of God who was faithful to the Lord's commandments. Encourage students to seek their own assurances from the Lord so that they can move forward with faith.

Invite students to prepare for the next class by studying chapters 42–43 of *Saints: Volume 1*.

Testimonies That Plural Marriage Was Commanded by God

As you read these accounts, look for what these individuals did that helped them receive spiritual confirmation that plural marriage was commanded by God.



“When the principle of polygamy was first taught I thought it the most wicked thing I ever heard of; consequently I opposed it to the best of my ability, until I became sick and wretched. As soon, however, as I became convinced that it originated as a revelation from God through Joseph, and knowing him to be a prophet, I wrestled with my Heavenly Father in fervent prayer, to be guided aright at that all-important moment of my life. The answer came. Peace was given to my mind. I knew it was the will of God” (Phebe Woodruff, in Edward W. Tullidge, *The Women of Mormondom* [1877], 413; punctuation standardized).



“I searched the scripture and by humble prayer to my Heavenly Father, I obtained a testimony for myself that God had required that order [of plural marriage] to be established in his church. I made a greater sacrifice than to give my life, for I never anticipated again to be looked upon as an honorable woman by those I dearly loved. [How] could I compromise conscience [and] lay aside the sure testimony of the spirit of God for the Glory of this world?” (Zina Diantha Huntington Young, autobiographical sketch, Zina Card Brown Family Collection, Church History Library, Salt Lake City; spelling and punctuation standardized).



“I was personally acquainted with Joseph Smith, the Prophet, during twelve or fourteen years, by whom I was first taught this doctrine, and knew him to be a man of truth and honor. But then, I am not dependent on his word for my knowledge of plural marriage; the Lord gave me a divine testimony confirming His teachings, which no man can give nor take away” (Lorenzo Snow, in Eliza R. Snow, *Biography and Family Record of Lorenzo Snow* [1884], 405).

- What are some faithful steps that these individuals took when they learned about plural marriage?
- How did having a witness that Joseph Smith was an inspired prophet influence these individuals to obey this commandment?
- How might these experiences be helpful for someone who has questions about whether Joseph Smith was acting as an inspired prophet of God when he implemented the practice of plural marriage?

LESSON 25

Joseph Smith Confers the Keys of the Kingdom on Members of the Twelve and Delivers the King Follett Discourse

Introduction and Timeline

In January 1844, Joseph Smith declared his candidacy for president of the United States. In March 1844, Joseph formed the Council of Fifty, an organization created to assist with “the establishment of the Lord’s kingdom on earth” (*Saints: The Story of the Church of Jesus Christ in the Latter Days, Volume 1, The Standard of Truth, 1815–1846* [2018], 518). The council met frequently to manage the Prophet’s presidential campaign and the exploration of other possible settlements for the Saints. Also in the spring of 1844, Joseph met with nine of the Twelve Apostles and sealed, or conferred, upon them all of the priesthood keys necessary to carry on the Lord’s work. In the Prophet’s final general conference address, known as the King Follett discourse, he taught about humankind’s potential to become like God.

January 29, 1844

Joseph Smith declared his candidacy for the presidency of the United States of America.

March 11, 1844

Joseph Smith organized the Council of Fifty.

Spring 1844

Joseph Smith bestowed the keys of the kingdom of God on members of the Quorum of the Twelve Apostles.

April 7, 1844

Joseph Smith delivered the King Follett discourse.

Student Readings

Saints: The Story of the Church of Jesus Christ in the Latter Days, Volume 1, The Standard of Truth, 1815–1846 (2018), chapters 42–43

Suggestions for Teaching

See your students as they can become

President Thomas S. Monson (1927–2018) taught: “We have the responsibility to see individuals not as they are but rather as they can become” (“See Others as They May Become,” *Ensign* or *Liahona*, Nov. 2012, 70). Pray to be able to see your students as Heavenly Father sees them. A teacher who strives to see each student through Heavenly Father’s eyes will be better able to comprehend each student’s worth and sense Heavenly Father’s love and concern for each of His children.

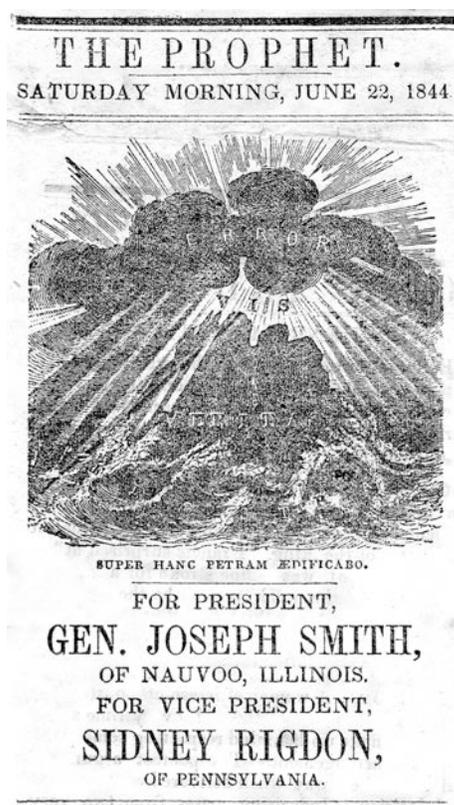
Joseph Smith becomes a candidate for president of the United States

Display the accompanying image, and explain that this image is a flier that was published in a Church newspaper in New York in 1844 to express support for Joseph Smith’s candidacy for president of the United States of America.

- Based on your reading of *Saints: Volume 1*, what are some important events that contributed to Joseph Smith’s decision to run for president of the United States?

If necessary, remind students that in November and December 1839, Joseph Smith and Elias Higbee met with leaders of the United States government, including President Martin Van Buren, to seek redress for the abuse and losses the Saints had experienced in Missouri. The president told them, “I can do nothing for you, gentlemen. If I were to, I should go against the whole state of Missouri, and that state would go against me at the next election” (in *The Joseph Smith Papers, Documents, Volume 7: September 1839–January 1841*, ed. Matthew C. Godfrey and others [2018], 260). In November 1843, a year before the next presidential election, Joseph Smith wrote to five presidential candidates, “hoping to learn if they would support the Saints’ efforts to recoup their losses in Missouri” (*Saints: Volume 1*, 513). Three candidates wrote back, but none pledged to help the Saints.

Invite a student to read the following statement by the Prophet Joseph Smith (1805–44) aloud. Ask the class to listen for what Joseph Smith said about his decision to become a presidential candidate.





"I would not have suffered my name to have been used by my friends on any wise as president of the United States or candidate for that office if I and my friends could have had the privilege of enjoying our religious and civil rights as American citizen[s], even those rights which the Constitution guarantee[s] unto all her citizens alike. But this we as a people have been denied from the beginning. Persecution has rolled upon our heads from time to time from portions of the United States like peals of thunder because of our religion, and no portion of the government as yet has stepped forward for our relief, and under view of these things I feel it to be my right and privilege to obtain what influence and power I can lawfully in the United States for the protection of injured innocence" (in *The Words of Joseph Smith*, comp. and ed. Andrew F. Ehat and Lyndon W. Cook [1991], 320; spelling, capitalization, and punctuation standardized; see also Manuscript History of the Church, vol. E-1, p. 1886, josephsmithpapers.org).

- How might this statement help us better understand Joseph Smith's reasons for becoming a presidential candidate?

Explain that today the Church uses the terms *religious liberty* or *religious freedom* to refer to "the right to 'exercise' or live [one's] religion without interference from government or others, except when necessary to protect health and safety" ("What do we mean when we talk about religious freedom?" Answers to Common Questions, religiousfreedom.lds.org). Approximately six months before Joseph Smith was nominated as a presidential candidate, he gave a speech in Nauvoo that outlined his feelings about religious freedom. Invite a student to read aloud the following statement by the Prophet Joseph Smith from that speech.



"If it has been demonstrated that I have been willing to die for a 'Mormon,' I am bold to declare before Heaven that I am just as ready to die in defending the rights of a Presbyterian, a Baptist, or a good man of any other denomination; for the same principle which would trample upon the rights of the Latter-day Saints would trample upon the rights of the Roman Catholics, or of any other denomination who may be unpopular and too weak to defend themselves.

"It is a love of liberty which inspires my soul—civil and religious liberty to the whole of the human race" (*Teachings of Presidents of the Church: Joseph Smith* [2007], 345).

- What stands out to you in this statement?
- What principle can we learn from the Prophet's example and teachings about religious liberty? (After students respond, write the following principle on the board: **A love of liberty can inspire us to help protect the civil and religious liberty of all people.**)
- Why do you think it is important for us to help protect the civil and religious liberty of all people?

Explain that on March 11, 1844, Joseph Smith organized a group of men to help oversee the building up of the kingdom of God on the earth and the protection of the Saints and their religious liberties. This group became known as the Council of Fifty. They met frequently that spring to help manage the Prophet's presidential campaign and discuss efforts to find another place where the Saints could settle

and worship without persecution from others. In April 1844, missionaries, including members of the Quorum of the Twelve, were called to preach the gospel and build support for Joseph Smith's presidential candidacy throughout the United States. Before they left on their missions, the Apostles met frequently with the Prophet.

The Prophet Joseph Smith confers the keys of the kingdom upon members of the Quorum of the Twelve Apostles

Display the accompanying image of Joseph Smith meeting with members of the Quorum of the Twelve Apostles in Nauvoo. Explain that in the spring of 1844, the Prophet met with nine members of the quorum and gave them a special charge. (Three Apostles who were not present were possibly less faithful at that time; each apostatized within a few years.) (See Alexander L. Baugh and Richard Neitzel Holzapfel, "I Roll the Burthen and Responsibility of Leading This Church Off from My Shoulders on to Yours': The 1844/1845 Declaration of the Quorum of the Twelve Regarding Apostolic Succession," *BYU Studies*, vol. 49, no. 3 [2010], 13–14.)



Divide the class into small groups, and give each student a copy of the accompanying handout, "Joseph Smith Charges the Quorum of the Twelve Apostles to Continue the Work of the Kingdom." Ask students to read the handout together and discuss their answers to the questions on the handout.

Joseph Smith Charges the Quorum of the Twelve Apostles to Continue the Work of the Kingdom

President Wilford Woodruff (1807–98) recorded the following account describing a meeting the Prophet Joseph Smith held with Apostles in the spring of 1844:



"Joseph Smith, the Prophet of God, called the Twelve Apostles together ... and spent many days with us in giving us our endowments, and teaching us those glorious principles which God had revealed to him. And upon one occasion he stood upon his feet in our midst for nearly three hours, declaring unto us the great and last dispensation which God had set His hand to perform upon the earth in these last days. The room was filled as if with consuming fire; the Prophet was clothed upon with much of the power of God, and

his face shone and was transparently clear, and he closed that speech, never-to-be-forgotten in time or in eternity, with the following language:

“Brethren, I have had great sorrow of heart for fear that I might be taken from the earth with the keys of the kingdom of God upon me, without sealing them upon the heads of other men. God has sealed upon my head all the keys of the kingdom of God necessary for organizing and building up of the Church, Zion, and kingdom of God upon the earth, and to prepare the Saints for the coming of the Son of Man. Now, brethren, I thank God I have lived to see the day that I have been enabled to give you your endowments, and I have now sealed upon your heads all the powers of the Aaronic and Melchizedec priesthoods and apostleship, with all the keys and powers thereof, which God has sealed upon me; and I now roll off all the labor, burden and care of this Church and kingdom of God upon your shoulders, and I now command you in the name of the Lord Jesus Christ to round up your shoulders, and bear off this Church and kingdom of God before heaven and earth, and before God, angels and men’ ” (*Teachings of Presidents of the Church: Wilford Woodruff* [2004], 20–21).

- What stands out to you in this account?
- Why was it necessary for the Apostles to hold the keys of the kingdom of God?

After sufficient time, ask students to summarize the truths we can learn from President Woodruff’s account. Students may identify several truths, including the following: **The Prophet Joseph Smith conferred the keys of the kingdom of God upon members of the Quorum of the Twelve Apostles.**

- Why might the Prophet Joseph Smith have felt an urgency to confer the keys of the kingdom of God upon the Apostles? (The keys are necessary to direct the work of God on earth, and Joseph was concerned that the keys would be lost if he died without conferring them on others.)
- What impact does this event have on the Church today? (If necessary, help students understand that these keys are exercised today under the direction of the President of the Church by members of the First Presidency and Quorum of the Twelve Apostles to govern and direct the Church and to authorize the performance of priesthood ordinances necessary for our salvation and exaltation.)

Explain that in 1844 Joseph Smith faced increasing opposition—including from some Church members.

- Based on your reading of chapter 42 of *Saints: Volume 1*, why did William Law, Joseph Smith’s counselor in the First Presidency, begin to oppose the Prophet? (When William Law asked to be sealed to his wife, Jane, the Lord revealed to Joseph Smith that William could not receive the ordinance at that time because he was guilty of adultery. William became angry and began secretly meeting with other dissenters to plot against the Prophet’s life. [See *Saints: Volume 1*, 511–12.]

- What assistance did two young men named Denison Harris and Robert Scott provide to the Prophet Joseph Smith at this time? (They attended William Law’s secret meetings and reported helpful information to the Prophet [see *Saints: Volume 1*, 522].)

Joseph Smith delivers the King Follett discourse

Explain that although a small group of Church members opposed Joseph Smith and claimed he was a fallen prophet, most Church members continued to sustain him. On April 7, 1844, Joseph Smith gave a speech at a general conference in Nauvoo. At the beginning of his address, the Prophet referred to Church member King Follett, who had died a few weeks earlier. Consequently, this talk is often referred to as the King Follett discourse.

Avoid speculation

Although the Lord revealed a number of glorious truths to the Prophet Joseph Smith, there are still many things that we do not fully comprehend. We should avoid speculating about details that the Lord has not revealed or that are not supported by reliable sources.

Display the following excerpts of the Prophet Joseph Smith’s teachings from the King Follett discourse. Invite several students to take turns reading these paragraphs aloud. Ask the class to follow along, looking for truths Joseph Smith taught.



“There are but a very few beings in the world who understand rightly the character of God. The great majority of mankind do not comprehend anything ... as it respects their relationship to God. They do not know, neither do they understand the nature of that relationship. ...

“God Himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens! That is the great secret. If the veil were rent today, and the great God who holds this world in its orbit, and who upholds all worlds and all things by His power, was to make Himself visible,—I say, if you were to see Him today, you would see Him like a man in form—like yourselves in all the person, image, and very form as a man. ...

“... Having a knowledge of God, we begin to know how to approach Him, and how to ask so as to receive an answer. When we understand the character of God, and know how to come to Him, He begins to unfold the heavens to us, and to tell us all about it. When we are ready to come to Him, He is ready to come to us. ...

“... Here, then, is eternal life—to know the only wise and true God; and you have got to learn how to be gods yourselves, and to be kings and priests to God, ... by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to exaltation, until you attain to the resurrection of the dead, and are able to dwell in everlasting burnings [celestial glory], and to sit in glory, as do those who sit enthroned in everlasting power” (*Teachings of Presidents of the Church: Joseph Smith* [2007], 39–41, 221).

- What truths can we learn from these teachings? (Students may identify several truths, including the following: **Heavenly Father is an exalted man and is like**

us in image and form. By progressing from one small degree to another we can eventually become like God.)

Emphasize that we cannot become like God through our personal efforts alone. Rather, we must “come unto Christ, and be perfected in him” (Moroni 10:32; see also D&C 76:69; Moses 6:57).

- Why do you think it is important to know that our Heavenly Father is an exalted or perfected man and is like us in image and form?
- How might knowing that we can progress from one small degree to another and eventually become like God affect the choices we make?
- What are some ways the gospel of Jesus Christ helps us to progress from one small degree to another? (List students’ answers on the board. Students may mention that the gospel of Jesus Christ makes it possible for us to overcome our weaknesses and sins as we exercise faith in Jesus Christ and plead for His help, repent of our sins, and obey His commandments.)
- When have you felt Heavenly Father help you progress from one small degree to another to become a little more like Him?

Testify that by progressing from one small degree to another we can eventually become like God. Invite students to act on the truths you have discussed by choosing one way they will seek to become more like Heavenly Father and writing a plan outlining how they will do that.

Invite students to prepare for the next class by reading chapter 44 of *Saints: Volume 1*.

Joseph Smith Charges the Quorum of the Twelve Apostles to Continue the Work of the Kingdom

President Wilford Woodruff (1807–98) recorded the following account describing a meeting the Prophet Joseph Smith held with Apostles in the spring of 1844:



“Joseph Smith, the Prophet of God, called the Twelve Apostles together . . . and spent many days with us in giving us our endowments, and teaching us those glorious principles which God had revealed to him. And upon one occasion he stood upon his feet in our midst for nearly three hours, declaring unto us the great and last dispensation which God had set His hand to perform upon the earth in these last days. The room was filled as if with consuming fire; the Prophet was clothed upon with much of the power of God, and his face shone and was transparently clear, and he closed that speech, never-to-be-forgotten in time or in eternity, with the following language:

“Brethren, I have had great sorrow of heart for fear that I might be taken from the earth with the keys of the kingdom of God upon me, without sealing them upon the heads of other men. God has sealed upon my head all the keys of the kingdom of God necessary for organizing and building up of the Church, Zion, and kingdom of God upon the earth, and to prepare the Saints for the coming of the Son of Man. Now, brethren, I thank God I have lived to see the day that I have been enabled to give you your endowments, and I have now sealed upon your heads all the powers of the Aaronic and Melchizedec priesthoods and apostleship, with all the keys and powers thereof, which God has sealed upon me; and I now roll off all the labor, burden and care of this Church and kingdom of God upon your shoulders, and I now command you in the name of the Lord Jesus Christ to round up your shoulders, and bear off this Church and kingdom of God before heaven and earth, and before God, angels and men’ ” (*Teachings of Presidents of the Church: Wilford Woodruff* [2004], 20–21).

- What stands out to you in this account?
- Why was it necessary for the Apostles to hold the keys of the kingdom of God?



LESSON 26

The Martyrdom of Joseph and Hyrum Smith

Introduction and Timeline

On June 7, 1844, apostate Church members and enemies of Joseph Smith published the first and only issue of the *Nauvoo Expositor*, an anti-Mormon newspaper that vilified the Prophet and criticized some of the revelations, teachings, and practices that had come through him. Three days later, the Nauvoo city council and Joseph Smith, acting as the mayor of Nauvoo, declared the newspaper a public nuisance and ordered its destruction. After the newspaper press was destroyed, the Prophet's enemies brought charges against him and members of the city council for inciting a riot. Joseph and his brother Hyrum then fled Nauvoo to avoid arrest. After deciding to surrender themselves, Joseph, Hyrum, and others, traveled to Carthage, Illinois, to stand trial. On June 27, 1844, a mob shot and killed Joseph and Hyrum Smith at Carthage Jail.

June 10, 1844

The Nauvoo city council declared the *Nauvoo Expositor* a public nuisance and ordered its destruction.

June 12, 1844

Joseph Smith and members of the city council were charged with committing riot during the destruction of the *Nauvoo Expositor* press.

June 23, 1844

Joseph and Hyrum Smith crossed the Mississippi River to avoid arrest.

June 24, 1844

Joseph Smith and others left Nauvoo for Carthage, Illinois, to stand trial.

June 27, 1844

Joseph and Hyrum Smith were martyred at Carthage Jail.

Student Readings

Saints: The Story of the Church of Jesus Christ in the Latter Days, Volume 1, The Standard of Truth, 1815–1846 (2018), chapter 44

Suggestions for Teaching

Joseph Smith and others decide to go to Carthage to answer charges against them

Display the accompanying image and statement:



“Joseph and Hyrum are dead. [John] Taylor wounded. ... I am well” (Willard Richards letter to Thomas Ford, Emma Smith, and others, June 27, 1844, Church History Library, Salt Lake City).

Explain that these words are a portion of a message sent from Willard Richards to Emma Smith and other Saints in Nauvoo hours after Joseph and Hyrum Smith were brutally killed at Carthage Jail in Illinois on June 27, 1844. Willard Richards and John Taylor were eyewitnesses to the martyrdom.

- Imagine being among Joseph and Hyrum Smith’s family and friends in Nauvoo. What thoughts and feelings would you have after hearing this tragic news?

Invite students to reflect on their thoughts and testimonies of Joseph Smith as they learn about the final days of the Prophet’s life.

Summarize

You will not have time to teach all of the events that occurred during any given period of Church history with equal emphasis. On occasion, you may need to summarize parts of the narrative so that you will have sufficient time to cover more important content and help students identify, understand, feel the importance of, and apply gospel truths.

Explain that by the summer of 1844, animosity toward and opposition to Joseph Smith and the Church had increased because of the growing political and economic influence of the Saints, misunderstandings related to the doctrine of exaltation and the practice of plural marriage, and misrepresentations of the Church by apostate Church members.

Write *Nauvoo Expositor* on the board. Explain that on June 7, 1844, apostate Church members published the first and only issue of this anti-Mormon newspaper with the intent to incite the public against the Prophet Joseph Smith.

- Based on your reading of chapter 43 of *Saints: Volume 1*, what happened to the *Nauvoo Expositor* and why? (Fearing the newspaper would lead to mob violence against the Saints, the Nauvoo city council declared it a public nuisance and ordered that the press be destroyed.)
- What problems did this decision lead to for Joseph Smith and the Saints? (Anti-Mormon hostilities escalated, and legal charges were brought against Joseph Smith and the city council.)

Explain that three days after the destruction of the *Nauvoo Expositor* press, the Prophet received a report that an armed mob had gathered at Carthage, Illinois, with the intent of attacking the Saints in Nauvoo. Joseph Smith, as the mayor of Nauvoo, put the city under martial law and called the Nauvoo militia to defend the city and enforce law and order. The Prophet also wrote to Illinois governor Thomas Ford to inform him of the situation. Governor Ford urged Joseph Smith and members of the city council to go to Carthage to answer the legal charges against them, promising to ensure their safety.

Ask students to locate chapter 44 of *Saints: Volume 1*. Invite a few students to take turns reading aloud from page 540, starting with the paragraph that begins “Knowing that Carthage ...” and concluding with the paragraph on page 541 that begins “That night, after saying goodbye ...” Ask students to look for what the Prophet decided to do.

- Why did the Prophet think it was best to leave Nauvoo?

Explain that a few men came from Nauvoo to see Joseph, including Church member Reynolds Cahoon, who carried a letter from Emma encouraging Joseph to come home. Some of the men pled with the Prophet to turn himself in, informing Joseph that “the governor intended to occupy Nauvoo with troops until he and his brother Hyrum gave themselves up” (*Saints: Volume 1*, 541). Some of them even accused Joseph of cowardice.

Display the following statement that Reynolds Cahoon made to the Prophet, and invite a student to read it aloud:

“You always said if the church would stick to you, you would stick to the church, now trouble comes [and] you are the first to run” (in Wandle Mace, *Autobiography*, circa 1890, 105, Church History Library, Salt Lake City).

- If you were in the Prophet’s situation, how would you feel hearing these words?

Invite a student to read the following statement from the Prophet Joseph Smith's history aloud. Ask the class to listen for Joseph's reply.

"Joseph replied, 'if my life is of no value to my friends it is of none to myself.'

"... Joseph then turned to Hyrum ... and said, 'brother Hyrum, you are the oldest, what shall we do?' Hyrum said, 'let us go back and give ourselves up, and see the thing out.' After studying a few moments Joseph said, 'if ... you go back I shall go with you, but we shall be butchered'" (Manuscript History of the Church, vol. F-1, p. 148, josephsmithpapers.org; punctuation standardized).

Explain that Joseph, Hyrum, and others departed for Carthage on the morning of June 24, 1844. Invite a student to read aloud the following statement by Church member Dan Jones, who was with the Prophet as he prepared to travel to Carthage. Ask the class to listen for what Joseph Smith's words convey about his character.



"I shall never forget that scene when [the Prophet] stood in the middle, and looking around him, then at the city and its inhabitants who were so dear to him, he said, 'If I do not go [to Carthage], the result will be the destruction of this city and its inhabitants; and I cannot think of my dear brothers and sisters and their children suffering the scenes of Missouri again in Nauvoo; no, it is better for your brother, Joseph, to die for his brothers and sisters, for I am willing to die for them.

My work is finished; the Lord has heard my prayers and has promised that we shall have rest from such cruelties before long, and so do not prevent me with your tears from going to bliss.' And after embracing his little children who were clinging to his clothes and after bidding a tender farewell to his wife whom he loved greatly, also in tears, and after giving the last comfort to his aged, saintly mother, he addressed the entire crowd with great effect, exhorting them to be faithful in the way and with the religion which he had taught them" (Dan Jones, "The Martyrdom of Joseph Smith and His Brother, Hyrum!" in Ronald D. Dennis, "The Martyrdom of Joseph Smith and His Brother Hyrum by Dan Jones," *BYU Studies*, vol. 24, no. 1 [1984], 85–86).

- What do the Prophet's words and actions reveal about his character?

As part of your discussion, invite students to locate John 15:13. Explain that the Savior spoke the words in this verse to His disciples shortly before His own death. Ask students to read John 15:13 silently and consider how these words describe the Savior Jesus Christ. Invite students to report what they find.

- How did Joseph Smith follow the Savior's example of love?

Explain that as the Prophet traveled with others to Carthage, he prophesied again of his martyrdom. Invite a student to read the following statement by the Prophet Joseph Smith (1805–44) aloud:



“I am going like a lamb to the slaughter; but I am calm as a summer’s morning; I have a conscience void of offense towards God, and towards all men” (D&C 135:4).

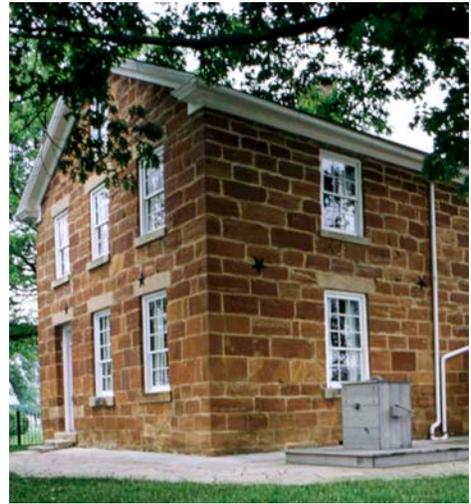
- How do you think having “a conscience void of offense towards God, and towards all men” could help the Prophet face what lay ahead with calmness and faith?

Joseph Smith and others are imprisoned in Carthage Jail

Explain that when Joseph Smith and his companions arrived at Carthage, the town was in a riotous state. Mobs of irate people, including unruly militia members, clamored to get a glimpse of the Prophet and his brother. The next morning, Joseph, Hyrum, and members of the Nauvoo city council were released on bail to await trial for the charge of inciting a riot. Before Joseph and Hyrum could leave town, they were charged with treason against the state for declaring martial law in Nauvoo. Because treason was a non-bailable offense, the Prophet and his brother were confined to the jail in Carthage, and several of their companions chose to remain with them in the jail.

Display the accompanying image of Carthage Jail.

Invite a student to read aloud the following statement by Dan Jones, who was with Joseph and Hyrum Smith in Carthage Jail. Ask students to listen for what Joseph and Hyrum Smith did in Carthage Jail on the evening of June 26, 1844.



“During the evening the Patriarch [Hyrum Smith] read and commented upon copious extracts from the Book of Mormon, the imprisonments and deliverance of the servants of God for the Gospels sake; Joseph bore a powerful testimony to the guards of the divine authenticity of the Book of Mormon—the restoration of the Gospel, the administration of angels, and that the Kingdom of God was again upon the earth” (Dan Jones, *The Martyrdom of Joseph and Hyrum Smith*, 1855, 9, Church History Library, Salt Lake City).

Positively acknowledge students' responses

Be sure to positively acknowledge students' responses in some way, possibly by thanking them or commenting on their answers. This acknowledgment will help students feel listened to and validated and can help them feel more comfortable sharing answers, thoughts, and experiences in the future.

- What principles can we learn from Joseph and Hyrum Smith's actions in Carthage Jail? (Students may identify a few principles, but ensure they identify the following: **During times of difficulty, we can find comfort in studying the Book of Mormon. We can bear our testimony of the truth in any circumstance we may be in.**)
- Why is it especially significant that Joseph and Hyrum Smith bore powerful testimony of the Book of Mormon when their lives were in jeopardy?

Invite a student to read aloud the following statement by Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles:



"Tell me whether in this hour of death these two men would enter the presence of their Eternal Judge quoting from and finding solace in a book which, if *not* the very word of God, would brand them as imposters and charlatans until the end of time? *They would not do that!* They were willing to die rather than deny the divine origin and the eternal truthfulness of the Book of Mormon" (Jeffrey R. Holland, "Safety for the Soul," *Ensign or Liahona*, Nov. 2009, 89).

Explain that a few days before Joseph and Hyrum were imprisoned, as Hyrum prepared to leave for Carthage, he read Ether 12:36–38 (see D&C 135:4–5). Invite a few students to take turns reading aloud from Ether 12:36–38. Ask the class to follow along, looking for words and phrases that may have comforted Hyrum.

- What words and teachings from this scripture passage do you think may have comforted Hyrum at this difficult time?

Invite students to ponder experiences they have had in which studying the Book of Mormon has given them comfort and solace in times of difficulty. Ask a few students to share their experiences.

Encourage students to follow the examples of Joseph and Hyrum Smith by taking time to regularly study and ponder the teachings in the Book of Mormon and to share their testimony of it with others.

Joseph and Hyrum Smith are martyred at Carthage Jail

Explain that on June 27, 1844, Governor Thomas Ford left Carthage to speak to the Saints in Nauvoo. The day previous, the governor had met with the Prophet Joseph Smith and promised to take Joseph and Hyrum with him if he left Carthage. The governor knew that men had threatened to charge the jail and kill the prisoners, but he left for Nauvoo without Joseph and Hyrum, breaking his promise to the Prophet. Shortly after 5:00 p.m., a mob of about 100 men surrounded the jail.

To help students visualize the events of the martyrdom, display the accompanying images. Explain that the first image is the room in Carthage Jail where Joseph and Hyrum Smith, John Taylor, and Willard Richards were held.

Divide the class into groups of two or three students. Ask students to locate chapter 44 of *Saints: Volume 1*. Invite students to read aloud in their groups from page 550, starting with the paragraph that begins “A few minutes later ...” and continuing through the end of the chapter. Ask students to visualize what the scene would have been like if they had been with the Prophet in Carthage Jail.

Write the following question on the board, and invite students to discuss it with their group:

What are your feelings as you consider the sacrifice the Prophet and his brother Hyrum made for their testimonies of the restored gospel?



Explain that during the attack, Willard Richards’s only injury was that his left ear was grazed by a bullet. Joseph Smith’s history records that this fulfilled a prophecy that Joseph Smith had previously made “that the time would come that the balls would fly around [Willard Richards] like hail, and he should see his friends fall on the right and on the left, but that there should not be a hole in his garment” (Manuscript History, vol. F-1, p. 183).

Invite a student to read Doctrine and Covenants 135:3 aloud. Ask the class to follow along, looking for the tribute written about the Prophet Joseph Smith.

- What truth can we identify regarding Joseph Smith’s contribution to the salvation of God’s children? (Students should identify a truth similar to the following: **Joseph Smith has done more for the salvation of people in this world than any other except Jesus Christ.**)
- What are some things the Prophet Joseph Smith has done for our salvation that are especially significant to you? Why?

Invite a few students to share their testimonies of the Prophet Joseph Smith with the class.

Conclude by sharing your testimony of the prophetic mission of Joseph Smith.

Invite students to prepare for the next class by reading chapter 45 of *Saints: Volume 1*.

LESSON 27

The Quorum of the Twelve Apostles Is Sustained to Lead the Church

Introduction and Timeline

In the summer of 1844, the Saints in Nauvoo, Illinois, mourned the deaths of Joseph and Hyrum Smith. After learning of the martyrdom, the Apostles and others who had been serving missions in the eastern United States began traveling back to Nauvoo. Sidney Rigdon, who had been living in the state of Pennsylvania to help with Joseph Smith's presidential campaign, traveled back to Nauvoo as well. He arrived on August 3, 1844, and offered to guide the Church as a "guardian" in Joseph's absence. Soon after, several members of the Quorum of the Twelve Apostles returned, and meetings were held in which both Sidney Rigdon and Brigham Young, who was president of the Twelve, addressed the Saints. As Brigham Young spoke, the Lord's will was made manifest, and the Saints sustained the Quorum of the Twelve Apostles to lead the Church.

June 27, 1844

Joseph and Hyrum Smith were martyred at Carthage, Illinois.

August 3, 1844

Sidney Rigdon arrived in Nauvoo and claimed that he should be guardian of the Church.

August 6, 1844

Brigham Young and four other Apostles arrived in Nauvoo from their missions to the eastern United States.

August 7, 1844

Brigham Young and Sidney Rigdon spoke to Church councils about the future leadership of the Church.

August 8, 1844

Thousands of Saints in Nauvoo sustained the Quorum of the Twelve Apostles to lead the Church.

Student Readings

Saints: The Story of the Church of Jesus Christ in the Latter Days, Volume 1, The Standard of Truth, 1815–1846 (2018), chapter 45

Suggestions for Teaching

Teach by the Spirit

As a gospel teacher, you are to seek the guidance of the Holy Ghost in your preparation and teaching. “The Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach” (D&C 42:14).

Church members mourn the deaths of Joseph and Hyrum Smith, and Brigham Young realizes the priesthood keys are not lost

Display the following excerpt from an article published in the *Weekly Herald*, a New York newspaper, on July 13, 1844, and invite a student to read it aloud:

“We yesterday received by the western mail the following particulars of the death of Joe Smith the Prophet, and his brother Hiram.

“*They were both shot. . .*

“Thus ends Mormonism” (“Important from Nauvoo—Death of Joe and Hiram Smith—Terrible Excitement at the West,” *Weekly Herald*, July 13, 1844, 220–21).

- Why do you think some people assumed that the Church would not continue after the deaths of Joseph and Hyrum Smith?

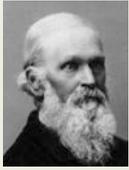
Explain that Church members had various reactions to Joseph and Hyrum Smith’s deaths. Invite several students to take turns reading aloud from the following three accounts. Ask the class to listen for how some people responded to the deaths of Joseph and Hyrum Smith.

1. Lucy Mack Smith recorded what happened after the bodies of Joseph and Hyrum were returned to Nauvoo:



“After the corpses were washed and dressed in their burial clothes we were allowed to see them. I had for a long time braced every nerve, roused every energy of my soul, and called upon God to strengthen me; but when I entered the room, and saw my murdered sons, extended both at once before my eyes; and heard the sobs and groans of my family—the cries of ‘Father! Husband! Brothers!’ from the lips of their wives, children, brother and sisters, it was too much—I sunk back crying to the Lord in the agony of my soul, ‘My God! My God! Why hast thou forsaken this family?’ A voice replied, ‘I have taken them to myself that they might have rest.’ Emma was carried back to her room in a state of almost insensibility. Her oldest son approached the corpse and dropped upon his knees, and [lay] his cheek against his father’s; then kissing him, he exclaimed, ‘Oh, my father! my father!!’” (Lucy Mack Smith, “Lucy Mack Smith, History, 1845,” pages 312–13, josephsmithpapers.org; punctuation standardized).

2. Church member Warren Foote recorded the following:



“Elihu Allen and I were working in the harvest field cutting his wheat when about three o’clock P.M. my wife came out and told us that word had just come that Joseph Smith and his Brother, Hyrum was shot in Carthage Jail yesterday afternoon. I said at once ‘that it cannot be so.’ ... We all felt as though the power of darkness had overcome and that the Lord had forsaken His people. Our prophet and patriarch were gone. Who now is to lead the Saints?” (Warren Foote, *Autobiography and journals, 1837–1903*, 29, Church History Library, Salt Lake City; spelling standardized).

3. Apostles Brigham Young and Wilford Woodruff were in Boston, Massachusetts, on the day of the martyrdom. Wilford Woodruff recalled that he and Brigham Young both experienced a feeling of being “overshadowed by a cloud of darkness and gloom,” although they did not understand why until a few weeks later, when they learned that Joseph and Hyrum Smith had been killed (Wilford Woodruff, “The Keys of the Kingdom,” *Millennial Star*, Sept. 2, 1889, 545).
 - If you had been among the early Saints at this time, what thoughts or feelings do you think you might have had upon receiving news that Joseph and Hyrum Smith had been killed? Why?

Invite a student to read aloud how President Brigham Young (1801–77) responded when he received word that the Prophet had been killed:



“When we got that letter, Orson Pratt and I were there and read the letter. I felt then as I never felt in my life. ... My head felt so distressed [I] thought it would crack. ... Is the Priesthood off the earth? Joseph and Hyrum are gone. [Then] it came like a clap of hands. It came to me like Revelation—the keys of the kingdom are here” (Brigham Young, in *Historian’s Office general Church minutes*, Feb. 12, 1849, 2, Church History Library, Salt Lake City; spelling, punctuation, and grammar standardized).

- What gave Brigham Young comfort after he learned of Joseph Smith’s death?

Display the following statements by the Prophet Joseph Smith (1805–44) and President Boyd K. Packer (1924–2015) of the Quorum of the Twelve Apostles, and invite a student to read each statement aloud. Ask the class to follow along, looking for what the Prophet and President Packer taught about the keys of the kingdom of God. (Before the statement by Joseph Smith is read, explain that he made this statement to members of the Quorum of the Twelve in the spring of 1844.)



“Brethren, the Lord bids me hasten the work in which we are engaged. ... Some important scene is near to take place. It may be that my enemies will kill me. And in case they should, and the keys and power which rest on me not be imparted to you, they will be lost from the earth. But if I can only succeed in placing them upon your heads, then let me fall a victim to murderous hands if God will suffer it, and I can go with all pleasure and satisfaction, knowing that my work is done, and the foundation laid on which the kingdom of God is to be reared in this dispensation of the fulness of times.

“Upon the shoulders of the Twelve must the responsibility of leading this church henceforth rest until you shall appoint others to succeed you” (quoted in *Teachings of Presidents of the Church: Joseph Smith* [2007], 533–34).



“Individually and collectively, the Twelve hold the keys” (Boyd K. Packer, “The Shield of Faith,” *Ensign*, May 1995, 7).

- Based on these statements, what truth can we learn about the authority of those ordained as Apostles? (Students should identify the following truth: **The Apostles hold all of the priesthood keys necessary to preside over the Church.** [See also D&C 27:12–13; 112:30–32.]
- Why is it important that each member of the Twelve receives all of the keys of the kingdom of God necessary to preside over the Church when he is ordained as an Apostle?

Invite a student to read aloud the following instruction from the Prophet Joseph Smith’s history:

“The Twelve are not subject to any other than the first presidency, ... and where I am not, there is no first presidency; over the twelve” (Manuscript History of the Church, vol. B-1, p. 691, josephsmithpapers.org).

- What do we learn from this statement about what happens to the First Presidency when the President of the Church dies?

Church members sustain the Quorum of the Twelve Apostles to lead the Church

Explain that after Joseph Smith’s death there was confusion among the Saints about who should lead the Church.

Divide the class into groups of two to four students, and give each student a copy of the accompanying handout, “Important Moments Leading to the Succession in Church Leadership.” Ask the groups to read the handout together, looking for

some of the events that occurred prior to the succession in Church leadership. Invite them to also discuss their answers to the questions on the handout.

Important Moments Leading to the Succession in Church Leadership

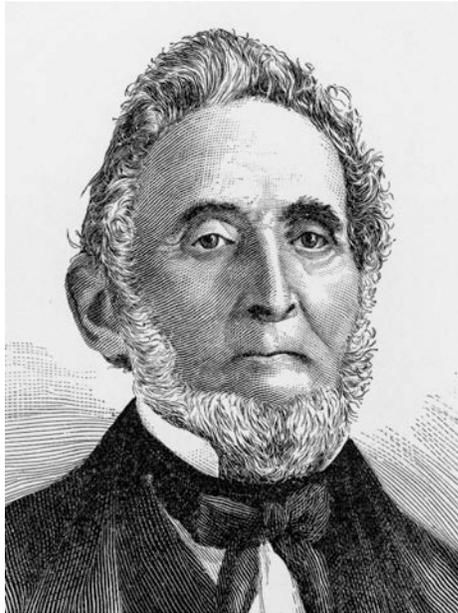
August 3, 1844. Sidney Rigdon arrived in Nauvoo. He had been in Pennsylvania preparing for Joseph Smith's presidential campaign when he learned of Joseph Smith's death. The day after his arrival, he publicly offered to lead the Church as a "guardian" in Joseph's absence.

August 5, 1844. James J. Strang, a convert of about five months, addressed a gathering of Saints in Florence, Michigan. At the meeting, James presented a fraudulent letter that he claimed was written by Joseph Smith, which identified James as the Prophet's successor.

August 6, 1844. Elders Brigham Young, Heber C. Kimball, Lyman Wight, Orson Pratt, and Wilford Woodruff of the Quorum of the Twelve Apostles arrived in Nauvoo from their missions in the eastern United States.

August 7, 1844. Church leaders met in Nauvoo. Sidney Rigdon, who had been a counselor to Joseph in the First Presidency, addressed the group. Sidney claimed that he had seen a vision and that "no man can be the successor of Joseph," but he proposed that he become "guardian" of the Church (in "History of Joseph Smith," *Millennial Star*, Apr. 4, 1863, 215).

Brigham Young, who presided over the Twelve, also spoke briefly, stating:



Sidney Rigdon



"I do not care who leads the Church, ... but one thing I must know, and that is what God says about it. ... Joseph conferred upon our heads all the keys and powers belonging to the apostleship which he himself held before he was taken away, and no man or set of men can get between Joseph and the Twelve in this world or the world to come" (Brigham Young, in Manuscript History of the Church, vol. F-1, p. 296, josephsmithpapers.org).

- How do you think you would have reacted to these events if you had been a member of the Church during this time?
- How might knowing that Joseph Smith had bestowed the keys of the kingdom upon members of the Quorum of the Twelve Apostles have helped the Saints to understand God's will in this matter?

After sufficient time, invite a few students to share their responses to the questions on the handout.

Write the following date on the board: *August 8, 1844.*

Explain that on the morning of August 8, 1844, Sidney Rigdon addressed a gathering of thousands of Saints and once again proposed that he become guardian of the Church. Later that day, a special conference was held in which Brigham Young addressed the Saints for over an hour.

Invite a student to read aloud the following excerpt from Brigham Young’s remarks at the conference:



“There has been much said about President Rigdon being President of the Church and leading the people, being the head. . . . If the people want Pres[iden]t Rigdon to lead them, they may have him; but I say unto you that the quorum of the Twelve have the keys of the Kingdom of God in all the world. The Twelve are appointed by the finger of God” (Brigham Young, in *Manuscript History of the Church*, vol. F-1, p. 298, josephsmithpapers.org).

- Based on your reading of chapter 45 of *Saints: Volume 1*, what did many Church members experience as they watched and listened to Brigham Young speak? (Many of the Saints received a spiritual manifestation that Brigham Young, President of the Quorum of the Twelve Apostles, was called of God to lead the Church. Some later reported that for a time Brigham Young seemed to resemble Joseph Smith in appearance, speech, and mannerisms.)

Invite two students to read aloud the following accounts by Church members Emily Smith Hoyt and President George Q. Cannon (1827–1901), who later served in the First Presidency. Ask the class to listen for how these individuals described what happened as President Brigham Young addressed the Saints.

“The manner of reasoning, the expression of the countenance, the sound of the voice thrilled my whole soul. My own eyes had beheld Joseph’s murdered body. My own hands, had felt death’s icy coldness on his once noble forehead. I knew that Joseph was dead. And yet I often startled and involuntarily looked at the stand to see if it was not Joseph. It was not, it was Brigham Young and if any one doubts the right of Brigham to manage affairs for the Saints, all I have to say to them is *this*. Get the spirit of God and know for yourselves. The Lord will provide for his own” (Emily Smith Hoyt, in Lynne Watkins Jorgensen and BYU Studies Staff, “The Mantle of the Prophet Joseph Passes to Brother Brigham: A Collective Spiritual Witness,” *BYU Studies*, vol. 36, no. 4 [1996–97], 164).



“Brigham Young . . . arose and addressed the people. . . . Who that was present on that occasion can ever forget the impression it made upon them! If Joseph had risen from the dead and again spoken in their hearing, the effect could not have been more startling than it was to many present at that meeting. It was the voice of Joseph himself; and not only was it the voice of Joseph which was heard; but it seemed in the eyes of the people as though it was the very person of Joseph which stood before them. A more wonderful and miraculous event than was wrought that day in the presence of that congregation we never heard of. The Lord gave His people a testimony that left no room for doubt as to who was the man He had chosen to lead them. They

both saw and heard with their natural eyes and ears, and then the words which were uttered came, accompanied by the convincing power of God, to their hearts, and they were filled with the Spirit and with great joy. There had been gloom, and, in some hearts probably, doubt and uncertainty; but now it was plain to all that here was the man upon whom the Lord had bestowed the necessary authority to act in their midst in Joseph's stead" (George Q. Cannon, "Joseph Smith, the Prophet," *Juvenile Instructor*, Oct. 29, 1870, 174–75).

- What stands out to you in these accounts?

Explain that after Brigham Young finished his remarks at the meeting on August 8, 1844, he called for a vote. The Saints sustained the Quorum of the Twelve Apostles, with Brigham Young as its president, as the governing body of the Church. The Church moved forward under the leadership and direction of the Twelve for more than three years until the First Presidency was reorganized and Brigham Young was sustained as President of the Church in December 1847.

Invite a student to read Moroni 10:5 aloud. Ask the class to follow along and consider how this verse could help someone who desires a testimony that those who lead the Church are called of God.

- How might Moroni's teaching in this verse help someone who desires a testimony that those who lead the Church are called of God? (After students respond, write the following principle on the board: **Through the Holy Ghost, we can receive a testimony that those who lead the Church are called of God.**)
- Why do you think it is important for each of us to obtain a testimony that the Church is currently led by those who are called of God?

Give students time to think

When you ask questions, give students time to think about their responses. Effective questions often lead to thought and reflection, and students may need time to formulate meaningful answers.

- When have you received a witness from the Holy Ghost that those who lead the Church in our day have been called of God?

Testify that those who have led and now lead The Church of Jesus Christ of Latter-day Saints have been called of God. Encourage students to obtain or strengthen their testimony of this truth.

Invite students to prepare for the final class of this course by reading chapter 46 of *Saints: Volume 1*.

Important Moments Leading to the Succession in Church Leadership



August 3, 1844. Sidney Rigdon arrived in Nauvoo. He had been in Pennsylvania preparing for Joseph Smith’s presidential candidacy when he learned of Joseph Smith’s death. The day after his arrival, he publicly offered to lead the Church as a “guardian” in Joseph’s absence.

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Brigham Young, who presided over the Twelve, also spoke briefly, stating:



“I do not care who leads the Church, . . . but one thing I must know, and that is what God says about it. . . . Joseph conferred upon our heads all the keys and powers belonging to the apostleship which he himself held before he was taken away, and no man or set of men can get between Joseph and the Twelve in this world or the world to come” (Brigham Young, in *Manuscript History of the Church*, vol. F-1, p. 296, josephsmithpapers.org).

- How do you think you would have reacted to these events if you had been a member of the Church during this time?
- How might knowing that Joseph Smith had bestowed the keys of the kingdom upon members of the Quorum of the Twelve Apostles have helped the Saints to understand God’s will in this matter?



LESSON 28

The Saints Complete the Nauvoo Temple, and Many Saints Are Endowed and Sealed

Introduction and Timeline

Shortly after the martyrdom of the Prophet Joseph Smith, the Saints resumed building the Nauvoo Temple. They sacrificed and diligently worked to complete the temple. In December 1845, Church leaders and members began to administer temple endowments to other Saints in the attic of the unfinished temple. They worked tirelessly to help over 5,500 individuals receive their endowments before increasing opposition and persecution forced the Saints to leave Nauvoo. The Apostles also performed sealing ordinances to unite husbands, wives, and children for eternity. On February 4, 1846, the first group of Saints departed Nauvoo for the Salt Lake Valley.

July 8, 1844

The Saints resumed work on the Nauvoo Temple.

November 30, 1845

Brigham Young dedicated the attic story of the Nauvoo Temple.

December 10, 1845

Saints began endowment ordinance work in the attic of the Nauvoo Temple.

February 4, 1846

The first group of Saints began their exodus from Nauvoo.

April 30–May 1, 1846

The completed Nauvoo Temple was dedicated.

Student Readings

Saints: The Story of the Church of Jesus Christ in the Latter Days, Volume 1, The Standard of Truth, 1815–1846 (2018), chapter 46

Suggestions for Teaching

Follow up with students to help them fulfill course expectations

To earn credit for this course, a student must attend at least 75 percent of classes, complete the assigned readings, and complete an Elevate Learning Experience. Offer assistance and encouragement to help students complete the course requirements. Make appropriate

accommodations for those who have specific needs, disabilities, or other health-related conditions.

The Saints continue their efforts to complete the Nauvoo Temple

Before class, write the following question on the board: *What would your life be like if the blessings of the temple were not available?*

Invite students to ponder their responses to this question. Consider asking one or two students to share their responses with the class.

Explain that when the Prophet Joseph Smith was martyred, most of the Saints had not received their temple ordinances because the Nauvoo Temple was not complete. In October 1844, the Quorum of the Twelve Apostles published a letter to the Saints regarding the welfare of the Church and the importance of completing the temple.

Invite a student to read aloud the following excerpt from the letter. Ask the class to listen for what the Apostles told the Saints.

“The temple, as a great and glorious public work, immediately connected with the completion of our preparations, and ordinances, touching our salvation and exaltation, and that of our dead, necessarily claims our first, and most strict attention. ...

“Let the saints now send in their young men who are strong to labor, together with money, provisions, clothing, tools, teams, and every necessary means, such as they know they will want when they arrive, for the purpose of forwarding this work” (“An Epistle of the Twelve,” *Times and Seasons*, Oct. 1, 1844, 668).

- Why do you think working on the temple was such a high priority for the Saints at that time?

Invite a student to read aloud another excerpt from the same letter:

“Yes, brethren, we verily know and bear testimony, that a cloud of blessing, and of endowment, and of the keys of the fulness of the priesthood, and of things pertaining to eternal life, is hanging over us, and ready to burst upon us; or upon as many as live worthy of it, so soon as there is a place found on earth to receive it. ... Let [nothing] ... draw your minds away from this all important work” (“An Epistle of the Twelve,” *Times and Seasons*, Oct. 1, 1844, 668).

- What blessings from God are only available in temples? (After students respond, write the following truth on the board: **The highest blessings from God, including eternal life, are available only through the ordinances of the temple.**)
- How does understanding this truth influence how you view the importance of the temple in your life?

The Saints sacrifice to complete the Nauvoo Temple and to receive their endowments, despite increasing persecution

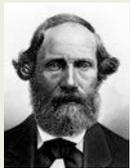
Display the accompanying image of the Nauvoo Temple, and ask:

- Based on your reading of chapter 46 of *Saints: Volume 1*, what were some of the challenges the Saints faced in building the Nauvoo Temple? (The Saints faced threats and persecution from local mobs, and time and resources were scarce.)



Explain that by the fall of 1845, local mobs began to attack Church members with greater frequency. Levi Williams, one of the men acquitted for the murder of the Prophet Joseph Smith, led a mob of two hundred men in systematically burning outlying Mormon farms and homes. Church leaders asked for volunteers to help evacuate the Saints and bring them to Nauvoo.

Invite a student to read aloud the following statement by Perrigrine Sessions, a Church member living in Nauvoo at this time:



“The months of September and October were a continual scene of War and turmoil, and the labor on the Temple was almost obliged to stop, and the workmen, many of them, carried small arms with them all the time and all kept their muskets where they could put their hand on them at a moment’s warning” (Perrigrine Sessions, in *Exemplary Elder: The Life and Mission Diaries of Perrigrine Sessions, 1814–1893*, ed. Donna Toland Smart [2002], 88–89; spelling, punctuation, and grammar standardized).

- What do you think motivated the Saints to continue building the temple despite this persecution?

Explain that in October 1845 the Saints negotiated with local government officials and agreed to leave Nauvoo within six months. At a Church conference on October 6, Brigham Young announced the Saints would leave Nauvoo and head west. Despite the Saints’ decision to move west, they worked diligently to complete the temple so they could be endowed before their departure.

Divide the class into groups of two or three. Give each of the groups one of the accompanying handouts. Ask the groups to read their handout together and discuss their responses to the questions on their handout.

Handout 1: Saints Sacrificed to Build the Temple

The Saints in Nauvoo chose to make great sacrifices to complete the Nauvoo Temple.

Church member Louisa Barnes Pratt recalled:



"Our hands and hearts were employed to hasten the completion of the Temple. The sisters even resolved to pay fifty cents each towards buying the nails and glass. By strict economy I obtained the amount. I started in good faith to go to the Temple office to bestow my offering. Suddenly as I was wending my way, a temptation came over me. I paused. I turned over in my mind, how many things I needed for family use, and that money would relieve my present necessities. In an instant more I resisted. Said I, 'if I have no more than a crust of bread each day for a week, I will pay this money into the treasury.'

"I went forward with hasty steps, paid over the money and returned feeling a secret satisfaction. The next morning as I was sitting near my front door, a brother passed along and threw a silver dollar on my carpet. ... I felt seriously grateful. I went to the store and purchased the articles I very much needed" (Louisa Barnes Pratt, in *The History of Louisa Barnes Pratt*, ed. S. George Ellsworth [1998], 72–73).

Church member Elizabeth Kirby Heward wrote the following:

"I could not think of anything that would grieve me to part with in my possession, except [my deceased husband's] watch. So, I gave it to help build the Nauvoo Temple and everything else that I could possibly spare and the last few dollars that I had in the world, which altogether amounted to nearly \$50" (Elizabeth Kirby Heward, in Carol Cornwall Madsen, *In Their Own Words: Women and the Story of Nauvoo* [1994], 180).

Church leaders and the temple committee were often concerned that the work on the temple would be hindered by a lack of funds. President Brigham Young (1801–77) later recalled the following experience concerning Joseph Toronto, a former sailor from Italy who was baptized in 1843:



"We [had] done a good deal of work at that time on the temple, and it was difficult to get bread for the hands to eat. I told the ... committee who had charge of the temple m[eans] to deal out all the flour they had and God would give them more, and they did so, and it was but a short time before Brother Toronto came and brought me twenty-five-hundred dollars in gold. ... I said [to the Bishop], 'Now, go and buy flour for the workmen on that temple, and don't distrust the Lord any more, for we will have what we need'" (Brigham Young, in Wilford Woodruff, *Wilford Woodruff's Journal*, ed. Scott G. Kenney [1984], 5:19–20; spelling, capitalization, punctuation, and grammar standardized).

- Why do you think these individuals were willing to sacrifice so much for the building of the Nauvoo Temple?
- What can we learn about sacrifice from these accounts?

Handout 2: Saints Sacrificed to Help Each Other Receive the Endowment

On November 30, 1845, Brigham Young dedicated the attic of the Nauvoo Temple, and on December 10, 1845, temple endowments began to be administered.

Erastus Snow recalled: “On the twelfth of December, myself and [my] wife, Artemesia, received the first ordinance of endowments, and were called to labor and administer in the temple from that time forth; and I departed not from the temple, day or night, but continued in the labors and duties thereof—with the twelve and others selected for this purpose—about six weeks. Mrs Snow continued . . . about a month” (“From Nauvoo to Salt Lake in the Van of the Pioneers: The Original Diary of Erastus Snow,” ed. Moroni Snow, *Improvement Era*, Feb. 1911, 285).

Elizabeth Ann Whitney wrote: “I gave myself, my time and attention to that mission. I worked in the Temple every day without cessation until it was closed” (“A Leaf from an Autobiography,” *Woman’s Exponent*, Feb. 15, 1879, 191).

Mercy Fielding Thompson recorded that she “was called by President Young to take up my abode there [in the temple] to assist in the female department, which I did, laboring night and day, keeping my child with me” (in Matthew S. McBride, *A House for the Most High: The Story of the Original Nauvoo Temple* [2007], 285).

President Brigham Young recalled: “Such was the anxiety manifested by the Saints to receive the ordinances of endowments, and no less on our part to have them [receive them], that I gave myself up entirely to the work of the Lord in the Temple. Almost night and Day have I spent [in the temple], not taking more than four hours upon an average out of 24 to sleep—and but seldom ever allowing myself the time and opportunity of going home once in a week” (Brigham Young office files, Journal, Sept. 28, 1844–Feb. 3, 1846, 101–2, Church History Library, Salt Lake City; spelling and punctuation standardized).

- Why do you think these individuals were willing to sacrifice so much to help others receive their endowment?
- What can we learn about sacrifice from these accounts?

After sufficient time, ask two students who read handout 1 and two students who read handout 2 to summarize for the class the accounts they read on their handout.

- What truths about sacrifice can we identify from these examples? (Students may give several correct responses. After they respond, write the following truths on the board: **When we recognize the importance of temple ordinances, we will make whatever sacrifice is necessary to obtain them. The Lord will bless us as we make sacrifices to do His will.**)

Invite a student to read aloud the following statement by President Thomas S. Monson (1927–2018):



“Those who understand the eternal blessings which come from the temple know that no sacrifice is too great, no price too heavy, no struggle too difficult in order to receive those blessings. There are never too many miles to travel, too many obstacles to overcome, or too much discomfort to endure. They understand that the saving ordinances received in the temple that permit us to someday return to our Heavenly Father in an eternal family relationship and to be endowed with

blessings and power from on high are worth every sacrifice and every effort" (Thomas S. Monson, "The Holy Temple—a Beacon to the World," *Ensign* or *Liahona*, May 2011, 92).

- What are some sacrifices that people today might need to make to obtain the blessings of the temple?
- How have you been blessed as you have made sacrifices to receive temple ordinances and to worship the Lord in the temple?

Inviting students to write

As students organize their thoughts and impressions and record them, they will be prepared to participate in class, improve their understanding of the gospel, and receive and act on personal revelation.

Invite students to write in their study journal something they might sacrifice to more fully obtain and enjoy the eternal blessings of the temple. Encourage students to act on what they wrote.

The Saints leave Nauvoo

Ask students to locate chapter 46 of *Saints: Volume 1*. Invite a few students to take turns reading aloud from page 582, starting with the paragraph that begins "On February 2 ..." and concluding with the paragraph on page 583 that begins "Over the coming days and weeks ..."

 Instead of reading from chapter 46 of *Saints: Volume 1*, consider showing part of the video "Endowed with Power" (12:17), which depicts Brigham Young's efforts to endow the Saints prior to their departure from Nauvoo. Show the video from time code 0:00 to 4:13. This video is available on LDS.org.

- What stands out to you in this account?
- In what ways do you think the covenants the Saints made in Nauvoo prepared them for their long journey to the West?

Explain that on February 4, 1846, the first wagons of Saints left Nauvoo. Invite a student to read aloud the following account by Church member Sarah DeArmon Pea Rich. Ask the class to listen for what the temple blessings enabled her to do.



"Many were the blessings we had received in the house of the Lord which has caused us joy and comfort in the midst of all our sorrows and enabled us to have faith in God knowing He would guide us and sustain us in the unknown journey that lay before us" (Sarah P. Rich, *Autobiography and journal, 1885–1890*, 66, Church History Library, Salt Lake City; capitalization standardized).

- Based on Sarah's account, how did the blessings of the temple prepare the Saints for their journey west?

- What truth about temple ordinances and covenants can we identify from Sarah's statement? (Although students' words may vary, they should identify a truth similar to the following: **Temple ordinances and covenants can help us experience joy, comfort, and increased faith in God during challenging circumstances.**)
- How has worshipping in the temple given you joy, comfort, and increased faith to bear your trials?

Testify that temple ordinances and covenants can help us experience joy, comfort, and increased faith during our trials. Review the truths you have discussed in this lesson, and encourage students to act on these truths.

Handout 1: Saints Sacrificed to Build the Temple

The Saints in Nauvoo chose to make great sacrifices to complete the Nauvoo Temple.

Church member Louisa Barnes Pratt recalled:



“Our hands and hearts were employed to hasten the completion of the Temple. The sisters even resolved to pay fifty cents each towards buying the nails and glass. By strict economy I obtained the amount. I started in good faith to go to the Temple office to bestow my offering. Suddenly as I was wending my way, a temptation came over me. I paused. I turned over in my mind, how many things I needed for family use, and that money would relieve my present necessities. In an instant more I resisted. Said I, ‘if I have no more than a crust of bread each day for a week, I will pay this money into the treasury.’”

“I went forward with hasty steps, paid over the money and returned feeling a secret satisfaction. The next morning as I was sitting near my front door, a brother passed along and threw a silver dollar on my carpet. . . . I felt seriously grateful. I went to the store and purchased the articles I very much needed” (Louisa Barnes Pratt, in *The History of Louisa Barnes Pratt*, ed. S. George Ellsworth [1998], 72–73).

Church member Elizabeth Kirby Heward wrote the following:

“I could not think of anything that would grieve me to part with in my possession, except [my deceased husband’s] watch. So, I gave it to help build the Nauvoo Temple and everything else that I could possibly spare and the last few dollars that I had in the world, which altogether amounted to nearly \$50” (Elizabeth Kirby Heward, in Carol Cornwall Madsen, *In Their Own Words: Women and the Story of Nauvoo* [1994], 180).

Church leaders and the temple committee were often concerned that the work on the temple would be hindered by a lack of funds. President Brigham Young (1801–77) later recalled the following experience concerning Joseph Toronto, a former sailor from Italy who was baptized in 1843:



“We [had] done a good deal of work at that time on the temple, and it was difficult to get bread for the hands to eat. I told the . . . committee who had charge of the temple m[ea]ns to deal out all the flour they had and God would give them more, and they did so, and it was but a short time before Brother Toronto came and brought me twenty-five-hundred dollars in gold. . . . I said [to the Bishop], ‘Now, go and buy flour for the workmen on that temple, and don’t distrust the Lord any more, for we will have what we need’ ” (Brigham Young, in Wilford Woodruff, *Wilford Woodruff’s Journal*, ed. Scott G. Kenney [1984], 5:19–20; spelling, capitalization, punctuation, and grammar standardized).

- Why do you think these individuals were willing to sacrifice so much for the building of the Nauvoo Temple?
- What can we learn about sacrifice from these accounts?



Handout 2: Saints Sacrificed to Help Each Other Receive the Endowment

On November 30, 1845, Brigham Young dedicated the attic of the Nauvoo Temple, and on December 10, 1845, temple endowments began to be administered.

Erastus Snow recalled: “On the twelfth of December, myself and [my] wife, Artimesia, received the first ordinance of endowments, and were called to labor and administer in the temple from that time forth; and I departed not from the temple, day or night, but continued in the labors and duties thereof—with the twelve and others selected for this purpose—about six weeks. Mrs Snow continued . . . about a month” (“From Nauvoo to Salt Lake in the Van of the Pioneers: The Original Diary of Erastus Snow,” ed. Moroni Snow, *Improvement Era*, Feb. 1911, 285).

Elizabeth Ann Whitney wrote: “I gave myself, my time and attention to that mission. I worked in the Temple every day without cessation until it was closed” (“A Leaf from an Autobiography,” *Woman’s Exponent*, Feb. 15, 1879, 191).

Mercy Fielding Thompson recorded that she “was called by President Young to take up my abode there [in the temple] to assist in the female department, which I did, laboring night and day, keeping my child with me” (in Matthew S. McBride, *A House for the Most High: The Story of the Original Nauvoo Temple* [2007], 285).

President Brigham Young recalled: “Such was the anxiety manifested by the Saints to receive the ordinances of endowments, and no less on our part to have them [receive them], that I gave myself up entirely to the work of the Lord in the Temple. Almost night and Day have I spent [in the temple], not taking more than four hours upon an average out of 24 to sleep—and but seldom ever allowing myself the time and opportunity of going home once in a week” (Brigham Young office files, Journal, Sept. 28, 1844–Feb. 3, 1846, 101–2, Church History Library, Salt Lake City; spelling and punctuation standardized).

- Why do you think these individuals were willing to sacrifice so much to help others receive their endowment?
- What can we learn about sacrifice from these accounts?





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