

“A Pentecost and Endowment Indeed”: Six Eyewitness Accounts of the Kirtland Temple Experience

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Mankind’s knowledge and power from God expanded exponentially in the temple at Kirtland, Ohio, from January through April 1836. This promised outpouring served as a reward for early obedience and a catalyst for further blessings described finally as “an infinity of fulness” (D&C 38:32–33; 105:9–12; 109:77). An abundant historical record affirms and embodies this remarkable endowment of divine power.¹ The richest documents—the contemporary writings of eyewitnesses—are reproduced in this chapter. They are published here together as a collective testimony of the fulfillment of divine promises to reward righteousness and sacrifice by the bestowal of spiritual gifts, ministering angels, and restoration of priesthood keys to endow the faithful with power, “so,” in the words of Joseph Smith, “that satan cannot over throw us, nor have any power over us.”²

1. See Karl Ricks Anderson, *The Savior in Kirtland* (Salt Lake City: Deseret Book, 2012); Karl Ricks Anderson, *Joseph Smith’s Kirtland: Eyewitness Accounts* (Salt Lake City: Deseret Book, 1989), 169–91; Milton V. Backman Jr., *The Heavens Resound: A History of the Latter-day Saints in Ohio 1830–1838* (Salt Lake City: Deseret Book, 1983), 285–309; Gregory Prince, *Power from on High: The Development of Mormon Priesthood* (Salt Lake City: Signature Books, 1995), 184–85, 160.

2. “Journal, 1835–1836,” 33, Church History Library, The Church of Jesus Christ of Latter-day Saints, Salt Lake City, available on Church Historian’s Press, *The Joseph Smith Papers*, <http://www.josephsmithpapers.org/paper-summary/journal-1835-1836/34>; Dean C. Jessee, Mark Ashurst-McGee, and Richard L.

The Religious and Historical Context of the Kirtland Manifestations

The Saints regarded their experiences as a continuation of the pentecostal experience recorded in the Acts of the Apostles. What occurred in the Kirtland Temple was, as Benjamin Brown writes in his account, “even greater than at the day of Pente[*cost*].” We can say, at least, that the historical record of the Kirtland manifestations is greater than the biblical record of the day of Pentecost (Acts 2). A non-Latter-day Saint living in Kirtland reported specifically on the manifestations in a letter to his sister: writing on April 10, 1836, a week after the Savior appeared to Joseph Smith and Oliver Cowdery, Lucius Pomeroy Parsons noted,

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 center. 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 Prophets now amounts to twelve. Some can see angels and others cannot. They report that the Savior appeared personally with angels and endowed the Elders with powers to work Miracles.³

Even John Corrill, who became a hostile observer, testified of the relationship between the pentecostal manifestations of first-century Jerusalem and nineteenth-century Kirtland. Corrill wrote of a meeting in the Kirtland Temple, “The sacrament was then administered, in which they partook of the bread and wine freely, and a report

Jensen, eds., *Journals, Volume 1: 1832–1839*, vol. 1 of the Journals series of *The Joseph Smith Papers*, ed. Dean C. Jessee, Ronald K. Esplin, and Richard Lyman Bushman (Salt Lake City: Church Historian’s Press, 2008), 98.

3. Lucius Pomeroy Parsons to Pamela Parsons, April 10, 1836, Church History Library, available on *Church History Library*, https://dcms.lds.org/delivery/DeliveryManagerServlet?dps_pid=IE4837419, image 1. Joseph Smith’s journal records his November 1835 statement on miracles: “You need an endowment brethren in order that you may be prepared . . . the sick will be healed the lame made to walk the deaf to hear and the blind to see through your instrumentality.” “Journal, 1835–1836,” 34, Jessee, Ashurst-McGee, and Jensen, *Journals, Volume 1*, 98.

went abroad that some of them got drunk: as to that every man must answer for himself. A similar report, the reader will recollect, went out concerning the disciples, at Jerusalem, on the day of pentecost.”⁴

Historians tend to situate these accounts of the “many Miraculous Experiences” and “Many Visions told” (document 1) as examples of a visionary subculture in the early American republic.⁵ The experiences of these eyewitnesses can partly be understood as a believing response to skepticism, confirmed by intense personal experience with God. The renewal of biblical revelation solidified faith in the Bible. As many increasingly doubted the possibility of biblical miracles in modernity and, finally, even in antiquity, the Saints believed in the gifts of the Spirit and pentecostal outpourings because they experienced them. The Kirtland Temple made these witnesses heirs of the Israelite Patriarchs and the Apostolic Church.

Those who recorded events surrounding the Kirtland Temple dedication did not overtly try to explain them. They assumed, instead, an affinity of understanding with the few who shared their experiences. For example, Benjamin Brown wrote of a visionary experience earlier in his life in which he was taught biblical teachings at lightning speed, “Such a chain of testimonies, and an interweaving of evidences,

4. John Corrill, *A Brief History of the Church of Christ of Latter Day Saints* (St. Louis: By the author, 1839), 23, available on Church Historian’s Press, *The Joseph Smith Papers*, <http://www.josephsmithpapers.org/paper-summary/john-corrill-a-brief-history-of-the-church-of-christ-of-latter-day-saints-1839/21>. In Acts 2:13, mockers explained the spiritual manifestations simply: “These men are full of new wine.” See also William McLellan to M. H. Forscutt, October 1870, Library-Archives, Community of Christ, Independence, Missouri; and William Harris, *Mormonism Portrayed* (Warsaw, Ill.: Sharp and Gamble, 1841), 136, for perpetuated rumors of drunkenness in the Kirtland Temple.

5. Richard L. Bushman, “The Visionary World of Joseph Smith,” *BYU Studies* 37, no. 1 (1997–98): 183–204, outlines this culture and lists several primary documents that might comprise a genre with which the eyewitness accounts of the Kirtland experience share similarities. Similarly, see Larry C. Porter, “Solomon Chamberlin’s Missing Pamphlet: Dreams, Visions, and Angelic Ministrants,” *BYU Studies* 37, no. 2 (1997–98): 113–40; Ann Taves, *Fits, Trances, and Visions: Experiencing Religion and Explaining Experience from Wesley to James* (Princeton: Princeton University Press, 1999). See also Leigh Eric Schmidt, *Hearing Things: Religion, Illusion, and the American Enlightenment* (Cambridge, Mass.: Harvard University Press, 2000).



Kirtland Temple exterior, c. 1930s. Historic American Survey Collection, Library of Congress.

accompanied with that perception and comprehension which the Holy Ghost alone can give, none can realize, but those who have received that Spirit and revelations unto themselves. Such persons know just how it is.”⁶ Benjamin Brown, Oliver Cowdery, Edward Partridge, William W. Phelps, Stephen Post, and Joseph Smith were among those who gathered in solemn meetings in the first months of 1836 with other Saints in the Kirtland Temple, and their reports are given here. Thanks to their lengthy, detailed, contemporaneous documents, modern readers have the benefit of several independent eyewitness accounts of these events, the power and significance of which prompted each immediately to commit their experiences to writing.

Revelations had promised the Saints that if they sacrificed to build the temple as commanded, they would be endowed with divine power to transcend the temporal and mortal.⁷ They anticipated an endowment of power through communion with heaven.⁸ The documents that follow largely capture the effulgence of that endowment. Though some documents have suffered frustrating damage and are subject to other limitations, each confirms the general and specific testimonies of other participants of the Kirtland Pentecost. Some eyewitnesses captured more of the experience than Joseph Smith recorded in his characteristically understated journal entries. Where Joseph’s entry for the evening of March 29, 1836, says, for instance, “The Holy S[p]irit rested down upon us and we continued in the Lord’s house all night prophesying and giving glory to God” (document 6), Benjamin Brown both confirms and enhances Joseph’s record by noting

6. Benjamin Brown, *Testimonies for the Truth: A Record of Manifestations of the Power of God, Miraculous and Providential* (Liverpool: S. W. Richards, 1853), 5, available on *Internet Archive*, <https://archive.org/stream/testimoniesfortr01brow#page/4/mode/2up>.

7. Doctrine and Covenants 38:32; 88:67–76; 95:2–8.

8. Doctrine and Covenants 88:68–69; see also Joseph Smith to William W. Phelps, January 11, 1833, in “Letterbook 1,” 18–20, Church History Library, available on Church Historian’s Press, *The Joseph Smith Papers*, <http://www.josephsmithpapers.org/paper-summary/letterbook-1/32>; Matthew C. Godfrey and others, eds., *Documents, Volume 2: July 1831–January 1833*, vol. 2 of the Documents series of *The Joseph Smith Papers*, ed. Dean C. Jessee, Ronald K. Esplin, Richard Lyman Bushman, and Matthew J. Grow (Salt Lake City: Church Historian’s Press, 2013), 364–68.

the ministering of angels, prophesying in tongues, and visions of the Savior and eternity as part of the “many Miracilous Experiences told [and] Many Visions told” (document 1).

Priesthood leaders began meeting in the Kirtland Temple on January 21, 1836. In a series of meetings leading up to the March 27 dedication, members of the priesthood quorums washed and were anointed with oil consecrated for the sacred purpose of designating them clean from the sinfulness of their world. William Phelps wrote to his wife, Sally, in January 1836, “Our meetings will grow more and more solemn, and will <continue so> till the great solemn assembly when the house is finished! We are preparing to make ourselves clean, by first cleansing our hearts, forsaking our sins, forgiving every body, all we ever had against them; and by washing the body; putting on clean decent clothes, by anointing our heads and by keeping all the commandments. As we come nearer to God we see our imperfections and nothingness plainer and plainer.”⁹ In the temple meetings in January, brethren sang, prayed, testified, prophesied, beheld visions, received ministering angels, spoke in and interpreted tongues, and shouted hosannas.

Then, on March 27, Joseph dedicated the temple (D&C 109). That night he and those who had been anointed tarried all night in the temple, where spiritual gifts were richly bestowed. On March 29, the First Presidency met in the temple with the stake presidencies and bishops of Kirtland and Missouri and washed their feet, following the pattern of Jesus as recorded in John 13.¹⁰ The next night, March 30, the other elders who had been anointed earlier received the same culminating ordinance,¹¹ which Joseph had previously described as “calculated to unite our hearts, that we may be one in feeling and sentiment

9. William Phelps to Sally Phelps, January 1836, Church History Library, available on *Church History Library*, https://dcms.lds.org/delivery/DeliveryManagerServlet?dps_pid=IE3104638, image 18, and published in Bruce A. Van Orden, “Writing to Zion: The William W. Phelps Kirtland Letters (1835–1836),” *BYU Studies* 33, no. 3 (1993): 574.

10. “Journal, 1835–1836,” 186; Jesse, Ashurst-McGee, and Jensen, *Journals, Volume 1*, 212.

11. “Journal, 1835–1836,” 187; Jesse, Ashurst-McGee, and Jensen, *Journals, Volume 1*, 213.

and that our faith may be strong, so that satan cannot over throw us, nor have any power over us.”¹² On March 31 the dedicatory services were repeated for those unable to attend on March 27. On Sunday, April 3, 1836, the Lord Jesus Christ appeared to Joseph Smith and Oliver Cowdery and accepted the Temple, as recorded in Joseph Smith’s journal entry for that day.¹³ Ministering angels followed. Moses, Elias, and Elijah each committed priesthood keys needed to gather Israel, endow the Saints with power, and seal the human family together in anticipation of the “great and dreadful day of the Lord” (D&C 110:11–16). Thus was accomplished the endowment of priesthood power Moroni foretold when he appeared to Joseph Smith on September 21, 1823 (D&C 2). As Joseph Smith’s March 30, 1836, journal entry reports, “it was a pentecost and enduement [endowment] indeed, long to be remembered for the sound shall go forth from this place into all the world, and the occurrences of this day shall be handed down upon the pages of sacred history to all generations, as the day of Pentecost.”¹⁴

Description of Documents

Each of the documents reproduced below has different characteristics and provenance. Benjamin Brown’s unpolished account was recently discovered in a private collection.¹⁵ Two documents by Oliver Cowdery are presented: first his personal account, and then his lengthy account that was published in the *Messenger and Advocate* shortly after the March 1836 dedication of the Kirtland Temple. The accounts of Edward Partridge and Stephen Post have been quoted

12. “Journal, 1835–1836,” 33; Jessee, Ashurst-McGee, and Jensen, *Journals, Volume 1*, 98. Members of the School of the Prophets were “received by the ordinance of the washing of the feet” in January and February 1833. D&C 88:139; “Minute Book 1,” 7, Church History Library, available on Church Historian’s Press, *The Joseph Smith Papers*, <http://www.josephsmithpapers.org/paper-summary/minute-book-1/11>. See also Prince, *Power from on High*, 172–73.

13. “Journal, 1835–1836,” 192; Jessee, Ashurst-McGee, and Jensen, *Journals, Volume 1*, 219–22.

14. “Journal, 1835–1836,” 189–90; Jessee, Ashurst-McGee, and Jensen, *Journals, Volume 1*, 216.

15. Steven C. Harper, “Pentecost Continued: A Contemporaneous Account of the Kirtland Temple Dedication,” *BYU Studies* 42, no. 2 (2003): 5.

Six Contemporary Eyewitness Accounts of the Kirtland Temple Pentecost, 1836

	Brown	Cowdery	Partridge	Phelps	Post	Smith
January 21 preparation, blessing meeting, visions		✓				✓
Washing and anointing ordinances	✓	✓	✓	✓		✓
First Presidency			✓			
High Councils		✓	✓			
Twelve Apostles		✓	✓			✓
Bishoprics		✓	✓			
High Priests		✓	✓			✓
Elders		✓				
Seventies		✓	✓			✓
Aaronic Priesthood holders		✓	✓			
Hosannah shout	✓	✓	✓	✓	✓	✓
March 27 solemn assembly	✓	✓	✓	✓	✓	✓
Frederick Williams vision of angel/Savior	✓	✓	✓		✓	✓
Visions	✓	✓	✓		✓	✓
Gifts of prophesy, tongues	✓	✓	✓	✓	✓	✓
March 27–28 priesthood meeting	✓		✓	✓	✓	
March 29 washing of feet of First Presidency, stake presidencies, bishoprics			✓	✓		✓
March 30 washing of feet of priesthood holders generally			✓	✓	✓	✓
March 31 solemn assembly			✓	✓	✓	✓
April 3 vision of Savior and reception of priesthood keys from ministering angels				✓		✓

and cited elsewhere, but both are published in extended form here. An especially rich April 1836 letter from William W. Phelps to his wife Sally is published here for the first time. Joseph Smith's diary entries presented below are extracted from *Journals, Volume 1*, of the Joseph Smith Papers and online at josephsmithpapers.org. While the Phelps and Brown letters are reproduced in full, for the diary entries of Edward Partridge, Oliver Cowdery, Stephen Post, and Joseph Smith, only the relevant pages are reproduced below. Likewise, Cowdery's *Messenger and Advocate* report of the dedication is reproduced only in part. Each document is preceded by a brief description of its author, composition, and provenance. Underlining is reproduced from the original document. Editorial marks include angle brackets < > to indicate insertions made by the author of the document. Strikeouts are shown by ~~strikeouts~~. Brackets [] indicate editorial comments.

1. BENJAMIN BROWN (CIRCA MARCH 27, 1836)

Even before his introduction to the gospel in 1835, Benjamin Brown (1794–1878) seemed to be blessed with spiritual gifts and impressions that led him to the pentecostal season centered in the Kirtland Temple. “There,” Benjamin wrote, “the Spirit of the Lord, as on the day of Pentecost, was profusely poured out. . . . We had a most glorious and never-to-be forgotten time.”¹⁶

On a sheet of weathered, now-torn paper measuring nearly 12 x 8 inches, Benjamin began to compose a letter to his wife, Sarah.¹⁷ Though undated, an internal reference to “the sol[e]mn assembly which will be called next Sunday,” meaning March 27, 1836, narrows its composition to the week beginning March 20. As it continues, the writing on this sheet begins to sound less like a letter and more like a chronicle of events of that marvelous week of dedication. A second sheet of paper in much better condition and almost an inch and a half shorter seems to continue this account. Generally it reads more

16. Brown, *Testimonies for the Truth*, 10–11.

17. This document was discovered by Mary Lee Burton in November 2002 among the papers of her recently deceased mother, a descendant of Benjamin Brown. Photographs of this document and an extended discussion of its historical context are in Harper, “Pentecost Continued,” 4–22.

like a journal than a letter, and no formal epistolary closing is evident, but some internal evidence suggests that Benjamin is still addressing Sarah and intending to send the letter by way of a neighbor.

Although the handwriting appears consistent throughout, a third-person reference to B. Brown toward the end of the document suggests the possibility that Benjamin did not write it all himself. Whether Benjamin Brown intended that the two sheets form a coherent single document cannot be determined. That they both stem from an effort to record his witness of a pentecostal experience is certain. The line endings where the document is torn are preserved below.

Dear wife I last night heard from you [*page torn*]
 which I thank the Lord, Brother Bovee¹⁸ said [*page torn*]
 Gospel <to father> for which my heart rejoiced for [*page torn*]
 and great is thy reward. Rejoice in the Lord [*page torn*]
 Rejoice, let your moderation be known [*page torn*]
 Now be careful for nothing but in eve [*page torn*]
 [*illegible*] and with thanksgiving let your requests be made known
 to [*page torn*]
 [*illegible*] God, And the peace of God which passeth all understand-
 ing [shall] [*page torn*]
 fill your heart through Christ Jesus.¹⁹

Now to let you know a few of the thousand great things of God that is
 passing in this place, there has been no mobs as you have heard. But
 the work of the Lord is increascing daily. There has been from one to
 ten Baptized every day this week, some of the Elders have been out
 for a few days some have baptized 16 some five &c [*page torn*]
 Elders still continue to come in and wash and anoint for the solmn
 assembly which will be called next sunday for tithin[g] [*page torn*]
 & sacrifice with fasting & Prayr in the house of the Lord fr[*page torn*]
 8 oclock in the morning until 4 in the afternoon [*page torn*]
 known how long the meeting will hold probaly [*page torn*]
 we have meetings almost every evening and [*page torn*]
 and hold till 9. Many marvelous things [*page torn*]
 transpired even greater than at the day of Penti[*cost*] [*page torn*]
 are increasing in faith and expecting greater [*page torn*]

18. Mathias M. Bovee (1796–1846) lived in Chautauqua County, New York, as the Browns did, and may have carried this letter to Sarah Mumford Brown on Benjamin's behalf.

19. A reference to Philippians 4:7.

endowment it is expected that there is three hundred of [page torn] in Prayer with one accord as at Jerusalem²⁰

Many visions are given and also Revelations by night & by day some have already come to pass, and many have no[t] yet but will soon.²¹

I was present when father Smith Blest a man who lived in Niagara County who was in a streight whether to go home, on Business or stay at the solem assembly the old patriarch²² said you want to go home, But the Lord will give you a Sign between this and tomorrow and the man asked the Lord for a sign about 2 hours after as he came out of the house to go to meeting there appeared a light over the Hou[se] [page torn] of the Lord and extended from west to East But that part [page torn] the heavens over his house or home was dark & he said it eno[ugh] [page torn]²³

some have seen the heavens open & seen the savior others have seen angels on the four corners of the house of the Lord with drawn swords & also stood thick on the ridge Elisha with his chariot of Fire, Peter John & James, & the highway cast up the ten tribes returning in chariots as far as the eye could extend some saw the Redemption of Zion and other thing to num [p. 1]

[page torn] not the wine & oil. Deeds to the church

[page torn] [w]hether the wicked will be raised

[page torn] 318 page and now my brethren

[page torn]nd prophet of old has testified

[page torn] of God and the people stoned him to death.

[Illegible]

20. See Acts 2:1.

21. Besides the specific manifestations Brown goes on to document, other writers left accounts that confirm his general testimony of many visions and revelations. See, for example, Martha Sonntag Bradley and Mary Brown Firmage Woodward, "Spiritual Riches: The Huntington Sisters in Kirtland, 1836–38," *Four Zinas: A Story of Mothers and Daughters on the Mormon Frontier* (Salt Lake City: Signature Books, 2000), 51–76.

22. Joseph Smith Sr. (1771–1840) served as Patriarch beginning in 1833 and in that capacity offered inspired blessings and personal prophecies including the one documented here by Benjamin Brown.

23. A Joseph Smith Sr. blessing given to James W. Angel (probably Angell, born in North Providence, Rhode Island, on October 15, 1776, father of Brigham's wife Mary Ann Angell Young and Church architect Truman O. Angell), perhaps given early in 1836, includes a phrase that corresponds somewhat to the language of Brown's letter. It reads, "Thou shalt see many glorious scenes, the heavens shall be open unto thee and thou shalt say it is enough." The blessing is located in the Church History Library.

Whether the Saints that are raised will remain on earth during the thousand, years, for they lived & reigned with Christ a thousand years Rev 20th 4th

Book of Mormon 424th page Cain & his followers²⁴

Old father Adam was seen Butiful man his hair stood back & curled most butiful even down on his shoulders. . . .

Sunday Evening after Joseph spoke opened & told them the day of Pentecost was continued²⁵ the the [sic] Brethren began to to [sic] prophesy many prophesied in the name of the Lord then began speaking in tongues and it filled as it were the whole house, perhaps there were forty speaking at once Cloven tongues of fire was seen to sit on many of them an hand was seen laid upon one when he spake in tongues to the lamanites many Visions seen, one saw a pillow or cloud rest down upon the house bright as when the sun shines on a cloud like as gold, two others saw three personages hovering in the room with bright keys in their hands, and also a bright chain in their hands ~~the~~ I did not intend this for a letter But this morning while writing Brother Bovee concluded to start for home

Sunday March 27th 1836 the order of the House of the Lord²⁶ was there was no small children admitted, one woman however not knowing the order brought her child about 2 months old she stood out of the door for a long time, manifested an anxious desire to enter at length one of the Elders said Brethren we do not Exercise faith

24. Page 424 in the 1830 edition of the Book of Mormon, available online at Church Historian's Press, *The Joseph Smith Papers*, <http://www.josephsmithpapers.org/paper-summary/book-of-mormon-1830/430>, to which Brown refers here, is now Helaman 6, especially verses 21–27.

25. This was the evening of March 27, 1836.

26. Rules of order for the solemn assembly are in Joseph Smith's journal under January 14, 1836, "Journal 1835–1836," 110–13; Jesse, Ashurst-McGee, and Jensen, *Journals, Volume 1*, 151–53; Eliza R. Snow independently confirmed this event. She adds that it was Joseph Smith Sr. to whom the unidentified woman came "in great distress, saying that she knew no one with whom she could leave her infant; and to be deprived of the privilege of attending the dedication seemed more than she could endure." Father Smith, the Church's Patriarch, "told her to take her child, at the same time giving the mother a promise that her babe should make no disturbance; and the promise was verified." Snow continues, noting as Brown does that the "babe joined in the shout" as the congregation offered hosannas. See Snow's account in Edward W. Tullidge, *The Women of Mormondom* (New York: Tullidge and Crandall, 1877), 94–95, available on Internet Archive, <https://archive.org/stream/womenofmormondomootull#page/94/mode/2up>.

my faith is this child will not cry a word in the House to day on this the woman & child entered and the child did not cry a word from 8 till 4 in the after noon. But when the saints all shouted Hosana the child was nursing But let go & shouted also when the saints paused it paused when they shouted it shouted for three times when they shouted amen it shouted also for three times then it resumed its nursing without any alarm

Monday a young man fell and sprained his ancle so as he could not stand the Elders laid hand on him he was healed imediately

On the Penticost evening the west end of the House was illuminated by a light from heaven seen on the outside by many [p. 2]

Brother Benjamin Lewis laid hands on a boy that had his arm Broken so as it laid back on his elbow. he placed the bones raped a rag around it his wife poured on some vinegar he then asked the boy to move his fingers the boy did so this was at noon. the next morning the boy went to pulling weed in the garden with that hand no more trouble about it—

B. Brown heard Brother Colonel Parks of Uclid²⁷ testify that heard in the evening between 8&9 the Report of a rifle apparently about forty rods off then they began as in an action passing a long the road then took a turn & came accross the lot up to the house But the report grew more faint untill it was nothing but a snap and the noise of a flash in the pan was heard by all of the family and a^h many of the brethren in that place the interpilation Given to two present which was judgements of God on that place—

Father Stephens²⁸ saw on sunday evening two rows of Angels through the House, at another time the glory of God came down on the Elders from the head down half way—

Br April 29th an angels was seen over the Elders Many Propesys given & speaking in tongues, this 29th of March two corums continued all night in the House the twelve guarded it the Heavens was opened two saw the savior some saw chariots and other thing one lay about half an hour & saw from Eternity to Eternity many Miracilous Experiences told Many Visions told²⁹

27. Most likely William Parks (1787–1856), who was living in Euclid, Cuyahoga County, Ohio, as of 1832.

28. Perhaps Abraham Stephens, about whom very little is known. See *Book of Patriarchal Blessings Index*, 4:163, Church History Library.

29. Benjamin Brown to Dear wife [Sarah M. Brown], circa 1836 April, Church History Library, available on https://dcms.lds.org/delivery/DeliveryManagerServlet?dps_pid=IE6573931, published in Harper, “Pentecost Continued,” 13–22.

2. OLIVER COWDERY (JANUARY–MARCH 1836)

Along with Joseph Smith, Oliver Cowdery (1806–50) received power and authority in each of the landmark events in the restoration of holy priesthood powers and keys. On May 15, 1829, John the Baptist conferred the Aaronic Priesthood on their heads (D&C 13). Soon thereafter Peter, James, and John ordained Joseph and Oliver to the Melchizedek Priesthood and conferred the keys of the holy apostleship (D&C 7:7; 27:12–13). Then on April 3, 1836, these two witnesses envisioned the Savior and received an endowment of priesthood keys from Elias, Moses, and Elijah.

Oliver Cowdery kept a private “Sketch Book” in which he included more details of his involvement in the solemn meetings leading up to the March 27 dedication. Below are the pertinent entries from that book.

January 1836 . . . Thursday, the 21st.

. . . At about th[r]ee o'clock P.M. I assembled in our office garret, having all things prepared for the occasion, with presidents Joseph Smith, jr. F. G. Williams, Sidney Rigdon Hyrum Smith, David Whitmer, John Whitmer and elder John Corroll, and washed our bodies with pure water before the Lord, preparatory to the anointing with the holy oil. After we were washed, our bodies were perfumed with a sweet smelling oduous wash. At evening the presidents of the Church, with the two bishop[s] and their counsellors, and elder Warren Parrish, met in the presidents' room, the high councils of Kirtland and Zion in their rooms. Those named in the first room were anointed with the same kind of oil and in the man[ner] that were Moses and Aaron, and those who stood before the Lord in ancient days, and those in the other rooms with anointing oil prepared for them. The glorious scene is too great to be described in this book, therefore, I only say, that the heavens were opened to many, and great and marvelous things were shown.

Friday, the 22nd.

Copied blessings. At evening met in the president's room where were the presidents, the twelve, the presidents of the 70, the high councils of Kirtland and Zion, and the bishops and their counsellors. The presidents proceeded and anointed Thomas B. Marsh, the president of the twelve, and he anointed the other eleven. The twelve then proceeded, president Marsh taking the lead, and anointed the presidents of the Seventy. Elder Don Carlos Smith was ordained and anointed president of the high priesthood of the Melchisedek

priesthood,³⁰ by the presidents of the Church. Near the close of the meeting, 2 o'clock in the morning, almost all present broke out in tongues and songs of Zion. . . .

P[ost]. S[cript]. To Monday [January 25, 1836]: In the evening the high priests and elders, all who did not belong to the quorums, met in the Lord's house, and also the Lesser priesthood, with the bishops at their head, to receive instructions relative to washing and anointing. a large number of elders convened; more than I had supposed resided in Kirtland. . . .

Saturday, 6 [February 1836]. . . . In the evening met with the presidency any [and] quorums in the Lord's house, when their anointing blessings were sealed by uplifted hands and praises to God. Many saw visions, many prophesied, and many spoke in tongues. Closed a little before 12 o'clock. . . .

From Saturday 19th [March 1836] attended Heb[rew]. School, up to Saturday the 26. Nothing of note's transpiring. This day our School did not keep, we prepared for the dedication of the Lord's house. I met in the presidents room, pres. J. Smith, jr. S. Rigdon, my brother W. A. Cowdery & Elder W. Parrish, and assisted to in writing a prayer for the dedication of the house. [See D&C 109].

Sunday the 27th [March 1836] attended on the dedication of the Lord's house. For the particulars of this great event see my account written by myself, and printed in the March No. of *The Messenger and Advocate*, signed C. In the evening I met with the officers of the church in the Lord's house. The Spirit was poured out—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.³¹

Oliver Cowdery also penned the Church's official news account of the Kirtland Temple dedication, published in the *Messenger & Advocate* immediately after the occasion:

30. That is, President of the High Priests.

31. Oliver Cowdery, Diary, January–March 1836, MS 3429, Church History Library, available on *Church History Library*, https://dcms.lds.org/delivery/DeliveryManagerServlet?dps_pid=IE4802683, images 11–13, 16, 27–28, published in Leonard J. Arrington, "Oliver Cowdery's Kirtland, Ohio, 'Sketch Book,'" *BYU Studies* 12, no. 4 (1972): 418–20, 421, 422, 426.

[March 27] Previous notice having been given, the Church of the Latter Day Saints met this day in the House of the Lord to dedicate it to him. 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.—One thousand persons were now silently and solemnly waiting to hear the word of the Lord from the mouth of his servants in the sacred desk. President S. Rigdon began the services of the day, by reading the 96th and 24th Psalms. An excellent choir of singers, led by M.C. Davis sung the following Hymn: [“Ere Long the Vail Will Rend in Twain.”]

President Rigdon then in an able, devout and appropriate manner, addressed the throne of Grace. The following Hymn was then sung: [“O Happy Souls Who Pray.”]

The speaker (S. Rigdon,) selected the 8th chapter of Matthew, the 18, 19 and 20th verses from which, he proposed to address the congregation, confining himself more closely to the 20th verse—He spoke two hours and a half in his usual, forcible and logical manner. At one time in the course of his remarks he was rather pathetic, than otherwise, which drew tears from many eyes. He was then taking a retrospective view of the toils, privations and anxieties of those who had labored upon the walls of the house to erect them. And added, there were those who had wet them with their tears, in the silent shades of night, while they were praying to the God of heaven, to protect them, and stay the unhallowed hands of ruthless spoilers, who had uttered a prophecy when the foundation was laid, that the walls would never be reared. This was only a short digression from the main thread of his discourse, which he soon resumed.

Here it may be not improper to give a synopsis of the discourse for the satisfaction of our readers who were not privileged as we were with hearing it. The speaker assumed as a postulate, what we presume no one was disposed to deny, (*viz.*) that in the days of the Savior there were Synagogues, where the Jews worshipped God, and in addition to them, the splendid Temple at Jerusalem. Yet, when on a certain occasion, one proposed to follow him whithersoever he went, He though heir of all things cried out like on in the bitterness of his soul in abject poverty, The Foxes have holes, &c.—This, said the speaker, was evidence to his mind, that the Most High did not put his name there, and that he did not accept the worship of those who payed their vows and adorations there. This was evident from the fact that

they would not receive him, but thrust him from them, saying, away with him, crucify him! crucify him! It was therefore abundantly evident that his spirit did not dwell in them. They were the degenerate sons of noble sires: but they had long since slain the Prophets and Seers through whom the Lord revealed himself to the children of men. They were not led by revelation, *This*, said the speaker, was the grand difficulty among them. Their unbelief in present revelation. He further remarked, that, their unbelief in present revelation was the means of dividing that generation into the various sects and parties that existed. They were sincere worshipers, but their worship was not required of them, nor was it acceptable to God.—The Redeemer himself who knew the hearts of all men, called them a generation of vipers. It was proof positive to his mind, that there being Pharisees, Sadducees, Herodians and Essens, and all differing from each other, that they were led by the precepts and commandments of men. Each had something peculiar to himself, but all agreed in one point, (viz:) to oppose the Redeemer. So that we discover he could with the utmost propriety, exclaim, notwithstanding their synagogue and Temple worship, The foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay his head. He took occasion here to remark that such diversity of sentiment ever had, and ever would obtain when people were not led by present revelation. This brought him to the inevitable conclusion that the various sects of the present day, from their manifesting the same spirit, rested under the same condemnation with those who were coeval with the Savior. He admitted there were many houses: many sufficiently great, built for the worship of God, but not one except this, on the face of the whole earth, that was built by divine revelation, and were it not for this, the dear Redeemer might in this day of science, this day of intelligence, this day of religion, say to those who would follow him, The foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay his head.

Here his whole soul appeared to be fired with his subject. Arguments, strong and conclusive seemed almost to vie with each other for utterance. Indeed, there was no sophistry in his reasoning, no plausible hypothesis on which the whole rested, but on the contrary plain scripture facts. Therefore his deductions and inferences were logical and conclusive.

The comparison drawn between the different religious sects of ancient and modern times, was perfectly natural, and simple yet it was done in that confident, masterly manner, accompanied with those incontrovertable proofs of his position, that was directly

calculated to cheer and gladden the hearts of the Saints, but to draw down the indignation of the sectarian world upon him, and we have no doubt, had our speaker uttered the same sentiments, with the same proof of their correctness, had there been those present that we might name, his voice would doubtless have been drowned as was that of the ancient apostle in the Athenian Temple, when his auditors cried incessantly for about two hours "Great is Diana of the Ephesians."

But to conclude, we can truly say no one unacquainted with the manner of delivery and style of our speaker can, from reading form any adequate idea of the powerful effect he is capable of producing in the minds of his hearers.: And to say on this occasion he showed himself ma[s]ter of his subject and did well, would be doing him injustice; to say he acquitted himself with honor or did very well, would be detracting from him real merit; and to say that he did exceeding well; would be only halting praise.

After closing his discourse he presented Joseph Smith jr. to the church as a Prophet and Seer. The Presidents of the church then all in their seats, acknowledged him as such by rising. The vote was unanimous in the affirmative.

The question was then put, and carried without a manifest dissenting sentiment to each of the different grades or quorums of church officers respectively and then to the congregation. The following hymn was then sung: ["Now Let Us Rejoice."]

Services closed for the forenoon.

Intermission was about 15 minutes during which none left their seats except a few females, who from having left their infants with their friends, were compelled to do so to take care of them. The P.M. services commenced by singing the following hymn: ["Adam-on-di-Ahman."]

President J. Smith jr. then rose, and after a few preliminary remarks, presented the several Presidents of the church, then present, to the several quorums respectively, and then to the church as being equal with himself, acknowledging them to be Prophets and Seers. The vote was unanimous in the affirmative in every instance. —Each of the different quorums was presented in its turn to all the rest, and then to the church, and received and acknowledged by all the rest, in their several stations without a manifest dissenting sentiment.

President J. Smith jr. then addressed the congregation in a manner calculated to instruct the understanding, rather than please the ear, and at or about the close of his remarks, he prophesied to all that

inasmuch as they would uphold these men in their several stations, alluding to the different quorums in the church, the Lord would bless them; yea, in the name of Christ, the blessings of Heaven shall be yours. And when the Lord's anointed go forth to proclaim the word, bearing 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 of that house, that rejects them, shall be left desolate. The following hymn was then sung: ["How Pleased and Blest Was I."]

He then offered the dedication prayer, which was as follows: [D&C 109.]

The choir then sung a hymn. ["The Spirit of God."]

President Smith then asked the several quorums separately and then the congregation, if they accepted the prayer. The vote was, in every instance, unanimous in the affirmative.

The Eucharist was administered.—D. C. [Don Carlos] Smith blessed the bread and wine and they were distributed by several Elders present, to the church.

President J. Smith jr. then arose and bore record of his mission. D. C. Smith bore record of the truth of the work of the Lord in which we are engaged.

President O. Cowdery spoke and testified of the truth of the book of Mormon, and of the work of the Lord in these last days.

President F. G. Williams bore record that a Holy Angel of God, came and set between him and J. Smith sen. while the house was being dedicated.³²

President Hyrum Smith, (one of the building committee) made some appropriate remarks concerning the house, congratulating those who had endured so many toils and privations to erect it. That it was the Lord's house built by his commandment and he would bless them.

President S. Rigdon then made a few appropriate closing remarks; and a short prayer which was ended with loud acclamations of Hosanna! Hosanna! Hosanna to God and the Lamb, Amen, Amen and Amen! Three times. Elder B. Young, one of the Twelve, gave a short address in tongues; Elder D. W. Patten interpreted and gave a short exhortation in tongues himself; after which, President J. Smith jr.

32. On the identity of the Holy Angel that Frederick G. Williams saw evidently being the Savior, see Frederick G. Williams, "An Angelic Personage at the Kirtland Temple Dedication: The Vision of Frederick G. Williams," *BYU Studies Quarterly* 56, no. 1 (2017): forthcoming.

blessed the congregation in the name of the Lord, and at a little past four P.M. the whole exercise closed and the congregation dispersed.

We further add that we should do violence to our own feelings and injustice to the real merit of our brethren and friends who attended the meeting, were we here to withhold a meed of praise, which we think is their just due; not only for their quiet demeanor during the whole exercise, which lasted more than eight hours, but for their great liberality in contributing of their earthly substance for the relief of the building committee, who were yet somewhat involved. As this was to be a day of sacrifice, as well as of fasting,—There was a man placed at each door in the morning to receive the voluntary donations of those who entered. On counting the collection it amounted to nine hundred and sixty three dollars.

Kirtland, Ohio, March, 1836.³³

3. EDWARD PARTRIDGE (1836)

A Painesville, Ohio, industrialist and merchant, Edward Partridge (1793–1840) joined the Church of Jesus Christ on December 11, 1830, after visiting Joseph Smith in upstate New York.³⁴ On February 4, 1831, the Lord called him to serve as the first bishop in the Restored Church. In that capacity Partridge was among the priesthood leaders intimately involved in the Kirtland Temple meetings. Partridge's thorough diary, housed at the Church History Library, describes the ordinances in detail, documents his involvement, and testifies of rich spiritual outpourings.

21st [January 1836] Having previously washed once or twice, The presidency with Bishop Whitney and his counsel, myself & my counsellors³⁵ met for the purpose of being annointed with Holy

33. *Messenger and Advocate* 2 (March 1836): 274–81, available on “Mormon Publications: 19th and 20th Centuries,” *BYU Harold B. Lee Library Digital Collections*, <http://contentdm.lib.byu.edu/cdm/ref/collection/NCMP1820-1846/id/7229>. The words of the revealed prayer (now D&C 109) and the words of the hymns have been omitted here.

34. Scott H. Partridge, “Edward Partridge in Painesville, Ohio,” *BYU Studies* 42, no. 1 (2003): 50–73.

35. The members of the First Presidency in 1836 were Joseph Smith, Sidney Rigdon, and Frederick G. Williams. Counselors to Bishop Edward Partridge were Isaac Morley and John Corrill, and counselors to Bishop Newel K. Whitney were Reynolds Cahoon and Vinson Knight.

oil, Meeting was opened by Prest. Joseph Smith Jnr. in behalf of the Presidency Bishop Whitney in behalf of himself and counsellors, and myself in behalf of myself & counsellors. Then the Presidency proceeded to sanctify the oil, br. J. Smith Junr first anointed his father pronouncing blessings upon him, then all the president beginning at the oldest rubbed their hand over his head & face which had been anointed, then br. J. prayed to the Lord to accept of the anointing and all the presidency with right hand uplifted to heaven said amen. Father Smith then proceeded to take the lead and pour on the oil, then br J. followed and then in rotation as before described, prophesying & c. on one anothers heads. After the presidents bishop Whitney & his counsel were anointed after the same manner then myself & my counsel, then br. Parrish as scribe for the presidency. After this Hyrum Smith anointed father John Smith who anointed the rest of the high council of Kirtland, br. David Whitmer anointed br. Simeon Carter who anointed the high council from Zion. Hymns were sung & a number saw visions & others were blessed with the outpouring of the Holy Ghost and we shouted hosanna to the most high, the meeting was dismissed by br. J. S. Jun conferring the benedictions of heaven upon us. The 22d in the forenoon was taken up in telling the visions of the preceeding evening. We met in the evening for the purpose, of anointing the traveling high council, and the 7 Presidents of the 70. The Presidents of the church, first consecrated the oil, they then proceeded to anoint br. Thomas B. Marsh as the oldest of the 12. br. Marsh then proceeded to anoint the 12, after which he anointed the presidents of the 70. The Presidents of the church anointed br. Carlos Smith as president of the high priests in Kirtland. Prest. J. S. Jnr. requested Prest. Sidney Rigdon, <to> ask the Lord to accept the performances of the evening, and instructed us, when he was done, to shout hosannah blessed be the name of the most high God. These things were performed; the shout & speaking in unknown tongues lasted 10 or 15 minutes. During the evening, more especially at the time of shouting, a number saw visions as they declared unto us. . . .

The priests, teachers, and deacons met 2 or 3 evenings, about the last of Jan., for the purpose of being anointed, Bishop Whitney and counsel and myself and my counsel met and anointed them, after the anointing was over, each man asked the Lord to bless them and seal upon them the blessings that had been pronounced upon their heads by the bishops and their counsellors. bishop Whitney then asked the Lord to seal the blessings that had been pronounced upon the heads of his brethren after he was through we shouted hosanna 3 times, to

God and the Lamb, amen, amen, and amen. The 6 [February] evening all the quorums met, and had all the blessings sealed by the presidency of the church; at the close of the ceremony we all shouted, agreeably to the above described order. . . .

Sunday the 27 [March 1836] met and dedicated the House of the Lord. Prest. Rigdon preached in the forenoon. Prest. J Smith Jun. made many remarks and delivered the dedication prayer. meet at 8 morn & dismissed ¼ past 4 afternoon Met again in the evening that is the authorities of the church. many spoke in tongues some saw visions &c. Doct. F. G. Williams saw an angel <or rather the Savior> during the forenoon service.

Tuesday the 29, the 9 prest. the two bishops and their counsel met in the afternoon <in the house of the Lord.> We cleansed our hands and faces and feet after which we had our feet washed in the name of the Lord, this took till about dusk we then partook of bread and wine a feast, we prophesied and spoke in tongues <& shouted hosannas.> the meeting lasted till day light.

Wednesday [March 30, 1836] <all> the officers of the church met at 9 oclock in the Lords house, the priests teachers & deacon in one corner the vails having been let down, and the other officers occupied the rest of the lower room, the washing of feet was performed by noon, then they began to prophecy and speak in tongues adding shouts of hosanna, to God and the Lamb with amen and amen this continued till dark when they partook of a feast of bread and wine, the meeting was kept up till morning the shouts were omitted during the night.³⁶

Thursday [March] 31st we met from 8 to 9 to accommodate those who could not get in at the Sunday dedication the house was about filled and similar ceremonies performed that were performed on

36. Lorenzo Barnes wrote, "March the 30th attended the solom assembly and received the washing of feet by the hands of Zebedee Coultrin We had a joyful time our meeting continued with out intermission from 9 in the morning until the dawn of the next day. There were between 250 & 300 Priests and Elders preasant & the servants of God spake with tongues & prophesied & the shout of Joy of a Hosanna to God & the Lamb resounded afar off." Lorenzo Barnes, *Reminiscences and Diaries 1834-39*, 43, MS 1436, Church History Library, available on *Church History Library*, https://dcms.lds.org/delivery/DeliveryManagerServlet?dps_pid=IE967432, vol. 2, image 49.

Sunday this meeting rather surpassed the Sunday meeting both in length & goodness.³⁷

4. WILLIAM W. PHELPS (APRIL 1–3, 1836)

William Wines (W. W.) Phelps (1792–1872), a New Jersey native, married Sally Waterman in 1815 and was editor of the Ontario Phoenix newspaper in Canandaigua, New York, when they joined the Church of Jesus Christ in 1831. A valuable asset to the Church for his literary gifts, Phelps composed some of the hymns sung during the solemn assembly in the Kirtland Temple. “You can perceive that my letters are my private Journal,” he wrote in January 1836 from Kirtland to Sally in Clay County, Missouri.³⁸ Along with the other leaders of the Church from Missouri, Phelps had come to Kirtland to receive an endowment of priesthood power. His remarkable letter to Sally, written between April 1 and 6, is perhaps the most detailed yet succinct summary of all that transpired in the temple during the week of the solemn assembly. Sally dutifully copied or had copied the letter into a book Phelps called his journal. In 2002 a descendant of Phelps donated this journal to the L. Tom Perry Special Collections at the Harold B. Lee Library at Brigham Young University.

Sally: The house of the Lord at Kirtland, Ohio, was Dedicated on Sunday, the 27 of March, 1836. The congregation to the number of about 1000, convened in the house at 8 oclock A.M. There was probably as many more without the house. Opened the meeting by singing. “Er long the vail will rend in twain”. Starting Prayer by President Rigdon. A Angel came in on the first seat during the prayer. Sung “O happy souls who pray”_ [- -]mouth . . . President Rigdon preached from the 18,19, & 20 verses of <8 chap> Matthew, about 2½ hours. After this President J. Smith Jr. was acknowledged prophet and Seer, by the different Quorums, and by all the congregation of the Saints by rising alternately. The remaining presidents [was] then

37. Edward Partridge, Diary, January 21–March 31, 1836, MS 892, Edward Partridge Papers, 1818–39, Church History Library, available on *Church History Library*, https://dcms.lds.org/delivery/DeliveryManagerServlet?dps_pid=IE4840918, images 36–42.

38. William Phelps to Sally Phelps, January 1836, in Van Orden, “Writing to Zion,” 578.



Jesus Christ Appears to the Prophet Joseph Smith and Oliver Cowdery, by Walter Rane, oil on canvas, 2003. Courtesy Church History Museum.

acknowledge the same by the same sung “Now let us rejoice in day of Salvation” Hosanna. Intermission 15 ms Recommenced by Singing “This earth was once a garden place”. Adam=ondi-Ahman.” Here the presidents, and all the quorums were acknowledged in their several offices as the seer and prophet had been. and it was one of the solemnest as well as sublimestscenes I ever witnessed. Sung “How pleased and blesst was I” President Smith then delivered the following prayer [Here the Phelps letterbook includes the parenthetical comment “see page 130 & 131 of this letter.” The dedicatory prayer to which this refers is in D&C 109.] sung “Hosanna to God and the Lamb Several then bore record after the sacrament was administered. The scene now became animating: the whole congregation Shouted “Hosanna, hosanna, hosanna, to God and the Lamb. Henceforth and forever; Amen, Amen, And Amen” three times. One song of Zion sung in tongues, and the services concluded. A meeting of the Elders was held in the evening when much speaking in tongues was witnessed

On Tuesday, the 29th, The washing of feet among the presidents & Bishops and their councillors to place: it was a solemn scene; at night they partook of the sacrament, as the passover, having fasted all day they feasted on bread and wine; were filled with the spirit of their endowment, and prophesied many terrible things: The meeting

continued till day light in the morning: At 8 oclock the Several Quorums of the church, embracing all the ordained members came in and, let [it] be remembered that on that 30th day of March, 1836, their feet were washed, and they commenced prophesying and shouting Hosanna to God and the Lamb. At Evening the sacrament was administered, as the feast of the Passover for the first time in more than 1800 years: then spake they with tongues and prophesied. On Thursday the 31st March, a second Dedication was held for the Lord's House. It was a sublime scene, surpassing the first in sublimity and solemnity as well as in order. The singing was grand. The Addresses were the best that could be and majesty exceeded anything I have witnessed in the last days. On Friday, April 1, the elders began to go forth to bind up the [Saints?] and seal up their testimony: and though the going was very hard, not a word was heard, every [one] was anxious to be in the field. May God bless them in their labors. The whole has been a grand solemn scene. The last endowment. Now may the Lord speed his work, and cut it short in righteousness. Amen. April 1, 1836

On Sunday, April 3, the twelve held meeting and administered the sacrament. It was a glorious time. The curtains were dropt in the afternoon. And There was a manifestation of the Lord to Br Joseph and Oliver, [by?] which they [learned?] thus the great & terrible day of the Lord as mentioned by Malichi, was near, even at the doors. Could not get ready to start for Missouri, on Monday- had to wait to raise Money to purchase land: Monday & Tuesday went heavily though I attended a feast at Father Johnson's on Tuesday afternoon. Wednesday was set apart as day of prayer, to end The feast of the passover. and in honor of the Jubilee of the church: it being Six years to this day: The Elders had been leaving for Mo. every day since last Thursday, and myself and Br P. & C. & M.³⁹ hated to stay so long, but we could not help it.

This last letter is from your husband, Sally, who, to save you the postage, as well as, to have a little More of your sweet "Satisfaction", brings it to you in person hoping you will receive both in welcome &

Forever

WW Phelps⁴⁰

39. This is likely a reference to Bishop Edward Partridge and his counselors, John Corrill and Isaac Morley, the bishopric of the Church in Missouri.

40. William W. Phelps to Sally Phelps, April 1-6, 1836, William Wines Phelps Papers, L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University, Provo, Utah. Jeanne A. Clawson and Stanley LeRoy Allen Jr., a great-great-grandson of Phelps, donated this to the Perry Special Collections in July 2002.

5. STEPHEN POST (MARCH 27–31, 1836)

Stephen Post (1810–1879) joined the Church in 1835 at age twenty-five. He moved from his New York home to Kirtland, Ohio, where he participated in the ordinances and dedication ceremonies as a member of the second quorum of Seventy. One of the best chroniclers of the Restoration, Post kept a journal from his baptism until his death in 1879, amounting to twelve volumes, now housed in Church Archives, and including the entries featured here. After the Kirtland Temple dedication, Post began a series of missions. He was, in fact, serving in Pennsylvania when Joseph Smith was murdered in 1844. Post followed James Strang and then allied closely with Sidney Rigdon. He was leading Rigdon's followers in Manitoba, Canada, when he died in 1879. Since the Church acquired Post's journals from a descendant in 1971, historians have recognized their value.⁴¹ The following passages are especially valuable for their straightforward reporting of the key events, including the ordinances and manifestations of the Kirtland Temple experience.

March 27 AD 1836. This day was appointed to be a day when the house of the Lord built by the Church of the Latter day Saints was to be dedicated unto the Lord of the whole earth: there was also a contribution: each individual as they came into the house of the Lord donated as they could in order to defray the expense of the building as the committee had incurred much expense above what had before been contributed. The doors were opened at 8 to be closed at 9 A.M. however they were closed before 9 on account of the house being full many retired to, & filled the school room, under the printing office which holds 400 to 450 & many went home. The congregation came to order & President Sidney <Rigdon> commenced the services of the day by reading the 96 Psalm & then the 24 Ps[alm]. Then a song of praise then a prayer by President S. Rigdon then another song of praise & next a discourse from S. Rigdon from Matthew VIII 18-19-20 particularly the 20 verse: after the sermon the several quorums voted & arose as they were called upon to declare that they acknowledged Joseph Smith Jun. as a prophet, seer, & revalator to Israel. There was a

41. Max J. Evans, "The Stephen Post Collection," *BYU Studies* 14, no. 1 (1973): 100–103.

song of praise & a short intermission the order of the house was for the people to keep their seats: as this day was appointed as a fast day unto the Lord from morning until evening. PM. a song of praise. Joseph Smith Jun. first president of the church of Latter day Saints; took the lead & called upon the several quorums separately to acknowledge each other in their several capacities. There was present the following, & they voted in the following order, to acknowledge the Prophet, first <the presidency 2nd> the 12 apostles 3rd the High Council. 4th the Bishopric including the Bishop of Zion & his counsellors. 5th the Zion council on the right of the Bishopric 6: the 7 presidents of the 70's on the left of the Bishopric. 7th the Presidency & council of High Priests, 8th the President & council of Elders 9th the whole congregation when the Bishoprick voted the whole Bishoprick was included viz Bishop of Kirtland of Zion, <Presidents of the> Priests Teachers & Deacons with their councils. President Joseph Smith Jun. offered up a dedication prayer unto the Lord President Sidney Rigdon offered a short prayer & then led the way, followed by the whole congregation acknowledging the Lord to be King. This is the sample of the shout with uplifted hands unto the most high, by the Lord's anointed Hosanna! Hosanna! Hosanna to God & the Lamb Amen! Amen & Amen. This was done three times making 9 hosannas & 9 amens. They next partook of the sacrament & then were dismissed after after [sic] some testimony during the partaking by the congregation of the bread & wine in remembrance of our Lord & Savior Jesus Christ. Joseph Smith Jun. testified of the Angel of the Lord's appearing unto him to call him to the work of the Lord, & also of being ordained under the hands of the Angel of the covenant. President Hyrum Smith & President O. Cowdery testified of the truth of the work which was made known to them by the power of God. Carlos Smith President of the High Priests testified of the truth of the book. President F. G. Williams arose & testified that in the A. M. an angel of God came into the window (at the back of the pulpit) while Pt. Rigdon was at prayer & took his seat between him & Father Joseph Smith Sen. & remained there during the prayer. The ordained members of the church were requested to meet in the Lords house this evening to receive instruction previous to their going forth to proclaim the gospel. The congregation were now dismissed. The eve assembled in the house of the Lord Joseph Smith Jun. read the 6 chap. II Chron. & showed us the order of dedicating a house to God anciently. This evening was designed as a continuation of our Pentecost, Angels of God came into the room,

cloven tongues rested upon some of the servants of the Lord like unto fire & they spake with tongues & prophesied. . . .

March 28 . . . It was ascertained & told to us last eve that there was 1000 persons in the house of the Lord yesterday & they contributed as they went in \$960. I will mention here that two of the Apostles Brigham Young & David Patten sang each a song of Zion in tongues & each spake in tongues & Elder Patten interpreted brother Young's tongue which he spake. . . . There was about 316 ordained members met in the house of the Lord Sunday eve & we received instruction from Joseph Smith Jr. relative to our preaching & to our endowment this eve the Spirit of the Lord rested on the congregation many spake in tongues many prophesied, angels were in our midst, & ministered unto some. Cloven tongues like unto fire rested upon those who spake in tongues & prophesied when they ceased to speak the tongues ascended.

Wed. [March] 30. This day between the hours of 8 & 9 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 clean from blood of the generation in which they live. I did not expect much to receive the ordinance as I had not laboured much in the vineyard, but I had endeavored to do as well as I could. however when we came together the word of the Lord was that we all should receive the ordinance. O the goodness & condescension of God. The washing was commenced by the Presidents who first washed the 12 & the 7 Presidents of the seventies the 12 & 7 then commenced washing until the whole were washed. The order of the house was that we tarry until tomorrow morning in the house of the Lord & not go out only in cases of necessity, 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 curtains & they prophesied spake and sang in tongues in each room. We fasted until even 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 Gods ordinances change not.

Thursday [March] 31 This morning I came home, partook of some breakfast & then went to another dedication meeting for those who could not be accommodated Sunday the house was filled, the

services were the same & some more was contributed for the house of the Lord.⁴²

6. JOSEPH SMITH, JOURNAL (1836)

The entries in the 1835–1836 journal of Joseph Smith (1805–1844) that lead up to and describe the Kirtland Temple experience are characterized by an informed determination to see the Temple completed and hold the solemn assembly as commanded. In January 1833 he wrote to William Phelps in Missouri:

the Lord commanded us in Kirtland to build an house of God, & establish a school for the Prophets, this is the word of the Lord to us, & we must—yea the Lord helping us we will obey, as on conditions of our obedience, he has promised <us> great things, yea <even> a visit from the heavens to honor us with his own presence.⁴³

Joseph understood the significance of the Temple and what would occur within it better than anyone else. During a meeting with the apostles on November 12, 1835, he urged them to prepare personally.

We must have all things prepared and call our solem assembly as the Lord has commanded us, that we may be able to accomplish his great work: and it must be done in Gods own way, the house of the Lord must be prepared, and the solem assembly called and organized in it according to the order of the house of God and in it we must attend to the ordinance of washing of feet. . . . the endowment you are so anxious about you cannot comprehend now, . . . You need an endowment brethren in order that you may be prepared and able to overcome all things.⁴⁴

42. Stephen Post, Journal, March 27–31, 1836, MS 1304 [Second Acquisition, Journals, 1835 July–1839 March], Stephen Post Papers, 1835–1921, Church History Library, available on *Church History Library*, https://dcms.lds.org/delivery/DeliveryManagerServlet?dps_pid=IE2336708, images 11–20.

43. Joseph Smith Jr. to William W. Phelps, January 11, 1833, copied in “Letterbook 1,” 19; Matthew C. Godfrey and others, eds., *Documents, Volume 2, July 1831–January 1833*, vol. 2 of the Documents series of *The Joseph Smith Papers*, ed. Dean C. Jessee and others (Salt Lake City: Church Historian’s Press, 2013), 367.

44. “Journal 1835–1836,” 33–34; Jessee, Ashurst-McGee, and Jensen, *Journals, Volume 1*, 97–98.

Joseph's descriptions of the pentecostal experiences at Kirtland are characteristically straightforward, lacking hyperbole, affirming matter-of-factly that the promised blessings were obtained. Because the following entries were recorded by various clerks, they are sometimes rendered in the third-person voice.

[January 21, 1836, Thursday] At about 3, oclock P.M I dismissed the School and the presidency; retired to the loft of the printing office, where we 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 at early candlelight, I met with the presidency, at the west school room in the Chapel to attend to the ordinance of anointing our heads with holy oil—also the councils of Zion Kirtland and Zion, met in the two adjoining rooms, who waited in prayer while we attended to the ordinance,—I took the oil in my <left> ~~right~~ hand, father Smith being seated before me and the rest of the presidency encircled him round about,—we then streched our right hands to heaven and blessed the oil and concecrated it in the name of Jesus Christ—we then laid our hands on, our aged fath[er] Smith, and invoked, the blessings of heaven,—I then annointed his head with the concecrated oil, and sealed many blessings upon his <him,> ~~head~~; the presidency then in turn, laid their hands upon his head, begenning at the eldest, untill they had all laid their hands on him, and pronounced such blessings, upon his head as the Lord put into their hearts—all blessing him to be our pataarck, ~~and~~ <to> annoint our heads, and attend to all duties that pertain to ~~this~~ <that> office.—I then took the seat, and father annoint[ed] my head, and sealed upon me, the blessings, of Moses, to lead Israel in the latter days, even as moses led ~~them~~ <him> in days of old,—also the blessings of Abraham Isaac and Jacob,—all of the presidency laid their hands upon me and pronounced upon my head many prophesies, and blessings, many of which I shall not notice at this time, but as Paul said, so say I, let us come to vissions and revelations, ~~the~~—The heavens were opened upon us and I beheld the celestial kingdom of God, and the glory thereof, whether in the body or out I cannot tell,—I saw the transcendant beauty of the gate ~~that~~ enters, through which the heirs of that kingdom will enter, which was like unto circling flames of fire, also the blasing throne of God, whereon was seated the Father and the Son,—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 marveld how it was that he had obtained this an inheritance <in> this <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 baptized for the remission of sins—Thus said came the voice <of the Lord un>to me saying 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 die henceforth, with<out> a knowledge of it, who would have received it, with all their hearts, shall be heirs of that kingdom, for I the Lord <will> judge all men according to their works according to the desires of their hearts—and again I also beheld the Terrestrial kingdom I also beheld that all children who die before they arive to the years of accountability, are saved in the celestial kingdom of heaven—I saw the 12, apostles of the Lamb, who are now upon the earth who hold the keys of this last ministry, in foreign lands, standing together in a circle much fatigued, with their clothes tattered and feet swollen, with their eyes cast downward, and Jesus <stand- ing> in their midst, and they did not behold him, he the Saviour looked upon them and wept—I also beheld Elder McLellen in the south, standing upon a hill surrounded with a vast multitude, preaching to them, and a lame man standing before him, supported by his crutches, he threw them down at his word, and leaped as an heart [hart], by the mighty power of God

Also Eld[e]r Brigham Young standing in a strange land, in the far southwest, in a desert place, upon a rock in the midst of about a dozen men of colour, who, appeared hostile He was preaching to them in their own tounge, and the angel of God standing above his head with a drawn sword in his hand protecting him, but he did not see it,—and I finally saw the 12 in the celestial kingdom of God,— I also beheld the redemption of Zion, and many things which the tounge of man, cannot discribe in full,—Many of my brethren who received this ordinance with me, saw glorious visions also,—angels ministered unto them, as well as my self, and the power of the high- est rested upon, us the house was filled with the glory of God, and we shouted Hosanah to the God and the Lamb

I am mistaken, concerning my receiving the holy anointing first after father Smith, we received <it> in turn according to our age, (that is the presidency,)

My Scribe also recieved his anointing <with us> and saw in a vision the armies of heaven protecting the Saints in their return to Zion—<& many things that I saw>⁴⁵

The Bishop of Kirtland with his counsellors and the Bishop of Zion with his counsellors, were present with us, and received their, anointing under the hands of father Smith and confirmed by the presidency and the glories of heaven was unfolded to them also—

We then invited the counsellors of Kirtland and Zion ~~and Kirtland~~ into our room, and President Hyrum Smith annointed the head of the president of the counsellors in Kirtland and President D. Whitmer the head of the president, of the counsellors of Zion—

The president of each quorum then annointed the heads of his colleagues, each in his turn beginning, at the eldest

The vision of heaven ~~were~~ <was> opened to these also, some of them saw the face of the Saviour, and others were ministered unto by holy angels, and the spirit of propesey and revelation was poured out in mighty power, and loud hosannahs and glory to God in the highest, saluted the heavens for we all communed with the h[e]avenly host's,—and I saw in my vision all of the presidency in the Celstial Kingdom of God, and, many others who were present

Our meeting was opened by singing and prayer offered up by the head of each quorum, and closed by singing and invoking the benediction of heaven with uplifted hands, and retired between one and 2, oclock in the morning

[January 22, 1836] Friday morning the 22^{ond} attended at the school room at the us[u]al hour,—But insted of persuing our studies we ~~commenced~~ spent the time in rehearsing to each other the glorious scenes that transpired on the preceding evening, while attending to the ordinance of holy anointing.—At evening we met at the same place, with the council of the 12 and the presidency of the 70 who were to receive this ordinance; the high councils of Kirtland and Zion were present also: we called to order and organized; the Presidency then proceeded to consecrate the oil; we then laid our

45. Warren Parrish was Joseph's scribe. Parrish joined the Church in 1833, marched with Zion's Camp the following year, and served a mission to Missouri, Kentucky, and Tennessee in 1835–36 as a member of the Quorum of Seventy. He clerked for Joseph Smith following his return to Kirtland in 1836. He was accused of embezzling from the Kirtland Safety Society, of which he was treasurer. In 1837 he resigned from the Church and led dissenters in opposition to Joseph Smith. He died in Kansas in 1887.

hands upon Elder Thomas B. Marsh who is the president of the 12 and ordained him to the authority of anointing his brethren, I then poured the consecrated oil upon his head in the name of Jesus Christ and sealed such blessings upon him as the Lord put into my heart; the rest of the presidency then laid their hands upon him and blessed him each in their turn beginning at the eldest; he then anointed <and blessed> his brethren from the oldest to the youngest, I also laid my hands upon them and pronounced many great and glorious [blessings] upon their heads; the heavens were opened and angels ministered unto us.

Then 12 then proceeded to anoint and bless the presidency of the 70 and seal upon their heads power and authority to anoint their brethren; the heavens were opened upon Elder Sylvester Smith and he leaping up exclaimed, The horsemen of Israel and the chariots thereof. ~~President Rigdon~~ arose Br. [Don] Carloss Smith was also, anointed and ~~ordained~~ blessed to preside over the high priesthood.—President Rigdon, arose to conclude the services of the evening by invoking the benediction of heaven ~~of heaven~~ upon the Lords anointed <which he did> in an eloquent manner the congregation shouted a loud hosannah the gift of tongues, fell upon us in mighty power, angels mingled ~~themselves~~ their voices with ours, while their presence was in our midst, and unseasing prayer swelled our bosoms for the space of half an hour,—I then observed to the brethren that it was time to retire, we accordingly <closed> our interview and returned home at about 2. o'clock in the morning & the spirit & visions of God attended me through the night. . . .

Thursday <28> [January 1836] attended school at the usual hours In the evening met the quorums of High Priests in the west room of the upper loft of the ~~Lord~~, Lord<'s> house & in company with my council of the presidency—consecrated & anointed the counsellors of the President of the High priesthood & having instructed them & set the quorum in order I left them to perform the holy anointing—& went to the quorum of Elders in the other end of the room. I assisted in anointing the counsellors of the President of the Elders & gave them the instruction necessary for the occasion & left the President & his council to anoint the Elders while I should go to the adjoining room & attend to organizing & instructing of the quorum of the Seventy—

I found the Twelve Apostles assembled with this quorum & I proceeded with the quorum of the presidency to instruct them & also the seven presidents of the seventy Elders to call upon God

with uplifted hands to seal the blessings which had been promised to them by the holy anoint[ing] As I organized this quorum with the presedincy in this room, Pres. Sylvester Smith saw a pillar of fire rest down & abide upon the heads of the quorum as we stood in the midst of the Twelve.⁴⁶

When the Twelve & the seven were through with their sealing prayers I called upon Pres. S Rigdon to seal them with uplifted hands & when he had done this & cried hossannah that all [the] congregation should join him & shout hosannah to God & the Lamb & glory to God in the highest—It was done so & Eld. Roger Orton saw a flaming <mighty> Angel riding upon a horse of fire with a flaming sword in his hand followed by five others—encircle the house & protect the saints even the Lords anointed from the power of Satan & a host of evil spirits which were striving to disturb the saints—

Pres. Wm Smith one of the Twelve saw the h[e]avens op[e]ned & the Lords host protecting the Lords anointed, Pres. Z. Coltrine one of the seven saw the saviour extended before him as upon the cross & little after crowned with a glory upon his head above the brightness of the sun after these things were over & Fa glorious vision which I saw had passed I instructed the seven presidents to proceede & anoint the seventy & returned to the room of the High Priests & Elders & attended to the sealing of what they had done with uplifted hands, the Lord had assisted my bro. Carloss the Pres. of the High Priests to go forward with the anointing of the High priests so that he had performed it to the acceptance of the Lord, notwithstanding he was verry young & inexperienced in such duties & I felt to praise God with a loud hossannah for his goodness to me & my Fathers family & to all the children of men—praise the Lord all ye his saints—praise his holy name—after these quorems were dismissed I retired to my home filled with the spirit & my soul cried hossannah to God & the Lamb through <the> silent watches of the night & while my eyes were closed in sleep the visions of the Lord were sweet unto me & his glory was round about me

praise the Lord— . . .

Saturday 30 [January 1836]. Attended school as usual. & waited upon several visiters & showed them the record of Abraham—Mr Seixas our hebrew teacher examined them with deep interest

46. Sylvester Smith converted to Mormonism by 1831. He marched with Zion's Camp in 1834 and was ordained one of the seven presidents of the Seventy in 1835. He served in that capacity until leaving the Church by 1838.

& pronounced them to be original beyond all doubt, he is a man of excellent understanding—& has a knowledge of many languages which were spoken by the Antints [ancients]—he is an honorabl man so far as I can judge as yet—in the evening went to the upper rooms of the Lord's house & set the different quorems in order—instructed the Presidents of the seventy concerning the order of their anointing & requested them to proceed & anoint the seventy having set all the quorems in order I returned to my house being weary with continual anxiety & labour in puting all the Authorities in [order?] & in striving to purify them for the solemn assembly according to the commandment of the Lord. . . .

Saturday 6 [February 1836]. called the anointed together to receive the seal of all their blessings, The High Priests & Elders in the council room as usual—The Seventy with the Twelve in the second room & the Bishop in the 3—I laboured with each of these quorems for some time to bring to the order which God had shown to me which is as follows—first part to be spent in solemn prayer before god without any talking or confusion & the conclusion with a sealing prayer by Pres. Sidney Rigdon when all the quorems are to shout with one accord a solemn hosannah to God & the Lamb with an Amen—amen & amen—& then all take seats & lift up their hearts in silent prayer to God & if any obtain a prophecy or vision ~~not~~ to rise & speak that all may be edefied & rejoice together I had considerable trouble to get all the quorems united in this order—I went from room to room repeatedly & charged each separately—assuring them that it was according to the mind of God yet notwithstanding all my labour—while I was in the east room with the Bishops quorems I f[e]lt by the spirit that something was wrong in the quorem of Elders in the west room—& I immediately requested Pres. O Cowdery & H Smith to go in & see what was the matter—The quorem of Elders had not observed the order which I had given them & were reminded of it by Pres. Carloss Smith & mildly requested to observe order & continue in prayer & requested—some of them replied that they had a teacher of their own & did not wish to be troubled by others this caused the spirit of the Lord to withdraw This interrupted the meeting & this quorem lost th[e]ir blessing in a great measurs—the other quorems were more careful & the quorem of the Seventy enjoyed a great flow of the holy spirit many arose & spok[e] testifying that they were filled with the holy spirit which was like fire in their bones so that they could not hold their peace but were constrained to cry hosannah to God & the Lamb & glory in the highest.

Pres. Wm Smith one of the twelve saw a vision of the Twelve & Seven in council together in old England & prophecied that a great work would be done by them in the old contry co[u]ntries & God was already beginning to work in the hearts of the p[e]ople—Prs. Z. Coltrine one of the seven saw a vision of the Lords Host—& others were filled with the spirit & spake in tongues & prophecied—This was a time of rejoicing long to be rememberd! praise the Lord— . . .

Saturday the 26th [March 1836] At home attending to my domestic concerns in the morning.—after brekfast met with the presidency to make arangements for the solemn assembly which occupied the remainder of the day

Sunday morning the 27th [March 1836] The congregation began to assembly <assimble> <at the chapel> at about 7 o'clock one hour early <earlier> than the doors were to be opened many brethren had come in from the region's round about to witness the dedication of the Lord's House and share in his blessings and such was the anxiety on this occasion that some hundreds, (probably five or six,) assembled collected before the doors were opened—

The presidency entered with the door ke[e]pers and aranged them at the inner and outer doors also placed our stewards to rec[e]iv[e] donations from those who should feel disposed to contribute something to defray the expenses of building the House of the Lord—<we also dedicated the pulpits & consecrated them to the Lord> The doors were then opened President Rigdon President Cowdery and myself seated the congregation as they came in, ~~we received about~~ and according to the best calculation we could make we received between 9 <hundred> and 10,00 [sic] which ~~was~~ is as many as can be comfortably situated we then informed the door keepers that we could rec[e]iv[e] no more, and a multitude were deprived of the benefits of the Meeting on account of the house not being sufficiently capacious to rec[e]ive them, and I felt to regret that any of my brethren and sisters should be deprived of the meeting, and I recommended them to repair to the School-house and hold a meeting which they did and filled that house <also> and yet many were left out—

The assembly were then organized in the following manner. viz— . . .

West end of the. house—

Presdt. F G. Williams Presdt. Joseph Smith, Sen and Presdt. W W. Phelps occupied the 1st pulpit for the Melchisedic priesthood—Presdt. S. Rigdon myself and Presdt Hyrum Smith in the 2^{ond}—



Kirtland Temple interior, west window and pulpits, lower court. Photograph taken April 1934 by Carl F. Waite. Flanking the pulpits are an organ and sacrament (communion) table, which have since been removed. Historic American Buildings Survey Collection, Library of Congress.

Presdt. D. Whitmer Presdt. O. Cowdery and Presdt. J. Whitmer in the 3^d.—The 4th was occupied by the president of the high-priests and his counsellors, and 2 choiristers—The 12. Apostles on the right in the 3. highest seats—

The presdt of the Eld[e]rs his clerk & counsellors in the seat immediatly below the 12—The high council of Kirtland consisting of 12, on the left in the 3, first seats—the 4th seat below them was occupied by the presidency's Eldr's W A. Cowdery & W. Parrish who served as scribes.—

The pulpits in the east end of the house for the Aaronic priesthood were occupied as follows.—The Bishop of Kirtland and his counsellors in the 1st pulpit.—The Bishop of Zion and his counsellors in the 2^{ond}—The presdt. of the priests and his counsellors in the 3^d.—The presdt. of the Teachers in and his counsellors <& one choirister> in the 4th—The high council of Zion consisting of 12 counsellors on the right—The presdt of the Deacons and his counsellors in the seat

below them—The 7 presdts of the Seventies on the left—The choir of singers were seated in the 4 corners of the room in seats prepared for that purpose—rec[eive]d by contribution \$960.00

9 oclock A. M the servises of the day were opened by Presdt S. Rigdon by reading 1st the 96 Psalm secondly the 24th Psalm—the choir then sung hymn on the 29th page of Latter day Saints collec-tion of hymn's—prayer by Presdt Rigdon choir then sung hymn on 14th page⁴⁷ Presdt Rigdon then <read> the 18, 19, & 20, verses of the 8th chapter of Mathew and preached more particularly from the 20th verse.—his prayer and address were very forcibly <forcible> and sublime, and well adapted to the occasion.—after he closed his services <sermon>, he called upon the several quorums commence-ing with the presidency, to manifest by rising up, their willingness to acknowledge me as a prophet and seer and uphold me as such by their p[r]ayers of faith, all the quorums in their turn, cheerfully complied with this request he then called upon all the congregation of Saints, also to give their assent by rising on their feet which they did unanimously

After an intermission of 20, minutes the servises of the day were resumed, by singing Adam ondi ahman.⁴⁸ I then made a short address and called upon the several quorums, and all the congrega-tion of saints to acknowledge the Presidency as Prophets and Seers, and uphold them by their prayers, they all covenanted to do so by rising; I then called upon the quorums and congregation of saints to acknowledge the 12 Apostles who were present as Prophets and Seers and special witnesses to all the nations of the earth, holding the keys of the kingdom, to unlock it or cause it to be done among ~~all~~ nations them; and uphold them by their prayers, which they assented to by rising, #

I then called upon the quorums and congregation of saints to acknowledge the high council of Kirtland in all the authori-ties [authority] of the Melchisedec priesthood and uphold them by their prayers which they assented to by rising. I then called upon the quoru<ms> and congregation of saints to acknowledge and

47. The two hymns referred to are "Ere Long the Veil Will Rend in Twain," by Parley P. Pratt, and "O Happy Souls, Who Pray," by William W. Phelps.

48. "Adam-on-di-Ahman," by William W. Phelps. See *Hymns of The Church of Jesus Christ of Latter-day Saints* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1985), no. 49.

uphold by their prayer's the Bishops of Kirtland and Zion and their counsellors, the Presidents of the Priests in all the authority of the Aaronic priesthood, which they did by rising. I then called upon the quorums and congregation of saints to acknowledge the high-council of Zion, and uphold them by their prayers in all the authority of the high priesthood which they did by rising. I next called upon the quorums and congregation of saints to acknowledge the Presidents of the seventy's who act as their represent[at]ives as <Apostles and> special witnesses to the nations to assist the 12 in opening the gospel kingdom, among all people and to uphold them by their prayer's which they did by rising—I then called upon the quorums and all the saints to acknowledge [the] president of the Elders and his counsellors and uphold them by their prayers which they did by rising—The quorums and congregation of saints were then called upon to acknowledge and uphold by their prayer's the Presidents of the Priests, Teachers, and Deacons and their counsellors, which they did by rising.

N. B. The Presidents were of the seventy's were acknowledged first after the 12 Apostles

The hymn on the hundred and 14 page was then sung,⁴⁹ after which I offered to God the following dedication prayer. [Here the dedicatory prayer, the text that became D&C 109, is written.] . . .

Sung Hosanah to God and the Lamb⁵⁰ after which the Lords supper was administered

I then bore testimony of the administering of angels.—Presdt Williams also arose and testified that while Presdt Rigdon was making his first prayer an angel entered the window and <took his> seated himself between father Smith, and himself, and remained their during his prayer Presdt David Whitmer also saw angels in the house

We then sealed the proceedings of the day by a shouting hosannah to God and the Lamb 3 times sealing it each time with Amen, Amen, and Amen and after requesting all the official members to meet again in the evening we retired—

met in the evening and instructed the quorums respecting the ordinance of washing of feet which we were to attend to on wednesday following. . . .

49. "How Pleased and Blessed Was I," by Isaac Watts.

50. "The Spirit of God," by William W. Phelps. *Hymns*, no. 2.

Tuesday the 29th [March 1836] . . .

Soon after this, the word of the Lord came to us through Presdt. J. Smith jun that those who had entered the holy place must not leave the house untill morning but send for such things as were necessary, and also, that during our stay we must cleans[e] ourt feet and partake of the sacrament that we might be made holy before Him, and thereby be qualified to officiate in our calling upon the morrow in washing the feet of the Elders.⁵¹

Accordingly we proceeded and cleansed our faces and our feet, and then proceeded to wash each others feet.—president S. Rigdon first washed presdt J. Smith jun and then in turn was washed by him—after which president Rigdon washed presdt J. Smith Sen. and Hyrum Smith <prsdt> J. Smith jun washed presdt F. G Williams, and then pres. Hyrum Smith washed president David Whitmer's feet and president Oliver Cowdery's, then pres D. Whitmer washed pres. W. W. Phelps feet and in turn pres Phelps washed pres John Whitmers feet.

The Bishops and their councils were then washed: After which we partook of the bread and wine. The Holy S[p]irit rested down upon us and we continued in the Lords house all night prophesying and giving glory to God

Wednesday morning 8 o clock March 30th 1836 According to appointment the presidency, the 12, the seventies, the high councils councils, the Bishops and their entire quorums, the Elders, and all the official members in this stake of Zion amounting to about 300 met in the temple of the Lord to attend to the ordinance of washing of feet, I ascended the pulpit and remarked to the congregation that we had passed through many trials and afflictions since the organization of this church and that this is a year of Jubilee to us and a time of rejoicing, and that it was expedient for us to prepare bread and wine sufficient to make our hearts glad, as we should not probably leave this house until morning; to this end we should call on the brethren to make a contrubution, the stewards passed round and took up a liberal contribution and messengers were dispatched for bread and wine; tubs [of] water and towels were prepared <and> I called the

51. Those in attendance included Joseph Smith Jr., Frederick G. Williams, and Sidney Rigdon along with Hyrum Smith and Oliver Cowdery. They were joined by the stake presidencies and bishoprics from Zion and Kirtland.

house to order, and the presidency proceeded to wash the feet of the 12 pronouncing many prophecy's and blessings upon them in the name of the Lord Jesus, the brethren began to prophesy upon each others heads, and cursings upon the enemies of Christ who inhabit Jackson county Missouri continued prophesying and blessing and sealing them with Hosanna and Amen until nearly 7 o'clock P.M. the bread & wine was then brought in, and I observed that we had fasted all the day; and lest we faint; as the Saviour did so shall we do on this occasion, we shall bless the bread and give it to the 12 and they to the multitude, after which we shall bless the wine and do likewise; while waiting ~~for the wine~~ I made the following remarks, that the time that we were required to tarry in Kirtland to be endued would be fulfilled in a few days, and then the Elders would go forth and each must stand for himself, that it was not necessary for them to be sent out two by two as in former times; but to go in all meekness in sobriety and preach Jesus Christ & him crucified not to contend with others on the account of their faith or systems of religion but pursue a steady course, this I delivered by way of commandment, and all that observe them not will pull down persecution upon ~~your~~ <their> heads, while those who do shall always be filled with the Holy Ghost, this I pronounced as a prophesy, sealed with a Hosanna & amen. Also that the seventies are not called to serve tables or preside over churches to settle difficulties, but to preach the gospel and build them up, and set others who do not belong to these quorums to preside over them who are high priests—the twelve also are not to serve tables, but to bear the keys of the kingdom to all nations, and unlock them and call upon the seventies to follow after them and assist them. The 12 are at liberty to go wheresoever they will and if one shall say, I wish to go to such a place let all the rest say Amen.

The seventies are at liberty to go to Zion if they please or go wheresoever they will and preach the gospel and let the redemption of Zion be our object, and strive to affect it by sending up all the strength of the Lords house where ever we find them, and 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 to the uttermost, this covenant was sealed unanimously by a hosanna and Amen.—I then observed to the ~~quorums~~ = quorum<s> that I had now completed their organization of the church and we had passed through all the necessary ceremonies, that I had given them

all the instruction they needed and that they now were at liberty after obtaining their licences to go forth and build up the kingdom of God, and that it was expedient for me and the presidency to retire, having spent the night previous in waiting upon the Lord in his temple, and having to attend another dedication on the morrow, or conclude the one commenced on the last sabbath for the benefit of those of my brethren and sisters who could not get into the house on the former occasion but that it was expedient for the brethren to tarry all night and worship before the Lord in his house I left the meeting in the charge of the 12 and retired at about 9 o'clock in the evening; the brethren continued exhorting, prophesying and speaking in tongues until 5 o'clock in the morning—the Saviour made his appearance to some, while angels ministered unto others, and it was a pentecost and endowment indeed, long to be remembered for the sound shall go forth from this place into all the world, and the occurrences of this day shall be handed down upon the pages of sacred history to all generations, as the day of Pentecost, so shall this day be numbered and celebrated as a year of Jubilee and time of rejoicing to the saints of the most high God.

Thursday morning 8 o'clock March 31st [1836]

This day being set apart to perform again the ceremonies of the dedication for the benefit of those who could not get into the house on the preceding sabbath I repaired to the temple at 8 o'clock A.M. in company with the presidency, and arranged our door-keepers and stewards as on the former occasion, we then opened the doors and a large congregation entered the house and were comfortably seated, the authorities of the church were seated, in their respective order and the services of the day were commenced prosecuted and terminated in the same manner as at the former dedication and the spirit of God rested upon the congregation and great solemnity prevailed. . . .

Sabbath April 3^d [1836]

He attended meeting in the Lord's House, assisted the other Presidents of the Church in seating the congregation and then became an attentive listener to the preaching from the Stand. T. B. Marsh & D. W. Patten spoke in the A.M. to an attentive audience of about 1000 persons. In the P.M. he assisted the other Presidents in distributing the elements of the Lords Supper to the church, receiving them from the Hands "Twelve" whose privilege it was to officiate in the sacred desk this day. After having performed this service to his brethren,

he retired to the pulpit, the veils being dropped, and bowed himself with O. Cowdery, in solemn, but silent prayer to the Most High. After rising from prayer the following vision was opened to both of them. [See D&C 110.]⁵²

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52. “Journal, 1835–1836,” 135–41, 143–44, 148–49, 151[a–b], 172–77, 184–85, 186–90, 191–92; Jessee, Ashurst-McGee, and Jensen, *Journals, Volume 1*, 166–72, 172–75, 178, 180–82, 199–204, 210–16.