

House of the Lord: The Kirtland Temple

In the latter part of September 1832, those who were to go out to preach were instructed: "He that receiveth you not, go away from him, alone by yourselves and cleanse your feet even with water, pure water, whether in heat or in cold and bare testimony of it unto your father which is in heaven and return not again unto that man, and in whatsoever village or city ye enter do likewise."¹ The instruction relating to dusting and cleansing the feet was not something new but had been taught in July 1830.² This in a different way would become a ceremony for temple worship in Kirtland.

Eight days after the birth of his son, Joseph III, Joseph Smith was speaking and singing in tongues according to Zebedee Coltrin. Coltrin wrote in his journal for November 14-18, 1832:

came to Kirtland to Brothers Joseph Smith and heard him Speak with Tongues and Sing in Tongues also 15 the 16 the Br Hyrum Smith was called to lay hands on Br Rigdon child with me and he was healed 17 the 18 the went to meeting the Lord blest us much and in the Evening [Evening] had meatig Br Green Speak in tongs and Br Joseph Smith with tongs also by the Holy ghost.³

The next month, a two-day conference of high priests was held in Joseph Smith's translating room. Smith commenced dictating a revelation which was finished on the second day. A commandment from the Lord was for the first laborers, in the last kingdom, to organize and sanctify the priesthood leaders. They were to purify themselves and cleanse their hands and feet, "that I may make you clean, that I may testify unto your father, and your God and my God, that you are clean from the blood of this wicked generation."

The high priests were to hold a special meeting called a "solemn assembly." They were to seek learning by study and faith. The revelatory message continued:

Establish an house, even an house of prayer an house of fasting, an house of faith, an house of Learning, an house of glory, an house of order an house of God, that your incomings may be in the name of the Lord, that your outgoing[s] may be in the name of the Lord, that all your salutations may be in the name of the Lord, with uplifted hands unto the most high.⁴

On January 3, 1833, instructions were given to establish what is termed a school of the prophets where those men in the ministry could learn their duties and share in spiritual

¹ Marquardt, *Joseph Smith Revelations*, 216; LDS D&C 84:92-93; RLDS D&C 83:16 (September 22-23, 1832).

² Book of Commandments and Revelations (BCR), 33; LDS D&C 24:15; RLDS D&C 23:6. Dusting of feet is mentioned in Matthew 10:14; Mark 6:11.

³ Zebedee Coltrin, Journal, CHL.

⁴ Kirtland Revelations Book (KRB), 40, 45-46; LDS D&C 88:70, 74-75, 117, 119-20; RLDS D&C 85:19-20, 36 (December 27-28, 1832).

experiences. There was to be a "house prepared for the presidency" for the school of the prophets where church officers could receive instructions. Upon entering the school, the first minister was to "offer himself in prayer upon his knees before God, in token of the everlasting covenant." When subsequent members came into the meeting, the teacher or first minister would say with uplifted hands:

Art thou a brother or brethren[?], I salute you in the name of the Lord Jesus Christ, in token of the everlasting covenant, in which covenant, I receive you to fellowship, in a determination that is fixed immovable, and unchang[e]able, to be your friend and brother through the grace of God in the bonds of Love, to walk in all the commandments of God blameless, in thanksgiving for ever and ever; Amen.⁵

Samuel H. Smith, who arrived in Kirtland with Orson Hyde in late December 1832 from their mission to the eastern states, wrote in his journal, "Thus the School of the Prophets was established & the School of the Prophetss [sic] continued a Short time & then it was a[d]journed for a season."⁶ At that time the school of the prophets usually met in a room on the second floor above the Newel K. Whitney store. Previous to building the House of the Lord, the place where they met was considered a "house of God."⁷

On January 20 Hyrum Smith recorded that he "Baptised two in to the visible Church of Christ in <the> Beautiful waters of Kirtland the S[c]hool of Christ Began in Kirtland myself Spa[ke] with tounge[s] [tongues] and many others."⁸ A conference of high priests met on January 22 in the council room. Joseph Smith opened the meeting and "spake in an unknown Tongue he was followed by Br[other] Zebede[e] Coltrin and he by Bro William Smith after this the gift was poured out in a miraculou[s] manner until all the Elders obtained the gift together with several of the members of the Church both male & female. Great and glorious were the divine manifestation of the Holy Spirit, Praises were sang to God & the Lamb besides much speaking & praying all in tongues." The next morning after the conference opened the minutes stated that they:

proce[e]ded to washing hands, faces, & feet in the name of the Lord as commanded of God each one washing his own after which the president [Joseph Smith] gurred [girded] himself with a towel and again washed the feet of all the Elders wiping them with the towel, his father [Joseph Smith Sr.] presenting himself. the President asked of him a blessing before he would wash his feet which he obtained by the laying on of his father[']s hands, pronouncing upon his head that he should continue in his Priest[']s office untill Christ come.⁹

⁵ KRB, 47; LDS D&C 88:127, 131, 133; RLDS D&C 85:39-41.

⁶ Samuel H. Smith, Journal, winter 1832-33, CHL.

⁷ Smith to Phelps, January 1, 1833, Jessee, *Personal Writings of Joseph Smith*, 293.

⁸ Hyrum Smith, Journal, January 20, 1833, Hyrum Smith Papers, L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University.

⁹ Kirtland Council Minute Book, 7, CHL.

Afterwards President Smith told the elders that they were "all clean from the blood of this generation." At the end of the day, they partook of the Lord's Supper. The school continued at various times and included secular education.

On February 27, 1833, Joseph Smith sang praises by the gift of tongues about Enoch of old, and then interpreted the tongues. Smith told of Enoch standing upon a mountain and gazing upon nature. The Kirtland Revelations Book recorded what Smith translated concerning ancient Enoch, which included:

he saw yea he saw and he glorif[i]ed God the salvation of his people his city caught up through the gospel of Christ he saw the begin[n]ing the ending of man he saw the time when Adam his fath[er] was made and he saw that he was in eternity before a grain of dust in the ballance [balance] was weighed.¹⁰

The same day Smith received a revelation known as the word of wisdom given for the temporal salvation of the saints. Church members were told that wine or strong drink was not good but wine "of your own make" could be used for the sacrament of the Lord's Supper. Strong drinks could be used for "the washing of your bodies." Tobacco is not good "but is an herb for bruises," for sick cattle and to be used with judgment. Wholesome herbs were God ordained, also fruit, flesh of beasts, and fowls. They were to be used sparingly. The revelation continued:

All grain is good for the food of man as also the fruit of the vine that which yieldeth fruit whether in the ground or above the ground nevertheless wheet [wheat] for man and corn for the ox and oats for the horse and rye for the fowls & for swine and for all beasts of the field and barley for all useful animals and for mild drink as also other grain.

If the saints kept these sayings, they would to "receive health in their naval and marrow to their bones" and find wisdom and knowledge. Also "I the Lord give unto them a promise that the distroying [destroying] angel shall pass them as the Children of Israel and not slay them."¹¹

Early in June the word of the Lord said, "I gave unto you a commandment that you should build an house in the which house I design to endow those whom I have chosen with power from on high." The dimensions of the inside (inner court) were to be fifty-five feet wide and sixty-five feet long. The lower part of the inside court was to be dedicated for "your sacrament offering and for your preaching and your fasting and your praying and the offering up your most holy desires" to the Lord. The second floor of the inner court was to be dedicated for "the school of mine Apostles."¹² The conference appointed Joseph Smith, Sidney Rigdon, and Frederick G. Williams to draft a floor plan of the inner court of the house.¹³

¹⁰ KRB, 48. Not included in 1835 D&C. See *The Evening and the Morning Star* 1 (May 1833):8 [p. 96]; and Michael Hicks, *Mormonism and Music: A History* (Urbana: University of Illinois Press, 1989), 36.

¹¹ KRB, 50-51; LDS D&C 89:6-8, 16-18, 21; RLDS D&C 86:1, 3 (February 27, 1833).

¹² KRB, 59-60; LDS D&C 95:8, 16-17; RLDS D&C 92:2-3 (June 1, 1833).

¹³ Kirtland Council Minute Book, 12.

Preparation for building the House of the Lord was being made by early June, and the first stone was laid on July 23, 1833.¹⁴ Other buildings were to be constructed such as a house for the church presidency and a building for printing. Only the building for printing was completed. The structure was used as an office for the presidency and for the printing establishment.

This religious edifice to be built in Kirtland was known by various names including the House of the Lord, stone house, chapel, and the Kirtland Temple. The first (main) floor was used for divine worship, the second floor was intended to be used for the school of the prophets but was not completed, and the attic was divided into five rooms that could be used for the church presidency and priesthood quorums. Various classes held in the attic floor included instruction in the Hebrew language.

On January 16, 1836, a meeting was held preparing priesthood leaders for the forthcoming endowment. Oliver Cowdery wrote:

Met in the evening with bro. Joseph Smith, jr. at his house, in company with bro. John Corrill, and after pure water was prepared, called upon the Lord and proceeded to wash each other's bodies, and bathe the same with whiskey, perfumed with cinnamon. This we did that we might be clean before the Lord for the Sabbath, confessing our sins and covenanting to be faithful to God.¹⁵

Another meeting was held on January 21 in the loft or office garret of the printing office behind the House of the Lord. At three o'clock in the afternoon Joseph Smith and others "attended to the ordinance of washing our bodies in pure water, we also perfumed our bodies and our heads, in the name of the Lord." In the evening Joseph Smith met with members of the church presidency in "the west school room in the Chapel [the Temple] to attend to the ordinance of anointing [anointing] our heads with holy oil" Joseph Smith consecrated the oil. Those in attendance anointed Joseph Smith Sr. with oil and blessed him as patriarch and that he would attend to his duties. Joseph Sr. anointed Joseph Jr. and sealed upon him "the blessings, of Moses, to lead Israel in the latter days."

Joseph Smith Jr. then obtained a vision of the celestial kingdom: "I saw the beautiful streets of that Kingdom, which had the appearance of being paved with gold — I saw father Adam, and Abraham and Michael and my father and mother, my brother Alvin that has long since slept, and marv[e]led how it was that he had obtained an inheritance <in> that Kingdom seeing that he had departed this life, before the Lord <had> set his hand to gather Israel <the second time> and had not been baptised for the remission of sins." Alvin Smith had died twelve years earlier in November 1823. Joseph Smith said he heard the Lord say to him:

all who have died with[out] a knowledge of this gospel, who would have received it, if they had been permitted to tarry, shall be heirs of the celestial kingdom of God — also all that shall henceforth [henceforth], with<out> a knowledge of it, who would have received it, with all their hearts, shall be heirs of that kingdom,

¹⁴ "The House of God," *Messenger and Advocate* 1 (July 1835):147.

¹⁵ Oliver Cowdery's Sketch Book, postscript to entry for January 16, 1836, CHL, as cited in Leonard J. Arrington, "Oliver Cowdery's Kirtland, Ohio, 'Sketch Book,'" *Brigham Young University Studies* 12 (Summer 1972):416.

for I the Lord <will> judge all men according to their works according to the desires of their hearts.¹⁶

Joseph then said, "I also beheld that all children who die before they ar[r]ive to the years of accountability, are saved in the celestial kingdom of heaven."¹⁷ Many of the brethren had glorious visions including seeing the Savior and holy angels. They prophesied and shouted hosannas to God.

As preparations were being made for the dedication of the House of the Lord, a dedicatory prayer was written out on March 26 with the assistance of Joseph Smith, Oliver Cowdery, Sidney Rigdon, Warren A. Cowdery, and Warren Parrish.¹⁸ For the dedication service, the Melchizedek pulpits located on the west side of chapel, from the top or highest pulpit (first pulpit) to the lowest, were assigned to the church presidents in the following manner:

First Pulpit: Frederick G. Williams; Joseph Smith Sr., and William W. Phelps

Second Pulpit: Sidney Rigdon, Joseph Smith Jr., and Hyrum Smith

Third Pulpit: David Whitmer, Oliver Cowdery, and John Whitmer¹⁹

The first dedicatory meeting was held on Sunday, March 27, 1836, in the House of the Lord. "The congregation began to assemble before 8 o'clock A. M. and thronged the doors until 9, when the Presidents of the church who assisted in seating the congregation were reluctantly compelled to order the door-keepers to close the doors; every seat and aisle were crowded."²⁰ It was estimated that about one thousand persons were in attendance. Donations were accepted at the door.

The service commenced by reading scripture, singing by the choir, and prayer. Sidney Rigdon, first counselor in the First Presidency, gave a lengthy two-and-a-half-hour discourse. Afterward Joseph Smith was accepted by vote as a prophet and seer. A hymn was sung, and then Smith "presented the several Presidents of the church" to be voted upon as "being equal with himself, acknowledging them to be Prophets and Seers." Each priesthood quorum voted separately and then the congregation voted. The vote was unanimous in each instance.

President Joseph Smith spoke and prophesied. The Lord's anointed bore testimony "to this generation, if they receive it, they shall be blessed, but if not, the judgments of God will follow close upon them, until that city or that house, that rejects them, shall be left desolate." After another hymn was sung, Joseph Smith read the dedicatory prayer. The prayer included a supplication of empowerment to church ministers that their anointing might be sealed upon them with power from on high. Joseph asked: "Let the gift of tongues be poured out upon thy people, even cloven tongues as of fire, and the interpretation thereof. And let thy house be filled, as with

¹⁶ Joseph Smith Journal, 136-37; LDS D&C 137:4-9 omitted the words "and Michael."

¹⁷ Joseph Smith Journal, 137; LDS D&C 137:10. The age of eight years for children being accountable was designated in February-March 1831 (Old Testament Dictated Manuscript, OT 1, 41; Gen. 17:11 [JST]); and LDS D&C 68:25, 27; RLDS D&C 68:4 (November 1, 1831).

¹⁸ Arrington, "Oliver Cowdery's Kirtland, Ohio, 'Sketch Book,'" *Brigham Young University Studies* 12 (Summer 1972):426

¹⁹ See Jessee, *Papers of Joseph Smith* 2:192-93.

²⁰ The proceedings were printed in *Messenger and Advocate* 2 (March 1836):274-81, emphasis omitted.

a rushing mighty wind, with thy glory." The choir then sung the hymn "The Spirit of God like a Fire Is Burning" to the tune "Hosanna." The following verse was included:

We'll wash, and be wash'd, and with oil be anointed
Withal not omitting the washing of feet:
For he that receiveth his PENNY appointed,
Must surely be clean at the harvest of wheat.²¹

The eucharist (sacrament or Lord's supper) was administered. Don Carlos Smith blessed the bread and wine, which was then distributed to the members in the congregation. A few brethren bore their testimony including Frederick G. Williams who said, "a Holy Angel of God, came and set between him and J[oseph]. Smith sen. while the house was being dedicated." Sidney Rigdon made some closing remarks and ended the meeting with prayer. Afterward the Hosanna shout was given with uplifted hands:

Hosanna! Hosanna! Hosanna to God and the Lamb
Amen, Amen, Amen!
Hosanna! Hosanna! Hosanna to God and the Lamb
Amen, Amen, Amen!
Hosanna! Hosanna! Hosanna to God and the Lamb
Amen, Amen, Amen!

The donations collected to help defray the expensive of building the house amounted to \$963. That evening a meeting was held with the official members. Oliver Cowdery wrote about the meeting: "I saw the glory of God, like a great cloud, come down and rest upon the house, and fill the same like a mighty rushing wind. I also saw cloven tongues, like as of fire rest upon many, (for there were 316 present,) while they spake with other tongues and prophesied."²²

Three days later on the evening of March 30, after participants spent the day in fasting, the bread and wine were brought in and blessed. Joseph Smith made some remarks, "I want to enter into the following covenant, that if any more of our brethren are slain or driven from their lands in Missouri by the mob that we will give ourselves no rest until we are avenged of our enemies [enemies] to the uttermost." This was "sealed unanimously by a hosanna and Amen."²³

John Whitmer explained that the ordinance of washing of feet "belongs only to ordained members and not the whole church."²⁴ Stephen Post wrote in his journal the events of the evening, "the ordained members met in the house of the Lord to attend to the last ordinance of the endowment viz: the ordinance of the washing of feet this ordinance is administered to none but those who are clear from the blood of the generation in which they live."²⁵

²¹A *Collection of Sacred Hymns, for the Church of the Latter Day Saints*, 121; also in *Messenger and Advocate* 2 (March 1836):280. See Crawley, *A Descriptive Bibliography of the Mormon Church, Vol. 1, 1830-1847*, 59. Stephen Post purchased his copy of the hymnal on April 1, 1836.

²² Arrington, "Oliver Cowdery's Kirtland, Ohio, 'Sketch Book,'" *Brigham Young University Studies* 12 (Summer 1972):426.

²³ Jessee, *Papers of Joseph Smith* 2:206.

²⁴ Westergren, *From Historian to Dissident*, 174.

²⁵ Stephen Post, Journal, March 30, 1836, CHL.

The brethren of the different quorums stayed overnight, experiencing visions of the Savior and angels. The members of the quorums, Post recorded, were told not to leave the building unless necessary:

After the washing the Brethren commenced prophesying for the spirit of prophecy was poured out upon the congregation: the house was divided into 4 parts by the curtains & they prophesied, spake and sang in tongues in each room. we fasted until even[ing] when we partook of bread & wine in commemoration of the marriage supper of the Lamb. Now having attended through the endowment I could form an idea of the endowment anciently for God[']s ordinances change not.

The next Sunday, April 3, the saints again met in the House of the Lord. Stephen Post recorded in his journal:

P.M. partook of the sacrament confirmed a large number & blessed those little children that had not been blessed. the curtains were unfolded & confirmation, sacrament &c was attended to in 4 parts at the sa[me] time, the presidency took the pulpit during the confirmation & blessing of the children after which the curtains were raised & the people dismissed.²⁶

Joseph Smith's journal recorded in third person, probably from a first-person account, a number of visionary experiences by Smith and Oliver Cowdery by their spiritual eyes. After rising from prayer a vision was opened to them:

The vail was taken from their minds and the eyes of their understandings were opened. They saw the Lord standing upon the breast work of the pulpit before them, and under his feet was a paved work of pure gold, in color like amber: his eyes were as a flame of fire; the hair of his head was like the pure snow, his countenance shone above the brightness of the sun, and his voice was as the sound of the rushing of great waters, even the Voice of Jehovah, saying. I am the first and the last, I am he who liveth, I am he who was slain. I am your Advocate with the Father.²⁷

Jesus told them that their sins were forgiven and that he accepted this house and his name would be here. This vision closed and Moses appeared and gave them "the keys of the gathering of Israel from the four parts of the Earth and the leading of the ten tribes from the Land of the North" Next Elias appeared "and committed the dispensation of the gospel of Abraham."²⁸ Finally Elijah, the Prophet, stood before Smith and Cowdery in fulfillment of the promise of Malachi of turning the hearts of fathers and children to each other. They were told, "Therefore,

²⁶ Ibid., April 3, 1836.

²⁷ For a similar description, see Revelation 1:14-16.

²⁸ The mention of "Elias" appearing is curious since in a subsequent vision "Elijah" stood in their view. Elias is used for Elijah in the Greek New Testament. Whether this is a scribal error made in the journal is not known.

the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors."²⁹

This is the last known group vision Oliver Cowdery and Joseph Smith received together. A few days later, a nonmember wrote a letter telling about the Mormons at Kirtland and their spiritual experiences in the temple:

Do you know anything about the Mormons, if not I will inform you a little about them they are a sect who believe in the book of Mormon as a part of the Bible the author and proprietor of which is Joseph Smith Jun who is their Prophet and Seer

They have lately had what they term a solemn assembly this was at the completion of the lower story of the Temple which is finished in a very singular order having four Pulpits on each end of the House and curtains between each also curtains dividing the house in the centre They have had wonderful manifestations there of late behind the curtains this was in the night their meeting held for several nights in succession none but the Prophets and Elders were admitted the number of the Prophets now amount to twelve some can see angels and others cannot they report that the Savior appeared personally [personally] <with angels> and endowed the Elders with power to work Miracles.³⁰

The building of the house or temple cost more than \$30,000. Meetings were continually held in the temple. As explained in the *Messenger and Advocate* in 1837:

On Thursday P.M. a prayer meeting is held in the lower part of the house where any and all persons may assemble and pray and praise the Lord. This meeting, though free for all, is conducted more particularly by J[oseph]. Smith senior, the patriarch of the church.³¹

A visitor, William West, came to Kirtland in 1837 and inquired about the Kirtland Temple and some of the beliefs of the saints. The inscription located high on the front of the temple read:

HOUSE OF THE LORD
BUILT BY THE CHURCH OF THE
LATTER DAY SAINTS. A. D. 1834.

On the lower floor of the temple were bench seats, the backs of which could be moved so that an individual could face either the west or east end of the building where the presiding officer was officiating. William West describes the appearance of the inside of the sacred House of the Lord:

²⁹ Joseph Smith, Journal, 192-93. See LDS D&C 110:1-4, 11-12, 16. See also Malachi 4:5-6.

³⁰ Lucius Pomeroy Parsons to "Dear Sister" [Pamelia Parsons], April 10, 1836. Courtesy of the Western Reserve Historical Society, Cleveland, Ohio.

³¹ "Our Village," *Messenger and Advocate* 3 (January 1837):444.

The vails by which the house is divided into quarters, are of canvass, painted white, and are rolled up or drawn at pleasure, by means of cords which come down the pillars concealed, and are worked with cranks; also each official seat is completely veiled, both sides and front; these are also worked with cords which come to the seats concealed. The second story is not finished; but is to be of the same pattern except the official seats which are not so much elevated.³²

Spiritual gifts continued to be exercised by the saints. Wilford Woodruff wrote in early January, "I repaired to the house of the Lord for a Prayer meeting at 2 o'clock PM. We had a good time. One man gave us an account of the general gathering of Israel in the gift of tongues. I interpreted the Substance of the same."³³ The next day Woodruff visited the office of the Kirtland Safety Society Bank which issued the first money to Jacob Bump. Wilford was present when Joseph Smith spoke upon the subject of the bank:

I also he[a]rd President Joseph Smith jr. declare in the presence of F[rederick G.] Williams, D[avid]. Whitmer, S[y]lvester?. Smith, W[arren]. Parrish, & others in the Deposit Office that he had received that morning the Word of the Lord upon the Subject of the Kirtland Safety Society. He was alone in a room by himself & he had not ownly the voice of the Spirit upon the Subject but even an audible voice. He did not tell us at that time what the LORD said upon the subject but remarked that if we would give heed to the Commandments the Lord had given this morning all would be well.

Woodruff then recorded in his journal this prayer: "May the Lord bless Joseph with all the Saints & support the above named institution & Protect it so that every weapen formed against it may be broaken & come to nought while the Kirtland Safety Society shall become the greatest of all institutions on EARTH."³⁴ On January 31 Wilford Woodruff recorded another meeting in the house where he heard addresses from Joseph Smith and Sidney Rigdon:

on the temporal business of the Church & Petitioned for a Charter to the Assembly of the State for the Kirtland Safety Society & the presidency of the Church bought the Monroe [Bank] Charter & we all lent a hand in esestablishing [establishing] it that it might be beneficial to us in forwarding the building of the temporal Kingdom.³⁵

Other visitors to Kirtland included S. A. Davis, a Universalist minister and editor of *The Glad Tidings, and Ohio Christian Telescope* published in Pittsburgh, Pennsylvania. He wrote: "On the whole, our visit to Kirtland, was a pleasant one, notwithstanding I am far from believing

³² Wm. S. West, *A Few Interesting Facts Respecting the Rise, Progress and Pretensions of the Mormons*, 4-5.

³³ Kenney, *Wilford Woodruff's Journal* 1:120, January 5, 1837.

³⁴ *Ibid.*, 1:120, January 6, 1837.

³⁵ *Ibid.*, 1:124, January 31, 1837. The Monroe Bank was located in Michigan.

their doctrine as any person can be, yet I must say that they manifested a spirit of liberality, and Christianity, which many of their bitterest persecutors would do well to imitate."³⁶

William West discussed one of the printed revelations that included the heading: "Revelation given to Enoch, concerning the order of the church for the benefit of the poor." There was no location, date, or indication that the revelation related to appointing members of the Kirtland United Firm their stewardship or property. Some of the saints believed that it was a revelation given to ancient Enoch, while others knew it was a revelation given to Joseph Smith, but disguised with pseudonyms. That West found out some of the pseudonyms for a contemporary situation shows his diligence in determining for himself the context of this revelation.

West reported, "I conversed with two men in particular, who were very free to instruct me in the way of their belief, so I asked them the meaning of these names: one of them began to tell me that they were the names of certain persons who lived in the days of Enoch: I asked him if Pelagoram did not mean Sidney Rigdon, upon which the other advised me to learn things of less importance before I sought into such deep matters, said he was in haste, and they both left me."³⁷ One paragraph published in the 1835 Doctrine and Covenants (with known meanings included in brackets) is as follows:

And again, let my servant Ahashdah [Newel K. Whitney] have appointed unto him, the houses and lot where he now resides, and the lot and building on which the Ozondah [store] stands; and also the lot which is on the corner south of the Ozondah; and also the lot on which the Shule [ashery] is situated: And all this I have appointed unto my servant Ahashdah, for his stewardship, for a blessing upon him and his seed after him, for the benefit of the Ozondah of my order [firm], which I have established for my stake in the land of Shinehah [Kirtland]; yea, verily this is the stewardship which I have appointed unto my servant Ahashdah; even this whole Ozondah establishment, him and his agent, and his seed after him, and inasmuch as he is faithful in keeping my commandments, which I have given unto him, I will multiply blessings upon him, and his seed after him, even a multiplicity of blessings.³⁸

William West discussed the revelation with Ebenezer Barr and wrote about the conversation:

Ebenezer Barr, of whom I requested an explanation of this revelation, read it in full, and then handed me the book, saying there it is.
I told him that I wanted to know the meaning of those words.

³⁶ "From the Glad Tidings, of March 14," as cited in *Messenger and Advocate* 3 (April 1837):491.

³⁷ West, *A Few Interesting Facts Respecting the Rise, Progress and Pretensions of the Mormons*, 13.

³⁸ 1835 D&C 98:7; LDS D&C 104:39-42, pseudonyms omitted in 1981 LDS edition; RLDS 101:7, pseudonyms retained in RLDS text and explained in the introduction to that section. The revelation is dated April 23, 1834. See Marquardt, *Joseph Smith Revelations*, 257; also BCR, 195.

"O! said he that is another thing."

Can't you tell me what they mean?

"I shall not."

Are they the names of men who live in Kirtland, or did they live in the days of Enoch?

"They are names of certain persons who live in Kirtland."

Who are they?

"I shall not tell you."

Why?

"Because if I should you would sound it to the four winds: it is not to be made known to the world."³⁹

In preparation for another solemn assembly to be held on April 6, 1837, in the House of the Lord, members of priesthood quorums who were not in Kirtland in the spring of 1836 would receive their endowment. Wilford Woodruff wrote about his experience with others in his quorum, "After washing our bodies from head to foot in soap & watter we then washed ourselves in clear watter next in perfumed spirits."⁴⁰

The priesthood quorums repeated this ordinance the next day, and then the quorum members were anointed with oil and received a blessing by the laying on of hands which was sealed upon their heads. On the day of the assembly, Joseph Smith addressed the priesthood holders. Speaking concerning the seventies, Smith said:

The seventies are also members of the same priesthood, are a sort of traveling council, or priesthood, and may preside over a church or churches until a high priest can be had. The seventies are to be taken from the quorum of elders and are not to be high priests. They are subject to the direction and dictation of the twelve, who have the keys of the ministry.⁴¹

There were five presidents of the first quorum of seventies who had previously been ordained high priests but were ordained seventies in early 1835. Joseph Smith released the presidents who were already high priests and replaced them in 1837. Hazen Aldrich, one of the presidents released, wrote: "Joseph first charged us to ordain the Seventies Highpriests & afterwards dropped 5 of us that was presidants becaus[e] we were Highpriests or in otherwords ordained 5 others and left us; without giving any explanation why he done so."⁴²

President Smith mentioned the temporal affairs of the church "stating the causes of the embarrassments of a pecuniary nature that were now pressing upon the heads of the church." He

³⁹ West, *A Few Interesting Facts Respecting the Rise, Progress and Pretensions of the Mormons*, 14.

⁴⁰ Kenney, *Wilford Woodruff's Journal* 1:128, April 3, 1837.

⁴¹ "Anniversary of the Church of Latter Day Saints," *Messenger and Advocate* 3 (April 1837):487.

⁴² Aldrich to James J. Strang, April 1846, James Jesse Strang Collection, Beinecke Rare Book and Manuscript Library, Yale University, New Haven, Connecticut. Aldrich wrote about why he discontinued attending church, "I stopped becaus[e] the Gentiles conducted [t]hemselves better than the church."

said that more houses must be built and "observed that large contracts had been entered into for land on all sides where our enemies had signed away their right." Continuing he said:

We are indebted to them to be sure, but our brethren abroad have only to come with their money, take these contracts, relieve their brethren of the pecuniary embarrassments under which they now labor, and procure for themselves a peaceful place of rest among us. He then closed at about 4 P. M. by uttering a prophesy [sic] saying this place must be built up, and would be built up, and that every brother that would take hold and help secure and discharge those contracts that had been made, should be rich."⁴³

Church debts included \$6,000 relating to persecutions in Jackson County, Missouri; nearly \$13,000 for supplies for the building of the House of the Lord; and an unpublished amount for the purchase of land in the Kirtland area. The amount of indebtedness would have been well over \$20,000. Rigdon "uttered a prediction, that if all would exert themselves as they might, three months should not pass away before we can shout victory over the adversary."⁴⁴

The next day Wilford Woodruff went to the House of the Lord with Milton Holmes and Joseph B. Noble to worship. Woodruff recorded: "We entered one of the stands within the veils & fell upon our knees & Satan appeared also but not to worship God but to deprive us of the privilege. Satan strove against us with great power by tempting & otherwis[e]. He at one time drove me from my stand while I was striving with my brethren to enter into the visions of heaven." Freeman Nickerson joined the group in prayer and "Satan departed, temp[t]ation found no place in our hearts. The power of God rested upon us & we were baptized with the Holy Ghost & the Spirit of God was like fire shut up in our bones."⁴⁵

In 1838 most of the saints departed Kirtland for Missouri. Those who stayed worshiped in the Lord's house intermittingly. Churches under various leaders used the temple as a meeting place, for conferences, and at times tried to obtain possession of the structure.⁴⁶ Today the House of the Lord (Kirtland Temple) is open, by appointment, to all churches and factions of the Restoration movement originating with Joseph Smith. The Community of Christ has continued maintaining and preserving the Kirtland Temple and are generous in sharing the rich heritage of this important building.⁴⁷

⁴³ "Anniversary of the Church of the Latter Day Saints," *Messenger and Advocate* 3 (April 1837):487-88.

⁴⁴ *Ibid.*, 3 (April 1837):488-89.

⁴⁵ Kenney, *Wilford Woodruff's Journal* 1:136-37, April 7, 1837.

⁴⁶ Christin Craft Mackay and Lachlan Mackay, "A Time of Transition: The Kirtland Temple, 1838-1880," *John Whitmer Historical Association Journal* 18 (1998):133-48.

⁴⁷ Barbara Walden and Lachlan Mackay, *House of the Lord: The Story of Kirtland Temple* ([Independence, MO]: John Whitmer Books, 2008), 42-43.